

SUNDAY BEFORE THE
EXALTATION OF THE HOLY CROSS



Icon of the Exaltation of the Holy Cross -- September 14th

September 9, 2012

FIFTEENTH SUNDAY AFTER PENTECOST

*SUNDAY BEFORE THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS;
POSTFEAST OF NATIVITY OF THE THEOTOKOS; THE HOLY AND RIGHTEOUS ANCESTORS OF GOD, JOACHIM AND ANNE;
THE HOLY MARTYR SEVERIAN*

TONE 6

SCHEDULE OF SERVICES FOR THE WEEK OF SEPTEMBER 10 – SEPTEMBER 16

FRIDAY, SEPTEMBER 14 – *UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS*

9:30 AM – Divine Liturgy Health & Blessings for Zenon Knianicky; Req; Bohdan Knianicky

SUNDAY, SEPTEMBER 16 – *SUNDAY AFTER THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS;
THE HOLY GREAT MARTYR EUPHEMIA THE ALL-PRaised*

9:30 AM – Divine Liturgy For All Parishioners

**Society of St. John Chrysostom
Western Region
Sponsored Event**

Saturday, September 22

10:00 AM – 12:30 PM,

St. Marina Coptic Orthodox Church
5 Wrigley
Irvine, 92618.
(949) 951-5165

St. Marina Coptic Church will host luncheon at the conclusion of the presentations. Speakers will be from the Coptic Church. SSJC-WR President, Fr. George Morelli, stressed the importance of this topic for Christians to increase their knowledge and understanding of Islam and the topic of Martyrdom in the Coptic Church of the Middle East.

Men's Prayer Breakfast

Sponsored by the Knights of Columbus

We are privileged to have Patrick Coffin of Catholic Answers as our September featured speaker. Now that San Diego finally has Catholic Radio, I trust that most of you know of Patrick, but for those of you have not found AM 1000, Patrick is the Talk Show Host for Catholic Answers Live, the most listened to Catholic radio talk show in the country. With the huge importance of the upcoming elections, we have asked Patrick to speak the topic "**Voting with an Informed Catholic Conscience**", using the widely circulated "*Catholic Voter's Guide*" published by Catholic Answers as his guide. A full breakfast will accompany the talk. What more can a man want—a full meal, along with a healthy dose of religion and politics?

Our breakfast will be held on September 15 at 7:30 at St. Kieran, 510 Greenfield Drive, El Cajon, CA 92021. We will not be having Mass, so come into the hall rather than the church. As we will be serving a full breakfast and expect a healthy crowd, an email RSVP to me would be appreciated. I hope to see each of you there!

Contact Link: jeb@highlandpartnership.com

Blessings, John Bradel

Pope Benedict XVI's Prayer For The Unborn

(November 2010)

Lord Jesus,

You who faithfully visit and fulfill with your Presence the Church and the history of men; You who in the miraculous Sacrament of your Body and Blood render us participants in divine Life and allow us a foretaste of the joy of eternal Life; We adore and bless you.

Prostrated before You, source and lover of Life, truly present and alive among us, we beg you:

Reawaken in us respect for every unborn life, make us capable of seeing in the fruit of the maternal womb the miraculous work of the Creator, open our hearts to generously welcoming every child that comes into life;

Bless all families, sanctify the union of spouses, render fruitful their love;

Accompany the choices of legislative assemblies with the light of your Spirit, so that peoples and nations may recognize and respect the sacred nature of life, of every human life;

Guide the work of scientists and doctors, so that all progress contributes to the integral well-being of the person, and no one endures suppression or injustice;

Give creative charity to administrators and economists, so they may realize and promote sufficient conditions so that young families can serenely embrace the birth of new children;

Console the married couples who suffer because they are unable to have children and in Your goodness provide for them;

Teach us all to care for orphaned or abandoned children, so they may experience the warmth of your Charity, the consolation of your divine Heart.

Together with Mary, Your Mother, the great believer, in whose womb you took on our human nature, we wait to receive from You, our Only True Good and Savior, the strength to love and serve life, in anticipation of living forever in You, in communion with the Blessed Trinity.

Issues for Catholic Voters: 2012 Edition

V. The Dominant Issue of Abortion

Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or means, is gravely contrary to the moral law. (CCC 2271)

THOSE WHO TREAT ABORTION AS JUST ONE ISSUE among many in a list of pressing political matters are misleading Catholic voters. Abortion belongs to a small group of policy issues that are not a matter of prudential judgment. All instances of direct abortion are morally wrong, for every direct abortion entails taking of the life of an innocent human being. Therefore, justifying, considering, or allowing abortion for any reason is unacceptable from a Catholic perspective.

Sadly, most Catholic members of the U.S. Congress are pro-abortion—or, as some euphemistically say, “pro-choice.” This has been the case for many years. These members of the Senate and House disguise their pro-abortion position by citing a long list of “Catholic” issues, with abortion being only one among them. They effectively dismiss their pro-abortion votes under the guise that their other votes—such as those affecting poverty, the environment, wages, war, and so on—“prove” their Catholicity.

The method these Catholic members of Congress use to convince voters of their Catholic credentials is to trade disagreement

on the most important of all issues—life—with agreement on a number of others. This is like saying that you can build a house without a foundation, because all the other parts of the house are strong.

Our Catholic politicians who support abortion should be called to conversion. As the U.S. bishops pointed out in this eloquent passage from “Living the Gospel of Life” (1998):

As bishops we have the responsibility to call Americans to conversion, including political leaders, and especially those publicly identified as Catholic.... As chief teachers in the Church, we must therefore explain, persuade, correct and admonish those in leadership positions who contradict the Gospel of life through their actions and policies. Catholic public officials who disregard Church teaching on the inviolability of the human person indirectly collude in the taking of innocent life.... So also we must remind these leaders of their duty to exercise genuine moral leadership in society. They do this not by unthinking adherence to public opinion polls or by repeating empty pro-choice slogans, but by educating and sensitizing themselves and their constituents to the humanity of the unborn child. At the same time we need to redouble our efforts to evangelize and catechize our people on the dignity of life and the wrongness of

abortion.... In all cases, bishops have the duty and pastoral responsibility to continue to challenge those officials on the issue in question and persistently call them to a change of heart.

Solidarity

Our natural desire to help another person in need, especially when he or she is threatened with violence, is what the Church calls solidarity. Why? We naturally sense the moral obligation to help people protect their lives and their well-being because of their unique dignity as human persons.

This inclination toward helping others, which is quite natural, unfortunately does not always extend to those who are most vulnerable and most in need of protection. When the unborn child is recognized as a member of our human family—as can immediately be seen when viewing a sonogram, especially using the latest 3D technology—then conversions can happen. Many people who were once pro-abortion experience this recognition of the humanity of the unborn while looking at a sonogram. Suddenly they realize: *This is a human life*. Then the inclination to solidarity with those so desperately in need is likewise awakened.

Social Justice

Perhaps the biggest challenge in educating Catholic voters is overcoming the way they have been taught the meaning of social justice. The phrase “social justice” has been used as code language by those who fail to place abortion at the top of the pyramid of

issues to be addressed by politicians. Those who espouse only social justice and not life issues almost always bury the abortion issue in a long list of other concerns.

This is not an accurate representation of what the Church means by social justice. Commitment to social justice arises from the same moral vision as the defense of innocent life.

In short, there is continuity between providing someone with food and shelter and defending his life when it is threatened. There is, by contrast, an absolute disconnect when a legislator simultaneously advocates for better and more extensive health care for children while also advocating or supporting the right to take the life of the child who is the intended future recipient of the good proposed. Justice demands both that the child be allowed to be born and that he or she receive suitable care. One without the other is a parody of social justice.

The demands of justice begin with recognizing the right to life and end with recognizing the right to be protected from euthanasia or the temptation of assisted suicide. It is impossible to detach the idea of social justice from the protection of vulnerable life: “The source of moral obligation to protect the unborn and to feed the hungry spring from the same source—the inherent dignity of the human person” (CCC 1929).

The Dominant Issue

The Church’s pronouncements on abortion as an evil are spoken with the highest level

of authority: There is not the least hint that either a Catholic voter or a Catholic candidate can ignore them. The reason the abortion issue can be called the dominant issue in determining how to vote is twofold:

- First, the protection of life—the right to life—is a moral principle that sits at the foundation of morality itself. This right is “inalienable,” meaning that it cannot be removed, even by the choice of the mother or father. The Founding Fathers of the United States all recognized this natural right that could not be removed by the action of the State.
- Second, the Catholic injunction to oppose abortion is unqualified: Individuals are not required, or allowed, to make prudential judgments of the principle to a specific case. Appeals to individual “conscience” or “social justice” cannot override this infallible teaching.

Incrementalism

The president and Congress must take whatever action they can to reduce the number of abortions and, in the future, put an end to abortion for good. For the moment, no step is too small.

The Church, however, allows support for politicians “whose absolute personal opposition to procured abortion was well known” who take an “incremental” approach to restoring the culture of life (*Evangelium Vitae*, 73).

In other words, it is permissible for a Catholic voter to vote for a politician who attempts

to pass, for example, a ban on partial-birth abortion. The support for such a ban is not to be construed as political indifference to the millions of other abortions. The Born-Alive Infant Protection Act and Unborn Victims of Violence Act, both passed by Congress in 2002, are other examples of incremental measures to protect life.

Summary

- ✓ Abortion is the dominant political issue.
- ✓ Being pro-abortion disqualifies a candidate from a Catholic vote.
- ✓ Catholics can justly support politicians who advocate incremental means toward eliminating abortion.

*Smith, Matt; Hudson, Deal W. (2012-02-07).
Issues for Catholic Voters: 2012 Edition*

CatholicAdvocate.com



*Rejoice Virgin Mary, full of grace,
O Theotokos, the Lord is with
thee. Blessed art thou amongst
women, and blessed is the fruit
of thy womb, for thou hast given
birth to the Saviour of our souls.*

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.



Sunday offering for September 2

Amount	Number
\$10.00	1
\$15.00	2
\$20.00	2
\$27.00	1 (loose)
\$30.00	1
\$40.00	2
\$50.00	3
\$75.00	1
\$100.00	1
\$200.00	1
\$250.00	1
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\$992.00	16 Parishioners

Parishioner Total: \$992.00

Average / parish household (39): \$25.44

Weekly Stewardship Goal: \$2125.00

Shortfall: **(\$1133.00)**

Visitors (5): \$395.00



During a Eucharistic Congress, a number of priests from different orders are gathered in a church for Vespers. While they are praying, a fuse blows and all the lights go out.

The Benedictines continue praying from memory, without missing a beat.

The Jesuits begin to discuss whether the blown fuse means they are dispensed from the obligation to pray Vespers.

The Franciscans compose a song of praise for God's gift of darkness.

The Dominicans revisit their ongoing debate on light as a signification of the transmission of divine knowledge.

The Carmelites fall into silence and slow, steady breathing.

The parish priest, who is hosting the others, goes to the basement and replaces the fuse.

FROM THE DESERT FATHERS

A brother questioned Abba Poemen saying, "If I see my brother committing a sin, is it right to conceal it?" The old man said to him, "At the very moment when we hide our brother's fault, God hides our own and at the moment when we reveal our brother's fault, God reveals ours too."

Another brother questioned him in these words, "What does, 'See that none of you repays evil for evil' mean?" (1 Thess. 5:15) The old man said to him, "Passions work in four stages – first, in the heart; secondly, in the face; thirdly, in words; and fourthly, through deeds. If you can purify your heart, passion will not come into your expression; but if it comes into your face, take care not to speak; but if you do speak, cut the conversation short in case you render evil for evil."



**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

Confession, the Forgiveness of Sins

“On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, ‘Peace be with you.’ When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. [Jesus] said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ And when he had said this, he breathed on them and said to them, ‘Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.’” (John 20:19-23)

There, the risen Christ gives to His disciples the power of binding and loosing sins - a juridical power. This task of binding and loosing was transmitted from the apostles to their successors, the bishops. In the early church, the

administration of penance was something public; it didn't involve the private giving of counsel or advice. It was something exceptional. You hoped, by God's mercy, that you wouldn't have to be involved in penance. Indeed, the penances that were imposed were by our standards extremely severe. It often requires a leap of the imagination on our part to think of how life was in the ancient church. For example, for fornication - I mean, sex outside of marriage - St. Gregory of Nyssa assigns a penance of nine years without communion. St. Basil is a little more merciful, he says seven years without communion. Finally, in the sixth and seventh century, in the canonical legislation of St. John the Faster, it's been reduced to two years. Even so, by our standard, that may well seem severe.

Metropolitan Kallistos (Ware)