

Sunday, May 4, 2014
Second Sunday After Easter
Good Shepherd Sunday



Sun. 4 May	Second Sunday after Easter, II Class
8:30 am	Michael Szumowski
10:30 am	Pro Populo
1:00 pm	Ken Cools
3:00 pm	Vespers & Benediction
Mon. 5 May	St. Pius V, Pope & Confessor, III Class
7:00 am	Celia McQuillan
12:15 pm	Jose Taloza Dichoso, Jr.
Tues. 6 May	Feria of Paschaltide, IV Class
7:00 am	Richard Baccay
6:30 pm	Rhea Lucina
Wed. 7 May	St. Stanislaus, Bishop & Martyr, III Class
7:00 am	Alfred Nicolini, Sr.
12:15 pm	Cassandra Brennan
Thurs. 8 May	Feria of Paschaltide, IV Class
7:00 am	John Augustine Scarry
6:30 pm	Barbara Ryan
Fri. 9 May	St. Gregory Nazianzen, Bishop, Confessor & Doctor, III Class
7:00 am	†Carole E. D'Amico
12:15 pm	Mark Cools
6:30 pm	Maria Del Carmen
Sat. 10 May	St. Antoninus, Bishop & Confessor, IV Class
7:00 am	†Marie Cammarota
9:00 am	†Maria Thin
Sun. 11 May	Third Sunday after Easter, II Class
8:30 am	Romulus Baccay
10:30 am	Pro Populo
1:00 pm	†Andrew De La Cruz
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

May 10—First Holy Communion
 May 13—Fatima Procession
 May 22—Chesterton Society meeting
 May 29—Ascension of Our Lord
 May 31—Ordinations in Omaha, Nebraska
 June 14—Ordinations in Leesburg, Virginia
 June 22-28—Camp Sacred Heart
 July 13—17—Silent Retreat

Loving Attention to God

If God invites the soul, by means of aridity, to a more simple and more profound form of prayer, it would be absurd to try to compel it to continue in meditation, which, moreover, it can no longer make. On the contrary, the soul ought to be encouraged to give up this form of prayer without scruple, and to apply itself to remaining calmly in the presence of God, attentive to Him by means of a simple glance of faith and love. It should stay there and keep Him company, glad to be with Him, even if it has no feeling of His presence. The soul will see that it is gradually becoming accustomed to this new way of prayer and will notice that it is in contact with God in a way which is substantially better than that which it formerly had.

The thought that it no longer knows how to love should not disturb the soul. Of course, it can no longer love as tenderly as before, when the mere thought of God's love for it could arouse its feelings; however, the soul must remember that the supernatural love of charity is not sensible love, but a love of the will, which does not have to be felt. It consists solely in a decision of the will by which the soul gives God preference over all creatures and wills to consecrate itself entirely to His service. This is the real love which leads to the "sense of God." Moreover, St. John of the Cross teaches that it is precisely in this period of obscure, initial contemplation, entered by way of the sufferings of purifying aridity, that there begins to develop in the soul what he calls *infused passive love*, that is, the love by which the soul goes to God, no longer merely by a decision of the will, but also by a secret drawing by God Himself. This explains why its love, although not felt at all, is in reality stronger than before; it urges the soul to give itself to God with increasingly strong resolve. It is God Himself who, drawing it secretly to Himself, awakens love in it. When during prayer the soul suffers because of its powerlessness and aridity, and fears that it does not love God, let it gently examine itself on this point, that is, try to find out if, in spite of all the difficulties met with, it remains firmly resolved to give itself wholly to God. To make this decision more concrete, the soul should apply it to the different circumstances of its life, particularly those which cost it most. Because it no longer feels any love, it is impelled to give God concrete proofs of love, that is, good works and the virtues, which are practiced to please Him.

Treating here of initial contemplation, we note that the soul should not be completely passive. There is always the need for a certain application on the soul's part, which should consist in maintaining itself in the proper disposition for receiving the divine action. This is the teaching of St. John of the Cross: "Let the soul learn how to be still in God, fixing its *loving attention* upon Him, in the calm of the understanding, although it may think it is doing nothing." In fact, if the soul will content itself with keeping in the presence of God by a look of faith and love, its *loving attention* will go to meet the *loving knowledge* which God Himself communicates to it. In this way "knowledge may be united with knowledge and love with love," and the soul will draw the greatest fruit from its prayer.

However, this loving knowledge which God infuses is tenuous and delicate. It never comes by way of clear, distinct concepts, but consists in a general, obscure "sense" of God, who secretly enamours the soul, without the assistance of feeling. This is why the soul cannot understand as it has been accustomed to proceed by way of reasoning, and sensible affections.

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

I Want to See God

Informed by Saint Teresa's confidences to Diego de Yepes, we know that she had a vision of a soul in the state of sanctity. The just soul appeared to her like a most beautiful globe of crystal or a very clear diamond, all lustrous with brilliant lights radiating out from a great fire, God Himself, which was in the center. The Saint noticed, too that the globe was more luminous, the nearer to the center. The differences in the intensity of the light formed distinct regions that could easily be marked by a series of circles concentric with the innermost part of the globe. These separate zones, the more resplendent with light in proportion as they were more interior, constituted distinct "mansions," each one of them containing, moreover, many others.

Such is the plan of the vision; we could trace it in a geometric figure. But what would that dead symbol amount to in comparison with the beautifying splendor of light that shone out from it for the Saint, and with all the spiritual riches that she discovered in it? A moment before, she had not known what to say nor how to begin; now she goes immediately to the task. First she will describe the castle "which is nothing else than a paradise where Our Lord, as He says, takes His delight."

In the light of this vision, Teresa penetrates into one mansion after the other; she describes, narrates, advises, as a mistress familiar with the domain. She writes rapidly, with ease, without erasures, not even taking time to read things over. Comparisons, images, precise terms, crowd quickly under her pen to express what she sees and what she wants to make clear. She distinguishes seven mansions; hence her treatise will have seven parts, each of them divided into several chapters.

When the Saint reached the innermost Mansion, however, where the light is more dazzling, she stopped to ask the particular help that she needed. How could she, without a special grace from God, penetrate into the darkness of the mystery, discover there the delicate and sweet operations of the Holy Spirit; and how speak of them with exactitude and precision? God answered her prayer. She relived the states that she was to describe; she was immediately favored with the graces of which she wanted to emphasize the effects. And so her daughters—whom affection sometimes renders indiscreet—saw her as she was writing, her face radiant or in ecstasy.

The holy mother was to dwell longer, then, on those mansions where the extraordinary signs of God's action in souls are more abundant. The Sixth Mansion would include eleven chapters, while two or three or four at the most sufficed for the others. Should we reproach her for this, she would be astonished. Had she not been asked to write what she knew and what she had experienced? Her treatise contains, it is true, a most exalted doctrine; but it was precisely her intention to throw light on those extraordinary experiences of which few had hitherto written. She was not ignorant of the fact—and she has noted it—that such favors are not essential to progress in the spiritual life and are distinct from it. They are met with on the direct road, the short cut leading straight to the summits; but one can climb by other, more winding ways. Hence her spiritual doctrine is independent of extraordinary graces and could be separated from them. But does it not seem right to enlighten the souls that God does lead by such roads, which are often dangerous? Moreover, these favors, which at first seem frightening, become for one who studies them without any preoccupation with personal analysis, luminous signs that mark the stages on the way to union; signs that reveal that marvelous activity of God in His saints; symbols that help to explain the nature of that hidden action.

The Saint interrupts her narration with many digressions, vindicating herself with charming grace. While she is describing a mansion, an apt recollection or a comparison comes to her mind, and a more thorough analysis of it seems to her necessary. She lets herself follow it. Being neither a theologian nor a philosopher she does not see how this new development is bound to what preceded and thinks it an *hors d'oeuvre*.

(*I Want To See God* by P. Marie-Eugene, O.C.D.)

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.

Chesterton Society meeting: **May 20th at 7:30pm**

We will be reading:

Orthodoxy - Authority & the Adventurer & Fr. Brown - The Salad of Colonel Cray

All are welcome!

Life-Giving Rose Card Sale

Benefits the Sacramento Life Center

This year the SACRAMENTO LIFE CENTER is selling custom-designed, beautiful "Life-Giving Rose" cards suitable for all the mothers, grandmothers, mothers-in-law, sisters, aunts, God-mothers, or women Religious in your life. Each card opens to the size of a long-stemmed rose and features beautiful, prayerful statements about motherhood on the back. Won't you please consider purchasing these beautiful cards which can be mailed to loved ones anywhere?

Place on-line orders by May 5th at saclife.org. Sales after all Sunday Masses are from April 27 through May 11. Suggested donation of \$5+ per card. All proceeds to benefit the life-saving mission of the SACRAMENTO LIFE CENTER.

Camp Sacred Heart 2014

Camp Sacred Heart will be held June 22—28 this year. Registration is open to boys age 9—18, boys unknown to the chaplain must get a letter of recommendation from a priest.

For more information call the parish office or 916-223-3112. Forms may be obtained by e-mail stephenproto@yahoo.com. You may also stop by the parish office or bookstore.

Sponsors needed for Camp

If you are able to help sponsor a boy for camp, there is a great need, especially for large families. Your help is very much appreciated!

"Christian Perfection & Love for the Cross of Christ"

Sunday, July 13—Thursday, July 17

In the fever and agitation of modern life, the need of meditation and spiritual repose impresses itself on Christian souls who desire to reflect on their eternal destiny, and direct their life in this world towards God. Here is your opportunity to do just that, don't put it off.

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