

**Fifth Sunday in Ordinary Time  
Sexto Domingo del Tiempo Ordinario  
February / Febrero 17, 2019**

<u>Mass Intentions</u>	<u>Intenciones de la Misa</u>	
Saturday/Sabado 02/016	9:00am	Kevin Connoly+
	5:30pm	Evelyn Shuster+
Sunday/Domingo 02/17	7:00am	Santos Ajcalon Jr.
	9:00am	For the healing & support victims
	10:30am	All who are sick
	12:30pm	Pro-Populo
	7:00pm	Imelda de Leon+
Monday/Lunes 02/18	9:00am	Antonio Garcia
Tuesday/Martes 02/19	9:00am	Annmarie Augustine
Wed/Miércoles 02/20	9:00am	Fidel Zamora +
Thursday/Jueves 02/21	9:00am	Pro-Populo
Friday/Viernes 02/22	9:00am	Esther Hernandez+
Saturday/Sabado 02/23	9:00am	Felix Becerra+
Saturday/Sabado 02/24	5:30pm	Maria Tinidad Fuentes +

**Prayer Requests/Solicitud de Oraciones**

Isabel & Martin Lopez	Harry Sanders
Mark Bruce	Clay Van Artsdalen
Pat Hayes	Susan Motley
Maureen Holden	Toni Seeley
Gary LaFountain	Jack & Thea Dolan
Natalie LaFountain	Carson Pfoesich
Anne Calvillo	John Ridge
Chris Shimada	Pat Mottard
Julio Andrés Aquino	Don LaBash
Angela Marie Solís	Karen D'Ambrogi
Bill Gray	Ernesto Manuyag
Joseph Fox	Mario Vera
Roslyn Brown	Paul Finn
Eric Jenson	Jaime Paniagua
Jacob Dyer	Al & Cleo Konhoff
Bernie Schneider	Joan Gatley
Amie Lands	The Hermogenes Fam.
Susan Hayes	

**Finances**

Last weekend/fin de la semana pasada	\$7,240.00
Last year/El año pasado	\$6,990.00

**CHANGE TIME OF ONE OF OUR MASSES:**

As we were announcing some weeks ago, starting the first Sunday in March, our English Mass of 10:30am is going to go to 11:00am and our Spanish Mass from 12:30pm will go to 1:00pm, we need the little extra time for some activities and/or services we do offer sometimes after the 9:00am Mass, thank you for your understanding and cooperation with us!

**CAMBIO DE HORARIO DE UNA DE LAS MISAS:**

Les anunciamos que empezando el Primer Domingo de Marzo, la Misa de Ingles de 10:30am sera a las 11:00am y la Misa de Español de 12:30pm sera ahora a las 1:00pm, les agradecemos su entendimiento y su cooperacion con este cambio que era necesario que hicieramos, Gracias!

**Save the Date!**

**Friday, March 8, 2019**

**Our Annual Fish Dinner Benefit for the Religious Education Program**

Tickets on Sale next weekend Feb. 23, & 24

And in the office during the week

Featuring: The Best Fried Fish in any Parish!  
Coleslaw, Baked Potato, Roll, Dessert, Coffee & Tea. Plus Wine, Beer & Soda bar, Raffle, and Music!

**Reserve la Fecha!**

Viernes 8 de Marzo del 2019

**Nuestra Cena Annual de Pescado que Apoya el Programa de Educacion Religiosa**

Los boletos se venderán empezando el 23 de Febrero del 2019

Tendremos: El mejor pescado frito de todas las Parroquias! Ensalada de repollo, Papas

**NEW OFFICE HOURS**

We want to announce you that effective Monday March the 3rd., our office hours will be from 9:00am through 3:00pm, we usually don't close the office during lunch time knowing that some persons need that time to come to our office for questions, services and/or Sacraments.

We close the office on Saturdays, Sunday and some Holydays. Thank you!

**NUEVO HORARIO DE OFICINA**

Les anunciamos que a partir del Lunes 3 de Marzo,, nuestra oficina estara abierta de las 9:00am a las 3:00pm, usualmente no cerramos para lonche porque sabemos que personas vienen a la oficina para preguntas, servicios y/o Sacramentos.

Cerramos la oficina los Sábados y Domingos y Dias festivos. Gracias!

## FOREVER HAPPY

God wants all men to be saved, so He sent His Son, Jesus Christ, to announce this good news. All men carry in the depths of their being an insatiable hunger for fullness. We seek health, satisfaction, intelligence, love, friendship, joy, perfection, and happiness.

1. **It seems that people of our time, only aspire to two things: "efficiency and profit."** Jesus came to revolutionize these criterias, by changing the hierarchy of values. If we could translate the concept of "blessedness" today, with a modern word, perhaps we could refer to the "full realization of man."

The central axis of Jesus' teachings is human happiness. Happiness lies in a constant growth, in the development of freedom, in justice, in love; which requires a process of struggle, death to selfishness, a perpetual interior changing, and a constant review of oneself.

2. **"Happiness!"**, that magic word that we are all looking for, is at the center of Jesus' message. The Sermon on the Mount is formulated in sharp contrasts: Blessed are the poor, the hungry, those who weep! Therefore, behind the Beatitudes, there is a hidden, mysterious moral revolution that consists in: passing over one's own needs, to give of ourselves for others; therefore, to sacrifice what we have for others. This code of happiness is extremely paradoxical, for in a person's life there is this exponent of a happy paradox: that through our death on the cross, we will find the fullness of a risen life.

Discovering the dynamics of this passage, man discovers the secret of God, which also becomes the secret of man: we must live for others and give ourselves to our neighbor. Those who have taken this message seriously, who are saints, will find happiness. We must bear in mind these words, for they are at the "heart" of God's message.

3. **True happiness is achieved through completely different paths, then what is offered by our current society.** According to Jesus, it is better to give than to receive; it is better to serve than to dominate; it is better to share than to hoard; to forgive, rather than to show vengeance; to give life, rather than exploit it. Jesus' message decisively breaks with the schemes of happiness of this world: Happiness is not found in power, nor in wealth or money, yet it is embraced in the essence of community service.

God wants us to be happy. "Rejoice in the Lord always, again I say rejoice!", Philippians 4:4. Jesus, Himself, is presented as the source of happiness for those who hear his Word, for those who believe in Him, for those who follow Him and wait for His day. God wants us to be happy forever! May God bless you and your families, Fr. Oscar

## FELICES PARA SIEMPRE

Dios quiere que todos los hombres se salven, por eso envió a su hijo Jesucristo para anunciarnos esta buena noticia. Todos los hombres llevamos en lo más profundo de nuestro ser un hambre insaciable de plenitud. Buscamos la salud, la satisfacción, la inteligencia, el amor, la amistad, la alegría, la perfección, la felicidad.

1. **Parece que la gente de nuestro tiempo aspira sólo a dos cosas: "eficiencia y ganancia".** Jesús vino a revolucionar estos criterios cambiando la jerarquía de valores. Si hoy quisiéramos traducir con una palabra moderna el concepto de bienaventuranza, quizá podríamos referirnos a la "realización plena del hombre".

El discurso de Jesús tiene su eje central en la felicidad humana. La felicidad radica en un constante crecimiento, en el desarrollo de la libertad, de la justicia, del amor, pero en un proceso de lucha, de muerte al egoísmo, de perpetuo cambio interior, de revisión constante de uno mismo.

2. **"¡Felicidad!"**, esa palabra mágica que todos andamos buscando, **es el centro del mensaje de Jesús.** El sermón de la montaña está formulado en hirientes contrastes: ¡Felices los pobres, los hambrientos, los que lloran! Es decir, detrás de las bienaventuranzas se esconde una misteriosa revolución moral que consiste en el pasar del tener al ser, del ser al dar, del tener para sí al ser para los demás. Su código de felicidad es tremendamente paradójico y él mismo en persona será el exponente de esa paradójica felicidad: en la muerte de cruz encontrará su vida plena de resucitado.

Descubriendo la dinámica de este pasaje el hombre descubre el secreto de Dios que llega a ser también el secreto del hombre: ser para los demás, entregarse al prójimo. Los que han tomado en serio este mensaje, que son los santos, alcanzaron la felicidad. Hay que tomar en cuenta estas palabras porque son el "corazón" de su mensaje.

3. **La verdadera felicidad se alcanza por caminos completamente diferentes a los que nos ofrece nuestra sociedad actual;** según Jesús es mejor dar que recibir; es mejor servir que dominar, compartir que acaparar, perdonar que vengarse, crear vida que explotar. El mensaje de Jesús rompe decididamente con los esquemas de felicidad del mundo: La felicidad no se cifra en el poder, ni en la riqueza o el dinero, sino en una conducta cuya esencia es el servicio a la comunidad.

Dios quiere que seamos felices. "Alegraos siempre en el Señor; de nuevo os digo: ¡alegraos!" (Fil. 4,4). Jesús mismo se presenta como fuente de felicidad para quien escuche su palabra, para quien crea en El, para quien lo siga y espere su día. ¡Dios quiere que seamos felices para siempre! Dios les bendiga, P. Oscar

## The Impact of Otherness upon a Lunar Landscape (2003)

Geof Wood

Fred Vincy was a likeable young man. He came from a comfortable home, his father being a prosperous manufacturer and mayor of the English town of Middlemarch (the fictitious location of George Eliot's novel of that name). But Fred was also irresponsible. He paid little attention to his college studies and had failed several exams. His real interests were horse racing and Mary ( a childhood sweetheart, the daughter of the less well off family of Caleb Garth). In neither pursuit was he successful, because his gambling left him one hundred and sixty pounds in debt and Mary refused to marry him so long as he remained aimless.

Regarding his gambling obligation, he could not count on any help from his strict father. So Fred imposed on the kindly Caleb Garth to pledge security for the debt. This won him extra time to pay it off himself, but by the due date all Fred could come up with was fifty pounds - and so he had to shamefully visit the Garth household to remind Caleb of his pledge to provide the balance of one hundred and ten pounds.

The Garth family, of course, was not the kind to shirk its obligations. Despite their close to zero bank balance, they were able to give up ninety two pounds they had set aside for their son's apprentice training and Mary chipped in the other eighteen from her meager earnings. As for Fred, he was very apologetic. He kept saying things like: "I tried everything - I really did; I'm afraid you will have a bad opinion of me; you will always think me a rascal; I am so miserable; Can you ever forgive me?" Mary didn't put up with this whining for long. In effect she said, "What does it matter whether I forgive you? Would that make our now impoverished family situation any better?"

In this episode George Eliot wants to show how egocentric Fred was. He's not so much concerned about his impact on the Garth family as he is about his own image, the poor opinion people will have of him. Eliot then goes on to note how so many of us are brought up that way. We're educated to avoid wrongdoing not so much because it may hurt others but because we'll look bad or be punished or run the risk of "losing my soul" or because it will backfire on us or embarrass our family. It's that kind of narcissistic morality or piety that Jesus essentially opposes in this month's Gospel readings.

For example, applying them to myself, it dawns on me that Jesus would liberate me from my incarceration in a universe inhabited by myself alone. And first of all he would entice me simply to notice other people, to take in their features, become aware of them as something other than the supporting cast of my own stellar status.

He would then entice me to become curious about them, to note their particular qualities; to look for traces of the Holy Spirit; to pause and take them in as I might pause upon one of my walks to focus (if only for a couple of minutes) upon the fragile beauty of this wildflower or that. Finally he would educate me to sense their joy, rejoice in their gifts, feel their pain, awake to their needs - in other words, to identify with others; to care about them and the world around me even as I care about myself.

According to Jesus, only by thus leaving the lunar landscape of my narcissistic self will I ever come to discover my true self - the me that is merciful even as my heavenly Father is merciful; the me that is therefore finally alive.

### ***Blessed is the one who trusts in the Lord, whose hope is in the Lord.***

Don't we all sometimes wonder when we see someone behave a certain way, "What, don't they know that's not right?" Or, "Why didn't they know better?" We witness so many actions and decisions that are quite contrary to what we expect of people, or that go against what we know to be right and wrong.

The catechism tells us, "Every institution is inspired, at least implicitly, by a vision of man and his destiny, from which it derives the point of reference for its judgment, its hierarchy of values, its line of conduct" (2244). There are rules for living properly in the world. We have federal laws and state regulations. But these are external rules. These rules do not form us. They can show some things, but it is from God that we properly learn how to act in the world. God's instructions show us how we can be our best selves.

How does God guide us? Listen to the words of Jesus in the Gospel reading from Luke today. This is a great place to start.

The beatitudes are the heart of Jesus' preaching. They tell us to love our enemies and love our neighbor. At the core of the sermon is Jesus' teaching on love. This love is characterized by forgiveness and generosity. These are characteristic of the Christian life. They offer us hope in the midst of trials and tests. And they show us what is already ours by virtue of our salvation through Christ. They help us to see the fullness of our lives as God designs it. According to the catechism, "The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it" (1718).

Just as there are consequences to disobeying rules and laws in our society, so, too, there are negative repercussions from straying from God's vision of human happiness. Unlike Matthew's Gospel, Luke gives four "woes" after his description of the beatitudes. These woes are reminiscent of the cries of impending distress used by the Old Testament prophets. Luke depicts Jesus as fulfilling the same prophetic role to warn that disaster comes upon those whose worldly comfort and prosperity has turned them away from God and fidelity to the demands of his covenant. The woes remind us that satisfaction in worldly wealth and prestige can give us a false sense of security and lead us to overlook our radical dependence on God's mercy.

Today, let us heed God's warnings about the dangers of a life lived apart from his grace, and follow the path of blessing and human flourishing he has chartered for us in the beatitudes.

### ***Bienaventurado el que confía en el Señor, cuya esperanza está en el Señor.***

¿No todos nos preguntamos a veces cuando vemos a alguien comportarse de cierta manera, "¿Qué? ¿No saben que no está bien?" O: "¿Por qué no lo sabían mejor?" Somos testigos de tantas acciones y decisiones que son todo lo contrario de lo que esperamos de las personas, o que va en contra de lo que sabemos que es correcto e incorrecto.

El catecismo nos dice: "Toda institución está inspirada, al menos implícitamente, por una visión del hombre y su destino, de la cual deriva el punto de referencia para su juicio, su jerarquía de valores, su línea de conducta" (2244). Hay reglas para vivir adecuadamente en el mundo. Tenemos leyes federales y regulaciones estatales. Pero estas son reglas externas. Estas reglas no nos forman. Pueden mostrar algunas cosas, pero es de Dios que aprendemos correctamente cómo actuar en el mundo. Las instrucciones de Dios nos muestran cómo podemos ser lo mejor que podemos ser.

¿Cómo nos guía Dios? Escuchemos las palabras de Jesús en la lectura del Evangelio de San Lucas hoy. Este es un gran lugar para empezar.

Las bienaventuranzas son el corazón de la predicación de Jesús. Nos dicen que amemos a nuestros enemigos y amemos a nuestro prójimo. En el núcleo del sermón está la enseñanza de Jesús sobre el amor. Este amor se caracteriza por el perdón y la generosidad. Estos son característicos de la vida cristiana. Nos ofrecen esperanza en medio de pruebas y ensayos. Y nos muestran lo que ya es nuestro en virtud de nuestra salvación a través de Cristo. Nos ayudan a ver la plenitud de nuestras vidas como Dios lo diseña. Según el catecismo, "Las Bienaventuranzas responden al deseo natural de felicidad. Este deseo es de origen divino: Dios lo ha colocado en el corazón humano para atraer al hombre a Aquel que solo él puede cumplirlo" (1718).

Del mismo modo que hay consecuencias por desobedecer las reglas y las leyes en nuestra sociedad, también hay repercusiones negativas al apartarse de la visión de Dios de la felicidad humana. A diferencia del Evangelio de San Mateo, San Lucas da cuatro "maldiciones" después de su descripción de las bienaventuranzas. Estos problemas recuerdan los gritos de angustia inminente utilizados por los profetas del Antiguo Testamento. San Lucas describe a Jesús cumpliendo el mismo rol profético para advertir que el desastre se produce sobre aquellos cuyo consuelo y prosperidad mundanos los han alejado de Dios y la fidelidad a las exigencias de su pacto. Los problemas nos recuerdan que la satisfacción con la riqueza y el prestigio del mundo puede darnos una falsa sensación de seguridad y llevarnos a pasar por alto nuestra dependencia radical de la misericordia de Dios.

Hoy, prestemos atención a las advertencias de Dios acerca de los peligros de vivir una vida aparte de su gracia, y sigamos el camino de la bendición y el florecimiento humano que ha fletado para nosotros en las bienaventuranzas.