

# CHRIST OUR SAVIOR CATHOLIC PARISH

## APRIL 10 & 11, 2021 SUNDAY OF DIVINE MERCY DOMINGO DE LA DIVINA MISERICORDIA

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 April 10, 2021**  
 8:00 a.m. †Ana Abraham  
 4:00 p.m. †Lourdes Monson  
 6:00 p.m. Angelina Lopez—Intentions  
**Sunday/domingo April 11, 2021**  
 8:30 a.m. For the People of the Parish  
 10:30 a.m. Virgen de Guadalupe; Ofelia Pulido—Intentions  
 12:30 p.m. †Virginia Ornelas  
 2:30 p.m. VMI Intentions  
**Monday/lunes April 12, 2021**  
 8:00 a.m. Cindi Li—Intentions  
**Tuesday/martes April 13, 2021**  
 8:00 a.m. †Segundo Figueroa; †Leonor de Figueroa  
**Thursday/jueves April 15, 2021**  
 8:00 a.m. †Arthur Sandoval  
**Friday/viernes April 16, 2021**  
 8:00 a.m. Teresa Ruiz—Intentions

**CHRIST IS HERE**  
*Christ departed from our sight that we might return to our heart, and there find him. For he departed, and behold, he is here.*  
 —St. Augustine



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**CRISTO ESTÁ AQUÍ**  
*Cristo se apartó de nuestra vista para que volviéramos a nuestro corazón y lo encontráramos allí. Porque se fue, y he aquí, está aquí.*  
 -S t. Agustín



*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.*

**March 27 & 28, 2021 Palm Sunday**  
**\$10,944.00**

**April 1, 2021 Holy Land**  
**\$1,814.00**

**April 3, & 4, 2021 Easter Sunday**  
**\$13,182.00**

**Easter Flowers Donations**  
**\$963.00**

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.*

Child Abuse Prevention Month

# PROMISE

TO PROTECT

(800) 364-3640

Our Diocesan Ministry Coordinator is available to help you or anyone who has been abused or victimized by someone representing the Catholic Church. We will listen to your needs and support you. We will help you make a formal complaint and arrange a personal meeting with the bishop, or his delegate, if desired. We encourage you to come forward and speak out by calling (800) 364-3640.

ROMAN CATHOLIC  
 DIOCESE OF ORANGE

## PASTOR'S MESSAGE

## MENSAJE DEL PASTOR

When I was a boy, I joined the Boy Scouts. My experience was very positive and I learned many skills that I find useful even today. One of the things that we were taught was that if you realized that you were lost, the best thing to do is to stop, don't go any further. What most people do is keep going. Younger people tend to go uphill thinking that if they can get to a vantage point they will be able to see clearly where they are at. Older people tend to walk down hill, thinking that it is easier to walk, but walking down hill is actually more dangerous, because it is easier to trip and fall. When you are lost, it is easier for those looking for you to find you if you stop moving.

I often advise this to people who have lost their way in life. "Stop." "Wait." "Let the Lord find you!" You will never find the Lord on your own. Remember the story of the Good Shepherd. The shepherd is the one who goes out and finds the lost sheep. The sheep is incapable to find the shepherd. So, if you are feeling lost, not sure what to do, stop, pray and listen. The Lord will find you.

I share this with you because I am feeling a little lost. Not a good thing when the pastor feels lost for the congregation. We have gone through so much in the last year. When the pandemic began, I thought it would be for two weeks. As it stretched out into a month, I thought that as soon as this was over we would have a big party. End has not come. The challenge I have been wrestling with is how to do Church and keep everyone safe.

As we approach the dedication of our Church on July 10<sup>th</sup>, I think it is important that we all take a time to stop wandering around anxious as to what will the future look like and spend time in prayer. To this end, I propose that we gather in the evenings with the Blessed Sacrament a time of meditation and prayer. I will expose the Blessed Sacrament at 6 pm for an hour of prayer starting on April 12<sup>th</sup>. Our prayer is for guidance by the Good Shepherd, Jesus Christ, into the future. I invite you to join in the prayer at any time during this hour.



*Cuando era niño, me uní a los Boy Scouts. Mi experiencia fue muy positiva y aprendí muchas habilidades que encuentro útiles incluso hoy. Una de las cosas que nos enseñaron fue que si te das cuenta de que estás perdido, lo mejor es parar, no vayas más lejos. Lo que la mayoría de la gente hace es seguir adelante. Las personas más jóvenes tienden a subir para arriba pensando que si pueden llegar a un punto de vista, podrán ver claramente dónde están. Las personas mayores tienden a caminar para abajo, pensando que es más fácil caminar, pero caminar hacia abajo es en realidad más peligroso, porque es más fácil tropezar y caer. Cuando estás perdido, es más fácil para quienes te buscan encontrarte si dejas de moverte.*

*A menudo aconsejo esto a las personas que han perdido su camino en la vida. "Parar". "Espera". "¡Deja que el Señor te encuentre!" Nunca encontrarás al Señor por tu cuenta. Recuerda la historia del buen Pastor. El pastor es el que sale y encuentra la oveja perdida. La oveja es incapaz de encontrar al pastor. Entonces, si se siente perdido y no está seguro de qué hacer, deténgase, ore y escuche. El Señor te encontrará.*

*Comparto esto contigo porque me siento un poco perdido. No es algo bueno cuando el pastor se siente perdido por la congregación. Hemos pasado por mucho en el último año. Cuando comenzó la pandemia, pensé que sería por dos semanas. Como se prolongó en un mes, pensé que tan pronto como esto terminara tendríamos una gran fiesta. El fin no ha llegado. El desafío con el que he estado luchando es cómo cuidar de la Iglesia y mantener a todos a salvo.*

*A medida que nos acercamos a la dedicación de nuestra Iglesia el 10 de julio, creo que es importante que todos nos tomemos un tiempo para dejar de vagar por la ansiedad en cómo será el futuro y pasar tiempo en oración. Con este fin, propongo que nos reunamos por las tardes con el Santísimo Sacramento un tiempo de meditación y oración. Expondré el Santísimo Sacramento a las 6 pm durante una hora de oración a partir del 12 de abril. Nuestra oración es para que el Buen Pastor, Jesucristo, nos guíe hacia el futuro. Los invito a unirse a la oración en cualquier momento durante esta hora.*

## REFLECTIONS ON THE READINGS

## DOUBT

The desire to be able to prove the existence of a divinity has troubled humanity since human consciousness first became aware of the divine. To this very day we are fond of saying that any number of things—from sunsets to hot fudge sundaes—are “proof that there is a God.” We get so caught up in the story of “doubting Thomas” that we fail to notice that today’s Gospel gives us John’s account of Pentecost, the bestowing of the Holy Spirit upon the disciples following the Resurrection. Thomas, evidently, missed out not only on seeing the Risen Christ, but receiving the Holy Spirit as well. This is not to be taken lightly and, perhaps, makes Thomas’ disbelief a bit easier to comprehend. It also makes his professing that Jesus is his Lord and God—the only time the New Testament explicitly refers to Jesus Christ as “God”—more remarkable.

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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

## LA DUDA

*El deseo de ser capaz de demostrar la existencia de una divinidad tiene a la humanidad con problemas desde que por primera vez se hizo consciente de lo divino. Hasta el día de hoy nos gusta decir que un sinnúmero de cosas, desde puestas de sol hasta los helados de crema de chocolate, son “pruebas de que hay Dios”. Estamos tan atrapados en la historia de “Tomás el incrédulo” que no nos damos cuenta de que el Evangelio de hoy nos ofrece el relato de Juan acerca de Pentecostés, el descenso del Espíritu Santo sobre los discípulos después de la Resurrección. Tomás, evidentemente, se perdió no solo de ver a Cristo resucitado, sino también de recibir el Espíritu Santo. Esto no se debe tomar a la ligera y, quizás, hace que la incredulidad de Tomás sea un poco más fácil de comprender. También hace que su profesión de fe en que Jesús es su Señor y su Dios —la única vez que en el Nuevo Testamento hay una referencia explícita a Jesucristo como “Dios”— sea más notable.*

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

*Señor Jesucristo, Tú 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

Continuation Encyclical from Pope Francis, Fratelli Tutti...

61. In the oldest texts of the Bible, we find a reason why our hearts should expand to embrace the foreigner. It derives from the enduring memory of the Jewish people that they themselves had once lived as foreigners in Egypt:

*"You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt"* (Ex 22:21).

*"You shall not oppress a stranger; you know the heart of a stranger, for you were strangers in the land of Egypt"* (Ex 23:9).

*"When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt"* (Lev 19:33-34).

*"When you gather the grapes of your vineyard, do not glean what is left; it shall be for the sojourner, the orphan, and the widow. Remember that you were a slave in the land of Egypt"* (Deut 24:21-22).

The call to fraternal love echoes throughout the New Testament:

*"For the whole law is summed up in a single commandment, 'You shall love your neighbor as yourself'"* (Gal 5:14).

*"Whoever loves a brother or sister lives in the light, and in such a person there is no cause for stumbling. But whoever hates another believer is in the darkness"* (1 Jn 2:10-11).

*"We know that we have passed from death to life because we love one another. Whoever does not love abides in death"* (1 Jn 3:14).

*"Those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen"* (1 Jn 4:20).

62. Yet this call to love could be misunderstood. Saint Paul, recognizing the temptation of the earliest Christian communities to form closed and isolated groups, urged his disciples to abound in love "for one another and for all" (1 Thess 3:12). In the Johannine community, fellow Christians were to be welcomed, "even though they are strangers to you" (3 Jn 5). In this context, we can better understand the significance of the parable of the Good Samaritan: love does not care if a brother or sister in need comes from one place or another. For "love shatters the chains that keep us isolated and separate; in their place, it builds bridges. Love enables us to create one great family, where all of us can feel at home... Love exudes compassion and dignity".<sup>[56]</sup>

**HE IS RISEN, ALLELUIA!!! EASTER BLESSINGS to ALL!**

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

Encíclica del Papa Francisco, Fratelli Tutti

61. Hay una motivación para ampliar el corazón de manera que no excluya al extranjero, que puede encontrarse ya en los textos más antiguos de la Biblia. Se debe al constante recuerdo del pueblo judío de haber vivido como forastero en Egipto:

*«No maltratarás ni oprimirás al migrante que reside en tu territorio, porque ustedes fueron migrantes en el país de Egipto»* (Ex 22,20).

*«No oprimas al migrante: ustedes saben lo que es ser migrante, porque fueron migrantes en el país de Egipto»* (Ex 23,9).

*«Si un migrante viene a residir entre ustedes, en su tierra, no lo opriman. El migrante residente será para ustedes como el compatriota; lo amarás como a ti mismo, porque ustedes fueron migrantes en el país de Egipto»* (Lv 19,33-34).

*«Si cosechas tu viña, no vuelvas a por más uvas. Serán para el migrante, el huérfano y la viuda. Recuerda que fuiste esclavo en el país de Egipto»* (Dt 24,21-22).

En el Nuevo Testamento resuena con fuerza el llamado al amor fraterno:

*«Toda la Ley alcanza su plenitud en un solo precepto: Amarás a tu prójimo como a ti mismo»* (Ga 5,14).

*«Quien ama a su hermano permanece en la luz y no tropieza. Pero quien aborrece a su hermano está y camina en las tinieblas»* (1 Jn 2,10-11).

*«Nosotros sabemos que hemos pasado de la muerte a la vida, porque amamos a los hermanos. Quien no ama permanece en la muerte»* (1 Jn 3,14).

*«Quien no ama a su hermano, a quien ve, no puede amar a Dios, a quien no ve»* (1 Jn 4,20).

62. Aun esta propuesta de amor podía entenderse mal. Por algo, frente a la tentación de las primeras comunidades cristianas de crear grupos cerrados y aislados, san Pablo exhortaba a sus discípulos a tener caridad entre ellos «y con todos» (1 Ts 3,12), y en la comunidad de Juan se pedía que los hermanos fueran bien recibidos, «incluso los que están de paso» (3 Jn 5). Este contexto ayuda a comprender el valor de la parábola del buen samaritano: al amor no le importa si el hermano herido es de aquí o es de allá. Porque es el «amor que rompe las cadenas que nos aíslan y separan, tendiendo puentes; amor que nos permite construir una gran familia donde todos podamos sentirnos en casa. [...] Amor que sabe de compasión y de dignidad»<sup>[56]</sup>.  
¡¡¡Haresucitado Alleluia!!!

**¡Bendiciones pascuales para todos!**

**FEAST OF FAITH**

**The Psalms in the Liturgy**

The book of Psalms is a prayer book, hymnal, and anthology of verse all rolled into one. It contains one hundred fifty ancient songs—poem-prayers that express the joys and sorrows of the Hebrew people and their longing for God. The psalms are incredibly varied in tone. Some are solemn anthems of praise that once accompanied processions of great multitudes to the temple; others record the lonely cries of a faithful soul who feels abandoned by God.

This ancient prayer book of the Hebrew people is our principal prayer book as well. The psalms are everywhere in the liturgy—in the antiphons and acclamations of the Mass, and most particularly in the responsorial psalm that follows the first reading. The psalm that is sung at Mass usually echoes the themes of the first reading, and sometimes even comments on it. On this Third Sunday of Lent, we listen to the Exodus account of the stubbornness of God’s people in the desert, and then the psalm comes to remind us: “If today you hear his voice, harden not your hearts” (Psalm 95:8). In their wonderful variety, the psalms teach us how to pray.

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

**FIESTA DE LA FE**

**Las lecturas**

*La primera lectura, excepto durante la Pascua, siempre se toma del Antiguo Testamento. Durante los cincuenta días de la Pascua, la primera lectura se toma del libro de Los Hechos de los Apóstoles. Esto tiene como fin el poner de “relieve la unidad de ambos Testamentos y de la historia de la salvación” (IGMR 57). Así pues, no está permitido, bajo ninguna circunstancia, cambiar los textos bíblicos, incluyendo el Salmo Responsorial, por textos no bíblicos. La vinculación entre la primera lectura y el Evangelio es vital, pues ambas tienen el mismo tema de fondo. La segunda lectura, por su parte, sigue su propio ritmo, más no por eso está desvinculada o debe desvincularse de la primera lectura y del Evangelio. Puesto que se trata de la Palabra de Dios, la proclamación de ambas lecturas, así como el canto del Salmo Responsorial, debe hacerse desde el ambón. La proclamación corresponde a ministros laicos, pues este ministerio no es de quien preside, sino de quienes celebran junto con él, el pueblo de Dios. No obstante, el Evangelio sí es de oficio presidencial y ha de proclamarse por el diácono o el presbítero.*

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

Welcome to our new Catholic Christians: Guadalupe G., Lizeth G., Isabelle M. and Arvin-Anthony R. who have become one with Christ and the community of faith through the Sacraments of Baptism, Confirmation and Eucharist.

*Bienvenidos a nuestros Católicos Cristianos: Guadalupe G., Lizeth G., Isabelle M., and Arvin-Anthony R. que ya son uno con Cristo y con nuestra comunidad de Fe a través los Sacramentos de Bautismo, Confirmación y Eucaristía.*



## TREASURES FROM TRADITION

The basis of Abraham's test in the first reading is the fact that his neighbors followed a religious system that demanded human sacrifice. In offering Isaac's life on an altar of sacrifice, he is following long-accustomed religious practice. Ancient people accepted this because they thought that life was an ever-renewing circle: what had been lost would be restored in time. But here, God springs this trap and gives Abraham, Isaac, and you and me, a future. From now on, God will provide the sacrifice. From this point on, our lives have a direction, a purpose, a goal.

The faithful following of Lent and its consoling, challenging scriptures strengthens and prepares us to remember the Lord's passion and resurrection. Today, many parishes welcome home the elect, men and women chosen on the First Sunday of Lent for the Easter sacraments, from a celebration with the bishop. The scriptures today are chosen with them in mind, to steady their steps, to clear their vision, to strengthen their resolve: "If God is for us, who can be against us?" (Romans 8:31).

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



# ROSARY ACADEMY

We are pleased to report that in-person campus tours of Rosary Academy are once again available for students.

With this year's COVID protocols firmly in place, we understand that many 7th and 8th graders have not had an opportunity to hear about and experience Catholic high school options through school visits and shadow days. A campus tour gives your students and their families a chance to safely visit us, ask questions, meet Royals, and experience the Rosary all-girl advantage. Please direct student inquiries to:

[www.rosaryacademy.org/visit](http://www.rosaryacademy.org/visit), or to schedule a tour, email [admissions@rosaryacademy.org](mailto:admissions@rosaryacademy.org)

If you have any questions about Rosary or our campus tour program, please contact Mary Doherty, Director of Admissions:

[mdoherty@rosaryacademy.org](mailto:mdoherty@rosaryacademy.org)

## TRADICIONES DE NUESTRA FE

El lenguaje es una herramienta de comunicación no solo entre nosotros mismos, sino con Diosito. Nací en EE.UU. pero mi lengua materna es el español, lo aprendí en la cuna y lo usábamos en casa. También aprendí inglés en la escuela. Hay quienes me preguntan cual idioma uso para hablar con Dios. Esta pregunta reconoce que el ser humano debe usar un lenguaje para rezar.

Esta semana celebramos el Día del Idioma para festejar la herencia que tenemos en nuestra lengua castellana. Festejamos el 23 de abril, fecha en que falleció Miguel de Cervantes y Saavedra (1547–1616) autor de Don Quijote de la Mancha. Este autor español fue el que enriqueció y ayudo a dar forma gramática a la lengua española.

Hay que saber que el castellano que llegó a nuestro continente tiene una larga y rica historia, ya que es una mezcla del latín, dialectos ibéricos y el árabe. Una vez en América el español tomó características y vocabulario indígena, y ahora en EE.UU. se está renovando con anglicismos. Y es en este idioma que yo y muchos latinos hablamos con Diosito.

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

### The Little Ones LOS MÁS PEQUEÑOS

Jim Burrows



Dear friends, through the paschal mystery  
we have been buried with Christ in baptism,  
so that we may rise with him to newness of life.  
—Sprinkling Rite, Roman Missal

*Queridos amigos, por medio del misterio pascual  
hemos sido sepultados con Cristo en el Bautismo, para que  
podamos resucitar con él a una vida nueva. —Misal Romano*

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**WHY IS IT?**

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