

The Catholic Church of the
Immaculate Conception

2540 San Diego Avenue, San Diego, CA 92110 619 295-4141 FAX 619 295-4142
e-mail: parish@ic-sandiego.org Website: www.ic-sandiego.org

August 10, 2014

Rev. Richard L. Perozich, Pastor
pastor@ic-sandiego.org

Rev. Msgr. Robert Ecker, Weekend Associate

Deacon Robert H. Fitzmorris
rfitzmor@diocese-sdiego.org; 858 490-8332

Liz Fielder, Manager, Serra Gifts
fielder@ic-sandiego.org

Connie Rodriguez, Parish Secretary
parish@ic-sandiego.org

Parish Office Hours

Monday: Noon to 4:00 pm
Tuesday-Friday: 9:00 am to 4:00 pm
Saturday & Sunday: Closed

Mass Schedule

Daily Mass: Monday - Saturday at 8:00 am
First Friday Mass & Devotion: 8:00 am

Sunday Masses

Saturday Vigil: 5:15 P.M.
Sunday Morning: 8:30, 10:00, 11:30 A.M.
Sunday Evening: 5:15 P.M.

Holy Day Masses: 8 A.M., 5:30 P.M.

Penance: For daily Mass goes 7:30 AM, For Parish on Saturday: 4:30 to 5:00 P.M., and by appointment

Baptisms & RCIA: *By appointment only.* Please email Deacon Fitzmorris at rfitzmor@diocese-sdiego.org.

Weddings: By appointment only. Arrangements must be made at least **one year** in advance. Please contact the office

Funerals: *For arrangements, please call the parish office.*



History of Immaculate Conception Parish

It was here in Old Town that Father Junipero Serra celebrated his First Holy Mass in California on July 2, 1769, near the site of the present Immaculate Conception Church, and it was on the hill overlooking Old Town that he planted the cross which marked the site of the Mission and the Presidio.

In 1849, the first parish church was established in Old Town with the name of Immaculate Conception and was dedicated in 1858. It still stands and is known as the Old Adobe Chapel on Conde Street. The cornerstone to the present Immaculate Conception Church was laid in 1868 under the direction of Father Antonio Ubach. With the population swing toward the south, it was not until July 6, 1919, that the church was dedicated by Archbishop John J. Cantwell of Los Angeles.

WE PRAY

MASS INTENTIONS

11	8 AM	<i>St. Clare</i> Priest's Intentions	RP
12	8 AM	<i>St. Jane Frances de Chantal</i> Msgr. Robert Ecker, SI	RE
13	8 AM	<i>Ss. Pontian and Hippolytus</i> Priest's Intentions	RP
14	8 AM	<i>St. Sixtus II & Companions</i> Priest's Intentions	RP
15	8 AM	<i>The Assumption of the Blessed Virgin Mary</i> †Patrick Ratelle Priest's Intentions	RP
16	5:30 PM	Priest's Intentions	RP
	8 AM	<i>St. Stephen of Hungary, BVM</i> Priest's Intentions	RP
17	5:15 PM	Priest's Intentions	RP
	8:30 AM	Priest's Intentions	RP
	10:00 AM	Tanika Hahn, SI	RE
	11:30 AM	Priest's Intentions	RP
	5:15 PM	People of Immaculate Conception	RP

MARRIAGE BANS

- August 30-Sam Mason & Andrea Kavanaugh

APOSTLESHIP OF PRAYER

August Intentions of the Holy Father
Universal: That refugees, forced by violence to abandon their homes, may find a generous welcome and the protection of their rights.
Evangelization That Christians in Oceania may joyfully announce the faith to all the people of that region.

PRAY: SEMINARIANS IN THEOLOGY

2nd	David Exner	North American College Rome,
3rd	Bernardo Lara	Mt. Angel Seminary, OR
2nd	Corey Tufford	North American College Rome,
3rd	Derek Twilliger	Mt. Angel Seminary OR
3rd	Billy Zondler,	Mt. Angel Seminary, OR

PRAY FOR OUR PRIESTS

11	Rev. Michael Cunnane
12	Rev. John Dallmeier, OFM
13	Rev. Kirk Davis, OSA
14	Rev. Ben Davison
15	Rev. Dominic DeLay, OP
16	Rev. Italo De Pra
17	Rev. George Decasa

PRAY THE SCRIPTURES

Monday: Ez 1:2-28c; Ps 148:1-14; Mt 17:22-27
 Tuesday: Ez 2:8-3:4; Ps 119:14-131; Mt 18:1-14
 Wednesday: Ez 9:1-10:22; Ps 113:1-6; Mt 18:15-20
 Thursday: Ez 12:1-12; Ps 78:56-62; Mt 18:21-19:1
 Friday: Rv 11:19-10ab; Ps 45:10-16; 1 Cor 15:20-27;
 Lk 1:39-56
 Saturday: Ez 18:1-32; Ps 51:12-19; Mt 19:13-15

PRAY FOR THE SICK

Jesus, we ask you to bring your peace and healing touch to those who are ill, afraid or worried. Amen



Lisa Becerra,	Deena Marchiano,
Ann Bethel,	Dena Mendoza,
Ann Marie Bielicki,	Jean Miller,
Ismael Casanova,	Patricia O'Grady,
Bob Curry	Ellen Quigley,
Joanne Daleo,	Lupe Riccio,
Albina Farrie,	Michelle Sullivan
Julie Fish	Mary Jane Tiernan,
Esther Fitch	Marguerite Vorst,
James Harris,	Floyd Watson,
Margaret Kelly,	Marie Whitman.
Patricia Kennedy,	
Dorothy Kleint,	

PRAY FOR OUR DEPLOYED MILITARY

Jesus, protect all who serve our country.

Sgt. Ahmed John Alexander,	Robert Clinton Long, MC2;
Natalie Augustine,	Sgt. Adriana Matizel;
Major Jerry Bloomquist,	Wendell Miculob,
Col. Mike Bodkin,	LTJG Joe F. Moralez, USN;
Danny Carpenter, USMC,	LCPL Matthew A. Pena;
LTJG Joseph Colangelo, USN;	Sgt. Richard Pierce;
Cpl. Samuel James Comer,	Sgt. William Paul Powers and
Daniel Dinglebeck, USN, PFC	Cinco,
David Eley, USMC,	CPL Wilson Santiago;
Micah Emery,	Alfred Tello;
Sgt. Christopher Escalona,	Ricky Thibeault;
Capt. Pedro Esquivel,	Tony Tulloss;
1Lt. Cortez Fabia,	PFC Travis Vliet; &
Juan Carlos Galazza;	3rd Marine Aircraft Wing.
SSGT. Vincent Charles Lucario;	

† PRAY FOR OUR DECEASED †

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace Amen.

Brandon Blaine Bielicki,	Mary Lynch,
Georgene Bielicki,	Bette June Marciel,
Elizabeth Cantoni,	Robert McMahon,
Salvador Carrillo,	Kianna Meade,
David Diaz	Julia M. Ocampos
Stephen Falley,	Ernie Proo,
Norm Henkels,	Joan Schmittten,
Helen Kennedy,	Karina Sosa,
William Kennedy	Clyde Southern, Jr.,
Jirair Khalatian,	Mariana S. Tadena

THE ASSUMPTION OF MARY

FROM THE PASTOR

For Roman Catholic Christians, the belief in the Assumption of Mary flows immediately from the belief in her Immaculate Conception. Catholic Christians believe that if Mary was preserved from sin by the free gift of God, she would not be bound to experience the consequences of sin—death—in the same way we do. Mary's assumption shows the result of this freedom from sin—the immediate union of her whole being with her Son Jesus Christ with God at the end of her life.

Catholic Christians believe that the Blessed Virgin Mary, at the end of her earthly life, was assumed both body and soul into heavenly glory.
Rom5:12

Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned ... Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. 1 Cor 15:21-26 For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. Since sin and death are the fruits of Satan, the freedom of Mary from the original sin of Adam also frees her from the consequences of sin also. Then Mary best fulfills the scripture of Genesis.

Gen3:15 I will put enmity between you (the serpent, Satan) and the woman (Mary), and between your offspring (the minions of Satan) and hers (Christ); He will strike at your head, while you strike at his heel.

The constant faith (paradosis) of the Church affirms the belief in the Assumption of Mary.

From the 5th Century: The Feast of the Assumption of Mary was celebrated in Syria. 5th and 6th Century: The Apocryphal Books were testimony of a certain Christian sense of the abhorrence felt that the body of the Mother of God should lie in a sepulcher.

6th Century: The Feast of the Assumption was celebrated in Jerusalem (and perhaps even in Alexandria).

From the 7th Century: Clear and explicit testimony was given on the Assumption of Mary in the Eastern Church; The same testimony is clear also in the Western Church (Gregory, Tours, 538-594).

9th Century: The Feast of the Assumption was celebrated in Spain. From the 10th - 12th Century:

No dispute whatsoever in the Western Church; there was dispute over the false epistles of Jerome on the subject.

12th Century: The Feast of the Assumption was celebrated in the city of Rome, and in France.

13th Century to the present: Certain and undisputed faith in the Assumption of Mary in the universal Church. 1950

Pope Pius XII, declared infallibly, ex cathedra: "Mary, having completed the course of her earthly life, was assumed body and soul to heavenly glory." (The Magisterium has stayed conspicuously silent regarding whether this process entailed Mary's

physical death. The teaching merely states that Mary's body and soul were assumed at the completion of the course of Mary's life.)

There are, however, a few implicit references in the Bible to the assumption. Both Enoch and Elijah are assumed into heaven (Heb.11: 5; 2 Kings 2:11). We see bodies of "saints" raised after Jesus' death: ... tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many (Mat 27: 52-53). St. Paul tells us " ... if only we suffer with him so that we may also be glorified with him" (Romans 8: 17). We all are promised this if we "suffer" for Christ. By taking Mary, body and soul, he granted her this gift sooner, rather than later, in a unique way.

The book of Revelation reads: "Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple" (Rev. 11:19). "And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; ... she brought forth a male child, one who is to rule all the nations with a rod of iron" (Rev. 12: 1,5).

St. Robert Bellarmine says, "Who could believe that the ark of holiness, the dwelling of God, the temple of the Holy Spirit, crumbled into dust? I shudder at the very thought that the virginal flesh of which God was conceived and born, which nourished him and carried him should have turned to ashes or been given as food to worms."

It is time to move toward logic, truth, and history. The idea of resurrecting the body is a big part of Catholic "End Time" theology. This is not exclusive to Catholicism. Many of the more "historical" Protestant churches pray the Apostles' Creed or the Nicene Creed. " ... I believe in ... the resurrection of the body and life everlasting" or "We believe ... the resurrection of the dead and life everlasting" (or similar verbiage).

What is this saying? We will all be resurrected; to join our body and souls in perfect union for eternity. We, of course, will spend that eternity in heaven or hell. Most Protestants agree in one way or another that we will be in heaven in some form. Why, then, is it so difficult to believe that Mary, chosen from all eternity to bare the Baby Jesus, to endure unimaginable sorrow, is was not given a "perfect ticket" to heaven. Martin Luther believed in the assumption 400+ years before Pope Pius XII proclaimed (1950 *Munificentissimus Deus*) it as doctrine. As stated earlier, there is no dispute that Enoch and Elijah were assumed into heaven, why then could Mary not have been assumed into heaven. Logic, coupled with history will tell us a story as well.

No one has claimed to have the body of Mary. People have the head of John the Baptist, the body of Saint Nicholas; why then has no one claimed the body of Mary?

Could it be that she never really died ... at least the way we normally define death. Wouldn't the body of Mary, or any relic thereof be a well-sought-after treasure?

As with many faith issues, we must remember the words of Christ, "whoever does not accept the kingdom of God like a child will not enter it" (Luke 18: 17). Not everything is understood fully at an "intellectual level". When we surrender ourselves to the love of God and the wisdom of His church, we find the security and happiness of a child in the arms of his/her mother.

AROUND THE PARISH



Gifts of Treasure
August 3, 2014

With gratitude for the gifts we have received, parishioners and visitors made a joyful return to the Lord.

Total Collection...\$6,139.855
Envelope:\$3,679.50
Plate:\$2,460.35

Total contributing households: 95
Total registered households: 480

5:15 Sat	\$1287.00
8:30 Sun	\$1589.00
10:00 Sun	\$1776.66
11:30 Sun	\$ 721.20
5:15 Sun	\$ 652.49
Mailed in	\$ 113.50

EXPENSES (week of July 28-August 1)

Benefits/Workers Comp	\$ 190.15
Church lights	\$ 342.89
Diocesan Assessment	\$ 4264.24
Internet/Website	\$ 309.94
Music Ministry	\$ 1714.36
Parish Maintenance	\$ 365.00
Utilities/Gas&Elec	\$ 1667.29
Waste Disposal	\$348.61
TOTAL:	\$ 9,202.48

06 SEP ... "Night Fever. Let's Evangelize! Our Parish will be wide open 7-10pm inviting passers-by to come see, sit in contemplation, listen to music, and pray. Help is needed. Please call Michael Camacho at 619-565-8301

WELCOME TO
IMMACULATE CONCEPTION!

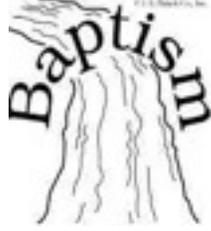
To register at the parish, please fill out the form below, and drop it in the basket or call the office at 295-4141.

NAME _____

STREET _____

CITY/ ZIP _____

PHONE _____



2014 Baptism Schedule

Class: September 15
Baptism: September 21

The Baptism preparation classes are held in Serra Hall on Monday evenings at 7:00 pm.

The Baptisms take place in the church on Sunday afternoons at 2:00 pm.

Please contact Deacon Bob Fitzmorris at rfitzmor@diocese-sdiego.org

Serra Gifts...

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Open 7 days a week
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Serra Gifts offers a beautiful assortment of religious items for your home, and for your family and friends

Gifts for special occasions

New items arrive weekly

Remember, your purchases help to support our parish

THANK YOU

Centering Prayer

Centering Prayer is a method of silent prayer that prepares us to receive the gift of contemplative prayer. This method of prayer is both a relationship with God and a discipline to foster that relationship.

The Immaculate Conception Centering Prayer Group welcomes newcomers to attend and learn the method of Christian contemplative prayer.

Thursday Evening-August 14 and 28
Immaculate Conception—Serra Hall
7:00-8:30 pm

FAMILY CATECHESIS

Beginning September 7 from 9:45 - 10:45 Immaculate Conception will offer Family Catechesis in the brides' room of the hall to prepare children and parents in the faith. Classes will meet every two weeks.

AROUND THE DIOCESE

Old Mission San Luis Rey
A ministry of the Franciscan Friars
Province of Saint Barbara

Fr. Tom Herbst, OFM, presents

Three Marys and Their Ways of Encountering God
The Virgin, The Magdalene,
and the sister of Martha
Thursdays July 24-August 28
9:30 - 11:30 am and 7-9 pm

Fee: \$15 per session, \$60 for 6 sessions
Call 760-757-3651 to register

from the Office of Young Adult Ministry



Theology on Tap

**Mondays in August at Off Shore Grill—Bay Park
(2253 Morena Blvd, 92117)**

Grab dinner at 6:30-7:30pm and the speaker will start at 7:30pm-8:30pm.

Mon, Aug 11th : If it makes you happy.....“Discover the JOY you deeply desire!” with Kara Klein

Mon, Aug 18th : Prayer in the FAST LANE! “Quiet moments to connect with God.” With Deacon Chris Hulbert

Mon, Aug 25th : A crash course through the BIBLE! “Get the amazing, big picture of scripture!” with Katie Patrizio

National Catholic Singles Conference

Aug 8-10 at the Town and Country Resort

August 8-10, 2014, held at the Town and Country Resort in San Diego, CA. visit www.NationalCatholicSingles.com or call 830-714-4677.

Mega Mass with Bishop Flores

Sun, Aug 10th at 5:30pm-8pm at The Immaculata Church on the USD Campus

Light reception following the Mass. We are expecting 500+ young adults so this is the place to be! Please RSVP to Carrie at cgiebel@diocese-sdiego.org or 858-490-8260

Diocesan Young Adult Retreat
Sept 19-21 at Whispering Winds Details to come!

THE SACRAMENT OF EUCHARIST

1364 In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present the sacrifice Christ offered once for all on the cross remains ever present. "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out."

1365 Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you is the New Covenant in my blood."¹⁸⁷ In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he "poured out for many for the forgiveness of sins."

1366 The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit:

[Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.

1367 The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different" ... [It]is truly propitiatory."



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Call 619-284-1715
or visit www.olshsd.com

AROUND THE COMMUNITY

LOVE OUR PRIESTS Prayer Group



We invite you to join us
for a special Mass honoring

**REVEREND
LUKE BUCKLES, O.P.**

**PROFESSOR
DOMINICAN PONTIFICAL
UNIVERSITY, ROME**

I am the Good Shepherd, I know my sheep, and mine know me.

John 10: 7-10

MARK YOUR CALENDAR!

DATE: SATURDAY, AUGUST 16, 2014

TIME: 10:00 A.M.

PLACE: ASCENSION PARISH

11292 CLAIREMONT MESA BLVD.
SAN DIEGO, CA 92124-1524



*Father Buckles will tell us about his
journey to the priesthood and introduce
us to Christian Mystical Prayer and a
Mystical approach to Inner Healing.*

*Let's give him a warm
San Diego Welcome.*

**THE MASS WILL BE FOLLOWED BY AN INFORMAL
POTLUCK LUNCHEON** *Bring a friend & a dish to share!*

St. Vincent de Paul Village Ladies Guild
cordially invites you to attend our annual

MEMBERSHIP COFFEE

Monday, September 8, 2014, 10:00AM
Ladies Guild Room at
St. Vincent de Paul Village
1501 Imperial Avenue (Free Parking)
Downtown San Diego

INFORMATION:

Call Janet Salus at 858-483-7911
or E-Mail: jsbolts@san.rr.com

Join us at our Membership Coffee as we celebrate our 31st anniversary, highlighting the important volunteer service that our Ladies Guild provides for the children at St. Vincent de Paul Village (Father Joe's Villages). It is truly a rewarding experience and we would encourage you to join our volunteer efforts.

EVANGELII GAUDIUM- Pope Francis

5. The Gospel, radiant with the glory of Christ's cross, constantly invites us to rejoice. A few examples will suffice. "Rejoice!" is the angel's greeting to Mary (Lk 1:28). Mary's visit to Elizabeth makes John leap for joy in his mother's womb (cf. Lk 1:41). In her song of praise, Mary proclaims: "My spirit rejoices in God my Savior" (Lk 1:47). When Jesus begins his ministry, John cries out: "For this reason, my joy has been fulfilled" (Jn 3:29). Jesus himself "rejoiced in the Holy Spirit" (Lk 10:21). His message brings us joy: "I have said these things to you, so that my joy may be in you, and that your joy may be complete" (Jn 15:11). Our Christian joy drinks of the wellspring of his brimming heart. He promises his disciples: "You will be sorrowful, but your sorrow will turn into joy" (Jn 16:20). He then goes on to say: "But I will see you again and your hearts will rejoice, and no one will take your joy from you" (Jn 16:22). The disciples "rejoiced" (Jn 20:20) at the sight of the risen Christ. In the Acts of the Apostles we read that the first Christians "ate their food with glad and generous hearts."

The New Evangelization Scott Hahn's Guidelines to Encounter Jesus

Scott Hahn, a prominent Biblical scholar and prolific author, addresses this in his latest book, "Evangelizing Catholics: A Mission Manual for the New Evangelization," (Our Sunday Visitor Publishing Division).

The New Evangelization, he explained, is mainly meant for "those who've been inadequately catechized but all too adequately secularized."

It's well known that many Catholics aren't actively practicing their faith, but even those who regularly attend Sunday mass are often lacking not only in knowledge of their faith but also in forming a personal relationship with God.

The New Evangelization, Hahn said, "ultimately, must be a call to every man, woman, and child to fall in love, grow in love, and walks in love with the God who loves us."

The seeds of the New Evangelization began in the early part of the twentieth century and were reinforced by Vatican II and by Paul VI, who travelled widely and visited all the world's continents.

After, St John Paul II launched a call for the New Evangelization during a visit to Poland in 1979.

Following this, in his writings, travels, the publication of the Catechism, the World Youth Days, and in many other ways he urged people to commit themselves to evangelization.

Subsequently, both Pope Benedict XVI and Pope Francis continued to insist on the importance of communicating the Gospel message and bringing people to a personal encounter with Christ.

Breakdown

This comes in the context of what Hahn termed a "catechetical breakdown" which meant that in past decades many Catholics were ill-instructed in their faith, which in turns means they are not in a position to evangelize others.

There has been a renewal in recent years in catechesis, but even so many of those Catholics who are now better instructed are reluctant to be active witnesses for their faith.

Part of this reluctance, at least in the United States, is because in the 18th and 19th centuries Protestants were the overwhelming majority and there were strong anti-Catholic sentiments. As a result Catholics kept quiet and blended in.

As well, many Catholics associate evangelization with the practices of evangelical Protestantism. Added to this is the tendency to regard religion as a private matter and a culture that holds tolerance as the highest virtue.

Evangelizing is definitely not just a task for priests and religious. The laity have a vital role and can reach many people the institutional Church cannot, Hahn insisted. The parish priest cannot talk to the co-worker who never goes to Church, or to many of the people the laity encounter in their daily lives.

"All Catholics are called to witness to the faith among our family and friends, as well as in our neighborhoods, workplaces, and parishes," said Hahn.

He then singled out some places of particular importance in carrying out this mission. University campuses are one and he pointed out that many young people who go to college end up leaving the Church, up to 70% of them according to one source.

The media is another critical area, particularly social media. While it is an instrument often used badly Hahn commented that the advent of new media has changed the playing field and that Catholics have many more means of communicating and proclaiming the Gospel than ever before.

Conferences and retreats are another important venue and are a proven instrument in leading people to conversion.

Lay movements, Hahn continued, have been a strong force, particularly in Europe, and have helped millions of Catholics.

Essential content

Answering the call to the New Evangelization requires more than a willing heart and in the concluding chapters Hahn examined the essential content of what needs to be proclaimed.

For a start the basics of our fallen nature, sin, the role of God's grace in our lives, and our redemption by Christ, are core truths.

The message of the cross, in which we see not God's wrath, but his mercy, is another key element.

"On the cross, the love of Christ overcomes the hard, cold sin within our hearts," he said.

In an earlier chapter Hahn insisted on the importance of a strong family life to sustain believers. In the concluding chapters he returned to the theme of family and spoke of how Christ, through the New Covenant, founded the one universal family of God.

"The Church is God's family because it is Christ's body, an extension of the incarnate Christ, and, as such, an extension of the Trinity's own life." Hahn also considered the Eucharistic dimension of the New Evangelization, "which is the fount and apex of the whole Christian life," (Vatican II Lumen Gentium, no. 11). He later explored the sacrificial dimension of the Eucharist.

We are all called to the New Evangelization, he repeated in the closing words of the book. A call that continues to be repeated and asks for a response