

ST. ALPHONSUS CHURCH BULLETIN

FOR

SUNDAY, JULY 5, 2009

FOURTEENTH SUNDAY IN ORDINARY TIME – JULY 5, 2009

Saint Alphonsus

Roman Catholic Church

A Pennsylvania Charitable Trust

750 Pittsburgh Street • Springdale, PA • 15144

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Administrator: Rev. George E. Saladna, S.T.L., S.S.L.

Weekend Assistant: Rev. James P. McDonough, S.T.L., J.C.L



Parish Established September 9, 1901 Church Dedicated September 5, 1926

SCHEDULE OF SERVICES

SUNDAY MASS: Sat. 5:00 P.M. and Sun. Morn. at 8:00 A.M. & 11:00 A.M.

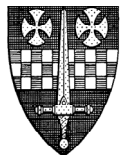
WEEKDAY: Mass held in Chapel next to Church. See bulletin each week or call Rectory for schedule of the 8:00 A.M. Mass which is not held every day (never on Sat morn).

HOLY DAYS OF OBLIGATION: these days vary in time and obligation from year to year. See bulletin or call Rectory each time for details.

CONFESSIONS: Sat. from 3:30 to 4:30, and anytime by appointment.

MARRIAGE, BAPTISM: call parish office (six months before marriage).

COMMUNION CALLS AND OTHER SERVICES: call office for information.



New Parishioners: We welcome new parishioners whether newly moved into the area or those who have fallen off through inactivity. Welcome! Register by calling or coming to the parish office. Become an active, attending and supporting member of the parish. And please let us know if you move away or have your telephone or address changed. Thank you.

Church Hall Telephone: (724) 274-2547

Diocese Victim Assistance Hotline..... 1-888-808-1235

PARISH OFFICES & STAFF

ADMINISTRATIVE CENTER (RECTORY: former Convent building)

(724) 274-5084

Marsha Etzrodt, Secretary

Office Hours: Mon. - Thur.: 8 to 4, Fri.: 8 to Noon

LIGUORI CENTER OFFICES (school building side entrance)

(724) 274-2547

CCD & Youth Min. - Karen Mueller

Social Services - Cathy Moxie

Music Director/Organist – Vickie Roof

CATHOLIC
DIOCESE OF
PITTSBURGH
ALLEGHENY
VALLEY DEANERY



WHAT
MIGHTY DEEDS
are WROUGHT BY HIS HANDS!

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FAMILIARITY BREEDS CONTEMPT

This well-known expression could well be the description of the Gospel selection for today's Mass, taken from the sixth chapter of Saint Mark. When Jesus gets up and reads and teaches in his own hometown synagogue at Nazareth the people rise up against him, making fun of him and rejecting him. They figured that he could not be anyone special because they knew him (they thought). They knew his background, his origin, his family and they thought that he could not be special in the eyes of God, and certainly could not be the Messiah. They were so familiar with him that they had this contempt for him. The Gospel says "they took offense at him."

The wonderful mystery about Christianity is that Almighty God did not think he was above lowering himself to come down to our level so that he could teach us, love us, suffer for us, and die to save us. Saint Paul writes to the Philippians that Jesus, though God himself, lowered himself and took the form of a slave so that we who are humans could experience God according to our nature.

Just as Jesus "hid himself" in his human nature while at the same time showing himself to those who were humble enough to be moved by faith, so also does Christ, even in our day, continue to hide himself in the ordinary events of our lives, in the ordinary people around us, and encourage us to see God present in the simple, the ordinary, the routine.

Christ is all around us all the time and easily found if we are not too proud or too stubborn or too envious to see him in our parents, teachers, pastors, friends and the ordinary experiences of our lives. The leaders of Israel missed the boat when Jesus came because they had already predetermined in their own minds what the Messiah should be like. They were expecting a Messiah who would bring heaven on earth, throw the

Romans out of Palestine and establish a revived empire like that of David of old. But Jesus was a great disappointment to them, because he did not come as a King but rather as a suffering servant. So, too, we have all written scripts for our lives that we expect God to follow, and we are disappointed and frustrated when God does not play the music we have prepared for him.

If we are wise and true followers of the Lord, we should expect to find him in the strangest places and in people we might have never expected to be instruments of God for us. Let us not miss the boat. Let us allow God to surprise us. Let him come into our lives as he wishes to do. Let us not allow familiarity to breed contempt in us.

-- Father Saladna

SCHEDULE OF MASSES FOR THIS WEEK

MONDAY, JULY 6 – St. Maria Goretti

8:00 AM Michael Pascarella

TUESDAY, JULY 7 – Weekday Celebration

8:00 AM Pajerski/Kosobucki Families

WEDNESDAY, JULY 8 – Weekday Celebration

8:00 AM Helen Pascarella

THURSDAY, JULY 9 – No Mass scheduled for today

FRIDAY, JULY 10 – Weekday Celebration

8:00 AM Betty Basilone (Anniv.)

SATURDAY, JULY 11 -- No Mass on Saturday morning

5:00 PM [For Sunday] William A. Wanamaker (Anniv.)

NEXT SUNDAY, JULY 12 – Fifteenth Sunday in Ordinary Time

8:00 AM For all Parishioners, Liv. & Dec.

11:00 AM Raymond J. Davis

GOLDEN WEDDING CELEBRATION – The Diocese of Pittsburgh is again planning its annual Golden Wedding celebration for the couples who have been married 50 years. This year's celebration will take place on Sunday, November 8, 2009 with a Mass at 3:00 PM at St. Paul Cathedral. Bishop Zubik will be the celebrant. A reception will follow in the lower hall of the Cathedral.

Any couple who has celebrated or will celebrate their 50th Wedding Anniversary during 2009 is asked to submit their name, address and phone number to the pastor, as soon as possible. He will then forward the names from the parish to the Diocesan Office for Family Life and Catechesis and the Bishop will send the couple a special invitation.

ST. ALPHONSUS PARISH PICNIC SUNDAY, AUGUST 9, 2009

ON OUR PARISH GROUNDS



The picnic will begin at 2 PM and end at 8 PM. There will **NOT** be a special picnic Mass on Picnic Day: our Masses will all be

in our Church, according to our normal Sunday schedule. Dinner at the picnic will be from 4 to 6 PM.

VACATION BIBLE SCHOOL – this week, Monday through Friday, July 6-10, each evening from 6 to 8 PM. There is no charge or fee, but **ALL KIDS** must have a registration form and a parental permission form. **GET THESE FORMS IN THE ACTIVITY ROOM.**



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YOUTH MINISTRY NEWS

ATTENTION ALL PARENTS, GUARDIANS AND FRIENDS OF OUR HIGH SCHOOL AGED PARISHIONERS: The Youth Ministry program is in need of your ideas, enthusiasm and support in providing great social, service and spiritual opportunities for our young people in high school. We have established a skeleton schedule and are looking to include guest speakers, project helpers, social project chaperones and drivers. We need you! If you are interested in helping out please attend a brief meeting on Sunday, July 26 after the 8 AM Mass in the Liguori Center. If you have any questions or need additional information, please contact Karen Mueller (412-828-3007) or David and Jeannine McCutcheon (724-274-8987).

CATHOLIC YOUTH MINISTRY NIGHT AT PNC PARK – Ticket order forms for **ANGELS IN THE OUTFIELD: CATHOLIC NIGHT AT PNC PARK** are now available in the Activity Room of the Church. Catholic Youth Ministry Night is Friday, August 21st. The Pirates will be playing the Cincinnati Reds at 7:05 PM. Tickets are in section 331, rows E-P. Cost of the ticket is \$10.00. The Pirates will be giving away Gold Pill Box Caps as well as “Dollar Dogs” during the game. Come early for the Diocesan **TAILGATE PARTY** from 4-7 PM in the Red 6 Lot off General Robinson Street. Order your tickets now! All order forms are due by Sunday, August 3.

SCHEDULE

2:00 PM Earliest arrival time – Welcome!

ACTIVITIES THRU THE DAY:

Games – Children and Adults
Balloon Toss, Bingo, Cards

4:00--6:00 PM Dinner – Church Hall

6:00--8:00 PM Bingo and Games



Hamburgers/Hot Dogs/Beverages

provided by the Parish

Families asked to bring covered dish (salad, veggie, or dessert) and big spoon for serving. Bring to Church Social Hall.

Reservations necessary for proper planning. Please return reservation form before Thursday, August 6.

Yes, we plan to attend the Parish Picnic on Sunday, August 9

NAME _____

NUMBER OF ADULTS _____

NUMBER OF CHILDREN _____
(list ages)

Please drop this slip in the basket, or bring it or mail it to the Parish House by Thursday, August 6.

VISITING MISSIONARY FOR THIS SUMMER

Our visiting missionary this year will be a representative of the Mission Helpers of the Sacred Heart. Sister Nancy Barshick will speak at all our Masses next weekend, describing the work of her community, and making her appeal. We look forward to welcoming Sister Barshick next weekend.

**POPE BENEDICT SPEAKS OF THE LIFE OF
ST. JOHN VIANNEY, PATRON SAINT OF
PARISH PRIESTS, IN CALLING FOR THE
"YEAR OF THE PRIEST."**

**(This is a continuation of last week's article
containing the Pope's letter)**

The Cure (Pastor) of Ars, small town in southern France, knew how to "live" actively within the entire territory of his parish: he regularly visited the sick and families, organized popular missions and patronal feasts, collected and managed funds for his charitable and missionary works, embellished and furnished his parish church, cared for the orphans and teachers of the "Providence" (an institute he founded); provided for the education of children; founded confraternities and enlisted lay persons to work at his side.

His example naturally leads me to point out that there are sectors of co-operation which need to be opened ever more fully to the lay faithful. Priests and laity together make up the one priestly people and in virtue of their ministry priests live in the midst of the lay faithful, "that they may lead everyone to the unity of charity, 'loving one another with mutual affection; and outdoing one another in sharing honor'". Here we ought to recall the Vatican Council II's hearty encouragement to priests "to be sincere in their appreciation and promotion of the dignity of the laity and of the special role they have to play in the Church's mission. ... They should be willing to listen to lay people, give brotherly consideration to their wishes, and acknowledge their experience and competence in the different fields of human activity. In this way they will be able together with them to discern the signs of the times".

St. John Mary Vianney taught his parishioners primarily by the witness of his life. It was from his example that they learned to pray, halting frequently before the tabernacle for a visit to Jesus in the Blessed Sacrament. "One need not say much to pray well" - the Cure explained to them - "We know that Jesus is there in the tabernacle: let us open our hearts to Him, let us rejoice in His sacred presence. That is the best prayer". And he would urge them: "Come to communion, my brothers and sisters, come to Jesus. Come to live from Him in order to live with Him. ... "Of course you are not worthy of him, but you need him!". This way of educating the faithful to the Eucharistic presence and to communion proved most effective when they saw him celebrate the Holy Sacrifice of the Mass. Those present said that "it was not possible to find a finer example of worship. ... He gazed upon the Host with immense love". "All good works, taken together, do not equal the sacrifice of the Mass" - he

would say - "since they are human works, while the Holy Mass is the work of God". He was convinced that the fervor of a priest's life depended entirely upon the Mass: "The reason why a priest is lax is that he does not pay attention to the Mass! My God, how we ought to pity a priest who celebrates as if he were engaged in something routine!". He was accustomed, when celebrating, also to offer his own life in sacrifice: "What a good thing it is for a priest each morning to offer himself to God in sacrifice!"

This deep personal identification with the Sacrifice of the Cross led him - by a sole inward movement - from the altar to the confessional. Priests ought never to be resigned to empty confessionals or the apparent indifference of the faithful to this Sacrament. In France, at the time of the Cure of Ars, confession was no more easy or frequent than in our own day, since the upheaval caused by the revolution had long inhibited the practice of religion. Yet he sought in every way, by his preaching and his powers of persuasion, to help his parishioners to rediscover the meaning and beauty of the Sacrament of Penance, presenting it as an inherent demand of the Eucharistic presence. He thus created a "virtuous" circle. By spending long hours in church before the tabernacle, he inspired the faithful to imitate him by coming to visit Jesus with the knowledge that their parish priest would be there, ready to listen and offer forgiveness. Later, the growing numbers of penitents from all over France would keep him in the confessional for up to sixteen hours a day. It was said that Ars had become "a great hospital of souls". His first biographer relates that "the grace he obtained [for the conversion of sinners] was so powerful that it would pursue them, not leaving them a moment of peace!". The saintly Cure reflected something of the same idea when he said: "It is not the sinner who returns to God to beg his forgiveness, but God Himself who runs after the sinner and makes him return to Him". "This good Savior is so filled with love that He seeks us everywhere".

We priests should feel that the following words, which he put on the lips of Christ, are meant for each of us personally: "I will charge my ministers to proclaim to sinners that I am ever ready to welcome them, that my mercy is infinite". From St. John Mary Vianney we can learn to put our unflinching trust in the Sacrament of Penance, to set it once more at the centre of our pastoral concerns, and to take up the "dialogue of salvation" which it entails. The Cure of Ars dealt with different penitents in different ways. Those who came to his confessional drawn by a deep and humble longing for God's forgiveness found in him the encouragement to plunge into the "flood of divine mercy" which sweeps everything away by its vehemence. If someone was troubled by the thought of his own frailty and inconstancy, and fearful of sinning again, the Cure would unveil the mystery of God's love in these beautiful and touching words: "The good Lord knows everything. Even before you confess, He

already knows that you will sin again, yet He still forgives you. How great is the love of our God: He even forces Himself to forget the future, so that He can grant us His forgiveness!". But to those who made a lukewarm and rather indifferent confession of sin, he clearly demonstrated by his own tears of pain how "abominable" this attitude was: "I weep because you don't weep", he would say. "If only the Lord were not so good! But He is so good! One would have to be a brute to treat so good a Father this way!". He awakened repentance in the hearts of the lukewarm by forcing them to see God's own pain at their sins reflected in the face of the priest who was their confessor. To those who, on the other hand, came to him already desirous of and suited to a deeper spiritual life, he flung open the abyss of God's love, explaining the untold beauty of living in union with Him and dwelling in His presence: "Everything in God's sight, everything with God, everything to please God. ... How beautiful it is!". And he taught them to pray: "My God, grant me the grace to love You as much as I possibly can".

In his time the Cure of Ars was able to transform the hearts and the lives of so many people because he enabled them to experience the Lord's merciful love. Our own time urgently needs a similar proclamation and witness to the truth of Love. Thanks to the Word and the Sacraments of Jesus, John Mary Vianney built up his flock, although he often trembled from a conviction of his personal inadequacy, and desired more than once to withdraw from the responsibilities of the parish ministry out of a sense of his unworthiness. Nonetheless, with exemplary obedience he never abandoned his post, consumed as he was by apostolic zeal for the salvation of souls. He sought to remain completely faithful to his own vocation and mission through the practice of an austere asceticism: "The great misfortune for us parish priests - he lamented - is that our souls grow tepid"; meaning by this that a pastor can grow dangerously inured to the state of sin or of indifference in which so many of his flock are living. He himself kept a tight rein on his body, with vigils and fasts, lest it rebel against his priestly soul. Nor did he avoid self- mortification for the good of the souls in his care and as a help to expiating the many sins he heard in confession. To a priestly confrere he explained: "I will tell you my recipe: I give sinners a small penance and the rest I do in their place". Aside from the actual penances which the Cure of Ars practiced, the core of his teaching remains valid for each of us: souls have been won at the price of Jesus' own blood, and a priest cannot devote himself to their salvation if he refuses to share personally in the "precious cost" of redemption.

In today's world, as in the troubled times of the Cure of Ars, the lives and activity of priests need to be distinguished by a forceful witness to the Gospel. As

Pope Paul VI rightly noted, "modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses". Lest we experience existential emptiness and the effectiveness of our ministry be compromised, we need to ask ourselves ever anew: "Are we truly pervaded by the Word of God? Is that Word truly the nourishment we live by, even more than bread and the things of this world? Do we really know that Word? Do we love it? Are we deeply engaged with this Word to the point that it really leaves a mark on our lives and shapes our thinking?". Just as Jesus called the Twelve to be with Him, and only later sent them forth to preach, so too in our days priests are called to assimilate that "new style of life" which was inaugurated by the Lord Jesus and taken up by the Apostles.

- Vatican Information Service

"PROTECTING GOD'S CHILDREN" PROGRAM -
For all those who are now receiving your clearance forms from the PA Department of Welfare (Child Protection) – the clearance comes in the mail from Harrisburg to your address. When you get it, please bring it to our office so a copy can be made and the document will be saved here in your file. We thank all of you who have cooperated with these regulations of the American Bishops and our own Diocese for the protection of minors under our care.

MEMORIAL GIFTS

Thank you for the following donations to the St. Alphonsus Memorial Fund:
IN MEMORY OF MARIO COLONNA by Fran and Cathy Moxie; Dorothy Boyle.

THANKS, CARPET MAKERS – A fine job in preparing the "sawdust carpet" for the Corpus Christi celebration at Holy Martyrs, Tarentum, on Sunday, June 14. Special thanks to Monica Zalepa, our "Carpet Queen," Cathy Moxie, Shawn Fitzgerald, Shawn, Jr., Elise, Heather, Connor and Caitlin Fitzgerald, Taylor and Ryan Zalepa.

Your Ministry of Support
Thank you for your offerings to Saint Alphonsus Parish
For Sunday, June 28, 2009

Offertory	\$4,245.75
Parish Share	\$365.00
Peter's Pence Collection.....	\$1,130.90

The special second collection at all Masses today, is the monthly collection for capital improvements to our parish. We thank you for your support of our parish and all the works of the universal church.