



November 6, 2022
Thirty-Second Sunday in
Ordinary Time
Newsletter

Mass Times

Saturday-Sunday

Saturday Vigil: 4:30 p.m.

Sunday Masses:

6:30 am, 8:00 am, 9:30 am, 11:00 am, 12:30
pm, and 4:00 pm

Sunday Mass in Courtyard—

8:30 am 9:30 am and 10:30 am



Daily Mass: Mon-Fri—9:00 am

Monday-Thursday — 6:30 pm.



1st Saturday of the Month

9:00am Mass with the anointing of the sick



Holy Days

6:30 am 9:00 am 12:noon and 7:00 pm



Confessions

First Saturday 10:00am-11:00am
& by appointment

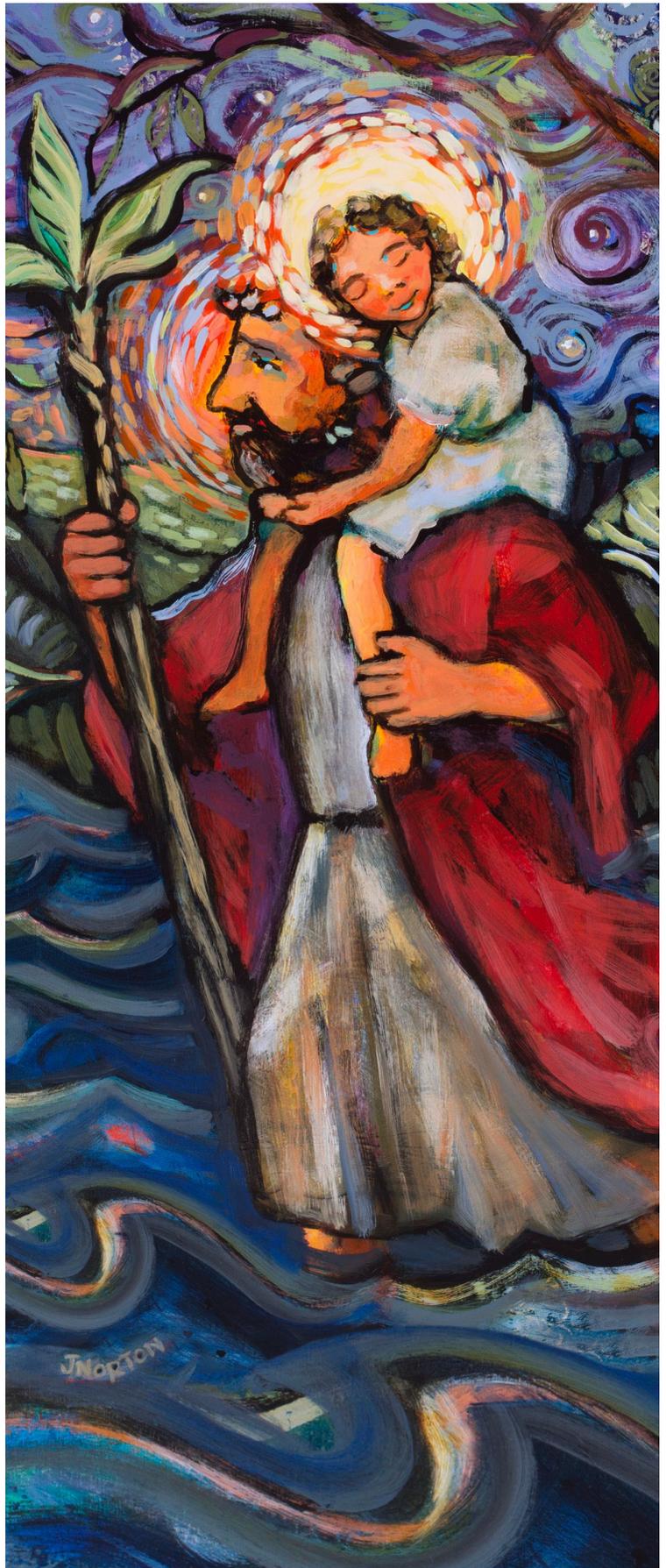
Infant Baptisms

Preparation can begin before or after the birth
of your child.

Call 408-269-2226 for more info.

Weddings

Couples, please contact a priest at
408-269-2226 at least six months prior to the
proposed date of wedding.



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Liturgy of the Word and the Eucharistic

Dear Brothers and Sisters, Good morning!

Today I would like to enter the vibrant heart of the Eucharistic celebration. The Mass is composed of two parts: the Liturgy of the Word and the Eucharistic Liturgy. They are so closely connected to each other that they form one single act of worship (cf. Sacrosanctum Concilium, n. 56; General Instructions of the Roman Missal, n. 28). The celebration, introduced by several preparatory rites and concluded by others, thus forms a single body and cannot be separated, but for clarification I will try to explain its various moments, each of which is capable of touching and engaging a dimension of our humanity. One must know these holy signs in order to experience the Mass fully and to enjoy all of its beauty.

Once the people are gathered, the celebration opens with the Introductory Rites, including the Entrance of the celebrants or the celebrant, the Greeting — “The Lord be with you” or “Peace be with you” —, the Act of Penitence — “I confess”, with which we ask forgiveness for our sins —, the Kyrie Eleison, the Gloria Hymn and the Collect Prayer: it is called the “collect prayer”, not because the collection of offerings takes place then: it is the Collect of the prayer intentions of all peoples; and that Collect of the peoples’ intention rises to heaven as a prayer.

Their purpose — that of these Introductory Rites — is “to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God’s word and to celebrate the Eucharist worthily” (General Instructions of the Roman Missal, n. 46). It is not a good habit to look at your watch and say: “I am on time; I arrive after the sermon and this way I fulfil the precept”. Mass begins with the sign of the Cross, with these Introductory Rites, because there we begin to adore God as a community. And for this reason it is important to make sure you do not arrive late, but rather early, in order to prepare the heart for this rite, for this community celebration.

Normally, while the entrance hymn is sung, the priest, with the altar servers, approaches the altar in procession, and salutes it with a bow and, in a sign of veneration, kisses it and, when there is incense, incenses it. Why? Because the altar is Christ: it is the figure of Christ. When we look at the altar, we are looking exactly at Christ. The altar is Christ. These gestures, which could pass unobserved, are highly significant, because they express from the very beginning that the Mass is an encounter of love with Christ, who, by offering his Body on the Cross, became “the Priest, the Altar and the Lamb” (cf. Preface v of Easter).



POPE FRANCIS ON THE HOLY MASS CONT....

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Then there is the *sign of the Cross*. The presiding priest traces the sign on himself and all the members of the assembly do likewise, knowing that the liturgical act is performed “in the name of the Father, of the Son and of the Holy Spirit”. And here I will mention another tiny subject. Have you seen how children make the sign of the Cross? They do not know what they are doing: sometimes they make a design, which is not the sign of the Cross. Please, mom and dad, grandparents, teach the children, from the beginning — from a tender age — to make the sign of the Cross properly. And explain to them that it is having Jesus’ Cross as protection. The Mass begins with the sign of the Cross. The whole prayer moves, so to speak, within the space of the Most Holy Trinity — “In the name of the Father, of the Son, and of the Holy Spirit” —, which is the space of infinite communion; it has as its beginning and end the love of the Triune God, made manifest and given to us in the Cross of Christ. In fact his Paschal Mystery is the gift of the Trinity, and the Eucharist flows ever from his pierced Heart. When we make the sign of the Cross, therefore, we not only commemorate our Baptism, but affirm that the liturgical prayer is the encounter with God in Jesus Christ, who became flesh, died on the Cross and rose in glory for us.

Thus, the priest offers the *liturgical Greeting* with the expression: “The Lord be with you” or something similar — there are several; and the assembly responds: “And with your spirit”. We are in a dialogue; we are at the beginning of the Mass and we must think about the significance of all these gestures and words. We are entering a “symphony”, in which various tones of voice resonate, including moments of silence, in view of creating “harmony” among all the participants, which is to acknowledge that they are animated by a unique Spirit and for the same aim. Indeed, by the priest’s “Greeting and the people’s response, the mystery of the Church gathered together is made manifest” (*General Instructions of the Roman Missal*, n. 50). In this way we express the common faith and the mutual wish to abide with the Lord and to live in unity with the entire community.

And this is a prayerful symphony which is being created, and it immediately presents a very moving moment, because the presiding priest invites everyone to acknowledge their sins. We are all sinners. I do not know, perhaps someone among you is not a sinner.... If someone is not a sinner, raise your hand, please, so we can all see. But there are no hands raised, okay: you have good faith! All of us are sinners; and for this reason at the start of Mass we ask forgiveness. It is the *Act of Penitence*.

It is not a matter of only thinking about the sins committed, but much more: it is the invitation to confess our sins before God and before the community, before our brothers and sisters, with humility and sincerity, like the tax collector at the Temple. If the Eucharist truly renders present the Paschal Mystery, meaning Christ’s passing from death to life, then the first thing we have to do is recognize our own situation of death in order to rise again with him to new life. This helps us understand how important the Act of Penitence is. And we will return to this theme in the next catechesis. We are going to explain the Mass step by step. But please: teach the children to make the sign of the Cross properly, please! POPE FRANCIS

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Randi Myers

Diane Burgos

Tom Holman

Carol Kested

Tiffani Pratali

Julie Dio

Sech Fabic

Andrew (A.J.) Sundquist



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Hoang Ngo



Mark Polomik



John & Ann Giammona



Steven Phelan



Mary Kay Dalzochio



John Aviles



Reuel Santos



Jon Jay Montemayor

All Souls

The traditions of the Feast of All Souls began independently of the Feast of All Saints. The Feast of All Souls owes its beginning to seventh century monks who decided to offer the mass on the day after Pentecost for their deceased community members. The first saint to start the celebration on this day was St. Odilo, in 998. Christians have been praying for the Holy Souls in Purgatory from the time of the Apostles. In the late tenth century, the Benedictine monastery in Cluny chose to move their mass for their dead to November 2, the day after the Feast of all Saints. This custom spread and in the thirteenth century, Rome put the feast on the calendar of the entire Church. The date remained November 2 so that all in the Communion of the Saints might be celebrated together.

In the book of Ecclesiastes, we hear the words, "There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die.... a time to weep, and a time to laugh, a time to mourn, and a time to dance." ring the month of November, we as a Church remember those who have died. Perhaps it is due to the falling leaves and the colder temperatures that our thoughts turn to the death made necessary to bring us new life.

I don't believe we have to wait until we get to Heaven to experience what these feasts celebrate. In the funeral liturgy we are reminded, "Life is changed, not ended." People live not only in our memories, but also in our presence. Is not prayer a communication, not only with God, but with the saints and souls? These feasts invite us to do more than remember. They invite us to see and join that great multitude, that cloud of witnesses here and now. They give us a glimpse of what we might mean by "All."

When you have had a loved one go to be with the Lord, do not feel like you're the only person who has had this experience. There is an Eastern legend about a Hindu woman whose only child had died. She went to a prophet to ask for her child back. The prophet told her to go and obtain a handful of rice from a house into which death had not come. If she could obtain the rice in this way, he promised to give her the child back. From door to door, she asked the question, "Are you all here around the table -- father, mother, children -- none missing?" But always the answer came back that there were empty chairs in each house. As she continued, her grief and sorrow softened as she found that death had visited all families.

Yes, death is universal; our painful experience is not the only one of its kind. Because God is faithful, because Jesus Christ is alive, so is your loved one and mine. Remember the Word of Jesus, "I am indeed going to prepare a place for you, and then I shall come back to take you with me, that where I am you also may be. Let us remember all our loved ones who have gone before us, especially member of saint Christopher's Parish. May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen

ST. CHRISTOPHER CALENDAR



Saint Christopher Outreach will be sponsoring children again for Christmas. We are in need of toys and gift cards for over 200 children.

The Toy Drive will be held on Sunday, Dec. 4 during the morning masses.

Toys are needed for boys and girls ages 4 to 12. Gift cards for grocery stores, Target, Walmart, TJ Max, etc, are also appreciated. A check may also be made out to Saint Christopher Outreach. For more information please call Nancy Melander at 408-269-2226.



The Layette Program

The Layette Program, runs through the Diocese of San Jose, is starting their annual collection drive now. The Diocese carefully identifies and supplies NEW layettes for mothers who do not have the resources to provide basic clothing needs for their newborns.

What is a Layette? Layette is the collection of clothing, linens and toiletries essential for the babies first few months.

We are currently collecting the following items:

- NEW Clothing Size 0-6 Months
- NEW Sleep Sacks and Onesies
- Newborn Diapers
- Monetary donations (which are tax deductible) are greatly welcome and can be dropped off at the Parish Office.

Checks should be made payable to:

“Diocese of San Jose Layette Fund”

Online Monetary Donations can also be made on the Ladies’ Guild Website (www.stchrisladiesguild.org) under “Ladies’ Guild Ministries”

COLLECTION BOX LOCATIONS:

- THE MSGR. ALLEN CENTER (Parish Office)
- ST. CHRISTOPHER SCHOOL OFFICE (Interior Entrance)

The Layette Tea has not resumed due to Covid.

Annual Layette Drive collections will end Saturday, December 4, 2022.

For more information or questions, please contact:

Amy Corbett 408-639-4875
Chris Mobeck 408-921-9495
Sandra Smith 408-891-0250

WE NEED YOU!



Boys and girls currently in 3rd, 4th, 5th, 6th, 7th or 8th grades who are interested in becoming an altar server are invited to attend the training to be held on **Friday, November 11th at 10am.** We ask that a parent attend the first 15 minutes of the training session (if at all possible) to help them understand the responsibilities of altar serving, scheduling, and the practical aspects of serving our parish as an Altar Server.

There is now only one session which runs about 75 minutes. Please sign up by sending an email to lorettapfaff@stchrisj.org or call 408-264-5114.

Let us know your child’s name, grade, and your email and phone number.



Novena to Our Lady of the Holy Rosary to Defeat Proposition 1

1. Daily Novena Prayer

In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

Our dearest Mother Mary,

behold us, your children, as we humbly come in prayer before you.

In you, the Author of Life assumed the fullness of human nature, redeeming us by sacrificing his life for our salvation, obtaining for us participation in eternal life through the Holy Spirit.

With you, we treasure every human life created in God’s image, and we grieve for any action or social structure that undermines that dignity.

We come before you today, led by the Holy Spirit and united as one family in your Son, to offer this Novena as a spiritual bouquet, with confidence in the power of your intercession before our Almighty God and Father.

May he hear and grant our earnest request that the hearts of voters in our state be moved to reject and defeat Proposition 1, and may we be guided by the Holy Spirit to rebuild and strengthen a culture of life in the hearts and minds of all we encounter. We ask this through Christ our Lord. Amen.

Conclude by reciting a decade of the Rosary

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8 a.m. to 8 p.m. seven days a week from October 1 to March 31.

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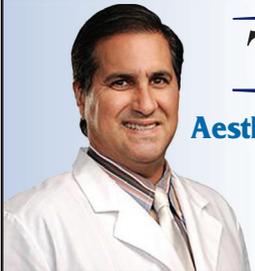


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