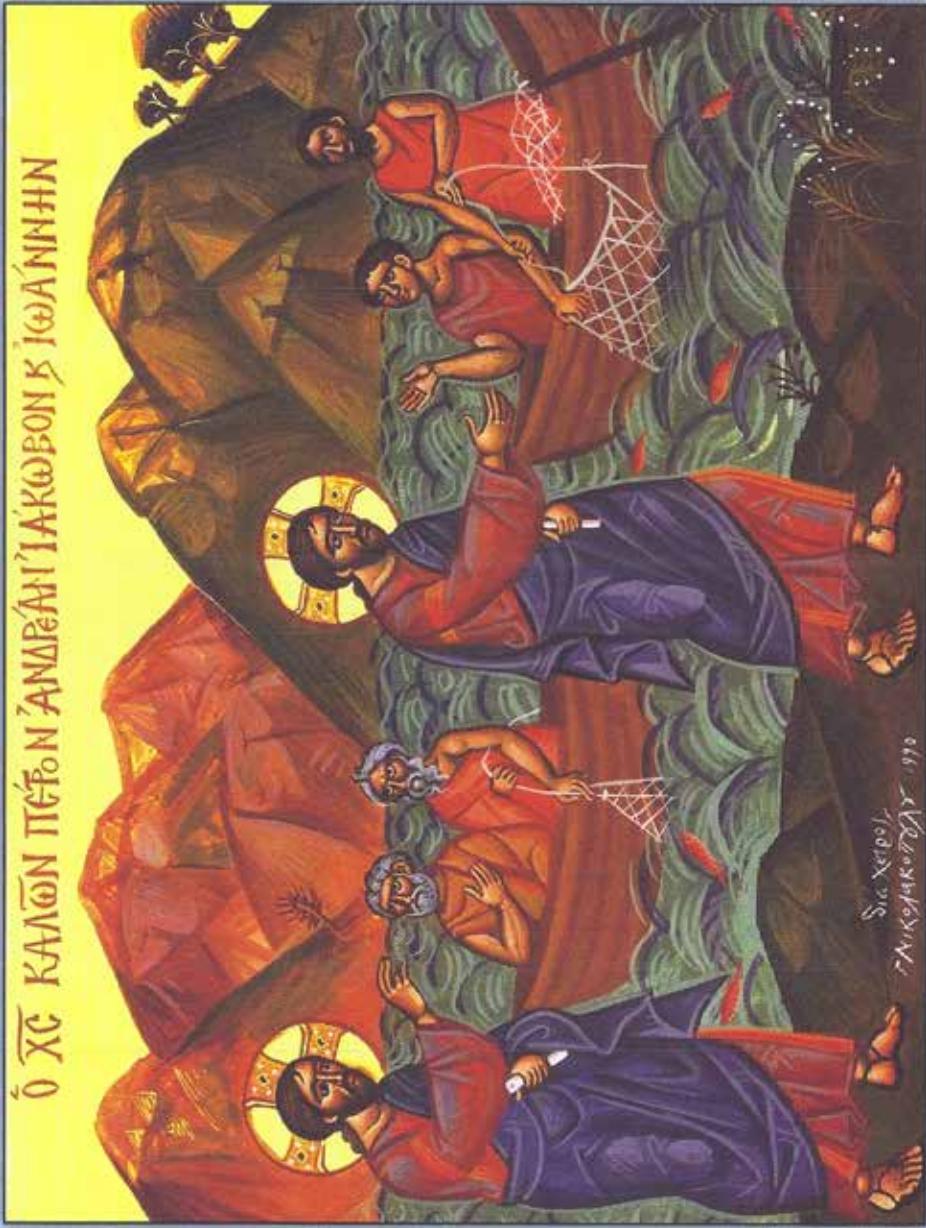


SECOND SUNDAY AFTER PENTECOST

Ο Χριστόν τηέπονταν πάλι ο Ιάκωβος και Ιωάννης



S. G. Xerophy  
1999

Icon of the Call of the Apostles

# **June 2, 2013**

## **2ND SUNDAY AFTER PENTECOST**

**OUR HOLY FATHER NICEPHORUS THE CONFESSOR, PATRIARCH OF CONSTANTINOPLE**

### **SCHEDULE OF SERVICES FOR THE WEEK OF JUNE 3– JUNE 9**

SATURDAY, JUNE 8 – THE HOLY MARTYR JUSTIN THE PHILOSOPHER AND HIS COMPANIONS: CHARITON, CHARITA, EUELPISTUS, HIERAX, PEON, VALERIAN AND JUSTUS

6:00 PM – Great Vespers for Sunday (*satisfies for Sunday obligation*)

SUNDAY, JUNE 9 – *3RD SUNDAY AFTER PENTECOST; OUR HOLY FATHER CYRIL, ARCHBISHOP OF ALEXANDRIA*  
9:30 AM – Divine Liturgy For All Parishioners

### **FATHERS DAY**

On Sunday, June 16th, we will celebrate Fathers Day with a special Luncheon following the Divine Liturgy. Please join us as we celebrate that often forgotten yet critical role in the Christian Family – the Father. Please R.S.V.P. to Olena Bankston so that we can plan appropriately.

### **ON HATRED OF SIN**

"Who hated sin more than the saints? But they did not hate the sinners at the same time, nor condemn them, nor turn away from them. But they suffered with them, admonished them, comforted them, gave them remedies as sickly members, and did all they could to heal them."

– St. Dorotheos of Gaza

### **Share 2013**

**Share 2013 – Annual Eparchial Appeal** is drawing to a close. If you have not already done so, please make a pledge or contribution to Share 2013 by Sunday, June 9.

**Share 2013 – Єпархіаний Заклик** наближається до завершення. Якщо ви ще не зробили даток на Share 2013, то зробіть його до неділі, 9 червня, коли офіційно закінчується заклик.

<b>Sunday offering for May 19</b>	
Amount	Number
\$10.00	1
\$15.00	2
\$20.00	1
\$30.00	1
\$40.00	3
\$60.00	(loose)
\$75.00	1
\$80.00	1
\$100.00	1
\$200.00	1
\$250.00	1
\$895.00	

Parishioner Total: \$895.00

Visitors: \$30.00

Average / parish household (42): \$21.31

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1230.00**

<b>Sunday offering for May 26</b>	
Amount	Number
\$10.00	3
\$20.00	1
\$30.00	1
\$40.00	2
\$48.00	(loose)
\$50.00	3
\$100.00	1
\$458.00	

Parishioner Total: \$458.00

Visitors: \$260.00

Average / parish household (42): \$10.90

Weekly Stewardship Goal: \$2125.00

Shortfall: **-\$1667.00**



## THE TREASURE HUNT

By Katherine Johnson



As a mother of many children, attending the divine services is a matter of constant movement. My arms are rarely empty and, as far as I can recollect, I have never ended a service standing in the same spot in which I began. Long ago I let go of the naive notion that the distraction of caring for young children amounted to missing the spiritual benefit of attending the services. Quite the contrary. The situation of having my will repeatedly cut off has proven far more profitable than the peace and quiet that I desire.

*Women shall be saved in child-bearing* (1 Timothy 2:15).

Yes, she will be given the opportunity to learn to live for another person besides herself.

My spiritual father often reminds me that mothers must learn to be creative in prayer. It's a matter of taking utter chaos and, by God's grace, using it to affect the ordering one's heart. This is the creativity of motherhood. Nursing a sick child in the middle of the night becomes an opportunity to keep vigil. The repeated interruption of a meal in order to serve a hungry child becomes an opportunity to fast. An overflowing basket of laundry becomes a reminder to pray for each member of the family as each piece of clothing is folded and put away. Little ways to capture grace in the smallest of moments.

I spent the first decade of motherhood waiting for a moment of quiet. *As soon as the children are older, I can pray. As soon as the house is clean and organized, I can be at peace. As soon as we get through this trying time, then I can be the kind of wife and mother that I truly want to be.*



Always missing the opportunity to engage the present moment and instead, living for an imaginary one.

The older I get, the more the present moment becomes a treasure hunt. *Where is it? Where is the grace of this moment? God is here. Where is He in this moment?* While I used to hunt for quiet, I now spend my time as a mother learning to listen amid the noise and have made it a practice to creatively search for any opportunity to catch a brief spiritual word of encouragement.

It's amazing how much better you can hear the quiet of God's voice when the noise of one's complaining ceases.

For instance, if I had to guess, I would say that on average I typically hear about five minutes of a 20 minute homily on any given Sunday. Yet God is infinitely providential and somehow that brief word proves to be the one that I most needed.

My five minutes today were probably more like two. Nevertheless, having no idea of the context in which they were posed, I found something to ponder in these questions:

*When my children are disobedient do I first stop and pray for them? Does my pain of heart lie in that they are doing something that might cause them to lose the grace of God? Or does my irritation rest in that they have not done my will?*

I wonder how a family would be blessed if a mother were to keep a watch over her heart, constantly asking these three questions of herself.

I think I'll test it and see. With God as my helper. And the treasure hunt continues.

## 8 QUOTES FROM ST. JOHN CHRYSOSTOM ON HOW TO RAISE CHILDREN

JE Foyer

<http://www.stpeterslist.com/6057/8-quotes-from-st-john-chrysostom-on-how-to-raise-children/>

One of the most important basis for children's spiritual formation is a strong foundation of faith made by their parents. This task is a massive long-term undertaking, which requires the parents to approach their vocation with fear and trembling. St. John Chrysostom was not ignorant of this. In fact mingled in his great orations concerning deep theological matters, he often addressed parents on how to raise their children in holiness. Many people suggest that his ideas on parenting appear to antiquated. Although I believe it would foolish not to at least reflect on his words and find way to apply his teachings from a modern standpoint into our families. The following quotes are some interesting exhortations from the golden-mouthed saint about parenting:

### 1. On the Naming of Children

*"So let the name of the saints enter our homes through the naming of our children, to train not only the child but the father, when he reflects that he is the father of John or Elijah or James; for, if the name be given with forethought to pay honor to those that have departed, and we grasp at our kinship with the righteous rather than with our forebears, this too will greatly help us and our children. Do not because it is a small thing regard it as small; its purpose is to assist us." — An Address on Vainglory and the Right Way for Parents to Bring Up Their Children 50.*

### 2. On Raising Children to Be Courageous

*"Let us pass to the despotic part of the soul, spirit. We must not eliminate it utterly from the youth nor yet allow him to use it all the time. Let us train boys from earliest childhood to be patient when they suffer wrongs themselves, but, if they see another being wronged, to sally forth courageously and aid the sufferer in fitting measure." — An Address on Vainglory and the Right Way for Parents to Bring Up Their Children, 66.*

### 3. On Teaching Your Children the Scriptures

*"Never deem it an unnecessary thing that he should be a diligent hearer of the divine Scriptures. For there the first thing he hears will be this, 'Honor thy father and thy mother'; so that this makes for thee. Never say, this is the business of monks. Am I making a monk of him? No. There is no need he should become a monk. Why be so afraid of a thing so replete with so much advantage? Make him a Christian."*  
— Homilies on Ephesians, Homily 21

### 4. Raising Children Up in Wisdom is Priority #1

*"Let everything take second place to our care of our children, our bringing them up to the discipline and instruction of the Lord. If from the beginning we teach them to love true wisdom, they will have great wealth and glory than riches can provide. If a child learns a trade, or is highly educated for a lucrative profession, all this is nothing compared to the art of detachment from riches; if you want to make your child rich, teach him this. He is truly rich who does not desire great possessions, or surround himself with wealth, but who requires nothing... Don't think that only monks need to learn the Bible; Children about to go our into the world stand in greater need of Scriptural knowledge."*  
— Homilies on Ephesians, Homily 21

### 5. Raise Them to Know Psalms and Hymns

*"Teach him to sing those psalms which are so full of love of wisdom; as at once concerning chastity or rather, before all, of not companying with the wicked, immediately with the very beginning of the book; (for therefore also it was that that prophet began on this wise, 'Blessed is the man that hath not walked in the counsel of the ungodly'; Ps. i. I, and again, 'I have not say in the council of vanity'; Ps. xxvi. 4, Sept., and again, 'in his sight a wicked doer is contemned,*

*but he honoreth those that fear the Lord.' Ps. xv. 4, Sept.,) of companying the good, (and these subjects thou wilt find there in abundance,) of restraining the belly, of restraining the hand, of refraining from excess, of not overreaching; that money is nothing nor glory, and other things such like[...]. When in these thou hast led him on from childhood, by little and little thou wilt lead him forward even to the higher things. The Psalms contain things, but the Hymns again have nothing human. When he has been instructed out of the Psalms, he will then know hymns also , as a diviner thing."* — Homilies on Colossians, Homily 9

## **6. Teaching Them about Eternal Judgment**

*"Wherefore, I exhort you, when we receive children from the nurse, let us not accustom to old wives' stories, but let them learn from their first youth that there is a Judgment, that there is a punishment; let it be infix'd in their minds. This fear being rooted in them produces great good effects. For a soul that that has learnt from its first youth to be subdued by this expectation, will not soon shake off this fear. But like a horse obedient to the bridle, having the thought of hell seated upon it, walking orderly, it will both speak and utter things profitable; and neither youth nor riches, not an orphan state, not any other thing, will be able to injure it, having its reason so firm and able to hold out against everything."* — Homilies on 2 Thessalonians, Homily 2.

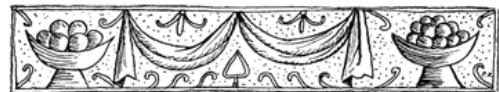
## **7. Raise Them to Be Chaste**

*"Youth is wild, and requires many governors, teachers, directors, attendants, and tutors; and after all these , it is a happiness if it be restrained. For as a horse not broken in, or a wild beast untamed, such is youth. But if from the beginning, from the earliest age, we fix it in good rules, much pains will not be required afterwards; for good habits formed will be to them as a law. Let us not suffer them to do anything which is agreeable, but injurious; nor let us indulge them, as forsooth but children.*

*Especially let us train them in chastity, for there is the very bane of youth. For this many struggles, much attention will be necessary. Let us take wives for them early, so that their brides may receive their bodies pure and unpolluted, so their loves will be more ardent. He that is chaste before marriage, much more will be chaste after it; and he that practiced fornication before, will practice it after marriage. 'All bread,' it is said, 'is sweet to the fornicator.' Garland are wont to be worn on the heads of bridegrooms, as a symbol of victory, betokening that they approach the marriage bed unconquered by pleasure. But it captivated by pleasure he has given himself up to harlots, why does he wear the garland, since he has been subdued?" — Homilies on 1 Timothy, Homily 9*

## **8. Raising Your Child Properly Is a Greater Inheritance than Riches**

*In children we have a great charge committed to us. Let us bestow great care upon them, and do everything that the Evil One may not rob us of them. But now our practice is the reverse of this. We take all care indeed to have our farm in good order, and to commit it to faithful manager, we look out for it an ass-driver, and muleteer, and bailiff, and a clever accomptant. But we do not look out for what is much more important, for a person to whom we may commit our son as the guardian of his morals, though this is a possession much more valuable than all others. It is for him indeed that we take such care of our estate. We take care of our possessions for our children, but of the children themselves we take no care at all. Form the soul of thy son aright, and all the rest will be added hereafter."* — Homilies on 1 Timothy, Homily 9.



### 3 RULES FOR KEEPING ON THE STRAIGHT PATH AFTER CONFESSION & HOLY COMMUNION

By Saint Theophan the Recluse

Our inner spiritual lives never get into the proper order all of a sudden. What is always required is intensified labor over oneself, by the assimilation of good intentions and by the enabling of grace through the Holy Mysteries of Confession and Communion. This work and effort is directed towards destroying the disorder that reigns inside; in its place it establishes order and harmony, after which follows inner peace and a continual joyful mood of the heart.

Do not think, however, that for this you must redo everything, or bind yourself to a lot of rules. Absolutely not. Two or three little rules or precautions is all you need.

**Rule One:** It is necessary to get in the habit of unceasing remembrance of God, along with fear and reverence. Be with the Lord no matter what you do; and turn to Him with your whole mind, trying to conduct yourself as you would in front of a king. You will soon get into the habit, just don't give up or break off.

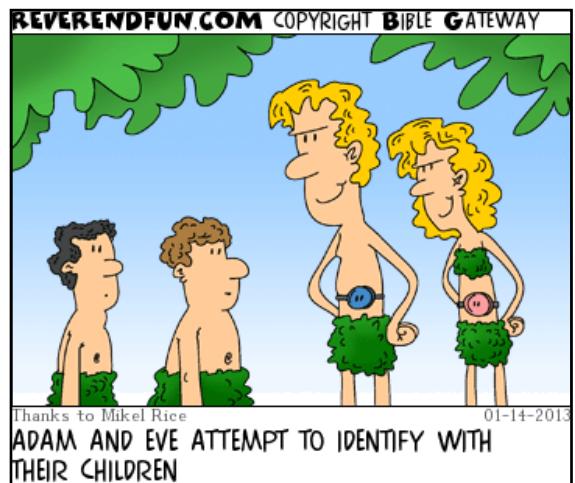
To make it easier to acquire the habit of remembrance of God, there is a special method for fervent Christians; that is, the unceasing repetition of a short prayer of two or three words. Most common is "Lord have mercy," or "Lord Jesus Christ, Son of God, have mercy on me a sinner." If you have never heard this, then listen, and if you have never done it, then begin doing it from this moment on. Whether you are walking, sitting, eating, going to bed, repeat over and over the prayer. From long practice of this, the words will fasten themselves to the tongue so that they will repeat themselves. Do not forget to combine this prayer with reverence.

**Rule Two:** Do not do anything that your conscience prohibits, and do not omit anything that it says to do, whether great or small. Follow your conscience undeviatingly, and with such perseverance that you would not allow yourself to do anything against it even if you were to die. The more decisively you act, then the more

powerful your conscience will become. The more powerful your conscience becomes, the more completely and forcefully it will inspire you with what is necessary and steer you away from what is unnecessary in words, deeds, and thoughts, and the more quickly your inner being will be put in order.

**Rule Three:** Supplement the first two rules with this third one: be patient. You must spiritually work and not give in to pleasing yourself or the world. There will be constant opposition to any good spiritual work you have begun. You must overcome this; therefore, you must exert more force and, consequently, be patient. Clothe yourself in this all powerful armor and never allow your spirits to fall when you encounter misfortune. Everything will come with time. Be encouraged in your patience through this hope. That everything will come in time, is born out by the experiences of all people who have sought and accomplished salvation.

Three simple rules: 1) remembrance of God with reverence; 2) obey your conscience strictly and 3) arm yourself with hope by patience. May the Lord bless you to be so inclined and to be in this frame of mind.



## THE FASTS IN THE CHURCH

### Q. WHO INSTITUTED FASTING AS NECESSARY FOR SALVATION?

A. OUR LORD JESUS CHRIST, BOTH BY HIS PERSONAL EXAMPLE (MATT. 4:2) AND BY HIS TEACHING (MATT. 6:16; 7:21).

### Q. WHAT IS THE AIM OF FASTING?

A. THE AIM OF FASTING IS TO:

1. PURIFY THE BODY;
2. STRENGTHEN THE WILL;
3. ELEVATE THE SOUL OVER THE BODY;
4. GLORIFY GOD AND HONOR HIS SAINTS.

### Q. IN WHAT DOES FASTING CONSIST FOR AN EASTERN CHRISTIAN?

A. IN ABSTENTION FROM RICH FOODS SUCH AS MEAT AND DAIRY PRODUCTS, EVIL THOUGHTS, DESIRES AND DEEDS. IN THE APPLICATION OF GREATER PRAYER, ALMSGIVING AND MORE STRENUOUS EXERCISING OF ALL THE CHRISTIAN VIRTUES.

### Q. HOW DO WE CLASSIFY THE FASTS AND THEIR SEASONS?

A. THERE ARE FOUR FASTING SEASONS WHICH CAN BE FOUND OF THE CHURCH CALENDAR:

1. NATIVITY FAST – A SIX WEEK FAST BEFORE THE NATIVITY OF THE LORD (CHRISTMAS), DECEMBER 25TH
2. GREAT FAST (LENT) – A SEVEN WEEK FAST BEFORE PASCHA (EASTER)
3. APOSTLES' FAST – OF CHANGING DURATION BEFORE THE FEAST OF SS. PETER & PAUL, JUNE 29TH
4. DORMITION FAST – A TWO WEEK FAST BEFORE THE DORMITION OF THE MOTHER OF GOD, AUGUST 15TH

## FROM THE CHURCH FATHERS – FASTING AS MEDICINE

Fasting is a medicine. But medicine, as beneficial as it is, becomes useless because of the inexperience of the user. He has to know the appropriate time that the medicine should be taken and the right amount of medicine and the condition of the body which is to take it, the weather conditions and the season of the year and the appropriate diet of the sick and many other things. If any of these things are overlooked the medicine will do more harm than good. So, if one who is going to heal the body needs so much accuracy, when we care for the soul and are concerned about healing it from bad thoughts, it is necessary to examine and observe everything with every possible detail.

Fasting is the change of every part of our life. Because the sacrifice of the fast is not the abstinence but the distancing from sins. Therefore, whoever limits the fast to deprivation of food, he is the one who, in reality, abhors and ridicules the fast. Are you fasting? Show me your fast with your works. Which works? If you see someone who is poor, show him mercy. If you see an enemy, reconcile with him. If you see a friend who is becoming successful, do not be jealous of him! If you see a beautiful woman on

the street, pass her by.

In other words, not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights. Let the eyes fast by not fixing themselves on beautiful faces and by not observing the beauty of others. You are not eating meat, are you? You should not eat debauchery with your eyes as well. Let your hearing also fast. The fast of hearing is not to accept bad talk against others and sly defamations.

Let the mouth fast from disgraceful and abusive words. Because, what gain is there when, on the one hand we avoid eating chicken and fish and, on the other, we chew up and consume our brothers? He who condemns and blasphemes is as if he has eaten brotherly meat, as if he has bitten into the flesh of his fellow man. It is because of this that Paul frightened us, saying: "If you chew up and consume one another be careful that you do not annihilate yourselves."



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

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

**Pastor:** Fr. James Bankston

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*Andrew and Simon Peter*

How much did the poor fishermen leave behind? Someone may wonder: At the Lord's beckoning, what or how much did these two fishermen, who scarcely had anything, leave behind? On this, my beloved, we should attend to one's intention rather than one's wealth. That person has left behind a lot who keeps nothing for himself, who, though he has little, gives up everything. We tend to be attached to those things we own, and those things we scarcely own, we carefully hold onto. Therefore Peter and Andrew left much behind when they left behind covetousness and the very desire to own. That person has left much behind who renounces with the thing owned the very coveting of that thing. Therefore those poor who followed Jesus left behind just as much as those less poor who did

not follow him but were able to covet.

So when you notice that some have left a great deal behind, you need not say to yourself, 'I want to imitate those who disdain this world, but sorry, I have nothing to leave behind.' You will leave much behind, my brothers, if you renounce earthly desires. External things, however small they may be, are sufficient for the Lord, since he looks at the heart and not at our material goods. Nor does he judge by how much is involved in our sacrifice but from how much it is made. For if we judge by external goods, our holy merchants traded in their nets and vessels for the perpetual life of the angels.

*St. Gregory the Great*