

SECOND SUNDAY IN ORDINARY TIME

Nativity Catholic Church

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Your body is a temple of the
HOLY SPIRIT
within you.

1 Corinthians 6:19a



PASTORAL TEAM

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SCHEDULE OF MASSES

Saturday Vigil/ Vigilia School Field/Drive in only
4:00 p.m. (English) 5:30 p.m. (Vietnamese)

Sunday / Domingo: School field. Drive in only.
8:00 a.m. (English) 10 a.m. (Spanish)

Weekday / Entre Semana: Our Lady of Lavang Patio
8:00 a.m. -English (65 pp max)

CONFESSIONS / Confesiones Our Lady of Lavang Shrine
Friday (viernes), 4 pm & 6:00 pm

JANUARY 17, 2021



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MASS INTENTIONS

January 16 - 22

SATURDAY, Jan. 16

4:00 p.m. – Birthday Anze
Parayno

5:30 p.m. - † Joseph Dong.

SUNDAY, Jan. 17

8:00 a.m. - † Bob Penaloza.

10:00 a.m. - ☩Health of Xuan
Phan.

MONDAY, Jan. 18

8:00 a.m.– In thanksgiving from
Anh Thu Tran.

TUESDAY, Jan. 19

8:00 a.m.- † Joseph Duong.

WEDNESDAY, Jan. 20

8:00 a.m. - For the intentions
of Almario & Marinette Cruz.

THURSDAY, Jan. 21

8:00 a.m. - † Joseph & Norah
Kremza.

FRIDAY, Jan. 22

8:00 am. - † Peter Tran Ho.

***Please keep them in your
prayers.***

GOD'S CALL

The stories of the call of Samuel and of the first disciples in John's Gospel help us begin to understand the nature of God's call. It is not a work order from a distant God to carry out a specific task, but an invitation to participate in what God is already doing. The journey begins with God's intentions and activity. After the initial moment of call, God is shown to be actively leading these ordinary people to partner in God's work. For ourselves, we might not experience a single or dramatic moment of call. God's call can take many forms. But like Samuel, and like Jesus' disciples, we are invited into a relationship of trust and friendship with God. We too are invited to employ the gifts God has given us, always in dialogue with our God, in our daily lives.

OUR DEEPEST DESIRES

In today's Gospel, we hear Jesus' first spoken words in the Gospel of John: "What are you looking for?" This penetrating question reverberates throughout John's Gospel. The disciples who form Jesus' first community, and many others who meet Jesus during his life, are drawn to him, seeking something they can't quite name. As Jesus called and formed his community of disciples, he probed their hearts and allowed them to probe his heart. They shared their deepest needs, hopes, and commitments.

Jesus' words might be directed to us, here and now. Sometimes we struggle to name what we really want. In our faith journey, in prayer and in lived experience, we learn to share our dreams and also to open our hearts to know God's dreams. In time, with lots of practice, with many successes and failures, we learn to trust God to shape and to fulfill our deepest desires.

YOUR SERVANT IS LISTENING

We hear of young Samuel today, dedicated to a life of service to God, under the guidance of Eli, a Temple priest. Twice, Samuel hears the call of God and says "Here I am" to Eli. At last Eli recognizes that it is God who is calling Samuel. When Samuel hears God a third time, Samuel does not say "Here I am," but "Speak, LORD, for your servant is listening." We can see a subtle shift as Samuel moves away from announcing his intention to serve and more clearly opens himself to God's voice. Samuel allows God to take the initiative, and attends first to God's intentions rather than his own.

Samuel's story helps us to remember that accepting God's call is not only about a new chapter in our personal story. Our acceptance is, more profoundly, a new moment in God's story. Even in our smallest "yes," God celebrates our partnership in God's great work. Through our openness and acceptance, God has new opportunities to bring all of us into loving unity with God.

TODAY'S READINGS

1 Samuel 3:3b–10, 19

Psalms 40:2, 4, 7–8a, 8b–9, 10

1 Corinthians 6:13c–15a, 17–20

John 1:35–42



OUR LIVES begin to end the day we **BECOME SILENT** about **THINGS THAT MATTER**

MARTIN Luther King Jr.

**THIS MONDAY IN OBSERVANCE OF MARTIN LUTHER KING JR. WE
ASK YOU TO PRAY FOR PEACE IN OUR COUNTRY.**

On this day the nation remembers the injustices that Dr. King fought. It is a time to remember his fight for the freedom, equality, and dignity of all races and peoples. A time to remember the message of change through non-violence. His message is specially important in the current state of our social and political arena.

→→ LINES OPEN FOR EMERGENCIES ONLY

Due to MLK holiday our offices will be closed on Monday, Jan. 18th. In case of an emergency dial our regular number and the call will be transferred to one of our priests. We invite you to attend 8:00 a.m. Mass on this special day and pray for peace, equality and justice.

No Baptisms During Lent



Lent will start on Ash Wednesday, February 17, 2021, and will end with the Easter celebration on April 4th. Baptisms will resume Saturday, April 10th. If you want to have your child baptized before Lent you must register as soon as possible, otherwise you will need to wait until after Easter.

**The dates available are as follows:
SATURDAYS, Jan. 16th (Eng.) at
11:30 am, Jan 23 (Spa.) 11:30 am,
Feb. 13 (Viet.) at 11:30 am.*

On Wednesday January 6, Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops (USCCB), issued the following statement in response to violence in the United States Capitol:

"I join people of good will in condemning the violence at the United States Capitol. This is not who we are as Americans. I am praying for members of Congress and Capitol staff and for the police and all those working to restore order and public safety.

"The peaceful transition of power is one of the hallmarks of this great nation. In this troubling moment, we must recommit ourselves to the values and principles of our democracy and come together as one nation under God. I entrust all of us to the heart of the Blessed Virgin Mary. May she guide us in the ways of peace, and obtain for us wisdom and the grace of a true patriotism and love of country."

Let us come together as brothers and sisters and pray for peace in our hearts and our country, and together work towards a peaceful transition of power .

ENCYCLICAL LETTER ***FRATELLI TUTTI (All Brothers)*** OF THE HOLY FATHER **FRANCIS** ON FRATERNITY AND SOCIAL FRIENDSHIP

We continue with excerpts of Pope Francis Encyclical Letter “Fratelli Tutti” Here the Holy Father shares his thoughts on several issues from the Pandemic, to social conflicts, human rights, globalization, and much, much more. To read this document in its entirety you can visit www.vatican.va

Starting anew

78. We can start from below and, case by case, act at the most concrete and local levels, and then expand to the farthest reaches of our countries and our world, with the same care and concern that the Samaritan showed for each of the wounded man’s injuries. Let us seek out others and embrace the world as it is, without fear of pain or a sense of inadequacy, because there we will discover all the goodness that God has planted in human hearts. Difficulties that seem overwhelming are opportunities for growth, not excuses for a glum resignation that can lead only to acquiescence. Yet let us not do this alone, as individuals. The Samaritan discovered an innkeeper who would care for the man; we too are called to unite as a family that is stronger than the sum of small individual members. For “the whole is greater than the part, but it is also greater than the sum of its parts”.^[60] Let us renounce the pettiness and resentment of useless in-fighting and constant confrontation. Let us stop feeling sorry for ourselves and acknowledge our crimes, our apathy, our lies. Reparation and reconciliation will give us new life and set us all free from fear.
79. The Samaritan who stopped along the way departed without expecting any recognition or gratitude. His effort to assist another person gave him great satisfaction in life and before his God, and thus became a duty. All of us have a responsibility for the wounded, those of our own people and all the peoples of the earth. Let us care for the needs of every man and woman, young and old, with the same fraternal spirit of care and closeness that marked the Good Samaritan.

Neighbours without borders

80. Jesus told the parable of the Good Samaritan in answer to the question: Who is my neighbour? The word “neighbour”, in the society of Jesus’ time, usually meant those nearest us. It was felt that help should be given primarily to those of one’s own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all.
81. Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. In this case, the Samaritan *became a neighbour* to the wounded Judean. By approaching and making himself present, he crossed all cultural and historical barriers. Jesus concludes the parable by saying: “Go and do likewise” (Lk 10:37). In other words, he challenges us to put aside all differences and, in the face of suffering, to draw near to others with no questions asked. I should no longer say that I have neighbours to help, but that I must myself be a neighbour to others.
82. The parable, though, is troubling, for Jesus says that the wounded man was a Judean, while the one who stopped and helped him was a Samaritan. This detail is quite significant for our reflection on a love that includes everyone. The Samaritans lived in a region where pagan rites were practised. For the Jews, this made them impure, detestable, dangerous. In fact, one ancient Jewish text referring to nations that were hated, speaks of Samaria as “not even a people” (Sir 50:25); it also refers to “the foolish people that live in Shechem” (50:26).
83. This explains why a Samaritan woman, when asked by Jesus for a drink, answered curtly: “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jn 4:9). The most offensive charge that those who sought to discredit Jesus could bring was that he was “possessed” and “a Samaritan” (Jn 8:48). So this encounter of mercy between a Samaritan and a Jew is highly provocative; it leaves no room for ideological manipulation and challenges us to expand our frontiers. It gives a universal dimension to our call to love, one that transcends all prejudices, all historical and cultural barriers, all petty interests.

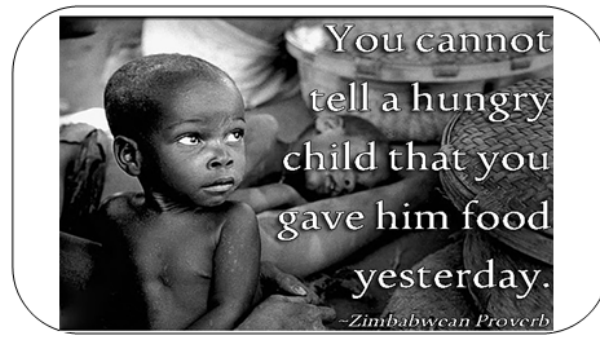


Ruben Castorena
Coordinator
of Youth Ministry

Sandra Jinesta
Coordinator
of Confirmation

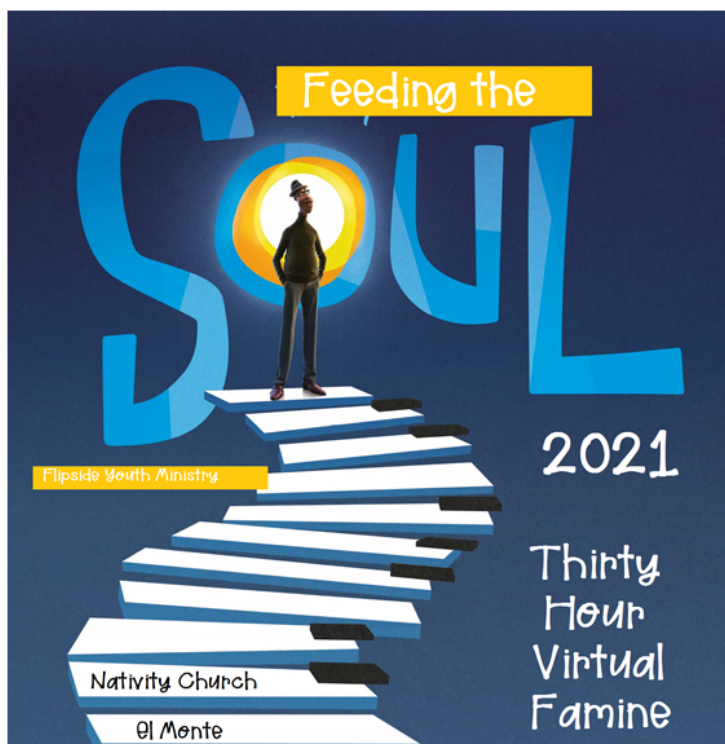


High School
Confirmation
Program



2021 Virtual Thirty-Hour Famine is this weekend!

TO **DONATE** TO OUR FAMINE GO TO OUR PARISH WEBSITE: nativityelmonte.org



SCHEDULE:
SATURDAY FROM 12PM TO 2PM
SUNDAY FROM 4PM TO 6PM
YOU MUST REGISTER ON OUR WEBSITE

FAMINE SATURDAY KEYNOTE SPEAKER Katie Prejean-McGrady



She is an international Catholic speaker and author. She is the project manager for Ave Explores. She served as one of three delegates for the United States Conference of Catholic Bishops to the 2018 Pre-Synod Meeting on Young People with Pope Francis in Rome. She has spoken at a variety of national youth conferences, including the National Catholic Youth Conference, Steubenville Youth conferences, National Conference for Catholic Youth Ministry, Los Angeles Religious Education Congress, and in dioceses and parishes throughout the world. She has a degree in theology from the University of Dallas and lives in Louisiana with her husband, Tommy, and 2 daughters.

Leading us in prayer and song on Sunday Jeremiah Shoop

Using the gifts that God has given him, Jeremiah has been all over North America. He's been featured to share his faith as far north as Yellowknife Canada, down south in Tecate Mexico, east to Boston, in his home state of California and all in between. He has been featured at L.A. Youth Day and N.C.Y.C. in Indianapolis. Jeremiah enjoys every opportunity he gets to be, as he puts it, "God's Bluetooth speaker".

"Every speaking event is different and has its own unique energy that is powered by the Holy Spirit. It blows my mind every time watching that energy build to love and watching that love overflow out into the world."

"When we face these daily challenges, I find myself thinking about the Apostles stepping into the unknown and constantly facing adversity and hardships. This gives me such hope and joy to know that we are following in their footsteps. Psalm 30 says "Weeping may linger for the night, but joy comes in the morning." When we overcome our struggles with dedication and love for our God neighbor and self, we build such a firm foundation that allows us to take a moment to see how far we have come and it allows us to prepare ourselves for where we are going."

When Jeremiah is not living out his gift, he is the director of Youth Ministry and Confirmation at St. Mary Magdalen Parish in Camarillo, CA.





NUESTRAS VIDAS

empiezan a terminar el día que
GUARDAMOS SILENCIO en
LAS COSAS QUE IMPORTAN

MARTIN Luther King Jr.

ESTE LUNES CELEBRANDO A MARTIN LUTHER KING JR.

En este día la nación recuerda las injusticias con que se enfrentó el Dr. King. Es tiempo para recordar su lucha por la libertad, igualdad, y dignidad que todas las razas y las personas. Un momento para recordar el mensaje de cambio sin violencia. Su mensaje es especialmente importante en el estado actual de nuestra arena política y social.

→→ **LINEAS TELEFONICAS ESTAN ABIERTAS PARA EMERGENCIAS UNICAMENTE**
Debido a la celebración en honor a Martin Luther King Jr., nuestras oficinas cerrarán el Lunes, 18 de enero. En caso de emergencia llámenos y la llamada será transferido a uno de nuestros sacerdotes. Los invitamos a asistir a misa de 8:00 a.m. en este día tan especial en el que elevaremos nuestras plegarias pidiendo por la paz, la igualdad y la justicia.

NO HAY BAUTIZOS DURANTE LA CUARESMA. A partir del



Miércoles de Ceniza, (17 de febrero), hasta el 4 de abril, no tendremos bautizos en nuestra parroquia. Los bautismos se reanudarán el sábado a las 11:30 el 10 de abril (vietnamita), sábado 17 de abril, (ingles), o 24 de abril (español).

***Días disponibles antes de la cuaresma son los siguientes sábados a las 11:30 a.m.:** el 16 de enero (ingles), 23 de enero (español) y febrero 13 (vietnamita).

El miércoles 6 de enero, el arzobispo de los Angeles, José H. Gomez, president de la Conferencia Catolica de Obispos de E.U. (USCCB), emitió la siguiente declaracion en respuesta a la violencia en la capital de los Estados Unidos:

“Me uno a las personas de buena voluntad para condenar la violencia en el Capitolio de los Estados Unidos. Esto no es lo que somos como estadounidenses. Estoy orando por los miembros y todos los empleados del Congreso y del Capitolio, por la policía, y todos los que trabajan para restaurar el orden y la seguridad pública.”

“La transición pacífica del poder es uno de los sellos distintivos de esta gran nación. En este momento tan difícil, debemos volver a comprometernos con los valores y principios de nuestra democracia y unirnos como una nación bajo Dios. Nos encomiendo a todos al corazón de la Santísima Virgen María. Que ella nos guíe por los caminos de la paz y nos obtenga la sabiduría y la gracia de un verdadero patriotismo y amor a la patria ”

Pidamos para que como hermanos y hermanas oremos para que haya paz en nuestros corazones y en nuestro país, y para que juntos trabajemos para lograr una transición pacífica en el poder del gobierno.

CARTA ENCÍCLICA

FRATELLI TUTTI (Todos hermanos)

DEL SANTO PADRE FRANCISCO

SOBRE LA FRATERNIDAD Y LA AMISTAD SOCIAL

Continuamos compartiendo citas de la carta encíclica “Fratelli Tutti” Aquí nuestro Santo Padre comparte sus reflexiones en diferentes temas desde la Pandemia, a problemas sociales, derechos humanos, globalización, y mucho, mucho mas. Para leer el documento en su totalidad lo invitamos a visitar www.vatican.va

Recomenzar

78. Es posible comenzar de abajo y de a uno, pugnar por lo más concreto y local, hasta el último rincón de la patria y del mundo, con el mismo cuidado que el viajero de Samaría tuvo por cada llaga del herido. Busquemos a otros y hagámonos cargo de la realidad que nos corresponde sin miedo al dolor o a la impotencia, porque allí está todo lo bueno que Dios ha sembrado en el corazón del ser humano. Las dificultades que parecen enormes son la oportunidad para crecer, y no la excusa para la tristeza inerte que favorece el sometimiento. Pero no lo hagamos solos, individualmente. El samaritano buscó a un hospedero que pudiera cuidar de aquel hombre, como nosotros estamos invitados a convocar y encontrarnos en un “nosotros” que sea más fuerte que la suma de pequeñas individualidades; recordemos que «el todo es más que la parte, y también es más que la mera suma de ellas».

[60] Renunciemos a la mezquindad y al resentimiento de los internismos estériles, de los enfrentamientos sin fin. Dejemos de ocultar el dolor de las pérdidas y hagámonos cargo de nuestros crímenes, desidias y mentiras. La reconciliación reparadora nos resucitará, y nos hará perder el miedo a nosotros mismos y a los demás.

79. El samaritano del camino se fue sin esperar reconocimientos ni gratitudes. La entrega al servicio era la gran satisfacción frente a su Dios y a su vida, y por eso, un deber. Todos tenemos responsabilidad sobre el herido que es el pueblo mismo y todos los pueblos de la tierra. Cuidemos la fragilidad de cada hombre, de cada mujer, de cada niño y de cada anciano, con esa actitud solidaria y atenta, la actitud de proximidad del buen samaritano.

El prójimo sin fronteras

80. Jesús propuso esta parábola para responder a una pregunta: ¿Quién es mi prójimo? La palabra “prójimo” en la sociedad de la época de Jesús solía indicar al que es más cercano, próximo. Se entendía que la ayuda debía dirigirse en primer lugar al que pertenece al propio grupo, a la propia raza. Un samaritano, para algunos judíos de aquella época, era considerado un ser despreciable, impuro, y por lo tanto no se lo incluía dentro de los seres cercanos a quienes se debía ayudar. El judío Jesús transforma completamente este planteamiento: no nos invita a preguntarnos quiénes son los que están cerca de nosotros, sino a volvernos nosotros cercanos, prójimos.

81. La propuesta es la de hacerse presentes ante el que necesita ayuda, sin importar si es parte del propio círculo de pertenencia. En este caso, el samaritano fue quien *se hizo prójimo* del judío herido. Para volverse cercano y presente, atravesó todas las barreras culturales e históricas. La conclusión de Jesús es un pedido: «Tienes que ir y hacer lo mismo» (Lc 10,37). Es decir, nos interpela a dejar de lado toda diferencia y, ante el sufrimiento, volvernos cercanos a cualquiera. Entonces, ya no digo que tengo “prójimos” a quienes debo ayudar, sino que me siento llamado a volverme yo un prójimo de los otros.

82. El problema es que Jesús destaca, a propósito, que el hombre herido era un judío —habitante de Judea— mientras quien se detuvo y lo auxilió era un samaritano —habitante de Samaría—. Este detalle tiene una importancia excepcional para reflexionar sobre un amor que se abre a todos. Los samaritanos habitaban una región que había sido contagiada por ritos paganos, y para los judíos esto los volvía impuros, detestables, peligrosos. De hecho, un antiguo texto judío que menciona a naciones odiadas, se refiere a Samaría afirmando además que «ni siquiera es una nación» (Sl 50,25), y agrega que es «el pueblo necio que reside en Siquén» (v. 26).

83. Esto explica por qué una mujer samaritana, cuando Jesús le pidió de beber, respondió enfáticamente: «¿Cómo tú, siendo judío, me pides de beber a mí, que soy una mujer samaritana?» (Jn 4,9). Quienes buscaban acusaciones que pudieran desacreditar a Jesús, lo más ofensivo que encontraron fue decirle «endemoniado» y «samaritano» (Jn 8,48). Por lo tanto, este encuentro misericordioso entre un samaritano y un judío es una potente interpelación, que desmiente toda manipulación ideológica, para que ampliemos nuestro círculo, para que demos a nuestra capacidad de amar una dimensión universal capaz de traspasar todos los prejuicios, todas las barreras históricas o culturales, todos los intereses mezquinos.