

ST. SEBASTIAN CHURCH

373 BON AIR ROAD, GREENBRAE, CA 94904-1709
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20TH SUNDAY IN ORDINARY TIME

AUGUST 14, 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 / Confirmation:
Gretchen Harris: StSebPSR@gmail.com

Adult Faith Formation / R.C.I.A.:
Deacon Dave: DcnDave@outlook.com

MASS INTENTIONS FOR AUGUST 15 - 20

Mon 7AM Firefighters, living & deceased
9AM Andrew G. Trimble

Tue 7AM Susan Blake
9AM Tom Whitty

Wed 7AM Loretta Johnson, *living*
9AM Carmella Kramer

Thu 7AM Mary King
9AM All Priests

Fri 7AM Sissy Isetta
9AM French Priest, & terrorism victims

Sat 7AM Attorneys & Judges
9AM Juan Wong

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
Tannlund, & Sherry Willis.

*"I have come to set the earth on fire,
and how I wish it were already blazing!"*
—Luke 12:49

TODAY IS "COFFEE SUNDAY"

Don't "run off", but be sure to come to the Parish
Hall after the 9am or 11am Mass and
visit with fellow parishioners who look
forward to seeing you there!



"Coffee Sunday" is scheduled for the
second Sunday of every month.

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!



SUNDAY COLLECTION

Weekly Goal \$ 4,200.
Last Weekend \$ 4,049.

AUGUST 15: SOLEMNITY OF THE ASSUMPTION

The Assumption of the Blessed Virgin Mary is on
Monday. According to the 1992 general decree of
the USCCB, the precept to attend Mass is dispensed
when this solemnity falls on a Saturday or a
Monday.

**You are *encouraged* to attend Mass on this day
*but are not obliged.***

We will celebrate the Solemnity of the Assumption
at our regular Masses at 7AM & 9AM.

SAVE THESE DATES !

Sept. 17: "Parish Clean-Up Day". Volunteers will
gather to continue cleaning, gardening, repairing,
and dumpster-filling; and then enjoy a lunch.

Oct. 2: Parish BBQ Picnic. Our Annual Picnic,
with fun for all the adults and the kids.

Nov. 5: Craft Faire: In the Parish Hall, exhibitors
will sell their wares; people can do some Christmas
shopping and have something delicious to eat.

"Courage, my sons. Don't you see that we are
leaving on a mission? They pay our fare in
the bargain. What a piece of good luck! The thing to
do now is to pray well in order to win as many souls
as possible. Let us, then, tell the Blessed Virgin that
we are content, and that she can do with us anything
she wishes".

*-St. Maximilian Mary Kolbe, ofm, when first arrested.
He was killed in Auschwitz on August 14, 1941.*

THE PSALMS: PRAYER SONGS OF THE CHURCH *(An Adult-Ed Opportunity)*

Father David Anderson, pastor of St. Peter Byzantine
Catholic Church in Ukiah, presents a series on the
centrality of the Psalms in prayer and liturgy. The
classes will be held at Marin Catholic High School
on Thursday evenings at 7:30PM, beginning on
September 15 and continuing until December 15
(*with no classes September 22 or October
20*). Father David's Adult-Ed classes have remained
popular since they began in 2001, and newcomers
are most welcome! He will provide a text of the
psalms for each student.

Call Loretta at 415-457-5331



ASSUMPTION OF THE BLESSED VIRGIN MARY

Through her mediation, subordinate to that of the Redeemer, Mary contributes in a special way to the union of the pilgrim Church on earth with the eschatological and heavenly reality of the Communion of Saints, since she has already been “assumed into heaven.” The truth of the Assumption, defined by Pius XII, is reaffirmed by the Second Vatican Council, which thus expresses the Church's faith: “Preserved free from all guilt of original sin, the Immaculate Virgin was taken up body and soul into heavenly glory upon the completion of her earthly sojourn. She was exalted by the Lord as Queen of the Universe, in order that she might be the more thoroughly conformed to her Son, the Lord of lords (cf. Rev. 19:16) and the conqueror of sin and death.” In this teaching Pius XII was in continuity with Tradition, which has found many different expressions in the history of the Church, both in the East and in the West.

By the mystery of the Assumption into heaven there were definitively accomplished in Mary all the effects of the one mediation of Christ the Redeemer of the world and Risen Lord: “In Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ” (1 Cor. 15:22-23). In the mystery of the Assumption is expressed the faith of the Church, according to which Mary is “united by a close and indissoluble bond” to Christ, for, if as Virgin and Mother she was singularly united with him in his first coming, so through her continued collaboration with him she will also be united with him in expectation of the second; “redeemed in an especially sublime manner by reason of the merits of her Son,” she also has that specifically maternal role of mediatrix of mercy at his final coming, when all those who belong to Christ “shall be made alive,” when “the last enemy to be destroyed is death” (1 Cor. 15:26).”

Connected with this exaltation of the noble “Daughter of Sion” through her Assumption into heaven is the mystery of her eternal glory. For the Mother of Christ is glorified as “Queen of the Universe.” She who at the Annunciation called herself the “handmaid of the Lord” remained throughout her earthly life faithful to what this name expresses. In this she confirmed that she was a true “disciple” of Christ, who strongly emphasized that his mission was one of service: the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mt. 20:28). In this way Mary became the first of those who, “serving Christ also in others, with humility and patience lead their brothers and sisters to that King whom to serve is to reign,” and she fully obtained that “state of royal freedom” proper to Christ’s disciples: to serve means to reign!

“Christ obeyed even at the cost of death, and was therefore raised up by the Father (cf. Phil. 2:8-9). Thus he entered into the glory of his kingdom. To him all things are made subject until he subjects himself and all created things to the Father, that God may be all in all (cf. 1 Cor. 15:27-28).” Mary, the handmaid of the Lord, has a share in this Kingdom of the Son. The glory of serving does not cease to be her royal exaltation: assumed into heaven, she does not cease her saving service, which expresses her maternal mediation “until the eternal fulfillment of all the elect.” Thus, she who here on earth “loyally preserved in her union with her Son unto the Cross,” continues to remain united with him, while now “all things are subjected to him, until he subjects to the Father himself and all things.” Thus in her Assumption into heaven, Mary is, as it were, clothed by the whole reality of the Communion of Saints, and her very union with the Son in glory is wholly oriented towards the definitive fullness of the Kingdom, when “God will be all in all.”

—from St. John Paul II, *REDEMPTORIS MATER*, *On the Blessed Virgin Mary in the life of the Pilgrim Church* (41)

AUGUST 16 — ST. STEPHEN OF HUNGARY

The Church is universal, but its expression is always affected—for good or ill—by local culture. There are no “generic” Christians; there are Mexican Christians, Polish Christians, Filipino Christians. This fact is evident in the life of Stephen, national hero and spiritual patron of Hungary.

Born a pagan, he was baptized around the age of 10, together with his father, chief of the Magyars, a group who migrated to the Danube area in the ninth century. At 20 he married Gisela, sister to the future emperor, St. Henry. When he succeeded his father, Stephen adopted a policy of Christianization of the country for both political and religious reasons. He suppressed a series of revolts by pagan nobles and welded the Magyars into a strong national group. He asked the pope to provide for the Church’s organization in Hungary—and also requested that the pope confer the title of king upon him. He was crowned on Christmas day in 1001.



Stephen established a system of tithes to support churches and pastors and to relieve the poor. Out of every 10 towns one had to build a church and support a priest. He abolished pagan customs with a certain amount of violence, and commanded all to marry, except clergy and religious. He was easily accessible to all, especially the poor.

In 1031 his son Emeric died, and the rest of Stephen’s days were embittered by controversy over his successor. His nephews attempted to kill him. He died in 1038 and was canonized, along with his son, in 1083.

—*americancatholic.org*

from TODAY’S 2ND READING

For the sake of the joy that lay before him [Jesus] endured the cross, despising its shame, and has taken his seat at the right of the throne of God. Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart. In your struggle against sin you have not yet resisted to the point of shedding blood.

—*Hebrews 12:2-4*