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SUNDAY OCT 10

ESTABLISHED IN 1946 / ESTABLECIDA EN 1946



ST FRANCIS X
CABRINI
CATHOLIC CHURCH

40 DAYS FOR LIFE
THE BEGINNING OF THE END OF ABORTION.

"Ya no son dos, sino una sola carne"

*"The two shall become one flesh."
Mk 10:2-16*

Lecturas del Domingo

XXVIII DOMINGO ORDINARIO

Daily Reading for Sunday

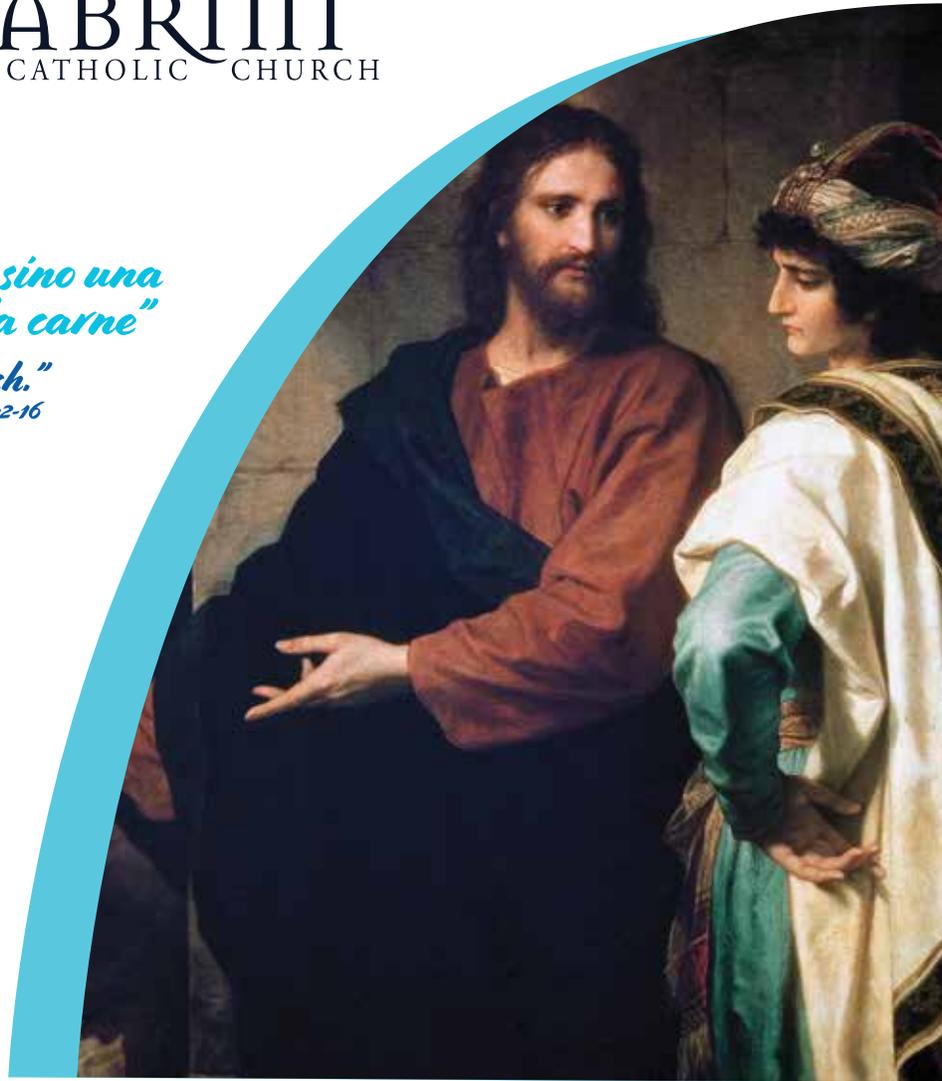
TWENTY-EIGHTH SUNDAY IN
ORDINARY TIME

1A. LECTURA,
Wis 7:7-11

SALMO RESPONSORIAL,
Ps 90:12-13

2A. LECTURA,
Heb 4:12-13

EVANGELIO,
Mk 10:17-30



Hour of opening for personal prayer / Confessions
Horario para oración personal / Confesiones
FRIDAY/VIERNES 6:30-7:30 PM

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Little sisters/Hermanitas: 424-489-8022



MASSES / MISAS
(Limited Availability
Cupo Limitado)

SUNDAY/DOMINGO
7:15 AM Español
9:00 AM English
10:45 AM Español
12:30 PM Español

THURSDAY 8:30 AM English
MIÉRCOLES 6:30 PM Español



BENEDICENCIA VS. MALEDICENCIA

“Yo les digo que en el día del juicio los hombres tendrán que dar cuenta hasta de las palabras ociosas que hayan dicho. Por tus palabras serás declarado justo, y por lo que digas vendrá tu condenación”. (Mateo XII, 36-37).

La palabra benediciencia es la gran ausente del compendio (ya famélico) de los valores actuales. Si intentas escribirla en tu computadora en un documento de texto, inmediatamente te la corregirá cambiándola por beneficencia. Si insistes, te la subrayará en rojo como un error, prueben y verán... Pero el verdadero error consiste en que existiendo el término que indica el vicio, el antónimo: malediciencia, no aparezca el vocablo que indica la virtud.



La benediciencia radica fundamentalmente en hablar bien de los demás. Sin embargo, no se limita sólo a eso. Por un lado, esta virtud nos invita a silenciar los errores y defectos del prójimo, por otra parte, nos estimula a ponderar sus cualidades y virtudes. Y no se tratar de “tapar” lo malo del otro, se trata, precisamente de apoyarle en el cambio, y fomentar y alabar lo bueno en el otro.

Para vivir la benediciencia es necesario promover los comentarios positivos dentro de la familia, la escuela, el trabajo, la pareja o cualquier relación con otras personas. Varios de los conflictos en estos ámbitos,

surgen de alguna palabra hiriente, de frases irónicas o comentarios negativos, de estar siempre viendo la paja en el ojo ajeno, y no ver la viga que tenemos en el propio. La influencia que recibimos de algunos medios de comunicación nos puede inducir a comportarnos de esta manera. Basta encender la televisión para ver cómo se insultan los miembros de diferentes facciones políticas, cómo se exageran los errores y defectos de los demás (el amarillismo en la prensa y televisión) el regodeo en el dolor y las catástrofes, el morbo en presentar noticias desagradables y degradantes. El 90% de las telenovelas (de nuestras “cultísimas” televisoras) nos muestran cómo surgen las intrigas familiares, en muchos casos debidas a la mentira, a la calumnia y a la difamación.

Se puede crear un ambiente muy positivo si al llegar de la escuela los hijos, en lugar de criticar a sus maestros del colegio, comentaran aquello que han aprendido ese día de ellos. Si la esposa recibe a su esposo, no con una queja por llegar tarde a comer, sino con un saludo cariñoso. Si el esposo al regresar de sus compromisos, comentase los proyectos que tiene en su trabajo y no los defectos que tienen su jefe o sus empleados. Si al llegar al trabajo, felicitamos al compañero que obtuvo un logro, o que sencillamente, llega temprano todos los días. Hablar bien no significa mentir, no significa adular, comporta más bien reconocer las cualidades y virtudes de los demás.

El que les escribe, es un diletante sin cura de la buena música y quiere compartir con ustedes, un ejemplo práctico, de lo que trato en este escrito. En “Il barbiere di Siviglia” de mis preferidas, por demás divertida y ejemplificadora de estas aristas de la naturaleza humana: la benediciencia y la malediciencia. Gioacchino Rossini pone magistralmente en notas musicales, libreto de Cesare Sterbini y en cuerda de bajo, y en la voz de Don Bartolo, protector y tutor de Rosina, un aria sobre la calumnia, que les comparto ahora en italiano, como lo oirá en la opera, y su traducción al castellano y dígame, si le falta razón, a su juicio.

LITURGÍA DEL DÍA

Primera Lectura Sab 7, 7-11

Supliqué y se me concedió la prudencia; invoqué y vino sobre mí el espíritu de sabiduría. La preferí a los cetros y a los tronos, y en comparación con ella tuve en nada la riqueza.

No se puede comparar con la piedra más preciosa, porque todo el oro, junto a ella, es un poco de arena y la plata es como lodo en su presencia.

La tuve en más que la salud y la belleza; la preferí a la luz, porque su resplandor nunca se apaga.

Todos los bienes me vinieron con ella; sus manos me trajeron riquezas incontables.

Salmo Responsorial Salmo 89, 12-13.

R. Sácianos, Señor, de tu misericordia.

Enséñanos a ver lo que es la vida, y seremos sensatos.

Segunda Lectura Heb 4, 12-13

Hermanos: La palabra de Dios es viva, eficaz y más penetrante que una espada de dos filos. Llega hasta lo más íntimo del alma, hasta la médula de los huesos y descubre los pensamientos e intenciones del corazón. Toda creatura es transparente para ella. Todo queda al desnudo y al descubierto ante los ojos de aquel a quien debemos rendir cuentas.

Evangelio Mc 10, 17-30

En aquel tiempo, cuando salía Jesús al camino, se le acercó corriendo un hombre, se arrojó ante él y le preguntó: "Maestro bueno, ¿qué debo hacer para alcanzar la vida eterna?" Jesús le contestó: "¿Por qué me llamas bueno? Nadie es bueno sino sólo Dios. Ya sabes los mandamientos: No matarás, no cometerás adulterio, no robarás, no levantarás falso testimonio, no cometerás fraudes, honrarás a tu padre y a tu madre".

Entonces él le contestó: "Maestro, todo eso lo he cumplido desde muy joven". Jesús lo miró con amor y le dijo: "Sólo una cosa te falta: Ve y vende lo que tienes, da el dinero a los pobres y así tendrás un tesoro en los cielos. Después, ven y sígueme". Pero al oír estas palabras, el hombre se entristeció y se fue apesadumbrado, porque tenía muchos bienes.

Jesús, mirando a su alrededor, dijo entonces a sus discípulos: "¿Qué difícil les va a ser a los ricos entrar en el Reino de Dios!" Los discípulos quedaron sorprendidos ante estas palabras; pero Jesús insistió: "Hijitos, ¿qué difícil es para los que confían en las riquezas, entrar en el Reino de Dios! Más fácil le es a un camello pasar por el ojo de una aguja, que a un rico entrar en el Reino de Dios".

Ellos se asombraron todavía más y comentaban entre sí: "Entonces, ¿quién puede salvarse?" Jesús, mirándolos fijamente, les dijo: "Es imposible para los hombres, mas no para Dios. Para Dios todo es posible".

Entonces Pedro le dijo a Jesús: "Señor, ya ves que nosotros lo hemos dejado todo para seguirte".

Jesús le respondió: "Yo les aseguro: Nadie que haya dejado casa, o hermanos o hermanas, o padre o madre, o hijos o tierras, por mí y por el Evangelio, dejará de recibir, en esta vida, el ciento por uno en casas, hermanos, hermanas, madres, hijos y tierras, junto con persecuciones, y en el otro mundo, la vida eterna".

TODAYS LITURGY

Reading I Wis 7:7-11

I prayed, and prudence was given me; I pleaded, and the spirit of wisdom came to me.

I preferred her to scepter and throne, and deemed riches nothing in comparison with her, nor did I liken any priceless gem to her; because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire. Beyond health and comeliness I loved her, and I chose to have her rather than the light, because the splendor of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands.

Responsorial Psalm Ps 90:12-13

R. (14) Fill us with your love, O Lord, and we will sing for joy!

Reading II Heb 4:12-13

Brothers and sisters: Indeed the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. No creature is concealed from him, but everything is naked and exposed to the eyes of him to whom we must render an account.

Alleluia Mt 5:3 R. Alleluia, alleluia.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

R. Alleluia, alleluia.

Gospel

Mk 10:17-30 or 10:17-27

As Jesus was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone.

You know the commandments: You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother."

He replied and said to him, "Teacher, all of these I have observed from my youth."

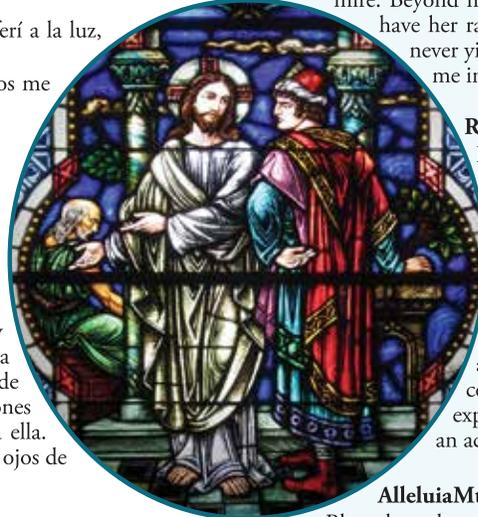
Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me." At that statement his face fell, and he went away sad, for he had many possessions.

Jesus looked around and said to his disciples, "How hard it is for those who have wealth to enter the kingdom of God!"

The disciples were amazed at his words. So Jesus again said to them in reply, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God."

They were exceedingly astonished and said among themselves, "Then who can be saved?" Jesus looked at them and said, "For human beings it is impossible, but not for God. All things are possible for God." Peter began to say to him, "We have given up everything and followed you."

Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come."





ST. FRANCES X. CABRINI SCHOOL

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The Torch Light is Still in Flames



Mission Statement: *To make a difference*, St. Frances X. Cabrini School educates students to their full potential in the Catholic tradition with the foundational knowledge, skills, self-esteem, and moral responsibility to lead and to serve in their church and community. **Vision:** Mastery of foundational knowledge and skills, sets our students for life.

ST. FRANCES X. CABRINI SCHOOL NONDISCRIMINATION POLICY

2021-2022

SCHOOL STUDENT NON-DISCRIMINATION POLICY

The school, mindful of its mission to be a witness to the love of Christ for all, admits students regardless of race, color, national origin, and/or ethnic origin to all rights, privileges, programs, and activities generally accorded or made available to students at the school.

The school does not discriminate on the basis of race, color, disability, medical condition, sex, or national and/or ethnic origin in the administration of educational policies and practices, scholarship programs, and athletic and other school-administered programs, although certain athletic leagues and other programs may limit participation and some archdiocesan schools operate as single-sex schools.

While the school does not discriminate against students with special needs, a full range of services may not always be available to them. Decisions concerning the admission and continued enrollment of a student in the school are based upon the student's emotional, academic, and physical abilities and the resources available to the school in meeting the student's needs.

This Catholic Elementary School publishes the above policy in the staff and parent/student handbooks, public relations/recruitment brochures and in other publications such as the parish bulletin and school newspaper. The school also publishes applicable grievance procedures in the staff and parent/student handbooks.

DID YOU KNOW?

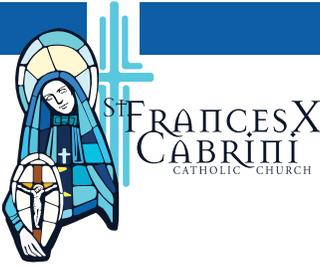
What to do before administering baby or child first aid

When a child or baby is experiencing a medical crisis, it is important to provide care and seek help as quickly as possible. But because their bodies are still forming, more delicate, and more compact than an adult's, delivering child or baby first aid is different than administering care to an adult. Please review the following steps provided by the American Red Cross, <https://www.redcross.org/take-a-class/-first-aid/performing-first-aid/child-baby-first-aid>.

Qué hacer antes de administrar primeros auxilios a bebés o niños

Cuando un niño o un bebé experimenta una crisis médica, es importante darle atención y buscar ayuda lo antes posible. Pero debido a que sus cuerpos aún se están formando, y son más delicados y más compactos que los de un adulto, dar primeros auxilios a niños o a bebés es distinto a darle atención a un adulto. Revise los siguientes pasos proporcionados en inglés por la Cruz Roja Americana, <https://www.redcross.org/take-a-class/-first-aid/performing-first-aid/child-baby-first-aid>.





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Petra Najera 323-627-9445 (clerk)

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(RCIA) & Children (RCIC)
Maricela Carranza 310--213-9127
Petra Najera 323-627-9445 (suport)

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WHEN WE DOUBT THE POWER OF PRAYER

“We need to pray even when that seems the most lifeless thing to do.” That’s a counsel from Michael J. Buckley with which we need to challenge ourselves daily. In the face of real life, prayer can often seem like the most lifeless thing to do. What difference does prayer make?

“I will pray for you!” “Please keep me in prayer!” “Know that you have my prayers!” We use those expressions all the time. I suspect not a day goes by that most of us do not promise to pray for someone.

However, do we really believe our prayers make a difference? Do we really believe that our prayers can stop a pandemic, ease tensions within our communities, erase centuries-long misunderstandings among various religious denominations, cure someone dying of a terminal disease, bring our children back to church, or help someone forgive us? What can prayer do in the face of our own helplessness in a situation?

Jesus said there are certain demons that can only be cast out by prayer and fasting. I suspect that we find that easier to believe literally, in terms of an evil spirit being cast out of a person, than we believe that our prayer can cast out the more earthly demons of hatred, injustice, misunderstanding, division, war, racism, nationalism, bigotry, and bodily and mental illness.

These are the real demons that beset our lives, and even though we ask for God’s help in prayer, we don’t often do it with a lot of confidence that our prayers will make a difference. How can they?

The long history of Judaism and Christianity has taught us that God is not in the easy habit of positively interfering in nature and human life, at least not in ways that we can see. Miracles do happen, perhaps by the millions in ways that we cannot perceive. But, if we cannot see miracles, how are they real?

Reality has different modalities. There is the empirical and there is the mystical. Both are real, though both are not equally observable as an action of God in history. If a dead body rises from its grave (the Resurrection) or if a race of people walks dry-shod through the Red Sea (the Exodus) that is clearly an intervention of God in our world, but if some world leader has a change of heart and is suddenly more sympathetic to the poor, how do we know what prompted that?

Likewise, for everything else for which we pray. What inspired the insight that led to the discovery of a vaccine for the pandemic? Pure chance? A touch from above? You can ask that same question vis-à-vis most anything else we pray about, from the world situation to our personal health.

What is the source of an inspiration, a restoration to health, a melting of a bitterness, a change of heart, a correct decision, or a

chance meeting with someone that becomes a grace for the rest of your life? Pure chance, simple luck, or a conspiracy of accidents? Or does God’s grace and guidance positively touch you because of prayer, someone else’s, or your own?

Central to our faith as Christians is the belief that we are all part of one mystical body, the body of Christ. This is not a metaphor. This body is a living organism, just as real as a physical body. Inside of a physical body, as we know, all parts influence one another, for good and for bad. Healthy enzymes help the whole body to retain its health and unhealthy viruses work at sickening the whole body.

If this is true, and it is, then there is no such thing as a truly private action. Everything we do, even in our thoughts, influences others, and thus our thoughts and actions are either health-giving enzymes or harmful viruses affecting others. Our prayers are health-giving enzymes affecting the whole body, particularly the persons and events to which we direct them. This is a doctrine of faith, not wishful thinking.

Earlier in her life, Dorothy Day was cynical about St. Thérèse of Lisieux (The Little Flower), believing that her isolation in a tiny convent and her mystical “little way” (which professed that our smallest actions affect the events of the whole world) was pious naiveté. Later, as Day gave herself over to symbolic actions for justice and peace that in effect seemed to change very little in real life, she adopted St. Thérèse as her patron saint.

What Day had come to realize through her experience was that her small and seemingly pragmatically useless actions for justice and peace were not useless at all. Small though they were, they helped open up some space, tiny at first, which slowly grew into something larger and more influential. By slipping some tiny enzymes into the body of the world, Day eventually helped create a little more health in the world.

Prayer is a sneaky, hidden antibiotic — needed precisely when it seems most useless.

