

ST. JOHN THE BAPTIST ORTHODOX CHURCH

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

AUGUST 8, 2021



St. John the Baptist Orthodox Church

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

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August 8, 2021

AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST

On August 8 in the Holy Orthodox Church, during the after-feast of the Transfiguration of our Lord Jesus Christ, we commemorate our righteous father Emilianos the Confessor, archbishop of Kyzikos.

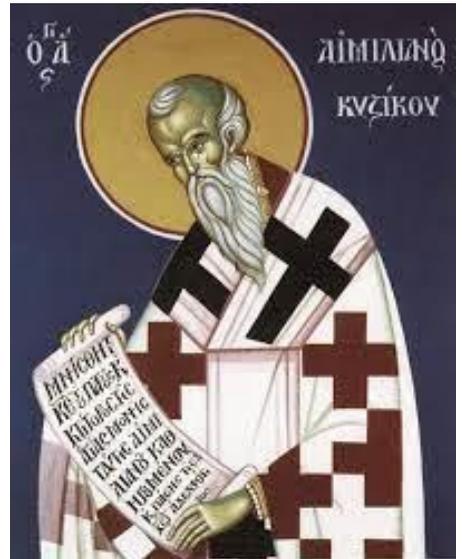
*Since Emilianos made much of his soul's salvation,
He made little of the flesh even until his ending.*

On the eighth a furrow received the bones of Emilianos.

Emilianos was archbishop in the time of the wicked Emperor Leo the Armenian, the iconoclast. Refusing to carry out the imperial directive on the removal of icons from the churches, he was, along with other Orthodox bishops, sent into exile. Emilianos spent five years in exile, enduring many ills and much humiliation for the sake of Christ. He died in 820, and joined the company of the citizens of Heaven.

On this day, we also commemorate Myron, archbishop of Crete.

By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.



RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

THE EPISTLE

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God!

The Reading from the Epistle of St. Paul to the Romans. (15:1-7)

Brethren, we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good for his edification. For Christ also did not please Himself; but, as it is written: "The reproaches of those who reproached Thee fell on Me." For whatever was written beforehand was written for our learning, that we might have hope, through the patience and comfort of the Scriptures. Now may the God of patience and comfort grant you to be of the same mind with one another, according to Christ Jesus, that with one accord and one mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore, receive one another, even as Christ has also received you, to the glory of God.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

WISDOM: (Fr. Stephen Freeman, [Glory to God for All Things](#))

...In theory, our modern culture believes that relationships with other people are merely psychological phenomena – they are all in our head. There is occasional research to try and establish some notion of extra-psychological relationship (such as ESP), but even that is largely an extension of psychology. But there is an entire realm of human experience that such a belief ignores. And it is an experience that lies at the very heart of classical Christianity.

This experience is found in the concept of communion. It refers to a true participation and sharing in the life and actual existence of another. It is not a label for a set of feelings nor a synonym for being close with someone. It is a term that truly means what it says. The Greek is *koinonia*, a state of “commonality.”

The Orthodox faith teaches that we are saved by communion – in particular, communion with Christ. When a person is being baptized they are asked three times by the priest: “Do you unite yourself to Christ?” According to St. Paul, we are then baptized “into the death” of Christ and raised in the likeness of His resurrection. That is salvation. Christ’s death becomes my death and my death becomes His death. Christ’s resurrection becomes my resurrection, etc. Every sacrament of the Church is about union with Christ, or union with another human being (marriage). It is predicated on the possibility of true communion and participation.

The claim that this is true and possible distinguishes Orthodox Christianity from virtually every form of contemporary Christian believing. It is the foundation of the sacramental world of the Church. When we eat Christ’s Body and drink His Blood in the Holy Eucharist, we believe that there is a true sharing, a real communion:

Whosoever eats my flesh and drinks my blood abides in Me and I in him. (Jn 6:56)

Living in such a manner that this communion is made manifest in our lives is the entire purpose of the Orthodox Christian life.

Communion, if you will, is one of the most fundamental elements of Christian grammar. It makes sense of many things, and many things discussed in Christian teaching only make sense in its context. Wherever communion is ignored as a reality, Christianity is deformed and distorted into a caricature of its true nature.

...In terms of the New Testament, true knowledge is ultimately only had by communion (*koinonia*). The sort of rational, observational collection of facts that passes for knowledge in our world, would be nothing of the sort in theirs. When John’s gospel says, “This is life eternal, that they might know Thee, and Jesus Christ whom Thou hast sent” (Jn 17:3), it is a reference to knowledge by participation, or communion. It is precisely because true knowledge is communion that knowledge of God is eternal life. That knowledge can only be had by true participation in His life.

In a similar manner, St. Paul cried out, "...that I may know Him and the power of His resurrection, and may have communion in his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead!" (Phi 3:10-11)

Interestingly, communion lies at the center of the traditional practice of venerating the saints. Communion works by love... We not only want to be with the other, we want to share in their life and existence. In the example of friendship described at the outset, there is an experience of communion for which we often have no word in our modern vocabulary (having changed the meaning of communion). We experience communion but are at a loss to describe it or defend it. When we are told that it is simply a thing of the mind, we have no response. Modernity is a lonely construct.

The veneration of the saints is simply what love for them looks like. The cultural expressions of kissing icons or burning candles before them are no different than other cultural expressions of love. But a world without cultural expressions of love quickly becomes a world without love. Human beings require touch, for example, in order to live. We are not creatures of the mind.

Years ago, I wrote my thesis at Duke on the Icon as Theology. During that time of study, I came to realize and understand that an icon can only truly be seen in the act of veneration. For seeing the icon, according to the Church's teaching, is a relational matter, an act of communion. Many people look at an icon and see an object, perhaps a beautiful religious object. But without veneration, the love offered to the one who is present in the depiction, there is no communion. In the act (or many acts) of veneration we enter into the reality of communion.

This veneration has developed a liturgical expression in the life of the Church, but it is the same in our relationship with all persons. Through love, expressed in a variety of appropriate manners, we truly know the other by participation (communion). In some measure, we enter into and share in their life. In some measure, their life becomes ours and ours becomes theirs. This is especially true in marriage, in which a man and a woman become one flesh. St. Silouan of Mt. Athos said, "My brother is my life."

That communion and participation in the life of the other is possible is one of the single most contradictory challenges to the modern world-view. We are not utterly individual in our existence nor in our experience. We are beings whose lives are best expressed and fulfilled through communion. When this is rightly understood, it is nothing more than the proclamation of the primacy of love.

Walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. (Eph 5:2)

If we walk in the light, as He is in the light, we have communion with one another, and the blood of Jesus his Son cleanses us from all sin. (1Jo 1:7)

ANNOUNCEMENTS

Teachers are needed for preschool through 5th grade. If you are interested in teaching after liturgy on Sundays, *please talk with Jen Jensvold or Jan Trueebenbach.*

St. John's IOCC August project 50 school-supply kits:

In most of the countries where IOCC works, there are children who do not have basic school supplies. Church World Service, collects school-supply kits, prepares them for shipment and works with IOCC and other partners to make sure kits reach children in need. We are collecting supplies to



mail them by the end of August. There will be a box at church in the entry where supplies can be placed. Send questions to Jeane: plastinowood@gmail.com, (208) 660-3046.

Missing from the Narthex closet: One black inner cassock belonging to Reader David. If any clergy grabbed a cassock from the old Narthex closet, please double check you have the right one. Thank you! -Fr. Nicholas.

Right To Life Booth, Kootenai County Fair (Aug. 20 - 29): Volunteers are needed! Please call Lacy at 208-731-7278 to sign up for a shift, and state that you are from St. John's Orthodox Church. The shifts are Mon-Friday 11-3, 3-7, 7-10; Saturday/Sunday 10-2, 2-6, 6-10. There are 2 people per shift. *They have a particular need for Aug. 22nd and Aug. 23rd.* Jeane Woods would be happy to join anyone if you let her know: (208) 660-3046, plastinowood@gmail.com.

Help needed in the Cemetery: Anyone who wants to help with weeding, and general maintenance, please come! *Now: Thursday from 9:30am to noon (no longer Wednesday).* Bring your own tools, gloves, etc. See Eleni for details. Thank you!

FREE Lumex Adult Folding Walker with Wheels. Teresa Chala has a brand-new adult walker to give to anyone who needs it. For more information, call: (509) 475-0671.

SCHEDULE OF SERVICES & EVENTS [[Calendar](#)]

Saturday, August 7: Baby Shower 12:30pm; Great Vespers 6pm

Sunday, August 8: Orthros & Divine Liturgy 9am

Wednesday, August 11: Paraklasis 6pm; Parish Council 7pm

Thursday, August 5: Great Vespers & Orthros 6pm

Friday, August 13: Spiritual Circle 9:30am; Paraklasis 6pm

Saturday, August 14: Men's Service Project 9am; Great Vespers and Lamentations 6pm

Sunday, August 15, Dormition of the Theotokos: Orthros & Divine Liturgy 9am

EPISTLE READERS

8/8 Rob (Herman) Schannep

8/15 Reader Silouan

8/22 Aaron Plew

8/29 TBD

**If you would like to read the Epistle, please contact Aaron Plew. Sign up: [Epistle Readers](#)*

CLEANING ROTATION (nave, narthex, hallway, upstairs restrooms, and hall floor)

Week of 8/8 Sh. Susan Manion

Week of 8/15 Selina Sandberg, *Volunteers Needed!**

Week of 8/22 TBD, *Volunteers Needed!**

Week of 8/29 TBD, *Volunteers Needed!**

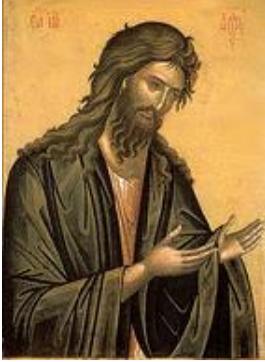
**Sign up at [Church clean-up!](#) Or contact Sh. Susan: (940)723-1726.*



PRAYERS FOR THE LIVING: Marian, Douglas, Weaver family, Khouria Joanna, John/Steven Wood, Korbin (friend of Alyson Gross), Charalambos and Eugenia (Mary Welsh's parents), James & Helen Odell, those suffering with the Covid-19 virus and those caring for the sick and suffering, victims of injustice and social unrest, Metropolitans Paul and John (hostages in Syria), the suffering Christians throughout the Middle East.

PRAYERS FOR THE DEPARTED: Bryce (Jeane Wood's cousin), Victims of abortion, Victims of the Covid-19 virus, Victims of injustice and social unrest, the departed Christians throughout the world who have died for the Faith.

CONFESSIONS: Please remember to contact Fr. Mark to schedule confessions, even if you intend to confess after the evening services. This ensures that your confession is well prepared, and that everyone can be heard in an orderly fashion. Father is available to meet at the Church Tuesday through Saturday.



Troparion of St. John the Baptist

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is enough for thee, O Forerunner. For thou wast shown to be more wonderful than the prophets since thou wast granted to baptize Him whom thou didst proclaim. Then having endured great suffering for the truth thou didst rejoice to bring even to those in hades the good tidings, that God who hast appeared in the flesh, takes away the sins of the world, and grants us great mercy.