

CHRIST OUR SAVIOR CATHOLIC PARISH

JANUARY 30 & 31, 2021
THE FOURTH SUNDAY OF ORDINARY TIME
EL CUARTO 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. 30, 2021
 8:00 a.m. † Marta Gracian; † Jesus Magallón
 4:00 p.m. † Margaret Kos
 6:00 p.m. Priscilla Gonzalez—Intentions
Sunday/domingo Jan. 31, 2021
 8:30 a.m. † Deng Balilo; † Jellain Viray; † Teodora Alejo
 10:30 a.m. Esperanza Tong; John Claude; Thanksgiving
 12:30 p.m. † Herminio Lopez; † Lopez Cardenas Family
 2:30 p.m. VMI Intentions
Monday/lunes Feb. 1, 2021
 8:00 a.m. † Teresa Van Duong
Tuesday/martes Feb. 2, 2021
 8:00 a.m. † Martha Le Thi; † Ana Tran Thi Di; † Ana Tran Thi Du
Thursday/jueves Feb. 4, 2021
 8:00 a.m. † Luis Jully; † Juan Carlos Contreras
Friday/viernes Feb. 5, 2021
 8:00 a.m. † Carol Raya; † Roger Gonzales
 7:00 p.m. Toledano Family—Intentions

SUNDAY AND DAILY MASS ON RADIO

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

Se 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.



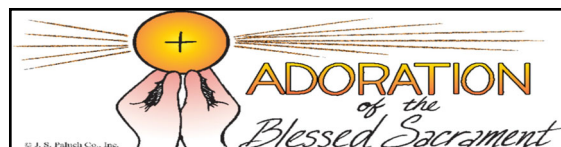
In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$13,000.00 in it's weekly collection.

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

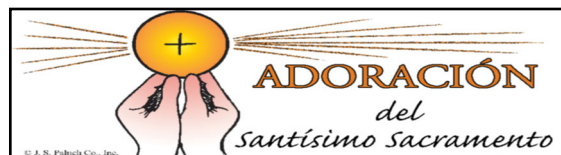
JANUARY 23 AND 24, 2021

\$7,126.00

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 February 7, is our day of adoration of the Blessed Sacrament. As always, we invite you to spend some time in the company of our Lord during the day. Our day of Adoration and 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 7 de febero 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 firmas la que está disponible después de las misas del domingo o durante la semana en la oficina.

PASTOR'S MESSAGE

Last week I shared with you some thoughts on a new paradigm of being generous. I shared with you the essential quality of God, His mercy towards us. I would like to propose to you that mercy is the new paradigm of generosity we are invited to incorporate into our lives.

The most important blessing we receive in life and after our death is mercy. It is the restoration of our dignity before God and others. To have trusted enough to admit to our sins, to plead guilty before our God is to be open to this gift of God to be showered upon us.

Mercy that is given and accepted becomes a quality of who we are. We are called to be merciful. This opens for us enormous possibilities to participate in this quality of God and by mercy evangelize others to know the God of mercy.

I have wondered why in the early years of Christianity the faith grew so fast. In studying what early Christians did on a day to day basis it becomes very clear that they were merciful. The Roman Empire and society was cruel. It was a toss away society. If you were not useful, you were left to die. If you were sick, no one offered care. If you were starving, no one offered you anything to eat. Early Christian come along and practiced the corporal works of mercy: to feed the hungry, to give drink to the thirsty, to clothe the naked, to give shelter to travelers, to visit the sick, to visit the imprisoned, and to bury the dead. This practice won over many people in the early years of Christianity.

In recent times, we have witness a mass exodus of Catholics and other Christians from belief in God. They are identified as the "none." They profess no religious identity. Why? Maybe it is because we Christians have been so pre-occupied with purity of self and doctrine that we forgot the essential quality of God, mercy. How are others to know the God of Mercy when the practitioner of Christianity don't concentrate on mercy in their own words and actions

Pope Francis is inviting us to return to this early form of Christianity. It means going out to the margins of our society and practicing mercy. This is a major paradigm shift of what we as a Church have been practicing in the last centuries. As good and sound as it is to be clear about the teachings of the Church about moral behavior, we are being invited to actually do what Jesus did in his life, to be merciful.

This I believe is then the basis of all our actions and above all generosity. It also means that we are called to be compassionate, to be with those in their suffering. Yes, to relieve their suffering, but above all to let those who suffer that they are not alone. This too, is an act of mercy.



MENSAJE DEL PASTOR

La semana pasada compartí con ustedes algunos pensamientos sobre un nuevo modelo de ser generoso. Compartí con ustedes la cualidad esencial de Dios, su misericordia hacia nosotros. Me gustaría proponerles que la misericordia es el nuevo modelo de generosidad que estamos invitados a incorporar en nuestras vidas.

La bendición más importante que recibimos en la vida y después de nuestra muerte es la misericordia. Es la restauración de nuestra dignidad ante Dios y los demás. Haber confiado lo suficiente como para admitir nuestros pecados, declararnos culpables ante nuestro Dios es estar abierto a que este don de Dios sea derramado sobre nosotros.

La misericordia que se da y se acepta se convierte en una cualidad de quienes somos. Estamos llamados a ser misericordiosos. Esto nos abre enormes posibilidades para participar de esta cualidad de Dios y por misericordia evangelizar a otros para conocer al Dios de misericordia.

Me he preguntado por qué en los primeros años del cristianismo la fe creció tan rápido. Al estudiar lo que hacían los primeros cristianos en el día a día, queda muy claro que eran misericordiosos. El Imperio Romano y la sociedad fueron crueles. Era una sociedad descartada. Si no eras útil, te dejaban morir. Si estabas enfermo, nadie te ofrecía atención. Si estaba hambriento, nadie te ofrecía de comer. Los primeros cristianos llegaron y practicaron las obras corporales de misericordia: alimentar al hambriento, dar de beber al sediento, vestir al desnudo, dar cobijo a los viajeros, visitar a los enfermos, visitar a los presos y enterrar a los muertos. Esta práctica ganó a muchas personas en los primeros años del cristianismo.

En los últimos tiempos, hemos sido testigos de un éxodo masivo de católicos y otros cristianos de creer en Dios. Muchos no profesan identidad religiosa. ¿por qué? Tal vez es porque nosotros los cristianos hemos estado tan preocupados con la pureza de sí mismos y la doctrina que olvidamos la cualidad esencial de Dios, la misericordia. ¿Cómo pueden otros conocer al Dios de la Misericordia cuando el practicante del cristianismo no se concentra en la misericordia en sus propias palabras y acciones?

El Papa Francisco nos invita a regresar a esta forma temprana del cristianismo. Significa salir a los márgenes de nuestra sociedad y practicar la misericordia. Este es un cambio de modelo importante de lo que nosotros, como Iglesia, hemos estado practicando en los últimos siglos. Es claro las enseñanzas de la Iglesia sobre el comportamiento moral. Estamos siendo invitados a hacer realmente lo que Jesús hizo en su vida, para ser misericordiosos.

Esto creo que es entonces la base de todas nuestras acciones y sobre todo generosidad. También significa que estamos llamados a ser compasivos, a estar con aquellos en su sufrimiento. Sí, para aliviar su sufrimiento, pero sobre todo para que los que sufren sepan que no están solos. Esto también es un acto de misericordia.

Cha Sở Nhấn Gửi (Pastor's Message)

Tuần trước tôi có chia sẻ với quý Ông Bà và Anh Chị em về một cách để tỏ ra quảng đại. Tôi chia sẻ về lòng quảng đại của Chúa đối với chúng ta. Tôi muốn đề nghị với quý Ông Bà và Anh Chị em rằng lòng nhân từ là một cách quảng đại mà chúng ta muốn áp dụng vào cuộc sống của chúng ta. Một trong những ân huệ mà chúng ta nhận được trong cuộc đời cũng như khi ta đã lìa đời là lòng nhân từ. Đó là một điều mang lại nhân phẩm của ta trước mặt Chúa và trước mặt người đời. Một khi ta sẵn sàng tin tưởng và chấp nhận tội lỗi của ta, nhìn nhận tội lỗi trước mặt Chúa là chúng ta sẵn sàng đón nhận mọi ân huệ Chúa ban cho ta.

Lòng nhân từ một khi được ban và được đón nhận sẽ trở nên giá trị của chúng ta. Chúng ta được mời gọi để trở nên nhân từ. Như thế chúng ta có khả năng vô bờ để tham dự vào giá trị của Thiên Chúa và nhờ lòng nhân từ có thể rao giảng cho người khác về lòng nhân từ của Chúa.

Tôi thường tự hỏi tại sao trong thời kỳ sơ khai của Ki-tô giáo, Đức tin lớn mạnh như thế. Khi tìm hiểu về những gì người Ki-tô hữu thời đó thực hành mỗi ngày, tôi nhận ra là họ rất nhân từ. Đế quốc La Mã và xã hội lúc bấy giờ rất tàn ác. Đó là một xã hội phỉ thai nhanh chóng. Nếu không phải là một người hữu ích, xã hội ấy sẽ loại bỏ ta. Nếu là người đau yếu bệnh hoạn, sẽ không ai quan tâm và chăm sóc ta. Nếu nghèo đói, chẳng ai cho ta ăn. Ki-tô giáo ra đời và dạy thực hành các nhân đức bác ái: cho người đói ăn, cho kẻ khát uống, cho kẻ rách rưới ăn mặc, cho người lữ hành chỗ ở, thăm viếng những người đau yếu và người đang bị giam cầm, và chôn xác người chết. Việc thực hành các nhân đức này chinh phục được nhiều người trong thời gian sơ khai của Ki-tô giáo.

Thời gian gần đây ta thấy rất nhiều người lìa bỏ Đạo Công giáo và bỏ niềm tin Ki-tô giáo. Họ cho mình là "không." Họ cho mình là không theo Đạo nào. Tại sao? Có lẽ vì chúng ta quá cho mình là thuần khiết trong đời sống cá nhân và trong Đức tin và quên rằng bản chất của Thiên Chúa là nhân lành. Làm sao cho người khác thấy Chúa nhân lành một khi người Ki-tô hữu không tỏ ra nhân lành trong lời nói và việc làm?

Đức Giáo Hoàng Phan-xi-cô mời gọi chúng ta trở lại với thời kỳ sơ khai của Giáo Hội Ki-tô giáo. Điều đó có nghĩa là phải đi ra ngoài xã hội và thực hành lòng nhân lành. Đây cũng là một thay đổi về quan niệm mà Giáo Hội chúng ta đã thực hành trong những thế kỷ qua. Thật rõ ràng những gì Chúa Giê-su dạy về luân lý, chúng ta được mời gọi để thực hành những gì Chúa Giê-su đã làm trong cuộc đời Ngài, đó là sống nhân lành. Đây chính là điều mà tôi tin là căn bản cho mọi hành động của chúng ta và trên cả lòng quảng đại. Điều đó có nghĩa là chúng ta được mời gọi để sống với lòng nhân lành, biết thông cảm với những đau khổ của người khác. Làm cho họ bớt đau khổ, nhưng quan trọng hơn, làm cho họ thấy họ không phải chịu đau khổ một mình. Đó cũng chính là một hành động nhân lành.

REFLECTIONS ON THE READINGS**FALSE PROPHETS, TRUE PROPHETS**

In Deuteronomy today we hear that God's very words will fill the mouth of a true prophet, but a false prophet will, in a manner of speaking, put mere mortal words into God's mouth. In Mark's Gospel, we see Jesus teaching and healing as a true prophet, one filled with the authority of God's own voice, the Holy One of God.

The whole history of our church is filled with both true and false prophets. But in today's Gospel we learn that Jesus' fame spread because he taught with authority; he wasn't an authority because he was popular or famous. We also learn from him, in his desert temptation confrontations with Satan, that anyone can quote scripture, even against God's purposes. And today we hear that his authority was not like that of the scribes, who held the official positions of religious authority in his day. Our work is to do our best to discern the true prophets in our midst, and to be true prophets as well. The psalmist tells us how to do this: by not hardening our hearts when God speaks. If we truly listen to God, it will be God's very words filling our mouths.

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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.

REFLEXIONEMOS SOBRE LA LECTURAS**FALSOS PROFETAS, VERDADEROS PROFETAS**

Hoy nos enteramos en Deuteronomio de que las palabras de Dios llenarán la boca de un profeta verdadero, pero un profeta falso, en cierto modo, pone meras palabras mortales en boca de Dios. En el Evangelio según San Marcos, vemos las enseñanzas de Jesús y la curación como obra de un verdadero profeta, uno lleno de la autoridad de la propia voz de Dios, el Santo de Dios.

La historia de nuestra Iglesia está llena de profetas, verdaderos y falsos. Pero en el Evangelio de hoy nos enteramos de que la fama de Jesús se extendió porque enseñaba con autoridad; su autoridad no procedía de que Él fuera popular o famoso. También aprendemos de Él, en sus enfrentamientos en el desierto cuando fue tentado por Satanás, que cualquiera puede citar la Sagrada Escritura, incluso en contra de los propósitos de Dios. Y hoy nos enteramos de que su autoridad no era como la de los escribas, que ocupaban los cargos oficiales de autoridad religiosa en aquella época. Nuestro trabajo consiste en hacer nuestro mejor esfuerzo para discernir los verdaderos profetas que hay en medio de nosotros, y también nosotros mismos ser verdaderos profetas. El salmista nos dice cómo hacerlo: no endurecer nuestro corazón cuando Dios habla. Si de verdad escuchamos a Dios, serán Sus palabras Dios las que llenarán nuestra boca.

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

Señor Jesucristo, Tu que viniste a este mundo para nuestra salvación. Míranos 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 Ti, 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.

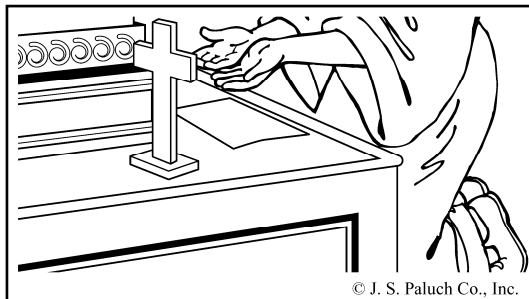
AN ABSENCE OF HUMAN DIGNITY ON THE BORDERS

37. Certain populist political regimes, as well as certain liberal economic approaches, maintain that an influx of migrants is to be prevented at all costs. Arguments are also made for the propriety of limiting aid to poor countries, so that they can hit rock bottom and find themselves forced to take austerity measures. One fails to realize that behind such statements, abstract and hard to support, great numbers of lives are at stake. Many migrants have fled from war, persecution and natural catastrophes. Others, rightly, “are seeking opportunities for themselves and their families. They dream of a better future and they want to create the conditions for achieving it”. [36]

38. Sadly, some “are attracted by Western culture, sometimes with unrealistic expectations that expose them to grave disappointments. Unscrupulous traffickers, frequently linked to drug cartels or arms cartels, exploit the weakness of migrants, who too often experience violence, trafficking, psychological and physical abuse and untold sufferings on their journey”. [37] Those who emigrate “experience separation from their place of origin, and often a cultural and religious uprooting as well. Fragmentation is also felt by the communities they leave behind, which lose their most vigorous and enterprising elements, and by families, especially when one or both of the parents migrates, leaving the children in the country of origin”. [38] For this reason, “there is also a need to reaffirm the right not to emigrate, that is, to remain in one’s homeland”. [39]

Come, let us bow down in worship; let us kneel before the LORD who made us.

—Psalm 95:6



Vengan, y puestos de rodillas, adoremos y bendigamos al Señor, que nos hizo.

— Salmo 95 (94):6

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.

SIN DIGNIDAD HUMANA EN LAS FRONTERAS

37. Tanto desde algunos regímenes políticos populistas como desde planteamientos económicos liberales, se sostiene que hay que evitar a toda costa la llegada de personas migrantes. Al mismo tiempo se argumenta que conviene limitar la ayuda a los países pobres, de modo que toquen fondo y decidan tomar medidas de austeridad. No se advierte que, detrás de estas afirmaciones abstractas difíciles de sostener, hay muchas vidas que se desgarran. Muchos escapan de la guerra, de persecuciones, de catástrofes naturales. Otros, con todo derecho, «buscan oportunidades para ellos y para sus familias. Sueñan con un futuro mejor y desean crear las condiciones para que se haga realidad» [36].

38. Lamentablemente, otros son «atraídos por la cultura occidental, a veces con expectativas poco realistas que los exponen a grandes desilusiones. Traficantes sin escrúpulos, a menudo vinculados a los cárteles de la droga y de las armas, explotan la situación de debilidad de los inmigrantes, que a lo largo de su viaje con demasiada frecuencia experimentan la violencia, la trata de personas, el abuso psicológico y físico, y sufrimientos indescriptibles» [37]. Los que emigran «tienen que separarse de su propio contexto de origen y con frecuencia viven un desarraigo cultural y religioso. La fractura también concierne a las comunidades de origen, que pierden a los elementos más vigorosos y emprendedores, y a las familias, en particular cuando emigra uno de los padres o ambos, dejando a los hijos en el país de origen» [38]. Por consiguiente, también «hay que reaffirmar el derecho a no emigrar, es decir, a tener las condiciones para permanecer en la propia tierra» [39].



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."

PREPARACIÓN PARA LA CUARESMA

UN MIÉRCOLES DE CENIZA SIMILAR Y DIFERENTE EN 2021.

Hemos tenido un año lleno de diferentes formas de vivir y orar: hay menos personas en nuestra "iglesia al aire libre", menos cantos, la Comunión es solo en la mano y no hay café, ni donas antes de ir a casa. Sin embargo, todavía oramos. En lugar de dar cenizas en la frente en forma de cruz (esto es un tanto inseguro durante este tiempo de COVID), aún podemos recibirlas en la parte superior de la cabeza por medio de la aspersión (permitido por nuestras reglas rituales). No tendremos las cenizas en forma de cruz en nuestra frente pero todavía podemos comenzar la Cuaresma con arrepentimiento en nuestro corazón y nuestra creencia en el Evangelio. De esta manera es como portaremos las cenizas a casa e iniciaremos la cuaresma. Vengan al **Miércoles de Ceniza, este 17 de febrero a las: 8:00 a.m. Misa Diaria; 12 del mediodía — Liturgia de la Palabra (inglés); 5:00 p.m. — Liturgia de la Palabra (inglés); 6:00 p.m. — Liturgia de la Palabra (vietnamita) y 7:00 p.m. Liturgia de la Palabra (español).**

AYUNO En la diócesis de los Estados Unidos, los Católicos de 18 a 59 años de edad tienen la obligación de ayunar el Miércoles de Ceniza (17 de febrero del 2021) y el Viernes Santo (2 de abril del 2021). Ningún católico será exento, ligeramente, de esta práctica penitencial. En estos días de ayuno, solo se permite una comida completa durante el día, otras dos comidas, más pequeñas a la hora que normalmente es la costumbre, también están permitidas. Comer entre comidas (a excepción de agua y medicina) durante estos días no está permitido. **EL ABSTENERSE AL NO COMER CARNE** Todo creyente mayor de 14 años tiene la obligación de abstenerse a comer carne, el Miércoles de Ceniza y todos los viernes dentro del tiempo de Cuaresma, incluyendo Viernes Santo. El abstenerse significa no comer carne de res, ternero, puerco o por lo menos de ave. El consumir huevo y productos lácteos es aceptable. El consumo de pescado y mariscos está permitido, aunque uno debe de mantener en cuenta también el carácter penitencial que se observa en la abstinencia.

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".

PREPARING FOR LENT

A SAME AND DIFFERENT ASH WEDNESDAY IN 2021.

We have had a year filled with different ways of living and praying. There are fewer people in our "outdoor church". Less singing. Communion only in the hand. No coffee and doughnuts on the way home. Yet we still pray. Instead of giving ashes as a cross on the forehead -- unsafe in this COVID time -- we can still receive them by sprinkling on the top of the head (permitted by our ritual rules). We can still enter into Lent with a repentant heart and believe in the Gospel. We will still bear ashes home to begin our Lenten practices. Come to **Ash Wednesday, 17 February at: 8:00 a.m. Mass; 12 noon—Liturgy of the Word (English); 5:00 p.m.—Liturgy of the Word (English); 6:00 p.m.—Liturgy of the Word (Vietnamese) and 7:00 p.m. Liturgy of the Word (Spanish).**

FASTING In the dioceses in the United States, Catholics aged 18 through 59 are bound to fast on both Ash Wednesday (February 17, 2021) and Good Friday (April 2, 2021). No Catholic will lightly hold himself excused from this penitential practice. To fast means to consume one full meal a day at most, although taking of other, smaller quantities of food at the other customary mealtimes is permitted. Food and drink between meals (excepting water and medicine) is not permitted on fast days. **ABSTINENCE FROM MEAT** Catholics aged 14 and up are to abstain from meat on Ash Wednesday, all Fridays of Lent, and Good Friday. To abstain means refraining from eating beef, veal, pork, or poultry at least, although eggs and milk products are acceptable. The consumption of fish and shellfish is permitted, though the penitential character of the abstinence should be kept in mind.

TREASURES FROM TRADITION

We are experiencing the darkest, longest nights of the year. For centuries, people in the Northern Hemisphere have kindled fires against the dying of the light, turning away the dark of the winter solstice, and leading the imagination to hope and new beginnings. It is thus easy to understand why these solstice celebrations of non-Christian Europe attracted the annual remembrance of the birth of Jesus Christ, the Light of the World.

In time the solstice migrated away from December 25, but the Christmas feast remained in place. From this day, a whole season of celebration developed, stretching from Advent through the days of Christmas, and even beyond to the February 2 blessing of the candles, and beyond that to March 25, the Annunciation, nine months before the next Christmas. Centuries ago, this was New Year's Day, and many reasoned that it was the date of Adam and Eve's fall, and the date of the Crucifixion. The message is clear: don't let your Christmas be over too soon. Keep the lights blazing into January, and savor the meaning of the feast!

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

TRADICIONES DE NUESTRA FE

Muchos católicos suelen encender una velita de cera ante una imagen de Jesús, María u otro santo. Esa velita representa un recuerdo de la oración hecha por el cristiano y suele quedarse encendida varios días. Hoy, muchos templos han reemplazado la vela de cera con luces eléctricas que imitan el fuego de la velita. A muchos no les gusta y se resisten al concepto. No los culpo, ya que hay algo muy especial en la acción ritual de encender una vela. Sin embargo, hay que recordar que lo importante es la oración y no la velita. Hoy se enciende la vela eléctrica, en tiempos pasados la vela de cera, pero en el primer milenio cristiano se encendía una lámpara de aceite de olivo. Según la historia pasaron varios siglos antes de que la Iglesia aceptara la vela de cera en lugar de la de aceite. Los cristianos del siglo XIII se negaban a aceptar lo que hoy consideramos tradicional, la vela de cera. Hay que aceptar que nuestras tradiciones cambian al correr del tiempo. No importa si quemamos aceite, cera o electricidad. Lo que importa es velar en oración.

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

SOCIAL MEDIA ANNOUNCEMENT Stay Connected

As we navigate the challenges of COVID-19, Christ Our Savior launched our Social Media Platforms in hopes to continue supporting the faithful in their spiritual journey. Please like, follow, and share our Social Media Accounts. We pray for the day we can all gather once again.

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Mientras atravesamos por los desafíos de COVID-19 Cristo Nuestro Salvador ha lanzado nuestras Plataformas de Redes Sociales con la esperanza de continuar apoyando a los fieles en su camino espiritual. Por favor de like y siganos, y comparta nuestras Cuentas de Redes Sociales. Oramos por el día en que todos podamos reunirnos una vez más.

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A PUESTO A QUE SUS EXAMENES SERÁN DIFÍCILES

The Little Ones LOS MÁS PEQUEÑOS

Jim Burrows



They went into Capernaum; and immediately on the Sabbath he entered the synagogue and began to teach. They were amazed at his teaching; for he was teaching them as one having authority, and not as the scribes. Mk 1:21-22

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Entraron en Capernaúm; y enseguida en el día de reposo entrando Jesús en la sinagoga comenzó a enseñar. Y se admiraban de su enseñanza; porque les enseñaba como quien tiene autoridad, y no como los escribas. Mc 1:21-22

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