

CHRIST OUR SAVIOR CATHOLIC PARISH

AUGUST 28 & 29, 2021
TWENTY SECOND SUNDAY IN ORDINARY TIME
VIGÉSIMO SEGUNDO DOMINGO DEL TIEMPO ORDINARIO

Mass Times/Horario de Misas

Saturday/Sábado Vigilia

5:00 p.m. English
6:30 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. & Sat.
First Friday/Primer Viernes
7:00 p.m. Español

Baptisms/Bautismos

Call Office/Llame La Oficina

Confessions/Confesiones

Saturday/Sábado 3:30-4:30 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 J. DE LA ISLA ABREU
CONFIRMATION/ YOUTH MINISTER

NANCY LOPEZ
DEAF MINISTRY

PARISH OFFICE STAFF
SUSANA VENTURA
CONSUELO SANCHEZ

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



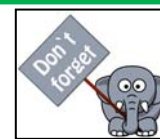
In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$15,000.00 in it's weekly collection.

Para nosotros mantener nuestros servicios, pagar nuestros gastos, la parroquia necesita un promedio 15,000.00 dólares en nuestra colecta semanal.

AUGUST 21 & 22, 2021

\$9,400.00

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.



DEDICACIÓN DE LA NUEVA IGLSIA

Saturday/sábado August 28, 2021
 8:00 a.m. †Joseph Le Van De
 5:00 p.m. For the People of the Parish
 6:30 p.m. †Manual Garcia; †Felipa Castillo
Sunday/domingo August 29, 2021
 8:30 a.m. †Maria Guadalupe Amezcua Amador
 10:30 p.m. Rosa Lambaren—Intentions
 12:30 p.m. Connie and Enrique Gonzalez—Intentions
 2:30 p.m. Vietnamese Mass— Intentions
Monday/lunes August 30, 2021
 8:00 a.m. Ceclia Jardon—Intentions
Tuesday/martes August 31, 2021
 8:00 a.m. Robles Family—Health
Thursday/jueves September 2, 2021
 8:00 a.m. †Isabel Alvarez
Friday/viernes September 3, 2021
 8:00 a.m. †Carol Raya; †Roger Gonzales
 7:00 p.m. Trinidad Torres—Intentions

NEW CHURCH DEDICATION

What to expect for the Rite of Dedication

Invitations were mailed to those who donated to the Church Building funds. An invitation will allow you to pick up two tickets per household. Tickets are required to gain admittance to the Church for the Dedication on September 11.

Tickets may be picked up on either Friday August 27 from 6:00-8:00 p.m. or Saturday August 28 from 9:00 a.m. to 1:00 p.m.. Remember to bring your Invitation in order to pick up a ticket. **Please note:** the Mass of Dedication begins outside the front doors of the new Church at 10 a.m. We will be standing outside the church for 10-15 minutes prior to the beginning of the dedication. No one will be allowed to enter the church early. The Mass will last between 2 ½ to 3 hours. There will be a reception after the Mass of Dedication.

For those who can't make in on Saturday, September 11 or for whom Dedication Mass may be too long, we will have Evening Prayer with a Vigil with the relic of St. Damien the night before on Friday, September 10 at 8:00 p.m.. This will allow us time to pray inside our new Church before the relic is entombed inside the base of the altar during the Dedication. No tickets are required for the Evening Prayer and Vigil with the relic. We look forward to our "First Masses" starting Saturday September 11 and Sunday September 12. Please plan on being at one of our "First Masses."

Qué esperar del rito de la dedicación

Las invitaciones se enviaron por correo a quienes donaron a los fondos del Edificio de la Iglesia. Una invitación le permitirá recoger dos boletos por hogar. Se requieren boletos para poder ingresar a la Iglesia para la Dedicación el 11 de septiembre.

Los boletos se pueden recoger el viernes 27 de agosto de 6:00 p.m. a 8:00 p.m. o el sábado 28 de agosto de 9:00 a.m. a 1 p.m. Recuerde traer su invitación con el fin de recoger un boleto. **Tenga en cuenta:** la Misa de dedicación comienza frente las puertas de la nueva Iglesia a las 10 a.m. Estaremos afuera durante 10-15 minutos antes del comienzo de la dedicación. A nadie se le permitirá entrar temprano a la iglesia. La misa durará entre 2 ½ y 3 horas. Habrá una recepción después de la Misa de Dedicación.

Para aquellos que no puedan asistir el sábado 11 de septiembre o para quienes la misa de dedicación sea demasiado larga, tendremos la oración vespertina y la vigilia con la reliquia de San Damián la noche anterior el viernes 10 de septiembre a las 8:00 p.m. Esto nos dará tiempo para orar dentro de nuestra nueva Iglesia antes de que la reliquia sea sepultada dentro de la base del altar durante la Dedicación. No se requieren boletos para la oración vespertina y la vigilia con la reliquia. Esperamos nuestras "primeras misas" a partir del sábado 11 de septiembre y el domingo 12 de septiembre. Por favor, planee asistir a una de nuestras "primeras misas".

PASTOR'S MESSAGE

We are two weeks away from the Dedication of our new Church. Our planning committee has been working to ensure all of the details of this wonderful event in our parish life. We are having rehearsals for the Dedication and for when we begin celebrating the Eucharist in our new Church daily. There will be several details to take care of after the Dedication, but we will be ready.

Our next challenge will be to fill the Church pews. I am not thinking about having warm bodies in the Church, but the invitation to be serious followers of Jesus Christ. Our task, as it has been since the time of the Apostles, is to foster a relationship with Jesus, the risen Lord, with as many people as possible.

While it is never too late to have this relationship with the Lord Jesus, I am peculiarly concerned with our young people. The challenge we have is to connect with our young people and invite them to know the Lord.

I think there are two things that need to be done. First, the adult leadership of the parish needs to listen to our young people. This is particularly challenging in that we will need to develop trust before our young people will really speak to us about their hopes, challenges and concerns. I know part of my own challenge is listening to young people is comparing their lives and experiences with my own youthful experiences. We will need to realize that their challenges are different because of the time and circumstances that formed our society today. Their concerns have to do with what they are struggling with now.

The second thing we will need to do is to find activities they can do. I think most young people are tired of listening to us adults and not letting them do anything significant. We need to find ways of standing by their side and allowing them to serve and in serving make mistakes. I have found that young people who feel that they are contributing to something greater than their selves will easily engage and be committed.

These two concerns are really the concerns of all people. We all have a hunger to be heard. Often we find ourselves isolated. Responsibilities of work and family can lead us to feeling lonely. If only we could afford a moment to have someone listen to our concerns and hopes. In many ways, we are very passive. We find ourselves listening to others or we are passively watching some form of entertainment. Sometimes we all need an invitation to do something or engage in some form of service. I hope that we will find ways to listen to each other and invite each other into activities.



MENSAJE DEL PÁRROCO

Estamos a dos semanas de la dedicación de nuestra nueva Iglesia. Nuestro comité de planificación ha estado trabajando para asegurar todos los detalles de este maravilloso evento en nuestra vida parroquial. Estamos teniendo ensayos para la Dedicación y para cuando comenzamos a celebrar la Eucaristía en nuestra nueva Iglesia todos los días. Habrá varios detalles a cuidar después de la Dedicación, pero estaremos listos.

Nuestro próximo desafío será llenar las bancas de la Iglesia. No estoy pensando en tener cuerpos cálidos en la Iglesia, sino en la invitación a ser seguidores serios de Jesucristo. Nuestra tarea, como lo ha sido desde la época de los Apóstoles, es fomentar una relación con Jesús, el Señor resucitado, con tantas personas como sea posible. Si bien nunca es demasiado tarde para tener esta relación con el Señor Jesús, me preocupan especialmente nuestros jóvenes. El desafío que tenemos es conectarnos con nuestros jóvenes e invitarlos a conocer al Señor.

Creo que hay dos cosas que deben hacerse. Primero, el liderazgo adulto de la parroquia necesita escuchar a nuestros jóvenes. Esto es particularmente desafiante porque necesitaremos desarrollar confianza antes de que nuestros jóvenes realmente nos hablen sobre sus esperanzas, desafíos e inquietudes. Sé que parte de mi propio desafío es escuchar a los jóvenes y comparar sus vidas y experiencias con mis propias experiencias juveniles. Tendremos que darnos cuenta de que sus desafíos son diferentes debido al tiempo y las circunstancias que formaron nuestra sociedad actual. Sus preocupaciones tienen que ver con lo que están luchando ahora.

Lo segundo que tendremos que hacer es encontrar actividades que puedan hacer. Creo que la mayoría de los jóvenes están cansados de escucharnos a los adultos y no dejarles hacer nada significativo. Necesitamos encontrar formas de estar a su lado y permitirles servir y cometer errores al servir. He descubierto que los jóvenes que sienten que están contribuyendo a algo más grande que ellos mismos se comprometen fácilmente y se comprometen.

Estas dos preocupaciones son realmente las preocupaciones de todas las personas. Todos tenemos hambre de ser escuchados. A menudo nos encontramos aislados. Las responsabilidades laborales y familiares pueden llevarnos a sentirnos solos. Si tan solo pudiéramos darnos un momento para que alguien escuchara nuestras preocupaciones y esperanzas. En muchos sentidos, somos muy pasivos. Nos encontramos escuchando a los demás o estamos mirando pasivamente alguna forma de entretenimiento. A veces, todos necesitamos una invitación para hacer algo o participar en algún tipo de servicio. Espero que encontremos formas de escucharnos unos a otros e invitarnos unos a otros a las actividades.

Cha Sở Nhấn Gửi (Pastor's Message)

Chỉ còn hai tuần nữa là đến ngày Lễ Cung Hiến Nhà Thờ mới của chúng ta. Ủy ban kế hoạch của giáo xứ đã làm việc chặt chẽ để bảo đảm tất cả các chi tiết của ngày kỷ diệu này sẽ được sắp đặt chu đáo. Chúng ta đang có những buổi tập dợt cho các nghi thức Cung Hiến, và cho khi chúng ta bắt đầu cử hành Bí tích Thánh Thể hằng ngày trong Nhà Thờ mới. Sẽ có một số chi tiết cần được quan tâm sau lễ Cung Hiến, nhưng chúng ta sẽ sẵn sàng.

Thử thách tiếp theo của chúng ta sẽ là có đầy người ngồi trong những hàng ghế của Nhà Thờ. Tôi không những chỉ đặt ra vấn đề cần có người ngồi trong Nhà Thờ, nhưng là lời gọi mời mọi người để trở thành những môn đồ chân thành của Chúa Giêsu Kitô. Nhiệm vụ của chúng ta, cũng như từ thời các Tông Đồ, là thúc đẩy mối quan hệ với Chúa Giêsu, Chúa Phục Sinh, với càng nhiều người càng tốt.

Mặc dù không bao giờ là quá muộn để có được mối quan hệ này với Chúa Giêsu, nhưng tôi đặc biệt quan tâm đến những người trẻ của chúng ta. Thử thách mà chúng ta đang gặp phải là kết nối với giới trẻ và mời họ đến để nhận biết Chúa.

Tôi nghĩ có hai điều cần phải làm. Trước tiên, những bậc lãnh đạo tiền bối của giáo xứ cần lắng nghe những suy tư của giới trẻ. Điều này đặc biệt khó khăn, ở chỗ chúng ta sẽ cần phải xây đắp lòng tin tưởng trước khi những người trẻ tuổi thực sự chia sẻ với chúng ta về niềm hy vọng, thử thách, và mối quan tâm của họ. Tôi biết một phần thử thách của chính bản thân tôi, là biết lắng nghe những người trẻ tuổi, là so sánh cuộc sống và trải nghiệm của họ với trải nghiệm của chính tôi khi còn trẻ. Chúng ta sẽ cần phải nhận ra rằng, những thử thách của họ khác biệt vì do thời gian và hoàn cảnh đã tạo nên xã hội của chúng ta ngày nay. Mối quan tâm của họ phải được phản ánh những khó khăn họ đang gặp bây giờ.

Điều thứ hai chúng ta sẽ cần làm là tìm hiểu những sinh hoạt mà họ có thể làm. Tôi nghĩ rằng, hầu hết giới trẻ đều cảm thấy mệt mỏi khi nghe người lớn nói và không để họ làm bất cứ điều gì đáng kể. Chúng ta cần tìm những cách đứng về phía của họ và cho phép họ phục vụ và chấp nhận là có những sai lầm sẽ xảy ra. Tôi nhận ra rằng, nếu những người trẻ cảm nhận ra rằng họ đang đóng góp cho một điều gì đó vĩ đại hơn bản thân của mình, họ sẽ dễ dàng khởi động và nhiệt tình.

Thực sự đây là hai mối quan tâm của tất cả mọi người. Tất cả chúng ta đều khao khát được lắng nghe. Thông thường, chúng ta bị cô lập bởi công việc và trách nhiệm riêng, khiến chúng ta có cảm giác cô độc. Mong sao chúng ta có thể dành một chút thời giờ để có ai đó lắng nghe những lo lắng và hy vọng của chúng ta. Về nhiều mặt, chúng ta rất thụ động. Chúng ta thấy mình đang lắng nghe người khác, hoặc chúng ta đang xem một số hình thức giải trí cách thụ động. Đôi khi tất cả chúng ta cần một lời mời để làm điều gì đó, hoặc tham gia vào một số phụng vụ khác nhau. Tôi hy vọng rằng chúng ta sẽ tìm ra cách để lắng nghe nhau và mời nhau tham gia các sinh hoạt.

REFLECTIONS ON THE READINGS

DOERS OF THE WORD

The second reading for today begins a five-week series of selections from James, a letter that is classified among the so-called “catholic” (or universal) epistles because they are addressed to a general audience rather than to one particular community. Today’s text offers important advice for Christians of every generation. God is first cited as the author of all gifts, and in particular, reference is made to the gift of baptism by which we have been made the “first fruits” of the new creation.

What follows is advice based on a very Jewish understanding of the “word” as an active force, operative in the world. We are reminded that unless we, too, become “doers” of the word, our claim to faith is empty. Today and in subsequent weeks the author reminds us that it is equally important to do the “works” of love, for example, by caring for the “orphans and widows in their affliction.”

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ESTHER’S WOMEN OF FAITH

CALLING ALL WOMEN OF CHRIST OUR SAVIOR PARISH!!!

Esther’s Women of Faith cordially invites to.....

OUR FALL BIBLE STUDY!!

SESSIONS BEGIN SEPTEMBER 16TH FROM 9:30—11:30 A.M.

We meet every other Thursday morning. This is a seven-week study.

We will be studying the first in the series of “Jesus Calling” Bible Studies.

Together we will encounter God’s Peace, find strength from His Word and follow His direction to “Be Still and Know He is God”.

Come lay down your burdens and join this wonderful group of women.

Our Bible Study will be held HERE at our New Church!!

REFLEXIONEMOS SOBRE LA LECTURAS

PRACTIQUEN LA PALABRA

La segunda lectura de hoy comienza una serie de cinco semanas de selecciones de la Carta de Santiago que se clasifica entre las epístolas llamadas “católicas” (o universales) porque están dirigidas a un público general y no a una comunidad en particular. El texto de hoy ofrece consejos importantes para los cristianos de todas las generaciones. Dios es citado por primera vez como autor de todos los dones, y en particular, se hace referencia al don del bautismo, por el que somos las “primicias” de la nueva creación.

Lo que sigue es un consejo basado en un entendimiento muy judío de la “palabra” como una fuerza activa, operativa en el mundo. Se nos recuerda que a menos que nosotros también nos convirtamos en “practicantes” de la palabra, nuestra profesión de fe no vale nada. Hoy y en las próximas semanas el autor nos recuerda que es igualmente importante que hacer las “obras” del amor, por ejemplo, cuidar de los “huérfanos y las viudas en sus tribulaciones”.

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**NEW MASS SCHEDULE
NUEVO HORARIO DE MISA**

The new mass schedule for the next six months will be as follows beginning of the weekend of September 11th and 12th.

- Saturday 5:00 p.m. in English
- Sunday 8:30 a.m. in English
- Sunday 10:30 a.m. in Spanish
- Sunday 12:30 p.m. in Vietnamese

At the end of this time, we will evaluate if we are growing in numbers and we need to add Masses to our weekend schedule.

Este tiempo, evaluaremos si estamos creciendo en números y necesitamos agregar misas a nuestro horario de fin de semana. Este es el nuevo horario que comienza el fin de semana del 11 y 12 de septiembre:

- Sábado a las 5:00 p.m. en inglés
- Domingo 8:30 a.m. en inglés
- Domingo 10:30 a.m. en español
- Domingo a las 12:30 p.m. en vietnamita

Tôi đề nghị một lịch trình mới này cho sáu tháng tới. Vào cuối thời gian sáu tháng, chúng ta sẽ thăm định xem nếu số giáo dân gia tăng và chúng ta có cần thêm giờ Thánh Lễ vào lịch trình cuối tuần hay không. Lịch trình mới sẽ bắt đầu vào cuối tuần của ngày 11 và 12 tháng Chín.

- Thứ Bảy: 5 chiều, lễ tiếng Anh
- Chúa Nhật: 8:30 sáng, lễ tiếng Anh
- Chúa Nhật: 10:30 sáng, lễ tiếng Tây Ban Nha
- Chúa Nhật: 12:30 trưa, lễ Tiếng Việt

**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.

CHAPTER THREE

PROMOTING THE MORAL GOOD

112. Nor can we fail to mention that seeking and pursuing the good of others and of the entire human family also implies helping individuals and societies to mature in the moral values that foster integral human development. The New Testament describes one fruit of the Holy Spirit (cf. *Gal 5:22*) as *agathosyne*; the Greek word expresses attachment to the good, pursuit of the good. Even more, it suggests a striving for excellence and what is best for others, their growth in maturity and health, the cultivation of values and not simply material wellbeing. A similar expression exists in Latin: *benevolentia*. This is an attitude that “wills the good” of others; it bespeaks a yearning for goodness, an inclination towards all that is fine and excellent, a desire to fill the lives of others with what is beautiful, sublime and edifying.

113. Here, regrettably, I feel bound to reiterate that “we have had enough of immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. Once the foundations of social life are corroded, what ensues are battles over conflicting interests”.^[86] Let us return to promoting the good, for ourselves and for the whole human family, and thus advance together towards an authentic and integral growth. Every society needs to ensure that values are passed on; otherwise, what is handed down are selfishness, violence, corruption in its various forms, indifference and, ultimately, a life closed to transcendence and entrenched in individual interests.

Humbly welcome the word that has been planted in you and is able to save your souls.

— *James 1:21b Pope Benedict XVI*

Acepten dócilmente la palabra que ha sido sembrada en ustedes y es capaz de salvarlos.

— *Santiago 1:21b*

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

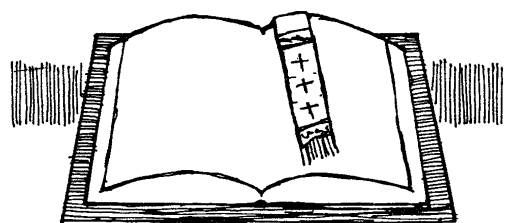
Esta es una serie que proporcionará porciones de la nueva encíclica del Papa Francisco, titulada Fratelli Tutti.

Capítulo tercero

Promover el bien moral

112. No podemos dejar de decir que el deseo y la búsqueda del bien de los demás y de toda la humanidad implican también procurar una maduración de las personas y de las sociedades en los distintos valores morales que lleven a un desarrollo humano integral. En el Nuevo Testamento se menciona un fruto del Espíritu Santo (cf. *Ga 5,22*), expresado con la palabra griega *agathosyne*. Indica el apego a lo bueno, la búsqueda de lo bueno. Más todavía, es procurar lo excelente, lo mejor para los demás: su maduración, su crecimiento en una vida sana, el cultivo de los valores y no sólo el bienestar material. Hay una expresión latina semejante: *benevolentia*, que significa la actitud de querer el bien del otro. Es un fuerte deseo del bien, una inclinación hacia todo lo que sea bueno y excelente, que nos mueve a llenar la vida de los demás de cosas bellas, sublimes, edificantes.

113. En esta línea, vuelvo a destacar con dolor que «ya hemos tenido mucho tiempo de degradación moral, burlándonos de la ética, de la bondad, de la fe, de la honestidad, y llegó la hora de advertir que esa alegre superficialidad nos ha servido de poco. Esa destrucción de todo fundamento de la vida social termina enfrentándonos unos con otros para preservar los propios intereses»^[86]. Volvamos a promover el bien, para nosotros mismos y para toda la humanidad, y así caminaremos juntos hacia un crecimiento genuino e integral. Cada sociedad necesita asegurar que los valores se transmitan, porque si esto no sucede se difunde el egoísmo, la violencia, la corrupción en sus diversas formas, la indiferencia y, en definitiva, una vida cerrada a toda trascendencia y clausurada en intereses individuales.



FIESTA DE LA FE

El Amén y la Doxología

La Plegaria Eucarística concluye con una doxología o palabra de Gloria para Dios y es la forma tradicional en la que se concluye un himno litúrgico. En la celebración eucarística esta es la doxología principal mediante la cual, quien preside la liturgia, expresa la glorificación de Dios. El pueblo ha de responder con un rotundo amén que haga honor no sólo a la doxología misma, sino también, a lo que significa Amén. La palabra Amén es una expresión de firmeza, de total convencimiento de que todo lo que se ha dicho y hecho es verdadero, que se cree profundamente, a prueba de todo. Es mucho más que la conclusión de la mayoría de nuestras oraciones, es la asimilación misma de nuestro compromiso a vivir conforme a lo que hemos celebrado u orado. Por eso que nuestro amén tiene que ser verdadero, no sólo al concluir la Plegaria Eucarística sino al comulgar el Cuerpo y la Sangre de Cristo. Al hacerlo, decimos “sí” a lo que verdaderamente somos: el cuerpo místico de Cristo. Nos hacemos uno con él en comunión y formamos un solo cuerpo en comunión con Dios. ¡Amén!

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

FEAST OF FAITH

What Jesus Did, What Jesus Said

The oldest account of what happened at the Last Supper comes to us not from the Gospels but from the First Letter of Saint Paul to the Corinthians: “I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, ‘This is my body that is for you. Do this in remembrance of me’ ” (11:23–24). In our celebrations of the Eucharist, we are obedient to Christ’s command to “do this.” The priest, acting in the person of Christ, does what Jesus did and says what Jesus said. He takes bread, gives thanks, breaks it, and gives it to the Lord’s disciples. He takes wine, gives thanks, shares it with us. We believe that the entire Eucharistic Prayer is consecratory, but we continue to hold these words of Jesus in special reverence. They are called the words of consecration, and the elevations of the host and chalice, the genuflections of the priest, and the optional ringing of a bell and use of incense remind us that we are in the presence of the Lord.

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



This Friday Septemeber 3rd, 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 3 de septiembre 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.



TREASURES FROM TRADITION

Labor Day originated in 1882 in New York City under the aegis of the Knights of Labor. Congress made it a legal holiday in 1894. Observing it this week gives us a good opportunity to reflect on the Catholic Church's social teachings for the last century or so. On May 15, 1891, Pope Leo XIII issued the encyclical *Rerum Novarum* on the condition of the working classes and labor. In doing so, he initiated a century in which Catholic teaching became more and more involved in the social issues of the day.

Unfortunately relegated to the shadows while the bright lights of controversy shine on other issues, Catholic social teaching remains largely unknown to many Catholics. It is the Catholic Church that championed such notions as a fair day's pay for a fair day's work, and continues to uphold the dignity of the human person against attacks from governments and corporations. Nearly every pope since Leo XIII has issued teachings on the subject. Take some time this Labor Day to familiarize yourself with some aspect of the Church's social teachings. In doing so, you will be taking responsibility as a member of the Body of Christ to commit yourself to the care of your neighbor.

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

TRADICIONES DE NUESTRA FE

Según San Mateo, una noche mientras los discípulos estaban en la barca de Pedro, Jesús vino hacia ellos caminando sobre el mar. Ellos se espantaron creyendo que era un fantasma de algún pescador pero él los calmó diciendo "¡Ánimo!, que soy yo; no teman." Debíó ser impactante ver al Señor caminar sobre las aguas, especialmente en una época donde las aguas venían consideradas como el caos.

En varias partes de Latinoamérica los fieles celebran a distintos santos con procesiones de barcos sobre ríos o mares. En el Puerto de Paita, Perú se llevan a los Santos Pedro y Pablo en una procesión acuática. San Pedro, que fue pescador, está en casa sobre la barca, ya que normalmente son barcas de pescadores las que forman la procesión. Esta procesión reconoce el caos del mar reconociendo a los pescadores, que durante el año perdieron sus vidas en el mar, con guirnaldas lanzadas a la bahía. Pero, esta procesión no se espanta del mar ya que es una fiesta en honor de dos siervos de aquel que camina sobre las aguas, dominando el mar.

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



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The Little Ones

Los Más Pequeños

Jim Burrows

LUGAR DE ORACIÓN

WIFI NO ES
NECESARIO



Moses said to the people: "For what great nation is there that has a god so near to it as is the Lord our God whenever we call on him?" Jn 6:67-69

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En aquellos días, habló Moisés al pueblo, diciendo: "Porque, ¿qué nación grande hay que tenga un dios tan cerca de ella como está el Señor nuestro Dios siempre que le invocamos?" Dt. 4:7

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