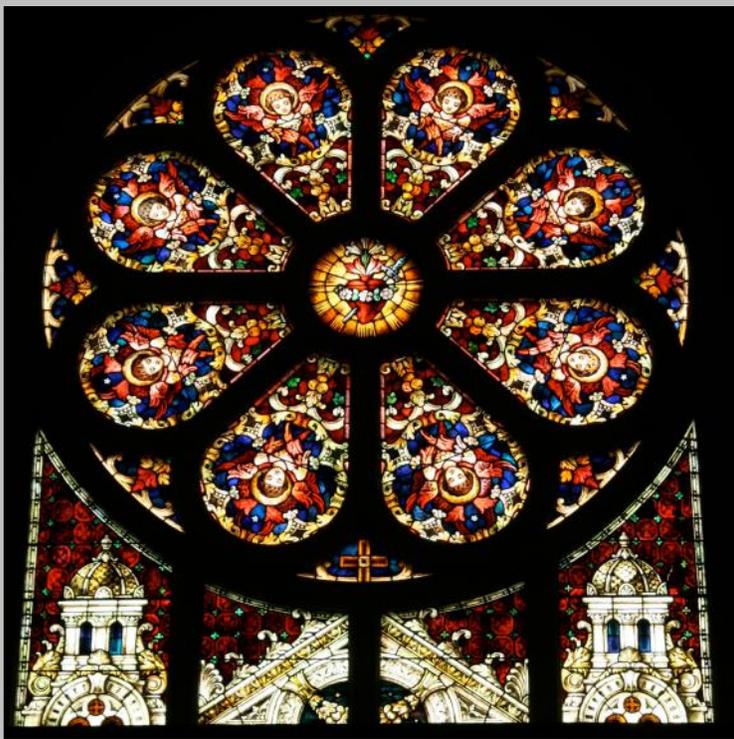




St. Joseph the Worker

Beautiful Liturgy - Reconciliation – Healing

Solemnity of Christ The King - NOVEMBER 25, 2018



1640 Addison Street, Berkeley, CA 94703
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STAFF

Rev. Kenneth Nobrega

Deacon José Manuel Pérez, Permanent Deacon

Gloria Maldonado,
Parish Secretary, Safe Environment Coordinator

Elizabeth Oishi Comly, Parish Events Coordinator

MINISTRIES

Baptism/Bautismos

Deacon José Manuel Pérez
Platicas: Los domingos.
Para otro día llamar a la oficina.

Lectors/Lectores

Chris Notti (English)
Erika Guerrero (Español)

Extraordinary Ministers of Holy Communion

Tita Brodt (English)
Ruben Araujo (Español)

PARISH OFFICE HOURS

Monday thru Friday 9:00 am—5:00 pm
(Closed 12 Noon—1:00 pm for lunch)

MONDAY-SATURDAY

Mass: 9:00 am

SUNDAY

Mass: 8:00 am

Confessions: 9:45 am

Mass: 10:00 am

Mass: (Spanish) 11:30 am

WEDNESDAY EVENING

Adoration of the Blessed Sacrament:

6:00 pm—7:00 pm

Confessions: 6:00 pm—6:45 pm

+ +

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THIS WEEK AT ST. JOSEPH THE WORKER

On Wednesday Evenings

Holy Hour, Confessions and Rosary Prayer Group

Every Wednesday evening we have Adoration of the Blessed Sacrament from **6:00 – 7:00 pm** with Confessions available from **6:00 – 6:45 pm**.

The **Rosary & Devotion Prayer Group** meets at **7:00 pm**, following the Holy Hour.

All are welcome.

Sant' Egidio Community

The Community of Sant' Egidio meets **every Thursday** at 7:00pm for prayer in our church chapel. All are invited to join for prayer and for some Christian fellowship.



A prayer to our Lady for the Holy Souls in Purgatory

Holy Mary, Mother of Mercy, I offer you, most Holy Mother, the souls suffering in purgatory, in particular I pray for: ___name(s)_____ and for those poor souls for whom no one particularly prays for. I beg you to be so kind as to look upon them with your merciful eyes and ask for their release from their torments. Through your hands, O Holy Virgin, I offer to the Lord this act of love, asking His mercy for the souls that are being purged. Amen.

Your votive candle is a silent but visible sign of prayer and devotion. May God bless.

SUNDAY MASSES - November 25, 2018

8:00 am – Fr. Bruce Lamb

10:00 am – Fr. John Gribowich

11:30 am (Spanish) – Fr. Francisco Figueora - Esquer

MASS INTENTIONS

Sunday

8:00 am
10:00 am
11:30 am

November 25th

All Souls in Purgatory
Lila + and John Ritschard +
Familia Perez Padilla

Monday

9:00 am

November 26th

Robert Dale +

Tuesday

9:00 am

November 27th

Glenda & Jose Nila

Wednesday

9:00 am

November 28th

Ady Garcia

Thursday

9:00 am

November 29th

Norma Raygoza

Friday

9:00 am

November 30th

Carlos Maldonado

Saturday

9:00 am

December 1st

Holy Souls in Purgatory

Would you like to have a Mass offered in honor or memory of someone?



It is easy, stop by our parish office or email Gloria Maldonado, our parish secretary at: gloria@stjosephtheworkerchurch.org

If you have a particular date in mind, let us know and we will try and accommodate you. The suggested donation is \$10.00.

Dear Visitors and Guests:



If you have been blessed by your visit to St. Joseph, please consider blessing our parish with a gift.

Through generous donations by faithful people like yourself, we intend on restoring this historic church back to its former glory, little by little.

You can make a safe, fast and easy one (1) time donation or a recurring donation with the ease of your smart phone through PUSHPAY. Follow these steps below:

Step 1) Enter the number: 77977

Step 2) Enter the letters "SJW" in the message section.

Solemnity of Our Lord Jesus Christ, King of the Universe

On this last Sunday of Ordinary Time for the liturgical year, we celebrate the Feast of Christ the King. This feast was instituted by Pope Pius XI in 1925, at a time when the world was experiencing a rise of secularism, materialism and individualism, and an increasing denial of Christ's existence and authority.

The hope was that the establishment of this feast would accomplish three goals — that nations would see that the Church has the right to freedom, that leaders and nations would see that they are required to give respect to Christ, the King of kings, and that the faithful would be strengthened and encouraged by the reminder that Christ must reign in our hearts, minds, wills and bodies.



This feast is needed more than ever for all people and for us especially, as Christian disciples. It reminds us of three vital truths. First, even when it seems the world is spinning out of control, we need not fear because we have a King of kings who is very much in charge and who is loving, merciful and just. Second, if Christ is king of all, then He is also king of me, personally. I am not “lord” of my time, talents, and treasure. He is. I am a servant of the King and a steward of His gifts to me. Third, as His disciple, I am called to imitate my King. Christ's kingship is characterized by humble service, by emptying Himself for the good of others, The Scriptures tell us He went about doing good and He says of Himself, “I came not to be served but to serve.” How can I live in any other way than as a humble servant like my King?

How Much Should I give?

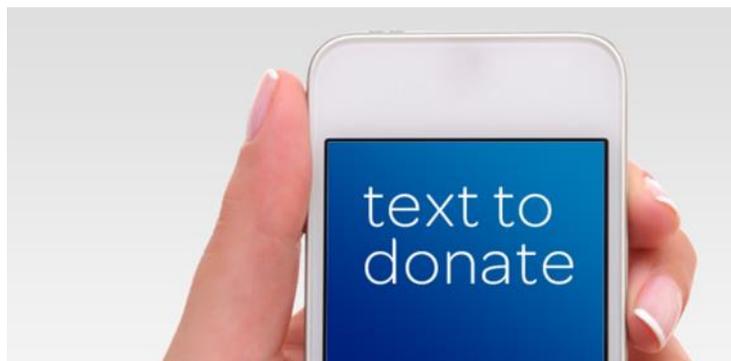
Many people **recommend** that Catholics consider working toward biblical tithing: 10% of your gross income.

Fr. Kenneth Nobrega supports and recommends the venerable practice of tithing 5% to the parish church and 5% to worthy charities.

Household Income	3%			5%			10%		
	Annual	Monthly	Weekly	Annual	Monthly	Weekly	Annual	Monthly	Weekly
\$20,000	600	50	12	1,000	83	19	2,000	167	38
\$30,000	900	75	17	1,500	125	29	3,000	250	58
\$40,000	1,200	100	23	2,000	167	38	4,000	333	77
\$50,000	1,500	125	29	2,500	208	48	5,000	417	96
\$60,000	1,800	150	35	3,000	250	58	6,000	500	115
\$70,000	2,100	175	40	3,500	292	67	7,000	583	135
\$80,000	2,400	200	46	4,000	333	77	8,000	667	154
\$90,000	2,700	225	52	4,500	375	87	9,000	750	173
\$100,000	3,000	250	58	5,000	417	96	10,000	833	192
\$120,000	3,600	300	69	6,000	500	115	12,000	1,000	231
\$150,000	4,500	375	87	7,500	625	144	15,000	1,250	288
\$200,000	6,000	500	115	10,000	833	192	20,000	1,667	385

Please **Contribute as much as possible** to the material needs of St. Joseph the Worker so that we can continue to keep our doors open and be a refuge for those seeking spiritual help and healing. Your help is needed and important - Together we can restore our beautiful church to its original glory.

Donate to St. Joseph the Worker
TEXT: 77977



Safe, Fast, Easy. Thank you!

Advent: A Time of Preparation and Penance

- Dr. Jared Staudt



The Church celebrates Advent as a time of preparation for the birth of Christ. It is not as old as Lent, the great fast to prepare for Easter and the initiation of new converts at the vigil, but arose at least by the fifth century. The logic of Advent and Lent is that major events take preparation and in this case we are preparing our souls to receive the grace of the great feasts of the Church.

Already in a few days, I've heard it a few times: Advent is not like Lent; it is not a time of penance. In fact, Advent arose as a mini-Lent – a time of preparation that included fasting and penance. Every major feast traditionally had a period of time, or at least a day, of abstinence and penance to prepare for it. If we hold that Advent is not a time of penance we close our eyes to the past.

Unlike Lent, the Church does not require us to do penance in Advent. Nonetheless, the original purpose of Advent was to increase penance and prayer to prepare for Christmas. Ven. Prosper Guéranger explains the history of Advent in detail in his great work, *The Liturgical Year*:

The name *Advent* [from the Latin word *Adventus*, which signifies a *coming*] is applied, in the Latin Church, to that period of the year, during which the Church requires the faithful to prepare for the celebration of the feast of Christmas, the anniversary of the birth of Jesus Christ. The mystery of that great day had every right to the honour of being prepared for by prayer and works of penance. . . . We must look upon Advent in two different lights: first, as a time of preparation, properly so called, for the birth of our Saviour, by works of penance; and secondly, as a series of ecclesiastical Offices drawn up for the same purpose.

Advent is a time of extra prayer and penance for the faithful, as well as a liturgical season which guides us in our preparation.

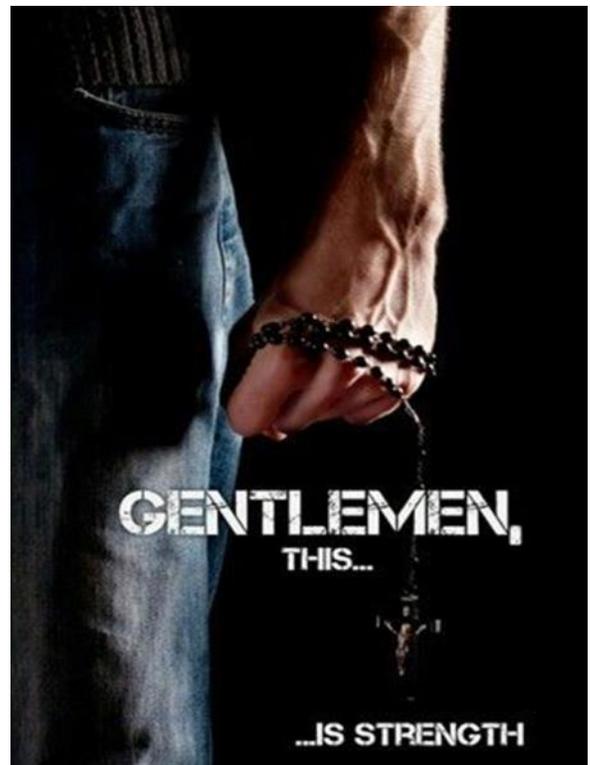
Eastern Catholic Rites, and the Orthodox Church, have maintained officially the penitential character of Advent, calling it the Nativity Fast. It is also called the St. Martin Fast, as it runs for 40 days from November 15, the feast of St. Martin of Tours.

The penitential character of Advent is a historical fact, but throughout the history of the Western Church there has been no consistent practice on its length (forty days, five weeks for Gregory the Great, or our current four weeks) and amount of fasting. Some held to a fast every day, while others only two or three days a week. Eventually, fasting fell off as a standard practice in the West.

What can we learn from our Eastern brethren who still keep the Nativity Fast? The commercialization of the Christmas season tempts us to celebrate throughout Advent. Simply withholding the partying until the Christmas season would be a great penance in itself! If we took the preparation of Advent more seriously, it would radically transform our experience of Christmas and would be a great opportunity for spiritual renewal.

If we say “no” to our desires a little more and take some extra time for prayer, we can recapture the original purpose of Advent: to take a step back and withdraw from our attachments so that we can receive the gift that the Lord wants to give us at His Nativity.

**NOTE: ADVENT STARTS NEXT SUNDAY,
DECEMBER 2, 2018**



Pray this prayer for your deceased parents

- Philip Kosloski



The prayer asks God to permit that we may see them again in the "joy of everlasting brightness."

The death of our parents can be a difficult cross to bear, as they were the first ones to teach us love and compassion. Yet our faith tells us that death is not the end and our duties as obedient children continue.

One way to honor our parents after their death is to pray for the repose of their souls on a regular basis. It is not only an act of charity, praying that they may reach their heavenly homeland, but it is also a way to fulfill the 4th Commandment (Honor your father and mother).

Here is a traditional prayer from the Roman Missal, taken from the opening prayer of the Mass for the Dead.

O God, who hast commanded us to honor our father and our mother, in Thy mercy have pity on the souls of my father and mother, and forgive them their trespasses, and make me to see them again in the joy of everlasting brightness. Through Christ our Lord. Amen.



Need A New Baptism, First Communion, Confirmation or Marriage Certificate?

Sacramental certificates from St. Joseph the Worker can be obtained from our parish office usually within one or two business days. We kindly ask for a \$25 donation for each requested certificate which will go towards the support of St. Joseph the Worker Church.

Please contact Gloria Maldonado our parish secretary at (510) 843-2244 or email gloria@stjosephtheworkerchurch.org



Parish Office Hours

Gloria Maldonado, our office secretary is ready to welcome and assist our parishioners and visitors. St. Joseph the Worker Parish Office Hours are from **Monday thru Friday 9:00 am to 5:00 pm** (closed noon to 1:00 pm for lunch).

5 Reasons Satan loves pornography

- Tom Hoopers



You might say he is its biggest fan.

Each year in my Christianity and Mass Media class at Benedictine College, we cover pornography — the 21st-century mass media juggernaut.

And each year the pornography problem grows worse. The latest: The two most popular online video streaming services are featuring pornography-friendly marquee programs — a documentary and a biopic.

I haven't (and won't) watch either one, but speaking to exorcists recently (after writing about them before) has made me realize something about this phenomenon: Satan is pornography's biggest fan.

Why?

First: Satan loves pornography because he hates freedom.

When we renew our baptismal promises the Church asks: "Do you reject Satan, so as to live in the freedom of God's children?"

To use pornography is to say: "I do not." Pornography militates against freedom. The science of it is well known: The human brain, when aroused by erotic images, dumps chemicals into the bloodstream that push the throttle of the viewer to full-speed "give me more" mode. Idle online curiosity quickly becomes addictive obsession. Dabbling with pornography is like opening the window of a pressurized airplane at a high altitude. It pulls you in and spits you out.

The same thing happens to women involved in the pornography industry. Women seeking modeling careers, or

a brief injection of cash in tough times, quickly find themselves in the clutches of a degrading industry, with images of themselves that they regret circulating forever online.

A recent pornography scam is not unlike what happens anyway to "legitimate" pornographic actresses: Lured by money, they find themselves in the clutches of men who only want to use them.



Which is a second reason Satan loves pornography: It is the ultimate structure of sin.

When we lie, or cheat, or steal, we commit a sin that implicates each of us, alone. When we involve others in our sin, that's worse. But what about a sin that helps create, perpetuate and supercharge international syndicates of sin?

Using pornography churns a vortex of sin that Satan uses to drag whole groups of people — performers, programmers, sellers, and unsuspecting bystanders — down to his lair.

Third: Satan loves disfiguring the image of God.

Satan's ultimate target isn't us: It's God. He can't touch God — but since we are made in the image and likeness of God, we are the next best thing.

If we understood how immense our souls are, and how beautifully they mirror the Trinity, we would shudder with the responsibility. Satan understands, and he lunges at every opportunity to shatter that image. In fact:

Fourth: The demons love to make human beings look like animals.

In Chapter 12 of Revelation, it is the vision of a woman — a flesh and blood human being — clothed with the

sun and crowned with stars which infuriates the disobedient angels.

Demons, creatures of pure spirit, cannot abide a material creature being made higher than them. The very thought disgusts them. So they delight in showing just how disgusting these human creatures really are.

An exorcist described to me how victims of possession will often imitate animals — grunting or arching their backs. Demons don't possess more people because we save them the trouble. We choose to imitate animals on our own.

Fifth: The devil loves to destroy the innocence of children.

When the apostles argue who is the greatest in the 18th Chapter of Matthew, Jesus places a child in their midst. Then, a few verses later, he adds that anyone who causes a child to sin would be better off thrown into the sea with a millstone tied around his neck.

The demons have already chosen the millstone. Now they want to cause as many children to sin as possible. Along with abortion, history will condemn our times most, I think, for our refusal to protect children from pornography. Even a notorious male pornographic actor is disgusted at how children experience pornography. The reason for our failure here is obvious: Adults want easy, anonymous access to pornography. We care more about protecting that access than we do about protecting our kids.



Demons are like predatory insects.

They single-mindedly care about one thing: Boring into your soul and turning you against God. Using pornography is like breaking open their hive right there on your desktop.



joinfortify.com

Why Light a Votive Candle?



A Votive Light is a "silent sentinel" and can burn for your special intentions or for someone who is in need of prayers. This is a thoughtful expression of your sentiments and best wishes for any occasion. Your Votive Light can be an act of faith and charity - the light is a symbol of the sacrifice you have made in behalf of someone else - and it is a silent reminder of your prayers for them.

Unlike a regular purchase, a votive candle donation is an "offering" made to God through the intercession of the Saints which also helps support our St. Joseph the Worker Church's mission of beautiful liturgies, reconciliation and healing.

Your prayerful votive offerings are "lighting up" our church with beauty and prayer. Thank you, and may God bless you.

3 Little-known details about Purgatory

- Daniel Esparza



What happens to souls of the "Church Penitent" after they die

While 20th-century contemporary philosophy and political theory have profusely used categories and theoretical frameworks drawn from Catholic eschatology (literally, the study of the “end things”) — in surprising and truly admirably fruitful ways — the same thing cannot probably be said of some of our contemporary ecclesial theological reflections. Eschatology does not seem to occupy too much of a privileged seat nowadays.

However, that does not mean that, in the Catholic tradition, eschatology has not been the subject of arduous, intense and often erudite reflection. Actually, it is quite the contrary. And recently, Shaun McAfee published a list of ten things you most likely do not know about Purgatory. Of these, we have selected the three we thought were the most interesting, in order to start, if possible, a conversation about these issues here, in our “comments” section.

Those in Purgatory are already united to Christ

The souls in Purgatory are part of the “Church Penitent,” also known as the “Church Suffering” or the “Church Expectant” (Ecclesia Poenitens, Ecclesia Dolens or Ecclesia Expectans). Tradition recognizes that the faithful are, so to speak, grouped into three major states: the “Church Militant,” the “Church Suffering” and the “Church Triumphant.” Let us check out what the Lumen Gentium has to say about it:

“Until the Lord comes clothed with majesty and accompanied by his angels and, once death is destroyed, all things are submitted to Him, some of his disciples are pilgrims on earth (Militant Church); others, who have already died, are being purified (Church Penitent); others, finally, are enjoying the glory (Triumphant Church), clearly contemplating clearly God Himself, triune as He is.”

If the souls in Purgatory are part of the Church Penitent — which we could be part of as well, in the midst of our sufferings as Church Militant — then they are obviously part of the Mystical Body of Christ and, therefore, remain united to him.

Suffering in Purgatory is voluntary

This deserves a somewhat more detailed explanation. As we read in the post Shaun McAfee shared on EpicPew, in her *Treatise on Purgatory*, Saint Catherine of Genoa explained that, seeing what awaits her in Heaven, the soul voluntarily throws herself into Purgatory. Purgatory is voluntary not because someone could choose not to go, but because one willingly submits to it. In this regard, St. Thomas Aquinas says exactly the same.

In Purgatory there is also joy

Generally, Purgatory is thought of as a place of suffering, albeit temporary. But in reality, as explained by St. Catherine of Genoa, Purgatory is not without its joys: just as Christ himself consoles the souls of the Church Militant, so does He with the Church Suffering, and just as we can cheer each other during our life on Earth, we can do so in Purgatory.

But wait, there’s more. Saint Catherine explains:

“The fire of God’s love is precisely what consumes all rust or stain of sin in the soul. The suffering of purgatory is therefore above all the pain of loss, much more than the pain of sense, that is, much more than ‘any other penalties that may be found there’ (15b).

Indeed, the most terrible thing for the soul is the inner tear produced by a love that, because of these still not completely annihilated impediments, sees his perfect possession of God delayed. And the more purification, the more intense the love and, hence, the cruelest the pain. Love and pain appear and grow in purgatory in an accelerated progression.

Purgatory is thus a crescendo of love and pain that leads to heaven, the perfect happiness. The souls in purgatory do experience great joy, similar to that of the Heavens, and also experience an immense pain, similar to that of Hell; and one does not remove the other.”