

Christ Child Catholic Church
*Dedicated to Growth in Christ and to the
Challenges of Loving Service*

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**TWENTY-FOURTH SUNDAY IN
ORDINARY TIME
September 13, 2020**

First reading Sirach 27: 30-28:7

Today's Old Testament reading from the Book of Sirach unites the love of God and the love of neighbor in a way that anticipates the words of Jesus in the Gospel.

Giving up our resentment is not easy. Even though wrath and anger are "hateful things," we may "hug them tight," since letting them go means we must admit our pride and unforgiving spirit. Forgiveness can be the highest form of conversion.

We keep God out of our lives when we refuse to forgive. Bishop Raymond Hunthausen said: "I'm amazed to see the weight of resentment" that "otherwise good people" harbor, often for a lifetime, including priests and religious against their superiors.

Such people "are not aware of the harm that this does to their prayer life, to their apostolic effectiveness, even to their health.

"Remember your last days, set enmity aside." We sometimes say to a person who refuses to forgive, "don't go to your grave without making up!" In the approaching light of eternity our petty resentments are revealed for what they are: a kind of death wish that kills what is good and worthwhile in us.

**The Lord is king and merciful, slow to anger,
and rich in compassion.**
(Psalm 103)

Second reading Romans 14: 7-9

We belong to the Lord and each other.

This reading from Paul's letter to the Romans tells us that we are not our own. We belong to Jesus. This means we should be "other Christs." Everything we do should reflect our Master. But Jesus says, "This is how all will know you for my disciples: your love for one another." We can't belong to the Lord unless we belong to one another.

The Gospel Matthew 18: 21-35

Pardon and you will be pardoned.

Rabbinic tradition taught that a brother could be forgiven three times for the same offense, but not four times. Peter trying to be a better-than superior Law keeper, doubled that and added one –**seven times**. He did not anticipate Jesus' response, which is not a congratulations but a correction. Whether the phrase should be rendered **seventy times seven** or seventy-seven is irrelevant; Jesus teaches us that believers in Christ have been forgiven far more than they will ever asked to be forgiven. They must cultivate a spirit of forgiveness, not a habit of counting offenses. How can we reconcile Jesus' all-but-limitless appeal for forgiveness with the current tough approach to offenders in our society, including the growing demand for the death penalty?

Besides being the mystery of faith, hope and love, **the Eucharist** is the mystery of reconciliation, the mystery of forgiveness.

Now is the time to put aside all that separates us from each other, to forgive whatever others have done to us. Let us put our hearts into the familiar words we say before Communion: "**Forgive us our trespasses as we forgive those who trespass against us.**"

Sacrament of Reconciliation

By request or appointment

Anointing of the Sick

Celebrated biannually at Mass or individually call for an appointment

For Pregnancy Support:

Birthright 241-8444 or 800-550-4900

POPE FRANCIS

General Audience, September 9, 2020

Catechesis "Healing the World": Love and the Common good.

Dear Brothers and Sisters, good morning!

The Crisis we are living due to the pandemic is affecting everyone; we will emerge from it for better if we all seek the *common good* together; the contrary is we will emerge for the worse.

Unfortunately, we see partisan interests

emerging. For example, some would like to appropriate possible solutions for themselves, as in the case of **vaccines**, to then sell them to others. Some are taking advantage of the situation to instigate divisions: by seeking **economic or political** advantages, generating or exacerbating conflicts. Other simply are not interesting themselves in the suffering of others, they pass by and go their own way (see Luke 10:30-31). They are the devotees of **Pontius Pilate**, washing their hands of others' suffering.

The Christians response to the pandemic and the consequent socio-economic crisis is based on *love*, above all, love of God who always precedes us (see 1 John 4:19). He loves us first. He always precedes us in love and in solution. He loves us unconditionally and when we welcome this divine love, then we can respond similarly. I love not only those who love me – my family, my friends, my group – but I also love those who do not love me, I also those who do not know me or who are strangers, and even those who make me suffer or whom I consider enemies (see Matthew 5:44).

This is Christian wisdom, this is how Jesus acted. And the highest point of holiness, let's put it that way, is to love one's enemies which is not easy, it is not easy. Certainly, to love everyone, including enemies, is difficult - I would say it is even an art! But an art than can be learned and improved. True love that makes us fruitful and free is always expansive, and true love is not only expansive, it is inclusive. **This love cares, heals and does good.** How many times a caress does more good than many arguments, a caress, we can think, of pardon instead of many arguments to defend one. It is inclusive love that heals...

The coronavirus is showing us that each person's true good is a common good, not only individual, and, vice versa, the common good is a true good for the person. **If a person only seeks his or her own good, that person is egotistical.** Instead, the person is kinder, noble, when his or her own good is open to everyone, when it is shared. **Health, in addition to being an individual good, is also a public good. A healthy society is one that takes care of everyone's health, of all.**

A virus that does not recognize **barriers, borders, or cultural or political** distinctions must be faced with a love without barriers, borders or distinctions. This love can generate social structures that encourage us to share rather than to compete, that allow us to include the most vulnerable and not to cast them aside, that help us to express the best in our human nature and not the worst...

Unfortunately, politics does not often have a good reputation, and we know why. This is not to say that all politicians are bad, no, I do not want to say this. I am only saying that unfortunately, politics do not often have a good reputation. Why? But it does not have to resign itself to this negative vision, but instead react to it by showing in deeds that good politics is possible, or rather that politics that puts the human person and the common good at the center is a duty... **It is therefore time to improve our social love!**

MASS INTENTIONS September 12 - 18

Saturday 5:00 p.m. + Layman E. Allen

Sunday 10:00 a.m. + Cecily Olsen

Tuesday 9:00 a.m. + Corky Larkin

Tracy Pope

Thursday 9:00 a.m. + Tracy Pope

Friday 9:00 a.m. + Irene Ann Miller

Gail Hanley

REPORT SUNDAY Collection

September 5 & 6, 2020

Total Collection was \$ 1,487.00

**Today Second Collection Catholic Charity
Thank you! God bless you and reward you!**

PRAYER REQUEST Can be sent
christchildchurchprayerline@gmail.com

For the Birthright event
VIRTUAL FUNDRAISER BIRTHRIGHT

Birthright of San Jose, in lieu of a theater event this year, is doing our 1st Virtual Event!

You have 3 ways to participate:

- 1) Join the Virtual Movie Night to see Unplanned Sept. 19th at 6 p.m. – Suggested donation - \$50 deadline 9/9
- 2) Buy raffle tickets for 8 beautiful baskets -\$5 each or 6 for \$25 (deadline 9/16) need not be present to win.
- 3) Join us online after the movie at 8:30 p.m. for a live auction of 4 nights stay in beautiful 4bdm home in South Lake Tahoe
For full details and registration go online to birthrightsanjose.org/events

Questions? 408 242-8444 or call Norma or Dave Hammons at 408 353-3326.