

Sunday, November 3, 2013
Resumed 4th Sunday after Epiphany



Sun. 3 Nov. Resumed 4th Sunday after Epiphany, II Class

8:30 am All Souls Novena
 10:30 am Pro Populo
 1:00 pm †Peter Laubacher

3:00 pm Vespers & Benediction

Mon. 4 Nov. St. Charles Borromeo, Bishop & Confessor, III Class

7:00 am Wynette Sills
 12:15 pm †Randy St. Martin

Tues. 5 Nov. Daily Mass for the Dead, III Class

7:00 am †Requiem for FSSP & CSP
 6:30 pm †Requiem for FSSP & CSP

Wed. 6 Nov. Daily Mass for the Dead, III Class

7:00 am †Jonan Sneeringer
 12:15 pm All Souls Novena

Thurs. 7 Nov. Daily Mass for the Dead, III Class

7:00 am All Souls Novena
 6:30 pm St. Monica Sodality

Fri. 8 Nov. Daily Mass for the Dead, III Class

7:00 am Matthew & Jennifer Gallagher
 12:15 pm Elizabeth Pierini
 7:00 pm All Souls Novena

Sat. 9 Nov. Dedication of the Archbasilica of Our Holy Savior, II Class

7:05 am All Souls Novena
 12:15 am Holy Souls in Purgatory

Sun. 10 Nov. 5th Resumed Sunday After Epiphany, II Class

8:30 am All Souls Novena
 10:30 am Pro Populo
 1:00 pm †Maria Nhu

3:00 pm Vespers & Benediction

Sick Calls

If anyone is in need of the Sacrament (i.e. homebound) please call the parish office. If it is an **emergency**, outside of office hours, dial (916) 455-5114, then press 1, leave a message, and the priest-on-call will be paged immediately.

...In Memoriam

†Ray Keller, †Elin Frances Terra, †Martha Robison, †Gabriel Vargas, †Olympia Gonzalez, †Forrest Long, †Jenna Telles, †Bernard Beronio, †Georgia Munsill, †Patricia Greco, †Draga Kozina, †Doug McNeely, †Louis Solton, †Rhoda Bowen

Please Keep in Your Prayers ...

Mike Hayes, Jim Carlson, Kaehler Family, Mike McGrath, Barbara Graichen, Munsill Family, Sister Marie Jeanne, Charles Cantoni, Mitzi Vandenburgh, John Reyes, Dr. Gerald Foy, Cindy Yumoto, Carlos Aldana, Liliana, Luz & Ceasar Morales

Important Upcoming Dates

Nov. 3—Day Light Savings ends
 Dec. 8—Immaculate Conception of the Blessed Virgin Mary
 Dec. 12—Feast of Our Lady of Guadalupe
 Jan. 25—Walk for Life
 March 26—Confirmation

Extreme Unction

Extreme Unction (or the anointing of the sick) has been significantly defined by the Council of Trent as the (*sacramentum exeuntium*) that is, the Sacrament of those about to leave this world to enter eternity. The life of a Christian, begun at Baptism, perfected by Confirmation, nourished by the Holy Eucharist, restored by Penance, is, at its close, crowned, as it were, by Extreme Unction. This Sacrament completes the work of purifying the soul, giving it strength to face the difficulties of the last hour. It prepares the soul to appear in the sight of God. The special effect of this Sacrament, according to the Council of Trent, is the infusion into the soul of “the grace of the Holy Spirit, whose unction takes away the residue of sin, and animates and revives courage in the sick, arousing great trust in God’s mercy, so that the soul bears more calmly the sufferings of illness and resists more easily the temptations of the devil.” Undoubtedly, Extreme Unction has also the power to “cancel the venial and mortal sins which the dying person, although he as attrition, may not be able to confess.” However, this is not the special grace of this Sacrament, but is the effect proper to the Sacrament of Penance. Extreme Unction destroys the last consequences of sin, curing the soul of the lassitude and weakness which are the natural effects of all the sins committed during life, sins which have already been forgiven in confession. Just as Confirmation strengthens and perfects the grace received in Baptism, so Extreme Unction perfects the purification of the soul already accomplished by the sacrament of Penance. “O our Redeemer,” says the Church, in administering Extreme Unction, “by the grace of the Holy Spirit, cure all the ills of this sick person, heal his wounds, pardon his sins, and drive away all his pains of soul and body. In Your mercy restore him to perfect spiritual and bodily health.” Perfect spiritual health, that is, the total remission, not only of sin, but also of all its consequences, is the effect of this Sacrament, by which the dying person, relieved of all the weight of his sins, can go serenely to God in peace.

St. Thomas teaches that Extreme Unction is the last Sacrament and, in a certain way, the “consummation” of all the work of purifying the soul; it prepares man for participation in glory.

A dying person who receives this Sacrament with the proper dispositions obtains the full remission of all his sins and of the penalty due to them, so that he can go directly from this earthly exile to eternal glory without passing through purgatory. But although this is the normal effect of Extreme Unction, very few actually receive all its fruit because very few have the proper dispositions. There is perhaps no Sacrament which is so little understood, it is often received in haste, without preparation, and in a state of complete or partial unconsciousness. The result is that its precious fruits are lost in great part. How necessary it is, therefore, to do all that is possible to see that the sick receive Extreme Unction in time, with full consciousness and with deep piety, so that they may derive all possible profit from the grace being offered to them. The fear of distressing the sick person or his family should not deter us from fulfilling this pious duty with charity and tact. Some day we ourselves shall have the same need, and how fortunate we shall then be if there is someone who will render us this assistance at the proper moment. Moreover, in order to remove the prejudice which people often have against this Sacrament, it is useful to mention that it is ordered not only to the health of the soul, but even to that of the body, when this enters into God’s designs and would be beneficial to the soul. What is of most importance, however, is to try to procure for the dying person perfect tranquility of conscience and divine assistance and support in the painful sufferings and bitter struggle of the agony of death so that he may courageously face the final attacks of the enemy and abandon himself to God’s mercy.

“Divine Intimacy” by Fr. Gabriel of St. Mary Magdalen, OCD)

Tradition and the Church

By Msgr. George Agius, D.D.J.C.D.

In the history of mankind there are two events which are paramount to all others. The first is the Incarnation of Christ. The second, almost equal to it, is the institution of the Church by Christ and the descent of the Holy Ghost upon her first priests. Both facts are well established in the Scriptures. The final aim of both is the salvation of mankind. But, while all Christians recognize the first fact, not all are in agreement about what the second is and means. The consequence is that Christianity is divided and subdivided into hundreds of Churches. Each claims to be the Bride of Christ, sanctified by the Holy Ghost on the Day of Pentecost. How then can we distinguish the True Church? The wheat from the cockle? Through Scripture? That is what we were told when almost the whole of Northern Europe tore itself away from Rome. Her authority was rejected. Her doctrines were thrown to the wind. The result was and is a fearful chasm that has separated brethren from brethren—Christians from Christians. Now infidelity is rampant everywhere. The Divinity of Christ and of the Church is denied through the length and breadth of the land. Worse still is such a denial by many of the clergy, who call themselves ministers of Christ.

It is evident, then, that man has gone too far. It is time for him to come back again. And the only way is to return to that “Divine Tradition” which Christ left among us and which is sustained and guided by God the Holy Ghost—the grand Old Mother Church. The bridge that can span the chasm produced in Christianity is only a full recognition of a Divine Tradition. *Such is the task undertaken in this work.* Scripture, being the Word of God, forms the base of our reasoning. But our reasoning must not be in conflict with the testimonies of the first Christians. The existence of Tradition is too evident for that. The doctrines of the Apostles and of the first Christians must be accepted, wherever we can find them, whether in the Scriptures or out of the Scriptures. They must not be added to, diminished or adulterated, but neither rejected if they are the truth. That they are substantially incorrupt today, as they were two thousand years ago, is due to the fact that a government for the Church and of the Church was established by the Apostles. The government of the Church of today must not then be different from the government of the Church of the Apostles. It must be homogeneous. Hence, such government is not only necessary, but it must not be transferred from the successors of the Apostles to the people. All this may be seen through innumerable testimonies, but especially, from the writings of the Fathers of the Church. The decent of the Holy Ghost gave the Church an “Intellect” which is constantly enlightened, sustained and directed to govern the Faithful in an unmistakable way. He taught the “all truth,” which may be developed, not in itself, but rather, in ourselves; that is, the more we study the truth, the more we see its extent and beauty. That also means that new doctrines are never introduced in the Church. Hence, no other revelation is to be expected.

I do not expect this work to be perfect. This is something new and out of the ordinary. As far as I know, there is little of its kind in any modern language.

Whatever is herewith stated imperfectly, or not clearly enough, I wish to be understood according to the views of the Apostolic See, of which I profess to be a humble, but faithful child.

Prayer to St. Joseph
V. He made him lord of his house.
R. And prince over all his possessions.

Let us pray:

O God, in Thy marvelous providence, Thou hast deigned to choose St. Joseph to be the spouse of Thy most holy Mother. We ask Thee to grant that we may deserve to have him for our intercessor in heaven, whom on earth we venerate as our protector; who livest and reignest forever and ever. Amen.

On the Providence of God

It is an article of faith in the holy Catholic Church that God has not only created the world, but that He sustains and governs it; this preservation and ruling of the whole world and of each individual creature is called Providence. There are people who think that God is too great a Lord to busy Himself about the care of this world, that to do so is beneath His majesty; it was enough for Him to create the world, for the rest, He leaves it to itself or to fate, enjoys His own happiness, and, as it were, sleeps in regard to us. Thus think some, but only the ignorant and impious. Were He as these imagine Him, He would not or could not have aught to do with creation. If He could not, then He is neither all-wise nor almighty, if He would not, then He is not good; and if He knows nothing of the world, then He is not omniscient.

If we once believe that God created the world, (and what rational man can doubt it?) then we must also believe He rules and sustains it. Can any work of art, however well constructed and arranged, subsist without someone to take charge of and watch over the same? Would not the greatest of all masterpieces, the world, therefore come to the greatest confusion and fall back into its original nothingness, if God, who created it from nothing, did not take care of its further order and existence? It is indeed true that the method of Divine Providence with which God controls all things is so mysterious that, when considering some events, one is persuaded to admit a necessary fate, an accident, the course of nature, the ill will of the devil or man, as the fundamental cause. Yet in all this the providence of God is not denied, for nothing does or can happen accidentally, not the smallest thing occurs without the knowledge, permission, or direction of God. Not one sparrow shall fall on the ground without your Father. But the very hairs of your head are all numbered. Chance, fate, and luck are but the ideas of insane or wicked men, which even the more rational heathens have rejected, and the course of nature is but the constant, uninterrupted, all-wise and bountiful preservation and government of creation through God. The perverted will of men or of the devil is but the instrument which God in His all-wise intention, uses to effect the good, for He knows how to produce good from evil, and, therefore, as St. Augustine says, “permits the evil that the good may not be left un-done.” If we peruse the history of our first parents, of Abraham, of Joseph in Egypt, of Moses, of the people of Israel, of Job, Ruth, David, Tobias, Esther, Judith, and others, we will easily see everywhere the plainest signs of the wisest Providence, the best and most careful, absolute power, by virtue of which God knows how to direct all things according to His desire, and for the good of His chosen ones. The gospel of this day furnishes us an instance of this: Why did Christ go into the boat? Why did a storm arise? Why was He asleep? Did this occur by accident? No, it came about designedly by the ordinance of Christ that His omnipotence might be seen, and the faith and confidence of His disciples be strengthened.

Thus it is certain that God foresees, directs, and governs all; as Scripture, reason, and daily experience prove. Would we but pay more attention to many events of our lives, we would certainly notice the providence of God, and give ourselves up to His guidance and dispensations.

(“The Church’s Year” by Fr. Leonard Goffine)

New to St. Stephen’s?

Please stop by the office or bookstore and pick up a registration form. It is very helpful for us to have contact information for your family, even if you cannot come to St. Stephen’s every week.

If you do not have envelopes and would like them you can pick up a box in the bookstore. The use of envelopes is very helpful for our bookkeeping system.

Save the Date!

Save the date—**Saturday, January 25, 2014.** Tenth Annual Walk for Life. Contact **Mike (916) 335-4553** or **Kathleen (916) 204-9125** to make reservations to ride on the bus.