

TWENTY-SECOND SUNDAY AFTER PENTECOST



Icon of Saints Terrence and Eunice -- October 28th

October 28, 2012

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 SABBAITE; THE HOLY MARTYR PARASCEVA OF ICONIUM, CALLED "FRIDAY"

TONE 5

SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 29 – NOVEMBER 4

SATURDAY, NOVEMBER 3

Please Note: No Vespers this Week

SUNDAY, NOVEMBER 4 – *TWENTY-THIRD SUNDAY AFTER PENTECOST; OUR VENERABLE FATHER JOANNICIUS THE GREAT; THE HOLY MARTYRS NICANDER, BISHOP OF MYRA, AND HERMAS, PRIEST*

9:30 AM – Divine Liturgy

For All Parishioners



Catechetical Video Series

Next Sunday, after the Divine Liturgy we will continue showing a series of catechetical videos. The first series to be shown will be “Catholicism” by Fr. Robert Barrons.

“‘Catholicism’ could well become one of the most significant efforts ever to advance what Pope John Paul II called ‘The New Evangelization.’”

— George Weigel,
Biographer of Pope John Paul II

A future video series will be “The Way: Intruducing Orthodox Christianity.”

Please attend! Будьмо Уважні!

Sunday offering for October 21

Amount	Number
\$10.00	3
\$15.00	1
\$20.00	3
\$25.00	1
\$30.00	1
\$31.00	1 (loose)
\$40.00	1
\$50.00	1
\$60.00	1
\$100.00	1
\$125.00	1
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\$566.00	13 Parishioners

Parishioner Total: \$546.00

Visitor Total: \$20.00

Average / parish household (39): \$14.00

Weekly Stewardship Goal: \$2125.00

Shortfall: **(\$1579.00)**

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.

XVI Taxation

In a system of taxation based on justice and equity it is fundamental that the burdens be proportioned to the capacity of the people contributing.
(Mater et Magistra, 132)

EVERY CITIZEN HAS A MORAL OBLIGATION to contribute to the common good. In financial terms, this responsibility is carried out primarily through a person's labor and the wealth it creates. But a citizen also contributes through the payment of taxes, which are used to fund the cost of government.

Balancing this tax burden is a matter of prudential judgment. Taxes that are adjusted to income levels are designed to place more of the burden on the wealthy. However, some argue that this policy penalizes those who are successful and discourages them from further investment and industry that creates jobs. In other words, "taxing the rich" may have negative consequences for the economy as a whole.

How the combination of progressive and regressive taxes is balanced is a source of much debate. Regardless of the solution, taxation policy should not become a weapon in class warfare. Citizens should work together to create a solution that is fair to all sides. The common good should be the goal of any taxation policy, not the interests of one particular class.

A just tax system is one that is based on a citizen's ability to pay in proportion to the cost of maintaining government. In supporting their nation and communities, taxpayers should not find themselves unable to provide for their own families

or maintain their businesses. Workers should earn enough money to pay their taxes and still take home a "living wage." Traditional families should also be encouraged. This means that a husband working full-time should be able to support his wife and children at home.

Unfortunately, this is not always the case. Many mothers are forced to leave their children in order to earn second incomes due to the tax the fathers must pay out of their incomes. This economic pressure adds to the stress and emotional burden on parents and their children. This is why the USCCB has supported family-friendly tax legislation, such as tax credits for children and direct rebates to low-income families with dependents. The bishops' conference has also supported adjustments that would reduce the "marriage penalty" by increasing the qualifying amount for married workers.

Large corporations, small businesses, and other institutions that employ workers also have a significant impact on family stability, as well as on society as a whole. In addition to paying workers' wages, corporations provide financial support for the common good by paying federal and state income taxes. These taxes represent another major source of revenue for the government.

To sustain the corporations and businesses that provide employment and financial support, the government should ensure that corporate taxes are low enough for both large and small companies to operate at optimal levels. "Governments must provide regulations and a system of taxation which encourage

firms to preserve the environment, employ disadvantaged workers, and create jobs in depressed areas. Managers and stockholders should not be torn between their responsibilities to their organizations and their responsibilities toward society as a whole” (USCCB, “Economic Justice for All”).

Summary

- ✓ Taxes should be fairly based upon one’s ability to pay.
- ✓ Tax policy should not penalize marriage or the raising of children.
- ✓ Corporate taxes should not threaten the capacity to create and sustain jobs.

XVII Poverty

[T]hose who are oppressed by poverty are the object of a preferential love on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation through numerous works of charity which remain indispensable always and everywhere. (Libertatis Conscientia, 68)

AT A RECENT MEETING OF RELIGIOUS CONSERVATIVES, a Catholic activist holding a Bible open to Matthew 25 approached several politicians about Gospel admonitions to help the poor. The activist attempted to equate the obligatory nature of Church teaching on life and marriage with the issue of proposed cuts to the federal budget—a predictable left-wing strategy to distract attention away from Catholic politicians who support abortion and gay marriage.

The “preferential option for the poor” challenges Catholics to make a special effort to help those in poverty. But how this is translated into public policy is a matter for prudential judgment. Budgets are a compendium of these judgments, assigning tax revenue to programs that assist those in poverty.

It is clear from other aspects of the Church’s social teaching that Catholics

must be careful not to undermine any person’s right to self-determination and autonomy, as has been witnessed in some forms of welfare assistance.

Social Justice

The principle of social justice combines the notion that persons are responsible for exercising their freedom to obtain the goods of life and that these goods are proportionate to their inherent dignity. But there are some who cannot obtain these goods without assistance. One of the most contentious issues in modern politics is the question of what and how much should be provided by the community or the State.

Catholic social teaching does not justify the growth of a federal welfare State. A wealthy nation that provides for the less fortunate is to be preferred to the socialist State where everyone is equally poor. The goal of Catholic social teaching is to provide the conditions for persons to obtain the goods appropriate to the dignity of their existence.

Welfare Policy

One area in which the government can most appropriately address the roots of poverty is through a sound fiscal policy. At a minimum, the Church advocates regulated income levels and working

conditions that promote self-respect and self-sufficiency: “The amount a worker receives must be sufficient, in proportion to available funds, to allow him and his family a standard of living consistent with human dignity” (*Pacem in Terris*, 20).

The federal government should also enact legislation that motivates the unemployed to move from the welfare lines to the workforce. We should not embrace policies that encourage the unemployed to become dependent on the government, thereby losing their incentive to become self-sufficient.

Homelessness

Those who are poor face the agonizing battle of spreading their meager income among the basic necessities, housing being the most expensive of all. Many who are poor literally have no home to call their own. They become dependent on the generosity of friends, relatives, charities, government programs, and the Catholic Church, which is the non-governmental leader in providing housing and shelter to the poor.

This assistance is certainly necessary in the short-term. But the more lasting solution is one that empowers people to provide their own security and stability. Unfortunately, a whole class of workers is unable to do this because they lack the necessary education and training.

Education

The poor cannot advance in this technological age if they don't acquire education. Unfortunately, public schools in low-income areas operate at lower standards than those in more affluent neighborhoods. Social justice requires that this inequality

be overcome, whether through school vouchers, state-sponsored tutors, or other forms of training.

Social programs are not the only solution. More immediate and permanent solutions can be found by applying the principle of subsidiarity. Individuals and communities must meet the challenge and help those who want to work acquire the knowledge and skills needed to secure higher-paying jobs.

The Family

First, however, there is a demoralizing condition within the country that must be overcome: the decline of the traditional two-parent family, which is the primary cause of poverty. As more people have delayed marriage and the trend of unmarried cohabitation has increased, the number of children born out of wedlock has grown. The rise of divorce has also contributed to the growth of single-parent households.

The Church has always stressed the importance of traditional family structures in protecting the welfare of children. However, this is not a situation that can be resolved with government intervention. Society itself, in the purest sense of solidarity and subsidiarity, must decide what type of culture it wants to promote, and act accordingly.

Summary

- ✓ The preferential option for the poor requires that authorities first provide assistance to the poor and oppressed.
- ✓ The poor must have access to the education and job training necessary to compete in today's job market.
- ✓ Strong families that remain intact help keep their members from falling into poverty.

XVII Health Care

Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good. Concern for the health of its citizens requires that society help in the attainment of living conditions that allow them to grow and reach maturity: food and clothing, housing, health care, basic education, employment, and social assistance. (CCC 2288)

THE ISSUE OF HEALTH CARE DOMINATED THE DEBATE during the 2010 election. The Patient Protection and Affordable Care Act (PPACA), passed by Congress and signed by President Obama, attempts to provide universal care for American citizens long supported by the bishops.

Some people falsely assume that, for health care to be universal, it must be managed by the federal government. In fact, the bishops have never stipulated how universal health care—reasonable access for everyone to adequate health care—should be achieved. It could have been achieved by a combination of personal and corporate insurance coverage, supplemented by philanthropic and government programs.

The bishops did not support this particular legislation because it does not explicitly prohibit the use of federal funds for abortion. In spite of this historic expansion of access to abortion, the majority of Catholic members of Congress voted for this legislation, many of them denying the very presence of the abortion loophole their bishops publicly condemned.

Other Catholic leaders, including the Catholic Medical Association, questioned the wisdom of putting the nation's health care under the supervision of the federal government. Their argument was based on the principle of subsidiarity, in connection with the loss of individual choice and the impact on the doctor-patient relationship.

The Protect Life Act has been introduced to close the abortion loopholes in the legislation; it passed the House on October 13, 2011, with bipartisan support and awaits action in the Senate. This legislation has been strongly endorsed by the Catholic bishops and Catholic Advocate.

Insurance

As Catholics, we are called to respect the dignity of people by helping “in the attainment of living conditions that allow them to grow and reach maturity” (CCC 2288). Throughout this country's history, hundreds of Catholic hospitals have steadfastly fulfilled this moral obligation to care for the sick. But faith-based medical services, along with publicly funded hospitals and clinics, are strained to take care of the uninsured.

Insured patients have been financially strained to meet the rising costs of health care. Most rely on their employee benefit plans, which are less expensive than private insurance policies. However, the costs are still high, and some companies are scaling back their benefit programs. Other companies and professions do not offer any benefits at all.

Conscience Protection

Another health-care issue that has surfaced in PPACA is that of conscience protections. Following the passage of *Roe v. Wade*, Congress protected the rights of health organizations and providers to refuse to perform abortions under the conscientious objection principle. Today, this question is returning with a vengeance. Under PPACA, all conscience protections for health-care personnel have been removed. And on January 20, 2012, the Department of Health and Human Services issued a final rule forcing employers that offer health insurance to include access to contraception, sterilization, and abortifacients with no out-of-pocket cost to the employee—even if it conflicts with that organization's beliefs.

Some in Congress anticipated that the law would be implemented this way. To address that concern, the Respect for Rights of Conscience Act of 2011 was introduced by Congressman Jeff Fortenberry (R-NE) on March 17, 2011. It amends PPACA “to permit a health plan to decline coverage of specific items and services that are contrary to the religious beliefs of the sponsor, issuer, or other entity offering the plan or the purchaser or beneficiary (in the case of individual coverage) without penalty.” It also applies similar guidance to state health insurance exchange programs and would be retroactively applied to the date when PPACA was signed into law.

In recent years, “reproductive rights” advocates have pushed for expanded health-care coverage that would force all employee health plans to include contraception and “emergency contraception.” The Catholic health-care ministry is based on the protection

of life and preservation of the dignity of people. Procedures that are contrary to this mission (abortion, euthanasia, and contraception) cannot be provided by Catholic hospitals or supported by Catholic health-care plans.

As a result, many Catholic hospitals have lost their Catholic identity, gradually caving to pressure to offer abortions, and some have been sold to secular medical conglomerates.

Summary

- ✓ Catholics should not be required to pay taxes that might subsidize abortion coverage in a universal health-care program.
- ✓ The good of achieving universal coverage does not outweigh the evil of allowing abortion funding under the Patient Protection and Affordable Care Act (PPACA).
- ✓ Health-care needs should be met by a combination of personal and corporate insurance, philanthropy, and government programs.
- ✓ Catholic health-care organizations must be free to perform their work with clear consciences.



On Sunday November 3:

CHANGE YOUR CLOCK



CHANGE YOUR BATTERY



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

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Holy Unction

When one is ill and in pain, this can very often be a time of life when one feels alone and isolated. The Sacrament of the Anointing of the Sick, or Holy Unction as it is also known, reminds us that when we are in pain, either physical, emotional, or spiritual, Christ is present with us through the ministry of His Church. He is among us to offer strength to meet the challenges of life, and even the approach of death.

Christ came to the world to "bear our infirmities." One of the signs of His divine Messiahship was to heal the sick. The power of healing remains in the Church since Christ himself remains in the Church through the Holy Spirit. The Sacrament of the Unction of the sick is the Church's specific prayer for healing. If the faith of the believers is strong enough, and if it is the will of God, there is

every reason to believe that the Lord can heal those who are diseased.

The express purpose of the Sacrament of Holy Unction is healing and forgiveness. Since it is not always the will of God that there should be physical healing, the prayer of Christ that God's will be done always remains as the proper context of the Sacrament. In addition, it is the clear intention of the Sacrament that through the anointing of the sick body the sufferings of the person should be sanctified and united to the sufferings of Christ. In this way, the wounds of the flesh are consecrated, and strength is given that the suffering of the diseased person may not be unto the death of his soul, but for eternal salvation in the resurrection and life of the Kingdom of God.

Greek Orthodox Archdiocese of America