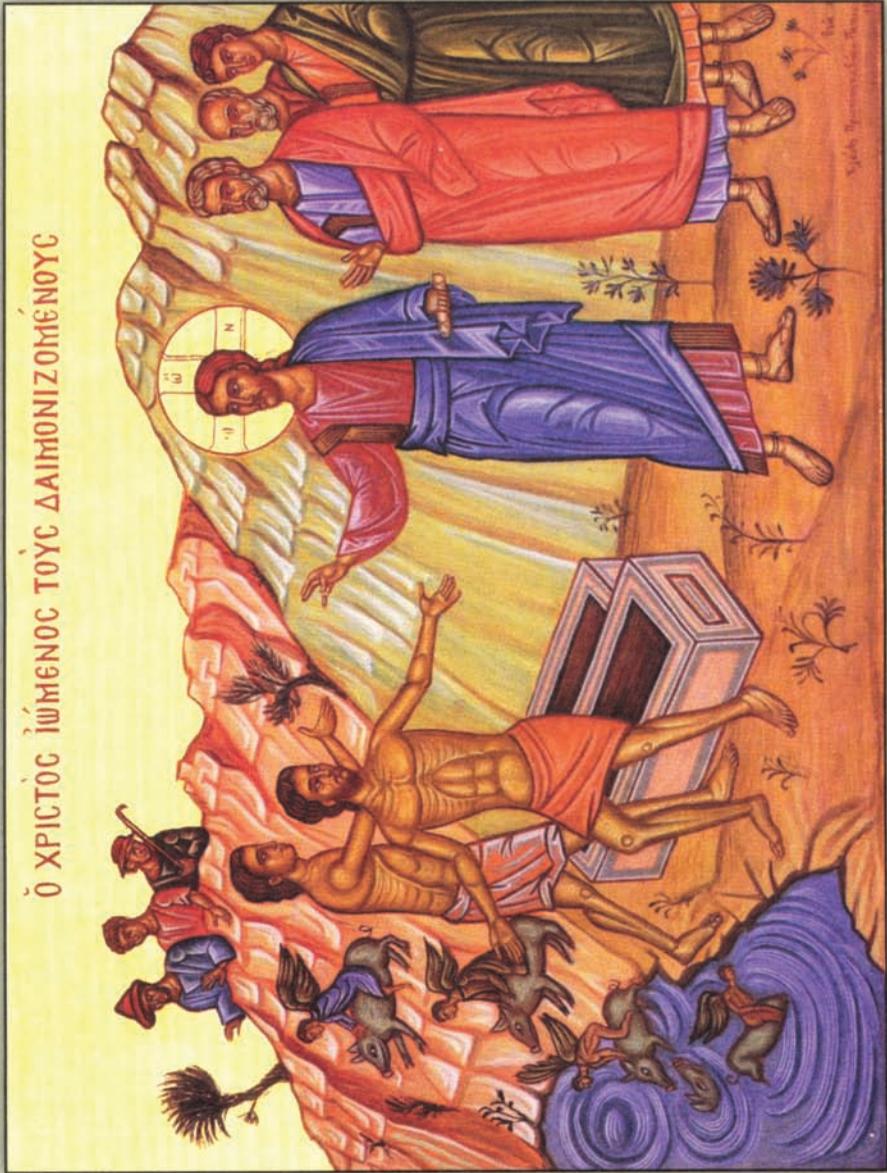


FIFTH SUNDAY AFTER PENTECOST
FIFTH SUNDAY OF MATTHEW



Icon of the Healing Gadarene Demoniacs

July 1, 2012
FIFTH SUNDAY AFTER PENTECOST
THE HOLY WONDERWORKERS AND UNMERCENARIES COSMAS AND DAMIAN
TONE 4

SCHEDULE OF SERVICES FOR THE WEEK OF JULY 2 – JULY 8

SUNDAY, JULY 8 – FIFTH SUNDAY AFTER PENTECOST; THE HOLY WONDERWORKERS AND UNMERCENARIES COSMAS AND DAMIAN
 9:30 AM – Divine Liturgy For All Parishioners



God's Extended Hand

Thanks to those who volunteered this past Wednesday. 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.

Food service by FOCUS* will NOT take place this coming Wednesday, July 4th, but will resume on July 11th.

*Fellowship of Orthodox Christian United to Serve

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.

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.

Sunday offering for June 24

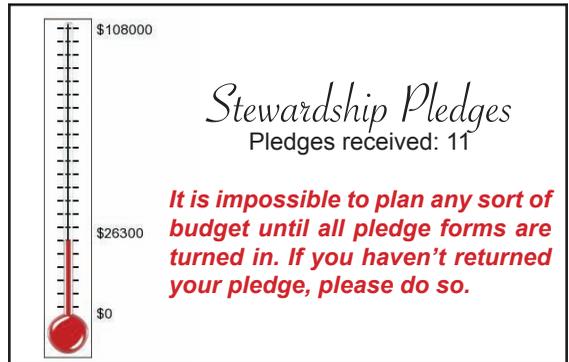
Amount	Number
\$2.00	1 (loose)
\$10.00	2
\$15.00	1
\$20.00	2
\$30.00	1
\$40.00	1
\$45.00	1
\$50.00	2
\$75.00	1
\$367.00	12 Parishioners

Parishioner Total: \$367.00

Average / parish household (39): \$9.41

Weekly Stewardship Goal: \$2125.00

Shortfall: **(\$1758.00)**



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.

DESCENT *(continued)*

But while firmness on principles must be absolute, adaptiveness to individuals should be cultivated to the utmost.

Our Lord gave Himself to all: to children, to sinners (the Magdalene, Simon, the adulterous woman, those possessed by devils), to the timid (Nicodemus), to the discouraged (the disciples of Emmaus), to condemned criminals (the thieves on the cross). He showed no preferences, unless it were for the most distressed; He took the lost sheep upon His shoulders, He adapted Himself to all. It was in imitation of this model that St Paul became all things to all men that he might win them to Christ.¹ The good Master did not crush the broken reed, nor did He extinguish the smoking flax. When questions were put, He answered them; when they asked Him how to pray, He taught them.

Indeed you might say that He did nothing else but place Himself at the disposal of any who wished to ask Him a question or a favour. He never seemed to be in a hurry. It is difficult to open your heart to one who appears always to be preoccupied or busy. "Seeing the multitudes, he went up into a mountain. And when he was set down his disciples came unto him."² On another occasion: "Jesus going out of the house, sat by the seashore . . . and he went up into a boat and sat."³ ... "On a certain day ... he sat teaching."⁴

What a lesson for us! Sitting down was equivalent to saying: "See, I am at your disposal, I am entirely at your service. I am most interested in what you have to say to me." Georges Duhamel once wrote: "The majority of people seem to suffer from a sense of neglect; they are unhappy because nobody takes them in hand, nobody is ready to accept the confidences they offer." And Ernest Hello, more briefly: "The great glory of charity is to understand."

That is what is needed—the gift of understanding others, the spontaneous offer of help; engaging a person in conversation on indifferent matters for a few minutes, just to give him the chance to say what he wants to say but does not dare. Rene Bazin somewhere speaks of a peasant he knew, who every morning used to go out into the fields and listen to the corn growing. So we ought to be able to listen to the seed that is growing in men's hearts, help it to sprout, break up the clod of earth which the seed is too feeble to penetrate; signify by a pressure of the hand, by a smile, a passing word, that we are at the service of another, ready to welcome him, to give him our attention, to help — in a word, to devote ourselves to him.

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You may be defending God's cause, but remember that you are not its only champion. You must not try to do everything by yourself; and this is another way of practising that disinterestedness which is so effective a weapon in the hands of the apostle.

If there was ever One who might have accomplished unaided the whole task of Redemption, surely it was Our Lord. What need had He of help? And yet, with an unparalleled humility, He chose fellow workers, He gathered His disciples around Him, not to pay court to Him, but because He wanted to ask of them this curious service: to help Him, the Master of the world, to save the world.

Often, instead of going Himself to preach the word or to do good, He sent His disciples in His place. They would do as well as He; indeed sometimes, with His permission, they would do better. He promised it in so many words: "He that believeth in me, the works that I do, he also shall do; and greater than these shall he do."⁵ Indeed He pushed his disinterestedness so far as to accept failure for Himself, allowing Another to carry His programme into effect. He, Jesus, did not succeed; He died crucified, defeated, with all His apostles in flight. The Holy Spirit must needs come to begin the evangelical conquest of the world.

1 I Cor. ix, 22.

2 Matt. v, 1.

3 Matt. xiii, 1-2.

4 Luke v, 17.

5 John xiv, 12.

The application to our own case is easy. We must submit to being assisted by others and not make ourselves the sole centre of beneficent activity; we must choose collaborators, give them work to do, like to see them succeed, like to see them succeed better than ourselves. Nothing is more admirable than such selflessness, perhaps because it is so difficult—and so rare.

It is an attractive form of self-denial to admit others to work with you; you should welcome others to work by your side, that is, you should be pleased to have other forms of apostolic activity besides that form which you yourself favour. But also you should be prepared to admit that there has been devoted work done before your time, work which has not been without fruit.

The young are especially inclined—so wrapped up are they in their own form of apostolate—to be resentful or critical of those who do not share their own particular type of work. The scout will think that there is nothing like scouts, the X.Y.Z. organization will think that there is nothing like the X.Y.Z.s; forgetting that in the Father's house "there are many mansions." Others are wont to imagine that before their time nothing was ever done. Did Our Lord despise the past? Far from it; He did not deny the value of the Old Testament, though it was His task to found the New. He often appealed to it, He often quoted the prophets. "I am not come to destroy," He said, "but to fulfill." Let this be our motto. Admittedly a new situation requires new treatment; of course it is easy, in one's enthusiasm for one type of work, to overlook the advantages of an earlier - or a neighbouring - organisation. But such narrowness of outlook runs the risk of antagonizing others. The apostle's soul has a vaster vision. He is enthusiastic for his own organization and his own methods; but he is able at the same time to recognize the advantages of the organizations which have existed in the past and which still exist today, side by side with his own. A passionate zeal is a conquering force, but only if it is broad-minded. A narrow mind or a narrow heart will never conquer others.

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The apostle is in the service of Christ. But what sort of service is it? A casual employment, a sporadic service, with intervals during which everything is left to go to rack and ruin—or a constant service which takes up every minute of our time?

Are there any holidays in the service of Christ? In other words, are there certain moments when the blood of Christ is inoperative, the redemption without effect? Surely, the Kingdom of God calls for help at every moment, souls are constantly in need of our aid, incessantly the blood of Christ cries to heaven.

You are not an apostle for only half an hour a day, during the period of a meeting, or under certain circumstances; you are an apostle all the time, for twenty-four hours a day, for sixty minutes an hour, for sixty seconds a minute. The apostle is not like Moliere's Maître Jacques, putting on one old smock after the other. The apostolate is the work of every moment; not always of the same sort at every moment, but the work of every moment.

Again let us consider the example of Our Lord. Not for a moment did He forget the purpose for which He came. Whether in the synagogue or in the Temple, in the boat or on the shore, conversing with the Samaritan woman or appearing before Pilate, with His Apostles or before His judges—He is filled always with the sense of His mission. "My Father worketh till now; and I work."⁶ Christ worked incessantly. The great task of the salvation of the world is a continuous drama, without intervals. The sentence we have just read was uttered by Our Lord in answer to the pharisees who had accused Him of healing the sick on the Sabbath.

Every instant God gives us being and life; and at every instant grace presses us, gratia urget nos. Every instant souls stand in need of us, every instant the Father wants us to glorify Him, every instant the Son asks us to help Him.

“Every day they ceased not ... to teach and preach Christ Jesus.” So we are told of the Apostles in the early days of the Church. The rule is still the same, and it is equally urgent. The occasion will not always call for the same sort of activity; there is an apostolate for the time of work and an apostolate for the holidays. But there is no holiday from the apostolate. The Father works without ceasing; so did Christ; so does the Holy Spirit within the souls of men, calling them and assisting them at every moment, though they know it not. So did the Twelve; not a day passed without their preaching Christ. And so do all apostles who understand the meaning of their vocation.

“All the time, and with all my soul.” That is the motto of the apostle.

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The primary rule for every apostle is that he must be willing to disappear behind the Master whom he preaches.

We should add that the apostle must devote himself to humble tasks, he must be able, as they say, “to descend to details”; he must not be content merely to have great ideas; he must come down to the concrete and attend to humble realities.

This has always been the mark of great men. Before considering our great Chief let us hear a human leader of men. Lyautey was above all a man of action. He defined himself as “an animal of action.” A man of great breadth of intelligence, but also, and above all, a mind essentially practical, and remarkably endowed with the capacity of adapting itself to reality. It is a good thing to conceive a plan; it is everything to put it into execution.

A few weeks after his arrival at Tonquin he writes: “What a change from France! How delightful to feel that one is no longer working in a void, making plans for transport which will never transport anything, and preparing conventional manoeuvres. Now I am in immediate contact with reality.”

He derives his information not merely from books, but also from men on the spot, even from

the officer of lowest rank, from all those who, as he puts it, “are at grips with reality.” Circulars, abstract orders, these need to be adapted, modified, corrected. He goes so far as to call ready-made regulations “one of his greatest enemies,” and asserts that “in action as well as in science, theories must be transformed to suit the requirements of events and facts.” “It is by being on the spot,” he says, “and by handling men and things that you learn your job.”

And Christ, the greatest of all leaders, never disdains the smallest trifles: those slow advances and that patient attention to detail which is necessary to overcome obstacles, apparently insignificant but in reality of the highest importance.

See the care with which He chooses and prepares His Apostles. How carefully He studies the method of approach to be used for different individuals! Recall the episode of Nicodemus, of the woman of Samaria, of the centurion whose son is sick. There is no place or opportunity which the Saviour does not utilize. He converses as easily with Zacheus on his sycamore tree as with Nathanael under his fig tree, with Simon the Pharisee in his dining-room as with the Samaritan woman by the side of the well, with the masters of Israel in the synagogue as with the paralytic under the pent-roof of the pool of Probatca.

And how wonderfully He adapts His method to the character of those with whom He is speaking! Sometimes it will be a question that He puts to obtain the answer He desires: “Whom do men say that I am? “-” Some John the Baptist, and other some Elias, and others Jeremias or one of the prophets.”-” But whom do you say that I am? “-” Thou art the Christ, the Son of the living God.”

At other times it is a sentence that arouses curiosity, a paradox:

“I am come not to bring peace but the sword.”

“He that would save his life shall lose it.”

“If thy right hand scandalize thee, cut it off.”

“Whatsoever ye shall bind upon earth shall be bound also in heaven.”

“Whither I go you cannot come.”

Sometimes, though rarely, there is a sudden outburst, in order to impress a lesson more deeply upon the minds of His hearers. The temple of God is to be respected; and so He drives out the sellers with scourges. Thus His hearers will remember the lesson: “My house is the house of prayer.” Similarly when He wants to confound hypocrisy: “Ye whited sepulchres!”

But ordinarily His voice is calm and measured. He speaks in simple and homely fashion. Sometimes His voice is stern. But at all times He adapts Himself to His audience.

But Jesus is not only at His ease with children, with the Twelve, with His own friends, Martha, Mary, Lazarus, and certain of His disciples. He speaks to everybody, as He meets them, be they officials, judges, adversaries; to every age and condition of men; He puts Himself within the reach of all; He says what has to be said at the moment, awaiting God’s own time to say what remains to be said. “You cannot bear it now. . . . He that hath ears to hear let him hear.” He will return to the subject later if need arises, and if circumstances permit; if necessary He will create those circumstances, provided His hearers show their goodwill and do not insist upon remaining deaf to His words.

When He knows that a particular doctrine is beyond the capacity of the masses, He asks His chosen ones to keep it to themselves for the present. To what purpose is it—in His own singularly forcible words—to place pearls before swine? Everything is not meant for all in the same degree, nor for all at the same time. The graces of one are not the graces of another, and “in the house of the Father there are many mansions.”

When He achieves a notable success, or works a particularly striking miracle, He attributes all glory to God, without whom man cannot add to his stature one cubit. “Seek ye first the kingdom of God.” Then He effaces Himself, or asks the beneficiary to disappear. After He has raised to life the twelve-year-old daughter of Jairus, a leader of the synagogue,

Our Lord forbids the parents to tell anyone about the miracle.⁷ After the healing of two blind men: “See that no man know this,” he warns them.⁸ The leper “He charged that he should tell no man.”⁹ And after the healing of the man with the withered hand and other sick persons, “He charged them that they should not make him known.”¹⁰ After the multiplication of the loaves He Himself disappears to escape the ovations of the crowd.

What He Himself practised on the occasion of His successes He bids us do in the case of any good work: “When thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. And when thou dost alms let not thy left hand know what thy right hand doth. That thy alms may be in secret; and thy Father who seeth in secret will repay thee.”¹¹ “And when ye pray, ye shall not be as the hypocrites that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men . . . But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret . . .”¹² “When thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret.”¹³

Two precious lessons, therefore, from which we may derive singular profit: on the one hand a wise and patient application to detail, sedulous attention to humble but important realities, and a careful choice of the best method of approach to individual souls—and on the other hand, when our efforts are crowned with success, a desire to remain hidden, and a horror of bluff and ostentation.

to be continued...

— from *Radiating Christ* by Fr. Raoul Plus

7 Luke viii, 56; Mark v, 43.

8 Matt. ix, 30.

9 Luke v, 14; Mark i, 43; Matt. viii, 4.

10 Matt. xii, 16.

11 Matt. vi, 2-4.

12 Matt. vi, 5-6.

13 Matt. vi, 17-18.

Psalm 37: 1-15

By David:

*Don't be upset by evildoers
or envious of those who do wrong,
for soon they will wither like grass
and fade like the green in the fields.
Trust in the Lord, and do good;
settle in the land, and feed on faithfulness.
Then you will delight yourself in the Lord,
and he will give you your heart's desire.
Commit your way to the Lord;
trust in him, and he will act.
He will make your vindication shine forth like light,
the justice of your cause like the noonday sun.
Be still before the Lord;
wait patiently till he comes.
Don't be upset by those whose way
succeeds because of their wicked plans.
Stop being angry, put aside rage,
and don't be upset — it leads to evil.
For evildoers will be cut off,
but those hoping in the Lord will inherit the land.
Soon the wicked will be no more;
you will look for his place, and he won't be there.
But the meek will inherit the land
and delight themselves in abundant peace.
The wicked plots against the righteous
and grinds his teeth at him;
but the Lord laughs at the wicked,
knowing his day will come.
The wicked have unsheathed their swords,
they have strung their bows
to bring down the poor and needy,
to slaughter those whose way is upright.
But their swords will pierce their own hearts,
and their bows will be broken.*

Псалми 37

Давидів.

*Не розпалюйся гнівом своїм на злочинців, не
май заздрусти до беззаконних,
бо вони, як трава, будуть скоро покошені, і мов
та зелена билина пов'януть!
Надійся на Господа й добре чини, землю
замешкуй та правди дотримуй!
Хай Господь буде розкіш твоя, і Він сповнить
тобі твого серця бажання!
На Господа здай дорогу свою, і на Нього надію
клади, і Він зробить,
і Він випровадить, немов світло, твою
справедливість, а правду твою немов
південь.
Жди Господа мовчки й на Нього надійся, не
розпалюйся гнівом на того, хто щасливою
чинить дорогу свою, на людину, що виконує
задуми злі.
Повстримайсь від гніву й покинь пересердя, не
розпалюйся лютістю, щоб чинити лиш зло,
бо витяті будуть злочинці, а ті, хто вповає на
Господа землю впадкують!
А ще трохи й не буде безбожного, і будеш
дивитись на місце його і не буде його,
а покірні впадкують землю, і зарозкошують
миром великим!
Лише замишляє безбожний на праведного, і
скрегоче на нього своїми зубами,
та Господь посміється із нього, бачить бо Він,
що наближується його день!
Безбожні меча добувають та лука свого
натягають, щоб звалити нужденного й
бідного, щоб порізати людей простої дороги,
та ввійде їхній меч до їхнього власного серця, і
поламани будуть їхні луки!*



**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

Warfare Within Us

The whole warfare of the demons against us is waged with the one purpose of alienating those who obey them from the glory of God and the grace of the Holy Spirit. But, as I see it, we have already deprived ourselves of such a gift before they even attack us, because we have forsaken the commandments of God and have not been eager to seek Him with all our soul. Had we sought Him we should not have lived so idly and carelessly! Had we been concerned for the things of heaven we should not have shown such great eagerness for the things of earth. Had our thoughts been on things incorruptible we should not have gaped greedily after the things that are transitory and corruptible.

Had we striven for things eternal we should not thus have pursued things temporal. Had we loved God we should not thus have turned away from those who guide us to Him. Had we sought to acquire virtues we would not have abhorred the teachers of virtues. Had we gladly embraced fasting we should not have complained of the lack of food and drink. Had we fought to gain control over our passions we should not have given ourselves unrestrainedly to pleasures. Had we a right and firm faith we should not have performed the works of faithlessness. Had we been found worthy to attain true love we should have known God.

St. Simeon the New Theologian