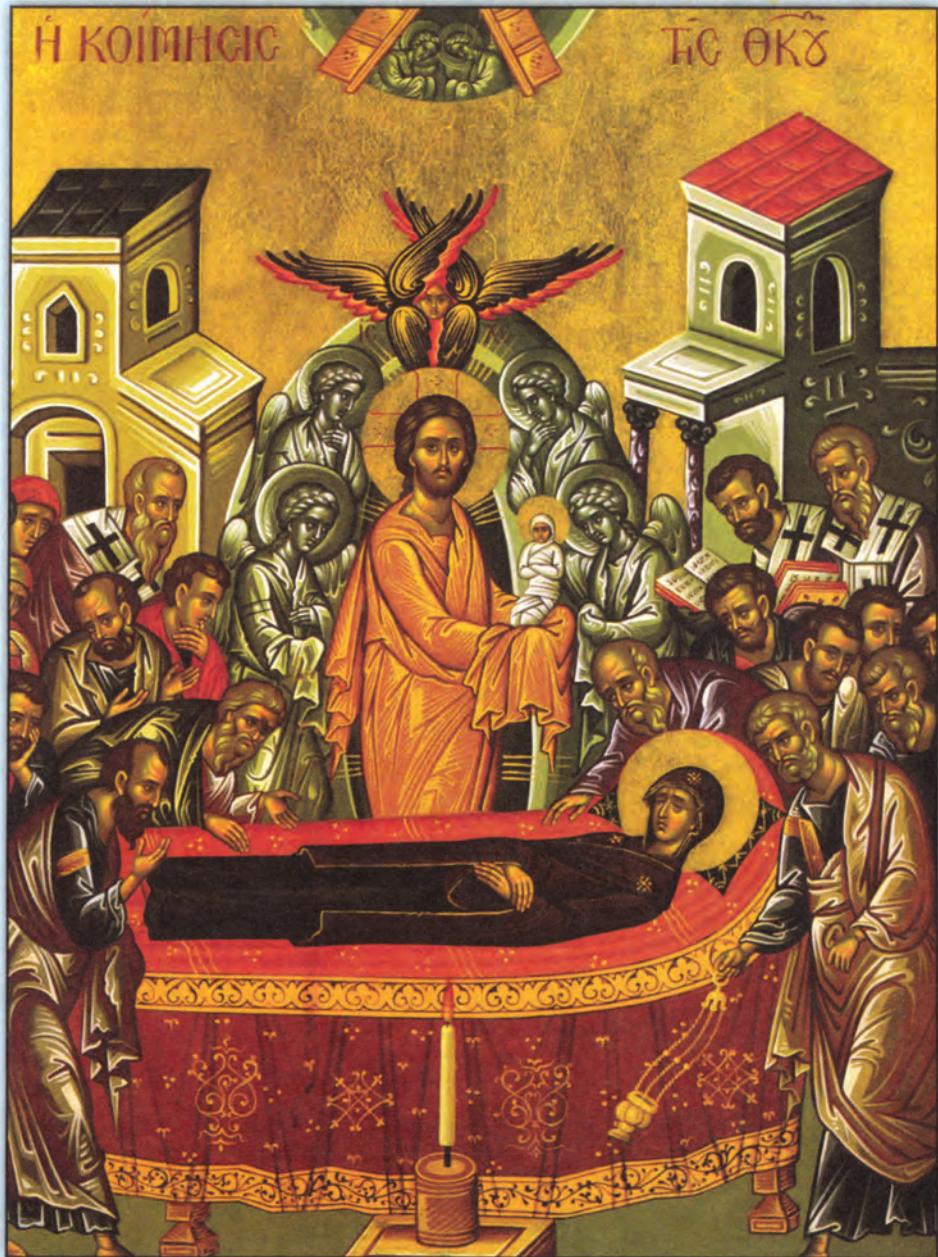


ELEVENTH SUNDAY AFTER PENTECOST
TENTH SUNDAY OF MATTHEW



Icon of the Dormition of the Theotokos -- August 15th

August 12, 2012

ELEVENTH SUNDAY AFTER PENTECOST

POSTFEAST OF TRANSFIGURATION; THE HOLY MARTYRS MARTYRS PHOTIUS AND ANICETUS OF NICOMEDIA

TONE 2

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 13 – AUGUST 19

TUESDAY, AUGUST 14 – PREFEAST OF DORMITION; THE HOLY PROPHET MICAH; TRANSLATION OF THE RELICS OF OUR VENERABLE FATHER THEODOSIUS, HEGUMEN OF THE MONASTERY OF KIEV CAVES

7:00 PM (Note Time Change) – Great Vespers / Lytia *Satisfies for Obligation*

WEDNESDAY, AUGUST 15 – DORMITION OF THE THEOTOKOS (OBLIGATORY FEAST)

9:00 AM (Note Time Change) – Divine Liturgy For All Parishioners

SATURDAY, AUGUST 18 – POSTFEAST OF DORMITION; THE HOLY MARTYRS FLORUS AND LAURUS OF ILLYRIA

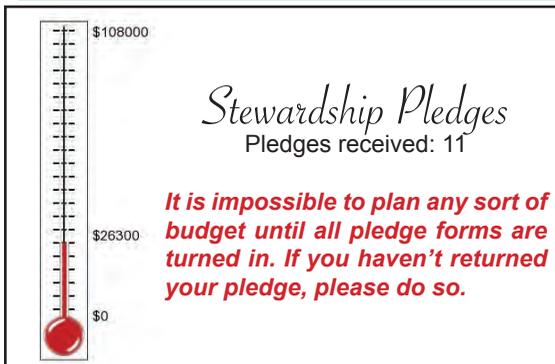
9:30 AM – Divine Liturgy ☩ Taras Kachnykewych; Req: Michael Adams

☩ Walter Bachynsky (1st anniversary); Req: Bachynsky Family

SUNDAY, AUGUST 19 – TWELFTH SUNDAY AFTER PENTECOST; POSTFEAST OF DORMITION; THE HOLY MARTYR ANDREW THE GENERAL AND THE 2,593 MARTYRED WITH HIM

9:30 AM – Divine Liturgy

For All Parishioners



God's Extended Hand

URGENT ANNOUNCEMENT Re: FOCUS San Diego Dinners: If we don't gather teams of people to open God's Extended Hand (1625 Island Ave SD 92101) and prepare and serve dinner each Wednesday, many poor & homeless people will go without dinner! There is an urgent need for those who are able to serve with volunteers from other parishes this Wednesday, 8/15 and two weeks later on 8/29. YOUR HELP IS NEEDED for:

- Food Prep & Cooking (4-6 people): 2:00-6:30 PM,
- Doorman & Floorman (2 trained men, & 1 or 2 others who want to learn): 4:00-7:15 PM
- Serving & Clean Up (8-10 people): 6:20-8:00 PM.

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.

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.



For more info, or to volunteer, please contact Patty: pattydiaz@focusna.org or 858-679-9283. You may also contact Fr. James. May God bless you for giving of your time and energy for His work!

How to Bury Myself

Final installment of *Radiating Christ*, by Raoul Plus

Let us recall what has been said before: it is not his own cause that the apostle promotes and defends, but God's. His zeal must never puff him up. St John the Baptist said: "He must increase and I must decrease." St Paul goes further. He must not only decrease, he must disappear altogether. "I live, now not I; but Christ it is that liveth in me."

Hence the important consequence: we must avoid as the plague any jealousy of those who are working with us and who have better success than we.

One day the Apostles were going with Jesus to Capharnaum, and they were a little in advance of Him, deep in some discussion. On their arrival at the village, Jesus, who had noticed their animated conversation, asked them: "What did you treat of in the way?" The poor Apostles held their peace, being covered with shame, "for in the way they had disputed among themselves which of them should be the greatest."¹

To submit with a good grace to being the least, not to sound one's own trumpet, not to mind being an apparently insignificant cog in the machinery, to leave the best, or at any rate the most important, part to others, is the ABC of the hidden apostolate. There are many who never succeed in deciphering these elementary letters, and they remain forever beginners.

It is a curious thing to see how many great works have no known signature. What a number of cathedrals there are whose architect is unknown! How many famous paintings, sculptures, writings, inventions there are, of which we shall never know who was the genius that brought them out of the Limbo of nothingness!

1 Mark ix, 32 ff.

Take for example the brazen disk under the Arc de Triomphe from which the flame issues that celebrates the memory of the unknown soldier. Is there anybody who has not seen it? But ask the passers-by if they know the name of the man who first thought of the idea, who first planned it, or the name of the metal-worker who executed it?² Nobody knows. It is not only the unknown soldier that lies buried under the Arc de Triomphe; together with him are buried those who have striven to sing his praises.

And there are countries which have been discovered and which do not bear the name of the first man to land upon them. Christopher Columbus was the first to conceive the idea of going in search of the New World; but it was not he, but Americo Vespucci, a Florentine, who set out upon a second expedition, that unwittingly gave his name to the newly discovered continent.

The Queen of Spain had promised ten thousand maravedis (about eight thousand francs) to the first seaman under the command of Columbus who should sight the coast they sought. The leader of the expedition had himself promised the fortunate man a silken doublet. Vain offers; not a name has come down to posterity. We do not know who was the first to see America.

And if this is the case with human affairs and enterprises, it is much more so with the affairs and enterprises of God. Discoveries and institutions remain. The discoverers, the creators and the institutors are often not known, or else they have soon fallen into oblivion. Such is the triumph of hidden zeal.

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2 As a matter of fact, the original idea was to have a tripod. But this would have spoiled the perspective. It was the architect Henry Favier, a modest man who has produced many works of art which do not bear his name, that first suggested the plan which was subsequently adopted.

The second important thing for the apostle to remember is that he must not allow himself to be disappointed if the work upon which he has set his heart ends in failure. The generous acceptance of failure in advance does much to promote the cause of God. God wants virtue rather than triumphs. And who knows but that an apparent failure may prove to be a real triumph, though it may remain hidden? God, who lives in an eternal present, may, in a far off place at some remote time, grant graces which had otherwise been refused.

Put into the foundations of the work all the effort you can, intelligent and detached effort: “Never give up until you have tried everything,” Foch used to say. But when you have done that, acknowledge that you have done nothing, and that grace alone can bring the work to fruition.

Have boundless trust in God. Many generous efforts come to nothing because there has been too much self-confidence. Count only on God. Live by faith. Believe in the omnipotence and infinite subtlety of grace. What Peguy said is quite true: “Grace is insidious, grace is cunning and unexpected. It is as obstinate as a woman, and like a woman it is tenacious, and clinging. Put it out at the window and it will enter by the door. The men that God wants to have, He has. The peoples that God wants to have, He has. The humanities that God wants to have, He has. The humanity that Jesus wanted to have, God’s grace gave to Him. When grace does not come directly, it comes indirectly. When it does not come from the right, it is coming from the left. When it does not come straight, it is because it is coming on a curve; and when it does not come on a curve, it is because it is coming in bits. When it wants somebody, it has him. It does not take the same roads as we do; it takes its own. It does not even take its own, for it never takes the same road twice. When it does not come from

above, it is because it is coming from below; and when it does not come from the centre, it is because it is coming from the circumference. And the water of this spring, when it does not come forth as from a gushing fountain, may trickle like the water that oozes under the dykes of the Loire.”

If grace is the most important character in the drama of the sanctification and salvation of souls, it follows that the apostle is only a minor actor, necessary indeed, because God has willed it so, but one whose place is more behind the scenes than on the stage. He is there to change the general appearance of things, to allow God to vary His technique, and to bring about the victorious ending in a different way.

Remember that though grace is powerful it is slow in its action. God could work quickly if He willed. He chooses not to. He has the whole of eternity at His disposal. When the farmer has sown his seed in the furrow he does not come out the next morning to see whether it has grown yet. No, he knows that the seed takes time to germinate. It may take weeks, even months. Apostles, especially young apostles, are always in a hurry: they want to see the harvest the day after the seed has been sown. You do not convert a soul or a group of souls quickly. “You cannot bear them now,” said Our Lord one day to His disciples. You cannot now understand what I am preaching to you; but you will later. Have patience.

But precisely because you are willing not to hurry matters, you will have confidence in the future. One of the most necessary qualities for an apostle is “a sense of the future”; that is, to be able not only to wait patiently, but also to foresee the method that will be necessary in order to reach souls more effectively.

Napoleon is supposed to have said: “I only live two years ahead.”

A professor of philosophy³ in taking leave of his pupils made the following commentary upon the parable of the wise and foolish virgins:

“They fell asleep while awaiting the bridegroom, and they are condemned to follow him from afar, carrying their empty lamps. What a beautiful symbol! How many there are that spend their whole lives following after an event, always too late for it because they have fallen asleep waiting for it. Mark well, the event will come like a thief, and you must await it with eyes open and with lamps burning.” He added: “It is not enough to live on the dreams of the day before yesterday; we must have a thought also for tomorrow.”

Abbe de Tourville gave the same advice in more vigorous terms: “Let us live in the present like men that have come from the future ... What we are today in small numbers, people will be in great numbers at no very distant time. We are like people of the twenty-second century who have been given the mission of conquering the twentieth; we have to stoop to these old men and engraft upon them the youth of the future.

“One of our trials is that we see the good more clearly than others. You will say that the good is clear in itself, and that everybody ought to see it. I agree; but remember that Christopher Columbus did not succeed in making people understand his plan. And yet there was no malice in them. In other matters, besides the discovery of America, we find the same sort of foolishness in varying degrees. But it must be admitted that it is much more common today.”

The same author writes: “In every period of history God sets precursors who either act or think in the future. It is a great blessing for them to live in advance of their times, though it means that they live alone. Abraham had this good fortune, when he desired to see, and saw

the days of Christ more than 1500 years before He came.”⁴

To have within yourself, buried deep down, a clear view of all that must be done if the future is to be as Christ requires it to be, and this not merely in general but in detail; and despite misunderstandings, opposition, and contradiction, despite the inner distaste that all such antagonisms cause, to make hidden but effective preparations for the times that are to come—what a task! But what a glorious task!

A humorist said of a certain politician: “His misfortune is that he knows history; and so he lives in a cemetery.”

No; we must not despise the past, still less must we be ignorant of it. We must neglect nothing that may serve to give us a better understanding of the present and of the organization which is necessary for the future. Thank God, it is possible to know history, and yet not live in a cemetery.

But more than the past, what we have to learn to know—so that we may make it as we want it to be—is the future. Rightly or wrongly, the clergy of France have been reproached for not foreseeing 1789, the clergy of Spain for not foreseeing the popular movement of 1931, the Russian clergy with not foreseeing Lenin and his party. If that reproach is justified, it is unfortunate. Let it be a lesson for the future.

However that may be, a modern author thinks that it is our duty to see that we do not too often remain behind the events of the day. According to him, a certain habit of mind makes us inclined to do so. This is what he says:

“Catholics for the most part defend tradition and defend it ably; and this is one of the reasons of the formidable power of the Church; but concerning recent developments they are reserved and sceptical. Hence if it is a question

3 Alain Chartier. See Massis: *Jugements*.

4 *La piété confiante*, pp. 163-164.

of combating false ideas or resisting dangerous innovations, Catholicism is a most valuable weight on the other side of the balance. But that same conservatism is a hindrance when it is a question of raising up leaders, of finding men who will foster creative action and encourage progress. Here Catholicism allows itself to be pushed too far into the background. Subsequently it will take the right path. But then it will only be playing the part of a tolerated disciple.”⁵

Let us never forget: we have ourselves to live-and we have to help other souls to live-a life without end, but a life which on this earth is set in a particular period of time; it is therefore of the highest importance that we should understand the times that are coming. Otherwise we run the risk of being out of date, incapable of influencing our own age, through lack of comprehensiveness, lack of foresight, lack of adaptability.

It may be that we shall die with our dream still buried in our hearts. But at least we shall have lived in a manner which makes life worth living.

Moreover, have we not the Church to help us in our imperfect comprehension of the future? She is believed to be exclusively preoccupied with Tradition. But she is just as much, if not more, preoccupied with the Future. It is for us, her children, not to defy her directions when she gives them, but to accept them and under her guidance to march boldly ahead.

It may mean giving up some of our opinions, renouncing some of our dreams. Then let us bury ourselves by burying them carefully; and welcome the judgements, decisions and directions of our Mother the Church.

CONCLUSION

There are many who lament that the world fares ill today. Has there ever been a time when you think it fared well? Doubtless sometimes it has fared better, sometimes worse; and you are at liberty to think that this is one of the “worse” moments. But what is the use of lamenting? It does no good. Rather let us say: If the world fares ill, then so much the more work for us to do if we want it to fare well.

Saving the world has never been an easy task. It was not easy for the Son of God. It was not easy for His Apostles. But He is with us. And that brings us back to the confidence of our beginning. Under such a leader, is there any limit to what soldiers may do, soldiers full of zeal and resolution, trained in His methods?

You are with Me. And I have overcome the world. He does not speak of the future: “I will overcome the world.” He uses the past tense: “I have overcome.” One thing only is wanting to make this the present tense: my active, understanding and intelligent collaboration. When all the other Christs have decided to help Christ, then Redemption through Christ will be fully accomplished.

Let us pray that apostles may come, and that they may be such as the world and God require them to be.



5 Rademaker: *Religion et Vie*, p. 279. (BruxelJes, ed, *La Cite Chretienne*, 1934.)

Sunday offering for August 5

Amount	Number
\$10.00	1
\$15.00	1
\$20.00	1
\$30.00	1
\$40.00	3
\$50.00	3
\$75.00	2
\$125.00	1
\$400.00	1
<hr/>	
\$1020.00	14 Parishioners

Parishioner Total: \$1020.00

Average / parish household (39): \$26.15

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1105.00)

Gift to Parish: \$2500.00

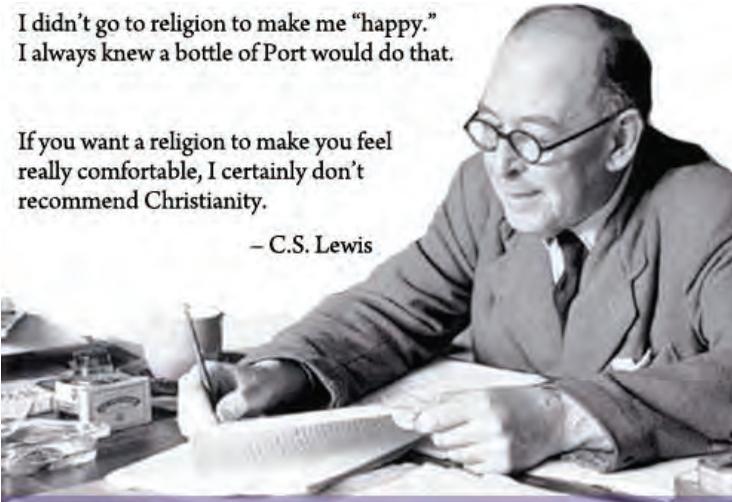
A Catholic who does not strive to spread his Faith is a *parasite* on the life of the Church.

– Venerable Servant of God Fulton Sheen

I didn't go to religion to make me "happy."
I always knew a bottle of Port would do that.

If you want a religion to make you feel really comfortable, I certainly don't recommend Christianity.

– C.S. Lewis



How many precepts you ignore, since your ears are plugged with avarice! How much gratitude you ought to have shown to your Benefactor, how joyful and radiant you ought to have been that you are not one of those who crowd in at others doors, but rather others are knocking at your door. But now you lower your eyes and quicken your step, muttering hasty responses, lest anyone pry some small coin from your grasp. You know how to say only one thing: "I do not have, I cannot give, I myself am poor." You are poor indeed and bereft of all goodness: poor in love, poor in kindness, poor in faith towards God, poor in eternal hope. Make your brothers and sisters sharers of your grain; give to the needy today what rots away tomorrow. Truly, this is the worst kind of avarice: not even to share perishable goods with those in need. (Saint Basil, "On Social Justice", p.68-69)

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.



**Українська Греко-Католицька Церква
Святого Йона 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 Entails Chrismation, the Outpouring of the Holy Spirit

You who have been baptized into Christ and have put on Christ have been conformed to the Son of God. This is because God who foreordained us for adoption, conformed us to the body of the glory of Christ. So, by becoming partakers of Christ, it is natural that you should be called "Christ," ... Indeed, you have been made "Christ" because you received the antitype of the Holy Spirit; and all that has been accomplished in you has been so by way of an icon, because you are icons of Christ. He, of course, was washed in the river Jordan, and ascended from the waters, after having imparted the fragrance of his Godhead.

Then the descent of the Holy Spirit came essentially upon Him because the same rested on the same. In the same manner, you also,

after you ascended from the pool of the sanctified waters, received a Chrismation, that is, the anti-type of that with which Christ was chrismated. This, of course, is the Holy Spirit, of whom also the blessed Isaiah said, as representing the person of the Lord, in his prophecy respecting Him, "The Spirit of the Lord is upon me, because He has chrismated me. He has sent me to preach glad tidings to the poor."

As He was chrismated with a "spiritual oil of gladness," that is, with the Holy Spirit, which is called "oil of gladness," because He is the author of spiritual gladness, so you were chrismated with myrrh, having been made communicants and partakers of Christ.

St. Cyril of Jerusalem