

ELEVENTH SUNDAY AFTER PENTECOST
TENTH SUNDAY OF MATTHEW



Icon of the Dormition of the Theotokos -- August 15th

August 19, 2012

TWELFTH SUNDAY AFTER PENTECOST

POSTFEAST OF DORMITION; THE HOLY MARTYR ANDREW THE GENERAL AND THE 2,593 MARTYRED WITH HIM

TONE 3

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 20 – AUGUST 26

SATURDAY, AUGUST 25 – *RETURN OF THE RELICS OF THE HOLY APOSTLE BARTHOLOMEW; THE HOLY APOSTLE TITUS, BISHOP OF CRETE*

9:30 AM – Divine Liturgy Health and Blessings for Maria Kachnykewych; Req: Michael Adams

SUNDAY, AUGUST 26 – *THIRTEENTH SUNDAY AFTER PENTECOST; THE HOLY MARTYRS ADRIAN, NATALIA, HIS WIFE AND OTHER 23 WITH THEM*

9:30 AM – Divine Liturgy

For All Parishioners

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.

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.



God's Extended Hand

URGENT ANNOUNCEMENT Re: 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! There is an urgent need for those who are able to serve with volunteers from other parishes on Wednesday 8/29. 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!

Forming Catholic Consciences

<http://www.cuf.org/FamilyResources/conscienceformation.asp>

In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church. (Catechism, no. 1785)

When we hear of conscience these days, it often concerns the violation of conscience. There are laws requiring pharmacists to dispense the “morning after” pill with its abortifacient properties. Medical interns can be required to cooperate in abortions. Corporations providing health care are required to provide birth control coverage for employees. Catholic hospitals in some states are required to administer emergency contraception without even a test for pregnancy.

On the other extreme, we hear that morality is subjective and that any choice is justified if the person has acted according to his conscience. The common declaration, “This is the right choice for me,” serves to remove objective principles from moral discussions. The word “conscience” is often used to mean desire, feeling, or opinion. People go so far as to elevate their opinions over the teachings of the Church under the banner of conscience. This sometimes is referred to as primacy of conscience.

We also hear, especially in an election year, of voting our conscience. The document “Forming Consciences for Faithful Citizenship: A Call to Political Responsibility,” from the U.S. Conference of Catholic Bishops, does not tell Catholics how to vote, but to vote according

to a well-formed conscience. In this statement we find the response that clears the clouds from discussion of conscience. A well-formed conscience can feel violated when legislation decrees a person act in defiance of God's law. A well-formed conscience compels one to act rightly, in spite of desire, feeling, or opinion. A well-formed conscience leads us to the candidate who best expresses an understanding of the common good.

Inscribed by God

What then is a well-formed conscience? And how does one go about forming a conscience well?

“Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment... For man has in his heart a law inscribed by God... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” (*Lumen Gentium*, no. 16)

A well-formed conscience has a voice that tells us how to conform our will to God's will. God's will is divine law, revealed to us through Scripture, tradition, and Holy Mother Church. Thus, a well-formed conscience is formed by study of the teachings of the Church. This is brought home by the U.S. bishops in “Forming Consciences for Faithful Citizenship.” Four sentences are given about forming consciences, while fourteen pages are dedicated to Catholic social teaching and its application to the issues facing voters.

The Rule of Faith

In the early 5th century, St. Vincent of Lerins, writing under the pseudonym of Peregrinus, defines a “rule of faith” for determining what the faithful are to believe. He states that the Catholic faith is “that faith which has been believed everywhere, always, by all.” This rule of faith is always exercised in union and fidelity to the Church and the hierarchy. St. Vincent maintains that “to continue sound and complete in the Catholic faith, we must, the Lord helping, fortify our own belief in two ways; first, by the authority of the Divine Law, and then, by the Tradition of the Catholic Church.”

In fact, St. Vincent is teaching about the sense of the faithful (*Sensus Fidelium*), but in speaking of Divine Law and Tradition he might also have been teaching about the ongoing formation of conscience. Conscience is an interior voice that speaks the Divine Law; conscience is formed in accordance with Sacred Tradition.

By Tradition, St Vincent means the transmission of the entirety of the Word of God, including Sacred Scripture. In fact the Church places the study of Scripture first in the formation of conscience (cf., *Catechism*, no. 1785). “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit” (*Dei Verbum*, no. 9).

The connection between Sacred Scripture and the formation of conscience is illustrated in the traditional examination of conscience. Guides to the Sacrament of Penance typically employ the Ten Commandments as a meditation on the divine law. In this way the penitent is brought into the presence of the Divine Law and, reflecting on his actions and omissions, determines whether he has lived seeking the good in love of God and neighbor.

Gifts of the Spirit

Bestowed on us in Baptism and strengthened in the Sacrament of Confirmation, the Gifts of the Holy Spirit assist us in the formation of our conscience. The seven gifts are Knowledge, Wisdom, Understanding, Piety, Counsel, Fortitude, and Fear of the Lord (Wonder and Awe). While we are perhaps more comfortable or familiar with one or another of these, all of the gifts assist us and are worth tapping into through prayer. For example, in prayer we can receive the gift of Counsel through the confessional, the Word of God, spiritual direction, and the writings of the saints.

It must be stressed that the formation of conscience is ongoing. It assumes a driving desire for goodness and truth. It also assumes a sacramental life, especially the Eucharist, “the source and summit of Christian life,” and Penance, which brings “peace and serenity of conscience with strong spiritual consolation.”

Recommended Reading:

Going God’s Way: The Church’s Teaching on Moral Conscience (CUF FAITH FACT) http://www.cuf.org/Faithfacts/details_view.asp?ffID=109

“Keep Us Free from Sin”: Conscience and Confession by Cardinal Francis George, O.M.I. <http://www.catholicnewworld.com/cnwonline/2007/0304/cardinal.htm>

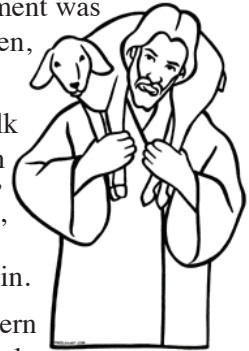
Conscience and the Obedience of Faith by Jay Boyd. <http://www.catholicculture.org/culture/library/view.cfm?id=8063&CFID=145678149&CFTOKEN=98257797>

USING YOUR POTENTIAL

From Parish Publishing LLC

The story is told of two men who were caught stealing sheep. Their punishment was to be branded on the forehead, “ST” (sheep thief). One of the branded men, unable to deal with his brand, immediately moved to another area to live.

The one who stayed in the locality decided that he would show his townsfolk that he could change. As the story is told, many years later a newcomer in town, seeing the branded man, asked another person, “What does ST mean?” “I don’t know,” he replied, “but knowing the man I think it stands for ‘saint’.”



We are called not to be afraid of small beginnings, but also not to fail to begin.

What we have done, or what we have let ourselves become is of little concern to the Lord. What we decide to do with our God-given potential is the only concern. We have the potential, however small we may perceive it to be, to call to life the power of God’s Holy Spirit within our lives, that His light and life may shine through our words and actions.

ON CHRISTIANS

From the Epistle to Diognetus / Written before the 4th century

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They

are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.

THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY

From the Prologue of Ochrid – August 15th

The Lord who, on Sinai, gave the Fifth Commandment: ‘Honor thy father and thy mother’, showed by His own example how one must reverence one’s parents. Hanging in agony on the Cross, He remembered His mother, and, indicating the Apostle John, said to her: ‘Woman, behold thy son!’, and to John: ‘Behold thy mother!’ And, with this concern for His mother, He breathed His last. John had a home on Zion in Jerusalem, where he settled the Mother of God and left her to pass her remaining days on earth. By her prayers, her kindly advice, her meekness and patience, she was of immense help to her Son’s apostles. She spent virtually the rest of her life in Jerusalem, often going round the places that reminded her of the great events and the great works associated with and performed by her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her journeys farther afield, her visit to St Ignatius the God-Bearer is recorded, as are those to St Lazarus the Four-days-dead, Bishop of Cyprus, to the Holy Mountain, to which she gave her blessing, and her stay in Ephesus with John during a fierce persecution of Christians in Jerusalem. In old age, she often prayed to her Lord and God on the Mount of Olives, on the spot from which He ascended, to take her from this world. One day, the Archangel Gabriel appeared to her and revealed that she would enter into rest in three days’ time, and the angel gave her a palm-branch to be carried in her funeral procession. She returned home with

great joy, with the heart-felt hope that she would see Christ’s apostles once more in this life. The Lord fulfilled her desire and all the apostles, brought by angels and clouds, gathered together at John’s house on Zion. It was with great joy that she saw the holy apostles, and she encouraged, advised and upheld them, then peacefully gave her soul into God’s hands without the slightest physical pain or struggle. The apostles took the

coffin containing her body, from which an aromatic fragrance arose, and, accompanied by many Christians, took it to the Garden of Gethsemane, to the grave of Ss Joachim and Anna. By God’s providence, they were hidden from the wicked Jews by a cloud. A Jewish priest, Antony, touched the coffin with his hand, intending to overturn it, but at that moment an angel of God cut off both his hands. He cried out with the pain, begging the apostles’ help, and was healed in confessing his faith in the Lord Jesus

Christ. It was left to the Apostle Thomas, who was delayed, again by God’s providence, to reveal a new and glorious mystery about the holy Mother of God. He arrived on the third day, and desired to embrace the body of the holy and most pure. When the apostles opened her grave, he found only the winding-sheet – the body was not in the grave. That evening, she appeared to the apostles, surrounded by a multitude of angels, and said to them: ‘Rejoice; I will be with you always!’ It is not known exactly how old the Mother of God was at the time of her falling-asleep, but the prevailing belief is that she had reached the age of sixty.





If you want to find perfect love, go sell all your belongings, give them to the poor, go to where you find a master and become a slave. Can you do this and be perfect?

You say this is too heavy? Then do something else. Don't sell yourself as a slave. Just sell your belongings and give them all to the poor. Can you do it? Or do you find this too heavy a task?

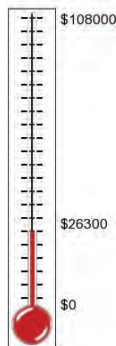
All right, you cannot give away all your belongings. Then give half, or a third, or a fifth. Is even this too heavy?

How about this... Don't sell yourself as a slave. Don't give a penny to the poor.

Only do this. Don't take your poor brother's coat, don't take his bread, don't persecute him, don't eat him alive. If you don't want to do him any good, at least do him no harm. Just leave him alone. Is this also too heavy?

How can we be saved if everything we are called to do is too heavy? We descend and descend until there is no place further down. God is merciful, yes, but he also has an iron rod.

– St. Cosmas of Aetolia, 18th century martyr



Stewardship Pledges

Pledges received: 11

It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.

Sunday offering for August 12

Amount	Number
\$10.00	2
\$15.00	1
\$20.00	4
\$30.00	1
\$35.00	1
\$40.00	3
\$50.00	3
\$75.00	2
<u>\$100.00</u>	<u>1</u>
\$700.00	14 Parishioners

Parishioner Total: \$700.00

Average / parish household (39): \$17.95

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1425.00)

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.



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

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Baptism Entails Chrismation, the Outpouring of the Holy Spirit

You who have been baptized into Christ and have put on Christ have been conformed to the Son of God. This is because God who foreordained us for adoption, conformed us to the body of the glory of Christ. So, by becoming partakers of Christ, it is natural that you should be called "Christs," ... Indeed, you have been made "Christs" because you received the antitype of the Holy Spirit; and all that has been accomplished in you has been so by way of an icon, because you are icons of Christ. He, of course, was washed in the river Jordan, and ascended from the waters, after having imparted the fragrance of his Godhead.

Then the descent of the Holy Spirit came essentially upon Him because the same rested on the same. In the same manner, you also,

after you ascended from the pool of the sanctified waters, received a Chrismation, that is, the anti-type of that with which Christ was chrismated. This, of course, is the Holy Spirit, of whom also the blessed Isaiah said, as representing the person of the Lord, in his prophecy respecting Him, "The Spirit of the Lord is upon me, because He has chrismated me. He has sent me to preach glad tidings to the poor."

As He was chrismated with a "spiritual oil of gladness," that is, with the Holy Spirit, which is called "oil of gladness," because He is the author of spiritual gladness, so you were chrismated with myrrh, having been made communicants and partakers of Christ.

St. Cyril of Jerusalem