

## Second Sunday after Epiphany

### Masses and Intentions for the Week

**Sunday, January 17** **Green**

Second Sunday after Epiphany, *II Class*

8:00 AM Special Intention

11:30 AM Pro populo

**Monday, January 18** **Green**

Feria, *IV Class*

7:30 PM Patrick McNally

**Tuesday, January 19** **Green**

Feria, *IV Class*

12:10 PM Ken Wilson family

7:30 PM *Evening of Recollection*

**Wednesday, January 20** **Red**

SS. Fabian, Pope, and Sebastian, Martyrs, *III Class*

7:30 PM Harold James Ross +

Pope St. Fabian was one of the first victims of the persecution under Decius; he died in 250. St. Sebastian was a Roman martyr of the beginning of the fourth century. Traditionally, he is the typical Christian soldier, faithful to his religion as to his military orders. He is the patron of archers and is often depicted as pierced with arrows.

**Thursday, January 21** **Red**

St. Agnes, Virgin/Martyr, *III Class*

12:10 PM Valerie Pease-Helmick +

St. Agnes was about thirteen years of age when she was martyred, being tortured by fire and decapitated. During her trials, a soldier attempting to violate her was immediately struck dead. Two lambs blessed on this day supply the wool of the pallia worn by the Pope and Archbishops.

**Friday, January 22** **Red**

SS. Vincent and Anastasius, Martyrs, *III Class*

12:10 PM Protection of the Unborn

The Church venerates together St. Vincent, a Spanish deacon martyred at Saragossa in 304, and St. Anastasius, a Persian monk beheaded in 628.

**Saturday, January 23** **White**

St. Raymond of Penafort, Confessor, *III Class*

11:00 AM Mark Hillis

One of the glories of the Dominican order, he was known as a great moral theologian and an outstanding confessor. He was renowned for his miracles, the most well-known being how he crossed sea separating Barcelona and Majorca in six hours while standing on his mantle. He died in 1275.

**Sunday, January 24** **Green**

Third Sunday after Epiphany, *II Class*

8:00 AM Michelena Shoyer

11:30 AM Pro Populo

### Evening of Recollection

The next evening of recollection is scheduled for this Tuesday, January 19, from 7:30-9:00 PM. The recollections consist of two preached meditations with exposition, Rosary, and Benediction, with confession available beforehand. As many are unable to make formal retreats, these periodic recollections serve as a viable substitute and had been staples of the healthy parishes of yesteryear. All are invited.

### Olympia March for Life

Reminder that the annual March for Life at the Capitol Building in Olympia is scheduled for Tuesday, January 19 at noon. Those demonstrating are encouraged to carry a red rose as a symbol of life. Even if unable to attend, please be sure to offer prayers in support of this initiative that those charged with care of the common good may realize that failure to protect the unborn and most vulnerable amounts to a failure to protect at all.

### Candlemas Day—February 2

Tuesday, February 2, is the feast of Candlemas honoring our Lord as the Light of all the Nations as announced by Simeon in the temple. There will be a High Mass that evening at 7:30 with the traditional blessing and outdoor procession of candles around the church. Plan to attend!

### First Communion Registration

Registration forms for First Communion classes are available in the vestibule. Please fill them out (one form per child) and return by mail or by dropping them in a marked envelope in the collection basket by Sunday, February 7. Classes are scheduled to begin on Sunday, February 14. If there is a question about a child's eligibility, please contact Fr. Saguto.

### 2009 Contribution Statements

Contribution statements for 2009 have been mailed for donations to NAM totaling \$200.00 or greater. If an error is suspected, or a more detailed statement is desired, please contact the rectory.

### Sunday Potlucks Help

Reminder that potlucks follow the 11:30 Mass on the second and fourth Sundays of the months in the school cafeteria. These have proved to be successful in building camaraderie in the parish and providing a forum to meet new parishioners and visitors. Please be sure to bring a lunch dish to share so there is plenty to go around! Also,

those attending are asked to simply make sure the area around where they ate is tidied before leaving as this will greatly help with the general cleanup. Thank you!

### Mass Intentions

Please note that Mass requests are restricted to registered parishioners or families of North American Martyrs. The next available dates are in March.

### Please Keep In Your Prayers:

David Hobbs, Rosemary St. Armand, Linda Vogel, Charles Barber, Jr., Mary Lynn Kenary, Louis Leclizio, Anita Aylard, Liz Rote, Carolyn Barber, Stephanie Brusich, Mai-Trang Thi Huynh, Nicholas Scheetz, Caroline Marie Scheetz, Mary McKinsey, Mark Hillis, Fr. Ramon Velasco +, Patricia Fazio +, John Hillis +, Thomas Flood +, Alfredo Du +, Helen Groves +, Judith Hilterman +

### Calendar of Events

January 19	Evening of Recollection
January 24	Potluck
January 31	Septuagesima
February 2	Candlemas Day
February 14	First Communion Classes Begin

### A Final Thought...

Our personal prayers are really a continuation of what we try to say at Mass; it should be an expression of our whole life, which in turn should in accordance with what we express by Mass. There is very little solid worth in protestations of love and submission made in prayer if the rest of our actions during the day are done from self-love and by self-will, One might say that just as God gives us the Mass as an expression of our complete submission to Him and expects us to conform our life to what we profess in the Mass, so, to a certain extent, in this prayer of faith, He so moulds our prayer, that it tends to become a true expression of what *should* be the really important part of our life: faith, hope, charity, humility, abandonment to God's will.

Our very inability to pray is a perfect prayer; our very inability to express ourselves is the best expression of ourselves; our very inability to see God, to hear Him, or to "feel" Him is the very best vision of God, the very best hearing of God, the very best "feeling" of Him. For God is above all we thank Him to be. As the mystics say, we know Him by not knowing Him. So that even this failure in prayer gives us truer knowledge of God and of ourselves than did the prayer of former days when God

was so vividly present to us and when our love for Him was seemingly so full that it defied words.

What we have to do at that time of prayer in these times of aridity and helplessness is to be *gentle* with ourselves. We make a quiet act of faith, we believe in God's interest in us and we believe that He sees and hears us. We accept His will in all its details, especially in the dereliction that we experience. We put our whole reliance upon the prayer of Christ of whom we are members, and with whom we have all things in common, especially His prayer; we rely on the spirit of Christ who is within us and prays in us in an ineffable way. In other words, we quietly and gently begin to abandon ourselves and to unite ourselves to Christ by relying on Him alone. He is our all.

[...] Our best hope of helping ourselves lies outside the time of prayer, by humility, detachment, great purity of intention in all our works, and a ready correspondence with God's grace and providence. He is working for our detachment from all creatures—even from ourselves. All His providence is directed towards that end. We can be just as much attached to our spiritual goods and attainments, to our spiritual joys and powers, as we can be to the temporal. For complete union with God, and for the bearing of "more fruit," these attachments must be purged. [...] It is true that this whole process may be summed up in one word—detachment. This word however only hides the real truth; for detachment is but a mean to an end, or rather, it is the reverse side of the real end and process, namely, attachment. If we have to detach ourselves from various creatures and from our own self, from our own will, from our own ways, from our own judgment, from our own strength, from our own pleasure, from our own achievement, from our own life, spiritual as well as temporal—it is only in order to become completely attached to Jesus Christ. Attachment to Him is the royal road of detachment from self. A bride does not leave her mother—she rather goes to her husband.

Fr. Eugene Boylan, *This Tremendous Lover*, ch. 19