

All Saints Day

November 1, 2020

Revelation 7:2-4, 9-14

Psalms 24: 1bc-4b, 5-6

1 John 3: 1-3

Matthew 5: 1-12a

**“Lord, this is the
people that longs to see
your face.”**



**St. Dominic's is a Catholic
Parish Inspired by
Dominican Spirituality
Igniting the Faith for the
Salvation of Souls**

Mass Intentions

Sun	11/01	7:00 am	(D) Ergina Family
		9:00 am	(B) Allyson & Ashlee Telepak
		11:00 am	(D) Josephina Raymundo Co
		1:00 pm	(D) Ethel Co Leonares
		5:00 pm	(T) People of the Parish
Mon	11/02	6:45 am	(D) Roberto V. Herrera, Sr.
		8:15 am	(D) Victorina de Joya
Tues	11/03	6:45 am	(D) Sr. Basilina In Myong Lee
		8:15 am	(B) Julie A. Lai
Wed	11/04	6:45 am	(D) Pedro Sisini
		8:15 am	(T) Emilio Ermio
Thurs	11/05	6:45 am	(T) Relatives of Ai Family
		8:15 am	(D) St. Monica Chapter Members
Fri	11/06	6:45 am	(D) Souls of Windsor Care
		8:15 am	(D) Nancy Niecikowski
Sat	11/07	8:15 am	(D) Souls of Crestwood Care
		5:00 pm	(D) Leonardo Delgado
Sun	11/08	7:00 am	(D) Panganiban Family Members
		9:00 am	(B) St. Monica's Chapter November Birthdays
		11:00 am	(B) Rose Ursua
		1:00 pm	(T) People of the Parish
		5:00 pm	(D) Brothers & Sisters of the Order

Legend: (D) Deceased (H) Health

(A) Anniversary (B) Birthday (T) Thanksgiving

Mass & Flower Intentions available

Contact Alisa aaquino@stdombenicia.org

 **Altar Flowers for
All Saints Day** 



**30 Years of
Matrimony Blessings**

Open Public Masses

Sunday

7:00 am (church)

9:00 am (small lot*)

11:00 am (small lot*)

1:00 pm (English/Spanish-church)

Monday-Saturday

8:15 am (church)

*Weather permitting, otherwise inside church

Live-Stream Masses

WatchStDom.com

Sunday

7:00 am, 1:00 pm & 5:00 pm

Monday - Saturday

8:15 am

Saturday

5:00 pm



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Pastor's Corner

An initial reflection on Pope Francis' *Fratelli Tutti*

This past Tuesday, my day off, I took a retreat day. I try to do these once a month to tend to my spiritual life. The heart of the day is about three (non-consecutive!) hours before Our Lord in the Blessed Sacrament and four hours of "retreat talks." In the past, I have listened to recordings or watched videos, but this week I decided to read the Holy Father's latest encyclical. A couple of zingers hit me toward the end of the letter. Here is the one that struck me most deeply:

"Nowadays, it is easy to be tempted to turn the page, to say that all these things [the Holocaust, the atomic bombs at Hiroshima and Nagasaki, the persecutions, the slave trade and the ethnic killings that continue in various countries, as well as the many other historical events that make us ashamed of our humanity] happened long ago and we should look to the future. For God's sake, no! We can never move forward without remembering the past; we do not progress without an honest and unclouded memory. We need to 'keep alive the flame of collective conscience, bearing witness to succeeding generations to the horror of what happened', because that witness 'awakens and preserves the memory of the victims, so that the conscience of humanity may rise up in the face of every desire for dominance and destruction'. The victims themselves – individuals, social groups or nations – need to do so, lest they succumb to the mindset that leads to justifying reprisals and every kind of violence in the name of the great evil endured. For this reason, I think not only of the need to remember the atrocities, but also all those who, amid such great inhumanity and corruption, retained their dignity and, with gestures small or large, chose the part of solidarity, forgiveness and fraternity. To remember goodness is also a healthy thing." - *Fratelli Tutti*, #249

I think it struck me so profoundly because I am doing this very thing in my own life for the last year or so: intentionally revisiting painful, traumatic, and just plain embarrassing things that I did or that were done to me from my past to facilitate healing and moving forward. It is not easy or fun! But I have found that it brings blessings on a number of fronts. 1. By looking at them square in the face, to see the events themselves, what actually happened, I can separate them from my feelings about the events or what I tell myself about myself and those involved (*i.e.*, my commentary about what happened); it makes the events and the related emotions more manageable. 2. It's a significant relief to no longer use mental and emotional energy to repress or deny those memories and associated emotions when they arise. 3. It makes me more compassionate: I remember that everyone I meet is carrying their own set of painful and traumatic memories that need healing.

"Let us ask [God] to anoint our whole being with the balm of his mercy, which heals the injuries caused by mistakes, misunderstandings and disputes. And let us ask him for the grace to send us forth, in humility and meekness, along the demanding but enriching path of seeking peace." - *FT* #254

Fr. Carl Schlichte, O.P.

frcarl@stdombenicia.org 707.335.4668

All Souls Day Memorials

St. Dominic's Church

November 1, 2020

11:00 am Mass in the small lot

Names of all our departed over the past year will be read at this Mass.

St. Dominic's Cemetery

Saturday Mass

November 7, 2020

9:30 am

Grief Support

During COVID our regular group sessions can't meet but our Grief Ministry team is available for one on one grief support via telephone. COVID, fires, and grief; it's a lot. We're here to listen.

Please contact **Patti Erickson** at consolation@stdombenicia.org or leave a phone message at 707.745.3502.

"Blessed are those who mourn: they shall be comforted." (MT 5:4)

A Call for Cards!

St. Vincent de Paul is inviting help from parish families to create greeting cards for the upcoming holidays (Thanksgiving and Christmas). The cards will be included with the holiday help packages that SVdP is providing this year to our neighbors in need. Cards can be store-bought or homemade.

Creativity is encouraged!



Cards should be no bigger than 8.5 x 5.5-inches to fit in our envelopes. Please mail or drop-off your cards to the parish office.



Due Dates

Thanksgiving Cards
Tuesday, November 10th

Christmas Cards
Tuesday, November 24th



Fall Back 2020

Daylight Savings Time Ends
November 1, 2020 at 2:00 am



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A Prayer for the Election

GRACIOUS AND LOVING GOD, LET YOUR SPIRIT GUIDE ALL CANDIDATES ON THE NOVEMBER BALLOT. DRAWING ON THE RESOURCES OF FAITH, WE PRAY THAT EACH RUNS THEIR CAMPAIGN WITH CIVILITY; OUR NATION FACES MANY CHALLENGES AT THIS TIME.

WE NEED WISE LEADERSHIP ON MANY LEVELS, AND WE TURN TO YOU ASKING THAT YOU INSPIRE US AS VOTERS TO DISCERN WHICH CANDIDATES AND POLICIES WILL ADVANCE YOUR VISION FOR OUR HUMAN FAMILY TO MAKE THE KINGDOM OF GOD ON EARTH A GREATER REALITY.

INSPIRE EACH OF US TO USE THIS OPPORTUNITY TO SHAPE A SOCIETY, MORE RESPECTFUL OF THE DIGNITY, LIFE AND RIGHTS OF THE HUMAN PERSON, ESPECIALLY THE POOR AND THE VULNERABLE. AMEN.

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ST. DOMINIC'S TEEN MINISTRIES

FAITH, FELLOWSHIP, & FUN

YR I Confirmation

It was wonderful to meet all the YR I Confirmation teens last Monday! There will be a YR I Confirmation (teen) small group gathering tomorrow Monday, November 2nd from 6:30-7:30 pm via zoom. This gathering is for teens who do not attend a Catholic School.

YR II Confirmation


Thank you parents and candidates for your participation at last week's Baptism presentation with Rhyam Ramirez. We look forward to gathering again with Rhyam on December 6th.

There will be a YR II Confirmation (teen) gathering on Sunday, November 15th from 6:30-7:30 pm via zoom. Parents, please look for the Decision Point video clips in your email and view them with your candidate prior to November 15th.

Youth Ministry

Thank you to those who participated in the Knots 4 Love service project last Wednesday. We appreciate the gift of your time.

There will be a community outreach service project, "Cards for Caring" on Wednesday, November 4th at 4:30 pm. To register, please email Lisa at ltoomey@stdombenicia.org.



WISE Habits
30 minutes with DSPT scholars

MONTHLY TALK SERIES ON THURSDAYS, 5:30PM

2020
Oct 29 - Fr. Bart Hutcherson, OP
Nov 19 - Fr. Jerome Cudden, OP
Dec 17 - Fr. Peter Hannah, OP

2021
Jan 21 - Fr. James Moore, OP
Feb 18 - Fr. Thomas Aquinas Pickett, OP

More talks
in 2021 to be
announced!

WISE HABITS

Hosted by The Dominican School of Philosophy & Theology

Deepen your faith and understanding while you enjoy the fruits of contemplation by faculty and alumni from the Dominican's school in Berkeley. DSPT is the Center of Studies for the Western Dominican Province. Each talk will be followed by Q&A. Will be streamed live via Zoom, Youtube & Facebook.

register at:
dspt.edu/wise-habits

DOMINICAN SCHOOL
OF PHILOSOPHY & THEOLOGY

Rosary for the Sick




**Wednesday
at 7:30 pm**


OPEN TO THE PUBLIC
WITH DEACON SHAWN

Catholic Life Every Day


— with the St. Dominic's App —

 **Messages**
Easily connect all week


 **Calendar**
Events, Locations, RSVP

 **Readings**
Daily Readings from USCCB

 **Prayers**
Set Reminders, Send Requests

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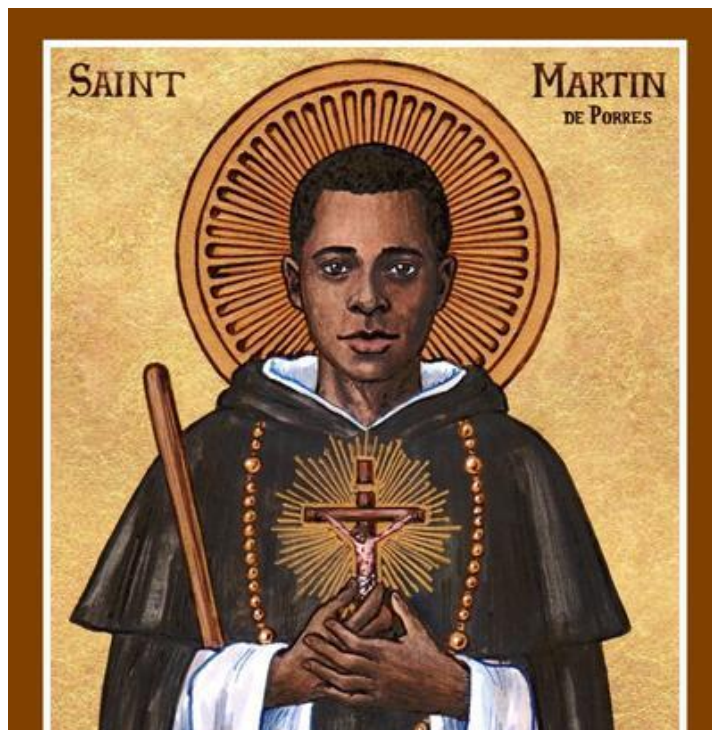
 Text **App** to phone number **88202**, or visit myparishapp.com to download



Dominican Saints of the Week November 1st-7th

November 3 - Saint Martin de Porres, friar and religious

Saint Martin de Porres was born in the city of Lima Peru on December 9th 1579. He was the illegitimate son of a Spanish nobleman, Don Juan de Porres and his mother, Anna Velazquez, a freed slave of African and Native descent. After the birth of his sister the father abandoned the family. Anna supported her children by taking in laundry. Martin grew up in poverty and when his mother could not support him was sent to a primary school for 2 years and then placed with a barber/surgeon to learn the Medical Arts. He spent hours every night in prayer, a practice which increased as he grew older. Under Peruvian law, descendants of Africans and Native Americans were barred from becoming full members of religious orders. At age 15 Martin asked for admission to the Dominican Convent of the Rosary in Lima. First he was received as a servant boy and as his duties grew he was promoted to Almanor. After 8 years at Holy Rosary, the prior Juan de Lorenzana decided to turn a blind eye to the law and permit Martin to become a member of the Third Order of St. Dominic. Not everyone was happy with this decision; one of the novices called Martin a mulatto dog, while one of the priests mocked him for being illegitimate and descended from slaves. When Martin was 24, he was allowed to profess religious vows as a Dominican lay brother in 1603. At the age of 34 he was assigned to the infirmary where he was placed in charge and would remain in service until his death at the age of 59. He was known for his care to the sick. It was not long before miracles were attributed to him. Martin also cared for the sick outside his Convent offering them healing with only a simple glass of water. He ministered without distinction to Spanish Nobles and to slaves recently brought from Africa. He was once reprimanded by his prior for bringing sick persons into the convent. He replied to his prior "forgive my error, and please instruct me, for I did not know that the precept of obedience took precedence over that of charity". Martin did not eat meat. He begged for alms to procure the necessities the convent could not provide in normal times. Martin succeeded with his arms to feed 164 persons every day, and distributed a remarkable sum of money every week to the indigent. Martin's life is said to have reflected extraordinary gifts: ecstasies that lifted him into the air, light filling the room where he prayed, bilocation, miraculous knowledge, instantaneous cures and remarkable rapport with animals. Martin died on November 3, 1639. He was beatified by Gregory XVI on October 29, 1837 and nearly a hundred twenty-five years later canonized by Pope John XXIII in Rome on May 6, 1962. He's the patron of people of mixed race and innkeepers, barbers, and public health workers. Saint Martin de Porres pray for us.



November 5 - Simone Ballachi, friar and religious

Simone Ballachi was born in Rimini in 1240 to a noble household that had close connections to the Roman Catholic Church. Since two of his paternal uncles would serve as the Bishop of Rimini, Simone received training as a soldier and was expected to take over his father's estates. Although against the latter's wishes he renounced this and joined the Third Order of St Dominic in 1267. Blessed Ballachi served as the convent's gardener, despite having a limited knowledge of how best to care for the garden, but grew to love it almost as soon as he began working in the garden. He became noted amongst the Friars there for his simple life and for his strict adherence to the orders rule while becoming a renowned catechist for children. He also began to discipline himself with corporal penances for the conversion of sinners, for two decades he wore an iron chain as penance. He experienced several visions of the devil but also received visions from the Madonna. Simone also had visions of Dominic of Osma and Peter of Verona who would speak to him to console him in times of hardship. Some Friars even reported seeing his cell glowing and heard Angelic voices from his cell. The blessed also fostered a devotion to Catherine of Alexandria and on one occasion she appeared to him and healed him while he was suffering from a very severe headache. He became blind in 1297 and devoted the remainder of his life to solitude. Blessed Ballachi died on November 5, 1319. Blessed Ballachi was beatified on March 14, 1820 by Pope Pius VII. Blessed Simone Ballachi pray for us.

November 6 - Blessed Alphonsus Navarette,
friar and priest, and companions, martyrs in Japan

Dominicans were the first missionaries to Japan, in 1530 is given as the date of their martyrdom. However, no conclusive proof exists regarding their names or number. The first Dominican to die in the great persecution was Alphonsus Navarette. When Alphonsus was very young, he gave up his inheritance to enter the Dominican order in Valladolid, Spain. After he had completed his studies, he was sent to the Philippine missions. The great persecution had just begun in Japan. Despite the dangers, the Dominicans, who had been excluded from Japan for several years, yearned to go into the perilous Mission field. Alphonsus in particular, after a trip to Europe to recruit missionaries in 1610, begged to be allowed to go to Japan. In the following year, his offer was accepted and he was sent as Superior of a missionary group. During the short interval of peace, they began their work, and during the six years of growing danger, they instructed the people and prepared them for the dreadful days to come. The missionary career of Alphonsus was brief, and it was always overshadowed by the threat of death that beset the Christians in that unhappy country. However, in the few years of his apostolate, his accomplishment was immeasurable. Like his Divine Master, he went about teaching and baptizing the people. He is called the Vincent de Paul of Japan, because it was he who first began the tremendous task of taking care of the abandoned babies there. He anticipated the work of the Holy Childhood Society by gathering up the homeless waifs and providing for their support, from money he begged of wealthy Spaniards. Alphonse and His companion Ferdinand went to Omura to receive the relics of two priests who were martyred there. On the way they were captured and beheaded, their bodies thrown into the sea. Pope Pius IX in 1867 solemnly beatified 205 of the martyrs of Japan among them were 59 Dominicans of the first and third orders and 58 members of the Rosary confraternity. Although all did not die at the same time or place, they are all listed under the name of Alphonse Navarette, who was the first to die. Blessed Alphonsus and companions, martyrs of Japan, pray for us.



November 7 - All Saints of the Order of Preachers

Blessed are the pure of heart for they shall see God. The Universal Church celebrates her Feast of all the pure of heart and all those who see God on All Saints Day November 1st. Likewise, many of the great religious orders celebrate a feast for their own Saints; the Dominican order happens to be one of them. The Dominicans were the second order to receive this privilege from the Holy See. In response to the request of Cardinal Vincent Maria Orsini, OP, 1674, Pope Clement X wrote: "Rightly, my Lord Cardinal, ought your order to celebrate the solemnity of all its Saints on one appointed day; for, if we wish to assign to each of its holy Sons his own special Feast, we should have to form a new calendar, and they alone would suffice to fill it." So not only does the order have a privilege to celebrate her great Saints like our Holy Father Dominic, Saint Aquinas, St Albert the Great, Saint Martin de Porres, St. Catherine of Siena as well as countless other numbers of blessed, but we also get to celebrate the holy friars, nuns, sisters and third order to members who have lived for these past eight hundred plus years. According to the general chapter of Valencia in 1337, there were 13,370 martyrs between 1234 and 1335. There are another 26,000 martyrs in the 16th century alone. Martyrs, confessors, virgins, and holy men and women all have their place of honor in the order. Let us pray: Oh God, who has pleased to make the order of preachers fruitful in abundant progeny of saints, and has gloriously crowned in them the merits of all heroic virtues, grant unto us to tread in their footsteps, that we may at last be united In perpetual festivity with those in heaven whom we venerate today under one celebration upon earth. Through Christ Our Lord. Amen.



Sunday Worship Aid

Revelation 7:2-4, 9-14

A reading from the Book of Revelation

I, John, saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, "Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God." I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the children of Israel. After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice: "Salvation comes from our God, who is seated on the throne, and from the Lamb." All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: "Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen." Then one of the elders spoke up and said to me, "Who are these wearing white robes, and where did they come from?" I said to him, "My lord, you are the one who knows." He said to me, "These are the ones who have survived the time of great distress; they have washed their robes and made them white in the Blood of the Lamb."

The word of the Lord.

Thanks be to God

Psalms 24: 1bc-4b, 5-6

Lord, this is the people that longs to see your face.

The Lord's are the earth and its fullness; the world and those who dwell in it. For he founded it upon the seas and established it upon the rivers.

Who can ascend the mountain of the Lord? Or who may stand in his holy place? One whose hands are sinless, whose heart is clean, who desires not what is vain.

He shall receive a blessing from the Lord, a reward from the God his savior. Such is that race that seeks him, that seeks the face of the God of Jacob.

1 John 3: 1-3

A reading from the first Letter of Saint John

Beloved: See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. Everyone who has this hope based on him makes himself pure, as he is pure.

The word of the Lord.

Thanks be to God.

Matthew 5: 1-12a

+ A reading from the holy Gospel according to Matthew

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

The Gospel of the Lord.

Praise to you, Lord Jesus Christ

Profession of Faith

I believe in one God, the Father

almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Prayer for the Sick during the Pandemic

O God, our refuge in trials, our strength in sickness, our comfort in sorrow, spare your people, we pray, and hear our prayers for all who are sick: Grant them, we implore you, your merciful help, so that, with their health restored, they may give you thanks in the midst of the Church.

Your Only-Begotten Son took on our human nature and bore our infirmities; protect and strengthen also we pray, nurses, doctors, first responders, and all others on the front line of this pandemic, who put themselves in harm's way to serve the needs of others.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

Our Lady of Guadalupe	Pray for us!
St. Joseph	Pray for us!
St. Patrick	Pray for us!
Holy Father St. Dominic	Pray for us!

Apocalipsis 7: 2-4, 9-14

Lectura del libro del Apocalipsis del apóstol san Juan

Yo, Juan, vi a un ángel que venía del oriente. Traía consigo el sello del Dios vivo y gritaba con voz poderosa a los cuatro ángeles encargados de hacer daño a la tierra y al mar. Les dijo: "¡No hagan daño a la tierra, ni al mar, ni a los árboles, hasta que terminemos de marcar con el sello la frente de los servidores de nuestro Dios!" Y pude oír el número de los que habían sido marcados: eran ciento cuarenta y cuatro mil, procedentes de todas las tribus de Israel. Vi luego una muchedumbre tan grande, que nadie podía contarla. Eran individuos de todas las naciones y razas, de todos los pueblos y lenguas. Todos estaban de pie, delante del trono y del Cordero; iban vestidos con una túnica blanca; llevaban palmas en las manos y exclamaban con voz poderosa: "¡La salvación viene de nuestro Dios, que está sentado en el trono, y del Cordero!" Y todos los ángeles que estaban alrededor del trono, de los ancianos y de los cuatro seres vivientes, cayeron rostro en tierra delante del trono y adoraron a Dios, diciendo: "Amén. La alabanza, la gloria, la sabiduría, la acción de gracias, el honor, el poder y la fuerza, se le deben para siempre a nuestro Dios". Entonces uno de los ancianos me preguntó: "¿Quiénes son y de dónde han venido los que llevan la túnica blanca?" Yo le respondí: "Señor mío, tú eres quien lo sabe". Entonces él me dijo: "Son los que han pasado por la gran persecución y han lavado y blanqueado su túnica con la sangre del Cordero".

Palabra de Dios.

Te alabamos, Señor.

Salmo 23:1-2, 3-4a, 5-6

Esta es la raza de los que buscan tu rostro, Señor.

Del Señor es la tierra y cuanto la llena, el orbe y todos sus habitantes. El la fundo sobre los mares, el la afianzo sobre los ríos.

¿Quien puede subir al monte del Señor? ¿Quien puede estar en el recinto sacro? El hombre de manos inocentes y puro de corazón, que no confía en los ídolos.

Ese recibirá la bendición del Seno, le hará justicia el Dios de salvación. Este es el grupo que busca al Señor, que viene a tu

presencia, Dios de Jacob.

1 Juan 3: 1-3

Lectura de la primera carta del apóstol san Juan

Queridos hijos:
Miren cuánto amor nos ha tenido el Padre, pues no sólo nos llamamos hijos de Dios, sino que lo somos. Si el mundo no nos reconoce, es porque tampoco lo ha reconocido a él. Hermanos míos, ahora somos hijos de Dios, pero aún no se ha manifestado cómo seremos al fin. Y ya sabemos que, cuando él se manifieste, vamos a ser semejantes a él, porque lo veremos tal cual es. Todo el que tenga puesta en Dios esta esperanza, se purifica a sí mismo para ser tan puro como él.

Palabra de Dios.

Te alabamos, Señor.

Mateo 5:1-12a

+ Lectura del santo Evangelio según san Mateo

En aquel tiempo, cuando Jesús vio a la muchedumbre, subió al monte y se sentó. Entonces se le acercaron sus discípulos. Enseguida comenzó a enseñarles, hablándoles así: "Dichosos los pobres de espíritu, porque de ellos es el Reino de los cielos. Dichosos los que lloran, porque serán consolados. Dichosos los sufridos, porque heredarán la tierra. Dichosos los que tienen hambre y sed de justicia, porque serán saciados. Dichosos los misericordiosos, porque obtendrán misericordia. Dichosos los limpios de corazón, porque verán a Dios. Dichosos los que trabajan por la paz, porque se les llamará hijos de Dios. Dichosos los perseguidos por causa de la justicia, porque de ellos es el Reino de los cielos. Dichosos serán ustedes cuando los injurien, los persigan y digan cosas falsas de ustedes por causa mía. Alégrese y salten de contento, porque su premio será grande en los cielos".

Palabra del Señor.

Gloria a ti, Señor Jesús.

Profesión de Fe

Creo en un solo Dios, Padre todopoderoso, Creador del cielo y de la tierra, de todo lo visible y lo invisible.

Creo en un solo Señor, Jesucristo, Hijo único de Dios, nacido del Padre antes de todos los siglos: Dios de Dios, Luz de Luz, Dios verdadero de Dios verdadero,

engendrado, no creado, de la misma naturaleza del Padre, por quien todo fue hecho; que por nosotros, los hombres y por nuestra salvación bajó del cielo, y por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre; y por nuestra causa fue crucificado en tiempos de Poncio Pilato, padeció y fue sepultado, y resucitó al tercer día, según las Escrituras, y subió al cielo, y está sentado a la derecha del Padre; y de nuevo vendrá con gloria para juzgar a vivos y muertos, y su reino no tendrá fin.

Creo en el Espíritu Santo, Señor y dador de vida, que procede del Padre y del Hijo, que con el Padre y el Hijo recibe una misma adoración y gloria, y que habló por los profetas.

Creo en la Iglesia, que es una, santa, católica y apostólica. Confieso que hay un solo bautismo para el perdón de los pecados. Espero la resurrección de los muertos y la vida del mundo futuro.

Amén.

Oración para los Enfermos durante la Pandemia

O Dios, refugio nuestro en dificultades, nuestra fortaleza en la enfermedad, nuestro consuelo en la congoja, protege a tu pueblo, te lo pedimos, y escucha nuestras oraciones por todos los que están enfermos: Concédeles, te imploramos, tu misericordiosa ayuda, para que, con su salud restaurada, ellos puedan darte gracias en tu Iglesia.

Tu Hijo Unigénito tomó nuestra naturaleza humana y cargó con nuestras debilidades; protege y fortalece, también te lo rogamus, a enfermeros, doctores, a aquellos respondiendo en primeros auxilios, y a los que están en la primera línea de esta pandemia, quienes se ponen en peligro al servir a otros en sus necesidades,.

Por nuestro Señor Jesucristo, tu Hijo, quien vive y reina contigo en la unidad del Espíritu Santo, un Dios, por los siglos de los siglos.

Santa Virgen de Guadalupe

¡Ruega por nosotros!

San José

¡Ruega por nosotros!

San Patricio

¡Ruega por nosotros!

Santo Padre Santo Domingo

¡Ruega por nosotros!

The Challenge of Forming Consciences for Faithful Citizenship



Part I of II: Our Call as Catholic Citizens

This brief document is Part I of a summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, which complements the teaching of bishops in dioceses and states.

Forming Consciences for Faithful Citizenship is the teaching document of the Catholic Bishops of the United States on the political responsibility of Catholics. It provides guidance for all who seek to exercise their rights and duties as citizens. As Catholics, we bring the richness of our faith to the public square. We draw from both faith and reason as we seek to affirm the dignity of the human person and the common good of all.

Everyone living in this country is called to participate in public life and contribute to the common good.¹ In *Rejoice and Be Glad* [*Gaudete et exsultate*], Pope Francis writes:

Your identification with Christ and his will involves a commitment to build with him that kingdom of love, justice and universal peace. . . . You cannot grow in holiness without committing yourself, body and soul, to giving your best to this endeavor.²

As Catholics, we are part of a community with profound teachings that help us consider challenges in public life, contribute to greater justice and peace for all people, and evaluate policy positions, party platforms, and candidates' promises and actions in light of the Gospel in order to help build a better world.

Why Does the Church Teach About Issues Affecting Public Policy?

The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. As people of both faith and reason, Catholics are called to bring truth to political life and to practice Christ's commandment to "love one another" (Jn 13:34).

The US Constitution protects the right of individual believers and religious bodies to proclaim and live out their faith without government interference, favoritism, or discrimination. Civil law should recognize and protect the Church's right and responsibility to participate in society without abandoning its moral convictions. Our nation's tradition of pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to political dialogue a consistent moral framework and broad experience serving those in need.

Who In the Church Should Participate in Political Life?

In the Catholic tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to any political party or interest group. In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and dignity. This should not discourage us. On the contrary, it makes our obligation to act all the more urgent. Catholic lay women and men need to act on the Church's moral principles and

become more involved: running for office, working within political parties, and communicating concerns to elected officials. Even those who cannot vote should raise their voices on matters that affect their lives and the common good. Faithful citizenship is an ongoing responsibility, not just an election year duty.

How Can Catholic Social Teaching Help Guide Our Participation?

In the words of Pope Francis, "progress in building a people in peace, justice and fraternity depends on four principles related to constant tensions present in every social reality. These derive from the pillars of the Church's social doctrine, which serve as 'primary and fundamental parameters of reference for interpreting and evaluating social phenomena.'"³ The four principles include the dignity of the human person, the common good, subsidiarity, and solidarity. Taken together, these principles provide a moral framework for Catholic engagement in advancing what we have called a "consistent ethic of life" (*Living the Gospel of Life*, no. 22).

Rightly understood, this ethic does not treat all issues as morally equivalent; nor does it reduce Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights, from conception until natural death, in the fundamental obligation to respect the dignity of every human being as a child of God.

Catholic voters should use Catholic teaching to examine candidates' positions on issues and should consider candidates' integrity, philosophy, and performance. It is important for all citizens "to see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest" (USCCB, *Living the Gospel of Life*, no. 33). The following summary of the four principles highlights several themes of Catholic social teaching for special consideration: these include human rights and responsibilities, respect for work and the rights of workers, care for God's creation, and the preferential option for the poor and vulnerable.⁴

The Dignity of the Human Person

Human life is sacred because every person is created in the image and likeness of God. There is a rich and multifaceted Catholic teaching on human dignity summarized in the *Compendium of the Social Doctrine of the Church*. Every human being "must always be understood in his irrepeatable and inviolable uniqueness. . . . This entails above all the requirement not only of simple respect on the part of others, especially political and social institutions and their leaders with regard to every man and woman on the earth, but even more, this means that the primary commitment of each person towards others, and particularly of these same institutions, must be for the promotion and integral development of the person" (no. 131). The *Compendium* continues, "It is necessary to 'consider every neighbor without exception as another self, taking into account first of all his life and the means necessary for living it with dignity' (*Gaudium et Spes*, no. 27).

Every political, economic, social, scientific and cultural program must be inspired by the awareness of the primacy of each human being over society.”⁵

Subsidiarity

It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, and local realities—in short, for those economic, social, cultural, recreational, professional, and political communities to which people spontaneously give life and which make it possible for them to achieve effective social growth.⁶ The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined, or neglected. Supporting families should be a priority for economic and social policies. How our society is organized—in economics and politics, in law and public policy—affects the well-being of individuals and of society. Every person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions; yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.⁷

The Common Good

The common good is comprised of “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.”⁸

Human dignity is respected and the common good is fostered only if **human rights are protected and basic responsibilities are met**. Every human being has a right to life, a right to religious freedom, and a right to have access to those things required for human decency—food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities—to ourselves, to our families, and to the larger society.

The economy must serve people, not the other way around. An economic system must serve the dignity of the human person and the common good by **respecting the dignity of work and protecting the rights of workers**. Economic justice calls for decent work at fair, living wages, a broad and fair legalization program with a path to citizenship for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity. Workers also have responsibilities—to provide a fair day’s work for a fair day’s pay, to treat employers and coworkers with respect, and to carry out their work in ways that contribute to the common good. Workers, employers, and unions should not only advance their own interests but also work together to advance economic justice and the well-being of all.

We have a duty to **care for God’s creation**, which Pope Francis refers to in *Laudato Si’* as “our common home.”⁹ We all are called to be careful stewards of God’s creation and to ensure a safe and hospitable environment for vulnerable human beings now and in the future. Pope Francis, consistent with St. John Paul II and Pope Benedict XVI (World Day of Peace Message, 1990 and 2010), has lifted up pollution, climate change, lack of access to clean water, and the loss of biodiversity as particular challenges. Pope Francis speaks of an “ecological debt” (no. 51) owed by wealthier nations to developing nations. And he calls all of us to an “ecological conversion” (no. 219), by which “the effects of [our] encounter with Jesus Christ become evident in [our] relationship with the world around [us].”¹⁰ Indeed, this concern with “natural ecology” is an indispensable part of the broader “human ecology,” which encompasses not only material but moral and social dimensions as well.

Solidarity

Solidarity is “a firm and persevering determination to commit oneself to . . . the good of all and of each individual, because we are all really responsible for all.” It is found in “a commitment to the good of one’s neighbor with the readiness, in the Gospel sense, to ‘lose oneself’ for the sake of the other instead of exploiting him, and to ‘serve him’ instead of oppressing him for one’s own advantage.”¹¹

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace, and avoid the use of force except as a necessary last resort.

In a special way, our solidarity must find expression in the **preferential option for the poor and vulnerable**. A moral test for society is how we treat the weakest among us—the unborn, those dealing with disabilities or terminal illness, the poor, and the marginalized.

Conclusion

In light of Catholic teaching, the bishops vigorously repeat their call for a renewed politics that focuses on moral principles, the promotion of human life and dignity, and the pursuit of the common good. Political participation in this spirit reflects not only the social teaching of our Church but the best traditions of our nation.

Notes

- 1 *Catechism of the Catholic Church*, nos. 1913-15.
- 2 *Gaudete et Exsultate*, no. 25.
- 3 *Evangelii Gaudium*, no. 221.
- 4 These principles are drawn from a rich tradition more fully described in the *Compendium of the Social Doctrine of the Church* from the Pontifical Council for Justice and Peace (Washington, DC: United States Conference of Catholic Bishops, 2005), no. 160. For more information on these principles, see *Forming Consciences for Faithful Citizenship*, 2016, nos. 40ff.
- 5 *Compendium of the Social Doctrine of the Church*, no. 132. This summary represents only a few highlights from the fuller treatment of the human person in the *Compendium of the Social Doctrine of the Church*. For the fuller treatment, see especially nos. 124-159 where many other important aspects of human dignity are treated.
- 6 *Compendium of the Social Doctrine of the Church*, no. 185.
- 7 *Centesimus Annus*, no. 48; *Dignitatis Humanae*, nos. 4-6.
- 8 *Compendium of the Social Doctrine of the Church*, no. 164.
- 9 *Laudato Si’*, no. 77.
- 10 *Laudato Si’*, no. 217.
- 11 *Compendium of the Social Doctrine of the Church*, no. 193. (See Mt 10:40-42, 20:25; Mk 10:42-45; Lk 22:25-27)

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