

Sunday, September 9, 2012
15th Sunday after Pentecost



Sun. 9 September, 15th Sunday after Pentecost, II Class

8:30 am †Glenn Riley
10:30 am Pro Populo
1:00 pm Maurice N. Kaehler, Sr.

3:00 pm Vespers & Benediction

Mon. 10 September, St. Nicholas of Tolentino, Confessor, III Class

7:00 am Holy Souls in Purgatory
12:15 pm †Orivell Gilbert

Tues. 11 September, SS. Protus & Hyacinth, Martyrs, IV Class

7:00 am Holy Souls in Purgatory
6:30 pm Suffering Souls in Purgatory

Wed. 12 September, Most Holy Name of Mary, III Class

7:00 am †Jonan Sneeringer
12:15 pm †Bill Granby

Thurs. 13 September, Feria, IV Class

7:00 am †Basilio Uclaray
6:30 pm Paul Kaehler

Fri. 14 September, Exaltation of the Holy Cross, II Class

7:00 am Fr. James Doran, O.M.V.
12:15 pm †Andrew De La Cruz
6:30 pm Choir & Choristers

Sat. 15 September, Seven Sorrows of the Blessed Virgin Mary, II Class

7:00 am †Poblio Uclaray
9:00 am †Jonan Sneeringer

Sun. 16 September, 16th Sunday after Pentecost, II Class

8:30 am †Eloise Cervetti
10:30 am Pro Populo
1:00 pm Mary C. Kaehler

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.

Help is needed cleaning the bathrooms during the week. If you can spare an hour or two each week to help this would be much appreciated.

Chesterton Society Meeting

September 11, 2012

We'll be discussing G.K. Chesterton's *The Perfect Game, The Extraordinary Cabman, and An Accident*, and this "Fr. Brown" mystery: *The Secret Garden*.

Important Upcoming Dates

Sept. 13—Fatima Procession
Sept. 11—Chesterton Meeting after evening Mass
Sept. 17—27—CSP Pilgrimage to Fatima, Madeira & Spain
Sept. 22—Confirmation Class
Oct. 18—24th Anniversary of the Priestly Fraternity of St. Peter
Oct. 27—*Salute to Life* Dinner & Auction
Oct. 31—All Saints Eve Party

Jesus Our Life

In the Mass of today there is a dominant thought, so often repeated in the liturgy and so dear to our hearts: Jesus is our life. Whatever good there is in us is the fruit of His grace, by which we remain steadfast in good and live in the Spirit; by His grace we rise from sin and eating His flesh, we nourish His life within us. Without Jesus we would abide in death; without Him we could never live the glorious life of the Spirit described by St. Paul in today's Epistle.

It would be well to glean a few thoughts from this. "Let us not be made desirous of vainglory, provoking one another. For if any man think himself to be something, whereas he is nothing, he deceiveth himself." True humility is presented here as the basis of fraternal charity; anyone who is proud carries about with him a hotbed of discord for, preferring himself to others, he will often be provocative, envious, haughty, and disdainful of those whom he considers his inferiors.

"If a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness." One who wishes to scale the heights must never be critical of him whose way is not so high, nor be scandalized at the faults of another. If duty requires us to admonish anyone, we should do so with sweetness and kindness. This sweetness is another fruit of humility, because when we correct others, we should always take heed to ourselves: "lest thou also be tempted."

"And in doing good, let us not fail; for in due time we shall reap, not failing." We must not allow ourselves to be discouraged by difficulties in the spiritual life, even when we do not succeed in overcoming them. God does not ask us to succeed but to continually renew our efforts, although the results may not be apparent. "In due time," that is, reap the fruit, provided we "fail not."

The thought that Jesus is *our Life* shines forth even more in the Gospel. The Master meets the sad funeral procession of a young man. His mother is walking beside the bier, weeping. "And the Lord, seeing her, had compassion on her, and said to her: Weep not. And He came near and touched the bier... And He said: Young man, I say to thee, arise... And He gave him to his mother," Jesus is our Savior who sympathizes with us in our trials and uses His divine omnipotence to alleviate them. Today we see Him work a miracle in order to console a widowed mother; He restores her dead son to life. This was an expression of the delicacy of His love for us; but how many others, less visible perhaps but no less full of love and life, have surged from His heart! "The Gospel speaks of three who were dead and who were visibly restored to life by Our Lord," St. Augustine tells us, "but He has restored thousands invisibly." When writing these words, the Saint must have recalled with ineffable gratitude the much greater miracle Jesus had wrought for him, making him rise from the death of sin.

St. Augustine and many other saints have been restored to life. If the saints who led lives of innocence attract us so much, those who were brought back from sin have still greater power to encourage us in our struggles. It may be a laborious task for us to overcome pride, sensuality, and all the other passions, but it was no easier for them. They too knew our temptations, struggles and falls; if they overcame them, why cannot we do the same?

(*"Divine Intimacy"* by Fr. Gabriel of St. Mary Magdalen, OCD)

...In Memoriam

†Mark Trachera; †Fr. Lawrence Ryan (Sacramento Diocese); †Joseph Cortese; †Frank Farinha; †Cesar Chaves;
†Msgr. Gerard Schons; †Rodolfo Servande; †Felice Johnson;
†Jim Chun

Fatima and the Twentieth Century

"Make it known to my ministers that, given that they follow the example of the king of France in delaying the execution of my request, they will follow him into misfortune."

These are the words of our Lord to Sister Lucia of Fatima in the summer of 1931. He returned to the subject in August of the same year: "They did not want to heed my request. Like the king of France, they will repent and do so, but it will be late."

To what do these extraordinary messages refer, with their explicit mention of the failure of Louis XIV to consecrate himself and his country to the Sacred Heart of Jesus? They must be considered within the context of the whole revelation of Fatima, itself intimately connected with the history of the twentieth century, in which the traditional four horsemen of the Apocalypse—war, famine, pestilence, and death—seemed to strike the earth with a vengeance.

It was as if God, stung—to put it in human terms—by the disobedience to His repeated requests, had decided as a last resort to send His mother on a mission to touch the hearts of an increasingly cold and sinful world. Beginning in the mid-nineteenth century, the "Age of Mary" saw an unusual number of apparitions of the Blessed Mother, beginning in 1830 with her visit to St. Catherine Laboure in Paris and continuing with the apparitions of La Salette, Lourdes, and Pontmain. Each time her message was one of prayer and penance for sin.

On September 16, 1838, Bl. William Chaminade, founder of the Marianists, wrote prophetically to the pope of what he saw as the beginning of a new era in history. This age of Mary, he said, would lead to a great triumph for Christ and His Church. In another letter written the following year, he wrote, "To her, therefore, is reserved a great victory in our day, for to her belongs the glory of saving the Faith from the destruction with which it is threatened."

The triumph of good in any form, however, seemed increasingly remote as the twentieth century opened. During the last years of the nineteenth century, optimists—and materialists, who were often the same people—had pointed to new discoveries as heralding an age of progress and peace. During the 1890's the bacilli that caused malaria and plague had been discovered, as had x-rays; the motion-picture camera and the airship had been invented, and marvels such as the Paris metro and the hydro-electric plant at Niagara Falls had been constructed. What might science not achieve, what might mankind not write upon the blank page of history that was opened on January 1, 1900?

Pope Leo XIII, who in 1879 had begun a reign that would last until 1903, did not take such a rosy view of the world's progress. On October 13, 1884, the pontiff had collapsed after saying Mass—seemingly from a stroke or a seizure—and was rendered briefly unconscious. In fact, it was not a physical problem but a spiritual visitation: Leo had a vision of Satan asking God for more time in which to unleash his power upon the world and the Church, and of God granting him a period of about a hundred years. Following this vision, Pope Leo composed two prayers to St. Michael: a shorter one to be recited after every low Mass, and a longer form of exorcism. He said to have understood that this period of Satan's formidable onslaught would be followed by the victory of St. Michael and the Church.

Thus, when the year 1900 began, Pope Leo had no illusions about the new century—especially with the heresy of Modernism in full swing. Fr. Alfred Loisy, one of its leading exponents, was at work on the books that would spread Modernism's false ideas in the seminaries, Catholic schools, and the minds of Catholics. Modernism can be called the application of Darwinism to religion. Everything we thought we believed was really only provisional, because dogma "evolves" constantly. Each new generation, said the Modernist, must discover and create its own theological notions, because solemnly defined doctrines are silly and out of date. It is not difficult to see how such thinking could destroy the Faith in countless souls. We are not free of it yet.

(excerpts from *"Ten Dates Every Catholic Should Know"* by Diane Moczar)

The Holy Name of Mary - The Power of Her Name

By St. Alphonsus de Liguori

Richard of St. Laurence states "there is not such powerful help in any name, nor is there any other name given to men, after that of Jesus, from which so much salvation is poured forth upon men as from the name of Mary." He continues, "that the devout invocation of this sweet and holy name leads to the acquisition of superabundant graces in this life, and a very high degree of glory in the next."

After the most sacred name of Jesus, the name of Mary is so rich in every good thing, that on earth and in heaven there is no other from which devout souls receive so much grace, hope, and sweetness.

Hence Richard of St. Laurence encourages sinners to have recourse to this great name, "because it alone will suffice to cure them of all their evils;" and "there is no disorder, however malignant, that does not immediately yield to the power of the name of Mary." The Blessed Raymond Jordano says, "that however hardened and diffident a heart may be, the name of this most Blessed Virgin has such efficacy, that if it is only pronounced that heart will be wonderfully softened." Moreover, it is well known, and is daily experienced by the clients of Mary, that her powerful name gives the particular strength necessary to overcome temptations against purity.

Theatre Classes

(ages 8—18)

Theatre classes, \$150.00 for 23—25 classes in St. Stephen's auditorium (South Sutter Charter School funds accepted). Bernadette Celestin, St. Stephen's parishioner, BA Theatre Arts. Begins October 1st—Registration: September 16th - 30th. For more information 916-637-9945 or brofmary@yahoo.com

Final Announcement for the PRE-CHORISTER/WARD I CLASS

This is the final call for registering your children for the WARD I/Pre-Chorister class which is for all children, boys and girls who are potentially interested in being a child chorister at St Stephen's Church. As enrollment will be limited this year, this class is ONLY for those children interested in being a Chorister. The chorister program is open to boys and girls 8-12. Some exceptions might be made on an individual basis to the age requirement at the discretion of the director. The Ward I class is a beginning music class which teaches children solfege singing (do, re, mi, fa, etc), rhythm, musical notation both modern and Gregorian and musical theory. It's purpose is to prepare the children to take their place alongside the Choir in singing the services at St Stephen's on Sundays and feast days. The opportunity this presents a child is unequaled, many of our former choristers have moved on to universities or colleges or soon will, winning scholarships and places based on their work and training as a chorister.

The Ward I/Pre-Chorister class will begin on Thursday, 27 September and will take place TWICE A WEEK on Thursdays 4-5 and on Sundays from 12.15-1.00pm. Attendance at both classes weekly is required. Please register at the bookstore. The text required for the course is THAT ALL MAY SING WORKBOOK and may be ordered at the time of registration. There is no charge for the class and is offered by the parish.

Enrollment in piano lessons concurrently is highly recommended for the successful chorister.

Please call me if you have any questions, Jeffrey Morse 916-835-0841, I am always happy to talk to parents about the chorister program.

Confirmation 2013

Those age 12 and up may pick up forms in the parish office or bookstore. Adults who have not been confirmed should also register—they will be contacted by one of the priests.

Please Keep in Your Prayers ...

Mike Hayes, Jim Carlson, Kaehler Family, Katy Fiori, Mike McGrath, Barbara Graichen, Patricia Becker, Munsill Family, Benny Stinson, Michael Gould; Sister Marie Jeanne, Elizabeth Pierini, Richard Becker; Charles Cantoni, Hayden Garcia, Mitzi Vandenburg, John Reyes; Lori Bates; Fred & Terry Bose; Ed Wedinsky