

TWENTIETH SUNDAY AFTER PENTECOST
FATHERS OF THE SEVENTH ECUMENICAL COUNCIL



Icon of Saint Nazarius and Others -- October 14th

October 14, 2012
SUNDAY OF THE FATHERS OF THE 7TH ECUMENICAL COUNCIL
THE HOLY MARTYRS NAZARIUS, GERVASE, PROTASE AND CELSIUS
OUR VENERABLE MOTHER PARASCEVA OF TERNOVO

TONE 3

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 15 – OCTOBER 21

SATURDAY, OCTOBER 20 – *THE HOLY AND GLORIOUS APOSTLE THOMAS*

6:00 PM – Great Vespers of Sunday

SUNDAY, OCTOBER 21 – *TWENTY-FIRST SUNDAY AFTER PENTECOST; OUR VENERABLE FATHER HILARION THE GREAT*

9:30 AM – Divine Liturgy

For All Parishioners

Sunday offering for October 7

Amount	Number
\$5.00	1
\$10.00	2
\$15.00	1
\$16.00	1 (loose)
\$20.00	3
\$25.00	1
\$30.00	1
\$40.00	2
\$50.00	2
\$75.00	1
\$100.00	1
\$400.00	1
\$926.00	17 Parishioners

Parishioner Total: \$926.00

Average / parish household (39): \$23.74

Weekly Stewardship Goal: \$2125.00

Shortfall: **(\$1199.00)**

Raffle Proceeds: \$150.00

Please Note:

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

Catechetical Video Series

Next week, after the Sunday Divine Liturgy continues the showing of a series of catechetical videos. The first series to be shown will be "Catholicism" by Fr. Robert Barrons. A future video series will be "The Way: Introducing Orthodox Christianity." **Please attend! Будьмо Уважні!**

God's Extended Hand

FOCUS (Fellowship of Orthodox Christians United to Serve) has provided us with a special bin for collecting donations of clothing, toiletries, etc. to be distributed at GEH. It is located near the door of the church hall.

Holodomor Commemoration

All are invited to attend. St. Mary's Ukrainian Orthodox Church (9558 Campo Rd. Spring Valley) on October 28 after Divine Liturgy (approximately 11:30). There will be a Panakhyda followed by a short program in the church hall.

X War

All citizens and all governments are obliged to work for the avoidance of war. However, as long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed. (CCC 2308)

IN BOTH 2004 AND 2008, there was a loud complaint made by some Catholics against President Bush and the Republican Party about the war in Iraq. When President Obama reaffirmed the United States' commitment to war in Afghanistan in 2009, those Catholics who complained about Iraq were silent. Thus, in the 2012 presidential election, it's doubtful war will be made much of an issue by Catholics.

Catholics who complain that this or that war is against "Catholic teaching" often imply no war can be justified. The Church, however, has never taught pacifism as an option for those in charge of the common good, only for individuals in certain circumstances. Military servicemen, for example, serve with honor and "contribute to the common good of the nation" (CCC 2310). Just as a person is entitled to self-defense, so too is a government responsible for protecting its people. The most powerful of all protective methods is to wage war against those who pose legitimate and significant threats. In certain cases, war can be a moral duty.

Justified War

When war threatens, Catholics are obliged to apply these criteria in shaping their opinions on whether conflict is justified. It's entirely appropriate for Catholics, lay and religious alike, to voice their opinions on the justness of a potential or actual conflict. Yet these opinions are prudential in nature.

Not all wars are just, according to Church teaching. Therefore, all Catholics and political leaders must consider carefully their reasons for going to war, the process by which they arrived at their decisions, and all probable outcomes.

As a guide, the Church has delineated specific criteria for a "just war."

Four Criteria

According to the Catechism, the four conditions for a just war are:

1. "the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain";
2. "all other means of putting an end to it must have been shown to be impractical or ineffective";
3. "there must be serious prospects of success"; and
4. "the use of arms must not produce evils and disorders graver than the evil to be eliminated" (CCC 2309).

Note that these considerations apply to more than the reasons for war, but also to the way a war is waged as well as its outcome. With the development of nuclear, biological, and chemical weapons, the human cost of war has multiplied many times over. The potential for vast destruction of innocent life is ominous; thus, a nation's response to an aggressor must be proportionate and limited.

Prudential Judgment

Those who offer their opinions on war do not always have the data needed to fully inform their prudential judgments. While the published opinions of bishops or priests inform the decisions of political leaders and Catholic citizens, their opinions are not binding (except in circumstances such as that of Nazi Germany, where the regime itself was morally indefensible).

The Catechism recognizes that determining whether the conditions for a just war are met belongs to "the prudential judgment of those who have responsibility for the common good"—in other words, the president and

Congress. They must use the vast resources at their disposal to make wise and honest choices. Meanwhile, the Church's role consists in clearly enunciating the principles at stake—in forming the consciences of men and in insisting on the moral exercise of just war.

Voting the Principles

If we want to ensure that the United States goes to war rarely and in a just manner, all Catholics should consider their elected officials in light of the principles listed in the Catechism. Political candidates should be willing to defend the country against aggression, but they should demonstrate an even greater inclination toward peace. Candidates should also be prepared to take decisive and proportionate action in the face of credible and imminent threats.

International Authority

The Church alludes to the option of turning to an “international authority” in making the decision to go to war. The only such authority at the present time is the United Nations, a deliberative body whose various actions are empowered by the agreement of its member nations. Despite this influence, the UN has only

unambiguously authorized two of the many wars since its founding: the Korean conflict and the first Persian Gulf War.

The Bush administration understood UN Resolution 1441 as authorizing military action in Iraq, although that interpretation has been disputed. Nonetheless, the UN is an important player in the deliberative process, since it represents the only stage upon which all nations participate diplomatically in settling conflict through nonviolent means.

Summary

- ✓ States have the right to engage in war in self-defense but should first exhaust all peaceful solutions.
- ✓ Just war is waged within defined moral boundaries in regard to its targets, goals, and its outcomes.
- ✓ Duly elected political leaders of a nation have the responsibility of determining whether a war is just.
- ✓ Political leadership must have both the inclination toward peace and the capacity for decisive action if war is just and necessary.

XI Defense and Terrorism

Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defense. (CCC 1909)

SINCE THE TRAGEDY OF SEPTEMBER 11, 2001, both terrorism and national defense have become leading issues before the American public. In response to that premeditated terrorist attack, our nation's leadership reaffirmed its fundamental duty to defend the lives of all citizens. A nation's self-defense is at the heart of seeking the common good. To achieve this goal, the military capacity of a nation should be at least equal to that of its enemy.

The Catechism allows for this: “Legitimate public authority has the right and duty to inflict punishment proportionate to the gravity of the offense” (CCC 2266). If a nation's military is unprepared or its capacity to respond is poor, the aggressor will most likely prevail. A nation requires a well-trained and effective military, or its government will be powerless to fulfill its primary obligation.

Moral Boundaries

This does not mean that governments have unrestricted latitude in planning their defenses. Those entrusted with the defense of the common good are expected to act within a moral framework even when waging war and defending the nation against terrorism. For example, the Catechism allows for the use of arms when the common good is threatened

(CCC 2265), but these weapons should not have the potential to become an even greater threat than the original source of danger (CCC 2309).

In the past, some people might have considered nuclear weapons to be a viable alternative to a more traditional type of war, where the enemies were easily identified and clearly defined. Yet, in this new age of terrorism, how do nations defend themselves against isolated attacks and hidden aggressors? As terrorism becomes an almost daily occurrence in places like Iraq, Israel, and Pakistan, the social teaching of the Church, like every other body of thought on national defense, is in a development stage. What is “morally acceptable” when it comes to terrorist groups who are willing to take innocent life in order to intimidate nations, influence policy, and affect the outcome of elections?

Terrorism

After the Iraq invasion, many in the Church began examining the legitimacy of preemptive attacks in light of just war teaching. Some bishops, especially those in the United States, have questioned the legitimacy of using preemptive attacks to remove the threat from states supporting or shielding terrorist organizations.

But the Church has long taught that terrorism is never a just form of war: “The purposeful taking of human life is an unjustifiable assault on human life. For the same reasons, the intentional targeting of civilians in war or terrorist attacks is always wrong” (USCCB, “Forming Consciences for Faithful Citizenship”). While recognizing the legitimacy of one soldier taking the life of another soldier under the condition of war, the Church does not recognize the legitimacy of terrorist attacks under any circumstances.

This is the dilemma of dealing with terrorism: What moral boundaries must be respected when grappling with an amoral foe?

In response to the terrorist attacks of September 11, the bishops reminded political leaders to look beyond military solutions: “Without in any way excusing indefensible terrorist acts, we still need to address those conditions of poverty and injustice which are exploited by terrorists” (USCCB, “Living with Faith and Hope after September 11”).

The bishops recognize that poverty and inequality are not the sole, or even the chief, causes of terrorism, especially in the case of Muslim extremists, but these are conditions that are “exploited” by terrorists looking to cloak themselves in political legitimacy. Without a strategy that includes diplomatic and intelligence cooperation among the nations of the world, terrorist organizations and cells will always find “rogue” states to train and house their agents.

Conditions for Peace

Peace is not merely the absence of war; it is not only achieved through defense, but through communication, respect, and solidarity with other nations.

In short, the best defense against aggression combines three elements: first, a military prepared to implement a proportionate and effective response; second, international diplomacy that identifies and resolves the causes of conflict before military action becomes necessary; and third, a foreign policy that seeks to correct social conditions that foster aggression and terrorism through international cooperation.

Summary

- ✓ Nations have a duty to protect their citizens from legitimate threats.
- ✓ Nations should build their capacity for defense in light of just-war theory.
- ✓ Terrorism—the injury and murder of innocent civilians—is never justified.

XII Judiciary

Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. (Rerum Novarum, 34)

IN RECENT YEARS, PROLONGED POLITICAL BATTLES have been waged over presidential nominations to federal courts of appeals. When President Bush nominated Samuel Alito and John Roberts to the Supreme Court, pro-abortion groups lobbied aggressively against them, on the grounds that they appeared to be pro-life. On the other hand, pro-life leaders opposed the nominations of Elena Kagan and Sonia Sotomayor by President Obama because of their pro-abortion views.

The kind of nominees the president will likely make to both the Supreme and federal courts is an important factor in determining how Catholics should decide to cast their vote. Because debates over abortion and same-sex marriage are fought in the courts, presidential nominees will be closely questioned during the campaign on their judicial philosophy.

Since these are the current flashpoints in the battle over judicial nominations, it's not surprising that the religious commitments of court nominees have been so closely scrutinized in recent years. Given that Evangelicals and faithful Catholics are united in defending unborn life and marriage between a man and woman, the judges from those faith traditions have been attacked on the grounds that their faith commitments disqualify them as arbiters of constitutional matters.

Role of Judges

The U.S. Constitution is the cornerstone of our law and jurisprudence. The role of a judge is to interpret, not create. The separation of powers in the Constitution gives Congress the power to make laws and courts the limited power only to interpret them. Judges are expected to put their personal beliefs aside and base their decisions on the law and the Constitution alone.

Everyone has personal beliefs, matters about which they have deep convictions, and there is no reason that a Catholic or an Evangelical should be considered less able to interpret legal matters objectively than anyone else.

It is especially unfortunate when Catholic politicians themselves lead the fight against those justices who have demonstrated strong commitments to Catholic teaching. Public officials who treat a judicial nominee's Catholic faith as an obstacle to serving as a judge not only demonstrate a bias against religious beliefs but also reveal a misunderstanding about Catholic teaching on judicial responsibility itself.

In fact, faithful Catholics, who are grounded in the concepts of humility and submission to a higher authority, should be especially well-suited for judicial service, because they would naturally seek to avoid those tendencies that lead a judge to become an activist—a creator of law rather than an interpreter.

The most serious problem in the judiciary is the presence of activist judges who use every opportunity to misconstrue, contort, and stretch the law to create the maximum amount of legal justification for abortion, euthanasia, and same-sex marriage. Those who nominate and confirm judicial activists try to shape the courts because they cannot achieve their ends via the political process. Activist judges can disenfranchise voters of faith.

Natural Law

Catholics both within government and without must be on guard against an attitude that holds law to be whatever legislators say it is. This reduction of law can endanger democracy and morality by re-moving its objective foundation of morals and law, as given by nature and recognized by reason.

God's eternal laws form the basis of our social moral order. This natural law is the foundation of any sound political vision. Human laws that contradict the natural law—for example, laws legalizing abortion—have no authority for Catholics. Martin Luther King Jr. quoted St. Thomas Aquinas on this point in his influential "Letter from a Birmingham Jail."

What does this mean in our system of democratic government? First, our elected officials must make laws that respect natural law. Second, individuals who use the judiciary to create rights or obligations that have no basis in our Constitution are acting improperly.

Our founding document, the Declaration of Independence, was clear on this point:

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

Some would have us believe that reference to natural law is simply a veiled attempt to establish

a new "conservative" brand of judicial activism. But these pundits disregard the Founders' view of natural law as seen in the Declaration, as well as the natural law's emphasis on the necessity for officials (including judges) to act only within the bounds of their legitimate authority.

Summary

- ✓ Judges should be evaluated according to their judicial records and commitment to the limited judicial role, not attacked for their privately held religious views.
- ✓ Those who would nominate and confirm judicial activists disenfranchise the faithful Catholic voter.
- ✓ Catholic leaders have a duty to respect their constituents and their Church's traditional commitment to natural law when considering judicial appointees.

THEOSIS

The Meaning of Salvation in the Ancient Church

According to Protopresbyter George Metallinos, Dean of the Athens University School of Theology, "For we Orthodox the unique and absolute goal of life in Christ is theosis, our union with God, so that man - through his participation in God's uncreated energy - may become "by the Grace of God" that which God is by nature (without beginning and without end). This is what "salvation" means, in Christianity."

As Christians we know that salvation is an ongoing process that, as believers, we are called to cooperate in. We are instructed to "Repent: for the kingdom of heaven is at hand" (Matthew 4:17). The Apostle Paul made clear the necessity of human cooperation when he told us to "work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure (Philippians 2:1-13)".

Our salvation is a gradual, life-long process by which we become more and more like Christ. Our faith is a free gift from God, not dependent upon anything we can do, but this life long process of salvation requires that we cooperate with God's grace, that we might be transformed by the Holy Spirit, and made holy. If we are to spend eternity with God, transformation must take place.

The sole purpose of the Church is the salvation of every human person, whereby we are united to Christ, and transformed by Him all in holiness, and prepared for eternal life. Through the Church we hear the good news, that Jesus is the Christ, the Messiah, and that he rose from the dead, and because of this we have eternal life. This work of salvation is a gradual, life-long process by which Christians become more and more like Christ. Our salvation begins the moment we commit ourselves to Christ, and within the abounding grace of the Holy Spirit, we are ever drawn closer in communion with God.

Theosis goes far beyond the simple restoration of people to their state before the Fall. Because Christ united the human and divine natures in his person, it is now possible for us to experience closer fellowship with God than Adam and Eve initially experienced in the Garden of Eden. Some Orthodox theologians go so far as to say that Jesus would have become incarnate for this reason alone, even if Adam and Eve had never sinned.

*With love in Christ,
Abbot Tryphon*



**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

Honor Priesthood

Priesthood exceedeth all other thing;
To us Holy Scripture they do teach,
And converteth man from sin heaven to reach;

God hath to them more power given
Than to any angel that is in heaven;

With five word he may consecrate
God's body in flesh and blood to make,
And handleth his maker between his hands;

The priest bindeth and unbindeth all bands,
Both in earth and in heaven;
Thou ministers all the sacraments seven;

Though we kissed thy feet thou were worthy;
Thou are surgeon that cureth sin deadly:

No remedy we find under God
But all only priesthood.

Everyman, God gave priests that dignity,
And setteth them in His stead among us to be;
Thus they above angels in degree.

Therefore let us priesthood honor,
And follow their doctrine for our souls' succor.

We be their sheep, and they shepherds be
By whom we all be kept in surety.

From the medieval
morality play *Everyman*