



# September 1, 2013

## 15TH SUNDAY AFTER PENTECOST – TONE 6

THE BEGINNING OF THE INDICTION, WHICH IS THE NEW YEAR; OUR VENERABLE FATHER SYMEON THE STYLITE AND ARCHIMANDRITE, AND HIS MOTHER, MARTHA; SYNAXIS OF THE MOST HOLY THEOTOKOS IN MIASENA; THE HOLY MARTYR AITHALAS, DEACON IN PERSIA; THE FORTY HOLY MARTYRED WOMEN AND DEACON AMMON, THEIR TEACHER; THE HOLY MARTYRS CALLISTA AND HER BROTHERS, EVODUS AND HERMOGEN IN NICOMEDIA; THE RIGHTEOUS JOSHUA, SON OF NUN

### SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 2 – SEPTEMBER 8

**Please Note:** There will be NO Vespers during the Summer months unless noted in the bulletin.

SUNDAY, SEPTEMBER 8 – SUNDAY BEFORE THE EXALTATION OF THE CROSS; THE NATIVITY OF THE MOST HOLY THEOTOKOS

9:30 AM – Divine Liturgy

For All Parishioners

“I find that when I think I am asking God to forgive me I am often in reality...asking Him not to forgive me but to excuse me. But there is all the difference in the world between forgiving and excusing. Forgiveness says ‘Yes, you have done this thing, but I accept your apology...’ But excusing says ‘I see that you couldn’t help it or didn’t mean it; you weren’t really to blame.’ ...And if we forget this, we shall go away imagining that we have repented and been forgiven when all that has really happened is that we have satisfied ourselves with our own excuses. They may be very bad excuses; we are all too easily satisfied about ourselves.”

~ C.S. Lewis “On Forgiveness,” *The Weight of Glory*

**After the Baptism of his baby brother in church, little Johnny sobbed all the way home in the back seat of the car. His father asked him three times what was wrong. Finally, the boy replied, "That priest said he wanted us brought up in a Christian home, but I want to stay with you guys."**

### **Parish Picnic**

September 15th following the Divine Liturgy. It will take place in Collier Park across the street from the Church. We will have hamburgers, hotdogs, drinks.... And we ask each family to bring one dish to share that will serve 8 people. There will be activities for all. Bring your lawn chairs.

*Cost:* 10 years of age and younger \$2.00  
11 and up - \$5.00

### **Special Parish Survival Strategy Meeting Mark your calendars!**

On Sunday, September 22nd, there will be an important Special Meeting of the Parish Body to discuss urgent issues related to the immediate future of the parish. All parish members are asked to attend

### **Празник – Parish Feast**

Mark your calendars. On Sunday, October 6, we will celebrate the feast of Покров – The Holy Protection of the Mother of God. Tickets will be available in the church hall after Divine Liturgy. Ticket prices: Adults - \$15.00; school-aged children (11-17) - \$8.00; children 10 and under – Free. We need help to set up for the Praznyk Celebration in the Church Hall. We also need help with serving and with clean up following the celebration.

DO NOT FACE THE DAY  
UNTIL YOU HAVE FACED  
GOD  
IN  
PRAYER.

*God's Extended Hand*

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! 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.

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!

A Reminder: FOCUS has provided us with a special bin for collecting donations of clothing, toiletries, etc. to be distributed at GEH. It is located near the door of the church hall

**TRUE SUCCESS**

*By Fr. Theodore Stylianopoulos*

Many people labor under the wrong concept of success. This is the idea of achieving possessions, status, or power. A person's self-image is measured by what he or she earns or possesses, by what he or she socially can do or economically control. However, the Saints teach another radically different concept of success based on faithfulness and discipleship. True success is measured by the depth of one's personal communion with God, concern for the salvation of souls and the advancement of the Kingdom. A truly successful person is a saint - one who seeks wholeness in God, who strives to grow in the image of Christ, who finds fulfillment and happiness in loving and serving others for God's glory.

.....  
"How do we meet this challenge of a mood which makes society evil and the person guiltless? The answer must be: the courage of the few. 'If the trumpets give an uncertain sound who will prepare for battle?' Courage is to some extent the foundation of all virtue for without it there is no security for preserving any other virtue."

- Venerable, Fulton J. Sheen  
"We Need Courage"

**Did You Know We're on Facebook?**

"Like" us to receive our posts, and so that your friends can get to know your church a little. Who knows who else may "Like" us too? <https://www.facebook.com/pages/St-John-the-Baptizer-Ukrainian-Catholic-Church/137098752989860>

## ON COMPULSIVE BUYING AND THE BENEFITS OF SLOWING DOWN AND BEING STILL

*By Fr. Alexis Trader on [ancientchristianwisdom.wordpress.com](http://ancientchristianwisdom.wordpress.com)*

One of the characteristic trademarks of compulsive behavior is the rapidity with which the behavior is performed. In the case of compulsive buying, a voracious urge to buy overwhelms the calmer, rational mind and overpowers the higher, wiser will. In my last post on this subject, I mentioned the important role of mindfulness in counteracting the powerful desires that arise from past engagement in compulsive behavior. Equally important in dealing with the compulsion is physically slowing down and mentally thinking about the consequences of one's present actions. Saint Irenaeus of Lyons notes that the mind's desires are naturally impeded by the body's slowness (*Against Heresies*, Book 2, Chapter 33). By slowing down even further, by walking slowly and calmly with a measured step, we can give ourselves some time and some space to hear the compulsion's demands, but also that still small voice suggesting another course of action. In trying to slow down, we recognize that the body doesn't necessarily have to follow the mind's lead and race ahead to purchase an item that is not needed.

Clement of Alexandria once wrote, "Women and men are to go to church decently attired, with a natural step, embracing silence, possessing unfeigned love, pure in body, pure in heart, fit to pray to God.... Those who are thus consecrated to Christ should also appear and frame themselves in their whole life as they fashion themselves in the church for the sake of gravity; and to be, not to seem such — so meek, so pious, so loving" (*The Instructor*, Book III, Chapter 11). In Church, our movements are to be calm, peaceful, modest, and with the fear of God, so that we might pray more easily, hear the word of God more clearly, and be united with Him more deeply. Clement of Alexandria suggests that this way of being in Church should be extended to our lives outside of Church, so that there too we can hear God, but also our neighbor who may need our compassion and our love. For the compulsive shopper who is a

Christian, slowing down can also be a way of making oneself available to God and neighbor, so that one might worship God and love one's neighbor as oneself in every time and every place.

The body can indeed play an important role in slowing down the racing, automatic thoughts that compel us to act like lemmings racing off the edge of a cliff. Once the body is slowed, we can ask ourselves important question such as "why am I doing this" and "how am I going to feel about myself if I make this purchase?" In chapter 5 of *Ancient Christian Wisdom*, "Saint Nilus the Ascetic suggests that the tempted individual make use of 'the short period of time available for careful reflection, so that he can examine and discern what is harmful and what is beneficial as well as how sorrowful he will feel after engaging in illicit pleasure and how much satisfaction and joy he will have when good thoughts blossom forth.' Likewise Saint John Climacus proposes that a person who has yielded to carnal pleasures reflect on his lost purity as a way of preventing further descent into the pit of sensuality. In other words, when a similar situation arises, the good abbot of Sinai advises recalling a past fall in order to prevent its reoccurrence." There is a general principle at work here that Saint John Chrysostom expresses in this way: "It is a great good to acknowledge our sins, and to bear them in mind continually. Nothing so effectually cures a fault as a continual remembrance of it. Nothing makes a man so slow to wickedness" (*Homily 31 on Epistle to the Hebrews*).

Although at the moment of compulsion, it seems as though the urge will last for an eternity, the fact of the matter is that it will pass if the mind and body are slowed down. The ascetic practices of silence and stillness are recommended in this regard, for if one has learned to find that place of stillness and quiet in the soul, one can return there in times of need. In the same chapter of *Ancient Christian Wisdom*, I write, "The other setting in which the fathers engage in 'thought

about thought' is solitary hesychastic prayer. In particular, monks remain in their cells in order to concentrate and to make their inner vision clearer. They also benefit from the serenity of the night that lends itself to vigilance. With this restriction of aural and visual stimuli, the mind becomes calmer and more capable of self-examination. An ascetic way of life is consequently more helpful for examining the thoughts. Calm conditions are so important that Kallistos Tilikoudis writes, 'repentance is not possible without stillness (hesychia). The ancient ascetics often liken this hesychastic self-examination to the fisherman's art. 'When the sea is calm, fishermen can scan its depths and therefore hardly any creature moving in the water escapes their notice.' According to this evocative metaphor, a person separates himself so thoroughly from his thoughts that they

become like fish swimming in the sea and he comes to resemble a fisherman looking into its depths." The thoughts calling out to satisfy this compulsion can likewise be observed as fish in the sea, but need not be obeyed, much less caught by the careful fisherman.

Of course, these ascetical practices intended to calm the body and the mind must have as their ultimate goal union with Christ if they are to bear fruit of any lasting value. In the final analysis, it is our willingness to cooperate (synergeia) with the Divine Physician in a process that defines our entire lives that will lead us not only to freedom from compulsion, but freedom to do the will of God, and instead of buying needless items that fill us with shame, purchasing the pearl of great price, the very Kingdom of Heaven, that will fill us with unspeakable joy.

## ***REFLECTIONS ON STEWARDSHIP***

### **Stewards Invite the Poor**

*"Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you."* LUKE 14:13-14

We have a difficult time with the concept of giving without expecting something in return. Even when we give to charity we often want something in return – a raffle ticket, a dinner, or a chance to play golf. Yet, as Christian Stewards we need to remember that the true reward for our giving awaits us in heaven.

### **Stewards Do Not Possess**

*In the same ways, "everyone of you who does not renounce all his possessions cannot be my disciple."* LUKE 14:33

It seems that Jesus is making an unrealistic demand upon us. How can we renounce all of our possessions? We need them to live. However, what we must renounce is the belief that they belong to us. Everything that we have belongs to God alone. All of our resources are entrusted to us not only for our own use, but also so that we can help others. Once we renounce the idea that we possess or are entitled to anything, it is much easier to share the many gifts that God has given us. Then we truly are His Stewards.



“The Holy Catholic faith is a gift from Almighty God and I will not let you pollute it”

– Archbishop Fulton Sheen

“Guard.’ [St. Paul] says, ‘what has been committed’ (1 Tm. 6:20). What does it mean, ‘what has been committed’? It is what has been faithfully entrusted to you, not what has been discovered by you; what you have received, not what you have thought up; a matter not of ingenuity, but of doctrine; not of private acquisition, but of public Tradition; a matter brought to you, not put forth by you, in which you must not be the author but the guardian, not the founder but the sharer, not the leader, but the follower. ‘Guard,’ he says, ‘what has been committed.’ Keep the talent (cf. Mt. 25:14-30) of the Catholic Faith inviolate and unimpaired. What has been faithfully entrusted, let it remain in your possession, let it be handed on by you. You have received gold, so give gold. For my part, I do not want you to substitute one thing for another; I do not want you imprudently to put lead in place of gold, or fraudulently, brass. I do not want the appearance of gold, but the real thing. O Timothy, O priest, O interpreter, O teacher, if a divine gift has made you suitable in genius, in experience, in doctrine to be the Bezalel [i.e. “master craftsman”] of the spiritual tabernacle, cut out the precious gems of divine dogma, shape them faithfully, ornament them wisely, add splendor, grace and beauty to them! By your expounding it, may that now be understood more clearly which formerly was believed even in its obscurity. May posterity, by means of you, rejoice in understanding what in times past was venerated without understanding. Nevertheless, teach the same that you have learned, so that if you say something anew, it is not something new that you say.”

– St. Vincent of Lerins, c. 434 A.D.

It is of great significance if there is a person in a family who truly prays. Prayer attracts God’s Grace, and all members of the family feel it, even those whose hearts have grown cold.

– Elder Thaddeus of Vitovnica

“Even if Catholics faithful to Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.”

– St. Athanasius

“But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honor God as the supreme truth and the formal motive of faith. ‘In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in which they are will not profit them’ (S. Augustinus in Psal. liv., n. 19). And this indeed most deservedly; for they, who take from Christian doctrine what they please, lean on their own judgments, not on faith; and not ‘bringing into captivity every understanding unto the obedience of Christ’ (2 Cor. x., 5), they more truly obey themselves than God. ‘You, who believe what you like, believe yourselves rather than the gospel’ (S. Augustinus, lib. xvii., *Contra Faustum Manichaeum*, cap. 3).”

– Pope Leo XIII, “*Satis Cognitum*”, 1896 A.D.

“Your children will always be sufficiently wealthy if they receive from you a good upbringing that is able to order their moral life and behavior.”

– St. John Chrysostom

“Now the Evangelists are silent as to the greater part of Christ’s teaching; for whereas He preached for the space nearly of three years, all the teaching which they have written down would scarcely, one might say, suffice for the discourse of a single day. For out of a great many things extracting a few, they have given only a taste as it were of the sweetness of His teaching.”

– St. Theophylact

I am deeply convinced of this, that the Church should never speak from a position of power. It should not be one power among others operating in one state or another; it should be, if you will, just as powerless as God, Who does not use force; Who only beckons us, opening up the beauty and truth of things without imposing them; Who is like our conscience, telling us the truth while leaving us free either to listen to truth and beauty or to reject them.

– Metropolitan Anthony of Sourozh

# HOW TO BUILD SUCCESSFUL RELATIONSHIPS



*Presented by*

**SAINT ANTHONY THE GREAT ANTIOCHIAN ORTHODOX CHURCH**

*Featuring*

**DEACON STEPHEN HOLLEY OF SAINT MICHAEL ANTIOCHIAN ORTHODOX CHURCH**

**FATHER JOHN REIMANN OF SAINT ANTHONY ANTIOCHIAN ORTHODOX CHURCH**

## A FREE TWO-DAY SEMINAR SEPT 6

**6:00 PM - RELATING TO GOD, OTHERS & THE WORLD**

## SEPT 7

**9:00 AM - THE MARRIAGE RELATIONSHIP**

**2:30 PM - THE PLEASURE/PAIN CYCLE & BREAKING OUT OF IT**

**5:30 PM - GREAT VESPERS**

Lunch will be provided on September 7th. Free will offerings to help cover the cost of retreat expenses are greatly appreciated. For additional information or to register for this free seminar, please contact [stanthonysecretary@gmail.com](mailto:stanthonysecretary@gmail.com).

This free seminar is not only geared to married couples and those preparing for marriage, but also benefits everyone in any type of relationship. Deacon Stephen has served in the Archdiocesan Department of Marriage and Parish Family Life and is the author of the book, *How Do I Choose the Right Partner for Life?* (Light and Life Press, Minneapolis, MN). He has also written numerous articles on marriage for *Word Magazine* and *Again Magazine*. He has been a Missionary Specialist for OCMC (Orthodox Christian Missionary Center) in Romania, giving lectures to young people, priests, AA groups, Church groups, and others on marriage and family. In fact, Deacon Stephen and his wife, Mary Patty, plan to move to Iasi (a city in Romania), at the invitation of Metropolitan Teofan of the Archdiocese of Iasi, in order to organize a department of Marital and Pre-Marital Counseling for that Archdiocese, as well as to assist in the existing Pro-Life Department. He has been asked to write a counseling manual for Priests to be expanded into a seminary course for Priests and has also presented at St. Tikhon Seminary and other venues.

**SAINT ANTHONY ANTIOCHIAN ORTHODOX CHURCH  
2825 MERTON AVE, SAN DIEGO, CA 92111**





**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](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)

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

*A Blessed New Year!*

The beginning of the new church year invites us to enter once again into the mystery of our redemption. It is in the context of the Church's yearly liturgical cycle that God's saving interaction with humanity is both experienced and celebrated. Our liturgical year, with its cycle of feasts, fasts and its own rhythm of jubilation and penance, is a prelude to the joy of eternity. In the liturgical year we are united to the great and saving events of the past, celebrate them as present, and we are called to enter the fullness of that which is yet to come.

United to both time and eternity, the liturgical worship of the Church is a theological and evangelical experience. It is an evangelical tool to be utilized in bringing all people to the fullness of the Gospel. Our worship manifests to us and to the world that the Kingdom that

is to come is already upon us. The crucified and risen Lord Jesus is among us here and now. And here and now, by the Holy Spirit, He invites us to share eternal life with our Eternal Father.

Our commemoration of the beginning of the ecclesiastical year must be more than a formality. Our observance of the new Church year must be joined to our love for the Divine Services. Celebrating the beginning of the church year, we are to discover yet again the gift of liturgical worship and the great responsibility that is ours in making this gift available to all. Entering upon a new year of salvation, and a new chapter in the history of our Church, let us share the gift of the Church's liturgical worship and through it offer to all the Gospel of new and eternal life.