

# *Saint Andrew the Apostle*

**Catholic Apostolic Church in North America**

*Celebrating at Grace Church, Casanova VA*

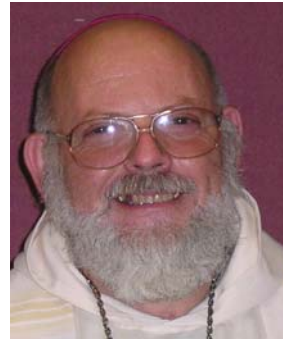


**September 23, 2012**  
*25<sup>th</sup> Sunday in Ordinary Time*

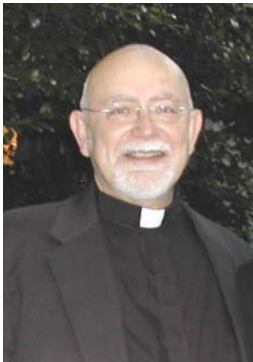




**The Most Reverend  
Anthony F. Santore**  
*Diocesan Bishop*  
*CACINA Presiding Bishop*



**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: Wisdom 2:17-20

Second Reading: James 3:16--4:3

Gospel: Mark 9:30-37

**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 –

*26<sup>th</sup> Sunday in Ordinary Time*

First Reading: Numbers 11:25-29

Second Reading: James 5:1-6

Gospel: Mark 9:38-43, 45, 47-48

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  
Kellest, Jim Casey, Kelly Ridley.

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

**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: \$ 417.00**

**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.

*"You have laid down your precepts to be carefully kept. May  
my ways be firm in keeping your statutes."*

Psalm 119, 4-5

# Reflection on Today's Readings

*By Larry Gillick, S.J.*

In our First Reading it would be easy enough to imagine a group of outlaws preparing to treat cruelly a particular man of virtue. It is easy also to project this as a prophesy concerning Jesus. It is in fact a verbal picture of a faithful Jewish person whom the Jewish author offers as a picture of how insulting the virtuous life is to others.

The final four verses of this chapter, (which are not presented in today's reading) indicts the reasoning of the foreigners or outsiders. They do not have faith and hope in God's promises and protection which support the faithful Jew "at all times and in all circumstances." They do not know the hidden things of God, they have no hope that holiness will be rewarded, "they see no reward for blameless souls."

This reading is from the Book of Wisdom which has various literary forms within it. What we have here is a boast of sarcasm. Through out the book God is pictured as faithful during Israel's history and especially during the hard times. The Jewish people are presented as called, challenged, cared-for and always God's people. The virtuous Jew will be seen as poor and out-of-it as he trusts God. He will be tested and remain faithful.

Last Sunday's Gospel recorded the "First Prediction of the Passion" in Mark's narrative. Today we hear the second. Last week we heard Jesus' rebuke of Peter who attempted to prevent Jesus from even thinking of it. Today the post-prediction story is quite different and yet a contrast for sure. In last week's Gospel, Peter had understood well what Jesus was talking about. Here the disciples fail to get it. They continue walking and instead of questioning the meaning of what Jesus had spoken, they begin arguing about who would be the leader if Jesus were to actually be killed.

Jesus has just revealed an intuition about His future death and the disciples are planning on their future rankings. Then Jesus does something a bit strange. After reminding them about the role of a true follower by being servant, Jesus embraces a child as a visual aid. This has to be somehow united with the theme of His death and how a virtuous follower is to live.

Mark is presenting Jesus as a servant Who is embracing His life, ending with His embracing of His cross and death. As easy as it is to welcome one little child into ones arms, a true follower of Jesus is to welcome the implications of that vocation. Jesus was available, welcoming and embracing of all the persons and events of His life including His welcoming of His death. The "child" becomes a convenient symbol of life and those who would be first of all must let go of the importance of being first and so be last in the "ego-line".

This past summer I spent a few days with my extended biological family, with young nieces and nephews! It was a joy to be with them and, after awhile, also to leave them with their parents. Here's one story which I enjoyed. My three-year-old grand-nephew ran to his father and complained that his little cousin wanted to take and play with his toy. His father told him that he himself had to "work it out" with his little cousin Lily. My nephew considered this "working out" for about three seconds, turned to Lily and said, "This is mine and you can't have it!" His mother turned to me and said, "That's how men work things out I guess." I wonder how old the child was whom Jesus took into His arms.

The disciples and my niece's son have a little in common, actually quite a bit. We also have a little in common with them as well. That ego-driven sense of self-priority is what Jesus is challenging. Where did my little Jakey obtain the sense that having things was making him better than Lily, who did not. Lily had the same sense, but just then did not have the important toy. Blame it on Adam, parents, even perhaps grand-uncles? Jesus did not upbraid His followers. He knew what Jake's parents knew that one's self is an energy as well as an identity. Jesus has been telling His disciples that He was being called to un-self, or surrender that self-energy even to the point of letting go of His life. Jesus welcomed the little-child within each of the disciples with all its self-centered preoccupations and tells the disciples that they have to do the same. If they are to be followers of Jesus

they will have to face the constancy and hunger of the self. They then will be freer to follow Him through His Passion and Resurrection to their becoming servants.

Ultimately, Jesus is chiefly speaking of Himself through out this passage. He is serving the disciples and the world by not allowing His self-energy to move Him to be first. He is guided to deny Himself, take up His cross and not say, "This is mine and you can't have it." He declares "My life is mine and you can have it to the full."

## Daily Prayer this Week

Every day of every week, we have the precious opportunity to get to know Jesus more intimately and to become more attracted to him, with the result that we grow in a desire to be with him more and to be more like him. Few of us have the wonderful opportunity to follow the special vocation of becoming contemplatives, but we can be more contemplative in our everyday lives. This can happen for us, not by "leaving the world" but by letting our Lord have a place in our very busy daily world. If we keep developing the habit of being contemplatives in the midst of our days, we will indeed be blessed to find intimacy with God in our everyday lives. It doesn't take more time. It just takes focus.

From the first few moments of our day, and in very brief conscious moments throughout the day, we can speak with our Lord. We can notice what is going on in within us - our fears, our fatigue, our joys and our sorrows - and tell our Lord what we are feeling and ask for the graces we need.

This week, we can be conscious of the invitation not to hide our gifts but to share them -- and we can ask God to help us not fill our lives with secrets. On another day, we might find ourselves doing what the Lord has asked us to do, but tempted out of our fear and anxiety to "take too much with us," in the sense of not really trusting that our Lord will give us what we need for the journey. This would be a great day for some "friend to friend" conversation with our Lord, before the challenge, in moments during it, and after it is completed, expressing our gratitude.

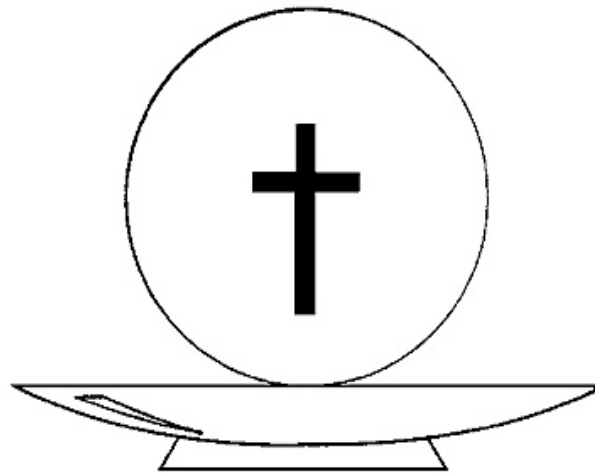
We can grow in freedom by not being afraid to ask our Lord about anything. The answer surprisingly comes in our own inner peace and trust. By Sunday we can find ourselves judging others less, and more freely and consciously choosing to turn away from occasions of sin.

"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>
23-Sep	Sam	Dan	Sam	Dan
30-Sep	Craig	Craig	Craig	Gil
7-Oct	Matt	Mary Ann	Matt	Mary Ann
14-Oct	Cooper	Linda	Cooper	Linda

As a result of building-related issues, the Holy Trinity dedication and open house has been postponed. We will let you know when systems have been repaired and the celebration is rescheduled. Let's keep them in our prayers!

**If you've not already done so, please complete and return the Volunteer form. We appreciate your efforts and assistance!**

# The sorrows of our September

by Eugene Cullen Kennedy

At Verdun in France, furrowing farmers still unearth the relics of World War I in the bone slivers of long-dead soldiers clinging to their plow blades as doomed passengers did to the uplifted hull of the sinking Titanic.

There are spaces, such as above the battlefields of Verdun or the sealed-over sea above the Titanic, where air has never been cleared of sorrow despite the thousand and more storms that have brooded and broken over them during the last century.

Unlike the villages crushed by the salient that spread out from the invasion of France in World War II, those ancient towns that choked on the spilled blood of Verdun's unending attacks, gaining a hundred yards one day and yielding them back the next, have never revived. Sadness rises like a great sigh from the still-deformed land, signing the air, as autumn bonfires do, with the melancholy of mourning that has never been finished.

So, too, the surface of the Atlantic, despite the robotic surgery that has removed dinner plates and shaving mugs from the Titanic broken open far below, heaves, now gently and now violently, with a sadness, at once as sacred and silent as that of Verdun, that is deepened by our knowing that before a mechanical arm snatched them out of the vessel's decaying innards, these homely artifacts were once touched or held by hands not much different, any more than their dreams and longing to love and be loved were, from our own.

Sept. 11 has become for Americans what the poet John Milton called a "region of sorrow." Will its end-of-summer air be forever seeded with the heartbreak smoke rising from the slash of terrorism's invisible blade across the bared neck of New York that has now cut a gash across the bowed neck of the Middle East?

We drink from the chalice of the Eucharistic Mystery of the separation of the body and blood of the Lord in which, whether we name it or not, we all live together. Religious Mystery is not something to be solved or that can be explained logically; it can only be entered and experienced as that in which we recognize each other's humanity, even as we take stock of our own. We come, in our human griefs and glories, to understand some truths about life that lie beneath the camouflage of superficial culture.

If life is not a reality show that scatters vicarious thrills on us as a potentate does alms on beggars, neither is it an illness that can be cured by the pills hawked on television ads for everything from low testosterone to high anxiety over sexual performance -- call now and we will send you two orders for one, just pay for shipping and handling. Nor can the contemporary version of "Bread and Circuses" make existence a game to be played as if we dwelt together in some fantasy football league in which, through shrewd if imaginary trades and deals, we can control our destinies. That is what St. Paul left behind when he wrote that he had put away the things of a child.

The sadness that flows over September's cup allows us to grasp the meaning of the religious myths still demeaned by being explained literally. Their significance is always spiritual or psychological. Of no biblical myth is this more true than of that of Original Sin and our being cast out of what we call, as Islam does, a Garden of Eden.

Men and women are condemned to something they had not known in Eden, sorrow and suffering as they make their passage through life. This is often interpreted as a consequence of their discovering lust, which, from this vantage point in history, does not seem a very Original Sin at all. In fact, to burden people with a sense of their being sinful because they are sexual is one of the great and unnecessary causes of suffering generated by a concrete and literal reading of the scriptures.

The myth of Eden is better understood as an attempt to explain the human condition; that is, the imperfect state whose sufferings are no less real for our being able to balance them out or at least bear them with love. Our being banished from Eden tells us a story with a subject as true as the sunrise, but where details are shooting stars in comparison.

This myth is about this September and the endless Septembers that leave us halfway between the noisy joys of summer and the silent sleep of winter; that is, as human beings who live not in the eternal now of Eden but in the fast-ending days and quickly passing seasons of time. The story is far richer than literalists can fathom because it tells how time is both mother and father to all sadness and how, feeling its joys of expectation and hope, we are also subject to its penalties of separation and loss. How could we have ended up in the grip of time and sorrow if there is not a place of eternity and joy?

Why does sorrow survive the drift of the wind for all of us humans? This is a condition of the religious Mystery, the human condition that is always imperfect and whose hollows and clefts can only be filled in with love. There would be no love if we were immune to loss or if we were perfect, the way, say, a stack of plastic chairs reflects the spurious perfection that can be stamped into dead material but never on living human beings whose imperfection makes them long for love but makes them vulnerable to its loss as well.

Our exile is a function of being tuned out of the Eternal, as imagined as a Garden, into Time, the governing dynamic of the human condition. That is always in the air around us, but we feel its penalty more keenly at moments of great human loss and suffering. "There is no cure for autumn," one of John Cheever's characters says, and there is no cure for the human condition that is marbled with loss and gain and with the sacramental revelation, found in the lives of those who died on 9/11 this year or 11 years ago, of the simple goodness of ordinary people.

Eugene Cullen Kennedy is emeritus professor of psychology at Loyola University, Chicago.

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 – Baltimore, 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](http://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