

Holy Family

Masses and Intentions for the Week

Sunday, January 8 **White**

Holy Family, *II Class*

8:00 AM Anna Marie Roth and family

11:45 AM Pro Populo

The Church proposes for our imitation the virtues of Jesus, Mary, and Joseph in their hidden and humble life at Nazareth, especially the subjection of the Son of God, throughout His earthly life, by obedience to Mary and Joseph.

Monday, January 9 **White**

Feria of Epiphanytide, *IV Class*

7:30 PM Rose Curtis

Tuesday, January 10 **White**

Feria of Epiphanytide, *IV Class*

6:30 AM William Strang

12:10 PM Sean Jeardoe

Wednesday, January 11 **White**

Feria of Epiphanytide, *IV Class*

7:30 PM Patrick Byrne

Thursday, January 12 **White**

Feria of Epiphanytide, *IV Class*

6:30 AM Dave Ard

12:10 PM Mark Lambert family

7:30 PM *Confirmation with Archbishop Sartain*

Friday, January 13 **White**

Baptism of Our Lord, *I Class*

12:10 PM Alex Wilson

Saturday, January 14 **White**

St. Hilary, Bishop/Doctor, *IV Class*

11:00 AM Marie-Pie Seys

St. Hilary, Bishop of Poitiers, one of the greatest religious luminaries of France in the fourth century, strenuously defended the Church against the Arian heresy, which denied our Lord's divinity. He wrote twelve books about the Holy Trinity. He died in 368.

Sunday, January 15 **Green**

Second Sunday after Epiphany, *II Class*

8:00 AM Klara Lawson

11:45 AM Pro Populo

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Confirmation with Archbishop Sartain

We are most honored to welcome Archbishop J. Peter Sartain who will confer the sacrament of Confirmation in the traditional rite this Thursday, January 12, at 7:30 PM. As this will be the Archbishop's first official visit to the parish, please consider attending in support of the parish youth preparing to receive the Sacrament. Archbishop Sartain will visit again on March 7 to assist at Mass.

Blessed Chalk and Water for Epiphany

Chalk for the annual home inscriptions and special Epiphany (holy) water are now available. The inscription "20 + C + M + B + 12" may be written on the outside lintels of the doors to the house, the letters standing for the names of the three kings, Caspar, Melchior, and Balthasar. As the kings bore witness by their gifts to Christ's kingly authority, His priesthood, and death through which we have salvation, so the inscription testifies that those in the house bear witness to the same truths and pray for heavenly protection over the house, residents, and guests.

First Communion Registration

First Communion registration forms are now available in the vestibule. These can be returned either by mail or by dropping in the collection basket by Sunday, January 15. Classes are scheduled to begin January 22. If there is a question in regards to a child's eligibility, please contact the rectory.

Catechetical Lecture Series

Fr. Harkins will present a four-lecture series *Reflections on the Traditional Roman Liturgy* on Sunday mornings from 10:30-11:30, beginning January 22, which will detail some history of its development along with principles behind the ritual. All are invited.

Additional Weekday Masses

Note that two additional weekday Masses have been added to the schedule on Tuesday and Thursday mornings at 6:30.

Please note further that the office of Compline is now sung on Monday and Wednesday evenings following the Mass. We hope to have booklets soon to assist with following along.

Please Keep In Your Prayers:

Souls in Purgatory, Parish seminarians, Closure of local Planned Parenthoods, Shirley Hendrix, Anna Marie Roth, Hans Sharp, Dominic McLaird, Anthony Arena, Mary

Purcell, Jackie Danieli, Jeff Aiken, Richard Hopp, John Barber, Jeff Kozitza, James King, Cliff Sears, Cindy Bailey, David Hobbs, Louis Lecelezio, Stephanie Brusich, Mary McKinsey, Mark Hillis, John Deller +, Vince Egan +, Gerald Nikolaisen +, Fr. Santan Pinto +

Contributions *May God reward your generosity.*

January 1 \$7304.24

Calendar of Events

January 8 Potluck
January 12 Confirmation with Archbishop Sartain
January 21 Young Adults
January 22 First Communion Classes begin
January 22 Catechetical Lectures (1st of 4)
February 2 Candlemas (*Procession and Mass*)

A Final Thought...

As the arches of the centuries mark the pathway of history, the crib became the Church which our Blessed Lord grounded upon Peter. The remarkable thing is that the same two classes of people who found their way to the crib find their way to the Church. Only the heirs of the Shepherds and the descendants of the Wise Men ever enter its sacred portals. This is just another way of saying that the Church had room for only two extremes: those who think, and those who do not think, but it has no room for those who think that they think.

The Church is found first by the simple or those who do not think—that great mass of men and women whose ignorance is more illumined than the doctrines of learned men—simple souls who because of their ordinary routine labors, like shepherds on Judean hills, have no time for learned study, or who, if they do have time, prefer, like those same shepherds, to be instructed by the angels or the ambassadors of God. For this great army which does not think, there is the authority of the Church, which they accept with the same loving obedience with which a child accepts the dictates of its parents. They do not want to know why the Church calls the eternal birth of the Second Person of the Trinity a generation, and the procession of the Third Person aspiration; they do not want to know how the accidents of bread and wine can exist without the substance of bread and wine, any more than a child wants to know the details of the city government under which his parents vote. They want only to know *what* the Church teaches—that is enough. They want only to know what the Vicar of Christ says—that satisfies them. The world calls them fools and says the Church is filled with the ignorant.

Yes, the Church is filled with millions of simple souls who obey authority for no other reason than because it is authority; but that does not mean they are fools. It only means that the Church, like the cave of Bethlehem, is filled with simple shepherds.

But the Church takes care not only of those who do not think, but also of those who do think: and by those who think I mean the profound and real seekers after truth. From the days of the learned Paul down to our own, the Church has had to take care of the learned, the profound, and the wise men. There have been those who wanted to know not only the authority of the Church, but the reason behind the authority; not only that the Church is infallible, but why the Church is infallible; not only that there are Three Persons in the Blessed Trinity, but why there are not four. The Church has to take care of them, as the crib had to husband the Magi, and to those minds that drink deep of the Pierian spring, who would take soundings of the Infinite, and would search with the telescope of faith those unexplored regions of thought which the eye of reason cannot attain, the Church throws open the deep wells of philosophy and theology, in comparison to which all our higher mathematics and astral physics are but shallow streams of the prairies and the playthings of the human mind. The world says that such learning of the Church is vain; that its theology is not profound; ay! that it is foolish! But that does not mean that it is foolish. It only means that the Church, like the cave of Bethlehem, is filled by Wise Men who were vain enough to follow a star until it led to God.

But between the two extremes of the simple souls who live by faith, and who are content to be children all their spiritual lives, and the learned souls like Augustine and Aquinas whose torches of wisdom, lit at the foot of the Crucifix, continue to illumine a darkened world—between these two extremes there is no mean. The simple shepherds heard the voice of an angel and found their Lamb; the Wise Men saw a light of a star, and found their Light. But Herod the Great, who lived within a dozen miles of the shepherds and was visited by the Wise Men en route to the crib, never found God—not even in his massacre. (*continued*)

Fulton Sheen, *The Eternal Galilean*, ch. 2