

NINTH SUNDAY AFTER PENTECOST
EIGHTH SUNDAY OF MATTHEW



Icon of Saints Callinicus and Theodotia -- July 29th

July 29, 2012
EIGHTH SUNDAY AFTER PENTECOST
THE HOLY MARTYR CALLINICUS OF GANGRA

TONE 8

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 16 – JULY 22

FRIDAY, AUGUST 3

9:30 AM – Divine Liturgy

✙ Irena Bohachevska (40th day); Req: Olena Bankston

SUNDAY, AUGUST 5 – *TENTH SUNDAY AFTER PENTECOST; PREFEAST OF TRANSFIGURATION; THE HOLY MARTYR EUSYGNUS*

9:30 AM – Divine Liturgy

For All Parishioners

Quotes from Elder Thaddeus

- “Until you have suffered much in your heart, you cannot learn humility.”
 - “One must love God first, and only then can one love one’s closest of kin and neighbors. We must not be idols to one another, for such is not the will of God.”
 - “Our starting point is always wrong. Instead of beginning with ourselves, we always want to change others first and ourselves last. If everyone would begin first with themselves, then there would be peace all around!”
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Haven’t Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

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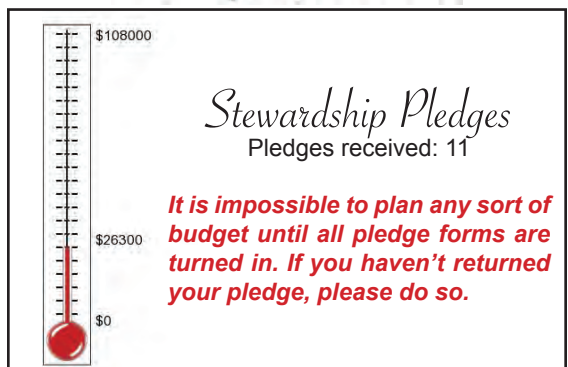
Please Note:

When you go on vacation, please don’t forget that the church still relies on your contributions. Our bills do not go on vacation. The summer months are most difficult due to the decrease in attendance. Your absence on any Sunday does not negate your obligation to support your home parish.

God’s Extended Hand

If you cannot assist in this work of the Gospel by coming to help feed the hungry, there are other ways of fulfilling God’s commission. You could prepare food that can be served. There is always a need for clothing (especially for the men,) soap, shampoo, etc... Financial contributions are also gratefully accepted.

*Fellowship of Orthodox Christian United to Serve



Last Sunday’s Bulletin

If you haven’t yet picked up last Sunday’s bulletin, it is available in the church hall, or on our website, stjohnthebaptizer.org.

THE SACRIFICES TO BE MADE

Among the various sacrifices that the apostle is called upon to make for the sanctification and salvation of his brethren, is the sacrifice of time.

There is great merit in encroaching upon the time which is destined for pleasure, rest and leisure; especially at an age when pleasure is of all things the most tempting. But let this be clearly understood: it is not a question of stealing hours or minutes from the duties of one's state. Before you think of busying yourself with your neighbor, even though it be to procure him the greatest benefit in the world (saving the case of his extreme need) you must give to God what He expects of you yourself.

Now those who seek to devote themselves to apostolic labours find that they are called upon to take part in a multitude of good works. And it sometimes happens that, to fulfil all their engagements, they have to dissipate their energies to the detriment of their apostolate, or else to neglect some important duty of their lives.

The great need is for unity and centralization. With so many different forms of activity being inaugurated every day it is difficult to see to which of them one ought to devote one's energies.

These various forms of apostolate are doubtless necessary in order to satisfy every taste. But let each man only undertake what he can frankly reconcile with his own state of life. Many would be well advised to undertake less, and the creators of new enterprises might well be asked whether there is not already in existence something of the same kind, or something very like it. If there is, then let them abstain. It is possible to have too much of a good thing.

If it is difficult to sacrifice one's time, it is still more difficult to sacrifice one's *reputation*.

A young man who devotes himself to the apostolate soon finds himself labelled; he finds himself regarded as a "weakling" or a hypocrite; he is called a "parson," or by some other amiably scornful name. And there is nothing that young men hate more than to be laughed at. Opposition or hatred they do not mind. But irony, there are few

that have the courage to face it.

Let them remember the words of Our Lord to His Apostles: "You will be hated for my name's sake." It is all foreseen; and the apostle should know it: you cannot fight for Jesus Christ without risking sarcasm for the sake of Jesus Christ. Do not be afraid of it; pass it by.

Have we not many examples of men striving after a purely human ideal, who show the utmost contempt for what others may think of them? On his return from Rome Cardinal Lienart, addressing an audience of young men, quoted what the Holy Father had said to him about devotion to Soviet doctrine in Russia: "These people have an ideal. They are captivated by it. When necessary they are capable of suffering for it and even of risking their lives in defence of it. That is strength." The Pope added: "And, we, have we not a higher ideal? If we Catholics could be all captivated by that ideal to the extent of suffering something, and if necessary even risking our lives to realize it, then the victory would be ours."

We are not called upon to risk our lives; it is simply a matter of facing a smile. Is the cause of Christ not worth that? At the beginning of every bold enterprise there have been men who scorned the sneers of scoffers. Were there not plenty of people to laugh at Christopher Columbus and his plans for discovering America, and more recently, at those who dreamed of ascending to the stratosphere by using the force of the tides? When the question of the Metro in Paris was first raised, crowds of jokers declared it impossible, and when the compressed air brake was discovered there were not lacking joyful prophets to declare that it was impossible to stop railway engines with wind. In 1894, a banquet was given to celebrate the first motor car to travel at 50 kilometres an hour, and Andre Michelin ventured to drink the health of "100 kilometres an hour." One of the diners said, in a voice loud enough to be heard by the proposer of the toast : "At the end of a dinner there is always somebody who has drunk too much and begins to talk nonsense."

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Besides the sacrifice of time and the sacrifice of reputation, there is also sacrifice, simply, which is necessary in order to assure the triumph of the cause that we are defending.

There is, for example, the sacrifice of light or amusing books in favour of a deeper study which will give us a greater competence in our work and greater powers of conquest. ...

Then there is the sacrifice of a cigarette every day, so that at the end of the month you can pay your subscription, or help towards the creation of a sinking fund for the good of the cause. Here are some eloquent facts. In 1931 the tobacco monopoly yielded to the State 1600 millions more than in the preceding year. Statistics show that in the department of the Seine each citizen smokes 1097 cigarettes every year, and that is taking no count of those who smoke a pipe or make their own cigarettes. Elsewhere the figures vary, but they are still considerable. That means that each individual spends anything from 120 to 160 francs a year on tobacco. And yet we can complain sometimes that the treasurer asks too much, that he is always appealing to our pockets.

And what is a pipe or a cigarette, after all ? A mere nothing. But it means so much: can I or can I not overcome myself? Can I restrain myself in little things like these? I have great ambitions, I aspire to great and generous sacrifices, I want to suffer for my Master, to carry the cross with Him ... and I cannot even do this little thing. I am like the character described by Georges Duhamel in one of his novels: "He would give his life, but not this slice of mutton." That is just it.

My life God will probably not ask of me; what He would like me to give is just these little things. . . . "my slice of mutton," my 100 francs that go up in smoke I have not the courage to do it; and I think I am the stuff that apostles are made of!

However, we must be patient, we must train ourselves; we must make the beginning. "The threshold of the door," says a Danish proverb, "is the highest mountain in the world." It is true. It is not giving up smoking that is hard, it is the beginning

of giving up smoking. Just as it is not difficult to pray; it is difficult to begin to pray. Beginnings are always difficult.

Admittedly, when the first step has been taken there still remains much to be done. Virtue necessarily presupposes not only the energy to undertake but also the generosity to persevere and the courage to accomplish. But it is a great deal to have begun. Indeed, well begun is half done; perhaps even three-quarters. At a meeting of young men a student thus addressed his companions:

"Where are these apostles coming from, these famous apostles who are going to change everything?

" . . . As soon as we have people who are real Christians and real men, then we shall have apostles.

"What sort of men do we want? Men capable of heroism even to the extent of shedding their blood? Yes, but first of all men who have courage enough to get out of bed in the morning when the bell rings. Men capable of putting into practice the ancient discipline of asceticism? Yes, but first of all men who have enough faith in the Redemption and the Eucharist to go to Mass sometimes during the week, and to go to communion more often than once a month, more often than every Sunday. Men capable of becoming missionaries of the Gospel to the people? Yes, but first of all men who think of other things than dancing, riding, spending their evenings at bridge or wasting endless hours in cafes."

Each can examine and see on what points he ought to deny himself. The essential problem for each is: Do I want to be an apostle, yes or no? If you do, then go ahead. To his brother, Jerome, an indolent light-headed, easy-going man, Napoleon I addressed some severe remarks on the duty of a soldier and the duty of a sovereign:

"I have seen an order of the day emanating from you which has made you the laughingstock of the whole of Germany, Austria and France. Have you not some friend near you who can tell you a few truths? You are a king and a brother of the Emperor: qualities which are simply ridiculous in war. You have to be a soldier, first, next, and all the time;

you have to camp in the front line, be in the saddle day and night; or else remain in your seraglio. You fight like a satrap. Good heavens! Was it from me that you learned this? From me who, with an army of 200,000 men, am always at the head of my skirmishers. You have plenty of pretensions, a little wit, a few good qualities, but all spoiled by foolishness and extreme presumption, and you have no knowledge of things. Fight like a young soldier who needs glory and reputation, and try to merit the rank you have attained.”¹

Change a few words and you can adapt this to your own case. If you want to be one of those who win souls for Jesus Christ you must give up the life of a satrap, you must renounce an easy and comfortable existence. It is not from such that the salvation of the world will come.

Happy those who have been educated to sacrifice by a manly upbringing: “My mother always brought me up to conquer myself, and gradually to overcome myself more and more. ‘You have to become a man, Francis,’ she said, ‘not a bedraggled chicken; and you can do it.’ She trained me to self-restraint from the age of three or four years. ‘Would you like to try drinking your coffee without sugar, or eating your bread without butter? It is Advent (or Lent). Try, won’t you? Just to see if you can. It will be an economy and you can give the money to this poor sick person.’”

“Later, when I went to school: ‘Go out with your money in your pocket and see the shops in the fair, with the sweets and the rest. Don’t buy anything, and tomorrow give your threepence to Jacob, or to old Joseph. A boy ought to be able to say “No” to his desires, and say it with a smile and a whistle.’ And she set us the example.

“When we fought with other boys: ‘You will leave Michael alone tomorrow. He may have acted like a blackguard. But, you see, he has no one to bring him up properly. Go on your way and don’t touch him. The silliest young boys can insult others, and make a fuss. But to control oneself, that is much

more difficult.

“Later it was the same. ‘To go about with girls and do as everybody else does is easy enough. The silliest coxcomb can do that. But you have to remain pure. Be polite to all girls, as if they were your sisters, but do not be affectionate with any, until it is a question of marrying. [...] A man goes straight on his path without hesitation; he obeys his inner conviction. A poor vacillating “good fellow” merely goes with the crowd.’”²

Those who have not received such a manly education must give it to themselves. They must, in the words of Claudel, “make acquaintance with iron and steel, they must learn the healthy athletic joys of self-conquest.” And so that this programme may have an apostolic bearing, keep in mind the words of Jacques d’Arnoux: “Sacrifices are the jewels that God gives you in order to save your brethren. In return you give him only gravel; you are a coiner. To give these diamonds their infinite value resignation is not sufficient. Come, take advantage of the days of prosperity to give alms to the poor and sorrowful. Waste nothing; give everything. Be munificent.”

We are told in the book of Exodus that when Moses was commanded by God to build the tabernacle, the Israelites brought and laid before the feet of the prophet gold and silver, bronze, purple dyes, linen, flocks, woods of all kinds, oil, perfumes and various sorts of stones. Of all these the Lord would make a tabernacle, He said, and He would dwell in the midst of them.³

If the temple of Christianity is to be built, every apostle must make his plentiful contribution of generous sacrifice. The offerings may be varied; it is desirable that they should. Upon their number and their quality depends the building of the kingdom of God.

— From *Radiating Christ* by Fr. Raoul Plus

2 Quoted by Lisberg Burger: *Memoires d’une sage-femme*, pp. 120-21. The youth in question was Gonzague de Geloes, buried in the Visitation chapel at Anrieoy. He joined as a volunteer in 1916 and died in 1918 at the age of nineteen

3 Exod. xxv, 3-8.

1 Arthur Levy: *Les dissentiments de la famille imperiale*.

People say:

Blessed are the wealthy, because they will have whatever they want.

Blessed are those who always laugh, because their fun never ends.

Blessed are those who play and sing because they will be winners in “Who’s got Talent.”

Blessed are they who preach absolute freedom, because they will convince the world to abortions euthanasia and liquidation of Christian values.

Blessed are they who are strong, agile and independent, for they will be glorified and emulated.

Blessed are the attractive and sexy for they will be adored.

Blessed are they who demonstrate their strength for they will not be threatened.

Blessed are the successful for they will gain dominion over the world.

Jesus Says:

Blessed the poor in spirit: for theirs is the kingdom of heaven.

Blessed are those who mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are those that hunger and thirst for righteousness for they shall be satisfied.

Blessed are the merciful: for they shall be shown mercy.

Blessed are the pure of heart for they shall see God.

Blessed are the peacemakers: for they shall be called children of God.

Blessed are those who are persecuted for the sake of righteousness: for theirs is the kingdom of heaven.

Кажуть сьогодні люди:

Блаженні багаті, бо будуть мати все чого прагнуть

Блаженні котрі завжди сміються, бо їх забава ніколи не скінчиться

Блаженні котрі грають та співають, бо будуть першими у світових хітах

Блаженні котрі проголошують абсолютну свободу, бо переконують світ до абортів, евтаназії та ліквідації християнських цінностей

Блаженні сильні, спортивні, незалежні, бо їх будуть прославляти і наслідувати

Блаженні вродливі і сексуальні, бо будуть обожнювані.

Блаженні котрі демонструють свою силу, бо їм ніхто не загрожуватиме

Блаженні люди успіху, бо здобудуть владу над світом

Каже ісус:

Блаженні вбогі духом, бо їхнє Царство Небесне

Блаженні засмучені, бо будуть утішені

Блаженні тихі, бо вони успадкують землю

Блаженні голодні та спрагли справедливості, бо вони наситяться

Блаженні милосердні бо вони зазнають милосердя

Блаженні чисті серцем, бо вони побачать Бога

Блаженні миротворці, бо вони синами Божими назвуться

Блаженні переслідувані за правду, бо їхнє Царство Небесне

**On The Epistle
For The 9th Sunday After Pentecost
1 Corinthians 3:9-17**

From *A Year of the Lord*, by Fr. Theodore Stylianopoulos

In the Epistle for this Sunday the Holy Apostle Paul speaks to us about the Church. Here, the Apostle is speaking not about the Church as a building but the community of believers as the Church.

The Church is more than a physical building or an organization, it is the People of God built upon the Foundation of Jesus Christ. Using the images of foundation and building, St. Paul has some important things to say about the relationship between Christ and Christians, as well as the relationship between the work of Christians and God. The Apostle teaches three main things in this passage:

1) Christ is the foundation of the Church

This means that Christ provides the unshakable security and ground of hope for everything in the Christian community. Everything done in the Church, all the design and work of Christians, must be anchored on and related to the living Christ, if the community is to hold together and function as what it is meant to be, God's living temple permeated by God's Spirit (1 Cor. 3:16)

2) The Church leaders and by extension all Christians laboring in the Church are "co-workers with God" (1 Cor. 3:9).

The correct translation of *synergoi Theou* (1 Cor. 3:9) is not "co-workers under God" which would mean partners working together for God or fellow workers in God's service. Rather it is "co-workers with God," which means laborers together with God or God's fellow laborers. In other words, Christians are not only brothers and sisters co-operating with one another and working under God's care; they are also God's direct partners, working immediately with God in their various specific acts of service, administration, teaching, helping, giving, guiding, evangelizing, and witnessing. This is a powerful statement of *synergia* (co-operation) between human beings and God.

3) All Christians are accountable to God

The Christian community (the parish church) includes people of different personalities, gifts, strengths, weaknesses, abilities, zeal, commitment and contributions. Their task is not to compete, compare, or critique one another, but to offer all their labors as a gift to God for the up-building of the entire community of Christ. God alone will test and evaluate the work of each person's work on the Day of Judgment.





**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

4400 Palm Avenue
La Mesa, CA 91941
Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

Fr. James' cell phone: (619) 905-5278

Baptism is Iconic Imitation

How different and paradoxical is what happened to us who received holy Baptism! We did not really die, nor were we really buried, nor even were we really crucified and raised again. Everything that took place was iconic imitation. Yet they constituted for us our true salvation. Christ was actually crucified and buried, and truly rose again. He freely bestowed on us all these things, so that we might truly gain salvation by imitatively participating in the sufferings of Christ. What a surpassing love for humanity! Christ allowed nails to be attached to His immaculate hands, and suffered anguish. To me, however, He freely bestows salvation without pain or toil but by making me a communicant of His suffering.

Let no one suppose that Baptism is merely for the forgiveness of sins and adoption, as John's baptism was only for the forgiveness of sins. We should fully know that that Baptism effects in us the cleansing of sins and the gift of the Holy Spirit, and additionally, it is equivalent to the sufferings of Christ. For this reason Paul shouts and says, "Are you not aware that all of us who were baptized in Christ Jesus, were baptized into His death? So, we were buried with Him by baptism into death" (Rom. 6:3-4). ... I beseech you, then, to constantly maintain in your memory these things which you have sufficiently learned...

St. Cyril of Jerusalem