

Sunday, July 7, 2013
7th Sunday after Pentecost



Sun. 7 July, 7th Sunday after Pentecost, II Class

8:30 am †Benjamin Wheeler
 10:30 am Pro Populo
 1:00 pm Angela Patch

3:00 pm Vespers & Benediction

Mon. 8 July, St. Elizabeth of Portugal, Queen & Widow, III Class

7:00 am Wynette Sills
 12:15 pm Brendan McDonough Family

Tues. 9 July, Feria, IV Class

7:00 am Robert Porter
 6:30 pm Baby Peter Obi

Wed. 10 July, Seven Holy Brothers, Martyrs and SS. Rufina & Secunda, Virgins, & Martyrs, III Class

7:00 am Rose Nino
 12:15 pm Sr. Marysia

Thurs. 11 July, St. Pius I, Pope & Martyr, IV Class

7:00 am Joan Cools
 6:30 am Judy Robrecht

Fri. 12 July, St. John Gualbert, Abbot, III Class

7:00 am Steven & Cindy Patterson
 12:15 pm Therese Pineda & Family
 6:30 pm David & Margaret Pince

Sat. 13 July, Saturday of Our Lady, IV, Class

7:00 am Andrew & Carolyn Stowell
 9:00 am Juan Martinez & Family
Procession Follows Mass

Sun. 14 July, 8th Sunday after Pentecost, II Class

8:30 am Brendan & Tomoko McDonough
 10:30 am Pro Populo
 1:00 pm Bob Cools

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

Important Upcoming Dates

July 8—12 Annual Parish Retreat (Preached by Fr. Goodwin)
 July 13—Fatima Procession
 Aug. 4—Finding of the Relics of St. Stephen—Pig Roast & Square Dance
 Aug. 15—Assumption of the Blessed Virgin Mary
 Oct. 31—All Saints Eve Party

Charity

Faith makes us adhere to God by means of knowledge; hence, it is especially related to our intellect. Hope makes us adhere to God by the conviction that we will one day possess Him in heaven, and therefore, it is related to our desire for happiness. But charity seizes our entire being, and by means of love, casts it into God. Faith tells us who God is, and reveals the mystery of His intimate life which we are called to share; hope tells us that this God wills to be our Good for all eternity, but charity enables us to attain this immediately by the unitive force proper to it. St. Thomas says: “Charity makes man tend to God by uniting his affection to God in such a way that man no longer lives for himself, but for God.”

But what is this charity which has the power to unite us to God, to make us live in such intimate relationship with Him that “he that abideth in charity, abideth in God, and God in him?” It is a created participation in the charity, the infinite love with which God loves Himself, that is, the love with which the Father loves the Son, with which the Son loves the Father, and by which each loves the other in the Holy Spirit. Through charity we are called to enter into this divine current, into this circle of eternal love which unites the three Persons of the Blessed Trinity to one another.

Faith has already brought us into the intimacy of the divine life by making us share in the knowledge God has of Himself; but charity makes us penetrate even further by inserting us, as it were, into that movement of love, of incomparable friendship which exists in the bosom of the Blessed Trinity. Charity plunges us into the very center of God’s intimate life; it enables us to share in the infinite love of the three divine Persons: in the intimate love of the Father for the Son, and of the Son for the Father; it enables us to love the Father and the Son in the love of the Holy Spirit.

By the love of *concupiscence* we love God, but we love Him chiefly as our good, as the source of our happiness; we love Him for the help and assistance we expect from Him. Charity, on the contrary, makes us capable of loving God for Himself, because He is goodness, beauty, infinite wisdom—in a word, because He is God. Although the love of *concupiscence* which accompanies hope is very precious, it is still imperfect, because by it we love God not for Himself alone, but for the benefits which we hope to receive from Him. The love of charity, however, is perfect because it is pure love of *complacency*, of *benevolence*, that is, love which takes complacency in the infinite good of God, and desires this good, not for any personal advantage, but for God Himself, although not with the same intensity. God loves Himself with infinite complacency and benevolence.... There is, therefore, a very pure, affectionate love of friendship among the three divine Persons, by which each one of Them delights in the good and happiness of the others, and each desires the glory of the others. Charity makes us capable of loving God with this love of friendship, so as to love Him above all for Himself, for His glory and His happiness. It is true, of course, that we, poor insignificant creatures, can add nothing to God’s felicity and intrinsic glory; nevertheless, charity urges us to try with all our strength to please Him, to obtain for Him, if we may use the expression, the joy of seeing us correspond fully to His love; it urges us to seek His will, His interest, and His glory, before everything else, by renouncing our own will and personal interests.

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

Please Keep in Your Prayers ...

Mike Hayes, Jim Carlson, Kaehler Family, Mike McGrath,
 Barbara Graichen, Munsill Family, Sister Marie Jeanne,
 Charles Cantoni, Hayden Garcia, Mitzi Vandenburg,
 John Reyes, Dr. Gerald Foy,

The Living God

By Romano Guardini

If we tell a child the story contained in the book of Genesis about how God planted a garden in Paradise and gave it to man to cultivate, and how one day He walked in the garden in the late afternoon, “in the cool of the day,” and called Adam, who answered, “Here am I”, the child will certainly understand it. Why should God not take a walk in the garden He made and which was so beautiful? Why should He not call Adam, and why should Adam not answer Him? To the child, all this will seem perfectly natural and straightforward.

Childhood and early youth, however, are followed by the years when religious doubts and difficulties appear and faith possibly has to be won all over again: if the same story is told to a person at this stage of life, he may refuse to accept it and may deny that God is like this at all. At best he will consider it a story for children, not a serious and realistic expression of the nature of God.

Time passes. Man enters into life, holds his own at work and among other men, and works with mind and hand and heart. If he is told this story or any other of the same kind, such as the one describing how men built the tower and God came down to see what they were doing; how corruption grew on the earth and God repented having created man—if one were to ask a man in life’s maturity whether he understood such a story, he would probably reply, with full awareness of the import of what he was saying, “Yes, I understand it, and it is true.”

Something happens as we pass from childhood to youth and from youth to maturity. The ideas we use to grasp the realities of faith are not cut-and-dried, not incapable of growth and change. They are alive, and life implies growth. Knowledge of the realities of faith enters the soul like a living seed, through the words spoken by our parents, the teaching received in school and church, and probably from other sources as well. This knowledge lives in the life of him who receives it: it works and grows. Like a growing seed, it absorbs nourishment from the materials of the inner and outer life, from the ideas we receive and the experiences we undergo. From all this, there is formed the living pattern of a spiritual reality. The materials from which it is formed change, since the life they came from changes. The unchanging foundations of spiritual reality therefore are constantly acquiring new expression and new shape from the constantly changing materials of daily life. This is a wonderful process.

We have spoken about the central constituent of this process: man’s changing idea of God. God is the Eternal. His reality is one and never changes, but the process by which man conceives the truth of God is a profoundly living process and therefore is subject to change and growth.

(Available at St. Stephen’s Bookstore.)

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

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.

Sodality of the Blessed Virgin Marv, Rosa Mystica & Little Flowers

Registration is now open for Rosa Mystica (ages 9-14) & Little Flowers (ages 5—8). Forms are available at the Parish Office, bookstore, or by e-mail. The **deadline** for registration is July 31st and **space is limited**. Registration forms are also available for the Sodality of Our Lady, (ages 14 & up)

Calling all Mothers and Grandmothers & all Ladies of the Parish!

Do you have skills you would like to share with the young ladies of the parish? Homemaking skills of any kind; sewing, knitting, embroidery, crochet, proper table setting, being a good hostess, flower arranging, etc. We need you!

The Rosa Mystica Girls Society meets the 1st Saturday of the month during the school year and is looking for women who would enjoy sharing their time and talent with our young ladies.

For more information please call Jean Gomez 530- 672-2076

Reflections on Anger

“If we should see two men fighting together over serious matters, we would still think them both crazy if they did not leave off fighting when they saw a ferocious lion coming toward them, ready to devour them both. Now, considering that we surely see that death is coming on us all, and will undoubtedly within a short time devour us all—how soon, we don’t know—isn’t it worse than insanity to be angry and bear malice to one another, more often than not over trivial matters, in the same way children fight over cherry stones?” ~ St. Thomas More

According to St. Peter Chrysologus, God “wants us to smother anger when it is still only a spark. If it grows to the full flame of its fury, it does not get checked without bloodshed.” Therefore, it’s important to face anger immediately, rather than brooding and letting it take root in our hearts. As soon as we feel angry, for whatever reason, we should pray for God’s help, saying something like this: “Lord, help me bear this injustice calmly. Remind me of all that You suffered on my behalf. Let me see this event in the light of Your truth.”

(taken from “*More Saintly Solutions*” by Fr. Joseph Esper)

Start Saving!!

Start saving white elephant prizes gently used or new for the *Fatima’s Bazaar Booth* at the Pig Roast.

Help will be needed as well. For more information call Fatima 916-451-9752. Prizes may be left at the parish office.

Confraternity of St. Peter FSSP Anniversary Pilgrimage 25 Years

We are nearly full—If interested, contact us soon!

Travel to Rome, Italy to attend a Solemn Mass of Thanksgiving at the Fraternity of St. Peter’s Rome Parish on the 25th anniversary of the order’s founding. See the most important religious sites of the Eternal City and then travel south to visit the shrines of Pompei, Nettuno, Materdomini, Naples & Amalfi. For more information call 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 strangers in this matter be left to the priests or their delegates.