

Sunday, October 13, 2013
21st Sunday after Pentecost



Sun. 13 Oct. 21st Sunday after Pentecost, II Class

8:30 am †Patricia Eschiowu
 10:30 am Pro Populo
 1:00 pm Crump Family

3:00 pm Vespers & Benediction

Mon. 14 Oct. St. Callistus, Pope & Martyr, III Class

7:00 am Don & Judy Schumacher
 12:15 pm Edward Joseph Pierini Sr.

Tues. 15 Oct. St. Teresa of Avila, Virgin, III Class

7:00 am †Michael Kelleher
 6:30 pm Bob, Margaret, & Anne Ball

Wed. 16 Oct. St. Hedwig, Widow, III Class

7:00 am Imelda Widjaja
 12:15 pm Gennaro Flores & Family

Thurs. 17 Oct. St. Margaret Mary Alacoque, Virgin, III Class

7:00 am †Mrs. Laverne LeMere
 6:30 pm FSSP

Fri. 18 Oct. St. Luke, Evangelist, II Class

7:00 am Erick Yo
 12:15 pm †Patricia Eschiowu
 6:30 pm Mary Lackey & brother

Sat. 19 Oct. St. Peter of Alcantara, Confessor, III Class

7:00 am Michael Szumowski
 9:00 am Barbara Ryan

Sun. 20 Oct. 22nd Sunday after Pentecost, II Class

8:30 am †Dr. Felicisimo Dayap
 10:30 am Pro Populo
 1:00 pm †Mrs. Laverne LeMere

3:00 pm Vespers & Benediction

Sick Calls

If anyone is in need of the Sacrament (i.e. homebound) please call the parish office. If it is an **emergency**, outside of office hours, dial (916) 455-5114, then press 1, leave a message, and the priest-on-call will be paged immediately.

...In Memoriam

†Ray Keller, †Elin Frances Terra, †Martha Robison, †Gabriel Vargas, †Olympia Gonzalez, †Forrest Long, †Jenna Telles, †Bernard Beronio, †Georgia Munsill, †Patricia Greco, †Draga Kozina, †Doug McNeely, †Louis Solton, †Rhoda Bowen,

Important Upcoming Dates

Oct. 13—Fatima Procession
 Oct. 15—Chesterton Society Meeting 7:30 pm
 Oct. 18—25th Anniversary of the Fraternity of St. Peter
 Oct. 27—Ceremony for Confraternity of St. Peter Members
 Oct. 31—All Saints Eve Party
 Nov. 1—All Saints Day
 Nov. 2—All Souls Day
 Nov. 3—Day Light Savings **ends**
 Dec. 8—Immaculate Conception of the Blessed Virgin Mary
 Dec. 12—Feast of Our Lady of Guadalupe
 March 26—Confirmation

Martha and Mary

There are two great attractions in a soul which has given itself seriously to God: the attraction to solitary, silent prayer where, immersed in God, the soul listens to His voice, penetrates His mysteries, and above all unites itself more intimately with Him; and correspondingly, the attraction to the apostolate, to active, generous sacrifice for the salvation of souls. To recollect itself to God “the soul would like to flee from other people, and greatly envies those who live, or have lived, in deserts. On the other hand, it would like to plunge right into the heart of the world, to see if by doing this it could help one soul to praise God more.” Such is the double movement of charity which, fusing the love of God and the love of neighbor into one and the same love, urges the soul equally to union with God and to the service of its neighbor. If one of these movements is lacking, charity will not be complete. The development of the interior life requires this double attraction which is both a sign and a means of progress; it is at the same time, a torment for the soul that has not yet found the just mean between the two tendencies. To which of the two will it give the preference? To action or to contemplation? In practice, the problem must be solved on the basis of the requirements and the duties of one’s state in life, the directions of obedience, and the particular circumstances permitted by God. A desire for contemplative prayer which distracts, or withdraws the soul from the fulfillment of duty would not be in conformity with the will of God; God has every right to ask us to renounce such a desire, that He may send us to serve our neighbor. Magdalen rejoiced when she finally found Jesus, her Risen Lord; she longed to remain at His feet, but He commanded her: “Go to My brethren,” and she, with docility, left Him to announce His Resurrection. On the other hand, the contrary is also true. Jesus said to His Apostles on their return from preaching: “Come apart into a desert place and rest a little,” thereby inviting them to suspend their apostolic activity and to reinvigorate their spirit in silence and in prayer, alone with Him. The best way, which steers a middle course deviating neither to right nor left, is always the way of duty, of the will of God, of interior inspirations, under the guidance of one who has the authority to direct the soul.

To harmonize interiorly this double attraction to the active apostolate and to union with God in prayer, there is need of a deeper solution, one which can come only from the interior. This solution consists in a greater progress in the interior life leading to an ever greater degree of love. Love is the only root from which blossom both action and contemplation; it is the only force which, nourishing these two activities simultaneously, finally succeeds in blending them into perfect harmony, thus enabling them to bear the best fruit. Springing from the same stem of an advanced love, action and contemplation are fused only in perfect love.

Perfect charity makes the soul, while recollected in contemplation at the feet of the Lord, more operative and fruitful than ever for the good of others. “A very little of this pure love is more precious in the sight of God and the soul, and of greater profit to the Church, even though the soul appear to be doing nothing, than are all other works together. . . . Therefore,” declares St. John of the Cross, “if any soul should have aught of this degree of solitary love, great wrong would be done to it and to the Church, if, even for a brief space, one should endeavor to busy it in active or outward affairs of however great moment.”

“Divine Intimacy” by Fr. Gabriel of St. Mary Magdalen, OCD)

All Saints Eve—Donations and Help Still Needed

Please help us to celebrate the Communion of Saints by making a donation of candy and cash. This is an evening for everyone—young and old alike.

Envelopes for donations and sign-up sheets are available in the vestibule.

Reminder— Chesterton Society meeting:

Oct. 15th at 7:30pm

We will be discussing the Father Brown mystery “The Duel of Dr. Hirsch” and also Chapter 2 of “Orthodoxy.” All are welcome!

Confraternity of St. Peter News

Many Confraternity members may be aware of a ceremony which will take place each year for new CSP members on the first Sunday after the FSSP anniversary. For this year only, all members of CSP may participate in the ceremony, as this is the first one. Because of the pilgrimage to Rome, we have been given permission to postpone the ceremony to the 27th of October. It will take place just before Vespers.

Those who wish to participate, please let us know. There is a sign up sheet in the bookstore. Remember to bring your certificate of membership which you received when you were enrolled.

Interior Castle

St. Teresa of Avila

“When I see people very anxious to know what sort of prayer they practice, covering their faces and afraid to move or think lest they should lose any slight tenderness and devotion they feel, I know how little they understand how to attain union with God since they think it consists in such things as these. No, sisters, no; Our Lord expects *works* from us. If you see a sick sister whom you can relieve, never fear losing your devotion; compassionate her; if she is in pain, feel for it as if it were your own and, when there is need, fast so that she may eat, not so much for her sake as because you know your Lord asks it of you. This is the true union of our will with the Will of God. If someone else is well spoken of, be more pleased than if it were yourself; this is easy enough, for if you were really humble it would vex you to be praised. It is a great good to rejoice at your sister’s virtues being known and to feel as sorry for the fault you see in her as if it were yours, hiding it from the sight of others.”

Save the Date!

Save the date—**Saturday, January 25, 2014**. Tenth Annual Walk for Life. Bus tickets on sale in gym after all Sunday Masses in October. You can also contact **Mike (916) 335-4553 or Kathleen (916) 204-9125** to make reservations.

New to St. Stephen’s?

Please stop by the office or bookstore and pick up a registration form. It is very helpful for us to have contact information for your family, even if you cannot come to St. Stephen’s every week.

If you do not have envelopes and would like them you can pick up a box in the bookstore. The use of envelopes is very helpful for our bookkeeping system.

Sunday Vespers/Benediction

Sunday Vespers takes place **every Sunday at 3:00pm** followed by Benediction. Pamphlets are available in the church entrance. “All should come to our churches and there sing the praises of God, and be enriched with Benediction of the Blessed Sacrament” - Pope Pius XII, Mediator Dei

Please Keep in Your Prayers ...

Mike Hayes, Jim Carlson, Kaehler Family, Mike McGrath, Barbara Graichen, Munsill Family, Sister Marie Jeanne, Charles Cantoni, Mitzi Vandenburg, John Reyes, Dr. Gerald Foy, Cindy Yumoto, Carlos Aldana, Liliana, Luz & Cesar Morales

The Smoke of Incense

After having kissed the altar, the celebrant envelopes it with a sweet-smelling cloud. The use of incense was already prescribed in the Old Testament, and it is particularly the preparatory incensing of the annual Expiation rite which best evokes that which occurs at the beginning of the Mass: “Then Aaron is to fill a censer with live coals from the altar that stands before the Lord, and to take two handfuls of finely ground aromatic incense. He is to take these through the veil and then to put the incense on the fire before the Lord, and with a cloud of incense he must cover the throne of mercy that is on the Testimony.” (Lev. 16:12—13). In the same way, while going around the altar, the celebrant “covers it with a cloud of incense.”

What is the symbolism of incense?

Carried at the head of a procession and then wafted about the altar, the incense first brings to mind the idea of purification: the Church recognizes that it has the particular power of banishing evil spirits. Before burning the incense on the altar at the dedication of a church, the bishop blesses it using these words: “Bless and sanctify this incense, Thy creature, so that in smelling its perfume, all the languors, the infirmities, and the treacheries of the enemy, will flee from man, whom you have created and redeemed by the precious blood of your Son, in order that he may never be hurt by the bite of the serpent.” Incense is also used to cense the candles of Candlemas, ashes, palms, and the offerings of the Mass.

Second, the incense symbolizes the prayer which rises towards God, as in this psalm verse which the priest recites at the censing of the Offertory: “May my prayers rise like incense, my hands like the evening offering” (PS. 140).

Finally, incense is universally recognized as a form of adoration rendered to God; an adoration which is intimately linked to the idea of sacrifice: offering incense to idols during the time of antiquity constituted a sacrifice to the gods. At Mass, it is this act of adoration which brings about the censing of the Host at the Elevation, the cross at the altar, the book of the Gospels, and the priest who is *alter Christus*. For this same reason also, censing is done to relics of saints, and even to the faithful, who by their baptism have become members of Christ. Let us notice that one and the same rite of censing can have two significations: the censing of the faithful is both a purification and an honor rendered to Christ present within them.

Heaven.

Once more, incense brings to mind the celestial liturgy: “Another angel, who had a golden censer, came and stood at the altar. A large quantity of incense was given to him to offer with the prayers of all the saints on the golden altar that stood in front of the throne; and so from the angel’s hand the smoke of the incense went up in the presence of God and with it the prayers of the saints. Then the angel took the censer and filled it with the fire from the altar, which he then threw down on to the earth.” (Rev. 8: 3-5). What other symbol but that of this divine fire, taken from the celestial altar and thrown onto the earth, could have better expressed the relation which exists between our earthly liturgies and that of Heaven.

(“Discovering the Mass” by A Benedictine monk)

~ Summer Dress Code ~

Please recall that everyone is expected to dress with modesty and in a way befitting the house of God. Our choice of clothing is an expression of our worship; it may also affect the ability of others to worship. Dress should conceal rather than reveal. There is a sign in the vestibule that gives more details regarding proper dress. It is further expected that modesty in dress be maintained on the church grounds at all times.

We do request that the correction of strangers in this matter be left to the priests or their delegates.