

CHRIST OUR SAVIOR CATHOLIC PARISH

SEPTEMBER/SEPTIEMBRE 26 & 27, 2020 TWENTY-SIXTH SUNDAY OF ORDINARY TIME VIGÉSIMO SEXTO DOMINGO DEL TIEMPO ORDINARIO

Mass Times/Horario de Misas

Saturday/Sábado Vigilia

8:00 a.m. English

5:00 p.m. English

7:00 p.m. Español

Sunday Masses:

8:30 a.m. English

10:30 a.m. & 12:30 p.m. Español

2:30 p.m. Vietnamese

Weekday Masses (English)

8:00 a.m. - Mon., Tues., Thurs. & Fri.

First Friday/Primer Viernes

7:00 p.m. Español

Baptisms/Bautismos

Call Office/Llame La Oficina

Confessions/Confesiones

Saturday/Sábado 3:30 p.m.—4:30 p.m.

English & Spanish

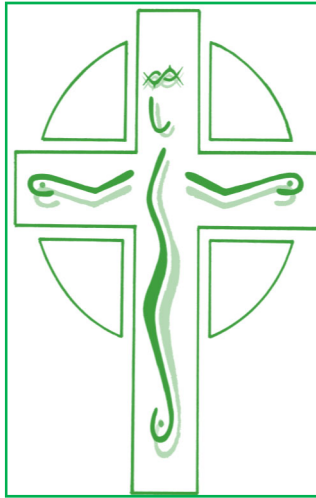
No appointment required—No Requiere Cita

Eucharistic Adoration

Exposición del Santísimo Sacramento

First Friday/ Primer viernes 8:00 a.m.

Despues de la misa de la 8:00 a.m.



REV. JOSEPH ROBILLARD

PASTOR

REV. RUDY PRECIADO

IN RESIDENCE

DEACON THOMAS CONCITIS

DEACON LOUIS GALLARDO

DEACON JOE GARZA

DEACON JORGE SANCHEZ

LUIS A. RAMIREZ

PARISH DIRECTOR

ROSA RUIZ DE MAYORGA

COORDINATOR FAITH FORMATION

YAZMIM ABREU

CONFIRMATION/YOUTH MINISTER

DIEGO VELASCO

YOUTH MINISTRY COORDINATOR

SCOTT MELVIN

DAVID ESPINOSA

MUSIC MINISTRY

NANCY LOPEZ

DEAF MINISTRY

PARISH OFFICE STAFF

VICKIE COLON

CONSUELO SANCHEZ

SUSANA VENTURA

CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR



11.12.2019

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PARISH OFFICE HOURS — HORAS DE LA OFICINA

MON., TUES., THURS., FRI. 9:00 A.M. — 12:00 P.M.; 12:30—2:30 P. M.

DUE TO THE PANDEMIC EVENING AND WEEKEND HOURS HAVE BEEN SUSPENDED UNTIL FURTHER NOTICE.

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



Mass Intentions Please Call: 714-444-1500
 Para Intenciones de la Misa Llame: 714-444-1500

Saturday/sábado September 26, 2020

8:00 a.m. Roy Garcia—Health
 5:00 p.m. For the People of the Parish
 7:00 p.m. Janet Gonzalez; Martin Gonzalez
 Family—Intentions

Sunday/domingo September 27, 2020

8:30 a.m. †Roger Gonzales
 10:30 a.m. †Lourdes Ruiz
 12:30 p.m. Trinidad Torres; Familia Torres—
 Intentions
 2:30 p.m. Anton Ly Sie Hien; Ana Tran Thi
 Khuyên; Ana Mai Thi Dí—Intentions

Monday/lunes September 28, 2020

8:00 a.m. Remedio Ventura—Intentions

Tuesday/martes September 29, 2020

8:00 a.m. Rica Werner—Intentions

Thursday/jueves October 1, 2020

8:00 a.m. †Elias Reyes

Friday/viernes October 2, 2020

8:00 a.m. †Carol Raya; †Roger Gonzales
 7:00 p.m. †Guadalupe Amezcua



In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$10,000.00 in it's weekly collection.

Para nosotros mantener nuestros servicios, pagar nuestros gastos, la parroquia necesita un promedio 10,000.00 dólares en nuestra colecta semanal.

Sept. 19 & 20, 2020

\$9,640.00

Second Collection/Maintenance

\$2,711.00

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.



This Friday October 2nd, is our day of adoration of the Blessed Sacrament. As always, we invite you to spend some time in the company of our Lord. Our day of worship begins after the 8:00 a.m. mass and continues throughout the day, concluding with the 7:00 p.m. Mass in Spanish. Please don't forget to sign-up on the form that is available after all masses at the Bulletin Table on Sunday or during the week in the Parish Office.

Este viernes el 2 de Octubre es nuestro día de adoración al Santísimo, y como siempre los esperamos a pasar un tiempo en compañía de Nuestro Señor. Nuestro día de adoración empieza después de la misa de las 8:00 a.m. y continúa durante todo el día, y terminando con la misa de las 7:00 p.m. No olviden firmar la hoja que está disponible después de las misas del domingo o durante la semana en la oficina.

*Have in you the same attitude that is also in Christ Jesus.
 — Philipians 2:5*



*Tengan los mismos sentimientos que tuvo Cristo Jesús.
 —Filipenses 2:5*

PASTOR'S MESSAGE

MENSAJE DEL PASTOR

The month of October is dedicated to the respect of life in the Diocese of Orange. It is a call to all people to look at the value of human life from conception to death. There is no doubt in my mind and heart that a baby growing in the womb is a human life. The challenge we face what happens after the birth of a child. To be truly "pro-life" includes our commitment to the child that was brought to birth by the mother until the child reaches adulthood and can take their place in society.



When a woman conceives a child in her womb and finds herself in difficult circumstances, like she is un-married, has no support from the father of the child, her family and is in great fear as to what will happen to her and her child after birth, the attraction to abort the child is very tempting. In our society, a single mother has many distinct disadvantages that will be with her for most of her life as well as the child. That sense of being abandoned and a lone is very real.

If we are truly "pro-life" then our concern is not just that she has conceived, but that carrying her child to birth is a good and moral decision. We also need to recognize that we are making a covenant with her and her child to be there for them to give the needed support so that the mother can focus on her primary call of motherhood. This then is a call for us to figure out extended child care options for her. It is a call to insure that both the mother and child have access to good medical care. It also means that she and her child have housing and food security. I am sure there are other important needs she and her child will need, but my point is that if we are going to be against abortion, we have to be committed to addressing the mother's fears and concerns so that her natural desires to bring her child into the world can be met.

I think it is so easy to say that we are "pro-life" and not commit to anything else. It is an abstract ideal. It has no flesh on it. We cannot promote anti-abortion laws and to say to the mother and child; "Good luck. I hope everything works out for you." We live in a society where anyone whom becomes a burden on society is not my personal responsibility, that the responsibility belongs to someone else. If we are truly going to be "pro-life" then it will mean that all of us will pay more taxes and will have to commit more of our time to the care of others. And it will also mean that we will have to be extremely more forgiving of the mistakes and sins of these mothers who make the brave choice to bring her child to birth. A single woman who is pregnant bears shame of her earlier choices, especially among us. We are challenged as a Church and parish to make her being among us a safe harbor, a place of acceptance and support.

El mes de octubre está dedicado al respeto de la vida en la Diócesis de Orange. Es un llamado a todas las personas a considerar el valor de la vida humana desde la concepción hasta la muerte. No tengo ninguna duda en mi mente y corazón de que un bebé que crece en el útero es una vida humana. El desafío al que nos enfrentamos es lo que sucede después del nacimiento de un hijo. Ser verdaderamente "pro-vida" incluye nuestro compromiso con el niño que nació de la madre hasta que el niño alcance la edad adulta y pueda ocupar su lugar en la sociedad.

Cuando una mujer concibe un hijo en su útero y se encuentra en circunstancias difíciles, como: si no estuviera casada, no tiene el apoyo del padre del niño, o de su familia y tiene mucho miedo de lo que le sucederá a ella y a su hijo, después del nacimiento. La atracción por abortar al niño es muy tentadora. En nuestra sociedad, una madre soltera tiene muchas desventajas distintas que la acompañarán la mayor parte de su vida, así como al niño(a). Esa sensación de estar abandonado y solo es muy real.

Si somos verdaderamente "pro-vida", entonces nuestra preocupación no es solo que ella haya concebido, sino que llevar a su hijo al nacimiento es una decisión buena y moral. También debemos reconocer que estamos haciendo un pacto con ella y su hijo de estar allí para que ellos brinden el apoyo necesario para que la madre pueda concentrarse en su llamado principal de la maternidad. Este es un llamado para que descubramos opciones de cuidado infantil extendidas para ella. Es un llamado para asegurar que tanto la madre como el niño tengan acceso a una buena atención médica. También significa que ella y su hijo tienen vivienda y seguridad alimentaria. Estoy seguro de que hay otras necesidades importantes que ella y su hijo necesitarán, pero mi punto es que, si vamos a estar en contra del aborto, tenemos que comprometernos a abordar los temores y preocupaciones de la madre para que sus deseos naturales de traer a su hijo al mundo puedan ser atendidos.

Creo que es muy fácil decir que somos "pro-vida" y no nos comprometemos con nada más. Es un ideal abstracto. No tiene sentido. No podemos promover leyes contra el aborto y decirle a la madre y al niño; "Buena suerte. Espero que todo salga bien para ustedes." Vivimos en una sociedad donde cualquiera que se convierta en una carga para la sociedad no es mi responsabilidad personal, esa responsabilidad pertenece a otra persona. Si realmente vamos a ser "pro-vida", significará que todos pagaremos más impuestos y tendremos que dedicar más de nuestro tiempo al cuidado de los demás. Y también significará que tendremos que perdonar mucho más los errores y pecados de estas madres que toman la valiente decisión de dar a luz a su hijo. Una mujer soltera que está embarazada se avergüenza de sus elecciones anteriores, especialmente entre nosotros. Como Iglesia y parroquia, tenemos el desafío de hacer de su presencia entre nosotros un puerto seguro, un lugar de aceptación y apoyo.

Cha Sở Nhấn Gửi (Pastor's Message)

Trong Giáo phận Orange, tháng 10 là thời gian đặc biệt dành cho việc tôn trọng sự sống. Đây là một lời mời gọi để người nhìn lại giá trị của cuộc sống con người kể từ khi thụ thai cho đến khi lìa đời. Tôi không bao giờ nghi ngờ rằng một bào thai trong bụng mẹ là một sự sống con người. Điều khó khăn mà ta đối diện là sau khi đứa bé được sinh ra. Nếu thật sự là tôn trọng sự sống phải bao gồm việc cam kết bảo vệ sự sống của đứa trẻ kể từ khi nó sinh ra cho đến khi nó trưởng thành và có chỗ đứng trong xã hội.

Khi một người đàn bà có thai và ở trong hoàn cảnh khó khăn, chẳng hạn như chưa lập gia đình, không được người cha của đứa bé hay gia đình mình nâng đỡ, và thấy rất lo sợ cho những gì sẽ xảy ra cho mình và cho đứa bé sau khi nó sinh ra, người đàn bà ấy thường có khuynh hướng muốn phá thai. Trong xã hội của chúng ta, một người đàn bà làm mẹ mà không có chồng có rất nhiều thiệt thòi cho cả đời người ấy, cũng như đời của đứa nhỏ. Người ấy thường thấy bị bỏ rơi và sống rất cô đơn.

Nếu chúng ta là những người tôn trọng sự sống thì không những chúng ta phải quan tâm đến việc người đàn bà ấy mang thai mà còn phải quan tâm rằng việc mang đứa con cho đến khi sinh nở là một quyết định hợp luân lý. Chúng ta cũng còn phải nhận rằng chúng ta phải cam kết nâng đỡ người ấy và đứa bé trong suốt thời gian cần thiết để người ấy có thể an tâm chú ý đến việc làm mẹ. Đây cũng là lúc chúng ta phải nghĩ đến những cách có thể giúp người ấy chăm sóc con. Chúng ta được mời gọi để giúp trong những dịch vụ y tế cho người mẹ và người con. Và cũng có nghĩa là người mẹ và người con phải được chăm sóc về chỗ ở và thực phẩm. Tôi tin chắc là có nhiều nhu cầu, nhưng điều tôi muốn nói là nếu chúng ta không chấp nhận phá thai thì chúng ta phải cam kết giúp cho người mẹ trước những lo lắng và quan tâm để làm sao người ấy có thể sinh con như lòng mong muốn.

Tôi nghĩ khi mình nói là mình tôn trọng sự sống nhưng không cam kết gì hết thì thực là dễ. Đó chỉ là một ý niệm trừu tượng. Điều này không có thực chất. Chúng ta không thể ủng hộ luật chống phá thai rồi nói với người mẹ và người con trong bụng rằng: "Chúc may mắn. Hy vọng mọi chuyện được tốt đẹp." Chúng ta sống trong một xã hội mà khi một người nào trở thành gánh nặng cho xã hội, thì đó không phải là trách nhiệm của tôi mà là trách nhiệm của người khác. Nếu chúng ta thật sự tôn trọng sự sống thì cũng có nghĩa là chúng ta sẽ phải trả thuế nhiều hơn và cam kết dành nhiều thì giờ hơn để lo cho những người khác. Và cũng có nghĩa là chúng ta phải quảng đại tha thứ những lỗi lầm hay tội lỗi của những người mẹ khi họ tự ta can đảm đẻ sinh con. Một người đàn bà không có chồng mà mang thai đã chịu xấu hổ vì hành động của họ, nhất là đối với chúng ta. Là một Giáo Hội và là một giáo xứ, chúng ta được kêu gọi và thách thức để trở nên một môi trường an toàn, một cộng đồng biết chấp nhận và biết nâng đỡ.

REFLECTIONS ON THE READINGS

FAMILIAR INSIGHTS

Spiritual teachers tend to repeat themselves, and to repeat other teachers. Maybe there really aren't that many different truths to tell. Just a lot of slow, sleepy human beings—like us—who need to hear the basics over and over. Consider today's readings.

People complain God isn't "fair," and Ezekiel answers that God is more than fair. People choose their own fates, and people can change. Even evildoers can turn, do right, and live. "Actions speak louder than words." A fresh new insight? Hardly.

Paul tells the Philippians that he would truly be encouraged if those who claimed to be believers would, in fact, look to others' interests and not their own. "The proof of the pudding is in the eating." A novel idea? I don't think so.

In Jesus' story of the farmer and his sons, everyone knows that the one who said he wouldn't work—but did—is way ahead of the one who said he would work—but didn't. "Talk is cheap." Heard that before?

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REFLEXIONEMOS SOBRE LA LECTURAS

ENSEÑANZAS FAMILIARES

Los maestros espirituales suelen repetir sus enseñanzas, y repetir las de otros maestros. Quizás no existen muchas verdades diferentes que decir. Sólo muchos seres humanos lentos y aletargados, como nosotros, que necesitan oír lo básico una y otra vez. Considera, por ejemplo las lecturas de hoy.

La gente se queja de que Dios no es "justo" y Ezequiel responde que Dios es más que justo. Las personas eligen su propio destino, y las personas pueden cambiar. Hasta los malhechores pueden cambiar de rumbo, hacer lo que es justo, y vivir. "Los hechos valen más que las palabras". ¿Un nuevo discernimiento? Para nada.

Pablo dice a los filipenses que lo llenarían de alegría si los que claman ser creyentes, de hecho, buscan el interés de los otros y no el propio. "Obras son amores y no buenas razones". ¿Una idea novedosa? No lo creo.

En el relato de Jesús del viñador y sus dos hijos, todos saben que el que dijo que no trabajaría, pero lo hizo le lleva la delantera al que dijo que trabajaría, pero no lo hizo. "Fácil es hablar". ¿Ya lo oíste antes?

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**FAITH FORMATION
REGISTRATION 2020-2021**

All children, adolescents, adults and the Rite of Christian Initiation for Adults (RCIA) must register for 2020-2021 cycle of Faith Formation Classes. Faith Formation classes will begin in November.

**DATES FOR REGISTRATION CYCLE 2020-2021
IN FAITH FORMATION CLASSES**

DATE	TIME	PLACE
Wed. Sept. 23	5-8:00 p.m.	COSCP-PATIO
Sat. Sept. 26	9:00 a.m.—4:00 p.m.	COSCP-PATIO
Wed. Sept. 30	5-8:00 p.m.	COSCP-PATIO
Sat. Oct. 3	9:00 a.m.—4:00 p.m.	COSCP-PATIO
Wed. Oct. 7	5-8:00 p.m.	COSCP-PATIO

**REQUIREMENTS TO REGISTER FOR
FAITH FORMATION CLASSES**

- ◆ Be registered in Parish Envelope #
- ◆ Registration Fee
- ◆ Communion Year I and II Need Baptism Certificate
- ◆ Post-Communion Need 1st Communion Cert.
- ◆ Confirmation Year 1 and 2 Need Baptismal and 1st Communion Certificates
- ◆ RCIA Adults and children Birth Certificate
(Sacraments of Baptism, Confirmation and Communion)
- ◆ Sacramental Preparation Need Baptismal and 1st
(Adults who need Confirmation) Communion Certificates

**FORMACIÓN DE LA FE
REGISTRACIONES 2020-2021**

Todos los niños/as, adolescentes, adultos, y Rito de Iniciación Cristiana para Adultos (RICA) deben registrarse para este nuevo ciclo 2020-2021 de clases de Formación de Fe.

Las clases de Formación de la Fe 2020-2021 comenzarán en Noviembre.

**FECHES PARA REGISTRACIONES DEL CICLO
2020-2021 EN CLASES DE FORMACION DE LA FE**

FECHA	HORARIO	LUGAR
Miercoles, 23 de Sept.	5-8:00 p.m.	COSCP-PATIO
Sabado, 26 de Sept.	9:00 a.m.-4:00 p.m.	COSCP-PATIO
Miercoles, 30 de Sept.	5-8:00 p.m.	COSCP-PATIO
Sabado, 3 de Octubre	9:00 a.m.-4:00 p.m.	COSCP-PATIO
Miercoles, 7 de Octubre	5-8:00 p.m.	COSCP-PATIO

**REQUISITOS PARA REGISTRARLOS
A CLASES DE FORMACION DE LA FE**

- ◆ Estar registrados en la Parroquia # de Sobre
- ◆ Cuota de Registración
- ◆ Comunión Año1 y 2 Certificado de Bautizo
- ◆ Poscomunión Certificado de Bautizo,
y Primera Comunión
- ◆ Confirmación Año 1 y 2 Certificado de Bautizo
y Primera Comunión
- ◆ RICA Adultos y Niños Certificado de Nacimiento
(Necesitan Sacramentos de Bautizo, Confirmación y
Comunión)
- ◆ Preparación Sacramental Certificado de Bautizo
(Adultos que necesitan Confirmación) y Primera Comunión

**LIFE, JUSTICE AND PEACE
CATHOLIC TEACHING PUT INTO PRACTICE**

Heavenly Father, you have given us all that is good. You constantly call us to put out into the deep in service to you and to one another.

Give us the courage to listen to your commands, and to be fearless in our baptismal call to holiness. Help us to find ways to serve rather than to be served, even if those ways may be small or unseen by others. May we be faithful in our vocations to do your will rather than our own, and make you known, loved, and served.
Amen.

Rev. Neil Wack, C.S.C.

**LA VIDA, JUSTICIA Y PAZ
LA ENSEÑANZA CATÓLICA PUESTA EN PRÁCTICA**

Padre Celestial, nos has dado todo lo bueno. Nos llamas constantemente para que salgamos a lo profundo en servicio para ti y para los demás. Danos el valor para escuchar tus mandamientos y ser valientes en nuestro llamado bautismal a la santidad. Ayúdanos a encontrar formas de servir en lugar de ser servidos, incluso si esas formas pueden ser pequeñas o no ser vistas por otros.

Que seamos fieles en nuestras vocaciones para hacer tu voluntad y no la nuestra, y hacerte conocer, amar y servir.
Amén.

Rev. Neil Wack, C.S.C.



PRAY for the Unborn in

**Costa Mesa Sept. 23-
Nov. 1st**

*Ore por las No Nacidos en
Costa Mesa*

23 de Septiembre – el primero de Noviembre

Join this worldwide effort to protect babies at risk of being aborted! Through prayer, fasting, and peaceful vigils outside of abortion facilities we bring the Light of Christ to those in crisis, praying for ALL of God's Precious Little Ones.

¡Únase a este esfuerzo mundial para proteger a los bebés en riesgo de ser abortados! A través de la oración, el ayuno y las vigiliás pacíficas fuera de las instalaciones de aborto traemos la Luz de Cristo a aquellos en crisis, orando por TODOS los Preciosos Pequeños de Dios.

Here's how to take part/Cómo puedes participar:

Pray at Vigil location: Outside Planned Parenthood *Orar fuera de Planned Parenthood*
1520 Nutmeg Pl Suite 101 Costa Mesa, CA 92626

Vigil hours/ Horas de Vigilia:

6 am to 6 pm daily Sept. 23 - Nov. 1

Click or copy/paste the link below to sign up for a one time or a weekly 1 hour time slot.

Haga clic o copie/pegue el enlace de abajo para registrarse por una vez o una hora semanal.

Learn more and get involved by visiting our campaign/

Aprende más y participe visitando nuestra campaña:
40daysforlife.com/costamesa



SAINT THÉRÈSE OF THE CHILD JESUS (1873-1897)
October 1



“The cornerstone’s dated 1872, but the stained glass is much later,” explained the pastor, astonished when his visitor accurately dated it to just before the Great Depression, explaining, “The window for the Little Flower”—Thérèse’s nickname—“gives it away.” From her canonization in 1925, her statues and windows adorn most churches where European immigrants worshiped. Entering Carmel at fifteen, victim of tuberculosis at twenty-four, Thérèse proposed her “Little Way” to sanctity: doing ordinary tasks with extraordinary love. Thus ordinary Catholics, many of whom had lost loved ones to tuberculosis, embraced her. Though she never left her cloister, this Carmelite’s spiritual communion and devoted correspondence with missionaries earned her the title Patroness of Missions. Her autobiography, *Story of a Soul*, continuously in print since her death, chronicles her prayerful perseverance through doubt and caused her to be the youngest person ever named a Doctor of the Church. Countless physical healings and spiritual conversions testify to her fulfillment of her deathbed promise: “After my death, I will let fall a shower of roses. I will spend my heaven doing good upon earth!”

—Peter Scagnelli, Copyright © J. S. Paluch Co.

SANTA TERESITA DEL NIÑO JESÚS (1873-1897)
1º de octubre



Teresita es la más joven de las doctoras de la Iglesia, pues murió a los 24 años, víctima de la tuberculosis. Jamás salió del convento carmelita en que vivía, pero siempre oró intensamente por los sacerdotes y los misioneros, llegando a ser la patrona de las misiones. Su vida no fue fácil, pues quedó huérfana de madre a los 4 años y se vio forzada a emigrar a otra ciudad con su padre y tres hermanas María, Paulina y Celina. Desde los 9 años se dio cuenta de que quería ser carmelita, pero su edad se lo impedía, hasta que a los 15 años le pide personalmente al Papa León XIII que le otorgue el permiso para ser admitida como religiosa carmelita. Así fue. Como religiosa destacó por la profundidad de su relación con Dios y la austeridad con que vivía, practicando la oración y la mortificación cristiana, pese a una salud muy delicada. Respecto a sus sufrimientos escribió: “He llegado a un punto en el que me es imposible sufrir, porque todo sufrimiento es dulce”. Fue canonizada en 1925.

—Miguel Arias, Copyright © J. S. Paluch Co.

DÉ ELECTRÓNICAMENTE

CONTRIBUCIONES ELECTRÓNICAS

**Abran su corazón
 sin abrir su Chequera**

Contribuciones Electrónicas es el término usado para describir métodos automáticos para hacer donaciones de manera regular sin la necesidad de escribir cheques, llevar consigo efectivo o preparar sobres. No obstante Contribuciones de Debito Directo es el término original y más extensamente usado para contribuir electrónicamente, también se usa para describir las contribuciones de tarjeta de crédito y débito y contribuciones en línea.

¿Cómo Me matriculo?

Vaya a nuestro sitio en la Red Mundial al WWW.COSCP.ORG y oprime la opción CONTRIBUTE y selección CONTRIBUTE ONLINE y llene la forma de donaciones.

GIVE ELECTRONICALLY

Electronic Giving

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TREASURES FROM TRADITION

The sacrament of penance has a long and difficult history. The Church sometimes struggles with how best to be faithful to the image of an all-forgiving God. Once a very public rite with publicly visible participation on the part of the penitent, it became in time a very private matter. By the fourteenth century, when a prayer of absolution and a laying on of hands was still required in sacramental confession, theologians were saying that even that was too much liturgy. All that was required was confession itself, and the sacramental words *Ego te absolvo*, or “I absolve you.”

In 1614 the Council of Florence tried to flesh out this bare that if possible should be in there be person’s state and last the first time recommended and priest be separated by a grill, thereby eliminating the ritual laying on of hands once so central to the sacrament, substituting the priest’s raised right hand in blessing. This is the rite that remained in force until the sacrament became the subject of very stormy debates at the Second Vatican Council, leading to a major reform in 1974 that is still only partially received.



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

TRADICIONES DE NUESTRA FE

Uno de los pasajes bíblicos más bellos tiene que ser el de Isaías 11:6. El profeta proclama la paz mesiánica como una paz en donde animales voraces como el lobo, el leopardo, el león y la osa habitarán tranquilamente con animales mansos como el cordero, el cabrito, el ternero y la vaca “y un niño pequeño los conducirá”. Esta es una paz donde la justicia rectifica las desigualdades y pone fin a la violencia. En esta profecía el Cristo es un niño que pastorea el mundo con una eficacia sorprendente. Él hace lo que los gobernantes del mundo pretenden hacer pero nunca logran, pone fin a la guerra, la pobreza y el hambre.

Por esta razón hay muchas imágenes del Niño Jesús como el Santo Niño Jesús de Niño de Bogotá manos de san otros. Éstas cristiano de que venga a la paz vez, nos que ser entrar en el reino de Dios.



Niño de Atocha, el Praga, el Divino y el Niño Jesús en Antonio, entre captan el deseo el niño conducirnros hacia mesiánica y a la recuerda que hay como niños para

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

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But Jesus said, “Do not hinder him, for there is no one who will perform a miracle in my name, and be able soon afterward to speak evil of me. For he who is not against us is for us. Mk 9:39-40

Jesús dijo: “No se lo impidá, porque no hay nadie que haga un milagro en mi nombre, y que pueda enseguida hablar mal de mí. Pues el que no está contra nosotros, por nosotros está.”

Mc 9:39-40

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