

St. John the Baptist Orthodox Church

Antiochian Orthodox Christian Archdiocese of North America Diocese of Los Angeles and the West

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Send announcements for the bulletin and/or website to bulletin@stjohnorthodox.org

Send announcements to be emailed to all members to announce@stjohnorthodox.org

July 3, 2011

Martyr Hyacinthus of Caesarea, in Cappadocia

Saint Hyacinthus, a native of Caesarea in Cappadocia, was raised in a Christian family. The emperor Trajan made the boy his "cubicularius" (chamberlain), unaware that he was a secret Christian.

One day, while the emperor and his entourage were offering sacrifice to idols, the young Hyacinthus remained at the palace, shut himself up in a small room, and prayed fervently to the Lord Jesus Christ. One of the servants overheard him praying and denounced him to the emperor. He said that although Hyacinthus was entrusted with an imperial position, he did not honor the Roman gods, and was secretly praying to Christ.

Hyacinthus was brought to trial before Trajan, who tried to persuade him to deny Christ and sacrifice to the deaf and dumb idols, but the holy martyr remained steadfast and declared that he was a Christian. He was whipped and thrown into prison, where the only food given to him was

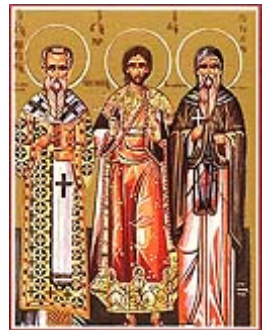
what had already been offered to the idols. They hoped that he would be overcome with hunger and thirst and eat it. St Hyacinthus did not eat the food, and he died after thirty-eight days. When they came to torture him again, they found his dead body.

The jailer saw two angels in the cell. One covered the saint's body with his own garment, and the other placed a crown of glory on his head.

The twelve-year-old Hyacinthus suffered for Christ in the year 108 in the city of Rome. Later, the saint's relics were transferred to Caesarea..

St Anatolius the Patriarch of Constantinople

Saint Anatolius, Patriarch of Constantinople, was born at Alexandria in the second half of the fourth century, at a time when many representatives of illustrious Byzantine families ardently strove to serve the Church of Christ armed with Greek philosophic wisdom. Having studied philosophy, St Anatolius was ordained a deacon by St Cyril of Alexandria (January 18). Anatolius was present at the Third Ecumenical Council at Ephesus in the year



431 (September 9), at which the holy Fathers condemned the false teaching of Nestorius.

St Anatolius remained a deacon at Alexandria and after the death of St Cyril (+ 444), when the See of Constantinople was occupied by Dioscorus, a supporter of the heresy being spread by Eutyches, which said that the Divine nature in Christ had fully swallowed up and absorbed His human nature. This false teaching undermined the very basis of the Church's teaching about the salvation and redemption of humankind [trans. note: Since "what is not assumed is not saved", if Christ has only a Divine nature and not a human nature, then the salvation of humankind, and even the Incarnation of Christ would be rendered heretically docetic]. In the year 449 Dioscorus and his followers convened a heretical "Robber Council" at Ephesus, having received also the support of the emperor. The great advocate of Orthodoxy, St Flavian, the Patriarch of Constantinople, was deposed.

Elected to the See of Constantinople, St Anatolius zealously set about restoring the purity of Orthodoxy. In 450, at a local Council in Constantinople, St Anatolius condemned the heresy of Eutyches and Dioscorus. Having died in exile, the confessor Flavian was numbered among the saints and his relics were transferred to the capital.

In the following year, 451, with the active participation of Patriarch Anatolius, the Fourth Ecumenical Council was convened at Chalcedon. The Fathers of the Chalcedon Council affirmed the dogma about the worship of the Lord Jesus Christ, "perfect in divinity and perfect in humanity, true God and true man, made known in two natures without mingling, without change, indivisibly, inseparably" (Greek: "asynkhutos, atreptos, adiairetos, akhoristos").

After a life of constant struggle against heresy and for truth, Patriarch Anatolius died in the year 458.

Among the canons enacted was the 28th Canon of the Fourth Ecumenical Council stating that the See of Constantinople is equal to the throne of Old Rome. The churches of Asia Minor, Greece and the Black Sea region, and all new churches that might arise in these regions were placed under the jurisdiction of the Patriarch of Constantinople, in accord with the 28th Canon.

St Anatolius also made a large contribution to the literary treasury of the Orthodox Church. He composed liturgical hymns for Sundays, for certain Feasts of the Lord (the Nativity and the Theophany of Christ), for the martyrs (St Panteleimon the Healer, St George the Victory-Bearer, St Demetrius of Thessalonica). In the service books they are designated simply as "Anatolian" verses.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

KONTAKION FOR ORDINARY SUNDAYS IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

THE EPISTLE (For Third Sunday after Pentecost)

The Lord is my strength and my song. The Lord has chastened me sorely.

The Reading from the Epistle of St. Paul to the Romans. (5:1-11)

Brethren, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows His love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by His blood, much more shall we be saved by Him from the wrath of God. For if while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, we shall be saved by His life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

THE GOSPEL (For Third Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (6:22-33)

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

Orthodox Worship on Earth: A Reflection of Divine Worship in Heaven

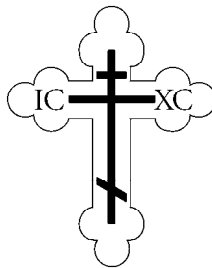
Possibly the most profound, fundamental and vital principles of Orthodox liturgical theology is that Divine Worship on earth is a reflection of Divine Worship in Heaven, and a foretaste of the fullness of Divine Worship that is to come. We proclaim this essential principle every time we sing the Cherubic Hymn in the Divine Liturgy:

Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares. That we may receive the King of All, Who comes invisibly upborne by the angelic hosts.

The meaning of these words is truly awesome and even mind-boggling—that we sinful and inadequate and frail human beings, are allowed to represent the cherubim, who are the angels, second in rank to the seraphim, who worship God continually before His Holy Throne and Altar.

The concept of earthly worship reflecting heavenly worship does not start with Christianity, but is received by Orthodox Christians from the Old Testament Jewish Tradition. God instructed Moses to create a Tabernacle modeled on the heavenly Tabernacle, and gave careful detailed instructions about how to make the Tabernacle, and how to do the liturgical rites to be performed in the Tabernacle, which are also modeled on those of heavenly worship.

The Tabernacle of Moses, and its successor, the Temple in Jerusalem, are explicitly described by God to Moses as a correspondence between the invisible heavenly prototype and its visible counterpart on earth. The Church, which is the New Jerusalem and an image of God's Heavenly Jerusalem, continues the Old Testament concept of the correspondence between the earthly temple and worship and their heavenly prototypes. In the New Testament, there are various descriptions of heavenly worship, especially in the Epistle to the Hebrews and in the Apocalypse or Revelation of St. John. This correspondence between the invisible heavenly prototype and the visible earthly expression is a vital characteristic of Christian architecture and worship from the earliest Christian centuries, and is a fundamental principle of Orthodox liturgical theology.



ANNOUNCEMENTS

Baptismal Candles Now Available in the St. John Bookstore – Please stop by the bookstore to see our beautiful collection of books, icons, and gifts of all kinds. The bookstore now has baptismal candles available as well, so drop by and take a look!

Hall Rental - St. John's needs your help! We have the hall rented out for Saturday, July 16th for a large wedding reception (200 people). We have another August 20th and yet another August 27th. Our beautiful hall is a great source of pride and revenue for the parish and we thank all of you who made the building of our hall possible. There are various ways you can help, so please contact Joy Corey if you are able to help! God bless you!

St. John Youth: Oratorical Update

Congratulations to Isaac Schaefer who took 2nd place in the oratorical festival yesterday at the Parish Life conference in Irvine. Thank you again – to all our St. John family for your love, support, and prayers!

St. John the Baptist Middle School Survey

Dear Brothers and Sisters in Christ,

The purpose of this letter is to inform you that a group of Orthodox Christians held an ad hoc meeting two weeks ago to investigate the possibilities for establishing an Orthodox Middle School (Grades 6, 7 & 8) with its emphasis on classical education, strong academics, life skills and sacred arts. Though students would not have to be Orthodox Christians, the parents of such students would be required to have a clear understanding of the philosophy and purpose of an Orthodox Christian Middle School and the willingness to have their child exposed to the teachings and services of the Orthodox Christian Faith.

At this time, we are striving to establish the interest level of the community in the Panhandle of Idaho, as well as the Spokane Valley and the City of Spokane, in order to assess the viability of such a program. Getting a school off the ground will require a tremendous amount of dedication, time, effort, money and sacrifice. As a parent of a student in this school, you will be called upon to give of your energy, time, and talents with the expectation that you will do your share of fundraising for the school.

The goal would be to have everything in place and be ready to open the school by September 2012. The thought is to add one grade per year until the School can offer classes through 12th grade. Everything will depend on the level of interest, but that interest will remain at the stage of curiosity if it isn't cloaked in relentless dedication and a profound commitment to the philosophy of the school.

I've invited you to fill out the form St. John the Baptist Middle School Survey. To fill it out, visit: <https://spreadsheets.google.com/spreadsheet/viewform?formkey=dFU1NGtIQVpkaDIzTHJ1U2NsSEFDbkE6MQ>

There will also be printed copies of the survey in the Narthex.

Thank you!

Sbdcn. Mark (Eric) Townsend

SCHEDULE OF SERVICES & EVENTS

Sunday, July 3 – Orthros 9:00am; Divine Liturgy 10:00am; Sunday School and Lunch following

Wednesday, July 6 – Vespers 6:00pm; Study Group at Townsend's 7:15pm

Friday, July 8 –Spiritual Circle 9:30am

Saturday, July 9 – Great Vespers 6:00pm

Sunday, July 10 – Orthros 9:00am; Divine Liturgy 10:00am; Sunday School and Lunch following

EPISTLE READERS

July 3 - Owen Rush

July 10 - Joy Corey

July 17 - Sbdcn. Barnabas Schaefer

July 24 - Lavonne Ayoub

CHURCH CLEANING

Week of July 4 - Corey/Rush

Week of July 11 – Schaefer

Week of July 18 - Goolsby

Week of July 25- Townsends

LUNCHEON & CLEANUP

July 3 - Team 3 - Garbinski, Tourous, Jenkin, Weddle, Ayres, O'Daniel

July 10 - Team 5 - Poland, Schaefer, Gallatin, Nolan, Johnson

July 17 - Team 6 - Ayoub, Wood, Bryant

July 24 - Team 1 - Tsalaky, Ayoub D., Ayoub M., Vlahos

PRAYERS FOR THE LIVING:

Fr. Basil, Paul Truebenbach, Alice Gallatin, Marcos Mamalakis, Cecilia (Tim Peterson's Grandmother), Terri (Dianne Nolan's sister), Levi (Fr. James Bernstein's grandson), Mike Kerr, Katrina (Mike Kerr's wife), Rita & Kent Little (friends of Trudy Olinger), Bonnie (Jenny Dancy's Mother), Susan and parents Coo and Lou (friends of Jenny Dancy), Elena & Vitaly w/reposed son Stefan (friends of Teccas), Russell & Samantha & newly reposed infant (Chelsea Stillman's brother & wife & baby), Teri Hundt (sister of Tiffany Gallatin), Inna Epling, Moses Kemper, Pam, Susan, Marc (Jenny Dancy's sister-in-law and friends), Crystal, Riley, Emily, Boston, Caleb, Anders and Cindy (family of Bartimaeus), Patricia, David, Bonnie, Stori, Brooke and Endin (family of Trudy Olinger), Jacob Hunter (Dan Monaghan's cousin in Afghanistan), Pamela Olsen, Jill Foss (friend of Jeane Wood), Nancy Corey (Ed Corey's sister), Jamie Landers, Nikolai Kupcow, George Kucera.

PRAYERS FOR THE DEPARTED:

John Schrom Sr. (father of Sbdcn. John Schrom). William Brisbane (Nanette's father), Jack and Steve (Dianne Nolan's father and brother-in-law), Dominic & Pasquale (brother and brother-in-law of Lucille Horton), Milic Milojevic, Wilma Young (Steve Wood's mother), Gene (Sbdcn. Barnabas' Uncle) Gary Butler & Doris Owens (family of Bartimaeus), Vasso Papachristos.

OPPORTUNITIES TO GIVE/NEEDS LIST:

Rider mower for church property; playground play set for children's area