

ST. SEBASTIAN CHURCH

373 BON AIR ROAD, GREENBRAE, CA 94904-1709
(415) 461-0704 WWW.SEBASTIAN94904.COM

16TH SUNDAY IN ORDINARY TIME
JULY 17, 2016



MASS SCHEDULE

Saturday Evening.....5 PM
Sundays7AM, 9AM, & 11AM
Monday - Saturday ..7AM & 9AM

CONFESSIONS

Saturdays3:30 - 4:30PM

EXPOSITION & ADORATION

Mon-Fri 7:30-8:55am, 9:30-10:30, 3-4pm

Pastor Rev. Mark Taheny
Parochial Vicar Rev. Paul Perry
Deacon Rev. Mr. Bill Turrentine
Deacon Rev. Mr. David Previtali
Secretary..... Agata Konopka

Parish School of Religion:
Gretchen Harris: StSebPSR@gmail.com

Confirmation Youth Group:
Deacon Dave: DcnDave@outlook.com

MASS INTENTIONS FOR JULY 18 - 23

Mon 7AM Injured & Dec'd Dallas Policemen
9AM Andra Dhein

Tue 7AM 5 Dallas Policemen
9AM Louise Alberty

Wed 7AM Mary King
9AM Souls in Purgatory

Thu 7AM Injured & Dec'd Dallas Policemen
9AM Carmella Kramer

Fri 7AM Everet Jorgensen
9AM Louise Alberty

Sat 7AM Souls in Purgatory
9AM Lydia Taheny

PLEASE INCLUDE THE FOLLOWING PEOPLE IN YOUR PRAYERS:

Angela, Joe, Kristen, Mary, Milton & Ivette, Monica, Patrick, Sandra L., Stephanie, Tim, Ann Boeri, Judy Christadore, Cathy Connor, Elizabeth Cook, Tony Gallagher, Nancy Lampe, Monte Maroevich, Chris Matthew, Mark Piatti, Rose Tanlund, & Sherry Willis.

NATURAL FAMILY PLANNING FRIENDS AND FAMILY PICNIC

Come celebrate the US Bishops' National NFP Awareness week by joining us for a bilingual Mass and picnic on July 30 at St Raymond's parish in Menlo Park (1100 Santa Cruz Avenue). Mass is at 10am with Fr Francis Goode, and will be followed by a potluck picnic. The Archdiocese, will provide hamburgers, hotdogs, buns, condiments, plates, utensils... please bring drinks and a side dish or dessert to share. Please RSVP to Ed Hopfner at HopfnerE@SFArch.org or (415) 614-5547 so we know how much food to purchase.

The Church teaches that the sacrament of marriage symbolizes Christ's relationship with His Church. What is this relationship but one of total, faithful, permanent, and fruitful love!

When couples live their vocation according to Church teachings, especially with regard to the transmission of life, many benefits can be reaped. Indeed, married couples who use Natural Family Planning (NFP) report that among these benefits is their mutual growth in holiness and consequent deepening of their respect and awe of God's gifts of human sexuality, marriage and family. These are gifts that call for praise!
—usccb.org

A NOTE OF THANKS

In addition to expressing our gratitude to all the volunteers who helped with our Parish Clean-Up Day, we want to thank Rosemary Ring who, for years, has tended all the flowers in the planter in front of the church, even making sure that butterflies could find their favorite plants!

Thanks, also, to Joyce Massucco who donated another bench in the newly landscaped area near the statue of Saint Francis of Assisi.

BIBLE STUDY

The Bible Study led by Deacon Bill Turrentine meets on Sundays after the 9am Mass, down in the Parish Hall.

Drop in and take part!



WORD OF LIFE

“As with every vocation, marriage must be understood within the primary vocation to love, because humanity ‘is created in the image and likeness of God who is himself love’” (CCC, no. 1604).

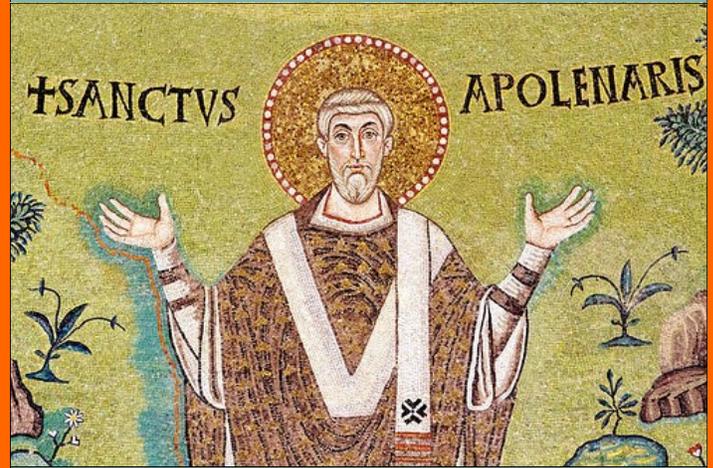
—“*Marriage: Love and Life in the Divine Plan*”
A Pastoral Letter of the USCCB

“Christ the Lord, in whom the entire revelation of the most high God is summed up (2 Corinthians 1:20; 3:16–4:6), having fulfilled in his own person and promulgated with his own lips the Gospel promised by the prophets, commanded the apostles to preach it to everyone as the source of all saving truth and moral law, communicating God's gifts to them. This was faithfully done: it was done by the apostles who handed on, by oral preaching, by their example, by their dispositions, what they themselves had received—whether from the lips of Christ, from his way of life and his works, or by coming to know it through the prompting of the Holy Spirit.”

—*Vatican II, Constitution on Divine Revelation, 7*

SUNDAY COLLECTION

<i>Weekly Goal</i>	\$ 4,200.
<i>Last Weekend</i>	\$ 3,363.
<i>Mission Appeal</i>	\$ 2,573.



According to tradition, St. Peter sent Apollinaris to Ravenna, Italy, as its first bishop. His preaching of the Good News was so successful that the pagans there beat him and drove him from the city. He returned, however, and was exiled a second time. After preaching in the area surrounding Ravenna, he entered the city again. After being cruelly tortured, he was put on a ship heading to Greece. Pagans there caused him to be expelled to Italy, where he went to Ravenna for a fourth time. He died from wounds received during a savage beating at Classis, a suburb of Ravenna. A beautiful basilica honoring him was built there in the sixth century.

Following Jesus involves risks—sometimes the supreme risk of life itself. Martyrs are people who would rather accept the risk of death than deny the cornerstone of their whole life: faith in Jesus Christ. Everyone will die eventually—the persecutors and those persecuted. The question is what kind of a conscience people will bring before the Lord for judgment. Remembering the witness of past and present martyrs can help us make the often-small sacrifices that following Jesus today may require.

During his remarks prior to the Regina Caeli on May 7, 2000, Saint John Paul II noted that later that day at Rome's Colosseum he would participate in an ecumenical service honoring 20th-century martyrs. He said, "It is the same paschal light that shines in them. Indeed, it is from Christ's resurrection that the disciples receive the strength to follow the Master in their hour of trial." What the pope said of those martyrs is true of all martyrs for Christ, including today's saint.

“**M**artha was completely taken up with the service of hospitality to offer to Jesus and his disciples; Mary, on the contrary, devoted herself to listening to the Lord’s word. In neither case were the moments of prayer and of listening to God, and daily activity, the exercise of charity in opposition. Jesus’ reminder, “Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her” shows the priority we must give to God. In any case activity undertaken to help one’s neighbor, “the other”, is not to be condemned, but it is essential to stress the need for it to be imbued also with the spirit of contemplation. Moreover, St Augustine says that this reality of Mary is a vision of our situation from heaven, so on earth we can never possess it completely but a little anticipation must be present in all our activities. Contemplation of God must also be present. We must not lose ourselves in pure activism but always let ourselves also be penetrated in our activities by the light of the word of God and thereby learn true charity, true service to others, which does not need many things — it certainly needs the necessary things — but needs above all our heartfelt affection and the light of God.

In commenting on the episode of Martha and Mary St Ambrose urges his faithful and us too: “Let us too seek to have what cannot be taken from us, dedicating diligent, not distracted attention to the Lord’s word. The seeds of the heavenly word are blown away, if they are sown along the roadside. May the wish to know be an incentive to you too, as it was to Mary, this is the greatest and most perfect act”. And he added that “attention to the ministry must not distract from knowledge of the heavenly word” through prayer (Expositio Evangelii secundum Lucam, VII, 85 PL 15, 1720).

Saints have therefore experienced a profound unity of life between prayer and action, between total love for God and love for their brethren. St Bernard, who is a model of harmony between contemplation and hard work, in his book *De consideratione*, addressed to Pope Innocent II to offer him some reflections on his ministry, insists precisely on the importance of inner recollection, of prayer to defend oneself from the dangers of being hyper-active, whatever our condition and whatever the task to be carried out. St Bernard says that all too often too much work and a frenetic life-style end by hardening the heart and causing the spirit to suffer (cf. II, 3).”

—BENEDICT XVI, 25 April 2012

—americancatholic.org

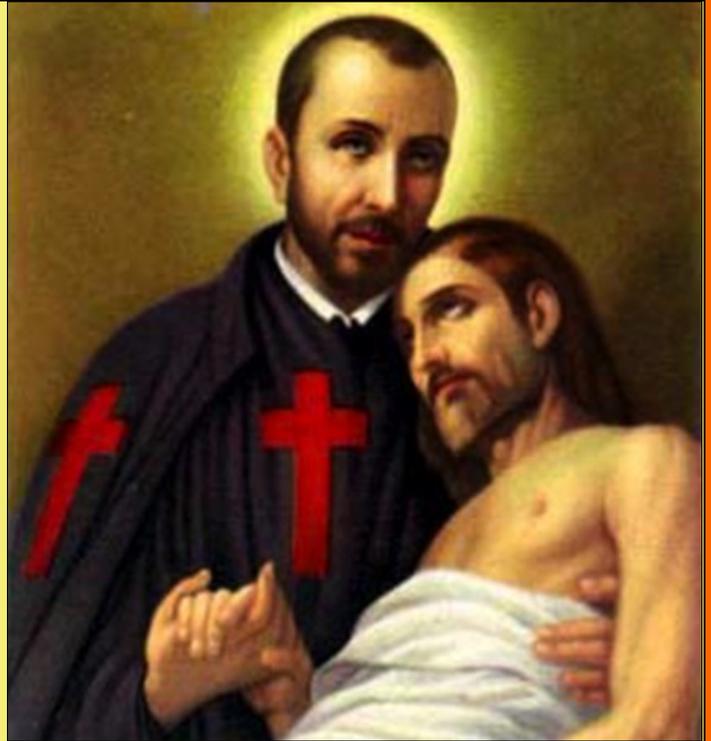
JULY 18 — ST. CAMILLUS DE LELLIS (1550-1614)

Humanly speaking, Camillus was not a likely candidate for sainthood. His mother died when he was a child, his father neglected him, and he grew up with an excessive love for gambling. At 17 he was afflicted with a disease of his leg that remained with him for life. In Rome, he entered the San Giacomo Hospital for Incurables as both patient and servant, but was dismissed for quarrelsomeness after nine months. He served in the Venetian army for three years. Then in the winter of 1574, when he was 24, he gambled away everything he had—savings, weapons, literally down to his shirt. He accepted work at the Capuchin friary at Manfredonia, and was one day so moved by a sermon of the superior that he began a conversion that changed his whole life. He entered the Capuchin novitiate, but was dismissed because of the apparently incurable sore on his leg. After another stint of service at San Giacomo, he came back to the Capuchins, only to be dismissed again, for the same reason.

Again, back at San Giacomo, his dedication was rewarded by his being made superintendent. He devoted the rest of his life to the care of the sick, and has been named, along with St. John of God, patron of hospitals, nurses and the sick. With the advice of his friend St. Philip Neri, he studied for the priesthood and was ordained at the age of 34. Contrary to the advice of his friend, he left San Giacomo and founded a congregation of his own. As superior, he devoted much of his own time to the care of the sick.

Charity was his first concern, but the physical aspects of the hospital also received his diligent attention. He insisted on cleanliness and the technical competence of those who served the sick. The members of his community bound themselves to serve prisoners and persons infected by the plague as well as those dying in private homes. Some of his men were with troops fighting in Hungary and Croatia in 1595, forming the first recorded military field ambulance. In Naples, he and his men went onto the galleys that had plague and were not allowed to land. He discovered that there were people being buried alive, and ordered his brothers to continue the prayers for the dying 15 minutes after apparent death.

He himself suffered the disease of his leg through his life. In his last illness he left his own bed to see if other patients in the hospital needed help.



—*americancatholic.org*