

Sunday, June 21, 2015
4th Sunday after Pentecost



Sun. 21 June 4th Sunday after Pentecost, II Class

8:30 am Lucy Mae Egan
 10:30 am Pro Populo
 1:00 pm Jonathan Reinares Family

3:00 pm Vespers & Benediction

Mon. 22 June St. Paulinus of Nola, Bishop & Confessor, III Class

7:00 am †Elizabeth Dehority
 12:15 pm Gulia & John Mineni

Tues. 23 June Vigil of the Nativity of St. John the Baptist, II Class

7:00 am †Mildred Egan
 6:30 pm Harder Family

Wed. 24 June Nativity of St. John the Baptist, I Class

7:00 am †Michael Gillooloy
 12:15 pm Allen Francis Burns Family Living & Deceased

Thurs. 25 June St. William, Abbot, III Class

7:00 am Dehority Family
 6:30 pm CSP

Fri. 26 June SS. John & Paul, Martyrs, III Class

7:00 am Edward Kaehler
 12:15 pm Elizabeth Pierini
 6:30 pm John Chu

Sat. 27 June Our Lady of Perpetual Help, IV Class

7:00 am †Theodore Peter Egan
 9:00 am Carol Shoner

Sun. 28 June 5th Sunday after Pentecost, II Class

8:30 am Fr. Perry
 10:30 am Pro Populo
 1:00 pm Joseph & Alice Ternes

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.

Important Upcoming Dates

June 22—Rosary for World Peace at 7 pm
 June 21-27—Camp Sacred Heart
 June 29—Ss. Peter and Paul, Apostles
 July 19—23—**Spiritual Exercises** - Annual Parish Retreat
 June 29—Sts. Peter & Paul, Apostles
 July 1—Feast of the Precious Blood
 Aug. 2—Finding of the Relics of St. Stephen—Pig Roast & Square Dance
 Oct. 3—G.K.Chesterton: Live w/Dale Ahlquist & Chuck Chalberg

The Sacrament of Life

If at times Communion does not give us that rest and refreshment, it is because we make of it a difficult act of virtue. We exert ourselves to the utmost in it, making countless exhausting acts, in short, laboring when we should be taking repose and nourishment. Receive our Lord and be at peace. Why all this agitation? You do not go to a banquet to transact business. Enjoy this celestial Food, then, and since you are receiving the Bread of angels, give yourself, like the angels, to contemplation for a while. You do not take the time to taste our Lord, and then you withdraw full of anxiety over having felt nothing! Follow in spirit the example of the Carthusians, who lie prostrate at the foot of the altar throughout the time of their thanksgiving.

Good people will often say: "My Communion does not profit me, for I do not feel them." That is a wrong conclusion. They do profit, since their soul has life. A good Communion does not necessarily call forth heroic acts of virtue or such sacrifices as are most repugnant to you. The Eucharist is sweetness and strength. Thus it is represented throughout the Old Testament. Now, it is a bread containing all sweetness; again, it is a mysterious bread which, offered to the discouraged Elias, gives him strength to continue his journey; in another instance, it is the refreshing cloud that cools the desert by day, the fire that gives light and warmth by night. Such is the Holy Eucharist. If you are weak, It strengthens you; if you are weary, It gives you rest: It is essentially a help proportioned to each one's need.

The conclusion of all we have just said is this: if you would be strong and enjoy that fullness of life of which you stand in need, go to Communion. Our Lord, speaking of the Eucharist, said: "If any man eat of this Bread, he shall live forever." He will have an abundance of life. Not a mere trickle, but the source, the river, the ocean of life; a life which is nourished by itself and is ours forever, provided we will receive it. It is the life of Jesus Christ Himself, a life of love that is ours as long as we love; and whoever lives by thanksgiving has within him the true life of Jesus. Corporally our Lord remains in our hearts but a little while after Communion; but the effects of Communion remain; His Spirit abides with us. Like a capsule enveloping a medicine, the Sacred Species dissolve and disappear, leaving a divine remedy to produce its beneficial effects in our being.

I cannot conceive how anyone can keep his purity in this world or progress at all without Communion. There are pious persons who say: "I do not need frequent Communion; I am always at peace." Too much so! This complete calm presages storm. Oh, do not admire your little virtues; put no faith in this peace; do not place so much confidence in yourself; aim to progress and, with that in view, receive Communion often. To be sure, you must follow your confessor's advice in this; but you can explain your needs and your desires to him. He will decide what is best.

But, alas, many who have permission to receive Communion excuse themselves under pretext of fatigue, indisposition, or lack of devotion. It is a snare of the devil, and if you surrender on one occasion, he will beset you every day with the same pretexts. Come then! Come to renew your strength often at the Holy Table. (Excerpt from *Holy Communion* by Saint Peter Julian Eymard - available in the St. Stephen Book Store.)

...In Memoriam

†Joan Blackburn, †Thomas Joseph Greco, †Bruce Perry,
 †Catherine Owen, †Gregory Nicholas



Our Lady of Perpetual Help

Like all truly religious works of art, our picture conveys, to the pious beholder, a lesson of profound significance. The key to the meaning of the entire artistic composition is the singular attitude of the divine Child. From the very beginning of His human existence, Christ had ever before His eyes the bloody tragedy that was to terminate a life of humiliations and sufferings. His soul was ever tormented by the somber vision of the bitter Passion that awaited Him. How aptly could the Man of Sorrows apply

to Himself the words of the Psalmist: "My sorrow is ever before me." The agony in the Garden of Gethsemani on the eve of that first Good Friday, the depths of whose bitterness are revealed to us by the pathetic cry, "My soul is sorrowful even unto death", was but one manifestation of the anguish that constantly afflicted the Sacred Heart of Jesus.

The painter of our picture wishes to represent the sorrowful scenes of Gethsemani as transpiring during the infancy of our Savior. In Gethsemani, there was placed before the eyes of Christ a most vivid representation of His approaching Passion, while an angel appeared to Him, animating Him to drink the bitter chalice even to the dregs. So too, in our picture, the divine Infant is grievously afflicted at beholding the cruel instruments of the Passion presented to his gaze by the two angels, who at the same time endeavor to comfort Him by their reverential and sympathetic demeanor. In Gethsemani, our Blessed Lord, overpowered by a deadly fear and desolation that caused drops of blood to ooze from His pores, sought consolation from His disciples. In our picture, the Infant Savior, terrified by the same appalling vision, takes refuge in the arms of His loving Mother; and as He gazes on the cruel instruments of pain, He presses closely to her bosom, grasping her hand in both His tiny hands as if to implore her help. In the rapidity and suddenness of His movements the right foot has crossed under the left, and one of His sandals has become unfastened and remains suspended by its strap. Mary fully realizes the cause of this sudden outburst of fear for the prophetic words of Simeon in the Temple have unveiled to her eyes the bitter Passion that awaits her Son. And so, she clasps Him to her bosom and with tender compassion bends her head over Him as if to protect Him. Her countenance is expressive of a gentle sadness; her eyes are dilated and seem to be filled with tears. However, her gaze is not centered, as we should expect it to be, on her Child, but on the contrary, her eyes, replete with tender compassion, are directed out from the picture upon us. She seems more concerned with the needs of us poor sinners than with the sorrows of her divine Son. Her lips seem to utter the sublime sentiments, "Despite the anguish of my motherly heart, I willingly offer my Son to death for your salvation, since you too are my children."

How vivid and sublime the expressive symbolism of this beautiful picture! Here Mary is seen in her twofold capacity as Mother of God and Mother of the human race—as Mother of the Redeemer and Mother of the redeemed. On the one hand, her exalted dignity as Mother of God and queen of heaven and earth is signified by the Child Whom she presses to her bosom, as well as by her rich garments, the two angels, the halo over her head, the stars upon her brow, the gorgeous background of gold; while on the other hand, the cruel instruments of the Passion, and the sorrow and compassion that appear in Mary's countenance designate her as the Co-Redemptrix who shares in the sufferings of her Son and abounds in material solicitude for the salvation of the world.

(Excerpt from *Our Lady of Perpetual Help* by Rev. Francis J. Connell, C.S.S.R.)

Chesterton Society Fundraiser
Sunday, July 5th

Cornish pasties and beverages will be served after all three Masses! Proceeds will help pay for the live Chesterton event in October

Peter's Pence Collection: Next Weekend

Next week our parish will take up the Peter's Pence Collection. This collection allows the Holy Father to provide emergency assistance to those who need it most around the globe. Please be generous in next week's Peter's Pence Collection. For more information visit www.usccb.org/ppc

Rosary For World Peace

Every Monday at 7 pm at St. Stephen First Martyr
 Please join at <http://www.meetup.com/Rosary-For-World-Peace>.
 You don't have to come every Monday to join!

New E-Group for Priests Announcements

Please subscribe to a new e-group used only for official announcements from the priests of St. Stephens by placing the following address into your web browser:
ststephenfssp-subscribe@yahogroups.com

The previous one which is still on the front of the bulletin is no longer in use.

If you need help joining, send an e-mail to: Stephenproto@yahoo.com

Spiritual Exercises of St. Ignatius

Preached by Fr. John Lyons, FSSP

July 19-23

Be sure to sign up for this retreat ASAP as registrations are 95% full! The Spiritual Exercises of St. Ignatius retreat will be held at Christ the King Retreat Center. Forms are now available in the office or bookstore, or you may print them from the parish web site.

The retreat is open to men and women age 18 and over. It will be particularly helpful to those discerning a vocation or other decision in their lives.

Remember: space is limited and filling up fast, so hold your place as soon as possible.

Confraternity of St. Peter 2015 Pilgrimage to Spain

Join Fr. James Fryar, FSSP, Chaplain of the Confraternity of St. Peter on September 14—September 24, 2015. For more information call Tish at 916-223-3112 or visit the website www.syversentouring.com/confraternity.

~ 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, Mike McGrath, Barbara Graichen, Richard Corbin, Renee Burns, Sue McGrath, Norman Sayles, Lorraine Peterson, Sandy Sneary, Di Giovanni Family, John Reyes, John Patrick Corr, Augustine Guzman, Patricia Becker, Dr. George Alexeeff, Luis Salazar, Marilyn Goyette