

Liturgical Calendar & Mass Intentions

Confessions heard before all Masses. Sundays 6:45, 8:15 & 10:30am

Sun, Feb 17 **Septuagesima Sunday**
7:15am Low *Pro Populo*
9:00am Low Fred & Karen Carver by Fred & Karen Carver
11:30am High †Robert Hoff by Mrs. Richard Cain

Mon, Feb 18 **Feria**
12:00pm †Mary Yedinak

Tue, Feb 19 **Feria**
6:30am †Claire Reichard by Carmen Santiago
9:00am †Mrs. Sebene Mikael by Tsegereda Haile-Selassie

Wed, Feb 20 **Feria**
12:00pm †Msgr. Stephen Churchwell by Mary Hagerty

Thu, Feb 21 **Feria**
6:30am Joseph R. Brock by Tom & Christine Brock
9:00am †Aida Acevedo by Isabel Mejia

Fri, Feb 22 **Chair of St. Peter**
12:00pm Low †Greg Lerum by LaPlante Family
7:00pm High Archbishop Carlo Maria Vigano by David Gilbert

Sat, Feb 23 **St. Peter Damian**
7:00am Cristi Kent & Family by Joseph Fernandes
9:00am †Fr. Hugh Byron by Brian & Lisa Hagerty

Sun, Feb 24 **Sexagesima Sunday**
7:15am Low Cedric Fernandes & Family by Joseph & Rebecca Fernandes
9:00am Low *Pro Populo*
11:30am High Andrew Hagerty by Brian & Lisa Hagerty

Last Sunday's Collection: \$5,379.73 God reward you.

St. Francis de Sales Catholic Church

Archdiocese of Atlanta

Served by the Priestly Fraternity of St. Peter (FSSP)



Dedicated to the Traditional Latin Mass and Sacraments according to the 1962 Roman Missal of St. John XXIII

587 Landers Drive, Mableton, GA 30126

Website: www.stfrancisdesalesatl.com

Office: 770-948-6888 Emergencies: Select option 7 Bookstore: 770-745-3613

Pastor: Rev. Joseph DeGuzman, FSSP pastorsfds@gmail.com

Assistant: Rev. James Smith, FSSP assistantsfds@gmail.com

Rev. Mr. Doug Anderson (AoA)
Secretary: Amy Thomas secretarysfds@gmail.com



Septuagesima Sunday, February 17, 2019

Father DeGuzman returns tomorrow.

Friday, Feb 22nd, Feast of the Chair of St. Peter: In celebration of this feast there will be a High Mass at 7:00pm. All member of the FSSP Confraternity may gain a plenary indulgence under the usual conditions (Confession, Holy Communion on the day, prayers for the Holy Father) plus the recitation of the Confraternity prayer.

Juventutem Young Adults Group: A young adult's group is being formed. Any adults from age 18 to 35 (both married and single) are welcome to join, and the group will not be limited to parishioners of St. Francis de Sales. Please email the parish office to be added to the mailing list: secretarysfds@gmail.com. **The group will have a convivial get together after the 7pm High Mass on the Feast of the Chair of St. Peter, Feb 22nd. More details on this event will be communicated via email to those who have joined the mailing list.**

New Altar Boy Society: Boys age 12 or under who have received First Communion are invited to join a new society of altar boys. The boys will meet with the priests monthly on 1st Saturdays after the 9am Mass. Meetings will include: a spiritual talk by one of the priests, extensive practice serving at both low and high Mass, recreation, and pizza for lunch. Boys older than 12 who are qualified altar servers already are invited to help the priests with the activities. The first meeting will be on **Saturday, March 2nd**. (We would be grateful for a few parents to volunteer to help the priests to organize the pickup of the food).

Save The Dates: **Confirmation 2019 by Bishop Shlesinger:** March 30, 2019.
Lenten Mission with Fr. Buckley, FSSP: March 17th-22nd, 2019. More information to follow.

"The Mystery of Septuagesima" from "The Liturgical Year" by Dom Prosper Gueranger

The season upon which we are now entering is expressive of several profound mysteries. But these mysteries belong not only to the three weeks which are preparatory to Lent: they continue throughout the whole period of time which separates us from the great feast of Easter. The number *seven* is the basis of all these mysteries. We have already seen how the holy Church came to introduce the season of Septuagesima into her calendar. Let us now meditate on the doctrine hidden under the symbols of her liturgy. And first, let us listen to St. Augustine, who thus gives us the clue to the whole of our season's mysteries. 'There are two times,' says the holy Doctor: 'one which is *now*, and is spent in the temptations and tribulations of this life; the other which shall be *then*, and shall be spent in eternal security and joy. In figure of these, we celebrate two periods: the time before Easter, and the time after Easter. That which is before Easter signifies the sorrow of this present life; that which is after Easter, the blessedness of our future state... Hence it is that we spend the first in fasting and prayer; and in the second we give up our fasting, and give ourselves to praise.' The Church, the interpreter of the sacred Scriptures, often speaks to us of two places, which correspond with these two times of St. Augustine. These two places are Babylon and Jerusalem. Babylon is the image of this world of sin, in the midst whereof the Christian has to spend his years of probation; Jerusalem is the heavenly country, where he is to repose after all his trials. The people of Israel, whose whole history is but one great type of the human race, was banished from Jerusalem and kept in bondage in Babylon. Now, this captivity, which kept the Israelites exiles from Sion, lasted seventy years; and it is to express this mystery, as Alcuin, Amalarius, Ivo of Chartres, and all the great liturgists tell us, that the Church fixed the number of seventy for the days of expiation. It is true, there are but sixty-three days between Septuagesima and Easter; but the Church, according to the style so continually used in the sacred Scriptures, uses the round number instead of the literal and precise one. The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through the seven ages before the dawning of the day of eternal life. The first age included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the deluge, and ends with this the vocation of Abraham; the third opens with this first formation of God's chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the kingly power; the fifth is formed of the years which passed between David's reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the birth of our Saviour. Then, finally, comes the seventh age; it starts with the rising of this merciful Redeemer, the Sun of justice, and is to continue till the dread coming of the Judge of the living and the dead. These are the seven great divisions of time; after which, eternity. In order to console us in the midst of the combats, which so thickly beset our path, the Church, like a beacon shining amidst the darkness of this our earthly abode, shows us another seven, which is to succeed the one we are now preparing to pass through. After the Septuagesima of mourning, we shall have the bright Easter with its seven weeks of gladness, foreshadowing the happiness and bliss of heaven. After having fasted with our Jesus, and suffered with Him, the day will come when we shall rise together with Him, and our hearts shall follow Him to the highest heaven; and then after a brief interval, we shall feel the Holy Ghost descending upon us, with His seven Gifts. The celebration of all these wondrous joys will take us seven weeks, as the great liturgists observe in their interpretation of the rites of the Church. The seven joyous weeks from Easter to Pentecost will not be too long for the future glad mysteries, which, after all, will be but figures of a still gladder future, the future of eternity. Having heard these sweet whisperings of hope, let us now bravely face the realities brought before us by our dear mother the Church. We are sojourners upon this earth; we are exiles and captives in Babylon, that city which plots our ruin. If we love our

country, if we long to return to it, we must be proof against the lying allurements of this strange land, and refuse the cup she proffers us, and with which she maddens so many of our fellow captives. She invites us to join in her feasts and her songs; but we must unstring our harps, and hang them on the willows that grow on her river's bank, till the signal be given for our return to Jerusalem. She will ask us to sing to her the melodies of our dear Sion: but how shall we, who are so far from home, have heart to 'sing the song of the Lord in a strange land'? No, there must be no sign that we are content to be in bondage, or we shall deserve to be slaves forever. These are the sentiments wherewith the Church would inspire us during the penitential season which we are now beginning. She wishes us to reflect on the dangers that beset us; dangers which arise from ourselves and from creatures. During the rest of the year she loves to hear us chant the song of heaven, the sweet Alleluia; but now, she bids us close our lips to this word of joy, because we are in Babylon. We are pilgrims absent from our Lord, let us keep our glad hymn for the day of His return. We are sinners, and have but too often held fellowship with the world of God's enemies; let us become purified by repentance, for it is written that 'praise is unseemly in the mouth of a sinner.' The leading feature, then, of Septuagesima, is the total suspension of the *Alleluia*, which is not to again be heard upon the earth until the arrival of that happy day, when having suffered death with our Jesus, and having been buried together with Him, we shall rise again with Him to a new life. The sweet hymn of the angels, *Gloria in excelsis Deo*, which we have sung every Sunday since the birth of our Saviour in Bethlehem, is also taken from us; it is only on the feasts of the saints which may be kept during the week that we shall be allowed to repeat it. The night Office of the Sunday is to lose also, from now till Easter, its magnificent Ambrosian hymn, the *Te Deum*; and at the end of the holy Sacrifice, the deacon will no longer dismiss the faithful with his solemn *Ite, Missa est*, but will simply invite them to continue their prayers in silence, and *bless the Lord*, the God of mercy, who bears with us, notwithstanding all our sins. After the Gradual of the Mass, instead of the thrice repeated *Alleluia*, which prepared our hearts to listen to the voice of God in the holy Gospel, we shall hear but a mournful and protracted chant, called, on that account, the Tract. That the eye, too, may teach us that the season we are entering on is one of mourning, the Church will vest her ministers (both on Sundays and on the days during the week which are not feasts of Saints) in the somber purple. Until Ash Wednesday, however, she permits the deacon to wear his dalmatic, and the subdeacon his tunic; but from that day forward, they must lay aside these vestments of joy, for Lent will then have begun and our holy mother will inspire us with the deep spirit of penance, but suppressing everything of that glad pomp, which she loves at other seasons, to bring into the sanctuary of her God.

St. Francis de Sales-Information & Contacts

Confessions: 15 mins before weekday Masses; Sundays 6:45am, 8:15am, 10:30am

Baptism: Contact the parish at least six weeks before birth

Marriage: Contact the parish at least six months before the wedding

Eucharistic Exposition: Friday after evening Mass

Rosary: Before 9:00am and 11:30am Sunday Masses

Religious Education (CCD): Sundays at 10:15am (Aug.-May)

Legion of Mary: Meet Tuesdays at 5:00pm

Knights of Columbus: Meets 2nd Monday of month: Rosary 6:30pm, dinner, meeting starts at 7:30pm. <https://sites.google.com/view/kofc14625/home>

Columbian Squires: Circle meets on 2nd Sunday of the month at 1:15pm

FNE: Catholic explorers group: info@atlantafne.org

St. Gerard: For desirous, new, and expectant moms: stgerardministry@gmail.com

Bookstore Hours: Sunday 10:00am-11:15am and 1:00pm-1:30pm