

CHRIST OUR SAVIOR CATHOLIC PARISH

SEPTEMBER 23 & 24, 2017
TWENTY-FIFTH SUNDAY OF ORDINARY TIME
VIGÉSIMO QUINTO DOMINGO DEL TIEMPO ORDINARIO

MASS TIMES/HORARIO DE MISAS

SATURDAY/SÁBADO VIGILIA

5:00 PM ENGLISH

7:00 PM ESPAÑOL

SUNDAY MASSES:

8:30 AM ENGLISH

10:30 & 12:30 PM ESPAÑOL

2:30 PM VIETNAMESE

5:00 PM ENGLISH

WEEKDAY MASSES (ENGLISH)

8:00 AM MON. WED. FRI.

5:30 PM - TUESDAY

FIRST FRIDAY/

PRIMER VIERNES

7:00 PM ESPAÑOL

CONFessions/CONFESIONES

BY APPOINTMENT/CON CITA

FIRST FRI—4:00—6:00 PM

PRIMER VIERNES DEL MES

NO APPOINTMENT REQUIRED

NO REQUIERE CITA



REV. STEVEN CORREZ
PASTOR
REV. PAUL VU
PAROCHIAL VICAR
REV. KIET A. TA
IN RESIDENCE

DEACON LOUIS GALLARDO
DEACON JOE GARZA

LUIS A. RAMIREZ
PARISH DIRECTOR
ROSA RUIZ DE MAYORGA
COORDINATOR FAITH FORMATION
YAZMIN ABREU
CONFIRMATION/YOUTH MINISTER

SCOTT MELVIN
DAVID ESPINOSA
MUSIC MINISTRY

NANCY LOPEZ
DEAF MINISTRY

PARISH OFFICE
ADRIANA CONTRERAS
MANNY RODRIQUEZ
CONSUELO SANCHEZ

CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR

Thank you to all for your participation and contribution to our Annual Picnic and Feast Day Celebration.

Cảm ơn tất cả các bạn tham gia và đóng góp cho dã ngoại hàng năm và lễ kỷ niệm Ngày của chúng tôi của bạn.

Gracias a todos para su participación y contribuciones a nuestra Celebración de Día de Banquete y Picnic Anual.



PARISH OFFICE HOURS + HORAS DE LA OFICINA

MON. TUES. WED. 9:00 A.M. — 12:00 P.M. — 5:00 P.M. — 8:30 P.M.

FRIDAY 9:00 A.M. — 8:30 P.M. SATURDAY 9:00 A.M. — 1:00 P.M.

714-444-1500 WWW.COSCP.ORG 2000 W. ALTON AVE. SANTA ANA, CA. 92704-7169

**Saturday/sábado Sept. 23, 2017**

- 5:00 p.m. †Thinh Dinh
 7:00 p.m. †Eliza Avila; †Martin Avila;
 †Martin Avila Jr.
- Sunday/domingo Sept. 24, 2017**
- 8:30 a.m. †Rene Rangel; †Juan Rangel;
 †Elisa de la Vega
 10:30 a.m. Janet Gonzalez—Intentions
 12:30 p.m. †Alam Noriega; †Josefina Noriega;
 †Cosme Noriega
 2:30 p.m. VMI Intentions
 5:00 p.m. †Rosario Carbajal
- Monday/lunes Sept. 25, 2017**
- 8:00 a.m. †Aristeo Andrade; †Celia Ochoa
- Tuesday/martes Sept. 26, 2017**
- 5:30 p.m. †Mary Ralph
- Wednesday/miércoles Sept. 27, 2017**
- 8:00 a.m. †Rosa Lambaren
- Friday/viernes Sept. 29, 2017**
- 8:00 a.m. †Margarita Barragon; †Maria Ortiz

For Mass Intentions: Please Call: 714-444-1500
 Para intenciones de la Misa llame: 714-444-1500

WEEKLY COLLECTION**COLECCIÓN SEMANAL**

Sept. 16, 2017 & Sept. 17, 2017

\$8,922.20

Thank you for sharing what God has given
 You, with our parish.

Gracias por compartir con su parroquia lo que Dios
 le ha dado a usted.

R. C. I. A.

Have you ever seen a fisherman cast his net into the sea? The net is huge and with little effort he spins it and throws it high into the sky. Then the net floats gracefully into the sea. Then the fisherman waits and hopes for a big catch of fish.

Jesus lived in the Holy Land where the sea, nets and fish were ordinary and necessary things for their everyday lives. Jesus called Peter, James, John and Andres when they were cleaning their nets. Jesus asked them to follow Him, inviting them to be fishers of men. Jesus is calling us to be fishermen or women.

Jesus is also calling us to "put out into the deep" for a great catch. "Duc in Altum" (Lk. 5:4). In Saint John Paul II's 1990 Encyclical letter *Mission of the Redeemer* it states: "I sense that the moment has come to commit all the Church's energies to the new evangelization and to the mission "ad gentes"No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples."

Our parish will continue the journey with those who long for something more in their lives: Baptism, Holy Communion or Confirmation. We hope we can help them put out into the deep sea. If you know any adult who has not received these Sacraments, please call us and let us know.

Remember, we too are called to put our into the deep and cast our net, catching souls for Jesus.

If you are interested in attending meetings please contact: Father Steve Correz or Fr. Paul at:
714-444-1500. Classes will begin October 5, 2017 at 7:00 p.m.

The Little Ones

Jim Burrows

LOS OBJETOS EN EL ESPEJO ESTÁN
MÁS CERCA DE LO QUE PARECENOBJECTS IN MIRROR ARE
CLOSER THAN THEY APPEAR

©JR Burrows 2017

Brothers and sisters:

Christ will be magnified in my body, whether by life or by death.
 For to me life is Christ, and death is gain. Phil 1:20-21

PASTOR'S MESSAGE

"I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?"



Today's Gospel is on forgiveness. Although much of my priestly ministry is based upon sharing God's forgiveness, sometimes on a personal level it can be very hard. Part of the problem that we have with giving someone who is asking for it, is our belief that they don't deserve it. That belief is probably very valid in its logic. However the same could be said when I am seeking God's forgiveness for something I have done wrong. I may not deserve His forgiveness, but I receive it...because He gives it to me. It doesn't matter whether I or other people think that it is right, the forgiveness comes from God and He decides. My question I often ask when people are seeking my forgiveness is whether it is really my forgiveness that they are really looking for or from God. If it's from God, do I have a right to refuse? Take care and God Bless, Fr. Steve Correz



"Te perdone toda tu deuda completa porque me pediste que lo hiciera. ¿No habrías tenido compasión de tu compañero de servicio, como tuve compasión de ti?"

El Evangelio de hoy es sobre el perdón.

Aunque gran ministerio en compartir el veces a nivel puede ser muy



parte de mi sacerdotal se basa perdón de Dios, a personal para mí difícil perdonar.

Parte del problema que a veces podemos tener al dar el perdón a alguien que lo está pidiendo, es nuestra creencia de que no lo merecen. En su lógica esa creencia probablemente es muy válida. Sin embargo lo mismo podría decirse cuando busco el perdón de Dios por algo que hice mal. Puede ser que no merezca su perdón, pero lo recibo... porque Él me lo da a mí. No importa si yo u otras personas pensamos que es correcto, el perdón viene de Dios y Él decide. Mi pregunta que siempre hago cuando una persona está buscando mi perdón es si realmente busca mi perdón o el perdón de Dios. Si es el perdón de Dios, ¿tengo derecho a negarme? Cuídense y que Dios les bendiga, Fr. Steve Correz

**Turn to the LORD for mercy;
to our God, who is generous in forgiving.**

—Isaiah 55:7b

**[R]egrese al Señor, y él tendrá piedad;
a nuestro Dios, que es rico en perdón.**

—Isaías 55:7b

CHÀ SỞ NHẤN GIỎI (PASTOR'S MESSAGE)

"Những người cuối cùng này chỉ làm có một giờ mà ông cũng trả công cho họ bằng chúng tôi, những người làm vất vả suốt ngày."

Nếu quý vị sống làm người Công giáo suốt cả đời và một người ngoại đạo mới trở lại trước khi chết thì quý vị thấy vui mừng hay thất vọng khi người kia cũng được cơ hội được vào Thiên đàng ngang bằng với quý vị? Hy vọng chúng ta đều thấy vui mừng vì một người được Thiên Chúa cứu rỗi, không cần biết là phải mất bao lâu. Chúng ta hy vọng là công lao của chúng ta và mọi nỗ lực sống thánh thiện của chúng ta sẽ là tấm gương lôi kéo được người khác vào vườn nho của Chúa.

Đoạn Phúc âm hôm nay không phải chỉ là ước vọng về công lý, nhưng mang ý nghĩa về lòng thương xót. Chúa muốn tất cả chúng ta đều vào vườn nho của Người, không phải chỉ có những người đến sớm vào buổi sáng mà ngay cả những người đến muộn vào buổi chiều!

Xin Chúa chúc lành cho quý Ông bà và Anh Chị em. Cha Steve Correz

HORRORIZADA

La gente en general se horroriza igualmente al escuchar la religión cristiana en duda y al ver que practicaban.

—Samuel Butler

HORRIFIED

People in general are equally horrified at hearing the Christian religion doubted and at seeing it practiced.

—Samuel Butler

REFLEXIONEMOS SOBRE LA LECTURAS

CLAMA AL SEÑOR



La primera línea de la lectura de hoy nos ordena buscar al Señor e invocar a Dios. Escuchamos el eco de este sentimiento en el refrán del salmo responsorial del día: "Cerca está el Señor de los que lo invocan" (Salmo 145:18a). San Pablo es la encarnación de alguien que constantemente buscó al Señor. En la cita que leímos hoy de su carta a los filipenses, encontramos a san Pablo hacia el final de su vida, vida que describe como en completa consonancia con Cristo. Escribe: "Porque para mí, la vida es Cristo" (Filipenses 1:21). Para saber lo que significa vivir una vida de completo acuerdo con Cristo basta mirar el Evangelio de hoy. Allí encontramos que el amor y la misericordia de Dios son incommensurables para todos los que buscan e invocan al Señor.

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La parroquia de St Philip Benizi ubicada en el 235 Pine Dr. En Fullerton será la Iglesia anfitrióna de la estatua peregrina internacional de la Virgen de Nuestra Señora de Fátima el martes 3 de octubre desde las 7:30am hasta la 1pm. Esto es para celebrar el año del centenario de su aparición a los tres niños en Fátima y es parte de la gira de paz 2017 en los EE.UU. Las festividades empezaran con una procesión afuera de la Iglesia, seguido de la coronación, y una breve charla sobre el mensaje de Nuestra Señora, luego la registració del escapulario. Exposición del Santísimo Sacramento seguido de la misa diaria a las 8:30am. Habrá confesiones disponibles de 9 a 10am, seguido del rezo del Santo Rosario.

REFLECTIONS ON THE READINGS

CALL UPON THE LORD



The very first line of today's first reading summons us to seek the Lord and to call upon God. This sentiment is echoed in the refrain for today's responsorial psalm: "The Lord is near to all who call upon him" (Psalm 145:18a). Saint Paul is the embodiment of someone who constantly sought the Lord. In the excerpt we read today from his letter to the Philippians, we find Saint Paul toward the end of his life, a life he describes as completely consonant with Christ. He writes, "For to me life is Christ" (Philippians 1:21). To find out what it means to live life completely in accord with Christ we need look no further than today's Gospel. There we find that God's love and mercy are immeasurable for all those who seek and call upon the Lord.

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ESTHER'S WOMEN OF FAITH BIBLE STUDY

"OREMUS"

We cordially invite all women of the parish to join us in our Fall study "Oremus", "Let Us Pray" beginning Monday, October 2nd and Thursday Oct. 5th. This study teaches us the essentials of an effective and fruitful prayer life.

During the eight week study you will discover how God speaks to you, even in the smallest Encounters. Following the Tradition of the Catholic Church and the wisdom of the saints, you will learn how to express yourself to God in prayer and become aware of God's presence in your life.

Grow in your relationship with God and those around you. Discover the beauty of God's voice in scripture, in your heart and in ordinary moments.

For more information contact:
Gerry Warkentine—657-266-0648
threegrands2328@gmail.com

Meeting days:
Mondays 10:00 a.m.— 12:00 noon
Thursdays 10:00 a.m. — 12:00 noon
7:00 p.m. — 9:00 p.m.

WORKBOOK COST: \$16.00

LIFE, JUSTICE AND PEACE

CATHOLIC TEACHING PUT INTO PRACTICE

**There are many myths about immigrant neighbors.
Here are 2 and why they're wrong. :**

Myth #3: They drain the system

Undocumented immigrants do not qualify for welfare, food stamps, Medicaid, and most other public benefits. Most of these programs require proof of legal immigration status and under the 1996 welfare law, even legal immigrants cannot receive these benefits until they have been in the United States for more than five years.

Non-citizen immigrant adults and children are about 25% less likely to be signed up for Medicaid than their poor native-born equivalents and are also 37% less likely to receive food stamps, according to a 2013 study by the Cato Institute. Citizen children of illegal immigrants -- often derogatorily referred to as "anchor babies" -- do qualify for social benefits. Also, undocumented immigrants are eligible for schooling and emergency medical care. Currently, the average unlawful immigrant household costs taxpayers \$14,387 per household, according to a recent report by The Heritage Foundation. But in its 2013 "Immigration Myths and Facts" report, the U.S. Chamber of Commerce says most economists see providing these benefits as an investment for the future, when these children become workers and taxpayers.

A CBO report on the Comprehensive Immigration Reform Act of 2007 concluded that a path to legalization for immigrants would increase federal revenues by \$48 billion. Such a plan would see \$23 billion in increased costs from the use of public services, but ultimately, it would produce a surplus of \$25 billion for government coffers, CBO said.

Myth # 4: They take American jobs

The American economy needs immigrant workers. The belief that immigrants take jobs that can otherwise be filled by hard-working Americans has been disputed by an overwhelming number of economic research studies and data.

Removing the approximately 8 million unauthorized workers in the United States would not automatically create 8 million job openings for unemployed Americans, said Daniel Griswold, director of the Cato Institute's Center for Trade Policy Studies, in his 2011 testimony before the House Judiciary Sub-committee on Immigration Policy and Enforcement.

The reason, according to the U.S. Chamber of Commerce, is two-fold. For one, removing millions of undocumented workers from the economy would also remove millions of entrepreneurs, consumers and taxpayers. The economy would actually lose jobs. Second, native-born workers and immigrant workers tend to possess different skills that often complement one another.

According to Griswold, immigrants, regardless of status, fill the growing gap between expanding low-skilled jobs and the shrinking pool of native-born Americans who are willing to take such jobs. By facilitating the growth of such sectors as retail, agriculture, landscaping, restaurants, and hotels, low-skilled immigrants have enabled those sectors to expand, attract investment, and create middle-class jobs in management, design and engineering, bookkeeping, marketing and other areas that employ U.S. citizens.

America's unions support the president's executive action.

LA VIDA, JUSTICIA Y PAZ

La Doctrina VIDA, JUSTICIA, PAZ

Hay muchos mitos sobre nuestros vecinos. Aquí hay 2 y por qué están equivocados:

Mito # 3: Ellos drenan el sistema

Los inmigrantes indocumentados no califican para el bienestar, cupones de alimentos, Medicaid, y la mayoría de otros beneficios públicos. La mayoría de estos programas requieren prueba de estatus migratorio legal y bajo la ley de bienestar de 1996, incluso los inmigrantes legales no pueden recibir estos beneficios hasta que hayan estado en los Estados Unidos por más de cinco años.

Los adultos y niños inmigrantes no ciudadanos son aproximadamente un 25% menos propensos a firmar para Medicaid que sus equivalentes nativos pobres y también tienen un 37% menos de probabilidades de recibir cupones para alimentos, según un estudio de 2013 del Cato Institute. Los niños ciudadanos de inmigrantes ilegales - a menudo llamados "bebés anclados" - califican para beneficios sociales. Además, los inmigrantes indocumentados son elegibles para la educación y atención médica de emergencia. Actualmente, el hogar de inmigrantes ilegales promedio cuesta \$ 14,387 por hogar, según un informe reciente de The Heritage Foundation. Sin embargo, en su informe de "Mitos y Hechos de Inmigración" de 2013, la Cámara de Comercio de los Estados Unidos dice que la mayoría de los economistas ven estos beneficios como una inversión para el futuro, cuando estos niños se conviertan en trabajadores y contribuyentes.

Un informe de la CBO sobre la Ley de Reforma Integral de la Inmigración de 2007 concluyó que un camino para la legalización de los inmigrantes aumentaría los ingresos federales en 48.000 millones de dólares. Un plan de este tipo tendría un aumento de 23.000 millones de dólares en el costo de los servicios públicos, pero en última instancia, produciría un superávit de 25.000 millones de dólares para las arcas del gobierno, dijo CBO.

Mito # 4: Toman los empleos de América

La economía estadounidense necesita trabajadores inmigrantes. La creencia de que los inmigrantes toman empleos que de otra manera podrían ser ocupados por estadounidenses que trabajan duro ha sido disputada por una abrumadora cantidad de estudios y datos económicos.

La eliminación de los aproximadamente 8 millones de trabajadores no autorizados en los Estados Unidos no crearía automáticamente 8 millones de puestos de trabajo para los estadounidenses desempleados, dijo Daniel Griswold, director del Centro de Estudios de Políticas Comerciales del Instituto Cato, en su testimonio de 2011 ante el Subcomité de Justicia de la Cámara de Representantes Política de Inmigración y Cumplimiento.

La razón, según la Cámara de Comercio de los Estados Unidos, es doble. Por un lado, eliminar a millones de trabajadores indocumentados de la economía también eliminaría a millones de empresarios, consumidores y contribuyentes. La economía perdería puestos de trabajo. En segundo lugar, los trabajadores nativos y los trabajadores inmigrantes tienden a poseer habilidades diferentes que a menudo se complementan entre sí.

Según Griswold, los inmigrantes, independientemente de su estatus, llenan la creciente brecha entre la expansión de los trabajos poco cualificados y el reducido número de estadounidenses nacidos en Estados Unidos que están dispuestos a aceptar esos empleos. Al facilitar el crecimiento de sectores como la venta al por menor, la agricultura, el paisajismo, los restaurantes y los hoteles, los inmigrantes poco cualificados han permitido a esos sectores expandirse, atraer inversiones y crear empleos de clase media en gestión, diseño e ingeniería, contabilidad, otras áreas que emplean ciudadanos estadounidenses.

Los sindicatos de Estados Unidos apoyan la acción ejecutiva del presidente.

NUESTRA IGLESIA NUEVA**OUR NEW CHURCH**

**CONSTRUCCIÓN DE NUESTRO NUEVO
CAMPUS, REQUIERE QUE TODOS**

**BUILDING OUR NEW CAMPUS
REQUIRES ALL OF US TO
PARTICIPATE**

¿HAS HECHO TU PROMESA?

HAVE YOU PLEDGED YET?

Ông/Bà (Anh/Chị) đã hứa đóng góp chưa?



OUR FAITH, OUR FUTURE
NUESTRA FE, NUESTRO FUTURO
ĐỨC TIN CỦA CHÚNG TA,
TƯƠNG LAI CỦA CHÚNG TA



**DID YOU KNOW THAT AS OF
TODAY, 23 % OF OUR
PARISHIONERS HAVE
PARTICIPATED TOWARDS THE
CAPITAL CAMPAIGN?**

**"WHATEVER YOU BIND ON
EARTH SHALL BE BOUND IN
HEAVEN;
AND WHATEVER YOU LOOSE
ON EARTH SHALL BE
LOOSED IN HEAVEN."**

— Matthew 16:19

**"TODO LO QUE ATES EN LA TIERRA
QUEDARÁ ATADO EN EL CIELO,
Y TODO LO QUE DESATES EN LA
TIERRA QUEDARÁ DESATADO EN
EL CIELO".
— MATEO 16:19**

TREASURES FROM TRADITION

Along with the reform of the Roman Canon and the redrafting of an ancient Roman prayer in Eucharistic Prayer II, two additional prayers were announced in 1969. Eucharistic Prayer III is a fresh composition. Like Eucharistic Prayer II, it has no preface of its own, but the presider chooses from a long menu of possible prefices to become part of the prayer on a particular occasion. Also, like Eucharistic Prayer II it has a way to insert the name of the deceased in Masses for the dead such as funerals and memorials. The *General Instruction of the Roman Missal* views Eucharistic Prayer III as the best substitute for Eucharistic Prayer I on Sundays and feasts.

In practice, this prayer is used very often at Sunday Mass, and its texts are familiar to all members of the assembly. In this prayer, notice that the priest extends his hands over the gifts and calls down the Holy Spirit to change them into the Body and Blood of Christ. This call of the Holy Spirit is called the *epiclesis*, and Eastern Christians consider it to be the consecration. Latin Christians have long considered the "institution narrative" to be the consecration. Partly in response to a deep sensitivity to the East, the reformers took care to structure all our new prayers with a strong *epiclesis*. The poetry and images of Eucharistic Prayer III are fruitful sources of meditation. Why not take a sentence or two into your private prayer?

—Rev. James Field, Copyright © J. S. Paluch Co



St. Philip Benizi, located at 235 Pine Dr., Fullerton will be hosting the **International Pilgrim Virgin Statue of our Lady of Fatima on Tuesday, October 3rd from 7:30 a.m. to 1:00 p.m.** This is to celebrate the Centennial year of her apparition to the three children at Fatima and is part of the 2017 U.S. Tour of Peace. The festivities will start with a procession outside the church, at 7:30, followed by the coronation, a short talk regarding Our Lady's message, then scapular enrollment. Exposition of the Blessed Sacrament will follow the daily mass at 8:30 a.m. Confession will be available at 9-10 a.m., followed by recitation of the Holy Rosary.

TRADICIONES DE NUESTRA FE

Las actas de los mártires son documentos de suma importancia en la Iglesia cristiana. En ellas se encuentra el testimonio de hombres y mujeres que con su sangre dieron testimonio del evangelio. En esta documentación encontramos el testimonio de quienes vieron y presenciaron su martirio. Por ejemplo, un soldado dice de los mártires: "Dormían en el suelo. No les vi quejarse en ningún momento y estuvieron todo el tiempo rezando y muy recogidos... magníficos, unos santos..."

Testimonios como éste eran comunes en los primeros siglos del cristianismo cuando en la Roma pagana se perseguía a la Iglesia primitiva. Lamentablemente, este testimonio no viene de hace 17 ó 19 siglos, más bien, viene del siglo pasado, siglo en el cual la persecución de cristianos se multiplicó por todas partes del mundo produciendo más mártires que ningún otro siglo.

El testimonio del soldado fue acerca del primer santo Argentino, Héctor Valdivielso Sáez y compañeros, quienes fueron asesinados por los comunistas en Asturias, España. Él fue uno de los más de 8000 cristianos martirizados en España, 30,000 en China, incontables en Latinoamérica y otros lugares durante el siglo pasado.

—Fray Gilberto Cavazos-Glz, OFM, Copyright © J. S. Paluch Co., Inc.

R. C. I. A.

Noticias sobre el R.I.C.A.

**"Vayan a todo el mundo
y cuenten la Buena Nueva"**



Has escuchado sobre "El Rito de Iniciación Cristiana para Adultos"

Este es el proceso ordinario para aquellos adultos quienes desean seguir a Cristo como miembros de la Iglesia Católica (Recibir el Bautismo, Confirmación, Primera Comunión). Es un volver a la tradición antigua de la Iglesia donde la comunidad entera acompaña a los adultos en su jornada de fe al tiempo en que se preparan para celebrar los sacramentos de Iniciación en la Pascua. La Iniciación de adultos de entrada a la Iglesia Católica es un "proceso gradual y se lleva a cabo en conexión con la comunidad de files (R.I.C.A., #4).

**Para más información comuníquese con Luis Ramírez Director Formación de Fe al:
714-444-1500.**