

February 14, 2010

Sixth Sunday in Ordinary Time

Saint John Vianney

A Mission Church of St. Thomas Aquinas Parish serving you since August 10, 1997
1000 26th Ave NE, Rio Rancho, NM 87144
www.stjohnvianneyparish.org

ASH WEDNESDAY MASS TIME is 7:00PM

Jesus, you place on my forehead the sign of my Death:
“Remember you are dust, and to dust you shall return.”



Let us pray for the grace to keep Lent faithfully. Lord, protect us in the struggle against evil. As we begin the discipline of Lent, make this season holy by our self-denial. Grant this through our Lord, Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

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Holy Rosary
20 Minutes before each mass
Holy Masses
Saturday4:00PM
Sunday8:00AM
Sunday 10:00AM
Sacrament of Confession
Saturday 3:00-3:45PM

LENTEN SERIES ON THREE SACRED IMAGES by Rick Torretto has been **cancelled**.

Upcoming Events
Food Collection for St. Felix Pantry 1st Sunday of every month
Ash Wednesday Mass February 17th, 7PM
Stations of the Cross Starting February 19th, Fridays at 6PM

HAPPY ANNIVERSARY

St. John Vianney Mission Church

The first Mass at our present location was celebrated on
February 8th, 2009

We need light duty volunteers to help on Friday at 10am.
Please contact Loretta or give an Usher your name and number.

An irritated mother asked her naughty child, "How do you expect to get into heaven?"
The child thought about it and said, "Well I'll just run in and out and in and out and
keep slamming the door until St. Peter says, "For heaven's sake, come in or stay out!"

We utilize an eMail notification for our volunteers at St. John Vianney. We are missing the eMails for the following volunteers: Judith Conner, Connie Dudon, Drew Garcia, Ana Marie Hartenhoff, Shane Herrera, Frances Perko, Dianne Planing, Evelyn Romero, Anna Sellman and Geneva Torres. If this is you or you know their eMail address can you please send it to bulletin@sjvnm.org. Thank you. for your assistance.

Thank you for reading our bulletin. Any suggestions, comments, prayers or articles can be sent to bulletin@sjvnm.org. We also like to hear about births, baptisms, marriages or other news about our church members.

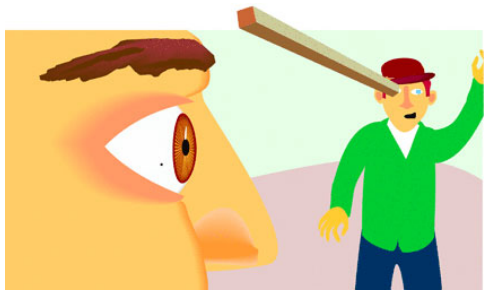
The Knights of Columbus will be hosting a Breakfast on Sunday, February 28th after the 7:00 AM and 9:00 AM masses. The delicious breakfast will be served in St. Thomas Aquinas Church, Father D'Arco Hall. Pancakes, scrambled eggs, bacon or sausage, juice, coffee and other goodies, COST ONLY \$5.00 for adults and \$3.00 for children. Please join us.

Observations on Growing Older
~Your husband has a night out with the guys but he's home by 9:00 PM
...next week it will be 8:30 P.M.

Birthright of Rio Rancho is celebrating life with their 5th annual Hearts Afire for Life Spaghetti Dinner, Dance & Silent Auction on Saturday, February 20th from 6:00 pm to 9:00 pm at St. Thomas Aquinas DeArco Hall in Rio Rancho. The ticket price is \$5 for children under 12, \$10 for anyone over 12, or \$50 a family. Tickets are on sale NOW. Get yours today! Hearts Afire for Life is our main fundraiser that celebrates life and raises money to provide the free services of pregnancy testing, material assistance, education, prevention and client counseling. Bring a baby item to the event and receive a chance in our Baby Benefit drawing. Tickets are available at Birthright of Rio Rancho, 2704 Southern Blvd Ste 7 or Holy Family Religious Supplies, 9421 Coors Blvd NW, ABQ. For more information call Debbie at 331-3132 or stop by.

	Sacristans	Ushers	EM of Holy Communion	Rosary Leader	Altar Servers	Lectors
Sat Feb 13th 4:00PM	David Crawford	J.D. Strickland Carl Beyer Ed Uhrich	David Crawford	Anna Sellman	Jamie Van Loben Sels Jessica Van Loben Sels Victoria Perez	Bill McCarty Pam McCarty
Sun Feb 14th 8:00AM	Julie Burnside	Mike Philbin James E Dory Juan Serna Tom Anderson	David Schutten	Frances Perko	Sergio Guillen Vincent Valdez Peter Lucero	Jose Guillen Geneva Torres
Sun Feb 14th 10:00AM	Donna Madrid	Tony Quinones Aaron Quinones Ariana Eck Nick Coca III	Coz Madrid Eddie Crespín Janis Crespín	Rochelle Quinones	Emilio Crespín Kyle Herkenhoff Jordan Juarez Drew Garcia	Connie Dudon Ana Padilla
Wed Feb 17th 7:00PM	Julie Burnside Geri Hoover	Tony Quinones Gary Vigil James E Dory Phillip Griego	Carl Beyer Brian Padilla Geri Hoover	Bill McCarty	Amanda Vigil Gary Vigil Jamie Van Loben Sels Jessica Van Loben Sels	Rochelle Quinones Vicky Howell
Sat Feb 20th 4:00PM	David Crawford	Therese Lopez Phillip Griego Mike Philbin	April Karen McClellan	Pam McCarty	Scott Harris Robert Harris Josh Storms	David Crawford Rosie Root
Sun Feb 21st 8:00AM	Julie Burnside	Tom Anderson John Christensen Jim Cutler Eddie Crespín	Ana Marie Hartenhoff	Evelyn Romero	Shane Herrera Alura McClellan Charles Lucero	David Schutten Petrita Lopez
Sun Feb 21st 10:00AM	Margaret Chavez	Tony Quinones Aaron Quinones Brian Padilla Nick Coca III	Margaret Chavez John Lombardo Loretta Tafuro	Rebecca Eck	Josh Kast Delaney Kast Delicia Garcia Jacob Valdez	Pinky Bjornstad Peggy Riley

Rosary Leaders Wanted for the Saturday 4PM Mass. If interested please contact Ed Uhrich or give an Usher your name and phone number. Thank You.



Mathew 7:1-6 **Stop judging, that you may not be judged. For as you judge, so will you be judged, and the measure with which you measure will be measured out to you. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye? How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye.**

Notice that Jesus says **“REMOVE THE SPLINTER FROM YOUR BROTHER’S EYE”**

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 We, as Roman Catholic, hold as a central point in our belief that the Eucharist is the real **BODY** and **BLOOD** of **JESUS CHRIST**. This is the reason why we genuflect or profoundly bow before the tabernacle. FYI, the tabernacle is where the Eucharist is stored on the Altar. Why then do we see so many people leaving their seats and disrespectfully turning their back on Jesus without paying the proper respect that our religion is built on? Please, if you are not doing so already, start paying respect to our Lord when entering or leaving your seat. Please do not pass before the tabernacle without paying proper respect. God Bless.

Last Days and End Times: Will Catholics be Left Behind?

“Unwrapping the Rapture

A man and his wife asleep in bed
She hears a noise and turns her head, he’s gone
I wish we’d all been ready

Two men walking up a hill
One disappears and one’s left standing still
I wish we’d all been ready

There’s no time to change your mind
The Son has come and you’ve been left behind.”(1)

The next several weeks will not only contain a synthesis of our prior discourses on this topic but should also provide new insight into a very complex subject. We’ve noted that the Fundamentalist view of the Rapture had its genesis in the early 19th century. One of the major movements nurtured at that time was called Dispensationalism. This rationale proposes this belief: salvation history is divided into seven periods called dispensations which are in sequence to each other concerning God’s plan of end times.(2) Only “Two aspects of this complicated system relate to current problems with the Rapture:

- 1) its view of Christ’s coming, and
- 2) its view of the Church.” (3)

Fundamentalists propose the following: When Israel rejected Christ by putting Him to death, Jesus merely established a church to bring in only those Gentiles destined for salvation, turning away the Jews to punish them. All of Israel’s Old Testament prophecies and promises were placed in abeyance. Using Luke 21:20-24, Dispensationalists believe that the Jews “will fall by the edge of the sword and be lead captive among all nations; and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled.”(4)

Dispensationalists believe that at the time of these happenings Jesus will return secretly to take the Church, ie Gentile believers, to heaven. These Gentiles will be raptured to meet Jesus in the clouds and then taken into Heaven. At this time the Church will no longer be necessary, its purpose finished. This will be the time of a seven-year tribulation when the Antichrist will rule on earth. After this seven-year period Jesus will return to earth and defeat the Antichrist and those who follow him.(5)

This is the time the Jews will accept Jesus as their Savior and become people of the kingdom. Christ will now reign a thousand years [the Millennium]. All the Old Testament prophecies and promises are restored to Israel. Only the Old Testament with its rituals and animal sacrifices will be re-established on earth. Dispensationalists believe that this is the kingdom Jesus talks about in Matt.4:7 and 16;19. This belief views the Church as a provisional,

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transitory solution only until Israel returns to power. After the 1000 years are over, Satan is released though quickly conquered. Thus, the end of the world occurs.(6)

At this point in our script, we Catholics hopefully understand why Fundamentalists have a low opinion of the Catholic Church. In fact, many do not believe Christ established and formed the Church at all. If the Church only has a temporary function, subordinate to Israel becoming the kingdom, then it can't be Jesus' "Bride".

Over the next several weeks, I will present the Catholic rebuttal to the Fundamentalist view of Last Things.

PEACE

(1) Larry Norman, "I wish we'd all been ready", noted in Will Catholics be Left Behind?" , Carl E. Olson,

p.286

(2) Beginning Apologetics-8- The End Times , by Father Frank Chacon and Jim Burnham, p.10

(3) Ibid

(4) The Navarre Bible New Testament, p.215

(5) Beginning Apologetics-8- The End Times, by Father Frank Chacon and Jim Burnham p. 11

(6) Ibid

Prayer Corner

Let us join as a community in prayer for our fellow parishioners and/or their family members.

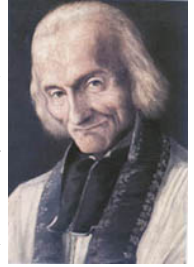
- ◆ Please pray for Marie Montoya health. (2/14)
- ◆ For healing and a great recovery for Sharon Thompson after surgery, and for her husband, Bob. (1/17)
- ◆ For Nick Lombardo health and peace to his family with his illness. (1/10)
- ◆ For Fr. Whorton on his deployment, and his family, that they all remain under God's loving care. (Till he returns)
- ◆ For the strength and courage of the disabled, sick, elderly, and dying
- ◆ For our country leaders to make the right decision for the well being of our country.
- ◆ For guidance to our leaders for the removal of the stain of abortion.
- ◆ All our brave men and women of the world keeping their country free.
- ◆ For the lonely that they find comfort in the heart of Our Blessed Mother Mary as she too suffered the loneliness of Christ's death.

Prayers are kept on the list for a month then need to be resubmitted.

Thank you for your prayers.

Sermon on Purgatory by Saint John Vianney

I come on behalf of God. Why am I up in the pulpit today, my dear brethren? What am I going to say to you? Ah! I come on behalf of God Himself. I come on behalf of your poor parents, to awaken in you that love and gratitude which you owe them. I come to bring before your minds again all those kindnesses and all the love which they gave you while they were on earth. I come to tell you that they suffer in Purgatory, that they weep, and that they demand with urgent cries the help of your prayers and your good works. I seem to hear them crying from the depths of those fires which devour them: "Tell our loved ones, tell our children, tell all our relatives how great the evils are which they are making us suffer. We throw ourselves at their feet to implore the help of their prayers. Ah! Tell them that since we have been separated from them, we have been here burning in the flames!



Oh! Who would be so indifferent to such sufferings as we are enduring?" Do you see, my dear brethren, do you hear that tender mother, that devoted father, and all those relatives who helped and tended you? "My friends," they cry, "free us from these pains; you can do it." Consider then, my dear brethren: (a) the magnitude of these sufferings which the souls in Purgatory endure; and (b) the means which we have of mitigating them: our prayers, our good works, and, above all, the holy sacrifice of the Mass. I do not wish to stop at this stage to prove to you the existence of Purgatory. That would be a waste of time. No one among you has the slightest doubt on that score. The Church, to which Jesus Christ promised the guidance of the Holy Ghost and which, consequently, can neither be mistaken herself nor mislead us, teaches us about Purgatory in a very clear and positive manner. It is certain, very certain, that there is a place where the souls of the just complete the expiation of their sins before being admitted to the glory of Paradise, which is assured them. Yes, my dear brethren, and it is an article of faith: if we have not done penance proportionate to the greatness and enormity of our sins, even though forgiven in the holy tribunal of Penance, we shall be compelled to expiate them.... In Holy Scripture there are many texts which show clearly that although our sins may be forgiven, God still imposes on us the obligation to suffer in this world by temporal hardships or in the next by the flames of Purgatory. Look at what happened to Adam. Because he was repentant after committing his sin, God assured him that He had pardoned him, and yet He condemned him to do penance for nine hundred years, penance which surpasses anything that we can imagine. See again: David ordered, contrary to the wish of God, the census of his subjects, but, stricken with remorse of conscience, he saw his sin and, throwing himself upon the ground, begged the Lord to pardon him. God, touched by his repentance, forgave him indeed. But despite that, He sent Gad to tell David that he would have to choose between three scourges which He had prepared for him as punishment for his iniquity: the plague, war, or famine. David said: "It is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men." He chose the pestilence, which lasted three days and killed seventy thousand of his subjects. If the Lord had not stayed the hand of the Angel, which was stretched out over the city, all Jerusalem would have been depopulated! David, seeing so many evils caused by his sin, begged the grace of God to punish him alone and to spare his people, who were innocent. See, too, the penance of Saint Mary Magdalen; perhaps that will soften your hearts a little. Alas, my dear brethren, what, then, will be the number of years which we shall have to suffer in Purgatory, we who have so many sins, we who, under the pretext that we have confessed them, do no penance and shed no tears?

How many years of suffering shall we have to expect in the next life? But how, when the holy Fathers tell us that the torments they suffer in this place seem to equal the sufferings which our Lord Jesus Christ endured during His sorrowful Passion, shall I paint for you a heart-rending picture of the sufferings which these poor souls endure? However, it is certain that if the slightest torment that our Lord suffered had been shared by all mankind, they would all be dead through the violence of such suffering. The fire of Purgatory is the same as the fire of Hell; the difference between them is that the fire of Purgatory is not everlasting. Oh! Should God in His great mercy permit one of these poor souls, who burn in these flames, to appear here in my place, all surrounded by the fires which consume him, and should he give you himself a recital of the sufferings he is enduring, this church, my dear brethren, would reverberate with his cries and his sobs, and perhaps that might finally soften your hearts. Oh! How we suffer! they cry to us.

Oh! You, our brethren, deliver us from these torments! You can do it! Ah, if you only experienced the sorrow of being separated from God! ... Cruel separation! To burn in the fire kindled by the justice of God! ... To suffer sorrows incomprehensible to mortal man! . . . To be devoured by regret, knowing that we could so easily have avoided such sorrows! ... Oh! My children, cry the fathers and the mothers, can you thus so readily abandon us, we who loved you so much? Can you then sleep in comfort and leave us stretched upon a bed of fire. Will you have the courage to give yourselves up to pleasure and joy while we are here suffering and weeping night and day? You have our wealth, our homes, you are enjoying the fruit of our labors, and you abandon us here in this place of torments, where we are suffering such frightful evils for so many years! ... And not a single almsgiving, not a single Mass which would help to deliver us! ... You can [Continue on next page ..](#)

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relieve our sufferings, you can open our prison, and you abandon us. Oh! How cruel these sufferings are! ... Yes, my dear brethren, people judge very differently, when in the flames of Purgatory, of all those light faults, if indeed it is possible to call anything light which makes us endure such rigorous sorrows. What woe would there be to man, the Royal Prophet cries, even the most just of men, if God were to judge him without mercy. If God has found spots in the sun and malice in the angels, what, then, is this sinful man? And for us, who have committed so many mortal sins and who have done practically nothing to satisfy the justice of God, how many years of Purgatory! "My God," said Saint Teresa, "what soul will be pure enough to enter into heaven without passing through the vengeful flames?" In her last illness, she cried suddenly: "O justice and power of my God, how terrible you are!" During her agony, God allowed her to see His holiness as the angels and the saints see Him in heaven, which caused her so much dread that her sisters, seeing her trembling and extraordinarily agitated, spoke to her, weeping: "Ah! Mother, what has happened to you; surely you do not fear death after so many penances and such abundant and bitter tears?" "No, my children," Saint Teresa replied, "I do not fear death; on the contrary, I desire it so that I may be united forever with my God." "Is it your sins, then, which terrify you, after so much mortification?" "Yes, my children," she told them. "I do fear my sins, but I fear still another thing even more." "Is it the judgment then?" "Yes, I tremble at the formidable account that it will be necessary to render to God, Who, in that moment, will be without mercy, but there is still something else of which the very thought alone makes me die with terror." The poor sisters were deeply distressed. "Alas! Can it be Hell then?" "No," she told them. "Hell, thank God, is not for me. Oh! My sisters, it is the holiness of God. My God, have pity upon me! My life must be brought face to face with that of Jesus Christ Himself! Woe to me if I have the least blemish or stain! Woe to me if I am even in the very shadow of sin!" "Alas!" cried these poor sisters. "What will our deaths be like!" What will ours be like, then, my dear brethren, we who, perhaps in all our penances and our good works, have never yet satisfied for one single sin forgiven in the tribunal of Penance?

Ah! What years and centuries of torment to punish us! ... How dearly we shall pay for all those faults that we look upon as nothing at all, like those little lies that we tell to amuse ourselves, those little scandals, the despising of the graces which God gives us at every moment, those little murmurings in the difficulties that He sends us! No, my dear brethren, we would never have the courage to commit the least sin if we could understand how much it outrages God and how greatly it deserves to be rigorously punished, even in this world. God is just, my dear brethren, in all that He does. When He recompenses us for the smallest good action, He does so over and above all that we could desire. A good thought, a good desire, that is to say, the desire to do some good work even when we are not able to do it, He never leaves without a reward. But also, when it is a matter of punishing us, it is done with rigor, and though we should have only a light fault, we shall be sent into Purgatory. This is true, for we see it in the lives of the saints that many of them did not go to Heaven without having first passed through the flames of Purgatory. Saint Peter Damien tells that his sister remained several years in Purgatory because she had listened to an evil song with some little pleasure. It is told that two religious promised each other that the first to die would come to tell the survivor in what state he was. God permitted the one who died first to appear to his friend. He told him that he was remaining fifteen years in Purgatory for having liked to have his own way too much. And as his friend was complimenting him on remaining there for so short a time, the dead man replied: "I would have much preferred to be flayed alive for ten thousand years continuously, for that suffering could not even be compared with what I am suffering in the flames." A priest told one of his friends that God had condemned him to remain in Purgatory for several months for having held back the execution of a will designed for the doing of good works. Alas, my dear brethren, how many among those who hear me have a similar fault with which to reproach themselves?

How many are there, perhaps, who during the course of eight or ten years have received from their parents or their friends the work of having Masses said and alms given and have allowed the whole thing to slide! How many are there who, for fear of finding that certain good works should be done, have not wanted to go to the trouble of looking at the will that their parents or their friends have made in their favor? Alas, these poor souls are still detained in the flames because no one has desired to fulfill their last wishes! Poor fathers and mothers, you are being sacrificed for the happiness of your children and your heirs! You perhaps have neglected your own salvation to augment their fortune. You are being cheated of the good works which you left behind in your wills! ... Poor parents! How blind you were to forget yourselves! ... You will tell me, perhaps: "Our parents lived good lives; they were very good people." Ah! They needed little to go into these flames! See what Albert the Great, a man whose virtues shone in such an extraordinary way, said on this matter. He revealed one day to one of his friends that God had taken him into Purgatory for having entertained a slightly self-satisfied thought about his own knowledge. The most astonishing thing was that there were actually saints there, even ones who were beatified, who were passing through Purgatory. Saint Severinus, Archbishop of Cologne, appeared to one of his friends a long time after his death and told him that he had been in Purgatory for having deferred to the evening the prayers he should have said in the morning. Oh! What years of Purgatory will there be for those Christians who have no difficulty at all in deferring their prayers to another time on the excuse of having to do some pressing work! If we really desired the happiness of possessing God, we should avoid the little faults as well as the big ones, since separation from God is so frightful a torment to all these poor souls!

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**Remember you are dust,
 and to dust you shall return.**

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