

TWENTY-FIRST SUNDAY AFTER PENTECOST



Icon of Saints Socrates and Hilarion -- October 21st

October 21, 2012

TWENTY-FIRST SUNDAY AFTER PENTECOST

OUR VENERABLE FATHER HILARION THE GREAT

TONE 4

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 22 – OCTOBER 28

SATURDAY, OCTOBER 27 – *THE HOLY MARTYR NESTOR OF THESSALONICA, COMPANION OF ST. DEMETRIUS*

6:00 PM – Great Vespers of Sunday

SUNDAY, OCTOBER 28 – *TWENTY-SECOND SUNDAY AFTER PENTECOST; THE HOLY MARTYRS TERENCE AND NEONILA, AND THEIR CHILDREN: SARBELUS, PHOTUS, THEODULUS, HIERAX, NITUS, BELE AND EUNICE; OUR VENERABLE FATHER AND HYMNOGRAPHER STEPHEN THE SABBATE; THE HOLY MARTYR PARASCEVA OF ICONIUM, CALLED “FRIDAY”*

9:30 AM – Divine Liturgy

For All Parishioners

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.

Catechetical Video Series

Today, after the 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: Intruducing Orthodox Christianity.”
Please attend! Будьмо Уважні!

Fr. James will be away...

... from October 23rd until October 26th. In case of an emergency please contact either Fr. Robert Pipta of Holy Angels Byzantine Catholic Church at (858) 277-2511, Fr. Sabba Shofany of St. Jacob Melkite Catholic Mission at (619) 410-7868, or Fr. Myron Mykyta at (323) 663-6307.

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.

Sunday offering for October 14

Amount	Number
\$10.00	1
\$15.00	1
\$20.00	2
\$22.00	1 (loose)
\$25.00	1
\$40.00	2
\$50.00	3
\$75.00	1
\$100.00	1
\$517.00	13 Parishioners

Parishioner Total: \$517.00

Average / parish household (39): \$13.26

Weekly Stewardship Goal: \$2125.00

Shortfall: (\$1608.00)

XIII Marriage and Family

A man and a woman united in marriage, together with their children, form a family. This institution is prior to any recognition by public authority, which has an obligation to recognize it. It should be considered the normal reference point by which the different forms of family relationship are to be evaluated. (CCC 2202)

THE CATHOLIC CHURCH TEACHES THAT THE INSTITUTION of marriage comes prior to the State and, therefore, must be accepted as normative. Indeed, no nation in the world over the past 20 centuries has ever questioned this standard—until recently. Marriage became a key political issue for Catholics on November 18, 2003, when the Massachusetts Supreme Court ruled that the state laws restricting marriage to the union of one man and one woman were prejudicial. This decision unleashed a national debate on the meaning of marriage and spurred many to support an amendment to the U.S. Constitution specifying the legal meaning of marriage as a relationship between a man and a woman.

Since the Massachusetts decision, five more states plus the District of Columbia decided to grant marriage licenses to same-sex couples. Four additional states now recognize same-sex marriage but do not issue marriage licenses.

The pope and bishops around the world have directly rejected the idea of “same-sex marriage”: “It is not based on the natural complementary of male and female; it cannot cooperate with God to create new life; and the natural purpose of sexual union cannot be achieved by

a same-sex union” (USCCB, “Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions”).

Catholics must defend traditional marriage without compromise because it was instituted by God to serve as the foundation of all society: “The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society” (CCC 2207).

The Catholic view of marriage should inform public policy in several ways. As the U.S. bishops have said, “Policies related to the definition of marriage, taxes, the workplace, divorce, and welfare must be designed to help families stay together and to reward responsibility and sacrifice for children” (USCCB, “Forming Consciences for Faithful Citizenship”).

When President Clinton signed the Defense of Marriage Act (DOMA) in 1996, Catholics responded favorably. President Obama, however, has instructed the Justice Department to no longer spend any time or resources defending legal challenges to DOMA. As a co-equal branch of our government, Congress, led by Speaker John Boehner (R-OH), then intervened to protect marriage in the U.S. District Court of Southern New York.

The bishops have been strongly supportive of the constitutional amendment to defend marriage that was recently introduced in Congress. The Federal Marriage Amendment

(FMA) was last introduced in Congress in 2006, but a majority of Catholic senators voted against it, in spite of the bishops' lobbying effort.

Politicians will disagree prudentially on how best to protect marriage through law and public policy. The option being considered by some states—that of recognizing “civil unions” between homosexuals and affording to them some or all of the benefits of married persons—should be judged by its impact on the common good and especially on marriage and children.

The Pontifical Council for the Family has criticized the prospect of civil unions: “This would be an arbitrary use of power which does not contribute to the common good because the original

nature of marriage and the family proceeds and exceeds, in an absolute and radical way, the sovereign power of the State” (“Family, Marriage and ‘De Facto’ Unions”).

Summary

- ✓ Marriage was instituted prior to the State and should be recognized by the State as something inviolate and necessary to the common good.
- ✓ Prudential judgments about law and public policy should always seek to strengthen marriage and families.
- ✓ So-called same-sex marriages cannot be recognized by the Catholic Church, and civil unions are likely to undermine marriage and damage its foundational role in society.

XIV Education

The right and the duty of parents to educate their children are primordial and inalienable. (CCC 2221)

MOST PARENTS KNOW THAT IT IS THEIR JOB to oversee the education of their children, but some mistakenly think it is the responsibility of the government to provide that education. That's understandable, given the availability and easy access of public schools. However, the Catechism teaches us,

As those first responsible for the education of their children, parents have the right to choose a school for them that corresponds to their own convictions. This right is fundamental. As far as possible parents have the duty of choosing schools that will best help them in their task as Christian educators. Public authorities have the duty of guaranteeing this parental right

and of ensuring the concrete conditions for its exercise. (CCC 2229)

As public schools have become more secular in their curriculums, with some even hostile to the expression of religious views, parents have been forced to find alternatives that are “consonant with Catholic convictions.” This has led to a modest revival in diocesan and private Catholic education. It has also led many parents to enroll their children in private schools without religious affiliation or non-sectarian Christian schools. For those who cannot find or afford private schools—or who find even those options insufficient for their family needs—homeschooling has become another viable option.

Because private and parochial schools can be expensive, some Catholic leaders have made a prudential judgment to support the idea of school choice. Choice

in education means that parents who qualify can receive an annual stipend—usually called a voucher—from the government for use at private schools. Some would argue, however, that the State should not provide financial support for those parents who choose to send their children to parochial schools. Their argument is based on the perceived threat of such contributions to the separation of Church and State.

Yet, if the voucher system is limited only to public schools and non-sectarian private schools, the majority of private schools will be left out of the mix. Furthermore, most non-sectarian private schools are well beyond the financial reach of parents, even those who receive government subsidies.

So, in essence, a voucher program that

excludes parochial schools is really just a public school program. For reasons already discussed, this is not much of a choice for those Catholic parents who are concerned with the direction of public education.

The USCCB has long supported the use of vouchers, especially in metropolitan areas where public schools have a poor track record in serving ethnic minorities.

Summary

- ✓ Parents—not the State—have the natural right to educate their children, and in a curriculum consonant with their values.
- ✓ Government should restructure its educational funding to give families a choice about the education they desire for their children.

XV *Economic Issues*

The well-being of our families, communities, and nation depends on the success of business and industry to create wealth. The greater the growth of industry, the more stable our society becomes: “Another name for peace is development. Just as there is a collective responsibility for avoiding war, so too there is a collective responsibility for promoting development.” (Centesimus Annus, 52)

BUSINESS AND INDUSTRY CREATE THE WEALTH that provides financial support for their workers and their families through earned wages, medical benefits, life insurance, disability, and pension plans. Without these wages and benefits, most workers would be unable to obtain the goods necessary to live life without relying on the government

for direct assistance. The government is able to provide assistance to those in need precisely because of the payment of taxes generated by the economy. Thus, the quality of life for all citizens, regardless of their income bracket, is proportionate to the success of their nation’s business and industry. It is therefore in the interest of every citizen that the economic sector grow and prosper.

Government, as a promoter of the common good, has an obligation to ensure that social and economic conditions promote business development. More often than not, as argued in John Paul II’s encyclical *Centesimus Annus* (1991), this can best be achieved by allowing market forces to act freely. As shown by the decline of communism and socialism, the State

does not generally make the best or most efficient allocations of capital when it is the sole decision-maker.

Though government regulation of business is both necessary and proper for the common good, regulation can become overbearing, leaving less room for entrepreneurial enterprise and creative decision-making.

The principle of subsidiarity should be applied to the issue of adequate regulation, allowing corporate executives and managers to control their own economic development.

At the same time—and again, in accordance with the principle of subsidiarity—the government has a responsibility to protect the weak and vulnerable from unethical behavior. Government also has a duty to protect the rights of workers by ensuring decent working conditions, establishing fair wages, and holding corporate leaders accountable for breaking the laws governing corporate behavior.

Accountability is thus a social partnership between the private sector and the government. Private industry professionals and their work associations play an important role in setting appropriate standards for particular professions, businesses, and industries. Legislative and executive bodies must also set standards for responsible conduct through the passage and enforcement of appropriate laws to protect society as a whole from abuses.

Often referred to as the backbone of the economy, small businesses account for 99 percent of employers and, with the recent movement of formerly American factories and jobs offshore, now create between 60 percent and 75 percent of

net new jobs annually. Pope Leo XIII wrote, “The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners” (*Rerum Novarum*, 46).

Summary

- ✓ The creation of wealth through the economy is necessary for the well-being of persons and families as well as a stable society.
- ✓ Government should create the conditions that support business and industry development.
- ✓ A healthy economy creates wages that generate tax revenue, making possible government assistance to those in need.
- ✓ A social partnership of corporate responsibility and sound government regulation is critical in helping to maintain economic success.

“There is a heavy responsibility on everyone, man or woman, who has the right to vote, especially when the interests of religion are at stake; abstention in this case is in itself, it should be thoroughly understood, a grave and fatal sin of omission. On the contrary, to exercise, and exercise well, one’s right to vote is to work effectively for the true good of the people, as loyal defenders of the cause of God and of the church.”

– Pope Pius XII speaking to the congress of the International Union of Catholic Women’s Leagues in Rome on September 11, 1947.



THE ICON CORNER – THE HEART OF THE FAMILY CHURCH

Every Sunday, feastday and other holy day, when we go into our parish temple, we see the heart of the parish which is the sanctuary, where the Holy Table is. When we go into an Orthodox home, we hope to see the heart of the family, which is the icon corner.

Just like the sanctuary is the heart of the parish church, the icon corner is the heart of the family church. In the parish church, the parish family prays together before the sanctuary and the iconostas; in the family church, the family prays together before the icon corner.

What is an icon corner? An icon corner is a shelf or table or cabinet, where icons are placed and where a lamp is kept burning. Many people have icons of Jesus Christ, the Theotokos and icons of the patron saints of the family members. There are many ways to set up the icons and the important thing is just to do it. The icon corner doesn't have to be a corner, it can be a wall or other place in the house where the family can go to pray. It is best if the icon corner faces the east, to remind us of the second coming of Jesus Christ.

Besides the icons and the lamp, it is traditional for pious Orthodox people to keep a Bible and prayer book, holy water, and blessed bread from church. Many people also have holy oil, the palms or willows from Palm

Sunday, and other holy things from the services of the church year. The icon corner can be very simple or very fancy but the main thing is that the icon corner is not just a decoration for the house but that it is the heart of the

family and that the family uses it. In many pious Orthodox homes, the icon corner is arranged so that it can actually be used for celebrating the Divine Liturgy, if the priest needs to do this. This reminds us of the

his-story of our Orthodox Faith and that we must al-ways be ready for times when the churches suffer from those who are not believers.

If you do not have an icon corner, ask your priest to help you start one in your home. Members of the family can use it at any time. If you are not able to read the prayers from the prayer book because there is not enough time, then, at least go to the icon corner and ask for God's blessing before beginning whatever it is that you are doing.

Try to begin each day by going to the icon corner and reading the prayers from the prayer book for the morning, take some, holy bread and holy water. In this way, you are getting God's blessing for the new day. If you cannot read the prayers for some reason, still go to the icon corner, make the sign of the cross and take the holy bread and holy water, still asking God to bless the new day.

You will see that the icon corner makes a big difference in your home. When you see the lamp burning, you will remember that God is always near and that the saints are always praying for your family. When you use the icon corner every day, you will see that God is kept close to your heart and mind and this will help you to be closer to Him and His Orthodox Faith.





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Spiritual Healing

“Are any among you sick? They should call for the presbyters of the church and have them pray over them, anointing them with oil in the name of the Lord. And the prayer offered in faith will save the sick, and the Lord will raise them up. If anyone has committed sins, they will be forgiven him. Therefore, confess your sins one to another and pray for one another so that you may be healed.” (James 5:14-16)

What we notice in this passage is that St. James is speaking about healing in an all-embracing sense of body and soul together. He talks about the sick person being healed through anointing with oil, but he also says that the sick person will be forgiven his sins. So, healing of body and soul go together. We are to see the human person, as we already

said, in holistic terms. An undivided unity: the body is not healed apart from the soul, nor the soul apart from the body. The two are interdependent. St. James speaks at one and the same time of the sick person being raised from his bed physically healed, and he speaks of the forgiveness of his sins through confession. He speaks of spiritual healing.

I find this to be a key that opens a very important door, a vital clue – the anointing of the sick and confession are essentially connected as two indivisible aspects of a single mystery of healing and forgiveness. Each has its own specific function – they do not replace one another, but together they form a true union.

Metropolitan Kallistos (Ware)