The days are getting shorter and shorter. The leaves are abandoning the trees, winter is on the horizon. The liturgical year, our Church year, is coming to an end. And always at the end of the Church year, the readings are chosen to remind us that just as the year ends, so there will be an end of all days.

Dear brethren in Christ, let us live our lives for God, putting our hope and happiness in Him and not on any other thing in this world. Let us not forget that the time we have here on earth is a golden opportunity which we should not waste, but rather employ it to gain eternity with God's grace and our correspondence.

Problems and difficulties we shall encounter in living faithfully our Christian life, but as long as we entrust ourselves to God, stand up and begin again, making use of the means Our Lord has given us, prayer, sacraments, interior struggle and sacrifices, till the end of our life, we shall one day meet Him face to face and our joy will be full.

Pastor
Rev. Alfredo Rolón

Deacons
Edoualdo Desmornes
Bernard Bonnick
Humberto Reyes

RECTORY
6200 John Horan Terrace
(behind the Church)

Monday
1:00 PM to 4:00 PM

Tuesday to Thursday
9:00 AM to 12:00 PM
(closed noon till 1:00 PM)
1:00 PM to 4:00 PM

Friday
9:00 AM to 12:00 PM

BLESSED SACRAMENT

ADORATION IN THE CHAPEL
Monday to Sunday
9:00am to 3:30 pm
Closed on Holidays

FIRST FRIDAY
8:30 AM | Holy Mass

FIRST SATURDAY
8:30 AM | Holy Mass & Anointing

DAILY MASSES: 8:30 AM
Live-streamed daily

SUNDAY VIGIL MASS
5:30 PM Saturday

SUNDAY MASSES
8:30 AM - English
10:30 AM - English
12:30 PM - Spanish
2:30 PM - Creole/French

Welcome to Saint Malachy Church

MASS INTENTIONS FOR THE WEEK

DATE	TIME	PRIEST	INTENTION
Sat 12th	05:30 PM	Fr. López	Brian Camacho†; Jorge Camacho† req. by Mirtha Camacho; Robert Krilich†, Wellbeing of Michelle and Ralph Sanmillan req. by Ralph Sanmillan, Venide Hamel req. by Aveniah Joseph
Sun 13th	08:30 AM	Fr.	Donna R. Hudson† req. by Fr. Rolon; Evelyne Fignole† req. by Marie Fignole, Wellbeing of Venide Hamel
	10:30 AM	Fr.	Abraham Joseph† req. by Daughter; Wellbeing of Ramon Montanez req. by Wife and children, 40th wedding anniversary of Norma Yojwatee and Rudy Bailey, In Honor of Our Lady Of Fatima req. By louna and Family
	12:30 PM	Fr. López	Sergio Pacheco† req. by Mariade Lourdes y Andrea Ruiz; Maxima Fernandez De Gil†, Mario Matute†, Por las Almas de Purgatorio† req. by Aida, Jesus Antonio Ramirez†, Maria Ines Alzate† req. by Martha, Claudia Cadena†, Digna Vasquez† req. by Juan Roman, Fanny Modesta Aguirre†
	02:30 PM	Fr. Vildor	Wellbeing of Juliana Alphonse req. by Roseline Solomon; Charlemague Laguerre req. by Daughter
Mon 14th	08:30 AM	Fr.	In thanksgiving for Blessings received by Velasquez family; Souls in Purgatory req. by Velasquez Garson Family, Gift of living in the Divine Will be known req. by Eduardo
Tue 15th	08:30 AM	Fr.	Elizabeth Seide† req. by Family; Wellbeing of Charlemagne Laguerre req. by Daughter; In honor to the Holy Face of Jesus
Wed 16th	08:30 AM	Fr.	Juan Baldemiro Garcia† rep. by Arlene García; Wellbeing of Charnny Blondi and Charvelly Laguerre req. by Eldest Sister
Thu 17th	08:30 AM	Fr. López	Mr. Justino and Mrs. Margarita Lopez req. by Doris Lopez Soler and Maria Juana Lopez
Fri 18th	08:30 AM	Fr.	Gift of Living in the divine will be known req. by Eduardo Alvarez Marcos Ramirez†, Mateo Ramirez†, Juan Ramirez†, Sophia Ramirez† req. by Martha; Wellbeing of Leah Corrales req. by Jill Alfaro
Sat 19th	08:30 AM	Fr. Vildor	In honor to St Joseph for the wellbeing of Fr. Rolón
	05:30 PM	Fr. López	Brian Camacho†; Jorge Camacho† req. by Mirtha Camacho; Robert Krilich†

Sacraments

Baptisms- visit the rectory at least **3** months in advanced. Baptisms are the **last Saturday** of the month. Parents and Godparents **MUST** attend a one hour class offered on the **2nd Saturday of the month**.

Religious Education- Call Mrs. Pérez at (954)726-1237 ext. 1013.

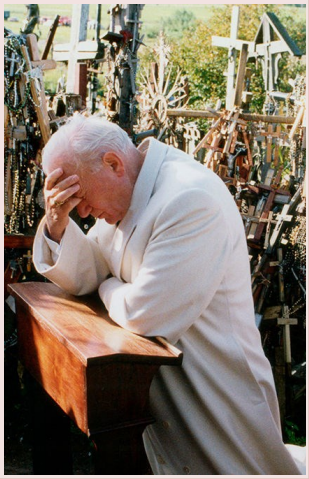
Marriage- Please contact the Rectory at least 6 months prior in order to reserve date and fill out the necessary forms and requirements.

Confessions- Saturdays: 9:00 AM to 10:00 AM.

Anointing of the sick- Please call the rectory for more information.

In your charity please remember in your prayers the needs and health of:

Enrique and Marbett Mercado, Connie Panebianco, Carlos Moreno, Mufida, Ismail, Joseph Elsasser, Jaime Rivas, Susell Lawrence, Jessica Vega, Cristóbal Montori, Theresa Backer, Lourdes Gordillo, Gladys Castaño, Diane Nevares



2022 Parish ABCD Campaign

Nov 6, 2022

First Collection	$6,794.00
Second Collection	$ 592.00

Thank you for your generosity!

Nov 13, 2022: Thirty-Third Sunday in Ordinary Time

Be watchful and to be on guard

Malachi 3:19-20A: "Lo, the day is coming, blazing like an oven, when all the proud and all evildoers will be stubble, and the day that is coming will set them on fire, leaving them neither root nor branch, says the LORD of hosts."

Psalm (98): "The Lord comes to rule the earth with justice."

Reading - 2 Thessalonians 3:7-12: "You know how one must imitate us. For we did not act in a disorderly way among you, nor did we eat food received free from anyone."

Gospel - Luke 21:5-19: "All that you see here – the days will come when there will not be left a stone upon another stone that will not be thrown down."

"By your perseverance you will save your souls" Lk 21,19. We have just heard the words that express the spiritual message of the Liturgy of the Thirty-Third Sunday of Ordinary Time.

While we are coming to the close of the liturgical year, the Word of God invites us to recognize that divine Providence governs and directs the last events of history. In the first reading, the prophet Malachi describes the day of the Lord (cf. Mal. 3,19) as the decisive intervention of God, that brings about the defeat of evil and the establishment of justice, by punishing the wicked and rewarding the just.

More clearly yet, the words of Jesus, that St Luke reports, take away from our hearts every kind of fear and anguish, opening us to the consoling certainty that the life and history of humanity, despite numerous tragic setbacks, remain firmly in God's hands.

The Lord promises salvation to the person who puts his trust in him: "Not a hair of your head will perish" (Lk 21,18).

The Messiah's Story

MINISTRIES

A warm welcome to all and a cordial invitation to newcomers to become members of the "St. Malachy Family".

Join one of our many ministries. You will be glad you did in helping us and making new friends.

Mary for Life- (Respect Life Ministry)- For more information call Zoraida at (954)726 -1237 ext. 1013.

Children's Rosary-
Join us on every 1st Saturday of the month at 6:30 pm.
We meet at church after the 5:30 pm mass. Contact Marjorie at
954-254-8416.

Youth Group- Meets every other Friday at 6:30 pm. Contact Ms. Zoraida at 726 -1237 ext. 1013.

Legion of Mary (English)-
Meets every Saturday at 9:30 am in the little house. For more information please contact Marjorie at (954)254-8416.

Choir-
Adult choir practice is in the church before mass. Anyone interested in joining please see Patty at the organ.

English Charismatic Group-
Meets every Friday at 7:00 pm in the Chapel of the Blessed Sacrament/Conference room (rectory).

Haitian Charismatic Movement
Meets every Tuesday at 7 pm in the Parish Hall.

Knights of Columbus-
Meeting are on the 1st and 3rd Tuesday every month at 7:00 pm in the Parish Hall. Contact Jeffrey Rock at 954-974-2949.

Family Ministry-(Christian Life Program)- Meets every Sunday at 5:30 pm at the Parish hall. Contact Elise at 954-549-8240.

Hospitality Ministry- This ministry is for people who want to volunteer their time during Parish activities. Please call Marjorie for more details at (954)254-8416.

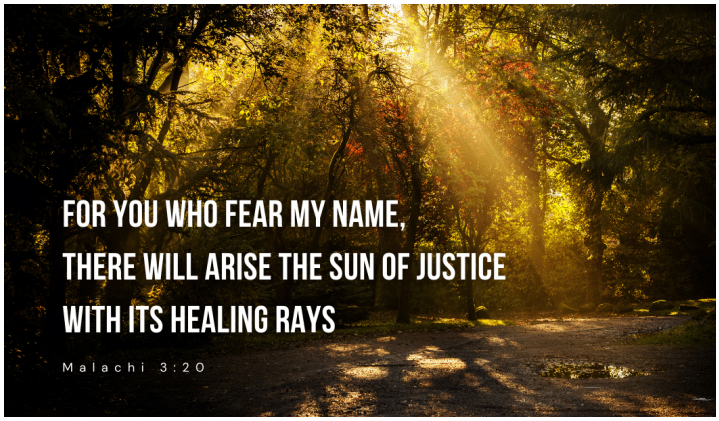
Spanish Holy Hour-
Meets the second Friday of every month at 7:30 pm at the church.

Spanish Prayer Group-
Meets every Thursday at 7:00 pm at the Parish Hall or Church

Lectio Divina in Spanish-
Meets every Tuesday at 7:00 pm in the Little House. Contact José at 954-624-2621.

Legion of Mary (Creole)
Meets every Thursday at 6:00 pm in the Little House. Contact Dominique at 954-479-9891.

Mass and Adoration (Creole)
1st Thursday of the month / 7 pm.



Nov 13, 2022: Thirty-Third Sunday in Ordinary Time

We thank God for the generous kindness of those who have been donating for the air conditioning of the Parish Hall

Parish Hall's Air Conditioner

Status of donations

$35,415.00
Gifts Received
(63.81%)

$20,085.00
Shortage
(36.18%)

Religious Education News!

November Calendar

Nov. 6th- RE Classes and Meetings for Parents in Rooms 1 and 2 only
Nov. 13th- RE Classes and Blessing for students in Rooms 1 and 2 only during the 10:30 a.m. Mass
Nov 20th - RE Classes
Nov. 24th - Happy Thanksgiving!
Nov 27th - **NO RE Classes** - Thanksgiving Weekend! First Sunday of Advent! Attend Mass like every Sunday!

December Calendar

Dec. 4th - RE Classes - 2nd Sunday of Advent!
Dec. 11th RE Classes - 3rd Sunday of Advent!
Dec. 18- RE Classes -4th Sunday of Advent!
Dec. 25th - **NO RE Classes.** - Merry Christmas!
(RE Office will be closed from Dec 27-Jan 6th)

Thanksgiving Food Drive

SOCIETY of ST VINCENT de PAUL ST MALACHY CONFERENCE

Thank You all Parishioners for donating funds, food, and clothing to our pantry.
We feed over 300 people each month.
Anyone wishing to volunteer at the pantry or if you need to learn more about out Ministry, please call Bob, 954-465-4635.

Or go to our website, www.svdpsouthflorida.org

PANTRY NEEDS:

FROZEN TURKEYS
CRANBERRY SAUCE
SOUPS
STUFFING MIX
CANNED FRUIT
SOAP
TOILET PAPER
TOOTHPASTE
CANNED MEALS; ie Chef Boyardee raviolis, spaghetti, etc
PARMALAT MILK, INSTANT MILK
RICE
BAKED BEANS
CEREAL
CANNED VEGETABLES
PLEASE DROP ALL FOOD DONATIONS AT THE BACK OF THE CHURCH, THANK YOU

PARISH SCHEDULE

NOVEMBER—DECEMBER

Sat 12— Baptismal Prep Class @ 11:00 AM
Sun 13— Masses in Honor of Our Lady of Peace, Patroness of El Salvador
Sat 19 —Baptisms @ 11 AM.
Sun 20 —Masses in Honor of Our Lady of Providence, Patroness of Puerto Rico
Thu 24—Thanksgiving Mass @ 10 AM
Sun 27—Masses in Honor of Our Lady of Chiquinquirá

Sat 3— Baptismal Preparation Class @ 11AM
Sat 10- Baptisms for December (*no exceptions*)
Sun 11- Mass in Honor of Lady of Guadalupe Mariachis after Spanish Mass
Sat 17— Mass of Aguinaldo @6AM (Tentative)

"By your perseverance you will secure your lives"

Lk 21:19

I believe in the communion of saints

194. What is the meaning of the "communion of saints"?
946-953 | 960
This expression indicates first of all the common sharing of all the members of the Church in holy things (*sancta*): the faith, the sacraments, especially the Eucharist, the charisms, and the other spiritual gifts. At the root of this communion is love which "does not seek its own interests" (*1 Corinthians* 13:5) but leads the faithful to "hold everything in common" (*Acts* 4:32), even to put one's own material goods at the service of the most poor.

195. What else does "the communion of saints" mean?
954-959 | 961-962
This expression also refers to the communion between holy persons *(sancti)*; that is, between those who by grace are united to the dead and risen Christ. Some are pilgrims on the earth; others, having passed from this life, are undergoing purification and are helped also by our prayers. Others already enjoy the glory of God and intercede for us. All of these together form in Christ one family, the Church, to the praise and glory of the Trinity.

Excerpt from the Compendium OF THE CATECHISM OF THE CATHOLIC CHURCH

When we speak of the Last Things, we are specifically talking about Death, Judgment, Heaven, and Hell. This workshop is meant to be a brief overview of what the Church teaches on these, as well as what she teaches about Purgatory.
Please see paragraph #'s 988 - 1060 of the Catechism of the Catholic Church for more information on these teachings.

I. Death

A. The separation of body and soul
B. The end of earthly life
C. Result of original sin - Genesis 2:17, Romans 5:12, Romans 6:23 - *"the wages of sin is death."*
D. God had not destined us to die.
E. We would have been immune from suffering and death if man had not sinned.
F. Death is transformed by Christ Jesus - ***"so as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord."*** - Romans 5:21
G. Through Baptism, the Christian has already died with Christ sacramentally in order to have a new life in the order of grace. - Romans 6: 3-4
H. If we die in Christ's grace, our incorporation into His redeeming act is completed. - 1 Corinthians 15:21
"Lord, for your faithful people life is changed, not ended. When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven." - Roman Missal, Preface of Christian Death I.
I. We die once. There is no reincarnation. Our ultimate destiny is fixed at the moment of death. - **"...it is appointed that human beings die once, and after this the judgment..."** - Heb. 9:27

II. Judgment

The Particular Judgment
1. Death puts an end to human life as the time to either accept or reject divine grace.
2. At the moment of death, we receive a particular judgment, cf. Heb. 9:27 - Either:
a. The blessedness of heaven - immediately or after purification or,
b. Eternal damnation
3. Scripture frequently affirms an immediate judgment
a. Lazarus and the rich man - Lk. 16: 22
b. The words of Christ on the cross to the good thief - Lk. 23: 43

III. Heaven

A. Heaven is perfect life with the Blessed Trinity.
B. A communion of life and love with the Trinity, the Virgin Mary, the angels, and all the blessed.
C. Supreme, unending happiness
D. Heaven fulfills all of the deepest human longings.
E. Those who die in God's grace, i.e. in a state of sanctifying grace, will be with God forever in heaven - either immediately or after purification (purgatory)
F. One must be perfectly purified to enter into the beatific vision (vision of God, contemplation of God in His heavenly glory). - **"...but nothing unclean will enter it..."**Revelation 21:27
G. Heaven had been closed to us by sin. By His death and resurrection, Christ has opened heaven to us.
H. Scripture uses images to describe heaven, e.g. life, light, peace, wine of the Kingdom, the Father's House, the heavenly Jerusalem, Paradise, the Wedding Feast of the Lamb, - "Then the angel said to me, **"Write this: Blessed are those who have been called to the wedding feast of the Lamb."** - Revelation 19:9
I. "No eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him." - 1 Cor. 2: 9
J. God wants all of us to make it, but will force it on no one. **"In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also."** - Jn. 14:2-3

IV. Hell

A. Hell is the definitive self-exclusion from communion with God and the blessed.
B. Reserved for those who die in un-repented mortal sin.
C. Jesus speaks often of "Gehenna," of "unquenchable fire." - Mt. 5: 22, 29; 10: 28; 13: 41-43, 50; Mk. 9:43-48, Rv. 21:8
D. Hell is reserved for those who die in un-repented mortal sin
E. Church teaching affirms the existence of hell.
F. Chief punishment of hell is eternal separation from God - **"These will pay the penalty of eternal ruin, separated from the glory of his power, when he comes to be glorified among his holy ones and to be marveled at on that day among all who have believed, for our testimony to you was believed."** - 2 Thes. 1:9
G. God does not predestine anyone to hell. God desires that all people be saved. - 2 Pet. 3: 9
H. However, God does not override our free will. We must freely choose His divine love.
I. In the Eucharistic Liturgy we pray that God will save us.

"Father, accept this offering from your whole family. Grant us peace in this life, save us from final damnation, and count us among those you have chosen." - Roman Missal, Eucharistic Prayer I

Nov. 13: Trigésimo Tercer Domingo del Tiempo Ordinario

Estad en vela y preparados

Malaquías 3:19-20A: "He aquí que viene el día, ardiente como un horno, en que todos los soberbios y todos los malhechores se convertirán en hojarasca, y el día que viene los incendiará, sin dejarles ni raíz ni rama, dice el Señor de los ejércitos."

Salmo (98): "El Señor viene a gobernar la tierra con justicia".

2 Tesalonicenses 3:7-12: "Ya sabéis que hay que imitarnos. Porque no hemos actuado de forma desordenada entre vosotros, ni hemos comido alimentos recibidos gratuitamente de nadie."

Lucas 21:5-19: "Todo lo que veis aquí: llegarán los días en que no quedará piedra sobre piedra que no sea derribada".

"Con vuestra perseverancia salvaréis vuestras almas" (Lc 21,19). Estas palabras, que acaban de resonar en nuestra asamblea, ponen de relieve el mensaje espiritual de este XXXIII domingo del tiempo ordinario. Al acercarnos a la conclusión del año litúrgico, la palabra de Dios nos invita a reconocer que las realidades últimas están gobernadas y dirigidas por la Providencia divina.

En la primera lectura el profeta Malaquías describe el día del Señor (cf. Ml 3, 19) como una intervención decisiva de Dios, destinada a derrotar el mal y restablecer la justicia, a castigar a los malvados y premiar a los justos.

Aún más claramente las palabras de Jesús, referidas por san Lucas, eliminan de nuestro corazón toda forma de miedo y angustia, abriéndonos a la consoladora certeza de que la vida y la historia de los hombres, a pesar de sucesos a menudo dramáticos, siguen firmemente en las manos de Dios.

A quien pone su confianza en él, el Señor le promete la salvación: "Ni un cabello de vuestra cabeza perecerá" (Lc 21, 18).

San Juan Pablo II

«CREO EN LA COMUNIÓN DE LOS SANTOS»

194. ¿Qué significa la expresión «comunión de los santos»? 946-953 | 960

La expresión «comunión de los santos» indica, ante todo, la común participación de todos los miembros de la Iglesia en las cosas santas (sancta): la fe, los sacramentos, en particular en la Eucaristía, los carismas y otros dones espirituales. En la raíz de la comunión está la caridad que «no busca su propio interés» (1 Co 13, 5), sino que impulsa a los fieles a «poner todo en común» (Hch 4, 32), incluso los propios bienes materiales, para el servicio de los más pobres.

195. ¿Qué otra significación tiene la expresión «comunión de los santos»? 954-959 | 961-962

La expresión «comunión de los santos» designa también la comunión entre las personas santas (sancti), es decir, entre quienes por la gracia están unidos a Cristo muerto y resucitado. Unos viven aún peregrinos en este mundo; otros, ya difuntos, se purifican, ayudados también por nuestras plegarias; otros, finalmente, gozan ya de la gloria de Dios e interceden por nosotros. Todos juntos forman en Cristo una sola familia, la Iglesia, para alabanza y gloria de la Trinidad.

Extracto del Compendio
DEL CATECISMO DE LA IGLESIA CATÓLICA

La Acedia: tristeza espiritual

La acedia es definida por Tomás como una tristeza espiritual que apesadumbra y embarga el ánimo del hombre. En la medida en que ella atenta directamente contra el gozo interior, engendra negligencia por el cuidado de la vida espiritual, particularmente por la plegaria y el culto a Dios.

Así lo manifiesta Tomás de manera expresa cuando dice que "La acedia se opone al precepto de santificación del sábado, en el cual, dado que es un precepto moral, se establece la quietud de la mente en Dios. A esta quietud se contrapone la tristeza espiritual del bien divino".

Así vemos que familiares nuestros cuando se vuelven renuentes a participar de la Misa, podrían tener Acedia.

¿Por qué los católicos no creen en la reencarnación? *Parte 1*

1. Porque es contraria a la Resurrección, y "si Cristo no ha resucitado, vana es nuestra predicación y vana también vuestra fe" (1 Cor 15, 14). Cristo resucitado convivió con los apóstoles y tenía un cuerpo físico que podía tocarse y que Él alimentaba.

2. Porque la Biblia la contradice expresamente: "El destino de los hombres es morir una sola vez; y después de la muerte, el juicio" (Heb 9, 27).

3. Porque la Iglesia siempre rechazó esa idea a pesar de que ya existía y era muy popular en el ambiente de cultura griega en el nació y se difundió el cristianismo. En la filosofía platónica, la vida después de la muerte consiste en liberarse del cuerpo. En el cristianismo, consiste en la resurrección del cuerpo.

4. Porque es un insulto al cuerpo. Sitúa toda nuestra humanidad en el alma o en el espíritu, y considera al cuerpo como un motel de carretera temporal, en el mejor de los casos, o como una prisión o una tumba, en el peor. Sin embargo, las Sagradas Escrituras nos dicen que Dios creó el cuerpo, y que la imagen de Dios es en cierto modo corporal además de espiritual. La primera vez que se menciona la imagen de Dios ("Y creó Dios al hombre a su imagen, a imagen de Dios lo creó, varón y mujer los creó", Gn 1, 27) se habla de hombre y mujer, palabras que tienen un significado físico y biológico, no solo referidas a la mentalidad masculina o femenina.

5. Porque es un insulto a la individualidad. Con la reencarnación, tu vida no es única. En tiempos fuiste alguien distinto. Tu único yo se convierte en algo relativo e intercambiable, como si fuese una máscara o un uniforme.

6. Porque repudia la moralidad. Los neoplatónicos y los gnósticos iban más lejos que Platón y afirmaban que el cuerpo es la causa del pecado y del mal. Una filosofía muy conveniente para los pecadores: "Mi cuerpo me obligó a hacerlo. La culpa es tuya, Dios, por hacerme cargar con él".

7. Porque rompe la unidad de la persona. Descartes, quien en cuanto católico no compartía literalmente las herejías gnósticas, sí creía que el cuerpo era una sustancia separada del alma. Los cuerpos ocupan espacio pero no piensan; las almas piensan, pero no ocupan espacio. Así que no hay nada común que las una. Esencialmente somos almas, fantasmas acogidos por nuestros cuerpos como en una casa. Las consecuencias de esta "escisión cartesiana" en el olvido de la filosofía realista son incalculables.

13 Nov. : Trente-Troisième Dimanche du Temps Ordinaire

Restez éveillés et soyez prêts

Malachie 3:19-20A: "Voici venir le jour, brûlant comme une fournaise, où tous les orgueilleux et tous les méchants seront réduits en chaume, et où le jour qui vient les embrasera, ne leur laissant ni racine ni branche, dit l'Éternel des armées."

Psaume (98): "Le Seigneur vient pour gouverner la terre avec justice."

2 Thessaloniciens 3:7-12: "Vous savez que nous devons être imités. Car nous n'avons pas agi de façon désordonnée parmi vous, et nous n'avons pas mangé de nourriture reçue gratuitement de quelqu'un."

Luc 21, 5-19: "Tout ce que vous voyez ici : les jours viendront où il ne restera pas une pierre sur une autre qui ne soit pas renversée."

"C'est par votre persévérance que vous sauverez vos âmes " (Lc 21, 19). Ces paroles, qui viennent de résonner dans notre assemblée, mettent en lumière le message spirituel de ce 33ème dimanche du temps ordinaire. Alors que nous approchons de la fin de l'année liturgique, la parole de Dieu nous invite à reconnaître que les réalités ultimes sont régies et dirigées par la Providence divine.

Dans la première lecture, le prophète Malachie décrit le jour du Seigneur (cf. Ml 3, 19) comme une intervention décisive de Dieu, destinée à vaincre le mal et à rétablir la justice, à punir les méchants et à récompenser les justes.

Plus clairement encore, les paroles de Jésus, évoquées par saint Luc, éloignent de nos cœurs toute forme de crainte et d'angoisse, nous ouvrant à la certitude consolante que la vie et l'histoire de l'humanité, malgré des événements souvent dramatiques, restent fermement dans les mains de Dieu.

À ceux qui mettent leur confiance en lui, le Seigneur promet le salut : "Pas un cheveu de votre tête ne périra" (Lc 21, 18).

Saint Jean Paul II

JE CROIS À LA COMMUNION DES SAINTS

194. QUE SIGNIFIE L'EXPRESSION COMMUNION DES SAINTS? 946-953 |960

CETTE EXPRESSION SIGNIFIE AVANT TOUT LA PARTICIPATION COMMUNE DE TOUS LES MEMBRES DE L'ÉGLISE AUX RÉALITÉS SAINTES (SANCTA) : LA FOI, LES SACREMENTS, EN PARTICULIER L'EUCHARISTIE, LES CHARISMES ET LES AUTRES DONS SPIRITUELS. À LA SOURCE DE LA COMMUNION, IL Y A LA CHARITÉ, QUI « NE CHERCHE PAS SON INTÉRÊT » (1 CO 13,5), MAIS QUI POUSSE LES FIDÈLES À « METTRE TOUT EN COMMUN » (AC 4,32), MÊME LEURS BIENS MATÉRIELS, POUR LE SERVICE DES PLUS PAUVRES.

195. QUE SIGNIFIE ENCORE LA COMMUNION DES SAINTS? 954-959 | 961-962

ELLE DÉSIGNE ÉGALEMENT LA COMMUNION ENTRE LES PERSONNES SAINTES (SANCTI), À SAVOIR ENTRE CEUX QUI, PAR LA GRÂCE, SONT UNIS AU CHRIST MORT ET RESSUSCITÉ. LES UNS SONT EN PÈLERINAGE SUR LA TERRE, D'AUTRES, AYANT QUITTÉ CETTE VIE, ACHÈVENT LEUR PURIFICATION, SOUTENUS AUSSI PAR NOS PRIÈRES, D'AUTRES ENFIN JOUISSENT DÉJÀ DE LA GLOIRE DE DIEU ET INTERCÈDENT POUR NOUS. TOUS ENSEMBLE, ILS FORMENT DANS LE CHRIST UNE UNIQUE FAMILLE, L'ÉGLISE, À LA LOUANGE ET À LA GLOIRE DE LA TRINITÉ.

EXTRAIT DU COMPENDIUM DU CATÉCHISME DE L'ÉGLISE CATHOLIQUE

Acedia: tristesse spirituelle

L'acédie est définie par Thomas comme une tristesse spirituelle qui pèse sur l'esprit de l'homme et l'accable. Dans la mesure où elle menace directement la joie intérieure, elle engendre une négligence pour le soin de la vie spirituelle, notamment pour la prière et le culte de Dieu.

C'est ce qu'affirme expressément Thomas lorsqu'il dit que " l'acédie s'oppose au précepte de la sanctification du sabbat, dans lequel, puisqu'il s'agit d'un précepte moral, on établit la tranquillité de l'esprit en Dieu ". Cette immobilité s'oppose à la tristesse spirituelle du bien divin". Nous voyons donc que nos proches, lorsqu'ils deviennent réticents à participer à la messe, pourraient avoir une Acedia.

Pourquoi les catholiques ne croient-ils pas à la réincarnation? *Partie 1*

1. Parce qu'elle est contraire à la Résurrection, et "si le Christ n'est pas ressuscité, notre prédication est vaine et votre foi est vaine" (1 Co 15,14). Le Christ ressuscité vivait avec les apôtres et avait un corps physique qu'on pouvait toucher et qu'il nourrissait.
2. Parce que la Bible le contredit expressément: "Le destin de l'homme est de mourir une fois, et après la mort, le jugement" (He 9,27).
3. Parce que l'Église a toujours rejeté cette idée, même si elle existait déjà et était très populaire dans l'environnement culturel grec dans lequel le christianisme est né et s'est répandu. Dans la philosophie platonicienne, la vie après la mort consiste à se libérer du corps. Dans le christianisme, elle consiste en la résurrection du corps.

4. Parce que c'est une insulte au corps. Elle place toute notre humanité dans l'âme ou dans l'esprit, et considère le corps comme un motel temporaire au mieux, comme une prison ou une tombe au pire. Cependant, les Écritures nous disent que Dieu a créé le corps, et que l'image de Dieu est en quelque sorte corporelle aussi bien que spirituelle. La première mention de l'image de Dieu ("Ainsi Dieu créa l'homme à son image, à l'image de Dieu il le créa, homme et femme il les créa", Gn 1,27) parle de mâle et de femelle, des mots qui ont un sens physique et biologique, ne se référant pas seulement à la mentalité masculine ou féminine.

5. Parce que c'est une insulte à l'individualité. Avec la réincarnation, votre vie n'est pas unique. Vous avez été quelqu'un d'autre. Votre moi unique devient relatif et interchangeable, comme s'il s'agissait d'un masque ou d'un uniforme.
6. Parce qu'il répudie la moralité. Les néo-platoniciens et les gnostiques sont allés plus loin que Platon et ont affirmé que le corps est la cause du péché et du mal. Une philosophie très pratique pour les pécheurs : "Mon corps m'a forcé à le faire. C'est votre faute, Dieu, de me l'avoir fait porter".

7. Parce que cela brise l'unité de la personne. Descartes, qui, en tant que catholique, ne partageait pas littéralement les hérésies gnostiques, croyait néanmoins que le corps était une substance distincte de l'âme. Les corps occupent l'espace mais ne pensent pas ; les âmes pensent, mais n'occupent pas l'espace. Il n'y a donc rien de commun pour les unir.

Essentiellement, nous sommes des âmes, des fantômes logés dans nos corps comme dans une maison. Les conséquences de cette "scission cartésienne" dans l'oubli de la philosophie réaliste sont incalculables.

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