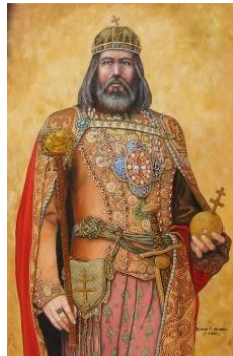


# St Stephen Parish



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		<b>1 Holy Mass 6:30</b>  Saint Alphonsus Liguori	<b>2 Holy Mass 9:00</b>  Saint Peter Julian Eymard Saint Eusebius of Vercelli	<b>3</b>  	<b>4 Holy Mass 9:00</b> 24 Hour Adoration (Olds) Divine Mercy Chaplet & Rosary (Sundre) 10:00 Adoration (Sundre) 1-6:00 Holy Mass (Sundre) 7:00  Saint John Vianney	<b>5 Holy Mass 5:00</b> Reconciliation 11:00  Blessed Frederic Janssoone
<b>6 Holy Mass 11:15</b>  Transfiguration of the Lord	<b>7</b> Parish Offices Closed  Saint Cajetan Saint Sixtus II & Companions	<b>8 Holy Mass 6:30</b>  Saint Dominic	<b>9 Holy Mass 9:00</b>  Saint Teresa Benedicta of the Cross	<b>10</b>  Saint Lawrence	<b>11 Holy Mass 9:00</b> Parish Offices Closed  Divine Mercy Chaplet & Rosary (Sundre) 10:00  Saint Clare	<b>12 Holy Mass 5:00</b>  Saint Jane Frances de Chantal
<b>13 Holy Mass 9:00</b>  Saint Pontian & Saint Hippolytus	<b>14</b> Parish Offices Closed SKARO Pilgrimage Reconciliation 6:30 Rosary 7:00 Holy Mass 8:00  Saint Maximilian Kolbe	<b>15 Holy Mass 6:30</b>  Assumption of the Blessed Virgin Mary	<b>16 Holy Mass 9:00</b> *Our Parish Feast Day  Saint Stephen of Hungary	<b>17</b>  Saint John Eudes	<b>18 Holy Mass 9:00</b> Parish Offices Closed  Divine Mercy Chaplet & Rosary (Sundre) 10:00	<b>19 Holy Mass 5:00</b> Reconciliation 11:00  Saint John Eudes
<b>20 Holy Mass 11:15</b>  Saint Bernard	<b>21</b> Parish Offices Closed Adoration (Didsbury) 9-2:00  Saint Pius X	<b>22 Holy Mass 6:30</b>  Queenship of Mary	<b>23 Holy Mass 9:00</b>  Saint Rose of Lima	<b>24</b>  Saint Bartholomew	<b>25 Holy Mass 9:00</b> Parish Offices Closed  Divine Mercy Chaplet & Rosary (Sundre) 10:00  Saint Joseph Calasanz	<b>26 Holy Mass 5:00</b>
<b>27 Holy Mass 9:00</b>  Saint Monica	<b>28</b> Parish Offices Closed  Saint Augustine	<b>29 Holy Mass 6:30</b>  Passion of Saint John the Baptist	<b>30 Holy Mass 9:00</b>	<b>31</b>  		



## **STEPHEN I OF HUNGARY – Former Grand Prince of the Hungarians – SAINT STEPHEN THE GREAT (977-1038)**

St. Stephen the Great (977-1038), was the son of the Magyar chieftain Geza, Stephen succeeded him as leader in 997. Already raised a Christian, in 996 he wed the daughter of Duke Henry II of Bavaria and devoted much of his reign to the promotion of the Christian faith. He gave his patronage to Church leaders, helped build churches, and was a proponent of the rights of the Holy See. Stephen also crushed the pagan counter-reaction to Christianity, forcibly converting the so-called Black Hungarians after their failed rebellion. In recognition of his efforts, Stephen was anointed king of Hungary in 1000, receiving the cross and crown from Pope Sylvester II. The remainder of his reign was taken up with the consolidation of the Christian hold on the region. His crown and regalia became beloved symbols of the Hungarian nation, and Stephen was venerated as the ideal Christian king. Canonized in 1083 by Pope St. Gregory VII, he became the patron saint of Hungary.

The transformation of Hungary into a Christian state was one of Stephen's principal concerns throughout his reign. Although the Hungarians' conversion had already begun in his father's reign, it was only Stephen who systematically forced his subjects to give up their pagan rituals. His legislative activity was closely connected with Christianity. For example, his *First Book of Laws* from the first years of his reign includes several provisions prescribing the observance of feast days and the confession before death. His other laws protected property rights and the interests of widows and orphans, or regulated the status of serfs.

*If someone has such a hardened heart—God forbid it to any Christian—that he does not want to confess his faults according to the counsel of a priest, he shall lie without any divine service and alms like an infidel. If his relatives and neighbors fail to summon the priest, and therefore he should die unconfessed, prayers and alms should be offered, but his relatives shall wash away their negligence by fasting in accordance with the judgement of the priests. Those who die a sudden death shall be buried with all ecclesiastical honor; for divine judgment is hidden from us and unknown. — Laws of King Stephen I*

Bishop Leodvin wrote that Stephen collected relics of a number of saints in "Cesaris" during his campaign in the Balkans, including Saint George and Saint Nicholas. He donated them to his new triple-nave basilica dedicated to the Holy Virgin in Székesfehérvár, where he also set up a cathedral chapter and his new capital. His decision was influenced by the opening, in 1018 or 1019, of a new pilgrimage route that bypassed his old capital, Esztergom. The new route connected Western Europe and the Holy Land through Hungary. Stephen often met the pilgrims, contributing to the spread of his fame throughout Europe. Abbot Odilo of Cluny, for example, wrote in a letter to Stephen that "those who have returned from the shrine of our Lord" testify to the king's passion "towards the honour of our divine religion". Stephen also established four hostels for pilgrims in Constantinople, Jerusalem, Ravenna and Rome.

*[Almost] all those from Italy and Gaul who wished to go to the Sepulcher of the Lord at Jerusalem abandoned the usual route, which was by sea, making their way through the country of King Stephen. He made the road safe for everyone, welcomed as brothers all he saw and gave them enormous gifts. This action led many people, nobles and commoners, to go to Jerusalem. — Rodulfus Glaber: The Five Books of the Histories*

In addition to pilgrims, merchants often used the safe route across Hungary when travelling between Constantinople and Western Europe. Stephen's legends refer to 60 wealthy Pechenegs who travelled to Hungary, but were attacked by Hungarian border guards. The king sentenced his soldiers to death in order to demonstrate his determination to preserve internal peace. Regular minting of coinage began in Hungary in the 1020s. Stephen's silver dinars bearing the inscriptions STEPHANUS REX ("King Stephen") and REGIA CIVITAS ("royal city") were popular in contemporary Europe, as demonstrated by counterfeited copies unearthed in Sweden.

Stephen convinced some pilgrims and merchants to settle in Hungary. Gerard, a Benedictine monk who arrived in Hungary from the Republic of Venice between 1020 and 1026, initially planned to continue his journey to the Holy Land, but decided to stay in the country after his meeting with the king. Stephen also established a number of Benedictine monasteries—including the abbeys at Pécsvárad, Zalavár and Bakonybél—in this period.

Although the *Illuminated Chronicle* states that Stephen "begot many sons" only two of them, Otto and Emeric, are known by name. Otto, who was named after Otto III, seems to have been born before 1002. He died as a child.

Emeric, who received the name of his maternal uncle, Emperor Henry II, was born around 1007. His *Legend* from the early 12th century describes him as a saintly prince who preserved his chastity even during his marriage. His premature death led to the series of conflicts that resulted in civil war.

*Be obedient to me, my son. You are a child, descendant of rich parents, living among soft pillows, who has been caressed and brought up in all kinds of comforts; you have had a part neither in the troubles of the campaigns nor in the various attacks of the pagans in which almost my whole life has been worn away. — Stephen's Admonitions to his son, Emeric*

According to Stephen's *Greater Legend*, the king "himself compiled a book for his son on moral education". This work, now known as *Admonitions* or *De institutione morum*, was preserved in manuscripts written in the Late Middle Ages. Although scholars' debate whether it can actually be attributed to the king or a cleric, most of them agree that it was composed in the first decades of the 11th century.

The *Admonitions* argues that kingship is inseparably connected with the Catholic faith. Its author emphasized that a monarch is required to make donations to the Church and regularly consult his prelates, but is entitled to punish clergymen who do wrong. One of its basic ideas was that a sovereign has to cooperate with the "pillars of his rule", meaning the prelates, aristocrats, *ispáns* and warriors.

*My dearest son, if you desire to honor the royal crown, I advise, I counsel, I urge you above all things to maintain the Catholic and Apostolic faith with such diligence and care that you may be an example for all those placed under you by God, and that all the clergy may rightly call you a man of true Christian profession. Failing to do this, you may be sure that you will not be called a Christian or a son of the Church. Indeed, in the royal palace, after the faith itself, the Church holds second place, first constituted and spread through the whole world by His members, the apostles and holy fathers, And though she always produced fresh offspring, nevertheless in certain places she is regarded as ancient. However, dearest son, even now in our kingdom the Church is proclaimed as young and newly planted; and for that reason, she needs more prudent and trustworthy guardians lest a benefit which the divine mercy bestowed on us undeservedly should be destroyed and annihilated through your idleness, indolence or neglect. — Stephen's Admonitions to his son, Emeric*

