

WHAT IF WE BEGAN TO TREAT OUR BIBLES THE WAY WE TREATED OUR CELL PHONES?

WHAT IF WE...

...carried it with us everywhere?



...turn back to get it if we forgot it?

...checked it for messages throughout the day?



...used it in case of emergencies?

...spend an hour or more each day using it?

What would our lives look like?

An Article from Firstthings.com

The Errors of Liberation Theology

By William Doyno, Jr. (27 July 2015)

When Evo Morales, the President of Bolivia, recently presented the Pope with a now infamous “Communist Crucifix”—sculpted in the form of a Soviet-style hammer and sickle—it marked a low point in Bolivian diplomacy. To offer such a “gift” to the Pope was not only exploitive, but a profound insult to the millions of Christians murdered by Communists. It was also a reminder of how Marxism has infected, and often poisoned, Latin American Christianity through aberrant forms of liberation theology.

Morales and others tried to justify the “gift” by noting that it was designed by a courageous human rights activist and Jesuit priest, Fr. Luis Espinal, who was brutally murdered by paramilitary forces in Bolivia in 1980. But that is precisely the tragedy of liberation theology: that it captivated good men like Fr. Espinal and deceived them into believing Christians could

fruitfully collaborate with Marxists in building a more humane society. But the history of Latin American history in the twentieth century—particularly in Cuba, Nicaragua and Venezuela—suggests otherwise. Committed Marxists do not believe in authentic dialogue, only tactical and ideological subversion. Karl Marx himself wrote: “Communists preach no morality at all.”

Liberation theology arose in the 1960s and 70s as a response to the widespread poverty and injustice in Latin America. It began with the Gospel premise that Christians have a special obligation to help the poor. But like so many theological movements which depart from sound Catholic principles, it began importing alien ideologies, and quickly went astray.

The errors of liberation theology have been well-documented and censured by the Magisterium. But since there have been renewed efforts to whitewash its past, those missteps bear repeating.

The first offense of liberation theology was one of presumption. Liberationists wrote as though God had granted them a new revelation—it was now time for a radical revision of Catholic teaching that incorporated the “insights” of Karl Marx. Liberationists ridiculed “non-transformative” modes of traditional charity, and maintained that in order to truly liberate the poor, it was necessary to radically change society’s fundamental structures—with violence, if necessary.

The second error of liberation theology has been its repeated calumnies. Although liberation theologians often complained—and still complain—of being unfairly treated, they have been in the forefront of launching reckless, *ad hominem* attacks against their critics. In his book, *The Pope and the Jesuits*, James Hitchcock tells the story of how Fr. Roger Vekemans, an outstanding Belgian Jesuit who spent decades supporting the poor in Latin America, was demonized by left-wing clergy because he refused to incorporate Marxism into his social justice teachings, and remained faithful to the Church. Similarly, when the Vatican issued two corrective documents on liberation theology at the instruction of St. John Paul II, Juan Segundo, a leading liberation theologian, wrote a blistering response, ominously entitled, *Theology and the Church: A Response to Cardinal Ratzinger and a Warning to the Whole Church*. And the list goes on.

As Cardinal Gerhard Mueller, the current head of the CDF (appointed by Benedict, and re-confirmed by Francis) said at a press conference with Fr. Gustavo Gutierrez—one of the founding fathers of liberation

theology who has, to his credit, welcomed counsel from the Holy See: Liberation theology needs to repudiate Marxism, and reorient itself towards transcendence, if it is to have any future. The Church cannot deal “only with earthly things,” said Cardinal Mueller, continuing:

Man lives in this world, in a world created by God, but he also has a divine and eternal universal vocation. The Church's task today is coexisting in modern society, but at the same time underscoring that man's ultimate aim is the Triune God, the God made man, the God of love. If we forget the ultimate aim, we cannot argue anything in favor of human dignity, because we can speak of equality before men only if we speak of God.

Cardinal Mueller also said something that most liberation theologians have been loathe to admit: “The ideology of Soviet Communism put great pressure on liberation theology.” Indeed, the two often became a de-facto alliance—the third error of liberation theology.

As the Church moves forward... it is important to remember their sins and errors [liberation theology], lest a new generation of Christians be led astray.

The Solemnity of Christ the King

FATHER GEORGE W. RUTLER (2014)

Pope Pius XI added it to the liturgical calendar in 1925, inspired to contradict the growing statism of Communist and Fascist movements that would give the civil authority pre-eminence over all human affairs.

Eight decades ago, in Germany, Bishop Johannes Schmidt preached on the Feast of Christ the King against the neo-pagan attempt of the National Socialists to replace the spiritual realm of the Church with a new social order based on racism and national interests. The Vatican Radio broadcast his “magnificent sermon” to Germany in German, including his comment that no state has a right to rewrite reality: “Twice two makes four, whether you are a Japanese, a German or an Eskimo. There is a truth common to all mankind, and every nation is but a different incarnation of the same truth about man.”

There are influences in our culture today that want Christ to abdicate his throne by having the Church abandon the truths of the Faith. There are also bolder attempts to overturn Christ's kingship through judicial arrogance. Today, you can read their opinions in the newspapers as they say: “We have no king but Caesar.” It is a repetition of the moral arrogance that Pope Pius XI addressed, when governments attacked the sanctity of life through eugenics and social engineering.

Then as now, marriage was in the crosshairs, for if Caesar is to rule reality, he must be allowed to subvert natural law. This includes redefining marriage, the very core of civilization, an indissoluble bond between a man and a woman. It is significant that Pope Alexander III, who canonized St. Thomas Beckett, that defender of Christ the King against an earthly ruler, also issued some 400 decretals on the sanctity of marriage. Later attempts of the secretly married Protestant archbishop Cranmer to permit a system of divorce were not sanctioned for three centuries in English civil law. Even then, Lord Russell of Killowen lamented: “What was once a holy estate enduring for the joint lives of the spouses is steadily assuming the characteristics of a contract for a tenancy at will.”

Cultural sanity can only return with obedience to the Kingship of Christ, and no Congress, or Supreme Court, or Synod can contradict him without contradicting their own integrity. In 1970, Blessed Pope Paul VI happily changed the Feast of Christ the King to the climactic Sunday of the liturgical year, to declare to all the world that our Divine Sovereign “was and is and is to come.”

On the solemnity of Christ the King in 1997, Saint John Paul II said: “His was a shameful death, but it represents a confirmation of the Gospel proclamation of the kingdom of God. In the eyes of his enemies, that death should have been proof that all He had said and done was false: ‘He is the King of Israel; let him come down now from the cross, and we will believe in him’ (Mt 27:42). He did not come down from the cross but, like the Good Shepherd, he gave His life for His sheep (cf. Jn 10:11). The confirmation of His royal power, however, came a little later when on the third day He rose from the dead, revealing Himself as ‘the first-born of the dead’ (Rv 1:5).”

Wisdom of *The Dialogue* of St. Catherine

Summary of Chapter 39. [See last bulletin online for context.] The third reproof is Judgment Day itself. Jesus will come in power. The Father says, “There will not be a creature who will not tremble, and He will give them all what they deserve.” The damned will be in torment and terror at Jesus' glance, but the just will have reverent fear and rejoicing.

The Father: “So the damned see My Son in darkness, confusion, and hatred, not through any fault of My divine Majesty with which He comes to judge the world, but through their own fault.”

Good Summary of Islam (versus Catholic Faith)

Click on this electronically from your computer:
<https://www.youtube.com/watch?v=9Pj-QPIN2CU>

Or Google search: youtube steven ray islam.

Thanksgiving Day Mass at OLS at 9:30 a.m.

Followed by a Patriotic Rosary

“Orphan” Thanksgiving Dinner

If you and your family do not have plans for Thanksgiving, join Fr. Peter and others for Thanksgiving dinner. Thanksgiving Day, 4 p.m. until ? at Our Lady of the Snow. Fr. Peter will make a turkey; bring something that you enjoy to share with others. Please call the office to let us know how many are coming: 970-887-0032.

Thanksgiving Weekend Second Collection

We will take a second collection on Nov 30 and Dec 1 for the “Christmas families” we sponsor each year. This year we are working closely with Mountain Family Center. Please make checks payable to “Mountain Family Center.” We will make sure they get to this wonderful organization who works with the poor of the local community.

Christmas Mass Schedule See our website.

Praying the Rosary for Our Beloved Deceased on First Sundays at Our Lady of the Snow

All are welcome to pray the Rosary every **First Sunday** of the month at OLS at 9 a.m. before Mass. Members of the St. Theresa of Calcutta Mercy Group will lead the prayers. We will pray for the intention of gaining a plenary indulgence for those baptized Catholics who have died within our parish boundaries or who had their funerals at our churches. On **December 1** we will be praying for those who passed away about six years ago, which includes: George Barr, George Durham, and Catherine Kielkops.

Friday, December 6, Day of Reparation

Unfortunately, there have been some pagan and occult ceremonies that have taken place within the Church on earth. We, as family members, need to repair the damage for these sins. Here are some possibilities:

- St. Anne, 2-4 p.m., Eucharistic Adoration with common prayers and silence, including the Rosary.
- St. Bernard, 3-5 p.m., Eucharistic Adoration with common prayers and silence. **Mass** at 5 p.m.
- St. Peter, 4-6 p.m., Eucharistic Adoration with common prayers and silence. **Mass** close to 6 p.m. followed by potluck meal with a holy movie.

If you cannot attend, please say a Rosary and pray the prayers listed in the November 17 bulletin. Also, please do some fasting from food and the media and abstain from meat (just as we should abstain each Friday).

OLS Movie Night, Friday, December 13

Mass, 5:45 p.m.; potluck dinner, 6:30; Movie, 7:00.

Pint with a Priest on Tuesday, December 3 at 6 p.m.

The Peak Restaurant in Winter Park. This month we will be talking about Heaven. What are we preparing for? What will it be like?

First Friday High School Breakfast

December 6 at 9 a.m. at Java Lava in Granby. Hang out for an hour, and Fr. Peter will buy you breakfast.

US Air Force Academy Cadet Choir Coming

On Martin Luther King weekend (January 17-19), the cadets will sing at on Saturday evening and Sunday morning—churches to be determined. The cadets would arrive on Friday evening about 8 p.m. and depart after Mass on Sunday.

If you want to sponsor some cadets this year, please call Angela at the office, 970-887-0032, x5. As usual, you would house them, feed them, and take them to the churches for their sung Masses.

Calendar of Events

- Dec 6 (Fri)**. Day of fasting and prayer in reparation for pagan and occult rituals within the Church on earth.
- Dec 12 (Thu)**. OL of Guadalupe Mass at St. Peter and Our Lady of the Snow, 6:30 p.m. Fiesta afterward.

Mass Collections, November 16 – 17

St. Anne	\$ 1671
St. Bernard	823
Our Lady of the Snow	3164
St. Peter	529
St. Ignatius	<u>727</u>
Total	\$ 6914

Vocations Prayer Calendar

Please pray for our seminarians every day.

- Sat**—Men in our boundaries called to the priesthood
- Sun**—Women in our boundaries called to consecrated life
- Mon**—Men applying for formation for priesthood
- Tue**—Women applying for formation for sisterhood
- Wed**—St. John Vianney Seminary staff
- Thu**—*Redemptoris Mater* Seminary staff
- Fri**—Men and women applying for formation

Mass Intentions and Schedule for StA, StB, and OLS

KEY: StA = St. Anne; StB = St. Bernard;
OLS = Our Lady of the Snow

- Sat, Nov 23, StA, 5 p.m., Jordan and Victoria Goray
- Sat, Nov 23, StB, 5:30 p.m., Repose of Holy Souls #6
- Sun, Nov 24, StB, 7 a.m., Repose of Holy Souls #7
- Sun, Nov 24, OLS, 9:30 a.m., Jennifer Armstrong

Weekday Masses

- Mon, Nov 25, StA, 8:30 a.m., Dick Adams
- Tue, Nov 26, OLS, 7:30 a.m., Bernie McGinn
- Wed, Nov 27, StB, 8:30 a.m., Neil and Danita McGinn
- Thu**, Nov 28, **OLS, 9:30 a.m.**, S. and M.L. Vecchiarelli
- Fri**, Nov 29, **OLS, 8:30 a.m.**, Jordan and Victoria Goray

Mass Intentions and Schedule for StP and StI

KEY: StP = St. Peter; StI = St. Ignatius (Walden)

- Sun, Nov 24, StP, 10 a.m., People in our region/visitors
- Sun, Nov 24, StI, 1 p.m., James and Mary Walker