

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](mailto:parish@ic-sandiego.org)

**MARCH 12, 2017**

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

[parish@ic-sandiego.org](mailto:parish@ic-sandiego.org) 619-295-4141 x 11

**Deacon Robert H. Fitzmorris**

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**Liz Fielder, Manager, Serra Gifts**

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**Marsha Long, Music**

[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

13	8 AM	<i>Lenten Weekday</i> †Roger M. Ibarra	RP
14	8AM	<i>Lenten Weekday</i> Pender Family, SI	RE
15	8 AM	<i>Lenten Weekday</i> Demarise McCorkle, SI	MT
16	8 AM	<i>Lenten Weekday</i> Rev. Richard Perozich, SI	MT
17	8 AM	<i>St. Patrick</i> Eiben Family, SI	RP
18	8 AM	<i>St. Cyril of Jerusalem</i> Rudy Castillo, SI	RP
19	5:15 PM	†Dan Sellers	RP
	8:30 AM	†Kristan & Richard Wagner	RE
	10:00 AM	†Robert Joseph Freitas	RP
	11:30 AM	†William Kennedy	RP
	5:15 PM	Sherie Ibarra, SI	RP

### APOSTLESHIP OF PRAYER

#### MARCH: Intentions of the Holy Father

**Support for Persecuted Christians:** That persecuted Christians may be supported by the prayers and material help of the whole Church.

### PRAY: SEMINARIANS IN THEOLOGY

2nd	Manuel Del Rio, St. John's Seminary, Camarillo
1st	Josue Jiménez, Mt. Angel Seminary OR
3rd	Oscar Lopez, St. John's Seminary, Camarillo
4th	Nathan McWeeney, Mt. Angel Seminary, OR
2nd	Raymond Napuli, Mt. Angel Seminary, OR
2nd	Michael O'Connor, Mt. Angel Seminary, OR
3rd	Eric Tamayo, North American College, Rome
4th	Dcn. Billy Zondler, Mt. Angel Seminary, OR
PY	Antonio Morales, PY

### PRAY FOR OUR PRIESTS

13	Rev. Gustavo Serpa, MC
14	Rev. Vincent Serpa, OP
15	Rev. Edgar Serrano
16	Rev. Phillip Sessions
17	Rev. Msgr. Donal Sheahan
18	Rev. Msgr. William Shipley
19	Rev. Keith Shuley

### PRAY THE SCRIPTURES

Monday: Dn 9:4b-10; Ps 79:8-13; Lk 6:36-38  
 Tuesday: Is 1:10-20; Ps 50:8-23; Mt 23:1-12  
 Wednesday: Jer 18:18-20; Ps 31:5-16; Mt 20:17-28  
 Thursday: Jer 17:5-10; Ps 1:1-6; Lk 16:19-31  
 Friday: Gn 37:3-28; Ps 105:16-21; Mt 21:33-46  
 Saturday: Mi 7:14-20; Ps 103:1-12; Lk 15:1-32  
 Sunday: Ex 17:3-7; Ps 95:1-9; Rom 5:1-8; Jn 4:5-42

### PRAY FOR HEALING

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

Patricia Kennedy	Grace Mulvanity
Dena Mendoza	Angelica Ortega
Mary Jane Tiernan	Barbara Driscoll
Marguerite Vorst	Lucille Miller
Martha Zamudio	Reginald Custodio
Tony Jenkins	Victoria Cardenas
Peter Nalwalker	John Hobbs
Socorro Pacheco	Robert Rolli
Amparo Valenzuela	Eleanor Anderson
Phyllis Altomare	Marie Whitman
Alicia Ambrose	Deirdre Rigney
Cosmo & Joan Busalacchi	Marie Wagner
Maria Casanova	Joanne Daleo
Mark Brandon	Dominic Castagnola
Jeanne Pontius	Arthur Acuna, Jr.
Esther Salazar	Frankie Diaz, Jr.
Joane Anderson	Earl Jenkins
Yolanda Garcia	Shirley Ilog
Olivia Ingram	Max Christian

### PRAY FOR OUR DEPLOYED MILITARY

*Jesus protect all who serve our country.*

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

Joanne Mangiameli	Hector Morales
Edna Moore	Carol Raiter
Paul Ramirez	Albina Farrie
Maude Laracy	Stephanie Anzelone
Helen Peña	Fred Levine
Lydia Castillo Herrera	Eleanor Maycan
Bertha Lockwood	Ronald Monreal
Salvador Rivera	Mary Louise Fillet
John Cervantes	Inez Cerda Bull
Daniel Don	Bernice Lyons
Florence Messina	Elias Barajas
Arthur Wilbur Martinez	Robert F. Curry, Jr.
Jesse Benitez	Jean Miller
Margaret Kelly	Marie Rita Dubler
Martha Jane Hotchkiss	Gerry Lyons
Janet Meyers	Wilbur J.R. Monigold
	James Sonny Martinez

## FROM THE PASTOR

## DOMINUS IESUS

## III. UNICITY AND UNIVERSALITY OF THE SALVIFIC MYSTERY OF JESUS CHRIST

13. The thesis which denies the unicity and salvific universality of the mystery of Jesus Christ is also put forward. Such a position has no biblical foundation. In fact, the truth of Jesus Christ, Son of God, Lord and only Savior, who through the event of his incarnation, death and resurrection has brought the history of salvation to fulfillment, and which has in him its fullness and centre, must be *firmly believed* as a constant element of the Church's faith.

The New Testament attests to this fact with clarity: "The Father has sent his Son as the Saviour of the world" (*1 Jn* 4:14); "Behold the Lamb of God who takes away the sin of the world" (*Jn* 1:29). In his discourse before the Sanhedrin, Peter, in order to justify the healing of a man who was crippled from birth, which was done in the name of Jesus (cf. *Acts* 3:1-8), proclaims: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (*Acts* 4:12). St. Paul adds, moreover, that Jesus Christ "is Lord of all", "judge of the living and the dead", and thus "whoever believes in him receives forgiveness of sins through his name" (*Acts* 10: 36,42,43).


Paul, addressing himself to the community of Corinth, writes: "Indeed, even though there may be so-called gods in heaven or on earth — as in fact there are many gods and many lords — yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (*1 Cor* 8:5-6). Furthermore, John the Apostle states: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. God did not send his Son into the world to condemn the world, but in order that the world might be saved through him" (*Jn* 3:16-17). In the New Testament, the universal salvific will of God is closely connected to the sole mediation of Christ: "[God] desires all men to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and men, the man Jesus Christ, who gave himself as a ransom for all" (*1 Tim* 2:4-6).

It was in the awareness of the one universal gift of salvation offered by the Father through Jesus Christ in the Spirit (cf. *Eph* 1:3-14), that the first Christians encountered the Jewish people, showing them the fulfillment of salvation that went beyond the Law and, in the same awareness, they confronted the pagan world of their time, which aspired to salvation through a plurality of saviors. This inheritance of faith has been recalled recently by the Church's Magisterium: "The Church believes that Christ, who died and was raised for the sake of all (cf. *2 Cor* 5:15) can, through his Spirit, give man the light and the strength to be able to respond to his highest calling, nor is there any other name under heaven given among men by which they can be saved (cf. *Acts* 4:12). The Church likewise believes that the key, the centre, and the purpose of the whole of man's history is to be found in its Lord and Master".

14. It must therefore be *firmly believed* as a truth of Catholic faith that the universal salvific will of the One and Triune God is offered and accomplished once for all in the mystery of the incarnation, death, and resurrection of the Son of God.

Bearing in mind this article of faith, theology today, in its reflection on the existence of other religious experiences and on their meaning in God's salvific plan, is invited to explore if and in what way the historical figures and positive elements of these religions may fall within the divine plan of salvation. In this undertaking, theological research has a vast field of work under the guidance of the Church's Magisterium. The Second Vatican Council, in fact, has stated that: "the unique mediation of the Redeemer does not exclude, but rather gives rise to a manifold cooperation which is but a participation in this one source". The content of this participated mediation should be explored more deeply, but must remain always consistent with the principle of Christ's unique mediation: "Although participated forms of mediation of different kinds and degrees are not excluded, they acquire meaning and value *only* from Christ's own mediation, and they cannot be understood as parallel or complementary to his".<sup>44</sup> Hence, those solutions that propose a salvific action of God beyond the unique mediation of Christ would be contrary to Christian and Catholic faith.

**AROUND THE PARISH**



**2017 Baptism Schedule**  
**No baptisms in April.**  
 Next class and baptism in May...9th & 14th.

**12 MARCH ... PANCAKE BREAKFAST**  
 Delicious pancake breakfast with all the fixings served after the 8:30 and 10:00 Masses. Only \$5 per person. Includes coffee and orange juice.

**12 MARCH ... VESPERS**  
 Vespers of the 2nd Sunday of Lent will be sung in the church at 3:00pm. All are welcome to attend

**STATIONS OF THE CROSS**  
 Fridays during Lent, continue through April 7, 7:00 pm in the church.



**17 March - Soup Supper 5:30 p.m. ... in Serra Hall**  
 Enjoy a delicious hot supper before Stations of the Cross  
 Variety of soups available. Served with dinner salad, dinner rolls/bread, salad and coffee/tea. All at **no cost.**

**25-26 MARCH ... AFTER ABORTION HEALING RETREAT**  
 Hurting from abortion? There is hope & healing.  
 Rachel's Hope - Escondido  
 St. Mary's Retreat House - Escondido, CA  
 The retreat will begin at 8:00 a.m. on Saturday morning and ends at around 5:00 p.m. on Sunday. \$100 includes all materials, meals and lodging. Scholarships available. Confidentiality maintained. Retreat size limited.....register now! Contact Patti Smith at 760-305-8044 (gridirongranny@live.com) or Leslie Brunolli at 760-224-2361.  
[www.RachelsHope.org](http://www.RachelsHope.org)


**26 MARCH ... Family Catechesis ...**  
 ...for parents with their children 6 years and older and for adults who need sacraments continues on March 26 in the parish hall at 9:45 am sharp, after the 8:30 Mass.

**LENTEN PRACTICES**  
 To discipline ourselves in imitation of Jesus' 40 days of fast and prayer, we do the following:  
**Fasting** in a modified way of 2 small meals and one regular meal, refraining from snacks, or the full fast of only 1 meal/day for those who are able for those age 21- 59.  
**Abstinence** from meat (including poultry) on Ash Wednesday, all Fridays of Lent, and Good Friday as well for all 14 and older.  
**Prayer** more intensely to unite us with Jesus.  
**Discipline** of the body from the material pleasures, particularly those which might lead us to sin such as excessive food, alcohol, tobacco, television and other distractions.

**01 APRIL ... UNBOUND CONFERENCE FREEDOM IN CHRIST**  
 Saturday, April 1, 2017 - 8:30 a.m. - 5:00 p.m.  
 St. Stephen's Church, Valley Center, CA  
 Conference for anyone:  
 bound by negative emotions, traumas...,  
 longing to be free from destructive habits...,  
 who longs to help someone without hope.  
 For information, visit [www.AbbaFatherInstitute.org](http://www.AbbaFatherInstitute.org).  
 Call 760-749-3324 or email:  
[Unbound@AbbaFatherInstitute.org](mailto:Unbound@AbbaFatherInstitute.org)

	Penance Services	
March 13	St. Catherine Laboure	3:30/7:00 pm
March 15	St. Agnes	7:00 pm
April 3	Immaculata	7:00 pm
April 4	Mission San Diego	7:30 pm
April 4	Our Mother of Confidence	3:30/7:00 pm
April 4	St. Charles Borromeo	6:00 pm

**SUNDAY**  
**MARCH 12**



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**AROUND THE PARISH**

**Gifts of Treasure**

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

**March 5, 2017**

**Total Collection: \$5,694.07**  
**Envelopes: \$4,370.00 Plate: \$1,324.07,**  
**Total contributing households: 86**

5:15 Sat	\$ 786.23
8:30 Sun	\$1341.30
10:00 Sun	\$1288.41
11:30 Sun	\$ 682.10
5:15 Sun	\$ 441.00
Mailed	\$1155.00

**EXPENSES**

Feb. 27-March 3, 2017

Diocesan Tax	\$3892.75
Health Insurance	\$1597.58
Ministry Supplies	\$233.75
Music	\$950.00
Office/HallSupplies	\$317.95
Payroll (incl. taxes)	\$3414.00
Payroll Service	\$60.45
Pension	\$378.22
Supply Priests	\$450.00

**TOTAL: \$11,294.70**

**Annual Catholic Appeal**  
**Goal: \$24,000**  
**Paid Pledges-ytd: \$4101.00**

*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

**NEW ITEMS:**

Cards for priests and religious  
 (anniversary, ordination, etc.)

**CHILDREN'S BOOKS:**

Miniature Stories of the Saints  
 The Easter Story  
 Celebrating Lent

**Se habla español.**

Libros y tarjetas para adultos y niños.

**AMORIS LAETITIA**

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

... 84. This is not just a task or a burden, but an essential and inalienable right that parents are called to defend and of which no one may claim to deprive them. The State offers educational programs in a subsidiary way, supporting the parents in their indeclinable role; parents themselves enjoy the right to choose freely the kind of education – accessible and of good quality – which they wish to give their children in accordance with their convictions. Schools do not replace parents, but complement them. This is a basic principle: “all other participants in the process of education are only able to carry out their responsibilities in the name of the parents, with their consent and, to a certain degree, with their authorization”. Still, “a rift has opened up between the family and society, between family and the school; the educational pact today has been broken and thus the educational alliance between society and the family is in crisis”.

85. The Church is called to cooperate with parents through suitable pastoral initiatives, assisting them in the fulfillment of their educational mission. She must always do this by helping them to appreciate their proper role and to realize that by their reception of the sacrament of marriage they become ministers of their children’s education. In educating them, they build up the Church, and in so doing, they accept a God- given vocation.

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

**PARISH & COMMUNITY**

**Parish Calendar**

**MARCH**

12	Parish Pancake Breakfast	8:30 AM
	Family Catechesis	9:45 AM
	Vespers	2:00 PM
15	Choir Practice	6:00 PM
17	Lenten Soup Dinner (No charge)	5:30 PM
	Stations of the Cross	7:00 PM
18	Quilting Group	9:30 AM
19	Knights of Columbus Tootsie Roll Drive	
	Visiting Choir Program	3:30 PM
22	Choir Practice	6:00 PM
24	Lenten Soup Dinner (No charge)	5:30 PM
	Stations of the Cross	7:00 PM
25	Quilting Group	9:30 AM
26	Annual Lenten Collection	
	Building Fund Collection	
	Family Catechesis	9:45 AM
27	Visiting Choir Program	10:00 AM
29	Choir Practice	6:00 PM
31	Lenten Soup Dinner (No charge)	5:30 PM
	Stations of the Cross	7:00 PM

**FROM FAMILIARIS CONSORTIO**  
*- Pope John Paul II 1981*

*ON THE ROLE OF THE CHRISTIAN FAMILY IN THE MODERN WORLD 1981*

**THE PLAN OF GOD FOR MARRIAGE AND THE FAMILY**

**Offenses Against Women's Dignity**

24. Unfortunately the Christian message about the dignity of women is contradicted by that persistent mentality which considers the human being not as a person but as a thing, as an object of trade, at the service of selfish interest and mere pleasure: the first victims of this mentality are women.

This mentality produces very bitter fruits, such as contempt for men and for women, slavery, oppression of the weak, pornography, prostitution—especially in an organized form—and all those various forms of discrimination that exist in the fields of education, employment, wages, etc.

Besides, many forms of degrading discrimination still persist today in a great part of our society that affect and seriously harm particular categories of women, as for example childless wives, widows, separated or divorced women, and unmarried mothers.

The Synod Fathers deplored these and other forms of discrimination as strongly as possible. I therefore ask that vigorous and incisive pastoral action be taken by all to overcome them definitively so that the image of God that shines in all human beings without exception may be fully respected.

**THOUGHTS FOR MEDITATION**

**Slogans and euphemisms. A slogan is meant to stop discussion. Euphemisms intentionally steer the reader away from precise and accurate descriptions of reality.** A seminary professor of mine once noted that **verbal engineering always precedes social engineering.** In this case, it's doctrinal engineering

Slogans such as “look the other way” and “not leave behind any of her children,” and euphemisms such as “so-called wounded families” and “situations not in line with traditional matrimonial canons” show a decision not to present a carefully reasoned and precise defense of what is being endorsed. Rather, [some speakers] try to sweep the reader along with emotional appeals and misdirection.

“Not looking the other way,” means that the Church should simply ignore the sinfulness of certain behaviors. In the case of unions involving adultery and fornication, the question is not about healing “so-called wounded families” but warning sinners that their behavior gravely offends God. — *Fr. Gerald Murray*

**MARTYRDOM FOR THE FAITH IN OUR TIMES**

*His Eminence Raymond Leo Cardinal Burke*

Father Hardon remained confident in the abiding presence of Christ with the Church and with her individual members, through the Indwelling of the Holy Spirit. Although he saw clearly the gravity of the situation and the greatness of the demands of Christian life in our time, he was confident that, with the grace of Christ, Catholics would give the faithful witness to Christ, which transforms individual lives and indeed the world.

## WHEN CARDINALS CLASH

By Fr. Gerald E. Murray

It was easily predictable that the *Amoris Laetitia* (particularly footnote 351), would lead to jarring assaults on the Church's doctrinal unity – even by some of the Church's own shepherds. Cardinal Francesco Coccopalmerio, President of the Pontifical Council for Legislative Texts, has just joined the ranks of prelates who say that Pope Francis has authorized giving Holy Communion to those in adulterous second “marriages.” Coccopalmerio even extends this permission to others living in sexual relationships apart from marriage in his newly published booklet, *The Eighth Chapter of the Post-Synodal Apostolic Exhortation Amoris Laetitia* (which some think authoritative since it was issued by the Vatican's own publishing house, the *Libreria Editrice Vaticana*).

Coccopalmerio writes:

*The divorced and remarried, de facto couples, those cohabiting, are certainly not models of unions in sync with Catholic Doctrine, but the Church cannot look the other way. Therefore, the sacraments of Reconciliation and of Communion must be given even to those so-called wounded families and to however many who, despite living in situations not in line with traditional matrimonial canons, express the sincere desire to approach the sacraments after an appropriate period of discernment. . . it is a gesture of openness and profound mercy on the part of Mother Church, who does not leave behind any of her children, aware that absolute perfection is a precious gift, but one which cannot be reached by everyone.*

What do we find here? **Slogans and euphemisms. A slogan is meant to stop discussion. Euphemisms intentionally steer the reader away from precise and accurate descriptions of reality.** A seminary professor of mine once noted that **verbal engineering always precedes social engineering.** In this case, it's doctrinal engineering. Slogans such as “look the other way” and “not leave behind any of her children,” and euphemisms such as “so-called wounded families” and “situations not in line with traditional matrimonial canons” show a decision not to present a carefully reasoned and precise defense of what is being endorsed. Rather, Coccopalmerio tries to sweep the reader along with emotional appeals and misdirection.

“Not looking the other way,” means that the Church should simply ignore the sinfulness of certain behaviors. In the case of unions involving adultery and fornication, the question is not about healing “so-called wounded families” but warning sinners that their behavior gravely offends God.

When he says that the Church should “not leave behind any of her children,” he means that the refusal to give Communion to those publicly living a seriously sinful life would be an unjust abandonment. Adulterous unions are now simply “situations not in line with traditional matrimonial canons.” God's law on the indissolubility of marriage and the immorality of adultery is now a mere “tradition” embodied in a canon. Violating that law is only a “situation not in line” with that canon, which was written down somewhere, at some time, by someone. How important is a canon compared to actual people who

“express the sincere desire to approach the sacraments after an appropriate period of discernment”?

### Cardinal Francesco Coccopalmerio

Coccopalmerio describes observing the Sixth Commandment as “absolute perfection [that] is a precious gift, but one which cannot be reached by everyone.” But the Church has never taught that observing the Sixth Commandment is a state of “absolute perfection,” beyond the capability of any of her sons and daughters. It's an error to consider marital fidelity as an ideal not reachable by many Christians. The grace of the sacrament of marriage is given by God to strengthen married persons in fulfilling their obligation to marital fidelity. Infidelity is a choice against one's obligations to God and one's spouse. It is not an authorized alternative for those who “cannot” reach “absolute perfection.”

Coccopalmerio further states: “The Church could admit to the Penitence and Eucharist the faithful who find themselves in illegitimate unions [who] want to change that situation, but can't act on their desire.”

God does not permit, let alone oblige, anyone to commit a mortal sin. And He does not authorize anyone to publicly enter a union that contradicts His law on marriage.

A person who has placed himself in an adulterous union must for the good of his soul get himself out of that situation. The Church has the duty to uphold the sanctity of the Holy Eucharist. Those who publicly reject the Sixth Commandment, in various ways, cannot be admitted to the reception of Holy Communion until they have put an end to their sinful acts.

In contrast to all this, Cardinal Robert Sarah has published a second book-length interview with French journalist Nicholas Diat, which will soon appear in English: *The Power of Silence, Against the Dictatorship of Noise*. In this profound dialogue about the need for believers to recover a love for silence in our agitated world, Cardinal Sarah addresses the burning questions raised by chapter eight of *Amoris Laetitia*:

*Christ is certainly afflicted in seeing and hearing priests and bishops who should protect the integrity of the teaching of the Gospel and of doctrine multiplying words and writings that dilute the rigor of the Gospel by their deliberately ambiguous and confused affirmations. To these priests and these prelates who give the impression of taking up the exact opposite of the traditional teaching of the Church in matters of doctrine and morality, it is not out of place to recall the severe words of Christ: “Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.” “He is guilty of an eternal sin”, Mark adds. (My translation)* The rigor of the Gospel is what will save souls. The dilution of that rigor by anyone in the name of false compassion does great harm by reworking the Gospel into something it is not.

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