

CHRIST OUR SAVIOR CATHOLIC PARISH

JANUARY 23 & 24, 2021
THE THIRD SUNDAY OF ORDINARY TIME
EL TERCER DOMINGO DEL TIEMPO ORDINARIO

Mass Times/Horario de Misas
Saturday/Sábado Vigilia
4:00 pm English
6:00 pm Español

Sunday Masses:
8:30 am English
10:30 & 12:30 p.m. Español
2:30 PM Vietnamese

Weekday Masses (English)
8:00 AM - Mon., Tues., Thurs., Fri. & Sat.
First Friday/Primer Viernes
7:00 pm Español

Baptisms/Bautismos
Call Office/Llame La Oficina

Confessions/Confesiones
Saturday/Sábado 2:30-3:30 p.m.
English and 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 TOM CONCITIS
DEACON LOUIS GALLARDO
DEACON JOE GARZA
DEACON JORGE SANCHEZ

LUIS A. RAMIREZ
PARISH DIRECTOR

ROSA RUIZ DE MAYORGA
COORDINATOR FAITH FORMATION
YAZMIM ABREU
COORDINATOR YOUTH MINISTER
DIEGO VELASCO
CONFIRMATION/YOUTH MINISTER

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



PARISH OFFICE HOURS — HORAS DE LA OFICINA
MON., TUES., THUR., FRI. 9:00 A.M. — 12:00 P.M.; 12:30—2:30 P.M.
TUESDAY, THURSDAY — 5:00 — 8:00 P.M. SATURDAY 9:00 A.M. — NOON
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 Jan. 23, 2021

8:00 a.m. Aile Zarate—Intentions
 4:00 p.m. †Irene Ramirez
 6:00 p.m. †Marta Urutia

Sunday/domingo Jan. 24, 2021

8:30 a.m. Valencia Family—Intentions
 10:30 a.m. †Lourdes Ruiz Herrera
 12:30 p.m. Vega Family—In Thanksgiving
 2:30 p.m. VMI Intentions

Monday/lunes Jan. 25, 2021

8:00 a.m. For the People of the Parish

Tuesday/martes Jan. 26, 2021

8:00 a.m. †Antipolo Reyes

Thursday/jueves Jan. 28, 2021

8:00 a.m. †Nancy Moran Sanchez

Friday/viernes Jan. 29, 2021

8:00 a.m. Juan Ventura—Intentions



In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$13,000.00 in it's weekly collection.

Para nosotros mantener nuestros servicios, pagar nuestros gastos, la parroquia necesita un promedio 13,000.00 dólares en nuestra colecta semanal.

JANUARY 16 AND 17, 2021

\$9,471.00

SECOND COLLECTION—MAINTENANCE

\$3,502.00

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.

SUNDAY AND DAILY MASS ON RADIO

Effective this weekend you may listen to our daily and weekend masses on FM radio 87.9 in the comfort of your car ONLY in our parking lot. The 4:00 p.m., 8:30 a.m. and daily masses will be broadcasted in English. The 6:00 p.m., 10:30 a.m. and 12:30 p.m. masses will be broadcasted in Spanish. You must be in our parking lot and tuned on radio 87.9 FM to listen.

We invite you to come forward from your car to receive communion.

DOMINGO Y MISAS DIARIAS EN EL RADIO

A partir de este fin de semana, puede escuchar nuestras misas diarias y de fin de semana en la comodidad de su automóvil en el 87.9 FM. Debe estar en nuestro estacionamiento para el acceso por radio. Las misas de las 4:00 p.m., 8:30 a.m. y las misas diarias se transmitirán en inglés. Las misas 6:00p.m., 10:30 a.m., y 12:30 p.m. serán transmitidas en español. Debes estar en nuestro estacionamiento y sintonizar 87.9 FM para escuchar. Te invitamos a acercarte desde tu auto para recibir la comunión.

CELEBRATING MASS OUTSIDE

In November, Masses were temporarily moved to outside and online for the health of our parishioners and clergy. We will return to indoor Masses once the county's COVID-19 numbers improve and it's safe to resume celebrating mass indoors. Thank you for your patience.



CELEBRANDO MISA AFUERA

En noviembre, las misas se trasladaron temporalmente al exterior y en línea por la salud de nuestros feligreses y clérigos. Regresaremos a las misas en interiores una vez que mejoren los números de COVID-19 del condado y es seguro reanudar la celebración de la misa en interiores. Gracias por su paciencia.

PASTOR'S MESSAGE

MENSAJE DEL PASTOR

As pastor I am responsible for financial stability of Christ, Our Savior parish. The only source of funds available to make sure we can support all of our activities and complete this building of our new Church is from your generosity. I am so grateful to you for your generosity to the parish, especially all of the parishioners who consistently make contributions each week either by giving at the Sunday Masses or by Electronic Fund Transfers.



What has dawned on me is that we all need a new paradigm to be generous. I think the new paradigm I would like to propose is mercy. I have often thought about generosity in as a result of being grateful for what we have received and the willingness to express this gratitude in being generous. Mercy on the other hand is the central quality of God we learn about in the Scriptures and in Jesus Christ, the Son of God. Mercy is receiving what we don't deserve. Forgiveness of sins is an act of mercy on the part of God in Jesus Christ. We don't deserve it. As sinners before God, we deserve punishment. Often there is no punishment adequate enough to make up for the sins we do. What we do to others by our words and actions so damages the dignity of another that there is no way we can restore the person by our words and actions. What we often don't recognize in our offensive behaviors is how it destroys our own dignity as children of God. In all of my life's experience, there is only one who can restore the dignity of another and our dignity, the mercy of Jesus Christ, the Son of God. He forgives.

This mercy is always available to us on one condition. We acknowledge the damage we have done before God. As we stand before God, accused by Satan as unworthy of forgiveness, our plea is "guilty" without excuses or justification. We may tremble in fear of the sentence to be handed to us. At this moment of admitting our guilt, I am reminded of the story of the Prodigal Son, who admits his guilt before God and his father. Here is the sentence given to the Prodigal Son. Embrace again by his father, clothed in new clothes, given a ring and celebrated with a grand meal. This is what mercy begins to look like in our limited understanding. Mercy is all around us. It happens each day to us. Think of a time when you are standing in line at the grocery store with a few items to purchase and the person ahead of you with a shopping cart full of food says to you, "please, you go first." Or someone allows enough space for you to change lanes on the freeway. The time someone in your family did one of your household chores. They didn't have to do any of these things, but did them anyway.

When we recognize mercy, when it is given to us, we should be in awe. "Wow, I can't believe you would do this for me."

Como pastor soy responsable de la estabilidad financiera de la parroquia Cristo, Nuestro Salvador. La única fuente de fondos disponible para asegurarnos de que podamos apoyar todas nuestras actividades y completar esta construcción de nuestra nueva Iglesia es de su generosidad. Estoy muy agradecido por su generosidad con la parroquia, especialmente con todos los feligreses que constantemente hacen contribuciones cada semana, ya sea en las misas dominicales o electrónicamente.

Lo que se me ha ocurrido es que todos necesitamos un nuevo concepto para ser generosos. Creo que el nuevo concepto que me gustaría proponer es la misericordia. A menudo he pensado en la generosidad como resultado de estar agradecido por lo que hemos recibido y la voluntad de expresar esta gratitud al ser generosos. La misericordia, por otro lado, es la cualidad central de Dios de la que aprendemos en las Escrituras y en Jesucristo, el Hijo de Dios. La misericordia es recibir lo que no merecemos. Cuando nos confesamos, es un acto de misericordia de parte de Dios. No lo merecemos. Como pecadores ante Dios, merecemos el castigo. A menudo, no existe un castigo lo suficientemente adecuado para compensar los pecados que cometemos. Lo que les hacemos a los demás con nuestras palabras y acciones daña la dignidad de esa persona, no hay forma de que nosotros podamos restaurarlos. Lo que no reconocemos en nuestros comportamientos ofensivos es cómo destruye nuestra propia dignidad como hijos de Dios. En mi experiencia, solo hay uno que puede restaurar la dignidad de otro y nuestra dignidad, la misericordia de Jesucristo. El perdona.

Esta misericordia siempre está disponible para nosotros con una condición. Reconocemos el daño que hemos hecho ante Dios. Podemos temblar de miedo a la sentencia que se nos da. En este momento de admitir nuestra culpa, recuerdo la historia del hijo pródigo, que admite su culpa ante Dios y su padre. La sentencia dada al hijo pródigo es un abrazo por parte de su padre, es vestido con ropa nueva, un anillo y celebrado con una gran comida. Así es como comienza a verse la misericordia en nuestro entendimiento limitado. La misericordia nos rodea. Nos pasa todos los días. Piense en un momento en el que estás haciendo cola en la tienda con pocos artículos para comprar y la persona que va delante de usted con un carrito de compras lleno de comida le dice: "Por favor, vaya primero". O alguien le deja suficiente espacio para que usted cambie de carril en la autopista. O la vez que alguien de su familia le ayudó con el quehacer del hogar. No tenían que hacerlo, pero las hicieron de todos modos.

Cuando reconocemos la misericordia, cuando se nos da, debemos estar asombrados. "Vaya, no puedo creer que hicieras esto por mí".

Cha Sở Nhẫn Gửi (Pastor's Message)

Làm Cha sở, tôi có trách nhiệm về tình trạng tài chánh của Giáo xứ Chúa Ki-tô Chúa Cứu Thế. Nguồn tài chánh căn bản giúp cho Giáo xứ được ổn định trong các sinh hoạt và việc xây Nhà thờ là nhờ vào sự rộng rãi đóng góp của quý Ông Bà và Anh Chị em. Tôi rất biết ơn mọi đóng góp cho Giáo xứ của chúng ta, nhất là những người thường xuyên đóng góp mỗi tuần vào ngày Chúa nhật hoặc là đóng góp qua việc chuyển ngân bằng điện toán.

Nhưng tôi vừa chợt nhận ra có một cách mà chúng ta có thể thực hành việc đóng góp rộng rãi. Đó là cách mà tôi gọi là lòng nhân từ. Tôi thường nghĩ đến việc đóng góp rộng rãi là do lòng biết ơn đối với những gì mình nhận được và sự tự nguyện thể hiện lòng biết ơn qua việc đóng góp. Đàng khác lòng nhân từ là đặc tính của Thiên Chúa mà ta học được qua Thánh kinh và qua Chúa Giê-su Ki-tô là con Thiên Chúa.

Lòng nhân từ có nghĩa là nhận được những gì không phải vì công lao của ta. Việc Thiên Chúa tha tội cho ta là một hành động nhân từ của Thiên Chúa, qua Chúa Giê-su Ki-tô. Không phải vì công lao của ta. Là những người tội lỗi trước mặt Chúa, chúng ta đáng bị quở phạt. Thường thì không có hình phạt nào cân xứng với tội lỗi của ta. Việc chúng ta nói hay điều chúng ta làm gây thiệt hại đến phẩm giá của người khác không thể đền bù bằng lời nói hay việc làm của chúng ta. Và điều mà chúng ta thường không nhận ra là thái độ và hành động gây xúc phạm của chúng ta làm mất phẩm giá của chúng ta là những người con cái Chúa. Trong suốt kinh nghiệm của tôi, chỉ có một người có thể tái lập phẩm giá của người khác và phẩm giá của ta, đó là Chúa Giê-su Ki-tô, con Thiêng Chúa. Người hằng tha thứ cho ta.

Viết tha thứ này luôn luôn đi theo một điều kiện. Chúng ta phải thừa nhận trước mặt Chúa về điều thiệt hại đã gây ra. Trước mặt Chúa, là kẻ đã bị Satan cho là không xứng đáng được tha tội, chúng ta nhìn nhận tội lỗi của ta, không trách cứ và không biện luận. Chúng ta có thể lo sợ trước hình phạt phải chịu. Giữa lúc nhìn nhận tội lỗi của ta, chúng ta nhớ lại dụ ngôn người Con Hoang đàng là kẻ nhìn nhận tội lỗi mình trước mặt Chúa và trước mặt cha. Và đây là hình phạt được đưa ra cho người con: Người cha ôm lấy con, cho mặc áo mới, cho đeo nhẫn mới, và mở tiệc ăn mừng. Đó là lòng nhân từ, trong phạm vi hiểu biết của chúng ta.

Lòng nhân từ hiện diện chung quanh chúng ta. Mỗi ngày chúng ta gặp. Như một lần chúng ta đứng trong hàng những người chờ đợi để trả tiền trong siêu thị với ít món đồ trong tay thì có người đứng trước với một xe đẩy đầy thực phẩm nói với ta, "xin cứ đi trước đi." Hay một người nhường cho ta sang 'lane' ở xa lộ. Hay một người trong gia đình làm giúp một việc gì. Những người này chẳng phải làm gì cho ta, nhưng họ vẫn làm.

Khi nhận ra lòng nhân từ, như khi chúng ta gặp, phải là, lúc chúng ta thấy ngỡ ngàng, và thốt lên: "Tội thật ngỡ ngàng điều Anh/Chị đã làm cho tôi!"

REFLECTIONS ON THE READINGS

A NEW DAY DAWNS

Today we hear how Jonah, sent by God to warn the people, storms through the streets of Nineveh, scaring the citizens out of their wits. And it works! God has a change of heart, seeing “by their actions” how the people turn from evil (Jonah 3:10). A new day dawns.

Next we hear Paul telling the Corinthians, “The world in its present form is passing away” (1 Corinthians 7:31). He calls for a change of heart. Stopping short of telling them to stop carrying out their everyday activities, he urges them—rather mysteriously—to live “as though” they aren’t doing the things they are doing. A new day has dawned.

Finally, Jesus stands on the shore and cries, “The kingdom of God is at hand!” (Mark 1:14). Simon and Andrew abandon their nets—and even their father—and follow him. A new day had dawned.

Everyone has to change when a new day dawns: the Ninevites, the Corinthians, the apostles, even Jesus! Didn’t a new day dawn today for us as well?

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REFLEXIONEMOS SOBRE LA LECTURAS

UN NUEVO AMANECER

Hoy escuchamos la manera en que Jonás, enviado por Dios para advertir a la gente, pasa como un torbellino por las calles de Nínive, asustando a los ciudadanos hasta el pánico. ¡Y funciona! Dios tiene un cambio de corazón, al ver “sus obras” como la gente se aparta del mal (Jonás 3:10). Un nuevo amanecer.

Luego escuchamos a Pablo decir a los corintios: “Este mundo que vemos es pasajero” (1 Corintios 7:31). Pide un cambio de corazón. Sin llegar a decir que no hagan sus actividades diarias, les insta, misteriosamente, a vivir “como si” no están haciendo las cosas que están haciendo. Es un nuevo amanecer.

Finalmente, Jesús se encuentra en la orilla y clama: “El Reino de Dios ya está cerca” (Marcos 1:14). Simón y Andrés abandonan sus redes —e incluso a su padre— y lo siguen. Es un nuevo amanecer.

Todo el mundo tiene que cambiar cuando amanece un nuevo día: los ninivitas, los corintios, los apóstoles, ¡hasta Jesús! ¿No es hoy un nuevo amanecer para nosotros también?

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**PRAYER TO SAINT CORONA
IN TIME OF EPIDEMIC**

Lord Jesus Christ, You came into this world for our salvation. Look kindly on us now, we pray, and all those who serve You, may be kept safe from the epidemic.

Heal those who are sick, comfort the suffering, bring back those who have gone astray, and above all, increase our faith.

O Lord, give us the grace to follow You, and like the martyr Saint Corona, who gave up her life for love of You, to take up our crosses daily without fear or hesitation.

Lord Jesus Christ, Son of the living God, have mercy on us and on the whole world.

Amen.

**ORACIÓN A SANTA CORONA,
PATRONA DE LAS
VICTIMAS DE PANDEMIA,**

Señor Jesucristo, Tu que viniste a este mundo para nuestra salvación. Miranos con bondad ahora, te pedimos por nosotros y por todos los que te sirven, para que se mantengan a salvo de esta pandemia.

Sana a los enfermos, consuela a los que sufren, trae de vuelta a los que se han extraviado y, sobre todo, aumenta nuestra fe.

Oh Señor. Danos la gracia de seguirte y, como la mártir Santa Corona, quien dio su vida por amor a Tí, toma nuestra cruz todos los días sin miedo ni vacilación.

Señor Jesucristo, Hijo del Dios viviente, ten piedad de nosotros y de todo el mundo.

Amen

LIFE, JUSTICE AND PEACE CATHOLIC TEACHING PUT INTO PRACTICE

This is a series that will supply portions of the new encyclical from Pope Francis, entitled Fratelli Tutti.

PANDEMICS AND OTHER CALAMITIES IN HISTORY

34. If everything is connected, it is hard to imagine that this global disaster is unrelated to our way of approaching reality, our claim to be absolute masters of our own lives and of all that exists. I do not want to speak of divine retribution, nor would it be sufficient to say that the harm we do to nature is itself the punishment for our offences. The world is itself crying out in rebellion. We are reminded of the well-known verse of the poet Virgil that evokes the “tears of things”, the misfortunes of life and history.[33]

35. All too quickly, however, we forget the lessons of history, “the teacher of life”. [34] Once this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of “them” and “those”, but only “us”. If only this may prove not to be just another tragedy of history from which we learned nothing. If only we might keep in mind all those elderly persons who died for lack of respirators, partly as a result of the dismantling, year after year, of healthcare systems. If only this immense sorrow may not prove useless, but enable us to take a step forward towards a new style of life. If only we might rediscover once for all that we need one another, and that in this way our human family can experience a rebirth, with all its faces, all its hands and all its voices, beyond the walls that we have erected.

36. Unless we recover the shared passion to create a community of belonging and solidarity worthy of our time, our energy and our resources, the global illusion that misled us will collapse and leave many in the grip of anguish and emptiness. Nor should we naively refuse to recognize that “obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction”. [35] The notion of “every man for himself” will rapidly degenerate into a free-for-all that would prove worse than any pandemic.



*The kingdom of God is at hand.
Repent, and believe in the gospel.*
— *Mark 1:15*

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

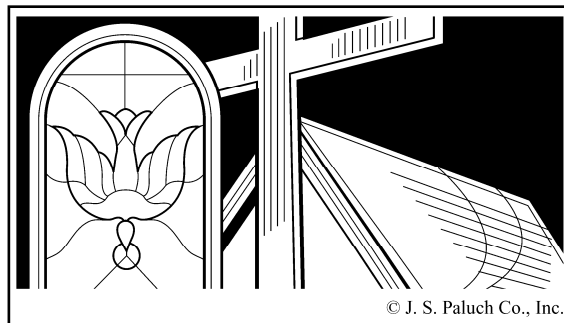
Esta es una serie que proporcionará porciones de la nueva encíclica del Papa Francisco, titulada Fratelli Tutti.

LAS PANEDIAS Y OTROS FLAGELOS DE LA HISTORIA

34. Si todo está conectado, es difícil pensar que este desastre mundial no tenga relación con nuestro modo de enfrentar la realidad, pretendiendo ser señores absolutos de la propia vida y de todo lo que existe. No quiero decir que se trata de una suerte de castigo divino. Tampoco bastaría afirmar que el daño causado a la naturaleza termina cobrándose nuestros atropellos. Es la realidad misma que gime y se rebela. Viene a la mente el célebre verso del poeta Virgilio que evoca las lágrimas de las cosas o de la historia[33].

35. Pero olvidamos rápidamente las lecciones de la historia, «maestra de vida»[34]. Pasada la crisis sanitaria, la peor reacción sería la de caer aún más en una fiebre consumista y en nuevas formas de autopreservación egoísta. Ojalá que al final ya no estén “los otros”, sino sólo un “nosotros”. Ojalá no se trate de otro episodio severo de la historia del que no hayamos sido capaces de aprender. Ojalá no nos olvidemos de los ancianos que murieron por falta de respiradores, en parte como resultado de sistemas de salud desmantelados año tras año. Ojalá que tanto dolor no sea inútil, que demos un salto hacia una forma nueva de vida y descubramos definitivamente que nos necesitamos y nos debemos los unos a los otros, para que la humanidad renazca con todos los rostros, todas las manos y todas las voces, más allá de las fronteras que hemos creado.

36. Si no logramos recuperar la pasión compartida por una comunidad de pertenencia y de solidaridad, a la cual destinar tiempo, esfuerzo y bienes, la ilusión global que nos engaña se caerá ruinosamente y dejará a muchos a merced de la náusea y el vacío. Además, no se debería ignorar ingenuamente que «la obsesión por un estilo de vida consumista, sobre todo cuando sólo unos pocos puedan sostenerlo, sólo podrá provocar violencia y destrucción recíproca»[35]. El “sálvese quien pueda” se traducirá rápidamente en el “todos contra todos”, y eso será peor que una pandemia.



*El Reino de Dios ya está cerca.
Arrepiéntanse y crean en el Evangelio.*
• *Marcos 1:15*

FEAST OF FAITH

The Penitential Rite

Standing together in the presence of the Lord, we acknowledge our weakness, our sins and faults and failings. But the penitential rite is really less about our sins than it is about God's mercy. It is not a time for individual confession, like a mini-sacrament of reconciliation. It is, rather, a preparatory rite, preparing us to praise the mercy of Christ as we acknowledge our own weakness. When Simon Peter witnesses the miraculous catch of fish—when he realizes who is in the boat with him—he falls at Jesus' feet with the words, "Depart from me, Lord, for I am a sinful man" (Luke 5:8). We are like Peter. The more aware of the Lord's presence we become, the more awareness we also have of our sinfulness, our weakness.

The penitential rite of the Mass takes several forms, from the traditional *Confiteor* or "I confess" to a litany, spoken or sung by the deacon or cantor with responses by the entire assembly. The penitential rite always includes the words *Kyrie, eleison; Christe, eleison*—Lord, have mercy; Christ, have mercy. This ancient Greek prayer came to the Roman liturgy from the East, and still echoes in many of the litanies of the Eastern Rite Churches. These words turn our gaze from our own weakness to the gentleness, the kindness, the forgiving love of Christ.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

VACCINES—COVID-19

As the Pfizer and Moderna vaccines against COVID-19 become available, it is critically important that Catholics and others have an accurate understanding of how these vaccines may be viewed from the perspective of Catholic moral teaching and tradition. The Vatican's doctrinal office, the Congregation for the Doctrine of the Faith (CDF), has determined that it is "morally acceptable" for Catholics to take these vaccines against the COVID-19 Virus. Their determination is deeply rooted in the Catholic moral tradition. A brief review of their discernment in reaching this determination will assist people as they consider use of these vaccine and other vaccine.

On December 21, 2020, the Vatican's doctrinal office, the Congregation for the Doctrine of the Faith (CDF), issued a statement noting it is "morally acceptable" for Catholics to take vaccines against COVID-19. Among other things, the CDF stated: "All vaccinations recognized as clinically safe and effective can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal cooperation with the abortion from which the cells used in production of the vaccines derive" ... "the morality of vaccination depends not only on the duty to protect one's own health, but also on the duty to pursue the common good." "In the absence of other means to stop or even prevent the epidemic, the common good may recommend vaccination, especially to protect the weakest and most exposed." Thus, the Diocese of Orange strongly encourages Catholics to receive a safe and effective COVID-19 vaccine for the sake of oneself, our loved ones, and the common good. If some of the faithful choose not to take the vaccine for reasons of conscience, the Vatican says those persons "must do their utmost to avoid ... becoming vehicles for the transmission of the infectious agent."

FIESTA DE LA FE

La parte más importante

Muchas personas crecieron con la mentalidad de que la consagración (la parte en la que el sacerdote dice "Este es mi cuerpo... Esta es mi sangre") es la parte más importante de la misa. Esto se debe no sólo a un profundo amor a la Eucaristía, sino a un hábito que se desarrolló en la Iglesia a partir del siglo XII cuando se dio más atención a las devociones eucarísticas que a la Eucaristía misma; cuando la gente comenzó a ver en la consagración el momento "milagroso" en el cual Dios bajaba del cielo a la tierra. Esta fascinación con el aspecto 'mágico' de la Eucaristía hizo que se viera en el momento de la consagración la parte "más importante de la misa". De ahí se derivó el hecho de que muchas personas procuraban participar sólo en este momento. No es así. La Eucaristía es importantísima toda ella y todo momento. Hay un momento cumbre; no obstante, la plenitud de la Eucaristía es la comunión con Dios y con el prójimo. Recibimos a Dios para recibir al hermano y hermana. Recibimos al hermano y a la hermana para recibir a Dios y estar en comunión con él.

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

VACUNAS—COVID 19

A medida que las vacunas Pfizer y Moderna contra COVID-19 estén disponibles, es de vital importancia que los católicos y otros tengan una comprensión precisa de cómo se pueden ver estas vacunas desde la perspectiva de la enseñanza y la tradición moral católica. La oficina doctrinal del Vaticano, la Congregación para la Doctrina de la Fe (CDF), ha determinado que es "moralmente aceptable" que los católicos tomen estas vacunas contra el virus COVID-19. Su determinación está profundamente arraigada en la tradición moral católica. Una breve revisión de su discernimiento para llegar a esta determinación ayudará a las personas a considerar el uso de estas vacunas y otras vacunas.

El 21 de diciembre de 2020, la oficina doctrinal del Vaticano, la Congregación para la Doctrina de la Fe (CDF), emitió una declaración en la que señaló que es "moralmente aceptable" que los católicos se vacunen contra el COVID-19. Entre otras cosas, la CDF declaró: 'Todas las vacunas reconocidas como clínicamente seguras y efectivas pueden usarse en buena conciencia con el conocimiento cierto de que el uso de tales vacunas no constituye una cooperación formal con el aborto a partir del cual las células utilizadas en la producción de las vacunas derivan' ... "la moralidad de la vacunación depende no solo del deber de proteger la propia salud, sino también del deber de perseguir el bien común". "En ausencia de otros medios para detener o incluso prevenir la epidemia, el bien común puede recomendar la vacunación, especialmente para proteger a los más débiles y expuestos". Por lo tanto, la Diócesis de Orange anima fuertemente a los católicos a recibir una vacuna COVID-19 segura y eficaz por el bien de uno mismo, nuestros seres queridos y el bien común. Si algunos fieles optan por no vacunarse por motivos de conciencia, el Vaticano dice que esas personas 'deben hacer todo lo posible para evitar ... convertirse en vehículos para la transmisión del agente infeccioso'.

TREASURES FROM TRADITION

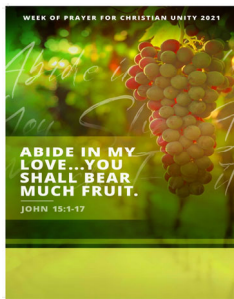
Every year, close to the feast of the Conversion of St. Paul on January 25, and before the feast of the Chair of St. Peter on February 22, the cause of Church unity is commended to Christians everywhere. Sadly, Protestants, Orthodox, and Catholics have settled to a status quo of separation. When baptized people become Catholic, we speak of them as being received into "full communion." That means we already share a communion in faith in many ways, including the Word of God. Many Protestant denominations have received and revised the three-year cycle of readings first arranged by Catholics in the early 1970s. Therefore, many of your neighbors who are not Catholic are celebrating and reflecting on the same readings we are savoring on most Sundays of the year. This makes for a new spirit of cooperation among preachers of the gospel, and gives hope that the cause of reunion, desired by Christ, has great vitality at the table of God's Word, and will one day lead to unity at the table of the Lord's Body and Blood.

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

WEEK OF PRAYER FOR CHRISTIAN UNITY

"I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes^[a] so that it will be even more fruitful. ³You are already clean because of the word I have spoken to you. ⁴Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

⁵"I am the vine; you are the branches. If you remain in me and I in you, you will bear from me you can do not remain in me, branch that is withers; such picked up, thrown burned. ⁷If you my words remain in you wish, and it will you. ⁸This is to my glory, that you bear yourselves to be my



much fruit; apart nothing. ⁶If you do you are like a thrown away and branches are into the fire and remain in me and you, ask whatever be done for Father's much fruit, showing disciples.

⁹"As the Father has loved me, so have I loved you. Now remain in my love. ¹⁰If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love. ¹¹I have told you this so that my joy may be in you and that your joy may be complete. ¹²My command is this: Love each other as I have loved you. ¹³Greater love has no one than this: to lay down one's life for one's friends. ¹⁴You are my friends if you do what I command. ¹⁵I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. ¹⁶You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. ¹⁷This is my command: Love each other.

TRADICIONES DE NUESTRA FE

Según una vieja costumbre latina, no se les debe llamar por nombre a los niños mientras todavía están en el vientre de su madre. Mis padres siempre me hablaban por nombre durante el embarazo de mi mamá. Esto por supuesto molestaba a mi abuelita quien decía que si me iban a hablar por nombre sería mejor llamarme Tiburcio. La gran sorpresa de mis padres fue que nació el día de san Tiburcio. Gracias a Dios mis padres no eran tradicionalitas, sino tuviera que pasar mi vida con ese nombre.

Muchos latinoamericanos todavía siguen la tradición del onomástico; de dar a su hijo o hija el nombre del santo o de la santa en cuyo día nació. Esta costumbre se hace con doble intención: 1) para implorar la protección del santo sobre el recién nacido y 2) para que el niño o la niña tenga un buen ejemplo como modelo para su vida. Esta última razón implica tener que conocer e imitar al santo o a la santa.

Si tu hijo nace el 16 de enero puedes nombrarlo: Fulgencio, Acursio, Adiuto, Frisio y Tolomeo. O si es niña, Priscila o el femenino de los previos.

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

¡ESTÉ ES UN VINO FÍNO Y SUAVE SON SABOR A MORA. MUY BUENA COSECHA, JESÚS!

The Little Ones *Los Más Pequeños* Jim Burrows



When the headwaiter tasted the water which had become wine, and did not know where it came from . . . the headwaiter called the bridegroom, and said to him, "Everyone serves the good wine first, and when the people have drunk freely, then . . . the poorer wine; but you have kept the good wine until now." Jn 2:9-10

Cuando el maestra sala probó el agua convertida en vino, y como no sabía de dónde era (pero los que servían, que habían sacado el agua, lo sabían), el maestra sala llamó al novio, y le dijo: "Tu hombre sirve primero el vino Bueno, y cuando ya ha tomado bastante, entonces el inferior; pero tu has guardado hasta hora el vino Bueno". Jn 2:9-10

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