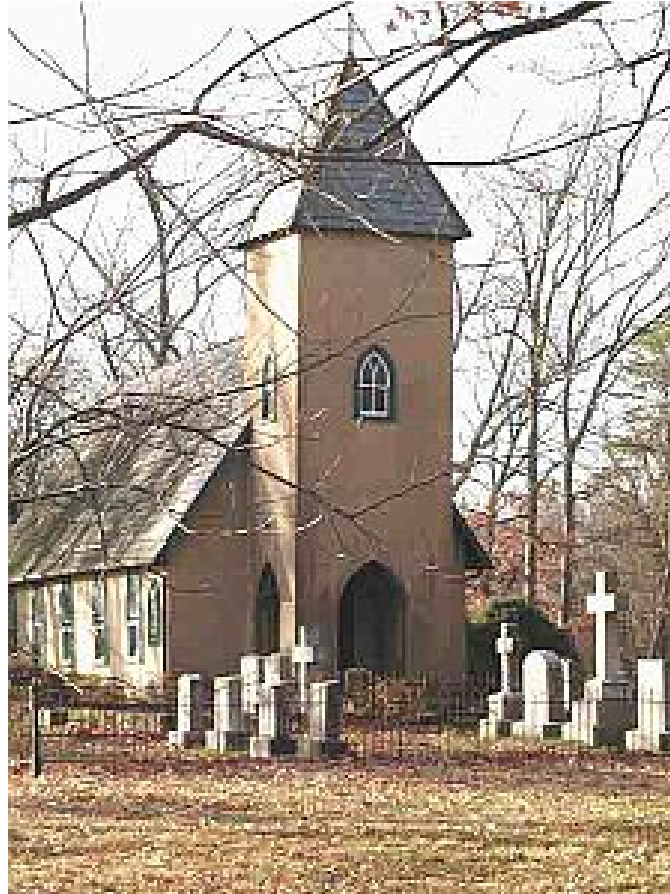


Saint Andrew the Apostle

Catholic Apostolic Church in North America

Celebrating at Grace Church, Casanova VA



September 16, 2012
24th Sunday in Ordinary Time

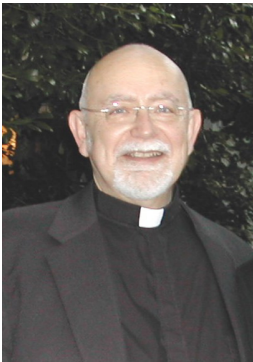




**The Most Reverend
Anthony F. Santore
Diocesan Bishop
*CACINA Presiding Bishop***



**The Most Reverend
Carl Purvenas-Smith OSB**



**The Reverend Ron Stephens
Pastor
St. Andrew the Apostle Parish**



**The Reverend Michael Meyer
Assistant Pastor
St. Andrew the Apostle Parish**

WELCOME!

We are glad you joined us today – be it as our guest or as one of our parishioners. As you open your heart and celebrate with others at Mass you will find that God is here.

It was Saint Augustine who said that a person's heart is restless until it finds rest in God. He was right, because we were made in the image and likeness of God and are not truly happy until we are at rest in Him.

It might give you comfort to know that you are not alone. Many of us searched for a church home where we could practice the true faith we embrace everyday and where beliefs reflect real life. You are among others who experienced restlessness in some part of their lives and came to find rest in God. We offer fellowship and community, and extend love, hope, and joy to everyone who enters our doors. We are part of the family of God and rejoice that you are with us.

God Bless you,

A handwritten signature in black ink, appearing to read 'Anthony Santore'.

The Most Reverend Anthony F. Santore
Presiding Bishop

**SCRIPTURE READINGS and MASS
INTENTIONS for the WEEK**

Today's Readings –

First Reading: Isaiah 50:4-9
Second Reading: James 2:14-18
Gospel: Mark 8:27-35

Monday

Mass Intention People of the Parish

Tuesday

Mass Intention People of the Parish

Wednesday

Mass Intention People of the Parish

Thursday

Mass Intention People of the Parish

Friday

Mass Intention Friends and family who
who have gone to their rest

Saturday

Mass Intention Bishop Santore and all
members of the Clergy

Next Sunday's Readings –

25th Sunday in Ordinary Time

First Reading: Wisdom 2:17-20
Second Reading: James 3:16--4:3
Gospel: Mark 9:30-37
Source of Readings: The Catholic Calendar Page

The actual (Canadian) readings that we use each week can be found online at –
<http://www.catholicdoors.com/homilies/index.htm>

If you click on a homily for that day, the readings will follow that homily.

Rejoice always, pray without ceasing, give thanks in all circumstances.

—1 Thessalonians 5:16-18

WE PRAY ...

For the unemployed and the under-employed that they soon find suitable and fulfilling work, and receive just compensation for their labor.

For all who suffer with HIV and those who have died from AIDS.

For all who are sick or injured including Sharon Meyer, Tom Wilt, Fr. Tom Ruppel, Barry O'Hare, Mark Brabazon, Bishop Carl, Elijah Frazier, Rich Kall, Colin Brooker, Liam Tait, Anna, Fr. Joe Reynolds, Wilbert & Bertha Stephens, Barbara Bromley, Kay Reese, Annie Reilly, Gil Brooker, William Wyatt, Lorry Michel, Fr. Ron, Shea, Agnes Zueger, Teresa Martin, Irving Hooper, Tara, Betty Strother, Gary McPherson, Dennis McKeeman, Dawn Watson, Beth Jenkins, Dee Kellett, Jim Casey.

For all who are suffering with cancer including Agnes Reed, Mary Ann Hassan, Rachel Navatta, Lucy Walbroehl, Nikola Testa, Wanda Wiser, Aubrey Hale, Renee Fry-Hawker, Clark Kall, Lynn Vosburgh, Theresa Bates, Jane Condry, Lyle Brenneman, Andy Reed, Edward Linares, Anne Biggins.

Finances –

The Constitution and Canons of CACINA states: *[T]he laity have the right to control matters pertaining to the financial affairs of the Parish with the approval of the Pastor and diocesan bishop ... and ... the duty to financially support their Parish, diocese and CACINA*

Last Week's Collection: \$ 490.00

Thank you for your generosity!

St. Andrew's has a *PayPal* account for those who prefer to contribute electronically or via credit card. You can contribute directly from a link on our website or, if you have your own *PayPal* account, you can easily send payments via email.

"How precious is your mercy, o God! The children of men seek the shelter of your wings." Psalm 36-8

Reflection on Today's Readings

By Larry Gillick, S.J.

We will hear in the First Reading the "Third Servant Song" from the prophet Isaiah. It is usually heard as the First Reading for the mass of Palm Sunday. It is united closely in theme, to the Suffering Servant Song a few chapters later.

These fifteen chapters, (40-55), are dedicated to bringing hope into the lives of the people of Israel who are still in captivity. This "song" is a proclamation by the prophet himself about how he will endure any suffering at all, because the God Who will protect him is the same God who will bring Israel out of exile. The prophet announces that for all his words of hope he has been disgraced and suffered for his message. He has remained true to his calling, and relies totally on his God.

The reading ends with a typical theme of a court trial. God will be his lawyer if anybody wishes to dispute his mission of bringing hope by staying faithful to all he has heard and believed.

In last-week's Gospel, Jesus cured a person from not being able to hear or speak. The next verses after that story, relate a curing of a person from not being able to see. Ears to hear, and eyes to see is the redemptive mission of Jesus. What is to be heard and seen is Jesus as The Redeemer.

Our Gospel today follows immediately after these two physical, but deeper-than-that miracles. Peter and the other disciples are going to have their ears and eyes checked. How have they heard and seen Jesus. Maybe they receive Him as a wonder-worker, quite a magic man. Jesus asks them, as they walk along, about what they have heard "on the street" about him. What are others saying, how have they heard and seen him?

The disciples make their reports about who people are saying He is. Then the big one is directed: how do they know Him? Peter's answer becomes a highpoint in Mark's presentation of the life and mission of Jesus. Peter says, *for all those who have heard and seen Jesus through the pages of the Gospel up to this point, Jesus is the Christ!* No one has publicly said this until right here and the seven and one half chapters of miracles, parables, teachings, and travelings have slowly brought Peter and Mark's readers to this declaration of faith.

The miracles and teachings continue immediately; Jesus indicates that His being the Christ will result in His suffering and death. Peter has more learning to do and he gets a bit of a scolding for his not wanting Jesus to continue His being such a "suffering Servant" of God. This tension forms a further teaching for those who, by reading the whole Gospel, also affirm that Jesus is the Christ. There are consequences to being a follower. Jesus is saying that He indeed is the Christ and will suffer with that and says, as we say, "Follow me?" Then He says, not as a question, but an invitation, "Follow me!" The paradoxical tension is between winning and losing. Jesus predicts His winning ultimately by His losing and those who wish to win with Him will have to deny their desires and need to win. For Jesus it comes down to living faithfully the good He is and because of the ways of humanity, the good is an insult to some of the Jewish leaders. Living and doing the good has put Him and His followers in conflict with the forces about whom, Jesus is making His sufferings and death a part of his prediction.

In our part of the world farmers, because of a summer-long drought, are struggling to harvest their crops. Gardeners are picking their vegetables over which they have labored for months. Jesus used the image of good seed and weeds to describe the tensions between good and evil. Those who have watered their gardens have spent bent-back hours pulling weeds whose tiny relatives were waiting to replace their fallen weed-folks. Why do weeds grow faster, larger and more abundantly than the tender vegetables? If there were no weeds gardening would be even more a joy. If following Jesus did not involve conflicting with the ways of this fallen world, there would be more followers and more harvesting of the good.

In our country, Martin L. King tried to do good for racial justice and died for doing that. By his death there has been an increase in our country of racial acceptance. Others died for the same cause and greater life has resulted. The Jesuit martyrs of El Salvador spoke of the possibility and inevitability of their being taken captive or murdered for their teachings on land reform and social justice in that country. Their predictions proved true as well. Jesus knew in this same way that He was heading for a deadly conflict by trying to bring the true life to this world.

We would probably side with Peter and try to talk Jesus out of His mission and thereby relieve the tensions we feel by professing that He is the Christ, the Savior and the One we will follow by denying ourselves, picking up our crosses and engaging the conflicts with this weedy world.

Daily Prayer this Week

This is a good week to imagine how much we are like Jesus' disciples. We clearly want to be his follower, and we do follow him. The humbling reality is that we are inconsistent. At the very time that Jesus is telling us that he wants us to find ourselves by losing ourselves, we are too often being competitive and trying to be on top somehow. Fortunately, he keeps telling us about the real meaning of discipleship. Paul lays it all out in this week's first readings. The parable of the sower is quite helpful this week. How healthy and rich is the soil of our own souls? Can we feel the longing we have to make our hearts more receptive to the message of Jesus?

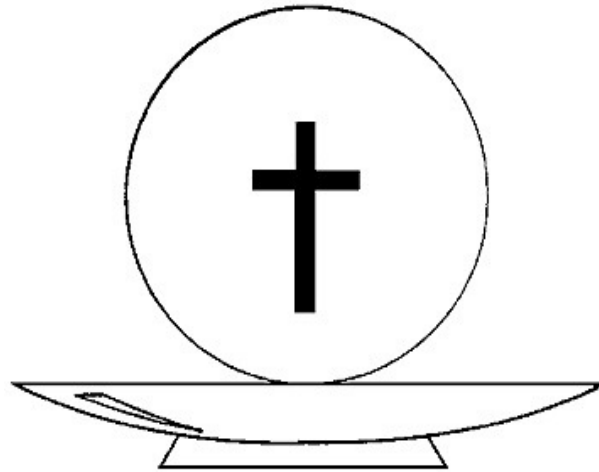
Each morning, as soon as we can after waking up, perhaps associated with some automatic behavior like putting on slippers or a robe or getting a cup of coffee, we begin the day in the presence of our Lord. We can get into the habit of greeting our Lord, "Good morning, Lord. Thank you for this day." Even if we didn't have a good night's sleep and we are waking up fairly tired, this habit can part of our routine. Naming our desire for the day can become the way we begin our day with the Lord. Repeating it, with more details, as we encounter the people and responsibilities of our day, will deepen our relationship with the Lord. Brief "prayers" (which are really just conversations) sustain the connection all day.

In one circumstance this week, I might say, "*Lord, here I am being that very hard ground. Please get through to me in the part of me that is still 'receptive soil.'*" Another day, I might catch myself trying to make myself look good and I can say, "*Dear Jesus, your reminder helps me right here. Let me be a servant in this situation, with these people - forgiving, listening, compassion and freer.*" Sometime this week we might encounter someone who needs us to be like Jesus - healing something that is broken, or even deadly and we can say, "*Lord, let me do your will, imitate your faith in God here. Thank you for being with me.*"

"Daily Reflections" and the "Weekly Guide for Daily Prayer" are available from Creighton University's **Online Ministries** web site: <http://onlineministries.creighton.edu/CollaborativeMinistry/online.html>
Used with permission.

Greystone, a local employer in Warrenton, has partnered with Fauquier Habitat for Humanity to build a house. <http://fauquiernow.com/page.cfm/article/Greystone-to-help-Habitat> Ground breaking for the duplex, located in Habitat's Sterling Court Community (off Academy Road), is scheduled for September. Greystone is sponsoring one unit in the duplex, at a cost of \$75,000, and will contribute some labor. A low income family, a single mother with two children, has qualified to purchase the house. The family has funds for the down payment and will contribute 400 hours of sweat equity. Habitat will sell the house to the family and provide an interest free loan. Volunteers are also invited to participate in the build. Build time will be Wednesday mornings and Saturday, after the foundation is completed.

For more information, please see Sheila Jenkins.



Our Eucharistic Ministers are available to those who are ill or incapacitated and would like to receive the Holy Eucharist.

Please contact us and one of them will be happy to share the Eucharist with you.

Schedule for Lay Readers & Ministers

<i>Date</i>	<i>1st Reading</i>	<i>2nd Reading</i>	<i>Prayers of the Faithful</i>	<i>Eucharistic Minister</i>
9-Sep	Cooper	Linda	Cooper	Linda
16-Sep	Aggie	Rich	Rich	Aggie
23-Sep	Sam	Dan	Sam	Dan
30-Sep	Craig	Craig	Craig	Gil

Join in the Celebration. Holy Trinity Parish announces the dedication of its new church home on Sunday, September 30th at 2:00pm. You are invited to share in this blessed occasion. A reception will immediately follow at Holy Trinity, 13515-A Dulles Technology Drive, Herndon VA 20171.

Kindly RSVP by September 22nd to -

AnthonySantore24@gmail.com (703-405-0365)

Fbroussard1@cox.net (703-966-8145)

Please complete and return the Volunteer form no later than September 16th. Copies are also available at the back of the church. Thank you for your assistance!

OVER THE NEXT 4 SUNDAYS, AS FR. RON IS AWAY, WE WILL BE SERVED BY BISHOP CARL, FR. MIKE, AND POSSIBLY FR. JOE OR FR. PETER. LET'S DO OUR BEST TO MAKE THEM FEEL WELCOME WHILE WE KEEP FR. RON AND FAMILY IN OUR PRAYERS.

THE NEED FOR CIVILITY

A friend of mine who is a nun and fellow journalist asked me to write a column on civility. But my immediate response was that civility didn't really apply to the social justice and peace theme of my column.

But then the obvious hit me.

I thought, How can we hope to build a world where everyone has a fair share of the goods of the earth, has his or her human rights fully respected, and where violence surrenders to nonviolent love if we cannot even talk and act with civility to each other?

So just like the schoolboy I once was at Our Lady of Pompeii, I said "Yes, sister!"

Webster's Dictionary defines civility as politeness; kind attention; good breeding. Just the sound of these words makes one begin to feel good, peaceful and hopeful.

But it is sad to note that in our society, rudeness and even downright meanness is now more common than civility.

It has become the norm to be disagreeable, and disagreeable in a nasty manner, at that.

The art of respectful dialogue has all but disappeared in serious private and public discourse. From the intractability in Congress to talk radio to the family interaction, consistent respectful discourse has become almost nonexistent.

I once heard the late President Gerald Ford respond to a heckler by saying we must learn to disagree without being disagreeable.

Even in the Catholic church, civility is often lacking.

I have worked at various levels in five dioceses and have found genuine politeness and kind attention to be less than common among many employees -- both clergy and laity.

And over the years, my social justice and peace column has generated many mean-spirited responses.

This rudeness and unkindness is hurtful not only to individuals, but to the whole body of Christ. And it greatly weakens the church's ability to proclaim to the world the justice, peace and love of Christ the savior.

In his book [*Choosing Civility*](#), P.M. Forni, director of The Civility Initiative at Johns Hopkins University, says an important aspect of civility is the art of being agreeable.

He writes:

One major area of everyday life to grace with agreeableness is that of conversation. Respect for others entails having an essentially welcoming attitude toward the words they address to us. This means,

among other things, that contradicting for its own sake should be banned as utterly uncivil. There are two fundamental abilities to cultivate in order to be agreeable in conversation.

- The ability to consider that you might be wrong.
- The ability to admit that you don't know.

At any given moment, on any issue, there is the possibility that you might be wrong and someone else might be right. Keep that possibility in mind. Then, if you realize that you are wrong, find the strength to acknowledge it openly. Do so graciously, without harboring resentment toward the person who happens to be right.

A humble, honest search for the truth, with knowledge that none of us possess the whole truth, is a virtuous journey all of us should be on.

St. Paul's words to the Colossians ring as true today as they did almost 2,000 ago: "But now you must get rid of ... anger, wrath, malice, slander, and abusive language. ... As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience."

Amen.

Tony Magliano is an internationally syndicated social justice and peace columnist.

This article appeared in the online version of the National Catholic Reporter <http://www.ncronline.org>

CACINA Parishes / Missions

- *St. Paul the Apostle – Brooksville, FL*
- *St. Bernadette Mission – Spring Hill, FL*
- *St Charles of Brazil – Lansdowne, MD*
- *St. Theresa's Sanctuary – Minneapolis, MN*
- *Holy Innocents Cathedral Parish – Halcottsville, NY*
- *Sts. Francis and Claire of Assisi – Putnam Valley, NY*
- *Sts. Serguis & Bacchus – Jackson Heights, NY*
- *St. Benedict Mission – Brooklyn, NY*
- *Cana House Community – Portland, OR*
- *New Creation Abbey – York Springs, PA*
- *Holy Trinity Parish – Herndon, VA*
- *St. Andrew the Apostle – Warrenton, VA*

Religious Communities

Order of St. Benedict
Franciscan Order of Reconciliation

PARISH INFORMATION

PO Box 86577 ▪ Warrenton VA 20187
540-349-1661 ▪ standrew540@gmail.com

For more information about CACINA, please visit <http://www.cacina.org>

Follow the blog at <http://cacina.wordpress.com/>

Find us on YouTube at <http://www.youtube.com/user/CACINACatholics>

For more information about St. Andrew the Apostle Parish, please visit us online at
www.andrewtheapostle.org

SCHEDULE OF SERVICES

Sunday Mass 10:45 am

Grace Church

5096 Grace Church Road, Midland VA 22728

Confession

Before mass on request

Baptism and Confirmations (by appointment)

During Sunday Mass

Marriage (by appointment)

Contact Bishop Tony, Father Ron, or Father Mike