

Saint Theresa of Lisieux Parish

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April 26, 2020

THIRD SUNDAY OF EASTER



NOTICE ABOUT MASS

There is no daily Mass and Virtual Eucharistic Adoration
on Tuesday, April 28, Wednesday, April 29 and Thursday, April 30.

Find a list of parishes throughout the Diocese of Sacramento that are livestreaming
Masses from the link below

<https://www.scd.org/coronavirus/livestream-mass>

STEWARDSHIP IN OUR PARISH

April 19, 2020
\$3,655

THE POPE'S PRAYER INTENTIONS FOR 2020

<https://www.popesprayer.va/wp-content/uploads/2019/02/THE-HOLY-FATHERS-PRAYER-INTENTIONS-2020-ENG2.pdf>

APRIL | Universal prayer intention - Freedom from Addiction

We pray that those suffering from addiction may be helped and accompanied.

HOPE SPRINGS ETERNAL

"Your faith and hope, then, are centered in God." —1 Peter 1:21

The two disciples on the road to Emmaus said they "were hoping" that Jesus would redeem Israel (Lk 24:21). The two disciples lost hope when Jesus was crucified. Many likewise may be struggling to hold on to hope. We may feel that we have "toiled in vain, and for nothing, uselessly, spent" our strength in our families, evangelization, work, or life in general (Is 49:4). We know that the Lord has promised that our "hope will not leave us disappointed," but we feel disappointed anyway (see Rm 5:5).

The two disciples on the road to Emmaus found their lost hope when their hearts were burning as Jesus interpreted the Scriptures for them (Lk 24:32) and when they recognized Jesus in the breaking of the bread, which probably refers to the Eucharist (Lk 24:35). Our hope is in Jesus teaching us His Word and giving us His Body and Blood.

However, we will not accept the power of the risen Christ to transform our lives until we yield to and receive the Holy Spirit in a new Pentecost. For example, Peter met the risen Christ several times, heard His words of life for years, and was even at the Last Supper. However, Peter put hope in Christ permanently when the Holy Spirit transformed Him at Pentecost (see Acts 2:14ff). By the Holy Spirit, we put our hope in Christ to the glory of the Father.

Prayer: Father, make me a messenger of hope.

Promise: "Conduct yourselves reverently during your sojourn in a strange land. Realize that you were delivered from the futile way of life." —1 Pt 1:17-18

Praise: "Sing to the Lord; bless His name" (Ps 96:2). "For great is the Lord and highly to be praised; awesome is He" (Ps 96:4).

<https://www.presentationministries.com/series/obob/obob-2020-4-26-en>

THE FACE OF PEACE

"The members of the Sanhedrin who sat there stared at him intently. Throughout, Stephen's face seemed like that of an angel." —Acts 6:15

If a large number of people were debating with you, what would be the expression on your face and the reactions in your heart? What if, after your opponents lost the debate, "they persuaded some of the men to make the charge that they had heard" you "speaking blasphemies" (Acts 6:11)? When others lie about you and falsely accuse you, how do you look; how do you act? If these liars were believed and you were accosted, seized, and brought to court, how would you react, especially when more liars accused you of blasphemy? Stephen, the victim of all these crimes, took it quite well. His "face seemed like that of an angel" (Acts 6:15). Stephen was profoundly peaceful because he had his eyes fixed on Jesus (see Acts 7:55-56), "Who inspires and perfects our faith" (Heb 12:2). Like Jesus at the time of His death, Stephen entrusted His life to the Lord (Acts 7:59; cf Lk 23:46). Like Jesus at the time of His death, Stephen also forgave his murderers (Acts 7:60; cf Lk 23:34). Stephen had such amazing peace under such evil conditions because he was immersed into, preoccupied with, and baptized into Jesus. His attention was entirely on Jesus. Stephen was like Jesus and lived through Jesus, with Jesus, in Jesus, and for Jesus. Stephen had peace in Jesus (Jn 16:33).

When we began the Easter season, we renewed our baptismal promises. Baptized into the risen Jesus, we have peace beyond understanding (Phil 4:7).

Prayer: Father, transform me completely through the risen Christ.

Promise: "You should not be working for perishable food but for food that remains unto life eternal, food which the Son of Man will give you." —Jn 6:27

Praise: Ann volunteers at a soup kitchen and prays with those she feeds.

<https://www.presentationministries.com/series/obob/obob-2020-4-27-en>

BREAD THAT IS BROKEN

"God's bread comes down from heaven and gives life to the world." —John 6:33

Did you ever fall in love with someone and wonder if they really loved you? You might wonder: Does she really love me for who I am, or only for what I can do for her? Will he love me when I grow old? Will she still love me when the attraction fades away? If you aren't at your best, and your beloved nevertheless loves you even more, then your heart is filled with joy.

Jesus, "Who dwells in unapproachable light" (1 Tm 6:16), came down from heaven (Jn 6:33). If He desired, He could captivate all humanity with His blinding glory. The Jews asked Him to do so when they requested a glorious sign to prove His worth (Jn 6:30). Yet Jesus "humbled Himself" (Phil 2:8) and took on the form of bread and wine in the Eucharist. Like the lover mentioned above, the Eucharistic Jesus no longer has to wonder who loves Him and who doesn't. He, Who is King of glory (Ps 24:8), is offered at every Mass in a host which doesn't look much different than a potato chip. From this vantage point, Jesus can easily see who truly loves Him when He is presented in Eucharistic humility. This love surely brings joy to His heart.

Jesus can also easily see who ignores Him, overlooks Him, and snubs Him. When we refer to the "breaking of the bread," we could also be speaking of the broken-hearted Eucharistic Jesus, Who daily offers Himself to all, and is daily rejected or ignored by so many. The Eucharist is a real proving ground of our love for Jesus. Jesus asks each of us: "Do you love Me?" (Jn 21:15) Let us make a return of love to Jesus by receiving Him in the Eucharist as often as possible (Ps 116:12-13).

Prayer: Eucharistic Jesus, make me love Thee more and more.

Promise: "No one who comes to Me shall ever be hungry, no one who believes in Me shall ever thirst." —Jn 6:35

Praise: St. Peter Chanel revitalized his parish in three years.

<https://www.presentationministries.com/series/obob/obob-2020-4-28-en>

THE VOCATION IN ALL LOCATIONS

**"Philip, for example, went down to the town of Samaria and there proclaimed the Messiah."
—Acts 8:5**

Philip, the deacon, was a witness for the risen Jesus no matter where he was. He witnessed in Jerusalem and even in Samaria. Philip witnessed to Simon the Magician (Acts 8:13), the Ethiopian eunuch (Acts 8:35), and his four daughters who became prophetesses (Acts 21:8-9). He witnessed at home, in Jerusalem, in Samaria, and then in the Ethiopian's chariot on "the road which goes from Jerusalem to Gaza, the desert route" (Acts 8:26). Then the Spirit "snatched Philip away" (Acts 8:39). "Philip found himself at Azotus next, and he went about announcing the good news in all the towns until he reached Caesarea" (Acts 8:40).

Because Philip began as a family man to witness to his family, he was led in stages to witness to the ends of the earth by the effects of the Ethiopian's conversion. Philip exemplified the last words of Jesus before His Ascension: "You will receive power when the Holy Spirit comes down on you; then you are to be My witnesses in Jerusalem, throughout Judea and Samaria, yes, even to the ends of the earth" (Acts 1:8).

Do you witness for the risen Jesus everywhere, especially beginning at home? Do you freely break the unwritten rules against witnessing for Jesus at work, at school, even in some homes, and in countless other places in our secular humanistic culture of death? Where are the places in your life where you are most strongly tempted to join in the exclusion of Jesus? By the power of the Holy Spirit, be like Philip. May you never let your location stop you from living your vocation to witness for the risen Jesus.

Prayer: Father, fill me with love for Jesus. May I always speak from the abundance of that love (Lk 6:45).

Promise: "No one who comes will I ever reject." —Jn 6:37

Praise: St. Catherine was the 23rd child in her family. The Lord had special plans for her. She greatly influenced public affairs and had a profound impact on the papacy in her time.

<https://www.presentationministries.com/series/obob/obob-2020-4-29-en>

THE BIRTHPLACE OF WORLD EVANGELIZATION

"The Spirit of the Lord snatched Philip away." —Acts 8:39

Jesus' last words before He ascended into heaven were: "You will receive power when the Holy Spirit comes down on you; then you are to be My witnesses in Jerusalem, throughout Judea and Samaria, yes, even to the ends of the earth" (Acts 1:8). Philip, the deacon and evangelist (see Acts 21:8), may have been the first person to fulfill the promise and command of Jesus to be His witness to the ends of the earth.

Philip was instrumental in reaching Ethiopia with the Gospel. He did this by converting the Ethiopian eunuch (Acts 8:35). Philip qualified for this international harvest of souls because he had first preached in Samaria (Acts 8:5). Prior to this he served the Lord and His Church as a deacon in Judea and Jerusalem. First of all, Philip was a family man. He shared the Gospel of Jesus with his four daughters, who became prophetesses in the early Church (see Acts 21:9). Philip was an evangelist because he first served as a deacon. He was a deacon and evangelist because he first evangelized as a husband and father.

International evangelization begins at home. The family is the birthplace of world mission. If we are faithful in first things, the Lord will entrust us with later missions. "Bloom where you're planted." Then plant the Gospel to the ends of the earth.

Prayer: Father, make my family a "domestic church" (see Catechism of the Catholic Church, 1655ff, 1666).

Promise: "No one can come to Me unless the Father Who sent Me draws him; I will raise him up on the last day." —Jn 6:44

Praise: Pope St. Pius V was elected shortly after the close of the Council of Trent. He took on the enormous challenge of implementing the decrees of the council, many responding to the Protestant Reformation. In his humble way, he continued to wear his Dominican habit while Pope.

<https://www.presentationministries.com/series/obob/obob-2020-4-30-en>

SOME AWE

"Saul, still breathing murderous threats against the Lord's disciples, went to the high priest and asked him for letters to the synagogues in Damascus which would empower him to arrest and bring to Jerusalem anyone he might find, man or woman, living according to the new way." —Acts 9:1-2

As Saul was cruising on the road to Damascus, he was likely thinking of his return trip when he would be moving a chain gang of Christians on that same Damascus road. Saul reacted to being an accomplice to the murder of Stephen by violently trying to justify his murderous sinfulness. He had been such a zealous anti-Christian that he later rated himself as the foremost sinner in the world (1 Tm 1:15), "a blasphemer, a persecutor, a man filled with arrogance" (1 Tm 1:13). Saul's conversion proved that the Lord can, does, and will convert anybody.

Therefore:

There is hope for you by God's mercy, no matter what you have done.

Pray expectantly for the most evil people in the world to be converted, particularly your enemies.

There is hope for your marriage and family, no matter what has happened.

Be another Ananias, courageously bringing new life in the Spirit to extremely dangerous people (Acts 9:10ff).

Be awed by the Lord's love, power, and mercy in converting Saul.

Saul's conversion is awesome. Be awed into hope and joy.

Prayer: Father, send the Holy Spirit to give me a new perspective on those whom I have considered the most lost.

Promise: "The man who feeds on My flesh and drinks My blood remains in Me, and I in him." —Jn 6:56

Praise: "Isn't this the carpenter's Son?" (see Mt 13:55) St. Joseph, you instructed the young Jesus in a dignified trade; pray for us who labor.

<https://www.presentationministries.com/series/obob/obob-2020-5-1-en>

WHAT'S THE SMOKE FOR?

Dear Johan,

After Midnight Mass, my daughter asked me what the smoke was all about. Though I know incense is a very Catholic thing, I was unable to answer her question. Can you help me?

Gentle reader,

First off, it's not just a Catholic thing, it is also an Orthodox thing, and even more so. But, thank you for asking as this seems to be a burning question for many.

Not too long ago I gave a talk on the sensory aspects of the liturgy. Naturally, I sang the praises of the olfactory sense and lauded the use of incense. No sooner was I done than a person sitting in the front row jumped up. Speaking louder than was necessary, she yelled out: "When will the Catholic Church stop smoking?" Then she grabbed her bag and stomped out. I was speechless.

It seems like people either really love incense or absolutely hate it. Very few people are opinion-less when it comes to incense. Admittedly, some individuals are incense-intolerant due to allergies or respiratory conditions. We need to be very considerate of this.

The use of incense is an important element in Catholic liturgy because of historical, theological, and liturgical reasons.

- Historically, we can trace our use of incense back to Jewish religious rites as well as Roman imperial ceremonies.
- Theologically, the use of incense is connected with Psalm 141, which compares our prayers rising up to God with the rising incense used during our prayers: "My prayers rise like incense."
- Liturgically, incense is used as an honorific gesture. In addition, incense is used because of its olfactory qualities.

In recent times we have become more aware of the importance of the senses. Remember, for example, how the slightest whiff of a certain perfume can whisk you off to a totally different place and time, as it reminds you of a certain person or event. Similarly, incense is used as a reminder of the sacred so that every time we smell it we are reminded that we are at prayer. Taking it a step further, some churches use a different kind of incense for each season of the liturgical year, so as to create an olfactory connection between a liturgical season and a liturgical scent. As soon as people smell a certain aroma, they are transported into a certain liturgical season. Thus, liturgical colors, liturgical music, liturgical texts, and liturgical scent mark the liturgical seasons.

Many churches have abandoned the use of incense out of consideration for people who are physically intolerant of it. This is especially the case in smaller churches where there is little or no airflow. Though this is, of course, very important in terms of creating a hospitable liturgical environment, it also results in the loss of an ancient visual and olfactory symbol. Some parishes have worked to improve their airflow systems so they can continue to use incense without irritating some parishioners. Other parishes have declared certain liturgies incense free while retaining the custom in others. Whatever we do, we need to be sensitive both to the comfort of our parishioners as well as to the important legacy of our symbols.

May I ask you, did your daughter love it or hate it? It may give us an insight into the liturgical future of the use of incense.

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IN PRAYER WE PRESENT OUR THOUGHTS TO GOD

To pray, I think, does not mean to think about God in contrast to thinking about other things, nor does it mean spending time with God instead of spending time with other people. As soon as we begin to divide our thoughts into thoughts about God and thoughts about other things, like people and events, we separate God from our daily life. At that point God is allocated to a pious little niche in some corner of our lives where we only think pious thoughts and experience pious feelings. Although it is important and even indispensable for our spiritual lives to set apart time for God and God alone, our prayer can only become unceasing [prayer] when all our thoughts—beautiful or ugly, high or low, proud or shameful, sorrowful or joyful—can be thought in the presence of the One who dwells in us and surrounds us. By trying to do this, our unceasing thinking is converted into unceasing prayer, moving us from a self-centered monologue to a God-centered dialogue. To do this we want to try to convert our thoughts into conversation. The main question, therefore, is not so much what we think, but to whom we present our thoughts.

<https://henrinouwen.org/meditation/in-prayer-we-present-our-thoughts-to-god/>

STAY AWAKE

The practice of contemplative prayer is the discipline by which we begin to “see” the living God dwelling in our own hearts. Careful attentiveness to the One who makes a home in the privileged center of our being gradually leads to recognition. As we come to know and love the Father of our hearts we give ourselves over to this incredible Presence who takes possession of all our senses. By the discipline of prayer we are awakened and opened to God within, who enters into our heartbeat and our breathing, into our thoughts and emotions, our hearing, seeing, touching, and tasting. It is by being awake to this God within that we also find the Presence in the world around us. Here we are again in front of the secret. It is not that we see God in the world, but that God-with-us recognizes God in the world. God speaks to God, Spirit speaks to Spirit, heart speaks to heart.

Contemplation, therefore, is a participating in the divine self-recognition. The divine Spirit alive in us makes our world transparent for us and opens our eyes to the presence of the divine Spirit in all that surrounds us. It is with our heart of hearts that we see the heart of the world.

<https://henrinouwen.org/meditation/stay-awake/>

READINGS FOR THE WEEK

Monday: Acts 6:8-15; Ps 119:23-24, 26-27, 29-30; Jn 6:22-29

Tuesday: Acts 7:51 — 8:1a; Ps 31:3cd-4, 6, 7b, 8a, 17, 21ab; Jn 6:30-35

Wednesday: Acts 8:1b-8; Ps 66:1-3a, 4-7a; Jn 6:35-40

Thursday: Acts 8:26-40; Ps 66:8-9, 16-17, 20; Jn 6:44-51

Friday: Acts 9:1-20; Ps 117:1bc, 2; Jn 6:52-59, or, for the memorial, Gn 1:26 — 2:3 or Col 3:14-15, 17, 23-24; Ps 90:2-4, 12-14, 16; Mt 13:54-58

Saturday: Acts 9:31-42; Ps 116:12-17; Jn 6:60-69

Sunday: Acts 2:14a, 36-41; Ps 23:1-6; 1 Pt 2:20b-25; Jn 10:1-10

Parroquia Santa Teresita del Niño Jesús

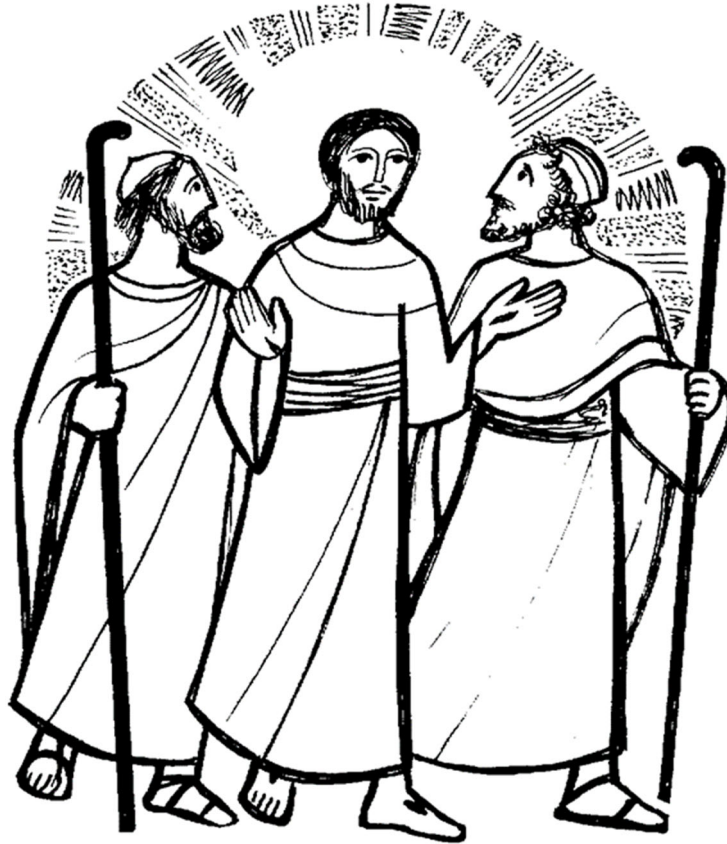
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26 DE ABRIL DE 2020 | TERCER DOMINGO DE PASCUA



NO HAY MISA DE 7PM LOS SIGUIENTES DIAS

El martes, miércoles y jueves (28, 29 y 30 de abril).

¡GRACIAS POR
SU GENEROSIDAD!

19 de abril
\$3,655.00

TIEMPO PERFECTO

"Quédate con nosotros, porque ya es tarde y el día se acaba" (Lucas 24:29).

El pueblo judío del tiempo de Jesús no medía los días desde la mañana hasta la noche, sino que de noche a noche. Por lo tanto, Jesús comenzó el día de su muerte con la Última Cena, la primera Misa y terminó el día de Su resurrección con la segunda Misa. Después de una Liturgia de la Palabra (que duró lo que toma caminar siete millas), Jesús "tomó pan, pronunció la bendición, lo partió y se lo dio. Entonces los ojos de los discípulos se abrieron y lo reconocieron" (Lc 24:30-31).

La Iglesia primitiva se dio cuenta que las dos primeras Misas (Eucaristías) de Jesús fueron muy significativas. Guiados por el Espíritu Santo (Jn 16:13), ellos se dedicaron a la fracción del pan, que es, la Misa (Hch 2:42). Dondequiera, la Iglesia ha enfatizado la devoción a la Misa a lo largo de la historia, se ha visto el amor, el poder y la gloria de Dios.

Por lo tanto, vamos a entrar de lleno en la celebración dominical de la Misa. Que este sea el centro de nuestro domingo y de nuestra vida. Participemos en la Misa diariamente o tan a menudo como sea posible. Visitemos el Santísimo frecuentemente. Una vida centrada eucarísticamente es una vida centrada en Cristo crucificado y resucitado.

Oración: Padre, enséñame a orar y a vivir la Misa.

Promesa: "Ustedes saben que fueron rescatados de la vana conducta heredada de sus padres, no con bienes corruptibles, como el oro y la plata, sino con la sangre preciosa de Cristo, el Cordero sin mancha y sin defecto, predestinado antes de la creación del mundo y manifestado en los últimos tiempos para bien de ustedes" (1 Pe 1:18-20).

Alabanza: ¡Gloria a Ti Señor Jesús resucitado, Rey del cielo y de la tierra!

<https://www.presentationministries.com/series/obob/obob-2017-4-30-es>

CARA DE ÁNGEL

"El rostro de Esteban parecía el de un ángel" (Hechos 6:15).

La idea moderna es que el rostro de un ángel es dulce, angelical, y feliz. Sin embargo, la verdad es que los ángeles tienen sus caras constantemente enfocadas en Jesús. Los ángeles "fijan [sus] ojos en Jesús" (Heb 3:1). Los ángeles adoran a Jesús y también están en un estado de constante atención enfocada en Jesús. Los ángeles son mensajeros de Dios y esperan un mensaje de Dios para enviarlo o un mandato del Señor para ejecutarlo. Los ángeles centran su entera existencia en Jesús (ver Jn 1:51; Mt 4:11).

Los ángeles están siempre a la expectativa. Un ejército de "más de doce legiones de ángeles" estuvo listo para su despliegue instantáneo para rescatar a Jesús cuando estuvo a punto de ser arrestado en Getsemaní. Jesús señaló específicamente que los ángeles estaban listos "en cualquier momento" (Mt 26:53). La conclusión obvia es que estas caras de ángeles estaban fijas en la mano de Dios omnipotente, completamente armados y totalmente preparados para entrar en combate al recibir la orden (ver Sal 123:1-2).

San Esteban sin duda estaba en adoración a Dios mientras se sentaba en el fuego cruzado de la prueba de fuego del Sanedrín. Pero su rostro era como el de un ángel, con sus ojos fijos en el Señor. Aunque los miembros del Sanedrín fijaron sus ojos "intensamente" en Esteban (Hch 6:15), los ojos de Esteban estaban en el Señor, no en sus circunstancias extremas. Esteban miró a Dios por encima de culto (Hch 7:55), y también estaba buscando al Señor para ver si iba a entregar un mensaje, mucho del cual entregó en Hechos capítulo 7. Cuando Esteban estaba siendo apedreado a muerte, él continuó mirando a Jesús, pero esta vez al Jesús crucificado. Esteban citó dos pasajes de Jesús crucificado como sus palabras finales (Hch 7:59-60).

Muestra el rostro de un ángel. "Fija tus ojos en Jesús" (Heb 3:1).

Oración: Señor Jesús, que tenga el deseo de verte solo a Ti.

Promesa: "Tus prescripciones son todo mi deleite" (Sal 119:24).

Alabanza: San José escuchó en su sueño el mensaje del ángel.

<https://www.presentationministries.com/series/obob/obob-2017-5-1-es>

SER MÁS DE LO QUE PUEDES

"Y volvieron a preguntarle: ¿Qué signos haces para que veamos y creamos en Ti? ¿Qué obra realizas?" (Juan 6:30).

Le preguntaron a Jesús: "¿Qué obra realizas?" (Jn 6:30). Jesús les contestó no diciéndoles lo que Él hacía, sino quien era Él. Jesús les respondió: "Yo soy el Pan de Vida" (Jn 6:35). La vida en Cristo no es principalmente lo que hacemos, sino lo que somos en Jesús.

Esteban fue un trabajador muy exitoso. Se hizo cargo de un puesto administrativo plagado de dificultades y manejó con éxito el problema (ver Hch 6:1ss). Incluso él estaba dotado en la predicación y en la evangelización. Sin embargo, Esteban no se ocupó principalmente de continuar su buen trabajo. Su prioridad era ser un discípulo del Señor, incluso si eso significaba que su trabajo en la tierra tenía que terminar cuando Esteban se convirtió en el primer mártir cristiano.

Cuando hacemos hincapié en que somos más de lo que hacemos, no hacemos nuestro trabajo menos importante, sino lo más importante. La obra que expresa lo que somos en Cristo es la obra más importante en el mundo. Cuando nos centramos en ser hijos de Dios, somos entonces trabajadores de Dios en un sentido impresionante.

Que en este tiempo de Pascua, nuestro trabajo pueda surgir de la muerte del orgullo, el egoísmo y la codicia. Que podamos trabajar a causa de lo que somos en Cristo resucitado.

Oración: Padre, enséñame a ser lo que quieres que yo sea. Que mi hacer siempre pueda venir de mi ser en Ti.

Promesa: "El que viene a Mí jamás tendrá hambre; el que cree en Mí jamás tendrá sed" (Jn 6:35).

Alabanza: San Atanasio defendió la divinidad de Cristo, a pesar de estar en el exilio durante diecisiete años.

<https://www.presentationministries.com/series/obob/obob-2017-5-2-es>

ESCUCHEN A LOS ESCOGIDOS

"Se apareció a Santiago y de nuevo a todos los Apóstoles" (1 Corintios 15:7).

Jesús escogió a Santiago, Felipe y a los otros apóstoles al comienzo de su ministerio público (Mc 3:13ss). Jesús también escogió a los apóstoles para que lo vieran después de que resucitó de entre los muertos (1 Co 15:5, 7). Nadie puede reemplazar a los testigos, los apóstoles, de ser "los testigos escogidos de la resurrección del Señor" (Catecismo, 860).

Jesús dijo a sus apóstoles: "El que los escucha a ustedes, me escucha a Mí; el que los rechaza a ustedes, me rechaza a Mí" (Lc 10:16). Por eso debemos poner mucha atención a las enseñanzas de los apóstoles (Hch 2:42), que continúan en la Iglesia Católica mediante el Papa y los obispos (Catecismo, 863). Si rechazamos las enseñanzas de la Iglesia, nos arriesgamos a rechazar al mismo Jesús. A Jesús no le gusta cuando alguien se rehúsa escuchar a Sus testigos (ver Mc 16:11, 14).

Por ejemplo, algunas parejas rechazan escuchar las enseñanzas de la Iglesia sobre abstenerse del uso de anticonceptivos. Ellos deciden formar su propia opinión al respecto. Ellos esperan que Jesús mismo les diga si estaban en contra de Su voluntad. En ocasiones Jesús revela Su verdad a individuos, sin embargo, Jesús ya habló mediante Sus testigos, el Papa y el magisterio de la Iglesia, sobre muchos asuntos de fe. Si rehusamos escuchar a la Iglesia, rehusarnos escuchar a Jesús (Lc 10:16) y nos arriesgamos a ser condenados (ver Jn 5:25, 28-29).

¡Arrepiéntanse por rechazar las enseñanzas de Jesús mediante Su Iglesia apostólica! Escuchen a Jesús; no se arriesguen a rechazarlo.

Oración: Padre, ayúdame a nunca pensar que sé más que el Papa y los obispos.

Promesa: "Yo soy el Camino, la Verdad y la Vida. Nadie va al Padre, sino por Mí" (Jn 14:6).

Alabanza: Los santos Felipe y Santiago se arrepintieron de haber abandonado a Jesús durante Su pasión y se convirtieron en grandes testigos.

<https://www.presentationministries.com/series/obob/obob-2017-5-3-es>