

Sunday, August 24, 2014
11th Sunday after Pentecost



Epiphany, which is, Be thou opened

Sun. 24 Aug.	11th Sunday after Pentecost, II Class
8:30 am	James Austin Klaas
10:30 am	Pro Populo
1:00 pm	†Nadine Luis
3:00 pm	Vespers & Benediction
Mon. 25 Aug.	St. Louis IX, King & Confessor, III Class
7:00 am	Christie Kwan
12:15 pm	Donna Hopkins
Tues. 26 Aug.	St. Zephyrinus, Pope & Martyr, IV Class
7:00 am	Father John Lyons
6:30 pm	Father Fernando Cuenea
Wed. 27 Aug.	St. Joseph Calasance, Confessor, III Class
7:00 am	Archbishop Jose Gomez
12:15 pm	†Jennifer Katzakian
Thurs. 28 Aug.	St. Augustine, Bishop, Confessor & Doctor, III Class
7:00 am	†Jeanette Carruesco
6:30 pm	†Elva Bumb
Fri. 29 Aug.	Beheading of St. John Baptist, III Class
7:00 am	FSSP
12:15 pm	†Father Kozina
6:30 pm	Amick family
Sat. 30 Aug.	St. Rose of Lima, Virgin, III Class
7:00 am	Suffering Souls
9:00 am	Father John Lyons
Sun. 31 Aug.	12th Sunday after Pentecost, II Class
8:30 am	†Robert Porter
10:30 am	Pro Populo
1:00 pm	Renee Burns
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,
 †Jennie Tomasi

Important Upcoming Dates

September 6—Girls' Club resumes
 September 7—Confirmation Classes begin
 September 13—Fatima Procession
 September 16—Chesterton Society Meeting
 October 18—26th Anniversary of the FSSP
 October 31—All Saints Eve Party
 April 13—Confirmation

Charity Adapts Itself To Everyone

Charity has no rigid requirements; it does not expect, and even less pretend, that others should adapt themselves to it, but it is always ready to accommodate itself to the neighbor. God adapted Himself to us when He became man; yet, we do not know how to come down from the little pedestal of our personality to adapt ourselves to the mentalities, preferences, and needs of our brethren. We excuse ourselves by saying, "They are wrong; they are rude and ungrateful, they do not understand my needs, my sensibilities..." How we deceive ourselves! How petty we are in our demands on others! Let us look at the Son of God, the eternal Word, who did not disdain to put Himself on our level, to the extent of taking on our mortal flesh and living a human life in the midst of us. During His earthly life, He did not choose for His companions intellectual men of refined education; He chose ignorant fishermen of rude mentality, men of simple tastes who knew very little about the refinements of life. He lived with them and adopted their ways quite naturally, without any singularity aside from His unlimited charity.

Certainly, we cannot conform to the desires of our neighbor when there is question, however slight, of something in opposition to the honor of God and the observance of His law. To do so in such cases would be culpable weakness. But there are many other occasions when it is simply a matter of not insisting upon our personal feelings, our point of view, our own tastes but of effacing ourselves, and considering the mentality and tastes of others. Then condescension is solid virtue, and far from being weakness, it is a beautiful proof of moral strength, of that strength which knows how to overcome self and sacrifice its ego for the love of God. Lasting charity and perfect harmony are not possible without this flexibility which makes us capable of adapting ourselves to others. When we have firmly resolved to overlook all differences of temperament, mentality, education and tastes, when we are determined to give up our own ideas to accommodate ourselves to the ideas and desires of others, then only can it be said that the goal of fraternal charity has been attained.

We find in the Gospel most beautiful examples of this condescension. "And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him another two. Give to him that asketh of thee, and from him that would borrow of thee turn not away." The divine Master strongly exhorts us to patience, meekness, and the renouncement of our rights, so as to put ourselves humbly at the service of our neighbor, sacrificing ourselves generously for him, for his interests and his joy. Instead of quarreling and arguing with a troublesome person, Jesus teaches us to yield always, even if that person's demands are unreasonable.

If we frequently refuse to do what is asked of us, it is a sign that our charity is still very weak. We should not easily take refuge in excuses: "I have no time...this is an unreasonable request...she ought to learn to do things for herself," and the like. Sometimes it is necessary to refuse to render a service because we really cannot do it or because it would prevent us from fulfilling our duties. Even in these circumstances, however, charity should make us avoid all discourteous ways which would mortify and humiliate others. "When charity has taken root in the soul, it shows itself outwardly, and there is always a way of refusing so graciously what one cannot give, that the refusal affords as much pleasure as the gift itself."

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

Frequent Confession

"Overcoming Deliberate Venial Sin"

"Be quite sure that this is one of the most important things in the spiritual life and that no spiritual practices, no matter what they are, can lead you to God until you have entirely purified yourself from deliberate venial sin." Thus wrote Father Pergmayr, a German Jesuit of the eighteenth century. And that is the way the saints look on venial sin too. Our whole spiritual and supernatural life will depend on how far we are able to keep ourselves free from venial sin. Hence, we must face the important question: How, by what means, can we overcome venial sin, especially deliberate venial sin?

In our fight to attain complete victory over deliberate venial sin we must follow a certain order. Naturally, we must first of all aim at overcoming those sins that are more serious, either in themselves or on account of particular circumstances (for example, because of their frequency, because of the annoyance they occasion, or because they betray some special weakness). Also we ought first of all to try to eliminate exterior faults; they are easier to discover and also easier to overcome. Then we have to select the right *means* always to overcome our faults.

And here let us put the emphasis on positive means. We drive out darkness by letting in the light. And we should do exactly the same when we want to destroy and cast out from our souls venial sin and its roots: inordinate passions and attachments, bad habits, and so on.

We can do much against venial sin if we try to *prevent* it by constantly and deliberately striving after interior freedom and detachment: trying to free ourselves, even though it costs, from the bonds of created things and of our own selfishness; controlling our senses and our interior dispositions and our passions and our tongue. People may not like the word "mortification," but the thing it signifies is necessary and most important for every earnest Christian. We can prevent venial sin especially by avoiding the occasions of inordinate thoughts and impulses and words and actions.

We can work positively toward the overcoming of venial sin first of all by praying earnestly that God in his mercy may give us the strength and the grace to purify ourselves more and more from venial sin and to preserve ourselves from it. It is, indeed, a work of grace; by ourselves we could never do it. But the grace will be given to us if we pray for it. "Ask and it shall be given you." So let us pray without ceasing day after day: "Forgive us our trespasses. Lead us not into temptation, but deliver us from evil"; deliver us from the evil of venial sin and preserve us from it.

In practice it is important that we cultivate a right outlook regarding the nature and the significance of venial sin. If we look at things in the light of faith it will be clear to us that, since venial sin insults and offends God, it is a real source of detriment to ourselves and to the common good of our family, our parish or community, even to the Church and to mankind as a whole. The more we come to have a true estimation and evaluation of venial sin, the more likely we are to avoid it and to overcome it gradually. It is of equally great importance that we should have a correct outlook and correct principles regarding the so-called "little things," the various small regulations and minor duties. We persuade ourselves so easily that these rules and regulations are only tiny things, which we can neglect without any disadvantages, which we can disregard without scruple, which we can and ought to treat lightly, about which we need not worry very much. We tell ourselves that God is not so petty and that he does not look too closely at such things.

This is, indeed, a fatal mistake. As if in the spiritual life there could be little things and meaningless regulations! As soon as we shine the light of faith on these little things, they immediately become big and great. For the man who is trying to live by faith, in each and every rule and regulation, even in the most trivial, the will of God manifests itself.

(Read the full article in *Frequent Confession* by Benedict Baur)

Confirmation Classes to Begin September 7th

Registration is now open for Confirmation classes. Students must have completed their 12th birthday by June 1, 2012 in order to enroll. **Baptism Certificates** are required prior to the first class in order to participate.

Registration forms are available in the bookstore.

Classes will be held at 12:30 every Sunday in one of the classrooms.

Bleeding Hands, Weeping Stone

In the town of Santarem, Portugal, in the 1200s, a woman decided to remove a consecrated Host from church. But her reasons were a bit more selfish. She was discouraged by her husband's unfaithfulness and had consulted a local sorceress or fortuneteller. The sorceress promised she could help the woman with her problem, but it would come at a price: one consecrated Host. But as soon as the woman left the church with the Host hidden discreetly in her veil, it began to bleed heavily. People on the street tried to stop the woman to help her, thinking she had injured herself, but she ran away from them to her home and hid the bloody mess in a trunk in her bedroom.

That night, a strange light glowed from inside the trunk, waking the couple up. Frightened by her crime, the woman confessed to her husband. Together, they knelt before the trunk in awe and adoration until dawn, when they summoned the parish priest. News of the miracle spread far and wide. The woman's house was converted to a little chapel, and each year, the miraculous Host is processed from the chapel to the church in memory of the wonder God had done in the town. I'm not sure about the husband, but I have a feeling he stopped cheating after that. (*Bleeding Hands, Weeping Stone* by Elizabeth Ficocelli)

Sodality of the Blessed Virgin Mary

The Sodality of the Blessed Virgin Mary, for young ladies ages 14-20, begins Saturday, Sept 6th and generally meets the First Saturdays of the year through May. by Fr. Lasance: *The Sodality of the Blessed Virgin Mary, or the Congregation of the Children of Mary, has for its object to assemble its members at the feet of the Mother of God, to dedicate them in a very special manner to the veneration and service of the Blessed Virgin, and to place them under her particular patronage and protection both in life and at the hour of death.* Thus, the main focus is to deepen our spiritual lives through the patronage of the Blessed Virgin Mary. Meetings consist of prayers, activities (like altar linens and flowers), and a spiritual talk. The year will include reading assignments from the Fr. Lasance Girl's Guide and other activities, like singing Christmas carols at a nursing home. Participants will be expected to follow the Sodality Handbook, a copy of which is available in the bookstore. Please review the handbook and sign up in the bookstore.

~ 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.

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, Ron Carlon, Heather Cuellar, Michael Cuellar