

Sunday, June 15, 2014
Trinity Sunday



Sun. 15 June	Trinity Sunday, I Class
8:30 am	M/M John Dunlap & Family
10:30 am	Pro Populo
1:00 pm	Philip Rutschow
3:00 pm	Vespers & Benediction
Mon. 16 June	Feria, I V Class
7:00 am	†Carl Frederick Becker
12:15 pm	Aranas Family
Tues. 17 June	St. Gregory Barbarigo, Bishop & Confessor, III Class
7:00 am	†Poblio Uclaray
6:30 pm	Chris & Malani
Wed. 18 June	St. Ephrem of Syria, Deacon, Confessor & Doctor, III Class
7:00 am	Jeffrey Long
12:15 pm	McGrath Family
Thurs. 19 June	Corpus Christi, I Class
7:00 am	M/M Phil Carey & Family
6:30 pm	Confraternity of St. Peter
Fri. 20 June	St. Silverius, Pope & Martyr, IV Class
7:00 am	†Richard Alfred Becker
12:15 pm	†Barbara Demeter
6:30 pm	Health of Nick Gaines
Sat. 21 June	St. Aloysius Gonzaga, Confessor, III Class
7:00 am	Matthew & Jennifer Gallagher
9:00 am	M/M Sergio Reali & Family
Sun. 22 June	2nd Sunday after Pentecost, II Class (External Solemnity of Corpus Christi)
8:30 am	Schuchmaem Family
10:30 am	Pro Populo
1:00 pm	M/M John Brennan & Family
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, and the priest-on-call will be paged immediately.

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.

...In Memoriam

†Charles Cantoni, †Manuel Nino, †Margaret Correa, †Cindy Yumoto, †Fr. Vladimir Kozina, †Philip Rutschow

Important Upcoming Dates

June 17—Chesterton Society Meeting
 June 22-28—Camp Sacred Heart
 June 27—Sacred Heart of Jesus
 June 29—Feast of Sts. Peter & Paul
 July 1—Most Precious Blood of our Lord
 July 13—17—Silent Retreat

The Holy Spirit and Activity

An interior soul gradually arrives at the point where its whole life—prayer as well as activities—is under the direction of the Holy Spirit. Jesus Himself has told us that He would “teach us *all things* and bring *all things* to our minds.” Let us first consider the activity which is so closely connected with the spiritual life and which consists in trying to carry out, in the course of the day, the prayerful resolutions made daily and also during our annual retreats, our monthly days of recollection, and our weekly confessions. Sometimes we make this an almost exclusively “moral” work, and not sufficiently a “theological” one; that is, we try to correct our faults and practice the virtues with the intention of pleasing God, while remaining, as it were, aloof from Him. We labor alone, almost forgetting that there is Someone within us who cannot only help us, but can do the work better than we can. Our activity resembles that of a sailor who is so busy rowing that he pays no attention to the direction of the wind, and thus receives no help from it. Certainly personal efforts are not to be neglected, but they should be expended in a more interior manner, that is, in a *theological* way, depending more upon God and the action of the Holy Spirit. Rather than aim directly at correcting a fault or acquiring a virtue, it would be much more profitable for us to maintain a continual dependence on the interior Teacher, and to act only after listening to His intimate, silent voice. In short, it is a movement of grace, with the inspirations of the Holy Spirit; thus we transfer the reins of our interior life from our hands to His, entrusting it completely to His direction.

In our relations with others, in the performance of our daily duties, in our professional activity, as well as in our apostolic work, we should let ourselves be guided by the Holy Spirit. He should direct all our actions. In order that He may do so, we must first of all maintain a continual contact with Him, even in the midst of activity. It will help us to pause for a few moments, from time to time, to strengthen this contact, or to re-establish it, when excessive activity or the movements of our passions have interrupted it in one way or another. “I do nothing of Myself,” Jesus said, “but as the Father hath taught Me, these things I speak.” This was the norm of the conduct of Jesus, and it should also be ours: to act with continual dependence on God, who will suggest to us, through His Spirit, everything we should do. In this respect, however, it is very necessary to know how to distinguish the inspirations of the Holy Spirit from the movements of nature and the suggestions of the evil spirit. Without this prudent discretion, we may easily expose ourselves to illusions and errors, taking for divine inspiration what is, on the contrary, the result of the more or less unconscious impulses of our defective nature, of our passions. A practical, easy way to recognize true inspirations of the Holy Spirit is to see if they maintain us, or rather, make us enter ever more fully into the plan of God's will, in accordance with the commands of our superiors, the rules to which we are subject, and the duties of our state in life; or if, on the contrary, they make us leave, or even only sidestep this course. In the latter case, there would be reason to fear, for the Holy Spirit can urge us only to the accomplishment of God's will. Anything contrary to obedience and our duties cannot be inspired by Him. In doubtful cases, we should seek the advice of an enlightened, prudent person and then, if we are really being led by the Holy Spirit, we will follow that person's opinion with docility, even if it is contrary to our own. What unpardonable folly it would be to act independently of Him who has been given us to be our guide, our sanctifier!
(Divine Intimacy by Fr. Gabriel of St. Mary Magdalen, OCD)

Understanding the Trinity

The way in which Christ revealed unto us the mystery of the Blessed Trinity is a very striking one. It was a very gradual unveiling. Briefly it might be stated thus: At His baptism in the Jordan, the heavens were opened, the Spirit of God descended upon Him in the form of a dove, and the voice of Someone was heard speaking from Heaven, saying, “This is my dearly beloved Son in whom I am well pleased.” Thus, three Persons come into play: one is called the Spirit and is symbolized by a dove descending; another is a Son, about to be baptized; and the third is the Speaker from above, who is evidently the Father of the One who is standing in the waters of the Jordan.

This same triplicity of Persons had already been indicated, although somewhat more faintly, when the angel came to Mary and announced the birth of her Child. Then it was said that this Child should be called the Son of the Most High. The expression “the Most High” was a normal term for the God of Israel, the Greek word *ypsistos* rendering the Hebrew word *Elyon*. Mary asked how she would conceive, seeing that she knew not man, and in the answer of the angel, a threefold personality is suggested: the Holy Spirit is to come upon her, the power of the Most High would overshadow her, and what was to be born from her should be called “Son of God.” Had we not the clearer indication of the three persons at Christ's baptism, we might not have seen the implication of the text at the Annunciation, but in the light of the latter text, the former gains in significance.

Christ, then, from the beginning is somehow essentially joined as “Son” to two Others: the One, who is His Father, and the Other, who is the Spirit. During Christ's public life, He constantly refers to Himself as “the Son” and to God as His Father, and not in the way in which all creatures must call God Father in a metaphorical sense, but in some special and unique way. Christ, moreover, speaks and acts so as to imply that He is not a mere creature, but possesses divinity even as the One, whom he calls Father and who is clearly the God of Heaven and earth.

This clear distinction from and yet this implied identity with the Father is a problem to His hearers. His enemies fiercely resist Christ's assertions about Himself; they want to stone Him, and they say He blasphemes because, being man, He makes Himself God. His own disciples only faintly grasp the meaning and reverently wait for further explanations. To the former He says right out, “I and the Father are one.” To the latter He says with a gently rebuke: “Have I been so long a time with you and you have not known me? He that seeth me seeth the Father also.”

Up to the very last day of His mortal life, He leaves the revelation to this first point: the Father and He, the Son, are in some way completely distinct, and yet in another way absolutely identical, since indeed there is but one God. On the eve of His death, He finally completes the unveiling of the mystery by promising to send another One, who proceeds from the Father and who receives from Him who is the Son. This third One is evidently God, even as the Father and the Son are God. When at last, after His Resurrection from the dead, He is about to ascend to Heaven, He proclaims that entrance into His kingdom is conditioned by reception of baptism “in the name of the Father, and of the Son, and of the Holy Spirit,” thus placing all Three on a line of absolute equality, maintaining their distinctness, yet holding to the unity of God.

Ten days later, the third One comes in flaming tongues of fire and descends on the heads of those who are assembled together to form the Church that Christ died to found. The disciples of Jesus succeed in converting many Jews and many more Gentiles, and convince them that although the triplicity of persons in the unity of the Godhead is a great mystery, it does not militate against the absolute and unconditional acceptance of the one and indivisible God, Maker of Heaven and earth, for the Godhead remains numerically one and the same, utterly simple and unique, although it is possessed equally by the Three: Father, Son, and the Holy Spirit.

(Understanding the Trinity by J.P. Arendzen)

Confraternity of St. Peter 2014 Pilgrimage

English Martyrs

“Our Lady's Dowry” a glorious title that England was commonly known by in the Middle Ages. Visit the shrines and sites hallowed by the saints and martyrs of England's past and be a part of the closing events of the largest Traditional pilgrimage in the UK, to witness the ancient Faith anew! Join Fr. James Fryar, FSSP, Chaplain of the Confraternity of St. Peter on August 23—September 1, 2014. For more information call Tish at 916-223-3112 or visit the website www.syversentouring.com/confraternity.

Reminder— Chesterton Society meeting: June 17th at 7:30pm

We will be reading Manalive this summer (June, July and August)

This month's Father Brown story will be "The Strange Crime of John Boulnois"
 All are welcome!

Prayer to St. Joseph

**V. He made him lord of his house.
 R. And prince over all his possessions.**

Let us pray:

O God, in Thy marvelous providence, Thou hast deigned to choose St. Joseph to be the spouse of Thy most holy Mother. We ask Thee to grant that we may deserve to have him for our intercessor in heaven, whom on earth we venerate as our protector; who livest and reignest forever and ever. Amen.

~ 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 visitors in this matter be left to the priests or their delegates.

“Christian Perfection & Love for the Cross of Christ”

Sunday, July 13—Thursday, July 17

Space is still available for our annual silent retreat. So far 27 people have signed up. Don't miss this wonderful opportunity to enrich your spiritual life.

Fr. Chrysostom Baer, O. Praem. will preach our 2014 Retreat at Christ the King Retreat Center. This silent retreat is open to all adult men and women. Each retreatant will have a private room/bath and all meals will be provided.

Daily Latin Mass, opportunity for Confession & Spiritual direction

More information is available at the parish office or bookstore.
 916-455-5114 - stephenproto@yahoo.com

Please Keep in Your Prayers ...

Mike Hayes, Jim Carlson, Kaehler Family, Mike McGrath, Barbara Graichen, Munsill Family, Sister Marie Jeanne, Mitzi Vandenburg, John Reyes, Dr. Gerald Foy, Carlos Aldana, Liliana, Luz & Cesar Morales, Richard Corbin, Robert Nunez, Renee Burns, Sue McGrath, Lorraine Peterson, John Patrick Corr