

TENTH SUNDAY AFTER PENTECOST
NINTH SUNDAY OF MATTHEW



Icon of the Transfiguration of Our Lord -- August 6th

August 5, 2012
TENTH SUNDAY AFTER PENTECOST
PREFEAST OF TRANSFIGURATION; THE HOLY MARTYR EUSYGNIOUS

TONE 1

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 6 – AUGUST 12

MONDAY, AUGUST 6

9:30 AM – Divine Liturgy / Blessing of Fruit Special Intention

SATURDAY, AUGUST 11

9:30 AM – Divine Liturgy Health and Blessing for Vera Kachnykewych; Req:
Michael Adams

SUNDAY, AUGUST 12 – *ELEVENTH SUNDAY AFTER PENTECOST; POSTFEAST OF TRANSFIGURATION; THE HOLY MARTYR
AND ARCHDEACON EUPLUS OF CATANIA*

9:30 AM – Divine Liturgy For All Parishioners

Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through 14th, the Dormition (or “Falling Asleep”) of the Mother of God. This great feast is called the “Summer Pascha” as it commemorates the death, burial, resurrection, and ascension of the Mother of God. As with all the fasting periods, we should take stock of our lives through serious reflection and we should also avail ourselves of the Holy Mystery of Confession.



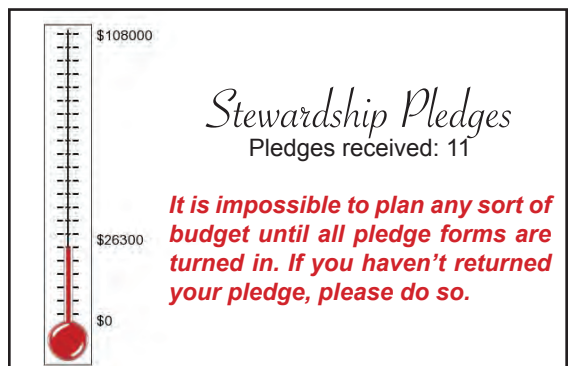
The Feast of the Transfiguration
August 6th

This feast, one of the 12 Great Feasts, recalls how the Lord revealed His divine glory to His disciples on Mt. Tabor. On this feast we bless fruit as a symbol of transfiguration, new life, and God’s gifts. Please bring fruit for blessing after the Divine Liturgy.

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.

Burial - The Master's Example

continuation of *Radiating Christ*

There is a thing more terrible than dying, and that is being buried; I mean being buried alive.

To take part in the work of Redemption means following the Master even to that length. *Descent; Incarnation; Suffering; Burial*. He came down from heaven, became incarnate, died, and was buried.

But, you will say, Jesus was not buried alive when He was taken down from the Cross. Agreed; and it is not of the burial which immediately followed Calvary that we would speak, though the symbolical value of this is not to be neglected; but we mean here another burial by which Jesus was buried alive: His burial as the Word, together with the Father and the Holy Spirit, in the souls of men by sanctifying grace; or His burial as the Word Incarnate in our tabernacles.

Is it not characteristic of the divine activity that the more completely the immediate agent is hidden, the more effectively that power is displayed?

Should we ever have thought of this as the most effective means by which God could act upon men: that He should imprison Himself for twenty-four hours out of every twenty four, in the innumerable tombs of our tabernacles, unknown and forgotten; that He should shut Himself up in the heart of man, and there, unknown and unfelt, move his will, enlighten his mind, and give a divine orientation to his activity?

How discreet is this buried God within us! It would seem that He fears to frighten us by too manifest a presence, that He fears to impose Himself upon our wills in such a way as to diminish the freedom of our consent. So delicate, so discreet is His action that when, afterwards, we try to point to the exact moment in which that divine action began we often find

it impossible to do so. It is the triumph of the imperceptible.

The lesson of all this is clear enough: in order to act upon our souls God buries Himself.

After all, what did Our Lord achieve during His *visible* ministry and by His exterior action among men? Little or nothing. The apostles did not understand Him, or if they did, very imperfectly. The multitude demanded miracles, cried "Hosanna" one day and "Give us Barabbas" the next. The leaders of the people were alarmed, then suspicious, and finally they crucified Him.

It is when the Master disappears from sight that the dawn of the Redemption breaks. "When the Son of Man shall be raised up from the earth, then he will draw all things to himself."

But—forgive me, Lord, if I appear to correct you—when you were raised up from the earth what did you draw to yourself? Very little, it would seem! The Apostles all run away, the soldiers play their game of dice, the multitude depart from Golgotha shaking their heads, Herod continues his festivities. Only the centurion recognizes you: "Of a truth this man was the Son of God." The centurion, besides two women and John. Not a very great victory!

Ah, Lord, I know that you spoke of the times which were to come until the end of the world. And you spoke also of the endless renewal of the sacrifice of the cross by the sacrifice of the Mass. But even so, would it not have been more true to say: "When I am buried the world will awake. When I have disappeared they will see Me. When I am laid in the earth the flowers will come forth?" Did you not say yourself: "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die it bringeth forth much fruit?"

But forgive me, Lord. I seem to be trying to teach You, whereas it is I that have everything to learn.

“I am not offended, My son. What you are trying to say contains a salutary truth, and I am not loth that you should seek, however gropingly, to find it. What you say is true: the great secret of a fruitful apostolate is to be buried. The most successful apostles are not those that make the greatest show, and the best successes are not those that are most apparent. The most solid articles in a review are not always those which are signed by great names; a page may be excellent, and yet its author unknown. Was not the war won more by ‘unknown soldiers’ than by men whose names history will cherish? In the history of the salvation of souls much might be written concerning the success of failures and the vicissitudes of retarded successes. It would make interesting and surprising reading.

“Look at My own failures! You mentioned some of them just now. And how many others there are! Do you think I was very successful with Judas? Did the young man who came to Me full of ardour and zeal, seeking a life of perfection, did he, think you, follow My advice? No, he went away sorrowful, and the Gospel loses all trace of him. When I foretold the Eucharist to the Jews, you might have thought that they would have thrown themselves at My feet in gratitude. On the contrary: ‘These words are hard, and who can bear them?’ That was the response of a great number of them. And the ingratitude of the lepers that were cleansed and the paralytics that were cured; and the narrow outlook even of those who were very close to Me!

“But have patience. A building cannot rise until great numbers of stones have been buried in the earth to give it a foundation. Think of Lisieux, and the hill upon which the basilica stands. Think of the rubble that had to be buried before even the smallest wall could rise above the soil. Plans had been made. But hard facts caused the plans to be changed; the soil was

unstable, it was slipping. Tons of concrete had to be poured in, otherwise nothing would have held. Souls, too, are so unstable; who shall tell the generosity that has to be poured into their foundations before they decide to hold fast?

“Yes, one day, at the hour fixed by My Providence, a tower, a temple, a basilica is seen to arise. In the days when it took hundreds of years to build a cathedral, do you think that the architect of the early beginnings ever saw the completion of his plan? The man who lays the foundation stone is not always the man that lays the top stone of the pinnacle. And it is better so. If every sower, whether sowers of cathedrals or sowers of souls, saw the completion of his work, he might perhaps be too proud. I save them from this danger.

“Sometimes it is even worse. Solid foundations have been laid. And yet on those foundations either nothing will be built, or else something will be built entirely different from what the founder planned. This is pleasing to Me: complete generosity and complete humility. Apparently nothing has been raised above the soil. But I do not need those who raise, I need those who hide themselves. From generous zeal that has been buried in one corner of a field I can raise up wonders of grace in the opposite corner. In the invisible world what is apparently of no use at all is often that which serves the best. A failure, well accepted by an apostle who has displayed all his energy to succeed, is more salutary than many a triumph. The triumph might have occasioned a little pride. Humility is pure gold; and with that money the debt of many can be paid.

“And so, My son, cast your seed tirelessly. Be not solicitous what may become of it. , Sow the seed,’ said a holy soul,¹ ‘without looking to

1 Marie-Antionette de Geuser. In her *Life* (published by the A. de la P., Toulouse), are to

see where it falls.' Zeal with detachment, that is what is needed. No ostentation, no outward show: *burial*. Go even further, and thank God in advance for the apostolic results of your failures. That will be a good act of faith. Perhaps what happened to Me will happen also to you. When I spoke to that young man, he would not understand Me; but how many young men in the course of ages will recall My words to him! It was a failure; but what a success withal! And you know how they murmured and went away when I spoke to them of the Eucharist. But see how many since then have come to Me, hungry for the living Bread. It was a check; but what a triumph, too!

"The same will happen to you. You will speak; and at the moment you will not be heard. But later one of your hearers whose heart had been closed will open it. You will act; at the moment your zeal will be stillborn. But some day, when you do not know it, some soul will be touched and will receive life through you. Be thankful in anticipation for this delayed and obscure success.²

"There, My son, are a few lessons, among many that I might give. They will no doubt change your view of the apostolate. Never mind.

be found valuable counsels on the matter of the apostolate, given by her to her brother, at that time a Jesuit novice.

2 When P. Olivaint died under the Commune it was a woman wearing a military cap—Louise Gimet, "Captain Pigerre"—that fired the fatal shot. "Madame," the Jesuit had said to her, "that costume does not suit you." She had fired at him point-blank. Subsequently, at St Lazare she was given a book to keep her quiet. It was the sermons of the man she had killed. Through the reading of these she was enlightened by grace. Did Olivaint suspect, when he published that book, that it would convert his murderess? (Mme Ancelet-Hustache: *Les soeurs des Prisons*. Grasset, p. 140.)

Believe Me; in the science of the salvation of the world I speak what I know. You tell Me that you want to be a redeemer of the world. Good; I congratulate you. Well, that is how redemption is accomplished."

My Lord, I hear you, and I will use your precious lessons in the work of my youthful apostolate. Saviours come forth from the tomb. Teach me to bury myself.

to be continued...

From *Radiating Christ* by Fr. Raoul Plus



Fastings Suggestions

FAST from self-concern and FEAST on compassion for others.

FAST from discouragement and FEAST on hope.

FAST from lethargy and FEAST on enthusiasm.

FAST from suspicion and FEAST on truth.

FAST from thoughts that weaken and FEAST on promises that inspire.

FAST from shadows of sorrow and FEAST on the sunlight of serenity.

FAST from idle gossip and FEAST on purposeful silence.

FAST from problems that overwhelm you and FEAST on prayer that sustains.

FAST from criticism and FEAST on praise.

FAST from self-pity and FEAST on joy.

FAST from ill-temper and FEAST on peace.

FAST from resentment and FEAST on contentment.

FAST from jealousy and FEAST on love.

FAST from pride and FEAST on humility.

FAST from selfishness and FEAST on service.

“There is no safe investment. To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even to an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness. But in that casket — safe, dark, motionless, airless — it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, is damnation. The only place outside Heaven where you can be perfectly safe from all the dangers and perturbations of love is Hell.”

– C.S. Lewis



LET US NOT
GRIEVE WHEN
WE MAKE A
SLIP, BUT WHEN
WE BECOME
HARDENED BY
IT.

•ST. ISAAC THE SYRIAN

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.

☿ = 100,000 People Murdered

☿ NAZI Germany - Holocaust

American - Abortion Holocaust (America adds 15 each year)

1-900-FIXURBIBLE

by Matthew Archbold

Are you tired of reading passages from the Bible that shock you?

Don't you think that sometimes the Word of God can seem a little...outdated? Aren't you weary of being offended by certain things Jesus said?

Well don't let your religion challenge you anymore, now there's 1-900-FixUrBible – a new service you can do right from home that tailors your Bible to your needs.

Yes it's the Bible but more importantly it's YOUR bible.

1-900-FixUrBible has operators standing by to ask you certain questions about what offends you in your Bible and based on your preferences your Bible can be tailor made to suit your needs by removing certain quotations that don't fit in with 21st century life. Your Bible can also bold your favorite quotes like “Judge Not lest ye' be judged” because sometimes we don't want to be challenged by our faith, we just need reaffirmation.

Whether it's making your Old Testament smite free or having the names of all the Pharisees changed to the leaders of the political party you like least 1-900-FixUrBible can do it. We can work miracles by removing anything which refers to: A) sexual ethics, B) abortion, C) the authority of the bishops, D) tithing.

Remember, just because you're following Jesus doesn't mean you can't blaze your own trail sometimes.

Call 1-900-FixUrBible for YOUR Bible today.

LEGAL DISCLAIMER: 1-900-FIXURBIBLE PROVIDES NO GUARANTEE THAT YOU WILL GO TO HEAVEN AND MAY EVEN BE HAZARDOUS TO YOUR ETERNAL SOUL.

Sunday offering for July 22

Amount	Number
\$5.00	1
\$10.00	1
\$20.00	1
\$27.00	1 (loose)
\$40.00	2
\$50.00	5
\$75.00	2
\$80.00	1
<u>\$100.00</u>	<u>1</u>
\$722.00	15 Parishioners

Parishioner Total: \$722.00

Average / parish household (39): \$18.51

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1403.00)

Sunday offering for July 29

Amount	Number
\$10.00	1
\$20.00	2
\$25.00	1
\$39.00	1 (loose)
\$40.00	1
\$50.00	1
\$80.00	2
<u>\$100.00</u>	<u>2</u>
\$564.00	10 Parishioners

Parishioner Total: \$544.00

Guest Total: \$20.00

Average / parish household (39): \$13.95

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1581.00)

Other Contributions:

Friends of the Parish: \$1100.00



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

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

Pastor: Fr. James Bankston
frjames@mac.com

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

The Holy Chrism

But you have the anointing [chrisma in Greek] that comes from the holy one, and you all have knowledge. I write to you not because you do not know the truth but because you do, and because every lie is alien to the truth. Who is the liar? Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son, this is the antichrist.

No one who denies the Son has the Father, but whoever confesses the Son has the Father as well. Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father.

And this is the promise that he made us: eternal life. I write you these things about those who would deceive you. As for you, the anointing [chrisma] that you received from him remains in you, so that you do not need anyone to teach you.

But his anointing [chrisma] teaches you about everything and is true and not false; just as it taught you, remain in him. And now, children, remain in him, so that when he appears we may have confidence and not be put to shame by him at his coming.

1 John 2:20-28