

The Catholic Church of the  
**Immaculate Conception**

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**May 1, 2016**

**Rev. Richard L. Perozich, Pastor**

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[pictures@marshalong.com](mailto:pictures@marshalong.com)

**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: 8:30 AM, 10:00AM, 11:30 AM, 5:15 P.M.

**Holy Day Masses:** 8 A.M., 7:00 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@sdcatholic.org](mailto:rfitzmor@sdcatholic.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 Saint Junípero 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**

02	8 AM	<i>St. Athanasius</i> Abie Feinberg, SI	RP
03	8AM	<i>Ss. Philip and James</i> †Richard Ringhoffer	RE
04	8 AM	<i>Easter Weekday</i> Kathleen Feinberg, SI	RP
05	8 AM	<i>The Ascension of the Lord</i> †Margaret Pisciotta	RP
06	8 AM	<i>Easter Weekday</i> †Joseph Gonsalves	RP
07	8 AM	<i>Easter Weekday</i> Sylvia Kelly, SI	RP
	5:15 PM	Persecuted Christians in the Middle East	RP
08	8:30 AM	†Edna Moore	RE
	10:00 AM	Mother's Day Novena	RP
	11:30 AM	†William Kennedy	RP
	5:15 PM	†Rev. Richard Thomas	RP

**APOSTLESHIP OF PRAYER**

**MAY: Intentions of the Holy Father**

**Universal:** That, rejecting the culture of indifference, we may care for our neighbors who suffer, specially the sick and the poor.

**Evangelization:** That Mary's intercession may help Christians in secularized cultures be ready to proclaim Jesus.

**PRAY: SEMINARIANS IN THEOLOGY**

1st	Manuel Del Rio, St. John's Seminary, Camarillo
4th	David Exner, North American College, Rome
4th	Brian Frice, Mt. Angel Seminary, OR
2nd	Oscar Lopez, St. John's Seminary, Camarillo
3rd	Nathan McWeeney, Mt. Angel Seminary, OR
1st	Raymond Napuli, Mt. Angel Seminary, OR
1st	Michael O'Connor, Mt. Angel Seminary, OR
2nd	Eric Tamayo, North American College, Rome
4th	Corey Tufford, North American College, Rome
4th	Derek Twilliger, Mt. Angel Seminary, OR
3rd	Billy Zondler, Mt. Angel Seminary, OR

**PRAY FOR OUR PRIESTS**

02	Bishop Robert McElroy
03	Bishop Robert Brom
04	Bishop Gilbert Chavez
05	Rev. Allan White, OP
06	Rev. Michael White, CSSp
07	Rev. Robert White
08	Rev. Neal Wilkinson, SJ

**PRAY THE SCRIPTURES**

Monday: Acts 16:11-15; Ps 149:1b-9b; Jn 15:26--16:4a  
 Tuesday: 1 Cor 15:1-8; Ps 19:2-5; Jn 14:6-14  
 Wednesday: Acts 17:22--18:1; Ps 148:1-14; Jn 16:12-15  
 Thursday: Acts 18:1-8; Ps 98:1-4; Jn 16:16-20  
 Friday: Acts 18:9-18; Ps 47:2-7; Jn 16:20-23  
 Saturday: Acts 18:23-28; Ps 47:2-10; Jn 16:23b-28  
 Sunday: Acts 1:1-11; Ps 47:2-9; Eph 1:17- 23 or  
 Heb 9:24-28; 10:19-23; Lk 24:46-53

**PRAY FOR HEALING**

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

Margaret Kelly	Steve Stone
Patricia Kennedy	Mark Brandon.
Dorothy Kleint	Jeanne Pontius
Dena Mendoza	Esther Salazar
Jean Miller	Joane Anderson
Patricia O'Grady	Janet Meyers
Mary Jane Tiernan	Yolanda Garcia
Marguerite Vorst	Susan Rykowski
Martha Zamudio	Elias Barajas
Carlos Amaya	Shirley Ilog
Mike Rodriguez	Olivia Ingram
Maguire Fitzpatrick	Grace Mulvanity
Tony Jenkins	Angelica Ortega
Peter Nalwalker	Barbara Driscoll
Bob & Robby Witt	Lucille Miller
Frank Garay	Reginald Custodio
Frances Garcia	Victoria Cardenas
Socorro Pacheco	Adela Diaz
Linda Lee	Michael Cerda
Amparo Valenzuela	Rita Tarango
Phyllis Altomare	Pat Haase
Alicia Ambrose	Joanne Daleo
Inez Bull & Michael Cerda	Linda Hastings
Cosmo & Joan Busalacchi	Dominic Castagnola
Maria Casanova	



**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 Cinco
Daniel Dinglebeck, USN	CPL Wilson Santiago
PFC David Eley, USMC	Alfred Tello
Micah Emery	Ricky Thibeault
Sgt. Christopher Escalona	Tony Tulloss
1Lt. Cortez Fabia	PFC Travis Vliet; & 3rd
Juan Carlos Galazza	Marine Aircraft Wing.
SSGT. Vincent Charles	SCPO Desiree S. Hayes, USN
Lucario	Gil Perez, US Navy

**† PRAY FOR OUR DECEASED †**

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

Joan Schmitt	José Teofilo Solorio
Alvin Weaver	Ray & Betty Jackson
William Bethel	Denise Cooney
Lillian Sinclair	Joanne Mangiameli
Olga Hritz	Edna Moore
Alice Perry	Paul Ramirez
Joseph Moreno	Isabella Asaro
Louie Serrano	Maude Laracy
Gustavo Sosa	Helen Peña
Floyd Watson	Lydia Castillo Herrera
Iola Torre	Bertha Lockwood
Emilie Graham	Salvador Rivera
Angela Cordova	John Cervantes
Ramiro Moreno	Daniel Don
Alexander Toczko	Florence Messina
Jeannette Toczko	Arthur Wilbur Martinez

**WHEN IS SOCIAL JUSTICE CATHOLIC –  
AND WHEN IS IT NOT?**

BY AELREDUS RIEVALLENSIS 1P5

**FROM THE PASTOR**

I've been trying for a long time to fathom what makes me uneasy about the concept and rhetoric of "social justice." Michael Novak pointed out recently that part of the problem is taking social "justice" not, as the use of traditional vocabulary would suggest, as a true virtue present in individuals, but rather as a mere matter of policy, a sort of top-down imposition of social forms deemed abstractly to be superior to other forms. Promoted thus, social justice often becomes merely "whatever progressive policy I find desirable," without connection to an individual's stable disposition toward the common good. To disengage the discourse about social justice from a moral framework of virtue ethics makes the project dubious, and prone to exploitation by any special interest group strident enough to demand representation or benefits from the public coffers.

Even so, for a Catholic trying to think today in the tradition of Catholic social teaching, the root of the problem runs deeper.

What do I mean? A friend recently sent me the following quotation, in which a prominent Jesuit of last century laments what he perceives to be the Church's unfortunate hesitation, even years after Vatican II, to engage directly with the world. The views he expresses go to the heart of the reductionism of much Catholic thinking about the social justice movement:

Summarizing the theological developments that emerged during the 20 years following the council, Jacques Dupuis concluded that the Church still needed to overcome explicitly "a long-standing habit of reducing evangelization to explicit proclamation and sacramentalization in the Church community, a task to which the promotion of justice and work for human liberation remains somehow peripheral and interreligious dialogue apparently foreign." [1]

My friend then wrote: "I'm confused by his logic. Isn't 'explicit proclamation [of the Gospel] and sacramentalization in the Church community' the very purpose of the Church's existence? To bring others into it? If it did not, wouldn't it be failing in its primary task?"

Now, one can infer readily enough the principles Dupuis is assuming, which are frequently met with in the Church today. Around the time of the Council, there was, as we know, a popular rhetoric of "letting a breath of fresh air into the Church," of opening to the world, of beginning a more sympathetic relationship to modernity, all of which *may* be interpreted in a robustly Catholic way.

Unfortunately, Catholics could not escape the effects of the immense upheavals and waves of social revolution and antinomianism that hit during the '60s. Partly because of this revolutionary atmosphere, it was typical of people in that generation, taking a line from liberal activism, to set up a false dichotomy between the Church's sacramental action – always the center of her

activity – and her secular/non-sacramental activity, which was arguably not as great as it could have been. But their primary fault, in fact, seems to be in imagining that the Church can, *without prejudice to her supernatural nature*, engage in any activity that is not sacramental and salvific, which is merely mundane, secular, institutional, "social."

This prejudice is evident in the vocabulary they choose to use, a vocabulary that is "peripheral and foreign" (to borrow from Dupuis's quotation) to traditional Catholic language. What, for example, is the meaning of "human liberation"? They seem to mean freedom from forms of political/economic oppression. That's all well and good, but if not followed up immediately by the qualification that true liberation comes only in the freedom of Christian life in God, this formulation is deficient – little more than Marxist utopianism. After all, Christ lived under the brutal regime of Rome, and yet He did not make its slavery or violations of dignity the focal point of his doctrine. Rather, Christ focused on righteousness, seeking first God's kingdom of holiness.

Or what is the importance of "social justice," social work, the alleviation of poverty? Those are all wonderful things. But again, they can be at the service of a socialist utopianism, an aggressive centralizing government, or of the true Kingdom of God, which cannot be reduced to the mere lack of political oppression or the complete possession of economic autonomy, since properly understood, the Kingdom of God is something of an entirely different order: the sacramental union of all mankind with the Father in Christ effected by the Holy Spirit.

The greatest oppression is the law of sin reigning in our hearts, and the social reformer ought first to search his own breast and the souls of the oppressed if he would find the true source of oppression. If we truly assent to these basic theological data, then we must admit that *social justice can be truly transformational only if it is sacramental*. Alleviation from external oppression, if not supported by inner transformation of mind, leads only to a new kind of slavery. Merely to lift a man out of poverty, so that he can engage in the "good life" of selfish material acquisition, is to make him more of a slave than he was before. A secularized theory of social justice thus leaves no room for the transformative element, for the spiritual regeneration that the works of mercy can effect in both the worker and the object of the work. Catholic social work leads both the benefiter and the benefited on the path of transformation in Christ, calling both of them to the higher social order of the Church, which is spiritually redeemed humanity.

Needless to say, people who think along reductionist lines often have little patience for the Church's primary mission, which is to worship God in the liturgical-sacramental life, because somehow they think it is an obstacle to achieving the Kingdom of God *on Earth*. They are impatient with beautiful liturgy; private devotions; monastic life; and, as we see in Pope Francis, with the careful disciplines of canon law and the wisdom of traditional practices.

*cont'd p 7*

**AROUND THE PARISH**

**I LOVE MY ATTORNEY**

After living what I felt was a 'decent' life, my time on earth came to the end.

The first thing I remember is sitting on a bench in the waiting room of what I thought to be a court house.

The doors opened and I was instructed to come in and have a seat by the defense table.

As I looked around I saw the 'prosecutor'.

He was a villainous looking gent who snarled as he stared at me. He definitely was the most evil person I have ever seen.

I sat down and looked to my left and there sat My Attorney, a kind and gentle looking man whose appearance seemed so familiar to me, I felt I knew Him.

The corner door opened and there appeared the Judge in full flowing robes.

He commanded an awesome presence as He moved across the room. I couldn't take my eyes off of Him.

As He took His seat behind the bench, He said, 'Let us begin.'

The prosecutor rose and said, 'My name is Satan and I am here to show you why this man belongs in hell.'

He proceeded to tell of lies that I told, things that I stole, and in the past when I cheated others. Satan told of other horrible perversions that were once in my life, and the more he spoke, the further down in my seat I sank.

I was so embarrassed that I couldn't look at anyone, even my own Attorney, as the Devil told of sins that even I had completely forgotten about.

As upset as I was at Satan for telling all these things about me, I was equally upset at My Attorney who sat there silently not offering any form of defense at all.

I know I had been guilty of those things, but I had done some good in my life - couldn't that at least equal out part of the harm I'd done?

Satan finished with a fury and said, 'This man belongs in hell, he is guilty of all that I have charged and there is not a person who can prove otherwise.'

When it was His turn, My Attorney first asked if He might approach the bench. The Judge allowed this over the strong objection of Satan, and beckoned Him to come forward.

As He got up and started walking, I was able to see Him in His full splendor and majesty.

I realized why He seemed so familiar; this was Jesus representing me, my Lord and my Savior.

He stopped at the bench and softly said to the Judge, 'HI, DAD,' and then He turned to address the court.

'Satan was correct in saying that this man had sinned, I won't deny any of these allegations. And, yes, the wage of sin is death, and this man deserves to be punished.'

Jesus took a deep breath and turned to His Father with outstretched arms and proclaimed, 'However, I died on the cross so that this person might have eternal life and he has accepted Me as his Savior, so he is Mine.'

*continued ... next column*



**2016 Baptism Schedule**

**May 10**      **Baptism class**  
**May 15**      **Baptism**

Schedule is available on the parish website ([ic-sandiego.org](http://ic-sandiego.org)).

**Mother's Day Novena ... 8-16 MAY**

Mass intention envelopes for the Mother's Day Novena are available in the pews and in the vestibule.

**SOLEMNITY OF THE ASCENSION**

Will NOT be celebrated at IC on Thursday May 5. The feast is transferred to Sunday, May 8.

**07 May ... Afternoon Tea**

Join Children of the Immaculate Heart for an Afternoon Tea to **Benefit Survivors of Sex Trafficking** in San Diego County. It will be held Saturday, May 7, 2016 from 2:30 to 5:00 P.M. St. Anne's Catholic Church, 2337 Irving Ave, San Diego, CA 92113.

RSVP: Margaret at 619-431-5537 or [secretary.cih@gmail.com](mailto:secretary.cih@gmail.com), or follow the Eventbrite link at [www.childrenoftheimmaculateheart.org](http://www.childrenoftheimmaculateheart.org)

**11 May ... The Voices of Appalachia ...  
2:00 PM**

Will be performing, in the church, songs that are to God, about God, about Heaven, and about what He is doing in our lives. The repertoire will draw from traditional sacred choral literature, Sacred Harp and Southern Harmony shaped-note a cappella hymns, and gospel bluegrass. The concert will include testimonials from several of the choir members.

*... continued*

My Lord continued with, 'His name is written in the Book of Life, and no one can snatch him from Me. Satan still does not understand yet. This man is not to be given justice, but rather mercy.'

As Jesus sat down, He quietly paused, looked at His Father and said, 'There is nothing else that needs to be done. I've done it all.'

The Judge lifted His mighty hand and slammed the gavel down. The following words bellowed from His lips.....'

This man is free. The penalty for him has already been paid in full. Case dismissed.'

I asked Jesus as He gave me my instructions where to go next, 'Have you ever lost a case?'

Christ lovingly smiled and said, 'Everyone that has come to Me and asked Me to represent them has received the same verdict as you, ~**Paid In Full!**'

**AROUND THE PARISH**

**Gifts of Treasure**

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

**April 24, 2016**

**Total Collection: \$5,461.00**  
**Envelopes: \$3,290.73 Plate: \$2,170.27**  
**Total contributing households: 82**

5:15 Sat	\$509.00
8:30 Sun	\$ 872.13
10:00 Sun	\$1563.98
11:30 Sun	\$ 977.68
5:15 Sun	\$ 838.21
Mailed	\$ 700.00

**EXPENSES**

April 18-22, 2016

Fire Safety Inspection	\$439.00
Gas & Electric	\$843.86
Internet	\$70.00
Ministry Supplies	436.14
Music	\$625.00
Office Supplies	\$196.54

**Total: \$ 2,610.54**

**Missionary Cooperation Appeal:**

**\$3283.00**

**Quarters & Cans:**

**\$349.35**

**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 \_\_\_\_\_

*Serra Gifts...*

**Street Level of  
 Fr. Serra Hall  
 619-297-3426**



Open 7 days a week  
 Monday - Friday 9:30 -4:00  
 Saturday 10:00 to 4:00  
 Sunday 9:30 to 3:00

**MOTHER'S DAY, MAY 8**

Remember your mother with a special gift. Rosaries, religious medals, prayer books, and religious jewelry are available in the gift shop.

Do you have a Baptism, First Communion, Confirmation, or Wedding to attend? If so, consider visiting the Serra Gifts for that special gift.

**See our online catalog at:**  
<http://www.ic-sandiego.org/gift-shop>

**AMORIS LÆTITIA  
 ON LOVE IN THE FAMILY  
 OF THE HOLY FATHER FRANCIS**

1. The Joy of Love experienced by families is also the joy of the Church. As the Synod Fathers noted, for all the many signs of crisis in the institution of marriage, "the desire to marry and form a family remains vibrant, especially among young people, and this is an inspiration to the Church". As a response to that desire, "the Christian proclamation on the family is good news indeed".

2. The Synod process allowed for an examination of the situation of families in today's world, and thus for a broader vision and a renewed awareness of the importance of marriage and the family. The complexity of the issues that arose revealed the need for continued open discussion of a number of doctrinal, moral, spiritual, and pastoral questions. The thinking of pastors and theologians, if faithful to the Church, honest, realistic and creative, will help us to achieve greater clarity. The debates carried on in the media, in certain publications and even among the Church's ministers, range from an immoderate desire for total change without sufficient reflection or grounding, to an attitude that would solve everything by applying general rules or deriving undue conclusions from particular theological considerations.



**PARISH & COMMUNITY**

**Parish Calendar**

**MAY**

02	I.C. Seniors Luncheon	11:00 AM
04	Choir Practice	6:00 PM
06-08	Old Town Cinco de Mayo Festival	
07	Quilting Group	9:30 AM
08	Mother's Day	
10	Baptism Class	7:00 PM
11	Voices of Appalachia	2:00 PM
	Choir Practice	6:00 PM
14	Quilting Group	9:30 AM
15	Parish Breakfast	9:30 AM
	Tomorrow Project	8AM to 1:00 PM
	Baptism	2:00 PM
18	Choir Practice	6:00 PM
21	Quilting Group	9:30 AM

*FROM MISERICORDIAE VULTUS - Pope Francis*

**BULL OF INDICTION OF THE EXTRAORDINARY JUBILEE OF MERCY FRANCIS**  
*BISHOP OF ROME SERVANT OF THE SERVANTS OF GOD TO ALL WHO READ THIS LETTER, GRACE MERCY, AND PEACE*

... 21. On the contrary: anyone who makes a mistake must pay the price. However, this is just the beginning of conversion, not its end, because one begins to feel the tenderness and mercy of God. God does not deny justice. He rather envelopes it and surpasses it with an even greater event in which we experience love as the foundation of true justice. We must pay close attention to what Saint Paul says if we want to avoid making the same mistake for which he reproaches the Jews of his time: For, "being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified" (Rom 10:3-4). God's justice is his mercy given to everyone as a grace that flows from the death and resurrection of Jesus Christ. Thus the Cross of Christ is God's judgement on all of us and on the whole world, because through it he offers us the certitude of love and new life.

**Courtyard Bricks ...**

Bricks in honor or in memory of loved ones are available for purchase using the form on the website ([IC-SanDiego.com](http://IC-SanDiego.com)) or in the Gift Shop.

**15 May ... Tomorrow Project**

The Tomorrow Project's gourmet food products will be on sale on Sunday, May 15th. The Tomorrow Project, a job readiness program of Catholic Charities, provides training for homeless and low-income women. Donations are always welcome. For more information, go to [www.tomorrowproject.org](http://www.tomorrowproject.org).

**12 May ... St. Charles Borromeo Academy...**

Open House is Thur., May 12th, 5:30 to 7pm. Join us for light refreshments and student led tours. RSVP online today. SCBA is also offering summer camps with daycare. Kindergarten readiness, art and science camps available. You do not need to be enrolled at SCBA to participate! Visit us: [SaintCharlesAcademy.com](http://SaintCharlesAcademy.com), learn more at [vimeo.com/SCBASanDiego](http://vimeo.com/SCBASanDiego) or call 619-223-8271.

*Edmund Burke* — "Men of intemperate minds can never be free. Their passions forge their fetters."

*James Burnham*, — "Liberalism is the ideology of Western suicide."

**JOINT DECLARATION OF POPE FRANCIS AND PATRIARCH KIRILL OF MOSCOW AND ALL RUSSIA**  
 2/12/16

... 11. At the same time, the international community must undertake every possible effort to end terrorism through common, joint and coordinated action. We call on all the countries involved in the struggle against terrorism to responsible and prudent action. We exhort all Christians and all believers of God to pray fervently to the providential Creator of the world to protect His creation from destruction and not permit a new world war. In order to ensure a solid and enduring peace, specific efforts must be undertaken to rediscover the common values uniting us, based on the Gospel of our Lord Jesus Christ.

*cont'd from p 3*

To their way of thinking, all these things hamper swift action and divert energy away from the sorts of activity that are urgently needed: social activism and "liberation," whatever that means.

We must hasten to say that the promotion of justice is an essential function in Christian society – not only as a meritorious work of mercy, but even as a prerequisite for full participation in the liturgical-sacramental life. The spiritual presupposes the bodily, and so humans need not to be starving, dying, or worked to the bone by unjust economic-political regimes if they are to take part in spiritual services. (Here it bears repeating that poverty itself need not be evil: more often than not, it is a better aid to sanctity than wealth.) Further, how can we pretend to love God if we don't commiserate with our suffering brethren? Christ calls us to establish the reign of justice and peace on Earth, which almost always means struggles with the unjust powers ruling the earth. Indeed, traditional Catholic social teaching is quite a bit more feisty in its demands on earthly rulers and on the necessity of reforming political-economic structures.

Just read Leo XIII or Pius XI.

Nothing of what I've said here should be construed to mean that Catholics ought not to take part in non-Catholic (or non-explicitly sacramental) works of mercy and social justice initiatives. Far from it. It is often our duty to do so. But if we are to take on the full mind of the Church, we must not lose sight of the *unum necessarium*, or let ourselves be carried away by the sort of ideologies with which these things are often associated. Most of all, we must resist attempts to de-sacralize the Church's works in the name of the dubious imperatives of efficiency or professionalization. The "source and summit" of our Christian life is not human society or any particular work we do, but the sacred liturgy of the Church, the work of Christ in and for us, which saves us and saves the world.

Justice is a natural virtue, and the establishment of more just economic and political systems is the Catholic citizen's duty. Perhaps even the sincere work of non-believers will be redeemed for the Kingdom. As the hedonism and crass materialism of modern society further erode the image of human dignity in the public imagination, the Church may very soon be the only one who can show people a true vision of just society.

So, then, go forth! But remember that the Church has something far more to offer as well, a mystery of faith that makes our work in the world *meaningful* and *great*. The ends may not be inverted without disastrous consequences. The Church becomes superfluous if it is just another NGO, a sort of U.N. service and diplomatic organization. If her priests, as many did after the Council, renounce their sacramental role as sanctifiers to spend all their time as "liberators" in "social work," then we might as well give up the whole affair. When they leave off praying the Office, when their negligence reduces liturgy to its bare minimum of sacramental validity, we see a grave loss of perspective.

The Church in the modern age (and always) has worked tremendously for justice: its greatest saints engaged in social work, critiqued capitalism, fought communism, built hospitals, etc., so it is hard to see what Dupuis concretely has in mind. Do we need more money spent on African aid programs? Or should we sell our churches to fund liberation campaigns in South America?

That's not Catholic logic. On the contrary, it is the post-Conciliar liturgical quagmire, her wholesale abandonment of the primary sacramental purpose, that stifles the Church's efforts to transform society far more deeply than anything else.

The Church's firm doctrine, proclaimed through all of tradition, is that only the reign of Christ the King over hearts and governments can lead to the establishment of true justice. Because sin causes injustice, *only by conforming the world sacramentally to Christ may evil be overcome*. The Church's liturgical-sacramental function is absolutely crucial; it is the only chance for the world's salvation, because it is the prime locus of Christ's action on Earth. If

there is no Mass, there is no hope for the world. If we don't take the Mass seriously, or think it is just something we get out of the way before rolling up our sleeves to do the "real work," we forget Christ's loving caution that "without Me you can do nothing." *Nisi Dominus aedificaverit domum: "If the Lord does not build the house, in vain do the builders labor."*

The mixed-up mentality I've been criticizing demonstrates a protestantizing mentality as well. It valorizes, or rather absolutizes, the secular realm as the most legitimate arena of human action, and regards sacred ceremonies as superfluous sideshows. It imagines religious life as a set of dogmas and moral precepts divorced from their sacramental performance, like dry bones from the living flesh they serve. True Catholic social work weds the two. Whenever circumstances required her sisters to work longer hours, Mother Teresa also demanded that her sisters pray longer hours. St. Francis forbade his followers all worldly possessions, but he always made sure they celebrated Mass with the most sumptuous sacred vessels.

To summarize: a truer social justice has to be *Eucharistic* at its core. Within the Catholic Church, "social justice" cannot be understood in its plenitude except Eucharistically and liturgically, as the concerted effort to dispose the human community ideally in relation to liturgical worship, providing all the material goods (and only those) that are sufficient to support their easy acquisition of spiritual goods. That is to say, justice demands that people have enough to eat of natural food so that they may eat of the bread of angels.

To that end, all Catholic social work must always have a sacramental dimension – or better yet, be entirely encompassed by a sacramental atmosphere. There is much liberty allowed here. In the past, the staffing of hospitals and schools by religious, whose very existence is a sacramental sign, was enough to guarantee a *sacramental social justice*, to say nothing of the actual sacraments they daily dispensed to those they served.

Indeed, we must see that there is a fundamental difference between a hospital run according to Nietzschean principles, designed entirely for profit and efficiency, and one informed by a Catholic sacramental sense. We can offer as a symbol of a true Catholic hospital the famous hospital in the Middle Ages that featured Grünewald's *Isenheim altarpiece* as its focal point. This hospital was built around and for the sake of a sacramental aesthetic and politic of redemptive suffering. A non-Catholic one is built around some other, invisible idol, offering the sacrifices of industrial sterility and efficiency to Mammon and caring not whether souls rise to heaven or burn in hell. Even if the Catholic Church is a field hospital, we should find at least a makeshift chapel at its heart.

The images of Mother Teresa and Dorothy Day, to pass over dozens of others, shine gloriously from the pages of recent history in proof that the combination of sacramentality with the most unfastidious engagement with all the sordid realities of poverty and oppression not only is achievable, but is the only proper way. Mother Teresa saved countless lives in India; without direct preaching, she also saved the souls of thousands more, who were converted to Christ by her self-emptying service. The source of her indomitable energy? The Eucharistic Lord.

In the end, it is a question of faith. Is the Church just a social service organization with some quaintly pleasing exterior forms (or worse, a barely tolerated mythological baggage and an obfuscatory symbolic manner of speaking), or is she what she says she is – the very soul of the world, the hammer of demons, the school of true perfection, the teacher of nations, the one place where man can fulfill his destiny to dwell with the divine?

Our yearning for the liturgical consummation of society is well expressed by the Psalmist: "How lovely are thy tabernacles, O Lord of host! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of hosts, my king and my God."