

Adios, Reina Del Cielo

Adios, Reina del cielo, Madre del Salvador.
Adios, oh Madre mia. Adios, adios, adios.

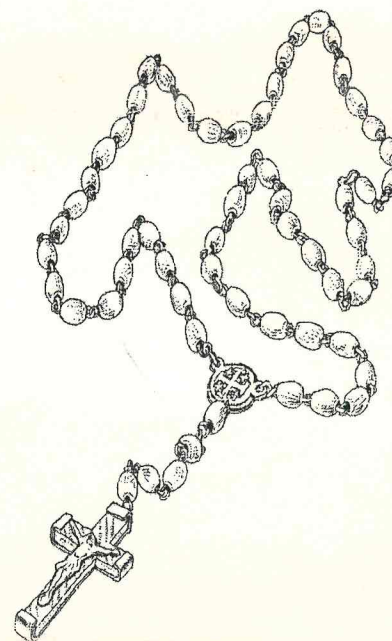
1 De tu divino rostro me alejo con pesar; Permiteme
que vuelva tus plantas a besar.

2. Adios. Reina del cielo, Madre del Salvador, Dulce
prenda adorada, de mi sincero amor.

3. De tu divino rostro la bellaza al dejar; Permiteme que
vuelva tus plantas a besar.

4. A dejarte, oh Maria, no aciarta el Corazon;
Te lo entrego, Senora, dame tu bendicion.

Ramona [redacted] Enriquez



April 20, 1097 - Diciembre 1, 2007

Canto De Entrada:

Saludo: Fr. Joe Moniz

Rito De Bendicion

El Peregrino De Emaus

Liturgia De La Palabra

Primera Lectura: Libro de la Sabinduria 3:1-6, 9

Maria de

Salmo Responsorial: Salmo 23:1-6

Monica

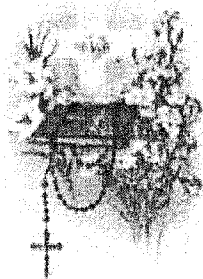
Segunda Lectura: La Carta de San Pablo a los

Romanos 6:3-4, 8-9

Veronica

Evangelio: Fr. Joe Moniz

Homilia



Intrecesiones:

Maria :

Liturgia Eucaristica

Presentacion de las Ofrendas:

Alfonso _ y Nancy

Enriquez

Comunion

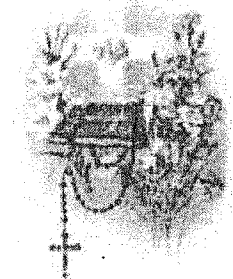
Canto de Comunion

Pescador De Hombres

Despedida

Canto de Despedida:

Adios, Reina Del Cielo



FINAL OFFICIAL
STATEMENT OF VOTES CAST

PASADENA AREA COMM COLL
GOV BD MEMBER TR AREA 4

WILLIAM
THOMSON

M
ENRIQUEZ-MARQUEZ

CITY/PREC		REGISTRA- TION	BALLOTS CAST								
ARCADIA	0350102A	828	38	25	7						
	AV/VBM	0	50	35	8						
	TOTAL	828	88	60	15						
EAST PASADENA	2020006A	1237	36	31	5						
	AV/VBM	0	69	62	6						
	TOTAL	1237	105	93	11						
EAST PASADENA	2020007A	1778	22	18	4						
	AV/VBM	0	127	105	20						
	TOTAL	1778	149	123	24						
EAST SAN GABRIEL	2040010A	928	31	21	6						
	AV/VBM	0	73	54	13						
	TOTAL	928	104	75	19						
EAST SAN GABRIEL	2040012A	1508	72	40	9						
	AV/VBM	0	127	87	22						
	TOTAL	1508	199	127	31						
EAST SAN GABRIEL	2040016B	889	6	3	3						
	AV/VBM	0	41	34	6						
	TOTAL	889	47	37	9						
PASADENA	5150032A	2891	30	20	10						
	AV/VBM	0	177	149	25						
	TOTAL	2891	207	169	35						
PASADENA	5150065A	1200	27	16	6						
	AV/VBM	0	85	66	17						
	TOTAL	1200	112	82	23						
PASADENA	5150066A	2061	20	17	3						
	AV/VBM	0	88	72	15						
	TOTAL	2061	108	89	18						
PASADENA	5150072A	1151	15	11	4						
	AV/VBM	0	45	36	9						
	TOTAL	1151	60	47	13						
PASADENA	5150075A	1550	48	44	4						
	AV/VBM	0	157	125	27						
	TOTAL	1550	205	169	31						
PASADENA	5150106A	2458	55	46	9						
	AV/VBM	0	233	210	22						
	TOTAL	2458	288	256	31						
PASADENA	5150108A	1309	33	30	3						
	AV/VBM	0	170	148	21						
	TOTAL	1309	203	178	24						

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PASADENA AREA COMM COLL
GOV BD MEMBER TR AREA 4

WILLIAM
THOMSON

M
ENRIQUEZ-MARQUEZ

CITY/PREC		REGISTRA- TION	BALLOTS CAST							
PASADENA	5150112A	1484	36	33	3					
AV/VBM		0	167	147	19					
TOTAL		1484	203	180	22					
PASADENA	5150114A	2492	46	38	6					
AV/VBM		0	154	130	21					
TOTAL		2492	200	168	27					
PASADENA	5150186A	2312	38	29	8					
AV/VBM		0	143	125	18					
TOTAL		2312	181	154	26					
PASADENA	5150209A	2403	66	55	11					
AV/VBM		0	155	132	20					
TOTAL		2403	221	187	31					
TEMPLE CITY	7050062A	1290	95	51	18					
AV/VBM		0	135	82	18					
TOTAL		1290	230	133	36					
PRECINCT TOTAL VOTE		29769	714	528	119					
VBM TOTAL VOTE		0	2196	1799	307					
VBM BY GROUP TOTAL		0	1	1	0					
GRAND TOTAL VOTE		29769	2911	2328	426					

FINAL OFFICIAL
STATEMENT OF VOTES CAST

PASADENA AREA COMM COLL
GOV BD MEMBER TR AREA 4

WILLIAM
THOMSON

M
ENRIQUEZ-MARQUEZ

CITY/PREC	REGISTRA- TION	BALLOTS CAST							
COUNTYWIDE	29769	714	528	119					
COUNTYWIDE VOTE BY MAIL	0	2197	1800	307					
TOTAL	29769	2911	2328	426					
CITY OF ARCADIA	828	38	25	7					
CITY OF ARCADIA VOTE BY MAIL	0	50	35	8					
TOTAL	828	88	60	15					
CITY OF PASADENA	21311	414	339	67					
CITY OF PASADENA VOTE BY MAIL	0	1574	1340	214					
TOTAL	21311	1988	1679	281					
CITY OF TEMPLE CITY	1290	95	51	18					
CITY OF TEMPLE CITY VOTE BY MAIL	0	135	82	18					
TOTAL	1290	230	133	36					
UNINCORPORATED	6340	167	113	27					

Martin A.C. Enriquez-Marquez
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Pasadena, CA 91106
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626.399.8437

7 August 2020 [modified 18 October 2020]

RE: Underrepresentation of Mexican Americans on the PCC Board of Trustees through malapportionment by fragmentation

Dear Persons:

I wish to comment on the accreditation of the Pasadena Area Community College District [PACCD] or Pasadena City College [PCC]. The last self report included the following:

Self-Proclaimed Standards {PCC}

Standard IVB: Board and Administrative Organization

B.1a The governing board is an independent policy-making body that reflects the **public interest** in board activities and decisions. Once the board reaches a decision, it acts as a whole. It advocates for and defends the institution and protects it from undue influence or pressure.

Descriptive Summary

Each Board member represents a unique area within the district to serve the public interest for Pasadena City College. After the 2010 Federal Census, the Board contracted Redistricting Partners Inc. to evaluate the boundaries and constituencies within each of the Trustee areas to ensure that appropriate boundaries were in place to prevent the disenfranchisement of any underrepresented group. New area boundaries were **established in 2012 and filed with the Los Angeles County registrar's office** to provide fair representation within each of the Trustees voting areas.

Recitation: Four Decades

I attended my first PCC Board of Trustees meeting in 1982. In 1983 I supported two candidates that won-Trustee Area 2: Dr. Jeanette Mann retired 2015 [stuffing campaign material in envelopes]; Trustee Area 4: Mrs. Susanna Miele [steering committee] tie vote in November 1983, but won in a landslide in early 1984. Mrs. Miele retired circa 2007.

In 1991, I submitted a redistricting plan which reconfigured the census tracts of La Canada Unified School District and Pasadena Unified School District [PUSD] to reshape PCC Trustee Area #1, #2, #3 and #4. I did not touch the southern Trustee

Areas [#5, #6 and #7] designed by National Demographics Corporation. Eventually NDC modified some of their proposals to the PCC BOT, although dissatisfying with the results it was an improvement over the 1980's PCC BOT Trustee Areas lines.

The 1991 Trustee Areas that I design were based on shared characteristics: income, home ownership, educational attainment, occupation [blue/white collar], housing and geographic compactness. Five generations of my family have lived in Pasadena and its vicinities; I am in the third generation, so I am familiar with PACCD.

Three generations have attended Pasadena City College, so I am familiar with PCC. The northern Trustee Areas #1, #2, #3 and #4 were equipopulous by Total Population [everyone] with a narrow deviation circa 0.5 % by whole census tracts.

One Trustee Area had a supermajority of ethnic minorities with a plurality of Mexican Americans. The second Trustee Area had a supermajority of ethnic minorities with a plurality of Black/African Americans. The third Trustee Area [TA] was the City of La Canada-Flintridge joined with the wealth *neighbourhoods* of Pasadena: Linda Vista, San Rafael and sub-Colorado Blvd. The fourth Trustee Area was Pasadena East of Lake Avenue and north of Orange Grove Boulevard going to eastern Altadena and the City of Sierra Madre.

I did the math with a pencil, paper and a hand-held calculator using the superior federal criteria of Total Population [TP] with darn near equal population while making use of state sanctioned geographic units--federal census tracts.

Placid Nuance

Because of the solidity of my research and craftsmanship surly the PCC BOT with the leadership of the Superintendent Dr. Jack Scott would see the light. It was not to be, only PCC BOT President Mr. Walter T. Shatford, a lawyer, abstained from the approved plan for the 1990's.

When I made my 1991 presentation to the PCC BOT, I was very attentive to their remarks. So, I made modifications to my 1991 Reasonable, Equitable and Balance [REB] plan and presented the PCC BOT the new 1992 plan which included their commentary. The official minutes of PACCD reflect the bare bones of the discussion and so did an article in the PCC *Courier* [campus newspaper].

Intentional misrepresentation of material existing fact

Dr. William Goldmann took the lead on redistricting and submitted the report to the Los Angeles County Office of Education or some such body on behave of PACCD included my 1992 plan under the name: "Enriquez*Marquez Plan". Recently, I have discovered that Dr. Goldmann did not submit to an approving governmental body my 1991 seven [7] seat plan named **Reasonable, Equitable and Balance [REB]** plan presented to PCC BOT November/December 1991. I do not think Dr. Goldmann made the unilateral decision to eliminate my 1991 map from the record.

Did Superintendent Dr. Scott order Dr. Goldmann to omit my 1991 Reasonable, Equitable and Balance [REB] plan? I do not know. Did any PCC BOT member urge Dr. Goldmann to fail to mention my 1991-1992 public comment and 1991 map from consideration by an outside agency namely the Los Angeles county committee on school district organization per California Education Code Section 5019.5? I do not know. Was it purely Dr. Goldmann's staff who press him to delete the 1991 Reasonable, Equitable and Balance [REB] map and plan? I do not know. Did other Administrators participate in Dr. Goldmann's decision to leave out the 1991 plan? I do not know? Was it a mere oversight to exclude the 1991 map? I do not know. Dr. Goldmann knows and he is a board member of the PCC Foundation.

Post-1992 Reversal: Inside Job 2002

In the 2000's PACCD redistricting was done in-house by the PCC Administration; no outside vendor was used. The PCC Administration reversed the incremental advancement done in 1992. In the late 1990's a female Mexican American political science professor was elected to the PCC BOT over an appointed incumbent. Because of the 2002 changes made every re-election campaign was heavily contested and she lost her last election.

2012 Disenfranchisement

...the Board contracted Redistricting Partners Inc. to evaluate the boundaries and constituencies within each of the Trustee areas to ensure that appropriate boundaries were in place to **prevent** the disenfranchisement of any underrepresented group.

Mexican Americans and Hispanos make up over 100,000 of 400,000 plus of PACCD or about one fourth. Yet, the best Redistricting Partners could come up with in Trustee Area #3 was a sub-district that was made of **63% non-Hispanics** by Citizen Voting Age Population. Mexican Americans and Hispanos make up a **supermajority by Total Population**. But because Mexican Americans and Hispanos are a young population; a large portion are children under 18 years of age. Some are non-citizens legal migrants who have not yet gone through the arduous process of naturalization. Still others are unauthorized immigrants.

That is how Redistricting Partners, Inc. flipped a supermajority Mexican Americans and Hispanos Trustee Area to a **two-thirds non-Hispanic** by Citizen Voting Age Population.

Redistricting Partners Inc. knew exactly what they did. In the written report to the PCC BOT the data was presented that Trustee Area #3 was a mere 37% Hispanic by CVAP although a majority by Total Population was Mexican American and Hispano. In January 2012 Paul Mitchell in oral testimony declared that Trustee Area **#3 was not a Latino district**.

In a PBS interview in 2011 Mitchell and Matt Rexroad, the Republican, in Redistricting Partners Inc made comments that for a Section 2 [majority-minority district] to comply with the Voting Rights Act required 51% by Citizen Voting Age

Population. Incorrect. In League of United Latin American Citizens v. Perry, 548 U.S. 399 the US Supreme Court held to have standing 50% plus one by Voting Age Population [VAP] was needed. The 104,000 plus Mexican American and Hispano persons in PACCD exceed the required 24,000 or so persons to make a majority in ONE single Trustee Area!

In a four-year period [2014-2018] I sent the PCC BOT and Administration substantial data and materials. In 2014 I presented to the PCC BOT in open session a Trustee Area map with a supermajority Mexican Americans and Hispanos by Total Population and a supermajority Mexican Americans and Hispanos by **Voting Age Population [VAP]**. In 2018 I present a refined Trustee Area with a supermajority Mexican Americans and Hispanos by Total Population of almost **65%** and with VAP of about **57%**. A significant difference over Redistricting Partners Inc. rendering by 1] Total Population, 2] Voting Age Population and 3] Citizen Voting Age Population criteria.

Mitchell, unlike his REPUBLICAN partner REXROAD [Mr. 51%], supported before the California Citizens Redistricting Commission the creation of three congressional districts in Los Angeles County in which one ethnic group controlled with 28%, 34% and 40% predicated that the majority Mexican American and Hispano persons were not also a majority by Citizen Voting Age Population [CVAP]. Mitchell stated this technic was known in the prior ten years [2000s] ago to even twenty years ago citing 1990's California Congressional Redistricting experience.

However, MITCHELL and REXROAD the REDISTRICTING PARTNERS, INC. deliberately chose to assemble a Trustee Area #3 to be majority Mexican American and Hispano by Total Population but with the twisted malevolent **two-thirds non-Hispanic** Citizen Voting Age Population. Pasadena exhibits racially polarized voting going back to the 1960s.

MITCHELL is the owner Political Data, Inc. so he knew well the underlining partisan makeup of Trustee Area #3. He and REXROAD **intentionally fragmented** the Mexican American and Hispano Community of Interest [COI] among four Trustee Areas #1, #2, #3 and #4.

I have present to PCC BOT in open session their own creations Trustee Area maps of 1966, 1975, 1977, 1980s, 1990s, 2000s and 2010s. I participated in the 2011-2012 round. Never once did REDISTRICTING PARTNERS, INC. respond to my copious emails. Redistricting Partners Inc. did not prevent the disenfranchisement of an underrepresented group namely the 100,000 plus strong Mexican American and Hispano Community of Interest [COI] in the Pasadena Area Community College District.

REDISTRICTING PARTNERS, INC. **has continued to perpetuate** the underrepresentation Mexican American and Hispano Community of Interest [COI] by fragmentation into other Trustee Areas that are only about 15-20% Mexican American and Hispano by Total Population. That low percentage can sway an election [**only rarely**]. In the only seat with a majority Mexican American and Hispano population is inverted into a **two-thirds [2/3] non-Hispanic** by Citizen Voting Age Population.

They knew exactly what they did! REDISTRICTING PARTNERS, INC. are experts: REXROAD is an attorney and MITCHELL holds a Masters in Urban Policy. As before Rexroad suggested 51% CVAP for Section 2 Voting Rights Act [incorrect]; Mitchell supported so-called VRA Section 2 with low percentages 28%, 34% and 40% as effective with the proviso that Mexican American and Hispano Community of Interest was not a majority by Citizen Voting Age Population.

For the Trustee Area #3 the Total Population was nearly ideal. For other Trustee Areas #5, #6, #7 they are underpopulated each by about **negative** 5%. Thus, moving greater representation to that region with few Mexican American and Hispano persons except for #6. Pasadena Unified School District has the greatest concentration of Mexican American and Hispano persons within the Pasadena Area Community College District.

I shall repeat REDISTRICTING PARTNERS, INC moved representation away from the Pasadena and Altadena Mexican American and Hispano Community of Interest [COI] and towards the periphery of it to: the Cities of La Canada-Flintridge, Arcadia, Sierra Madre, South Pasadena, San Marino and beyond. This is malevolence and contrary to the dictates of the 14th Amendment Equal Protection Clause and the Voting Rights Act of 1965 predating the formation of PACCD in 1966.

The proper criteria for Trustee Areas is by Total Population [Everyone]:

(1) The population of each area is, as nearly as may be, the same proportion of the total population of the district as the ratio that the number of governing board members elected from the area bears to the total number of members of the governing board.

(2) The population of each area is, as nearly as may be, the same proportion of the total population of the district as each of the other areas.

https://california.public.law/codes/ca_educ_code_section_5019.5

REDISTRICTING PARTNERS, INC overemphasized Citizen Voting Age Population; as outlined above, this reduces the influence of the Pasadena and Altadena Mexican American - Hispano Community of Interest [COI] particularly in the Pasadena Unified School District[PUSD] and generally throughout the Pasadena Area Community College District. REDISTRICTING PARTNERS, INC has perpetuated the cycle that began in 1980s to this moment October 2020.

REDISTRICTING PARTNERS, INC fragmented the Pasadena and Altadena Mexican American - Hispano Community of Interest into four Trustee Areas [1, 2, 3, 4]. The Community is over 104,000 throughout PACCD with the highest concentration in PUSD in the north of PACCD. REDISTRICTING PARTNERS, INC was methodical and shameless in its execution to deny Mexican American - Hispano Community of Interest [COI] of PACCD its fundamental choice to pick its own representatives.

PACCD violated its own rules by following REDISTRICTING PARTNERS, INC. lead

b. Mandated Boundary Adjustment (Education Code Section 5019.5)

Following each decennial federal census and using population figures as validated by the Population Research Unit of the Department of Finance as a basis, the Board shall adjust the boundaries of any or all of the trustee areas of the District so that the population of each area is, or nearly as may be, the same proportion of the total population of the District as the ratio which the number of Board members elected from the areas bears to the total number of members of the Board.

<https://go.boarddocs.com/ca/pasadena/Board.nsf/goto?open&id=AM2Q546341AC#>

BB2100 Board Elections

Two Score Year Heist

Mexican American - Hispano Community of Interest [COI] has been treated shambly by PACCD. The 1980s redistricting clearly indicates switching from Altadena [western census tracts in the north] to more affluent census tracts below Colorado Blvd to California Blvd, [west of Lake Avenue to the Arroyo Seco] diminished the voting potential of the community.

In the 1991-1992 redistricting PACCD made a **bad faith** move by suppressing my 1991 public comment and 1991 map. Other than Dr. Goldmann who else was involved? I do not know. As his former student, I recall Dr. Goldmann stating in his class denying in the 1980s that there was **no such thing** as the **Chicano Movement** in the 1960s. Many Los Angeles County and City of Pasadena residents celebrated its semicentennial in 2018.

The 2000s redistricting regress from the incremental improvement of 1992. In 2012, REDISTRICTING PARTNERS, INC fragmented Mexican American - Hispano Community of Interest [COI] into **four ineffectual** Trustee Areas in the northern part of PACCD. Over one in four residents of PACCD are of Mexican American - Hispano descent yet PACCD and its agents perpetuate the suppression of the Voting Rights of the community.

I discerned the above by A] reading many of the US Supreme Court voting rights decisions from Baker v. Carr, 369 U.S. 186 to Evenwel v. Abbott, 578 U.S. _____. B] microfiche of newspapers C] archival PCC Library. So, I do not say it lightly; PACCD has violated my individual, personal and precious Voting Right to cast a ballot for the candidate of my own choice by aggressively manipulating Trustee Area borders since the early 1980s. I have lived in the City of Pasadena for over a half-century.

Respectfully,

/s/

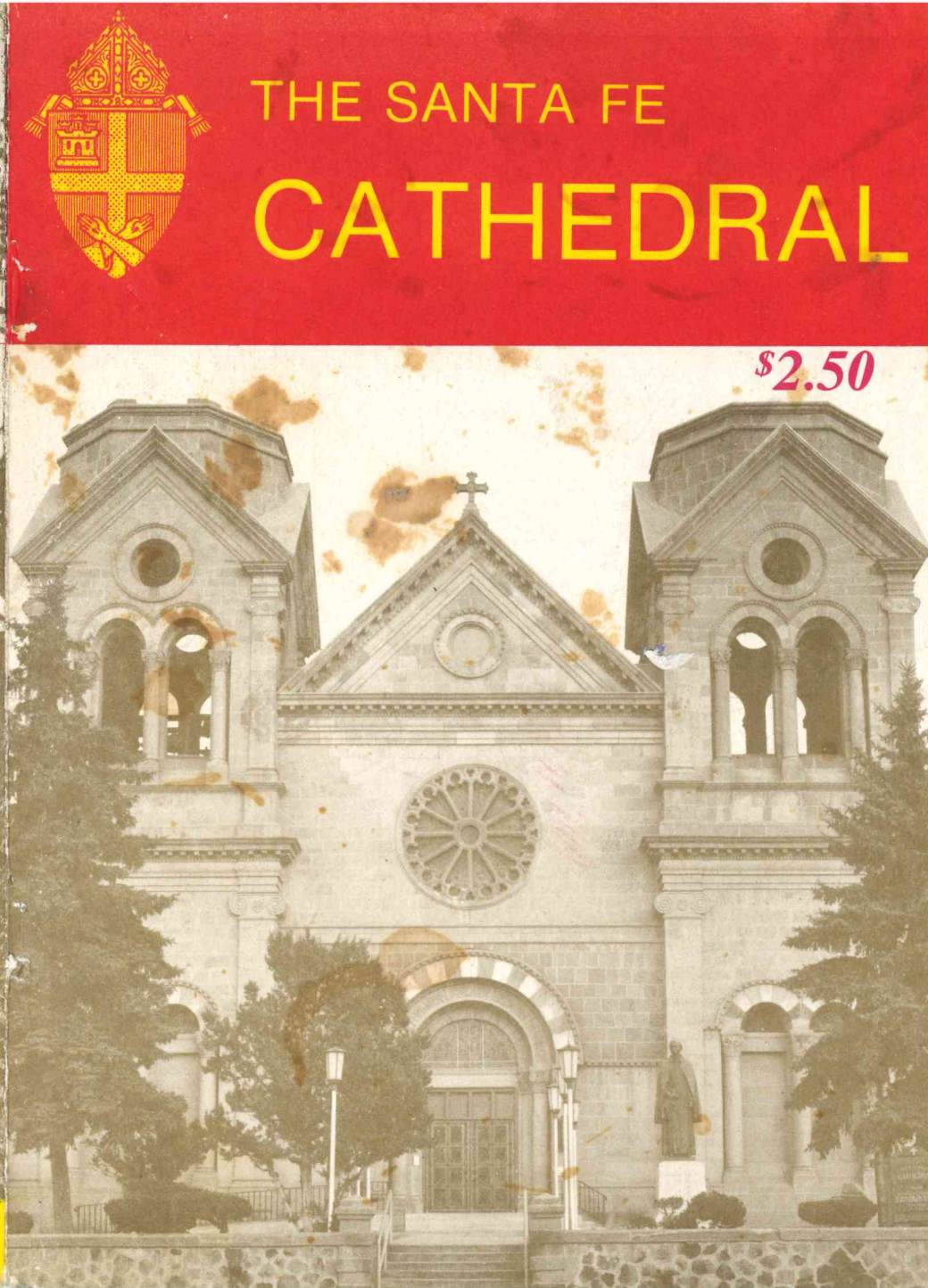
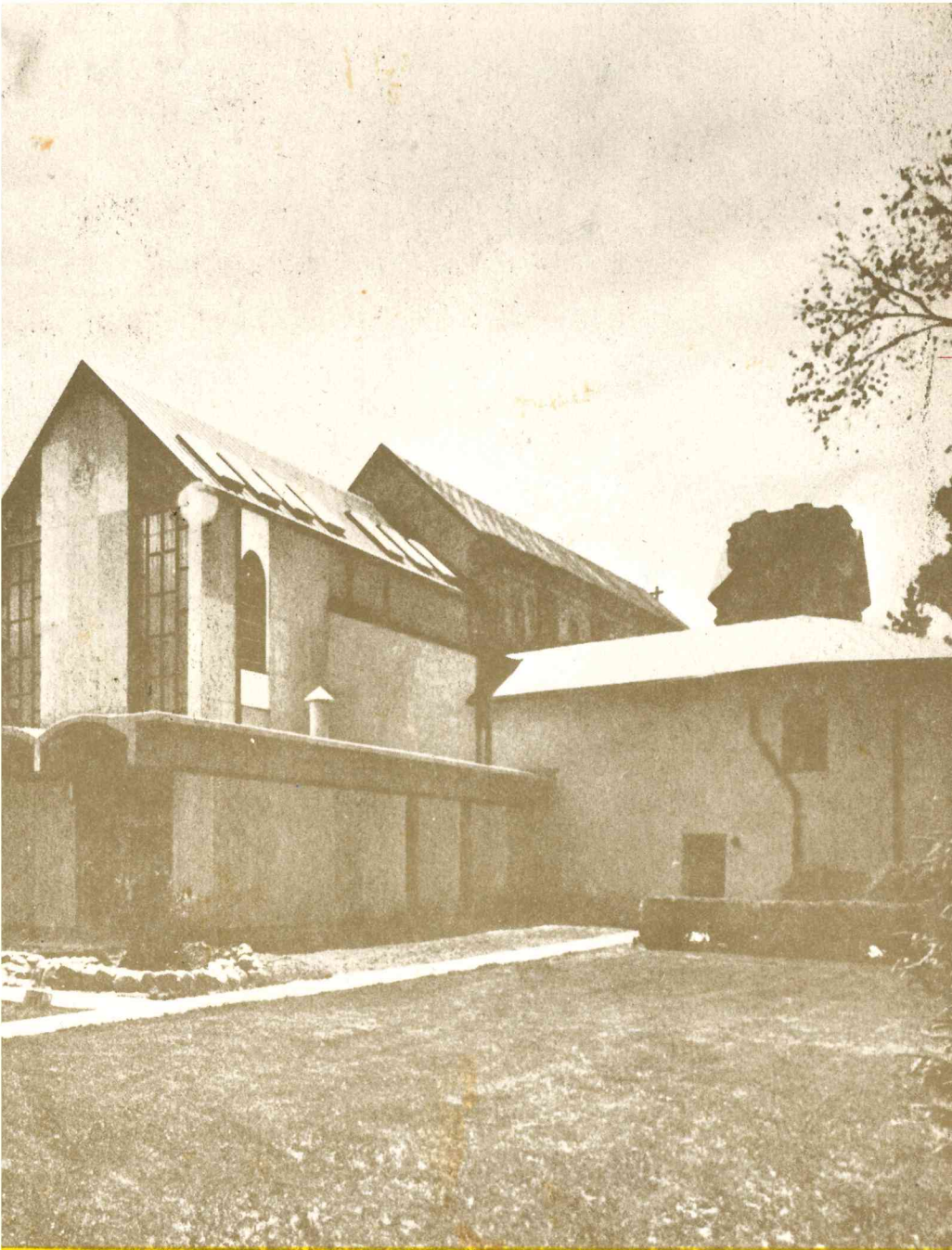
Martin A.C. Enriquez-Marquez



THE SANTA FE

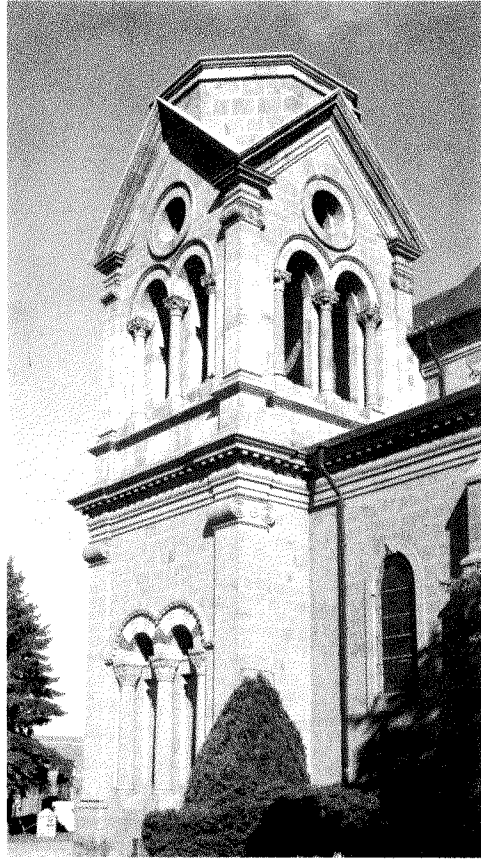
CATHEDRAL

\$2.50



the first schools and hospitals. Then there were the hundreds of the dear faithful filling the interior as well as the front terrace, all elated by the inspiring sight of so many fully vested priests and prelates in the grand procession and the sacred ceremonies which followed, not to mention the classical music and singing flowing down from the high choir loft, or else the popular one of the guitars in Spanish at the north nave near where the Apostolic Pro-Nuncio sat with his ministers.

Prior to all this, other signal observances had been taking place, such as art exhibits and concerts both vocal and instrumental, all planned and successfully carried out by a committee of dedicated men and ladies of Santa Fe. For Archbishop Sanchez himself, who worked closely with this committee, it all was the kind of visible and tangible source of consolation which only the successful renovation of a historic Cathedral like his can provide.



**View of south tower.
Ed Taylor, photographer.**

THE SANTA FE CATHEDRAL OF ST. FRANCIS OF ASSISI

Text and format by Fray Angelico Chavez. Original edition 1947, revised 1968, 1978, and brought up to date 1987.

Printed by Schifani Brothers Printing Co., Inc., Santa Fe, New Mexico



New doors of the Cathedral's main entrance incorporate sixteen bronze panels to tell the religious story of New Mexico.
Ed Taylor, photographer.

representing the Spanish friars who had planted the Faith in New Mexico. Also featured were religious Brothers and Sisters

representing the Christian Brothers, Sisters of Loretto, and Sisters of Charity, whom Archbishop Lamy had introduced to found

famed Cross of San Damiano in Assisi dominate the interior above the sanctuary, as Our Crucified Lord's figure should. According to the *Fioretti*, it was this painted Cross in the little chapel of San Damiano which initiated the conversion of the young Francis when it told him to rebuild His Church. This dream has been realized through the generous donation of a magnificent hand-carved 7½' replica of the Cross of San Damiano in Assisi. Mr. Wil Caron, General Counsel of the United States Catholic Conference of Bishops, together with his wife, have offered this personal possession to be the cross for the Cathedral of St. Francis. Its blessing took place on the Feast of St. Francis, October 4, 1986.

Meanwhile, the heroic-size marble statue of St. Francis made twenty years ago, and which stood barely noticeable at the end of the south nave, was installed outside under the south transept's portal where its beauty can be fully appreciated, and itself helps beautify its own surroundings. The great niche where it once stood was remodeled to serve as the Cathedral's baptistry. Also, for matters of safety and greater convenience, the great choir loft was both strengthened and improved, with an additional stairway leading up and down from it in the south tower.

Also to be seen outside near the St. Francis statue are bronze plaques recording special events, and especially one commemorating the many Franciscan Martyrs of New Mexico, by far surpassing in number those of any other place in the Americas. But by far more interesting and precious in their execution are the sixteen bronze panels on the new doors of the main entrance. They tell the religious story of New Mexico from its discovery in 1539 to the coming of Archbishop Lamy in 1851, and from here the Cathedral's own historical contributions to our day. Their artful execution are due to the genius and devotion of Donna Quasthoff.

The formal Dedication, observing the Hundredth Anniversary of the Cathedral's first blessing by Archbishop Lamy on March 7, 1886, took place on August 24, 1986, with the current Apostolic Pro-Nuncio, Archbishop Pio Laghi, doing the honors in the name of Pope John Paul II. Celebrating with him at the altar was Archbishop Sanchez, along with twenty-one visiting bishops and archbishops at their places in a great semi-circle at the rear of the sanctuary, besides many dozens of vested priests filling the south transept. Among the diocesan priests and lay deacons conducting the ceremonies were the Cathedral Franciscans and others

THE SANTA FE CATHEDRAL OF ST. FRANCIS OF ASSISI

MOST cathedrals in our country have been founded on pioneer parish churches. When an area was made into a bishopric or diocese, the principal city was selected as the bishop's *See* (from the Latin *sedes*, meaning "seat"). Then the principal church of the city was chosen to hold the bishop's throne or *cáthedra* (a Greek word for "chair"), and so this church became a cathedral church.

In 1850, when the American Territory of New Mexico was assigned its first bishop, Santa Fe was not only the Capital but also the largest town. Our present much larger cities in the Great West were either smaller or did not exist at all. Therefore, the ancient Villa of Santa Fe was chosen as the *See City*. Its only parish church became the Cathedral Church. But because this

parish church, founded with the city in 1610, has had such a long and colorful history of more than three centuries and a half, the Cathedral of Santa Fe stands out in this respect among all other cathedral churches in the United States.

To present a clear and concise picture of so many eventful years, we shall divide the story into four well-defined periods: *I. The Oñate Conquest Period (1610-1680). II. The Vargas Reconquest Period (1693-1798). III. The Durango Secular Period (1798-1850). IV. The American Episcopal Period (1850 to the present)*. In all these four periods, the parish occupied several successive church buildings which, with the fortunes of history and changes in church and civil administrations, form the gist of this necessarily compressed narrative.

I. THE ONATE CONQUEST PERIOD

1610-1680

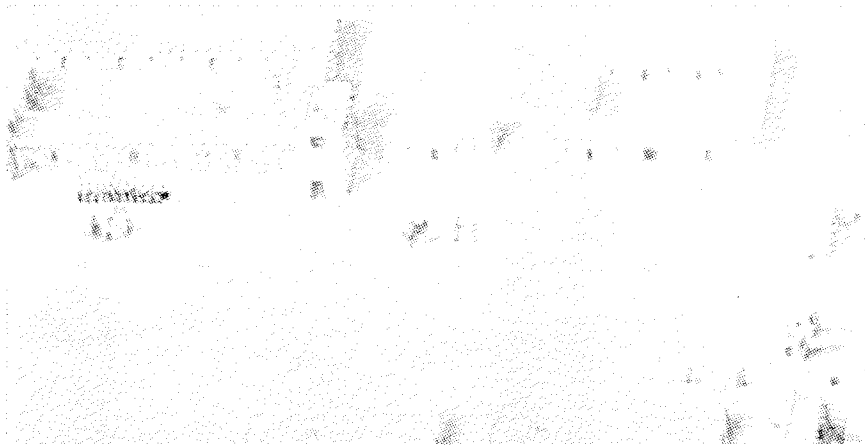
La Villa de Santa Fe de los Españoles

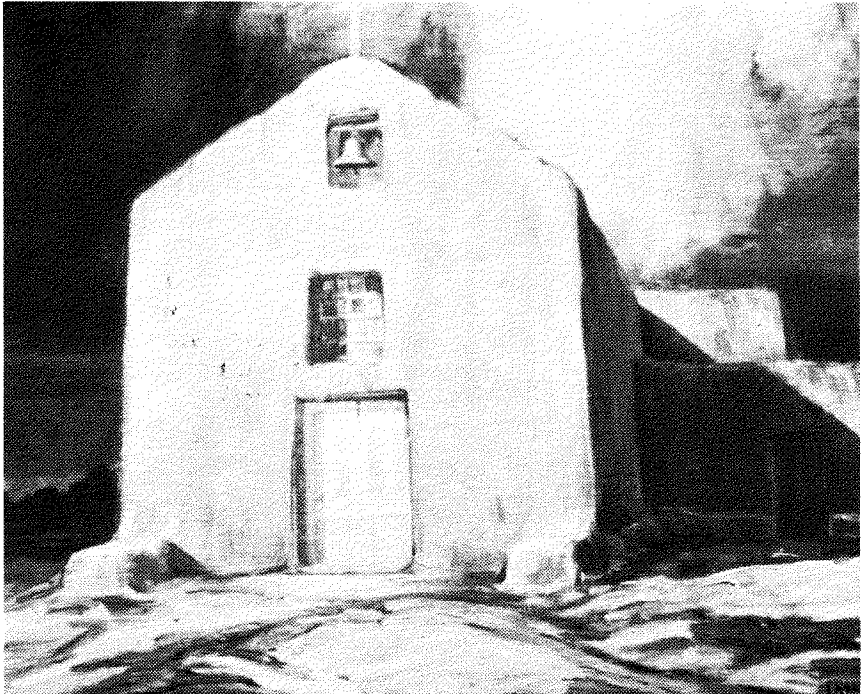
New Mexico was founded as a Spanish Colony and Franciscan Mission in 1598 by Governor Juan de Oñate. Old documents refer to this as the Conquest. The prime purpose was to establish and maintain the Franciscan Missions among the Indians. The first Spanish settlement was San Gabriel, where the Chama river joins the Rio Grande near San Juan Pueblo. But because the elevated site of Santa Fe was more centrally and strategically located, Governor Pedro de Peralta moved the colony hither from San Gabriel

and formally founded the “Villa of Santa Fe of the Spaniards” in 1610, to be henceforth the Capital of the Spanish “Kingdom of New Mexico.” This was the original and only title of Santa Fe for more than two centuries.

As was the custom, the first major buildings to go up on the town square, or *plaza de armas*, were the parish church and the royal houses, or what we now call the Palace of the Governors. The church stood as now on the eastern side facing west, and its title was “Our Lady of the Assumption.”

Imaginative view of the Santa Fe Plaza in its first century.





The first church of 1610 must have looked like this, except for a friary adjoining it to the right. Painting of old Mission of Sandia Pueblo by Carlos Viera. Museum of New Mexico.

The First Church, 1610-1628

The first church of Our Lady of the Assumption was small but solidly built of adobe like the palace and the colonists' dwellings. It had a transept, and thus was in the shape of a cross. Adjoining it on the south flank was the friars' residence with its inner cloister. Some twenty years later, Fr. Alonso Benavides referred to this first church as a *jacál* (shanty) as an excuse for tearing it down and building a larger one in its place; but it does not mean that it was literally a mud-wattle hut,

as we shall see. Being a temporary structure, it most likely lacked towers, resembling the old church at Sandia Pueblo. The very first pastor, as far as can be ascertained, was Fr. Alonso Peinado.

The first outstanding ceremony of which we have any record was the reception in January, 1626, of Fr. Alonso Benavides as Custos or Superior of the Indian Missions, and as Ecclesiastical Supervisor of the Spaniards under the title of Commissary of the Holy Office. There were processions with crosses and banners in which

the civil officials and the militia took part with the friars. The Mass was chanted by Fr. Asencio de Zárate (whose remains rest in a stone casket that may now be seen in the Conquistadora chapel of the Cathedral). As Commissary, Father Benavides occupied a throne near the altar, while the Governor sat at his throne in the transept. Fr. Pedro de Ortega, the pastor at the time, is the one who gave us a description of the ceremonies, and indirectly of the church itself. Here we already have thrones in the very first church edifice, according to Spanish church-state protocol of those times. But, since Father Benavides was not properly an apostolic prefect or vicar, his throne did not make the church a cathedral. On his return to Europe in 1630, he did try to have Santa Fe and the Indian Missions erected into a diocese, and perhaps with himself as the first bishop, but nothing came of it. (Santa Fe had to wait two hundred and twenty years for this.)

Birth of the Conquistadora Shrine

Father Benavides had brought along a beautiful little statue, representing Our Lady's Assumption, which he enthroned in its own "chapel," evidently a special altar in the north transept. As the

parish lacked religious images, and this statue of Mary was quite lovely in its features and carved robes covered with gold-leaf and polychromed arabesques, it soon became the beloved "Queen of the Kingdom of New Mexico and its Villa of Santa Fe." Eventually the people were calling it *La Conquistadora* or Lady of the Conquest. For throughout all Spanish America, the first image of Mary that came to a pioneer city was given this title. This very image may be seen enthroned in the Conquistadora Chapel, or north Lady Chapel of the Cathedral, which is by far the oldest Marian shrine in our country.

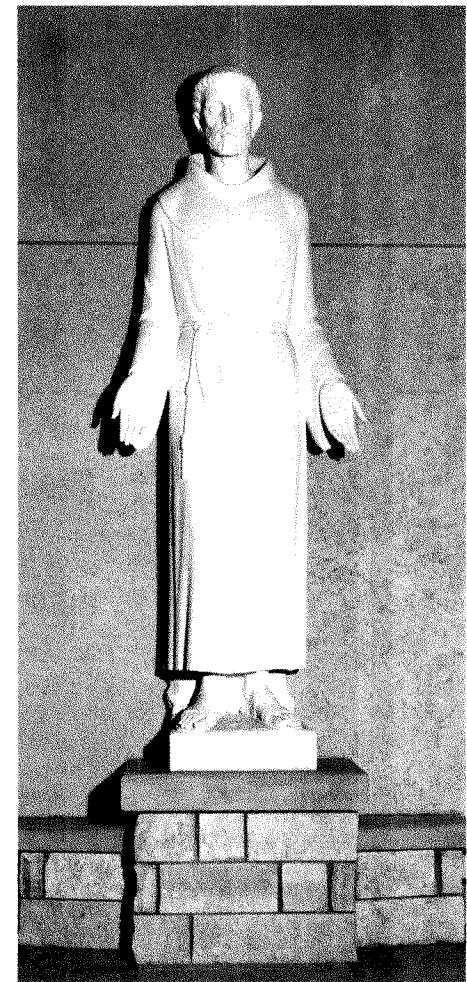
The Second Church, 1628-1680

Having torn down the first church, Father Benavides had a larger one built on the same spot well before his departure in 1629. But it was not ready for use until after the year 1631. Meanwhile, services were held in the *hermita* (shrine) of San Miguel at Analco just outside the villa. This was the chapel for Mexican Indian servants where a friar assembled them every morning for doctrinal instruction and hymn-singing. There was another little chapel in this first century, on the ground floor

La Conquistadora in her restored regal dress.

Spanish cathedrals) was likewise remodeled, and further enhanced with two rich windows of bright cut-glass ordered from France. Besides, a great glass partition now separates it from the south transept without alienating it from the rest of the Cathedral, yet avoiding disturbances during Mass and private devotions from people touring through the south transept. The entire Cathedral interior was then painted in more appropriate hues enhancing the much older decorations of walls, pillars, and ceiling vaults.

One novel suggestion was a great reredos against the entire rear wall, its panels depicting the more outstanding *Saints of the Americas*. (*Reredos*, by the way, is not a Spanish word, but an English architectural term derived from the Old French meaning "rear" and "back", and pronounced "rear-doss".) This Mr. McHugh beautifully designed, and the woodwork was ably executed by Robert Lavadie of Taos. The paintings of the American Saints, however, require more time for their choice and execution. The central panel, actually a niche, holds the original statue of St. Francis which once graced the altar of the old adobe *parroquia*, and which, as related a good while back, had been in the mission chapel of Golden for almost a century. Another suggestion was to have the



**Statue of St. Francis now located outside under the south transept's portal.
Ed Taylor, photographer.**

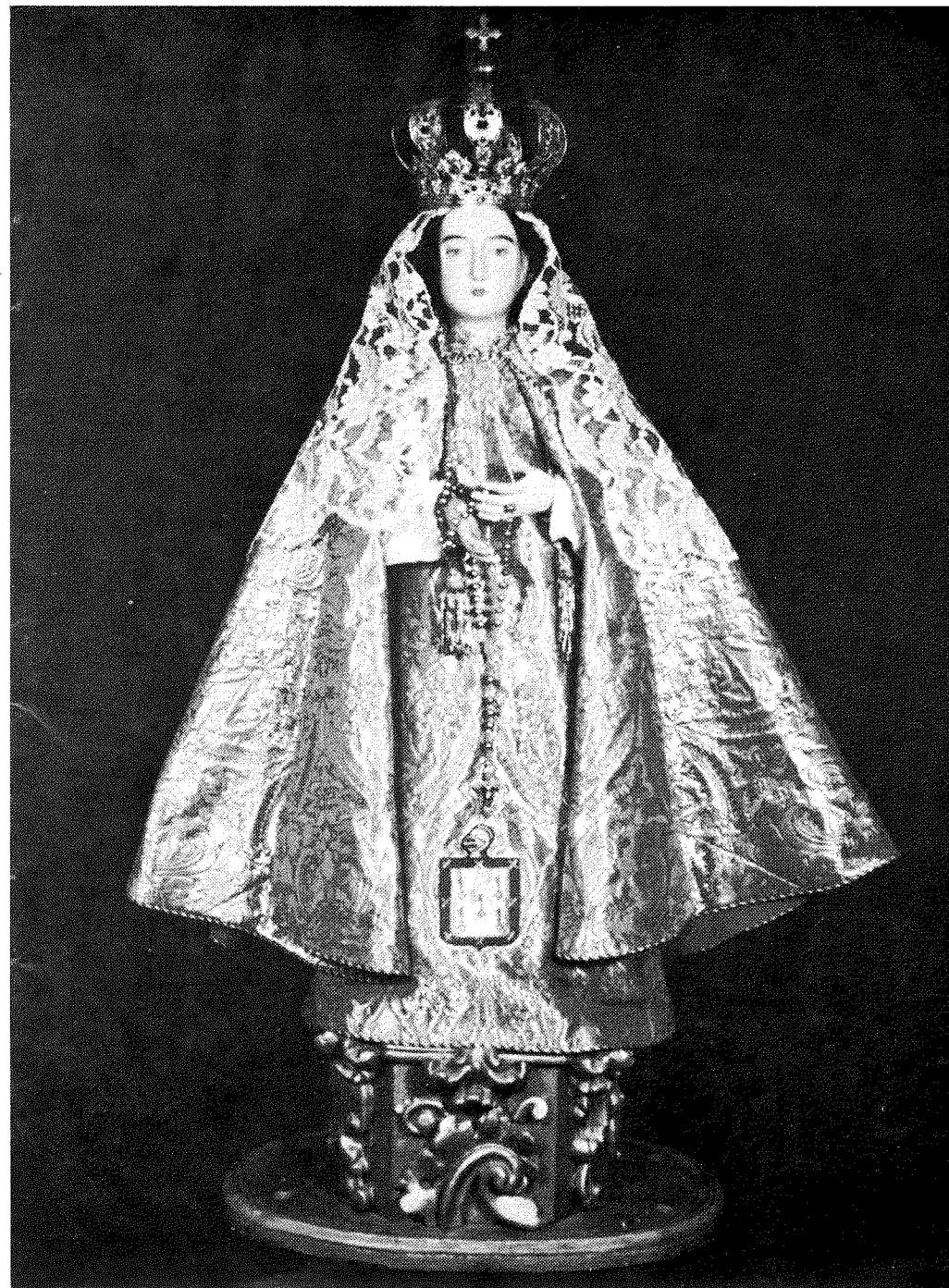
**The following two pages show the new look of the Cathedral nave recently remodeled.
Billy Turney, photographer.**

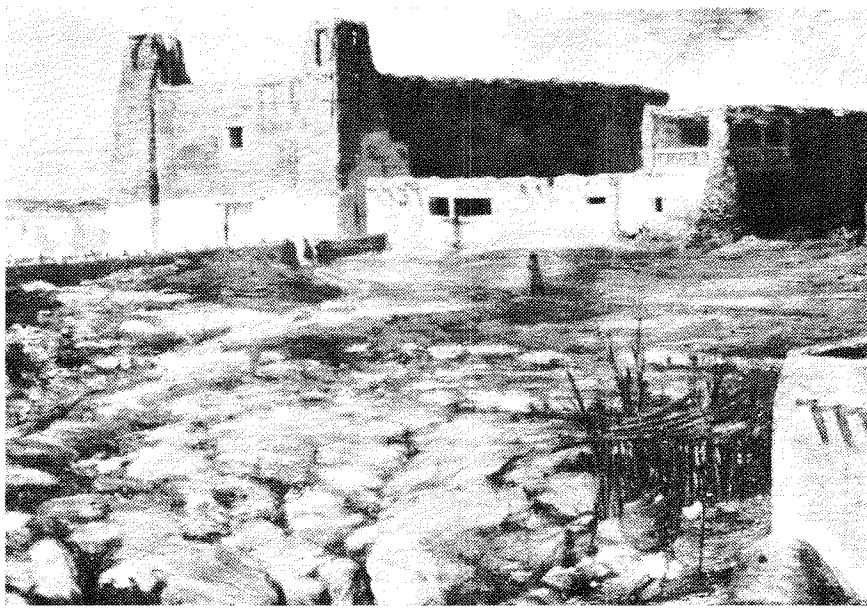


Interior of the newly remodeled Blessed Sacrament Chapel.
Ed Taylor, photographer.

The Cathedral goes on making history, and now to a much-awaited development as to its appearance. Time had not improved the most radical changes made twenty years before. As the Centenary of the first blessing by Archbishop Lamy in 1886 was approaching, Archbishop Sanchez decided to remedy the situation in every way possible. John W. McHugh, an expert in church art

and architecture, was chosen to draw up the plans. Then the entire sanctuary, tall ceilings and all, was completely done over to match the old Romanesque naves. The south transept was also brought in line with the main body as much as possible, and with the old stained-glass windows of Sts. Peter and Paul restored to visible level. The Blessed Sacrament Chapel (called *El Sagrario* in old



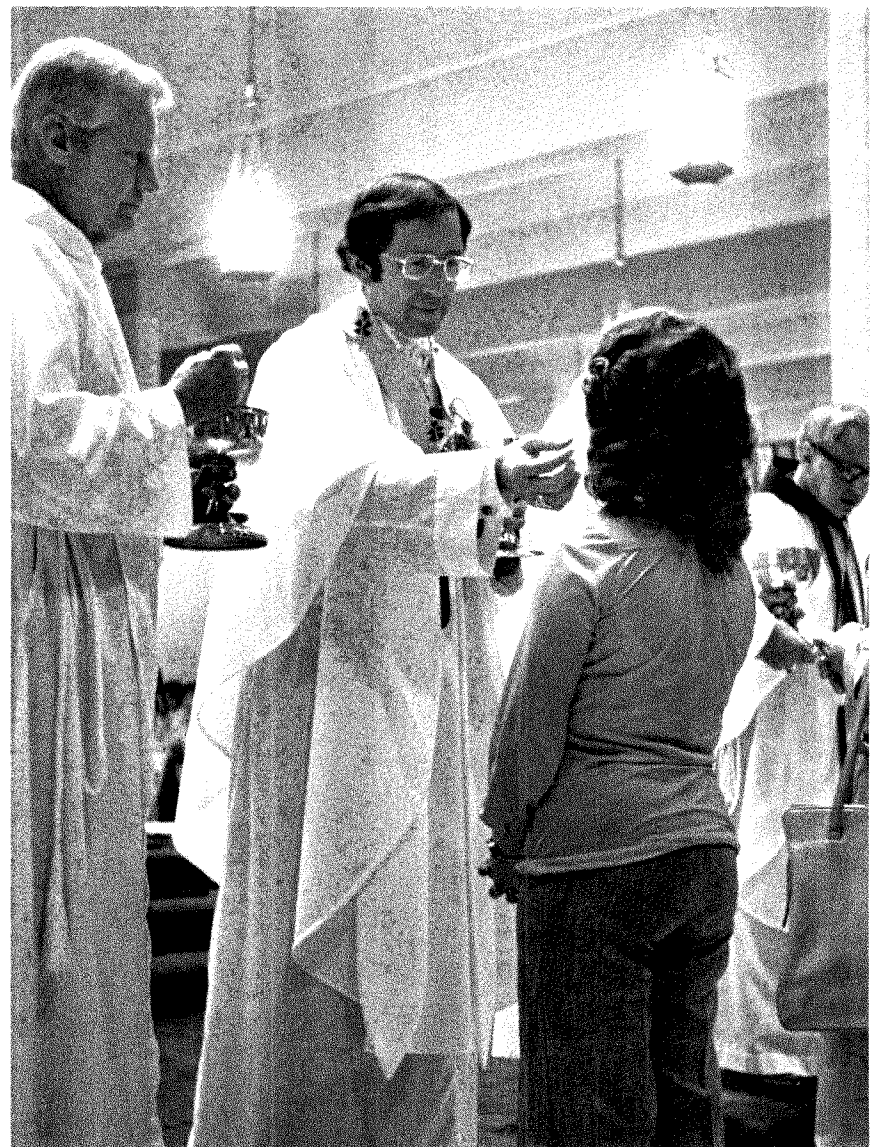


The general appearance of the Benavides church, 1631, must have resembled the Mission of Acoma, including the adjoining friary. Painting by Carlos Vierra. Museum of New Mexico.

of a tower at the southeast corner of the palace (*Palace and Washington*), and for this reason it had to be exceedingly small. It was nothing more than the governor's oratory in which the official standard or flag of the Kingdom of New Mexico was kept. This banner, brought by Oñate in 1598, bore a picture of Our Lady of Remedies, hence this tower oratory was sometimes referred to as "the shrine of Our Lady." But it must not be confused with that of La Conquistadora in the parish church.

This second parish edifice lasted some fifty years, until 1680. We can only guess as to its appearance.

Its plain facade with towers very likely resembled the mission church at Acoma Pueblo, since the use of double porches in front was a feature peculiar to the following century. Then there was a change in title. Sometime in the middle of this century the Assumption name was replaced by that of Our Lady of the Conception. One reason for it was that in Spain and all her New World possessions, around this time, a concerted effort was being made, headed by the Franciscans, to have this dogma proclaimed. (The Franciscans even dyed their gray habits blue as part of their propaganda.)

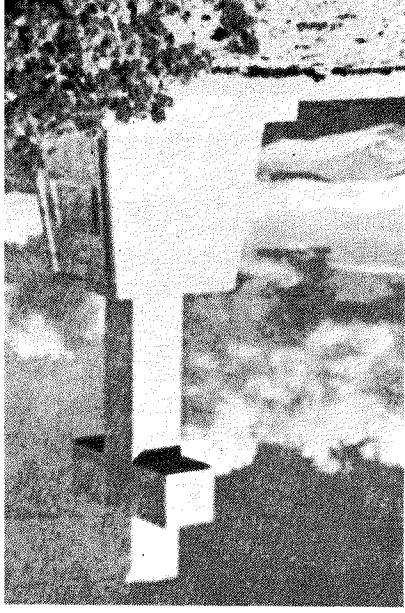


Ferguson took an active part, while the Scriptural readings were proclaimed by a minister and a rabbi. It recalls the 1915 dedication

of Archbishop Lamy's statue out in front when New Mexico's first State Governor, Wm. C. McDonald, played a special part.

of San Miguel, soon leaving only the blackened thick adobe walls standing. They tried to burn down the door of the governor's oratory in order to get at the besieged people in the courtyard, but the defenders kept them from doing so. After several days the Spaniards were able to drive away the Indians temporarily, thus gaining enough time to proceed southward and eventually reach the Mission of Guadalupe de Paso more than three hundred miles away. This was the southernmost of the New Mexico Missions. (This old Guadalupe Mission is now surrounded by the large

Cross of the Martyrs of 1680.



Moreover, from its very beginning, the parish had a mixed so-nity of Our Lady of the Conception which in 1526 had adopted the Assumption as its patronal figure. As a result, both the statue and the parish also assumed the Conception title. And as the statue became popularly known as "La Conquistadora," the society also had this name. To confuse matters further, the society then changed its title and that of the statue to "Our Lady of the Rosary," following the historic naval battle of Lepanto when the Spanish-led Christian forces defeated the Turks. But the parish kept the Conception title until its untimely destruction, as we shall now relate. On August 10, 1680, all the Indian pueblos rebelled, killing twenty-one missionaries and several families living in ranches near to some pueblos. Governor Otermin gathered the inhabitants of Santa Fe and Anasco, and those from the ranches of Los Cerrillos and La Cañada, inside the large courtyards of the well-fortified government's palace. The friars removed the sacred vessels from the parish church, and the people the statue of their beloved Queen. Then the Indians came in hordes to lay siege to the royal houses. On August 16, they set fire to the parish church as well as the chapel

for "consecration" since Vatican Council II) from the Apostolic Delegate, Archbishop Jean Jadot. This took place, not in the Santa Fe Cathedral, but in the mammoth gymnasium of the University of New Mexico, and this has its own significance. Since the large Cathedral has a limited capacity, such ceremonies in former times allowed only the clergy and a select number of lay people to witness them. Now the vast hall was jammed from floor to ceiling with joyous folks from every part of life, and from every part of the Archdiocese. But on the following day the venerable Cathedral walls witnessed the installation rites of Archbishop Sanchez as the tenth, and first native, Archbishop of Santa Fe. Since then these same walls have seen pontifical Masses which for the first time in the parish's history of almost four hundred years, have made the vaults resound with mingled prayers and hymns in English, Spanish, and a Pueblo Indian language. This was the outstanding feature in those celebrating the Centenary of the Archdiocese as such in 1975, and our Country's National Bicentennial during 1976. Another such Mass of note was the one which began the inaugural ceremonies of a New Mexico Governor on January 1, 1975, when Gov. Apodaca and Lt. Gov.

10. ROBERT FORTUNE SANCHEZ, 1974-

As with the choice of the Franciscan Archbishop Daeger fifty-five years before, a simple priest was once more selected to head the venerable Archdiocese of Santa Fe. But this time it was a native of New Mexico succeeding five French-born prelates and four American ones born elsewhere. He was Father Robert F. Sanchez, pastor of Albuquerque's oldest parish, San Felipe Neri, founded in 1706. He was born in Socorro on March 20, 1934, the son of the late Julius C. Sanchez and Priscilla Fortune. Through both his parents he derived his ancestry from some pioneer Spanish families of 1598-1693; from his mother's paternal line, that of one of the early eastern American settlers of New Mexico. He began his seminary studies in the Santa Fe Seminary, and these were completed in Rome, where he was ordained on December 20, 1959. First he taught at St. Pius High in Albuquerque, but the greater part of his ministry was as a missionary pastor of extensive rural parishes like Mosquero and Roy. His last parish was Albuquerque's historic Old San Felipe, from where he was elevated to the hierarchy. On July 25, 1974, he received episcopal ordination (the new term

city of Juárez in Mexico. A beautiful stone church was built next to it in modern times, and this became a cathedral church when Juárez was made a diocese some years ago.)

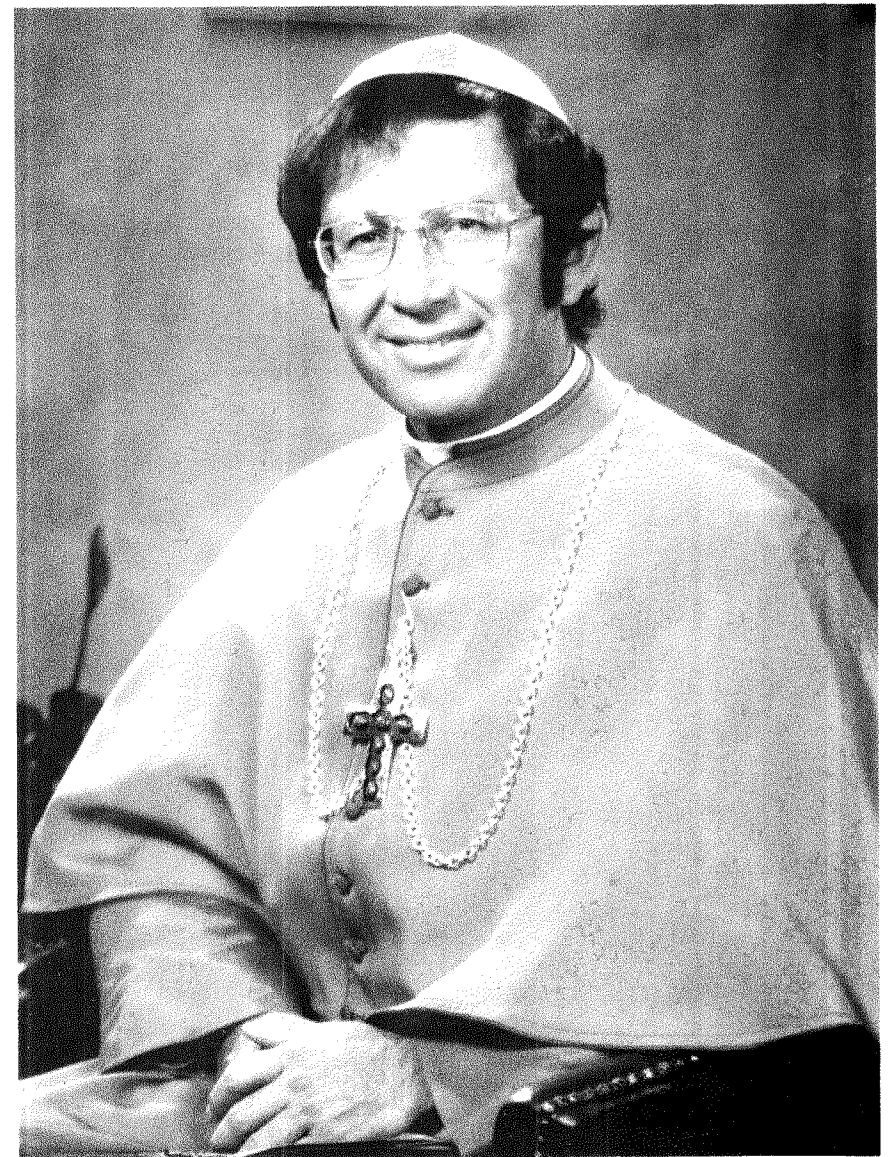
The refugee people of New Mexico settled downstream from Guadalupe del Paso at a place called La Toma (The Taking), where Oñate had first taken possession of New Mexico for Spain in 1598. But within a couple of years they moved up closer to the Guadalupe Mission because of raids by the local wild Indians. By 1683 they had built their town

of San Lorenzo, named for the saint on whose feast the twenty-one Franciscans had been martyred. This was their Santa Fe in exile, with its small parish church of Our Lady of the Conquest. This shows that they continued regarding their statue of La Conquistadora as the patronal image of their parish in exile. This exile lasted for thirteen years, 1680-1693. The site of San Lorenzo was more or less in the Chamisal area, by the upper international bridge between Juárez and the modern city of El Paso.

II. THE VARGAS RECONQUEST PERIOD 1693-1798

Late in December 1693, the New Mexico colonists returned to reconquer their homeland and Capital under Governor Diego de Vargas, hence this return was referred to as the Reconquest. Since their sad departure in 1680, Santa Fe had been considerably altered by the Tano Indians of Galisteo who had occupied the villa since then. Pueblo-style apartments of two or more storeys, without openings on the ground floor, now formed a wall on every side on the central plaza, even the

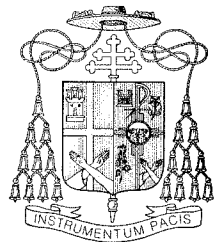
palace receiving upper storeys. The spaces between buildings were also walled up to make the whole town an adobe fortress. The Indians allowed Vargas and the friars to take formal possession for God and King by erecting a cross on the plaza, but they also begged to be given a few days to evacuate the villa. But in the meantime they secretly summoned the northern Tewa pueblos to come and help them destroy the Spaniards.



ROBERT FORTUNE SANCHEZ

TENTH ARCHBISHOP OF SANTA FE

1974-





Governor Vargas and friars taking possession of Santa Fe on a cold December day, 1693. Painting by Lolave. Museum of New Mexico.

its doorway and converting it into a heathen kiva. Anyway, it was much too small even for the smallest congregation.

While all this was going on, the bitter storm descended upon the area, and some infants and sick people at the Spanish encampment began dying of exposure. Then the Tano Indians began taunting the Spaniards from their house-tops, sure that the weather and the warriors coming from the north would help them destroy the entire colony. Governor Vargas ordered a surprise attack at dawn, while the non-combatant colonists prayed to their La Conquistadora at their Rosario camp. The quick victory which ensued was thus ascribed to La Conquistadora, when Vargas must have repeated a promise that he had made to the Viceroy before leaving Guadalupe del Paso—"to rebuild

Meanwhile, Governor Vargas settled the colonists on a slope against the northern hills, at the present site of Rosario chapel and cemetery. He also looked for a place fit for divine worship, but only the foundations of the parish church remained. The Indians must have used its many adobes for part of the town walls. Away at Anasco stood the chapel of San Miguel, roofless, and Vargas asked the chieftains to put a roof on it as a house for La Conquistadora, "who was still enclosed in a cart" of the colonists. But the Tano Indians excused themselves because of the cold, which was true, for a severe snowstorm was brewing. Then someone suggested that the tower of the palace be used for Mass, but the friars vigorously protested, because the Indians had desecrated it by walling up

did not take place until October 2, 1968, when Archbishop Davis celebrated his 25th anniversary as a bishop with many prelates from the United States and Mexico attending.

But, sad to say, this entire renovation, which was in undisguised modern steel-and-concrete construction, clashed entirely with the soft Romanesque look of Archbishop Lamy's original building. This necessitated the unfortunate destruction in 1966 of the hidden 1717 adobe apse (where the Cristo Rey reredos and the friars' stone casket had been), as well as the just as old sacristy next to it. Also torn down was the 1806 south chapel of San Jose, along with the wood-and-lathe superstructure of the 1895 Chapelle sanctuary. The only original section spared, for being the Oldest Marian Shrine in this country, was the north chapel of La Conquistadora. Then, to honor the titular patron saint, St. Francis of Assisi, a new heroic-size statue of white marble, donated by the Onofre Ortiz family, was placed in a special tall niche at the forward end of the south nave. The entire renovation was completed in 1967, but its formal dedication

Sensing a fast decline in health after so long a service in Puerto Rico and in New Mexico, Archbishop Davis tendered his resignation to the Holy See, while suggesting a native of New Mexico to succeed him. For it was high time that the Hispanic Southwest, with such a long Catholic tradition, received such an honor and recognition. His resignation became effective in October of 1974, and he retired home to the Arizona scene of his youth and his early priestly years.

Preceding page showing how the Cathedral nave looked after the renovations were completed in 1967.



Large painting of St. Francis from the 18th century parish church, and resembling the work of the Spanish Master Ribera. It hung in the south chapel until the latter was demolished.





Installation of Archbishop Davis in the Cathedral of Santa Fe. Archbishop Egidio Vagnozzi, Apostolic Delegate, sits on the old Chapelle Throne which is no more. Santa Fe's Cathedral replaced this kind of canopied throne with a plain presiding chair a year before Pope Paul VI abolished episcopal thrones.

On January 3, 1964 he was transferred to Santa Fe, and he was installed as her ninth archbishop on February 25. Subsequently, during Vatican Council II, he received the archiepiscopal pallium a second time, from the Holy Father himself in St. Peter's Basilica. This Council instituted many changes by way of renewal, particularly in liturgical arrangements

when the clutter of past centuries was scrapped in favor of the more meaningful simplicity of former ages. This is what prompted him to re-do the Santa Fe Cathedral to conform with the new norms. Plans submitted by Urban C. Weidner were approved, whereby the sanctuary would be entirely done over, sparing only the four solid pillars and arches of

the church and throne of Our Lady of the Conquest," that is, the old parish church.

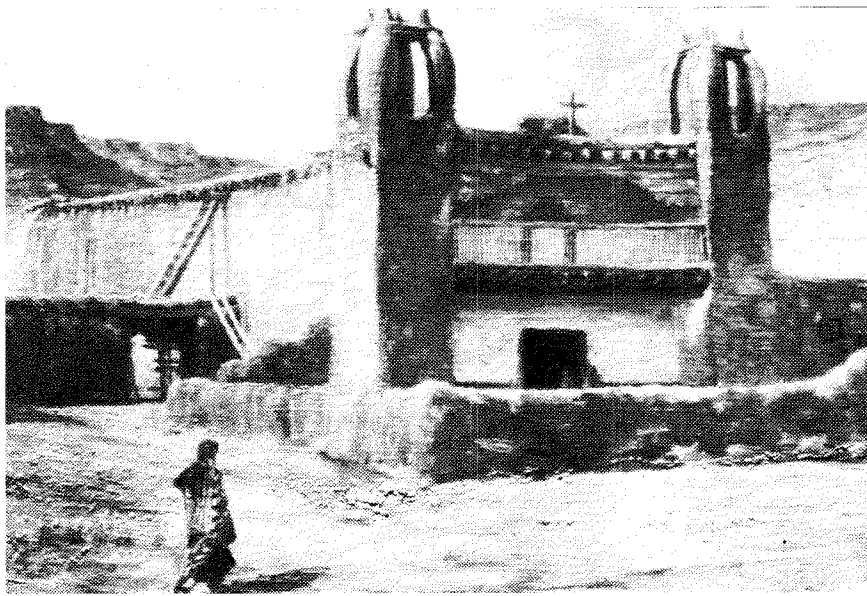
The Third Church, 1694-1717

Divine services must have been held during the winter months of 1694 in one of the large salons of the palace, until spring weather allowed the building of a church. This was a small temporary church which Governor Vargas erected behind the palace, against the north town wall by the road to Tesuque (*Washington and Marcy*). Its titular patron was St. Francis of Assisi. This means that the Governor planned to build a large and sumptuous parish church and friary on the old site as soon as he had the opportunity. But new Indian rebellions all over the kingdom, and some local political troubles with both the friars and the colonists, plagued Vargas during his three-year term. Ignorant of the existence of this temporary church of St. Francis, people have presumed that parish services were held at the old chapel of San Miguel in Analco, but this chapel was not re-built until 1710. The little church of St. Francis by the Tesuque road was the parish church from mid-1694 until the permanent parish church was erected anew on the old traditional site.

The Fourth Church, 1717-1806

A new ambitious Governor by the name of Cubero arrived in Santa Fe in 1697, and one of his first acts was to imprison Governor Vargas. The friars, unsatisfied with their tiny cells by the little church of St. Francis, got him to build them a large friary on the original east site and to lay the foundations of a large new parish church next to it, as in the days before the Revolt of 1680. He also tore down the town walls, most likely using its adobes for the friary. In the meantime, Vargas had returned to Mexico City, where he exonerated himself, and in 1703 he came back to Santa Fe for a second term as Governor. But he died the following spring, before he could begin rebuilding our Lady's parish church and throne as he had promised.

For one reason or another, succeeding governors failed to carry out this promise. It was not until 1714 that the parishioners themselves started the project, and it was completed by 1717. The work was headed by the still active society of La Conquistadora. Now both the church and the friary stood forward from the foundations of the old Benavides church and friary, thus foreshortening the plaza on the east side. On the north side of the church, with its doorway opening into the north



The front of the fourth church, 1718, resembled the Mission of San Felipe Pueblo. Painting by Carlos Vierra. Museum of New Mexico.

transept, they also built a special chapel for La Conquistadora. But instead of calling the parish church itself by its original title of the Assumption, or the later one of the Conception, they transferred to it the patronal title of the temporary church of St. Francis, which was then torn down. Thus St. Francis of Assisi became the patronal saint of Santa Fe's ancient parish, a title retained ever since, and which the first bishop of Santa Fe kept for the present Cathedral.

This church endured for almost a century. It was minutely described in 1776 by a Father Domínguez, a description much too long to detail here. The front

had two solid adobe towers with their adobe belfries, and a railed upper porch running between them. The mission church at San Felipe Pueblo gives us a good idea as to how the facade looked then. Inside there was a garish rococo high altar, its tall wooden reredos painted to look like marble and jasper, and with many niches for small paintings and statues. Larger statues of St. Francis and St. Dominic stood in niches on either side of the tabernacle. (Sections of this altarpiece, which include the tabernacle, now form the newly re-gilt colonial reredos in the Conquistadora chapel.)

During this whole century, from 1700 to 1800, the population of

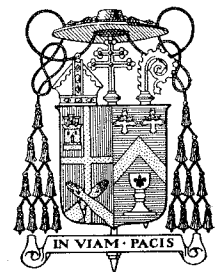


JAMES PETER DAVIS

Bishop of San Juan 1943
First Archbishop of San Juan 1960

NINTH ARCHBISHOP OF SANTA FE

1964-1974



New Mexico increased considerably, although the "kingdom" was continually plagued by long periods of drought and frequent raids by the roving Plains Indians. There were also severe epidemics of smallpox. The families of Santa Fe, too, kept spreading out from the plaza in little farms up and down the small mountain stream. Most of them were poor, but a few individuals, having large ranches of cattle and sheep in the surrounding countryside, traded livestock and hides for household comforts, fine textiles and clothing, and other articles in faraway Chihuahua and Mexico City. This accounts for those gaudy furnishings in the parish church, and for a complete rebuilding which took place after the turn of the century, as we shall see later.

The Franciscan Fathers, who had been the only clergy in New Mexico, gradually diminished towards the end of the century, due to a decline of their mother province of the Holy Gospel in Mexico City. At the same time the local population was too sparse, and uneducated, to furnish native vocations. There also had been considerable friction between the friars and the bishops of New Spain, first Guadalupe and then Durango. The Franciscans claimed they were an independent mission, on the strength of Papal Bulls which made them so when dioceses were too far away. The bishops in New Spain, deceived by false reports of great material prosperity in New Mexico, insisted on their rights of jurisdiction, without counting the hundreds of miles of desert and mountain wilderness, and the Apache perils, that lay between Durango and Santa Fe. It was in the year 1730 that Bishop Benito Crespo finally clinched his claim by visiting the region and setting up a secular priest in Santa Fe as his resident vicar.

This man, Don Santiago Roybal, who had been born in Santa Fe in 1694, had gone down to Mexico City for an education, where Crespo found him and ordained him for this sole purpose. He served as vicar for many years and got along royally with the friars, who deeply mourned his passing in 1774. If not the very first, this outstanding son of the Santa Fe parish is one of the earliest native-born priests of what is now the continental United States.

With Bishop Crespo's arrival in Santa Fe, the parish church witnessed its very first episcopal ceremonial. The second episcopal visitation was that of Bishop Martin de Elizacochea in 1737. Then in 1739, the Viceroy suggested to the King that a bishopric

Universal Church, Archbishop Byrne took ill and passed away on July 25, 1963. He had entertained dreams of completing Lamay's now-famed Cathedral, with an appropriate crypt underneath the new part, but death came for him before anything was done, and he was interred just outside the historic Rosario chapel at the cemetery. When a chancel remodeling was completed in 1967, his remains were brought back to the Cathedral and deposited in the new crypt underneath the presbytery floor.

9. JAMES PETER DAVIS 1964-1974

Born in Houghton, Michigan, on June 9, 1904, he was reared since boyhood in Arizona. At age fourteen he entered St. Patrick's Seminary at Menlo Park, California, and on May 19, 1929, he was ordained in the Tucson cathedral. After holding important posts in the chancery as well as important parishes, he was named bishop of San Juan in Puerto Rico, receiving consecration in the Tucson cathedral on October 6, 1943. On November 25 he was installed as the 57th bishop of San Juan. Then on April 30, 1960, he became the first archbishop of San Juan when this venerable See was raised to Metropolitan rank.

an important role in its first outstanding ceremonial far back in 1626.

In this connection, among the happiest ceremonies that ever took place were the Episcopal Coronation of La Conquistadora by Cardinal Spellman of New York in the closing celebrations of the Marian Year, September 5, 1954, and the Papal Coronation in the name of Pope John XXIII by Archbishop Vagnozzi, the Apostolic Delegate, on June 26, 1960. Other events took place in the Cathedral which deserve mention because they were unusual. For several summers, concerts were given in the Cathedral by the famed modern composer and conductor, Igor Stravinsky, in which he premiered some of his compositions. For the annual Santa Fe Fiesta, the archbishop not only continued the pomp begun by his immediate predecessor, but also began crowning the Fiesta "queen" at the altar. There were other major celebrations in 1946, celebrating the Centenary of New Mexico as part of the United States of America, and in 1950 observing the Centenary of the sessions of the historic Second Vatican Council in Rome, which was to bring about so many important changes throughout the

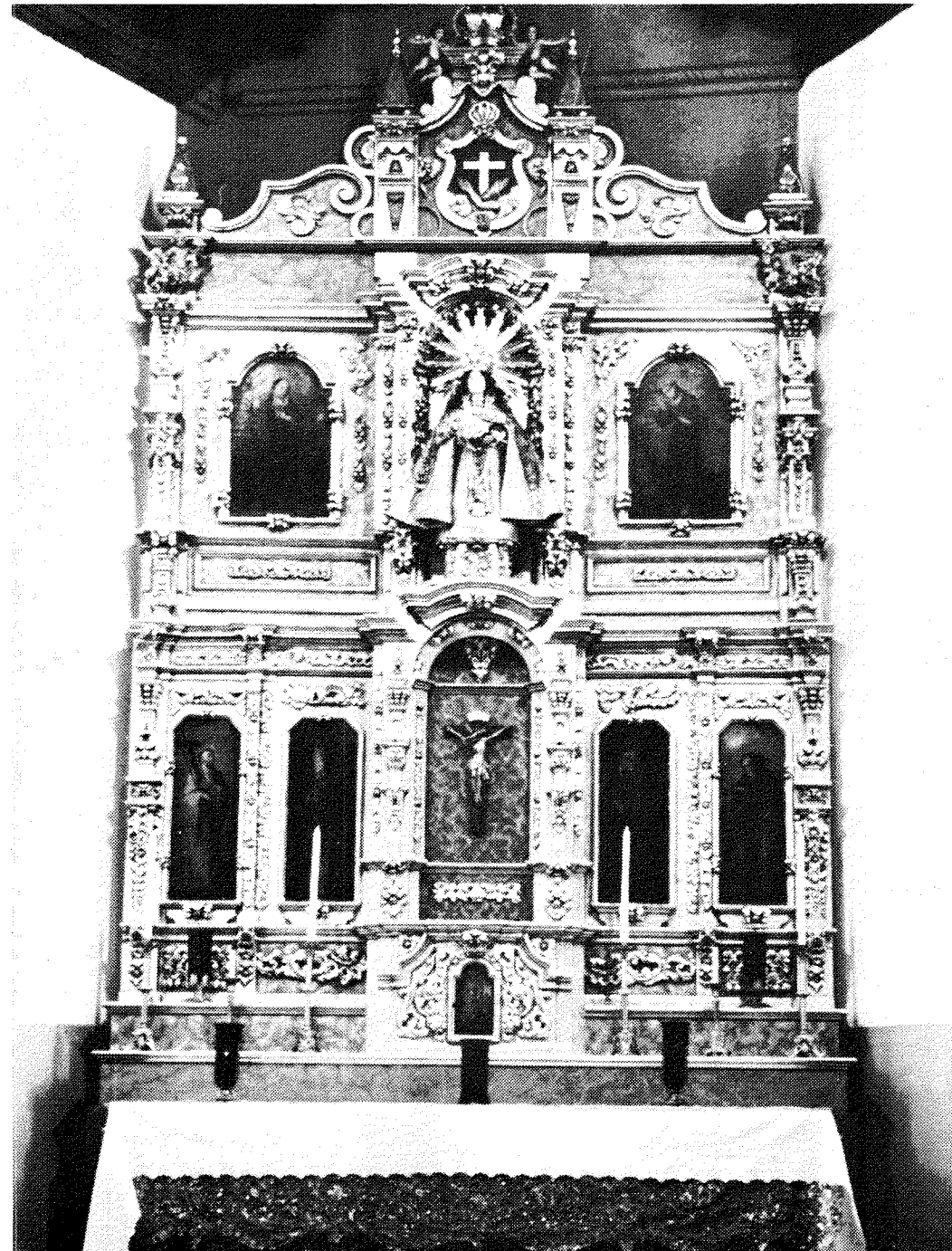
should be established in Santa Fe, but again nothing came of it, and once again the parish missed becoming a cathedral. And it was not until 1760 that another visitation was made by a bishop of Durango, this one by Bishop Pedro Tamarón who wrote a

famous memorial of his journey. It was the last such pastoral visitation in the century. Towards the end of it, in 1797, a successor of his decided to secularize the parish of Santa Fe, that is, place it in charge of a secular (diocesan) priest.

III. THE DURANGO SECULAR PERIOD 1798-1850

This particular change in parish administration is what caused historians to call this interlude, between the secularization of Santa Fe and then of other towns and the coming of the first resident bishop, as the Secular Period. It also includes the brief period of only twenty-five years (1821-1846) when New Mexico was under the Republic of Mexico. (This is why the Hispanic natives of New Mexico call themselves Spanish-Americans and not Mexicans. Isolated both from Spain and New Spain, they had kept their own sixteenth-century "Spanish language of Cervantes" and their rural Castilian customs of two centuries before. They were too briefly under Mexican rule to acquire Mexican national aspirations, speech, and customs. Moreover, New Mexico had its name that many centuries and more before there ever was a Republic of Mexico.)

The Franciscans had administered the parish of Santa Fe for these past two centuries, let alone the many Indians missions since 1598, when Bishop Francisco Olivares of Durango secularized the parishes of Santa Fe and Santa Cruz in 1797. Don Gregorio Oliden was appointed as the first secular pastor of the Capital, and he arrived in the following year. But he stayed only eight months, and the friars had to serve as interim pastors between his brief stay and the brief terms of two other Durango priests until the year 1816. This year marked the last ministrations by the sons of St. Francis in the ancient parish bearing his name. Most of the work was done by Fray Francisco de Hocio, who also served as chaplain of the military chapel of Our Lady of Light from 1787 to 1823. This military chapel had been built in 1760 on the south



of San Juan on the same island. On June 12, 1943, he was promoted to the Archdiocese of Santa Fe.

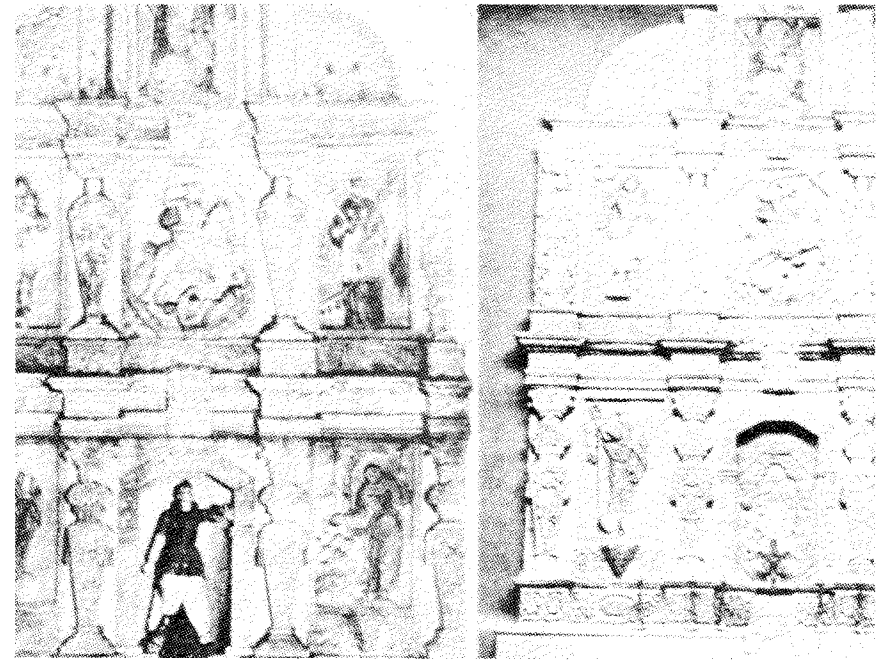
No major changes were made in the Cathedral proper during his term, although the tree-planting pastor did spoil the high altar further, and the oaken Communion rail, by having them painted to look like marble. The big Crucifixion group above the high altar, and other statuary, were repainted in garish tints. The old frame paintings of the Way of the Cross were replaced by equally garish plaster statuary in memory of the parish's soldiers who died in World War II. Years later, under two other pastors, a rubber tile flooring was put in, and the old pipe organ in the choir loft was completely overhauled. The stained-glass windows in the upper clerestory, depicting the coat-of-arms of the eight archbishops, were also installed at this time, the first five copied from these pages in which their respective unheraldic designs, formerly painted above the triple arches in the nave, had been combined with the escutcheon of the Archdiocese.

A major restoration was done at this period within the old Lady Chapel of La Conquistadora. Since it was in very poor condition, it was decided to restore it in the authentic Spanish Colonial style proper to Santa Fe and New

Mexico. A new ceiling of split cedar was placed over the original carved round beams and corbels of 1717. The old walls were replastered over their wavy outlines. As a most fitting completion, the two remaining sections of the old adobe parish's high altar, which had been serving as side altars in the lateral naves, were placed on each other and painted in traditional colors and gold leaf, to form an authentic Spanish Colonial reredos and throne for La Conquistadora. Afterwards, unfortunately, the pastor installed stained-glass windows which not only clash with the carefully restored architecture but make the chapel dark and gloomy as well.

Also during this restoration, the relics of the two sixteenth-century saintly friars in the old apse or museum, and which were found to be contained in a small stone casket with inscriptions inside and out, were transferred to a niche prepared for this purpose in the west wall of the Lady Chapel. This gesture was not only proper because of the casket's association with the long history of the parish church, but also because one of the friars, Father Zárate, had been one of its very first pastors and had also played

Altar of the Conquistadora Shrine made from remnants of the old church's main reredos.



The stone reredos of Our Lady of Light long after being transferred to the old Cathedral and as it appears now in the church of Cristo Rey.

side of the plaza by Governor Marín del Valle. Bishop Tamarón had dedicated it during his famous visitation of that year. Although built of adobe in the same style of the Santa Fe parish church and all the New Mexico missions, it boasted of a great reredos of carved stone, which may be seen today in the parish of Cristo Rey. It was this same governor who brought the remains of saintly Father Zárate, who died at Picuris Pueblo far back in 1623, and of another holy friar who had died at Quarac Pueblo in 1659, placed them in a casket carved out of the same stone as the reredos, and

transferred them to the parish church with all military splendor. (Father Zárate had also been pastor of Santa Fe in 1622.)

The Fifth Church, 1808-1884

Sometime prior to 1806, the parish church of St. Francis began showing signs of collapsing, due to extraordinary rains at that time. A wealthy man of Santa Fe, Don Antonio José Ortiz, who was a close friend of Father Hocio, undertook to rebuild the church mostly at his own expense. The nave was built longer towards the front; the rear apse wall was given a triangular shape, as was



Looking up San Francisco street towards the fifth church of 1806, as first photographed around 1850. Museum of New Mexico.

that of the Conquistadora chapel; and now a matching chapel in honor of St. Joseph was built against the opposite transept wall. The new front wall was some eight to ten feet thick, bearing two adobe belfries on top, separated by a stepped pediment with a niche in its center. We have photographs of it, made by a pioneer American photographer some four decades later.

All this major restoration was finished by 1808. In the meantime, parish services were held at the military chapel of Our Lady of Light on the plaza, since Father Hocio, who was behind the restorations, was both military chaplain and interim pastor. The chapel of

San Miguel in Analco was also drastically remodeled by Ortiz at this time. At this time also, Father Hocio prevailed on Ortiz to build a small chapel at the Rosario site where the encamped colonists had prayed to La Conquistadora during the victorious battle for Santa Fe in 1693. Ever since that time the faithful had been taking the image of Our Lady thither in solemn procession each year; after a novena of Masses there, they returned it to its shrine in the parish church in another procession. Each year they had built a shrine of boughs for the novena of Masses, but from 1807 on they have had a permanent chapel for these festivities. These

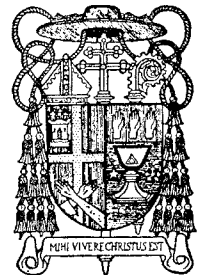


EDWIN VINCENT BYRNE

First Bishop of Ponce 1925
Bishop of San Juan 1929

EIGHTH ARCHBISHOP OF SANTA FE

1943-1963





Archbishop Gerken at the Albuquerque airport with the future Pope Pius XII.

As for ceremonial, Archbishop Gerken did not think that the religious phase of the Santa Fe Fiesta should be confined to the Franciscans with their simple candlelight procession to the Cross of the Martyrs, and so he inaugurated the long pontifical procession around La Fonda and up into the Cathedral for a pontifical

solemn Mass. Several bishops were invited annually to lend color and pageantry, and one of them preached the sermon at the Mass and another at the Cross of the Martyrs. To mark the Coronado Cuarto-Centennial celebration (1540-1940), which commemorated the very first exploration of New Mexico, Archbishop Gerken founded the parish of Cristo Rey and had a great adobe church designed in authentic New Mexico Mission style to house and display the great stone reredos of Our Lady of Light, which had stood hidden in the old adobe apse behind the Cathedral sanctuary for half a century.

Archbishop Gerken died on March 2, 1943, and his casket was placed in the last vacant space of the "crypt" over the one of Archbishop Bourgade and next to his predecessor. Brick and mortar followed, as with previous burials, to complete a giant buried block of cement and brick with six coffins sealed inside.

8. EDWIN VINCENT BRYNE 1943-1963

A native of Philadelphia he was ordained on May 22, 1915, and ten years later he was appointed first bishop of Ponce in Puerto Rico. In 1929 he was transferred to the ancient and venerable diocese

Conquistadora festivities have been observed without interruption since 1694 to our day. Formerly they were held around the feast of the Holy Rosary in October, but for the past century they have been observed in the summer within two Sundays following the old octave of Corpus Christi.

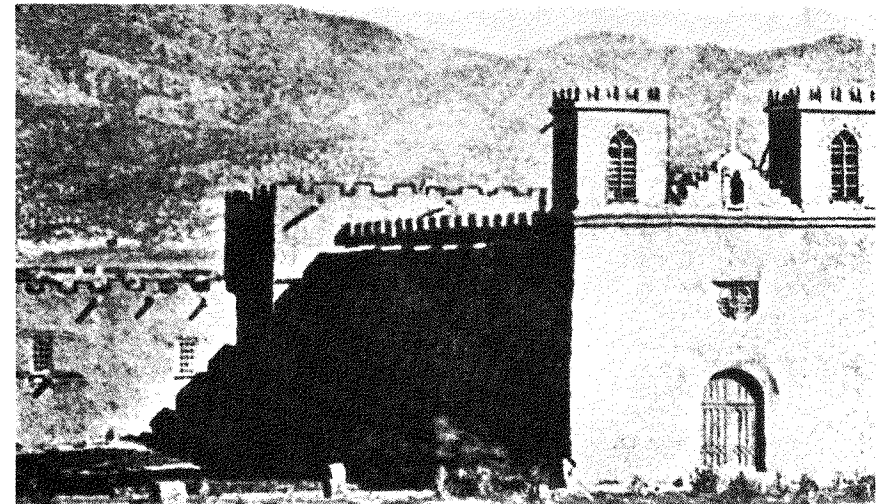
In 1812, the representative of New Mexico at the Spanish Cortes (Parliament) in Cádiz proposed the need of a resident bishop in Santa Fe, but the plea went unheeded. Once again the old parróquia missed becoming a cathedral. But only a little less than forty years remained for this distinction to come true.

A major political event took place in this Secular Period when the land which was formerly New Spain declared its independence

and became the Republic of Mexico in 1821. Distant New Mexico, the former Spanish "kingdom," became a department of the new republic. The handful of secular clergy and few remaining Franciscans subscribed to the new constitutions. Of particular interest is an act recorded in the parish books. On June 29, 1823, the City Council of Santa Fe and the secular clergy drafted a formal resolution proclaiming St. Francis of Assisi as Patron of the city, likewise proposing the annual celebration of his feast day with the utmost solemnity. This gave rise to the legend that the original full name of Santa Fe was "The Royal City of the Holy Faith of St. Francis."

As for the bishops of Durango, none had come to Santa Fe since

A closer view of the 1806 church, showing the Conquistadora Chapel against the north transept. Museum of New Mexico.



1760. Priest visitators were sent up in 1817, 1826, and 1829, who reported that the local missions, including the Santa Fe parish, were in a sad state as to buildings and their furnishings. This was most true, especially when compared with the great stone churches of Durango and other parts of Mexico. Finally, Bishop José Antonio Zubiría, who ascended the See of Durango in 1832, undertook the arduous journey to New Mexico in the following year. This zealous prelate made a second trip in 1845, exhorting the faithful to greater piety in their lives and in the upkeep of their poor churches. His arrivals in Santa Fe were major events, not only because of the rare ceremonies the people loved, but because they appreciated the hardships and perils he underwent in order to visit them. From the increasing number of United States Americans in Santa Fe, most of them non-Catholics, he seemed to foresee another political change, and his main exhortation was for his dear children to remain steadfast in the Faith.

For shortly after his second visitation, General Stephen Watts Kearny and his Army of the West planted the Stars and Stripes on the ancient governors' palace on August 18, 1846. Still, old Bishop Zubiría came once more, in 1850,



**Don José Antonio Laureano de Zubiría,
Bishop of Durango.**

repeating his pleas for loyalty to the Faith amid what he considered most perilous times. At this period the old parish church was a focal point of interest to the American soldiers, both Catholics and non-Catholics, since it differed so much from their own church buildings back East. A Lieutenant Abert made a sketch of it and wrote a description.

7. RUDOLPH ALOYSIUS GERKEN, 1933-1943

A native of Iowa and a priest of the Diocese of Dallas, he was named first bishop of Amarillo, receiving consecration on April 26, 1927. From there he was promoted to the Archdiocese of Santa Fe on June 2, 1933, and was installed the following August.

About a year after his arrival, the ceiling vaults of the Cathedral began showing signs of cracking, as though the upper clerestory walls were separating outward. For safety's sake, steel rods were installed to tie these upper walls together, as may be noticed at each vault section of the main nave. Outside, two concrete pilasters were poured against the jagged masonry ends from where Lamy's transept walls were meant to start someday. The pastor at this time was Fr. Bernard Espelage, who in 1940 became the first bishop of Gallup.

But the steel rods in the nave did not remedy the situation. Some five years later, engineers realized that the continued cracking at different points and levels was caused by a definite sinking of the great pillars of the nave. The Cathedral was vacated for several months, and services were held at St. Michael's Gymnasium behind old San Miguel chapel in Analco, while the delicate work

went on of placing steel jacks beneath each pillar and pumping tons of cement to provide secure footings. Metal reinforcements at the base of each big arch, just above the capitals, were rounded out with cement, and these give the round Romanesque arches the suggestion of Moorish horseshoe ones. Not only had the pillar foundations been defective, but the cylindrical columns themselves had been constructed of uncut rubble instead of carefully cut stone like the outer walls and other sections. This induced buckling in places which earlier in the century were remedied with forged iron bands, and later on with metal sheathes into which concrete was forced.

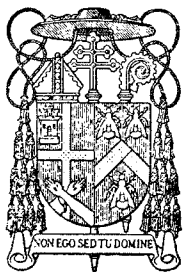
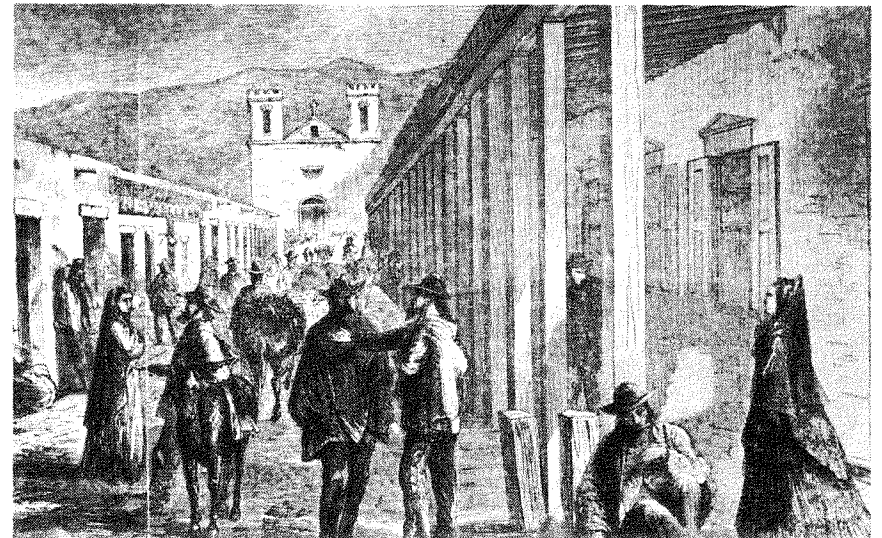
Outside, the long gabled roof, which originally had metal shingles painted a dull red, was covered over with flat metal sheets which were painted in the same hue; but now the current pastor had the entire roof painted in a gleaming aluminum, as well as all rain channels and spouts. He also covered the front terrace with flagstones, and planted evergreens to replace two dying acacias which Lamy had planted long ago. He also planted the spruces and cedars along the side which, now grown to large size, help blend the old stone work with the most recent additions in modern concrete.



What mainly caught his eye amid the welter of niches and mirrors on the high altar were the large hooded figures of two friars, one in blue and the other in white. These were the finely carved wooden statues of St. Francis and St. Dominic mentioned before, the former in a blue habit as worn by the New Mexico Franciscans, the latter in his white Dominican garb. (After the new cathedral was built some forty years later, St. Francis was given to the chapel in the mining town of Golden south of Madrid. The one representing St. Dominic was donated to the newly rebuilt mission church of Santo Domingo Pueblo, where the Indians have covered it all over with gilt paint.)

Another word on Bishop Zubiria in connection with the parish.

During his quarter-century of keen interest in this region, he educated and ordained several native New Mexican priests, the first since the ordination of Vicar Roybal a whole century before. Four of them, of the widespread Ortiz family, were sons of the ancient parish of Santa Fe. A story told about the good bishop concerned the stone casket in the sanctuary which contained the relics of those two friars who had died with the fame of sanctity so long ago. Upon entering the church with all formal solemnity, he first visited the Blessed Sacrament; then he had the stone lids removed from the casket in order to pay his respects to the sparse bones within, when he shed copious tears for an apostolic era that had long disappeared.

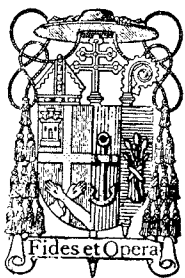
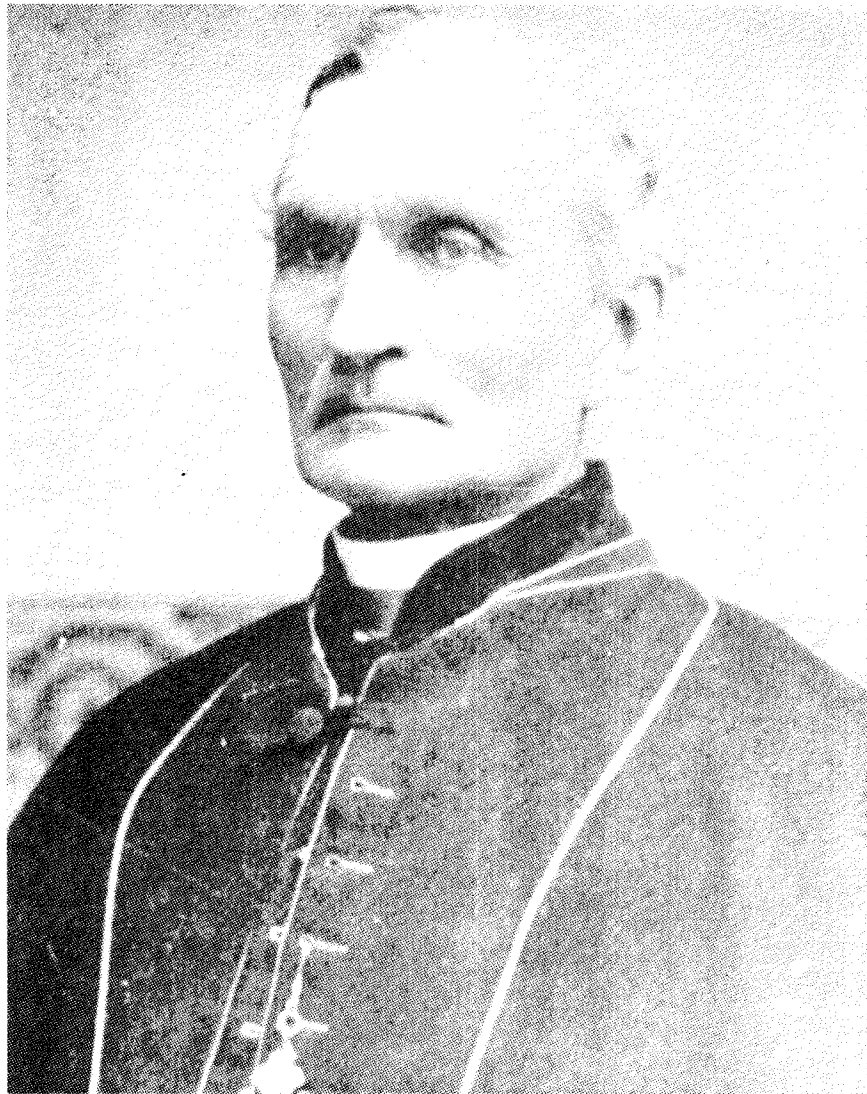


RUDOLPH ALOYSIUS GERKEN

First Bishop of Amarillo 1927

SEVENTH ARCHBISHOP OF SANTA FE

1933-1943



JOHN BAPTIST LAMY

First Vicar-Apostolic of New Mexico 1850
First Bishop of Santa Fe 1853

FIRST ARCHBISHOP OF SANTA FE

1875-1885
Titular Archbishop of Cizicus 1885-1888



Interior of 1717 Conquistadora Chapel around this time, when it was dedicated to the Sacred Heart.

With the Franciscan revival in Santa Fe, the ancient city's religious-civic Fiesta, begun in 1712, had also been given new life in 1918 by interested citizens of every faith. Now a great concrete cross was erected on a hill north of the city to commemorate the Franciscan Martyrs of 1680. After Vespers were chanted at the Cathedral, the people began making a candlelight procession with the friars to the Cross of the Martyrs, where an appropriate address was made. The Archbishop, however, did not attend in his official capacity.

Archbishop Daeger died as the result of a sad accident on December 2, 1932, and he was laid to rest on top of the graves of Monsignor Fourchegu and Archbishop Lamy, thus reaching ground level and leaving only one empty space to the right.





At home Archbishop Daeger wore his beloved Franciscan garb.

of Santa Fe. Up until this period, the bishops of the United States had no official diocesan insignia, merely using their own personal arms, and these were poorly done against all the canons of heraldry. (The rather meaningless emblems of the French archbishops of Santa Fe had been painted in ovals over the central triple arches in the main nave.) Chaignon de la Rose, an expert in these matters, had already designed correct arms for several dioceses and their bishops when Archbishop Daeger got him to design one for Santa Fe and for himself. The archdiocesan one is based on the emblem of the Franciscan Order: a cross rising from the crossed pierced hands of Christ and St. Francis. But here the cross was extended over the entire field to emphasize the idea of "Holy Faith" (Santa Fe). The pierced hands below tell that St. Francis is the patron saint of the Archdiocese and the Cathedral. A Spanish castle on the upper lefthand corner represents a Hispanic City. The colors are the royal red and gold of Spain, and the whole shield is crowned with the customary bishop's miter. Hence, "The Archdiocese of the Royal City of the Holy Faith of St. Francis." (The Archdiocese of San Francisco has a similar escutcheon, but with variations in color and design, denoting "The City of St. Francis.")

IV. THE AMERICAN EPISCOPAL PERIOD (1850 to the Present)

With the annexation of New Mexico to the United States, when the 236-year-old royal Capital of Santa Fe became an American Territorial Capital, the American bishops in the East saw the need of providing for this new national area which was entirely Catholic. Upon their request, the whole Southwest, exclusive of California and Texas, was erected into the Vicariate Apostolic of New Mexico by Pope Pius IX on July 19, 1850. Santa Fe was selected as the See City. Although a vicar apostolic was appointed in the same month in the person of Father John Baptist Lamy, the new bishop did not arrive in Santa Fe until August 1851. Hence the old parish had to await formal acceptance as a Cathedral until this time. Its titular patron, St. Francis of Assisi, was also chosen as Patron of the new See, a vast territory which had been christened "The New Kingdom of St. Francis" more than three hundred years before, when it was discovered by Fray Marcos de Niza in 1539. Two years later, on July 29, 1853, the same Pope elevated the Vicariate into a full bishopric, the Diocese of Santa Fe, as a suffragan diocese of the Archdiocese of St. Louis in Missouri.

To present more clearly and interestingly the subsequent story of this Cathedral down to our times, a handy method is to divide the Episcopal Period according to the tenure of the successive bishops, showing how each prelate contributed to both parish and building down the years.

1. JOHN BAPTIST LAMY 1850-1885

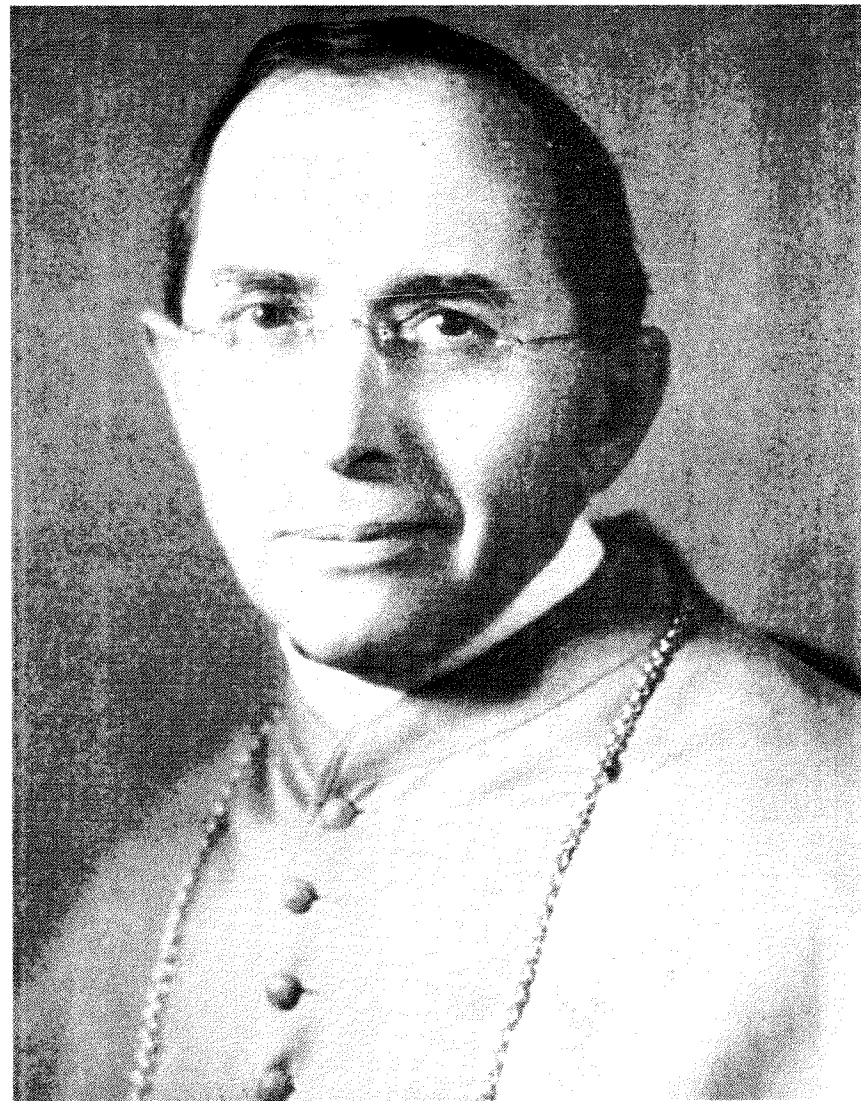
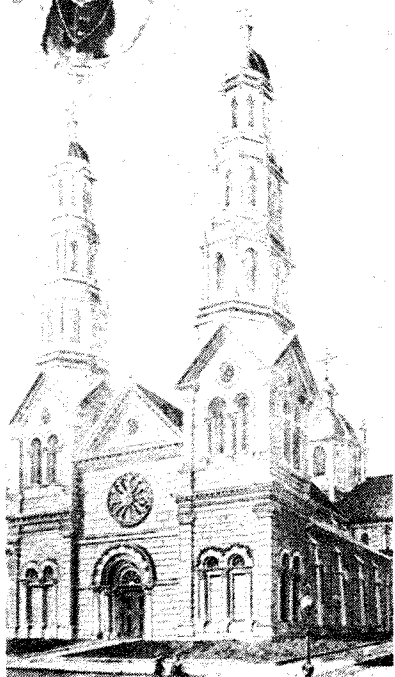
He was born in Lempdes, Puy-de-Dom, France, on October 11, 1814, and was ordained for his native diocese of Clermont-Ferrand in December, 1838. After some months he obtained permission to join the diocese of Cincinnati in America, where he labored in the mission districts of southern Ohio and northern Kentucky until he was designated the first American bishop for New Mexico. After his consecration in Cincinnati on November 24, 1850, he set out for Santa Fe by way of New Orleans and Texas, arriving here in August of the following year. His first years were filled with the troubles and hardships of a stranger in a strange primitive land, but this did not dim his ambition of building a cathedral worthy of the name.

Soon he began hoarding funds from donations and earnings, the latter by confirming in dioceses of Mexico, but he also received very substantial help from native New Mexicans of means.

Already in 1859, Bishop Lamy had sold the partly ruined military chapel of Our Lady of Light on the plaza, removing its great stone reredos to his humble adobe Cathedral as a more substantial and artistic altar-piece. Young

Father John B. Salpointe, newly arrived from France (and his future successor), was in charge of its installation. There it stood in full view until the nave of the new stone Cathedral was finished in 1884, when the old adobe nave inside of it was removed.

The original plan of the stone structure called for a large church in the French Midi-Romanesque style, having certain features similar to those of Lamy's native cathedral in Clermont-Ferrand. The sketch shows a facade with twin towers and the main body exactly as they were actually built. Never built, however, was the stone transept in the same style, nor two very tall Baroque belfries of wood and a domed lantern or cupola in the same Baroque style where the transept crosses the nave. Evidently Bishop Lamy was homesick for southern France when he chose Midi-Romanesque for the main structure. But at the same time he admired the Spanish Baroque twin-towers and cupola of the stone cathedral of Chihuahua in northern Mexico, and these his architect tried to superimpose on the French Romanesque. They were supposed to be of wood, and were a poor imitation of the graceful stone ones of Chihuahua, perhaps drawn from the bishop's verbal description. Fortunately, they were never added. But to

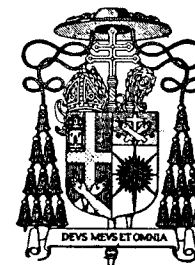


FR. ALBERT THOMAS DAEGER

O. F. M.

SIXTH ARCHBISHOP OF SANTA FE

1919-1932



that a Franciscan be named to succeed him. For since 1900, American Franciscans had returned to their ancient mission field, not only assuming the work in most of the old Pueblo Missions as well as some parishes left vacant for lack of secular clergy, but also founding new parishes in the now well-populated northwestern and southeastern sections of the vast archdiocese. Archbishop Pitaval continued administering Santa Fe until he consecrated his successor in May 1919, and then he retired to Denver, where he died on May 23, 1928. Thus he escaped the hidden "crypt" under the sanctuary floor.

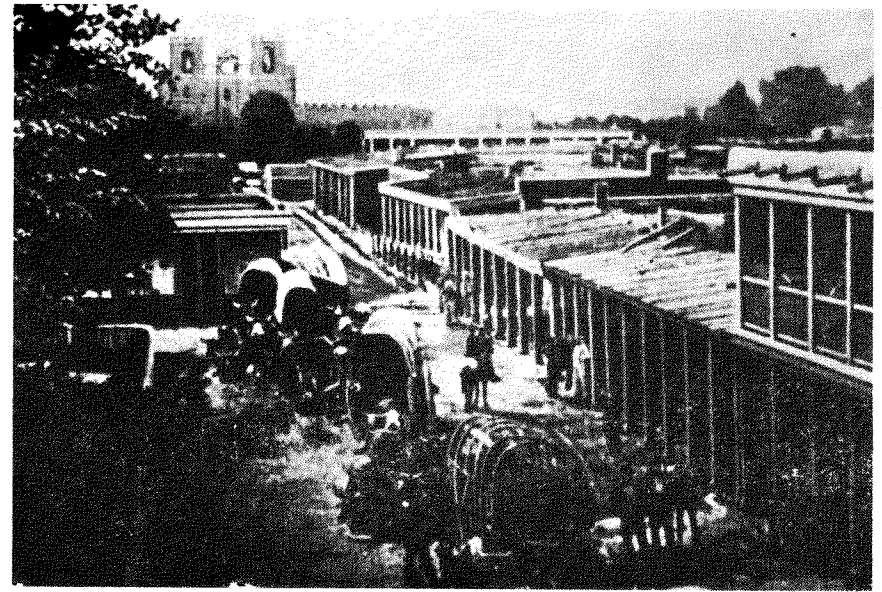
6. FR. ALBERT THOMAS DAEGER, O.F.M., 1919-1932

He was born at St. Ann's, Indiana, on March 5, 1872. On August 15, 1889, he entered the Order of Friars Minor, and was ordained on July 25, 1896. First he labored in the missions of Peña Blanca, and then he pioneered in the northwest San Juan area of New Mexico. He was at the Indian Mission of Jemez when he was called to be the sixth Archbishop of Santa Fe, receiving his consecration on May 7, 1919, from his predecessor. This was the third, and thus far the last, episcopal consecration in the Cathedral. Here also ended the line of French archbishops, since

Archbishop Daeger was an American by birth, and of German ancestry besides. Moreover, it was an unusual and rare event for a simple religious priest to be made a metropolitan archbishop.

Little in a material way was done to the Cathedral during his term, save for the installation of a hardwood floor to replace the first one, which had been second-hand as previously mentioned. But a major and most unusual change took place on September 5, 1920, when Franciscan Fathers assumed charge of the Cathedral. It was Monsignor Fourchegu who, upon resigning as cathedral pastor because of his many years, prevailed upon Archbishop Daeger to bring in his Franciscan brethren. Monsignor Fourchegu died sometime afterwards, and his casket was placed over that of Archbishop Lamy and to the left of Archbishop Bourgade. Because of a recent revival of interest in the old mission history and architecture of New Mexico and Santa Fe, non-Catholics as well as Catholics acclaimed the return of the friars to Santa Fe after a century. Actually it was 94 years since Fray Francisco de Hocio had left the old *parróquia*.

But a new feature at this time, affecting not only the chancery stationery thereafter but now visible all over the Cathedral, was the creation of a distinctive shield or coat-of-arms for the Archdiocese

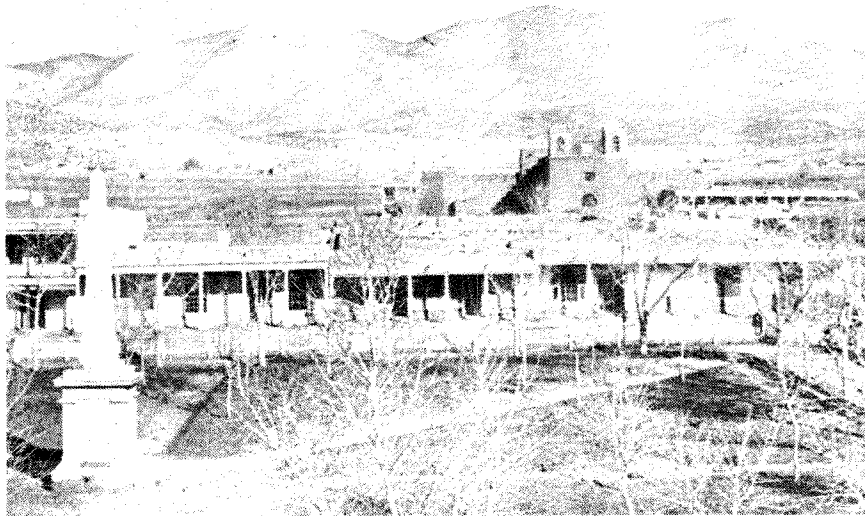


The Plaza around 1866 with the adobe Cathedral at the end of San Francisco street. Clock can be seen between the towers. Museum of New Mexico.

this day many people, mostly of Germanic origin, wish that the present towers were surmounted by tall thin pointed spires like those of northern Europe which have their imitations in churches back East. They cannot see how well the blunt towers match the general horizontal architecture of Santa Fe.

On July 14, 1869, the cornerstone was laid. The old adobe church was not torn down at this time as one would expect, but continued in use as the towers and facade began to rise far out in front, and the foundations of the great nave pillars and outer side walls were laid along the exterior of the old adobe walls.

Old photographs show this operation. They also show a large clock dial on the adobe pediment between the old adobe belfries. This clock was a recent acquisition, for it does not appear on photographs taken a few years previously. A story was started by a bigoted writer of those times who claimed that the clock was installed by a pioneer American trader for a stated sum, and that the pastor refused to pay the whole amount. Thereafter a little iron negro, which came out and danced when the clock struck the hours, refused to perform because of the injustice done. The dial could be seen in the "cathedral museum" until recent times.



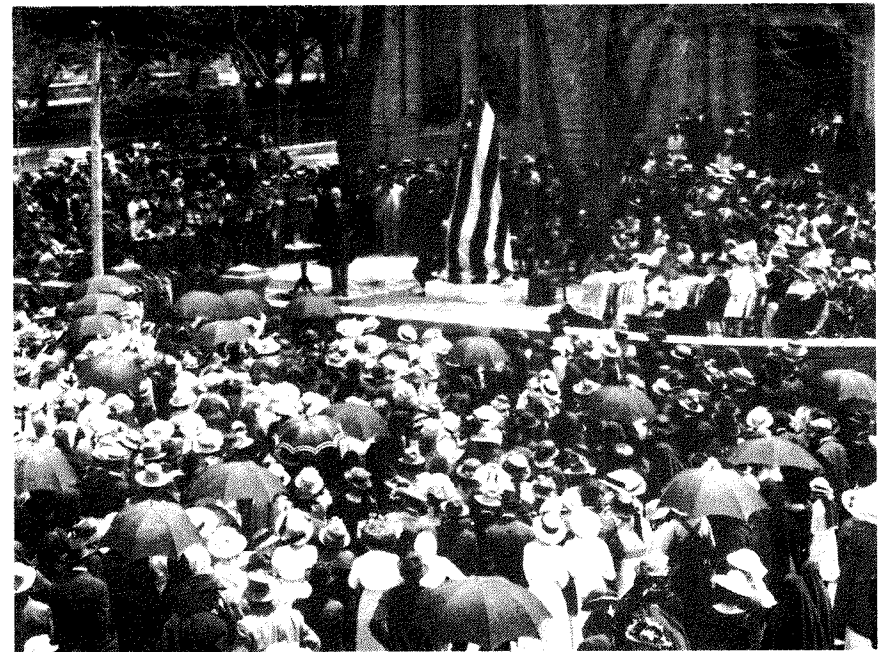
Panorama of the Plaza with its Civil War Monument of 1868, and the adobe Cathedral and Conquistadora Chapel with the Sangre de Cristos for a backdrop. Museum of New Mexico.

The new cathedral was barely started when, on February 12, 1875, the See of Santa Fe was elevated to the rank of an Archdiocese, with Lamy as the first Archbishop. Now the humble old parróquia of adobe and mud even got the distinction of being what is called a Metropolitan Cathedral, a title otherwise enjoyed by the most sumptuous churches in the world. It likewise became the "Mother Church" of two other cathedrals at Tucson and Denver, for the Territories of Arizona and Colorado, which since 1859 had been part of the Diocese of Santa Fe, had also been made Vicariates Apostolic. These areas had been built up

ecclesiastically by French priests whom Lamy had placed in those distant reaches of his diocese.

The Sixth Church, 1886 to the Present

It is said that the Santa Fe Cathedral was begun without a detailed ground plan; at least the main nave is not quite a correct rectangle. But this must also be due to the pillars having been erected along the outside of the uneven old church. Some American contractor was hired first, but his faulty tower foundations made Lamy bring in two Frenchmen named Antoine and Projectus Molny; they started the front



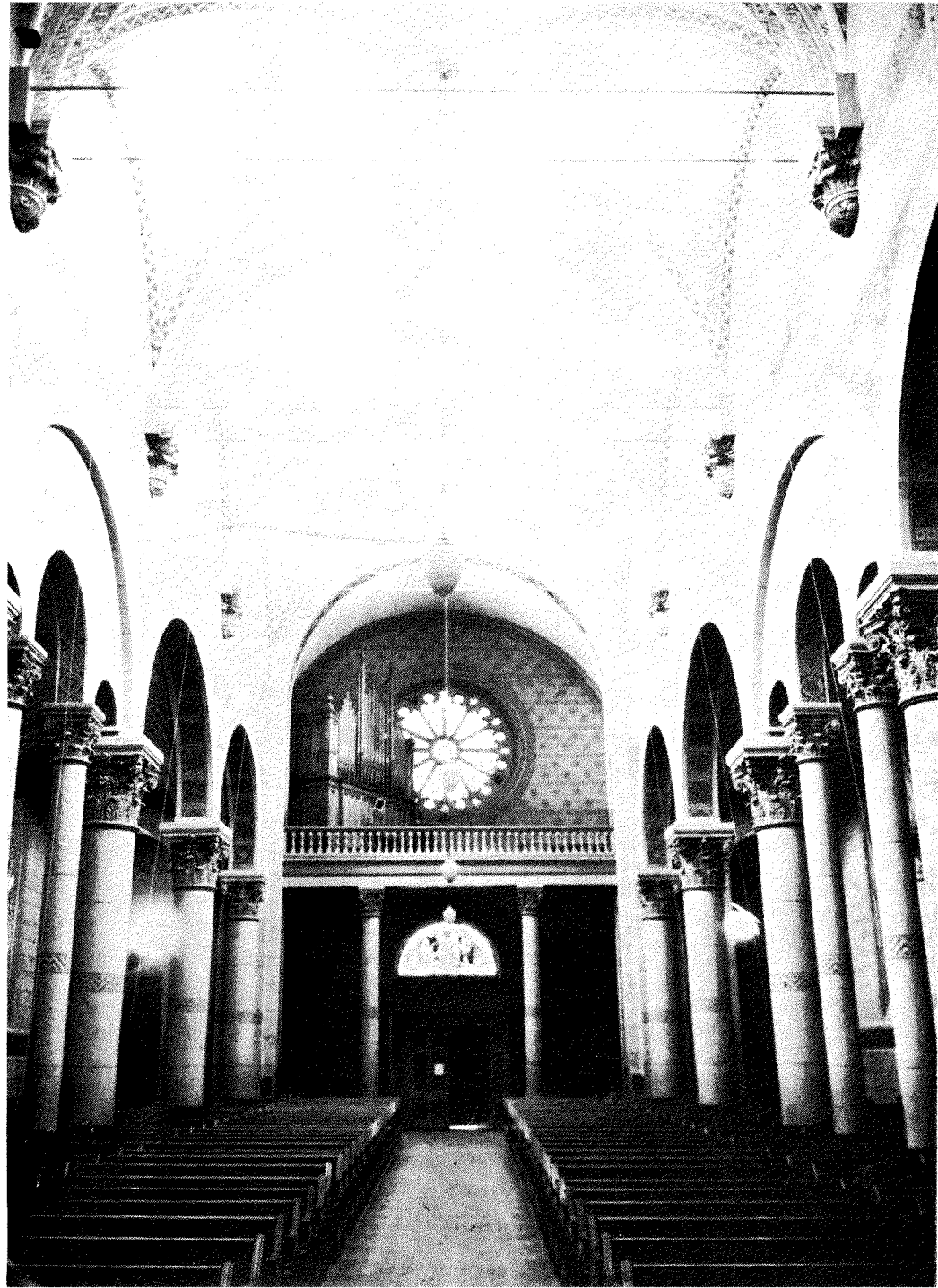
Governor MacDonald's address prior to unveiling the Lamy statue in 1915. Museum of New Mexico.

Rosario cemetery to better accommodate the annual Conquistadora processions and novena of Masses. It was built against the partly removed east flank of the old Ortiz chapel of 1807, thus making the latter something like a transept to the new and larger structure. On May 23, 1915, the bronze statue of Archbishop Lamy was unveiled on the Cathedral's front terrace. Governor MacDonald, the first State Governor of New Mexico, gave the opening address before the flag-draped statue, and

after the unveiling Archbishop Pitaval spoke to the throng filling the streets in front.

This was the early period of the First World War in which France was deeply involved, and which ended the recruitment of French clergy who had served the Archdiocese since Lamy's arrival as first bishop. For reasons of health, besides the heavy burden of not being above to acquire enough diocesan priests, Archbishop Pitaval resigned in February 1918, recommending to the Holy See

Foregoing page and page opposite showing how the interior of the Cathedral looked from around 1910 until 1967.



foundations anew and likewise built the front and lateral walls up to the level of the window arches. Antoine became blind and returned to France. Projectus went to work on the Gothic chapel of the Loretto Sisters and died after completing it, nothing being done to the Cathedral at this time, for some five years. (There also was a Francois Mallet connected with the building of the Cathedral.) From 1878 to 1880 the masonry work continued as far as the top cornice of the nave, all under the supervision of a Father Fiallon, who then took sick and returned to France. Then the contract was let for the completion of the remaining north tower, the upper facade, and the cornice all around, to Vincente Digneo and Caggetano Palladino, Italian stone masons who worked under the direction of another Frenchman, Michel Machebeuf. The latter finished the rose window himself. In 1882, he and another Frenchman named Monnier got the contract to complete the clerestory and stone vaulting of the ceilings, as also the gabled roof over the entire nave and the slanting roof of the side naves. By August 1884, the townspeople began demolishing the old adobe nave inside the new one of stone, and they hauled out the debris through the main entrance to form the

high terrace in front of the new Cathedral.

And so the main body of the Cathedral stood completed, minus transept. Under its rear arch a partition of lumber and canvas was erected as a temporary rear wall, to hide from view the low and dusty old adobe transept and sanctuary apse with the stone reredos. A temporary high altar was placed in front of the partition. (Exactly the same thing was repeated at this spot with a wood and wallboard partition in 1966, during a more recent renovation.)

In this same year of 1884, the bells from the old church were hung in the north tower and blessed anew. Regarding the new nave, the story went that Machebeuf or Monnier noticed that the central side arches in the nave betrayed some serious weakness after the wooden supports were removed, and this is the reason for those two slender pillars with their graceful triple arches underneath each one, a happy inspiration prompted by dire necessity. It might be only a story, for this is a common feature of Romanesque churches, originally suggested by similar features in Moorish construction.

The actual blessing of the new, though unfinished, Cathedral did not take place until March 7, 1886,

evidently because of interior work that continued in the meantime. The wood flooring came from one of the buildings of the New Mexico Tertio-Millennial Exposition held in Santa Fe in 1883 (when its citizens mistakenly thought that their city had been founded in 1550). During this year and a half, parish services were held in the church of Our Lady of Guadalupe, which at the time was an "English-speaking" parish under Father Defouri. The license for building this church had been granted by the bishop of Durango in 1795, but it is not known when it was actually built between that date and 1813.

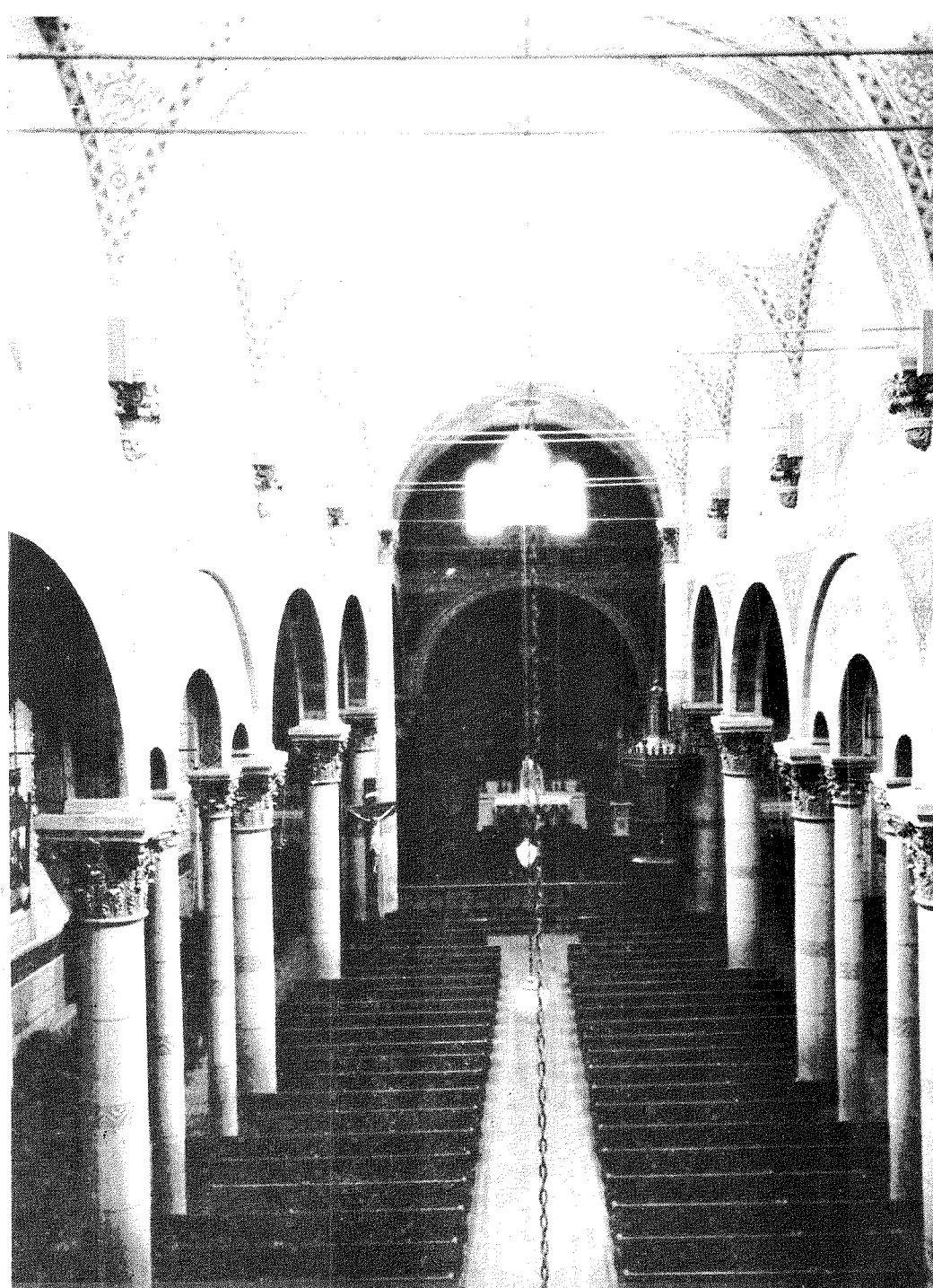
Lack of funds held up the building of the Cathedral's new transept and sanctuary apse, and the fear of never getting to use his hard-earned new Cathedral obviously prompted Lamy to put the finished part to use. The space behind the canvas partition, consisting of the still roofed transept and apse of the old adobe church, together with the north and south chapels of Our Lady and St. Joseph, presented a more dismal aspect than ever. But here, in the center of the old transept, a deep pit was dug two

years later to receive the great Archbishop's remains and those of his successors.

The golden brown sandstone for the building's exterior had been quarried from the top of a prominent mesa by the town of Lamy (named by the Santa Fe Railway in honor of the Archbishop), where the signs of digging may still be seen. The light volcanic tufa for the ceiling vaults came from a Cerro Mogino twelve miles out of Santa Fe. It is not recorded where the white and reddish stone for the facade arches and part of its wall came from. The common rock for the plastered inner walls and round pillars was taken from the Arroyo Saiz on the northeast outskirts of town.

There was an old story attributing the Hebrew Name of God (Yahweh), seen carved above the main entrance, to Archbishop Lamy's friendship for the pioneer Jewish merchants of Santa Fe, who had contributed to the building of the Cathedral with donations and loans. However, this Hebrew Tetragram is in a triangle, denoting the Holy Trinity, hence it cannot be imagined as a compliment to Jewish friends. Yet, it

TOP AND LOWER LEFT: Views of the old adobe Cathedral with arches of main entrance and towers of the new stone Cathedral rising in front. **LOWER RIGHT:** View past the Loretto Gothic chapel of the stone Cathedral's side nave, and of the finished north tower and part of clerestory. Museum of New Mexico.



in the choir loft and provided sturdy new pews for the entire church, mostly at his own expense. At this period a very large and imposing Crucifixion group was placed high on the rear wall above the main altar; today it may be seen on the ground floor of the north tower.

In 1902 Archbishop Bourgade received an auxiliary bishop in the person of John Baptist Pitaval, and on May 17, 1908, he passed away. They intended to place his coffin on top of the grave of Archbishop Lamy, but it was deposited by mistake over that of Father Eguillon.

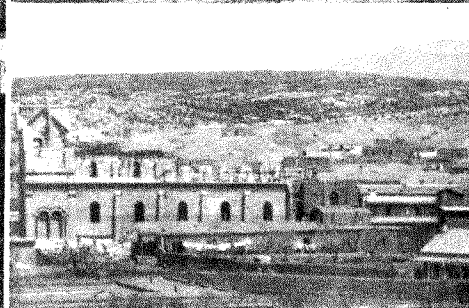
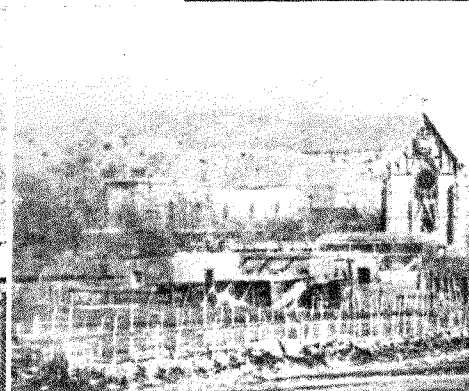
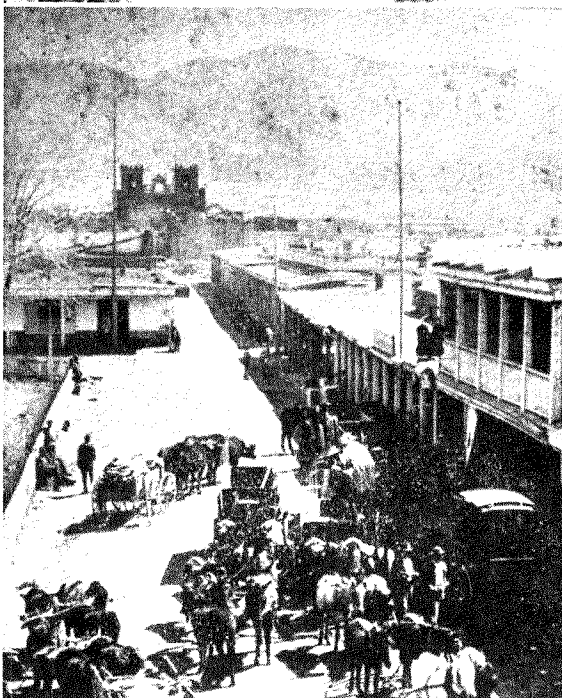
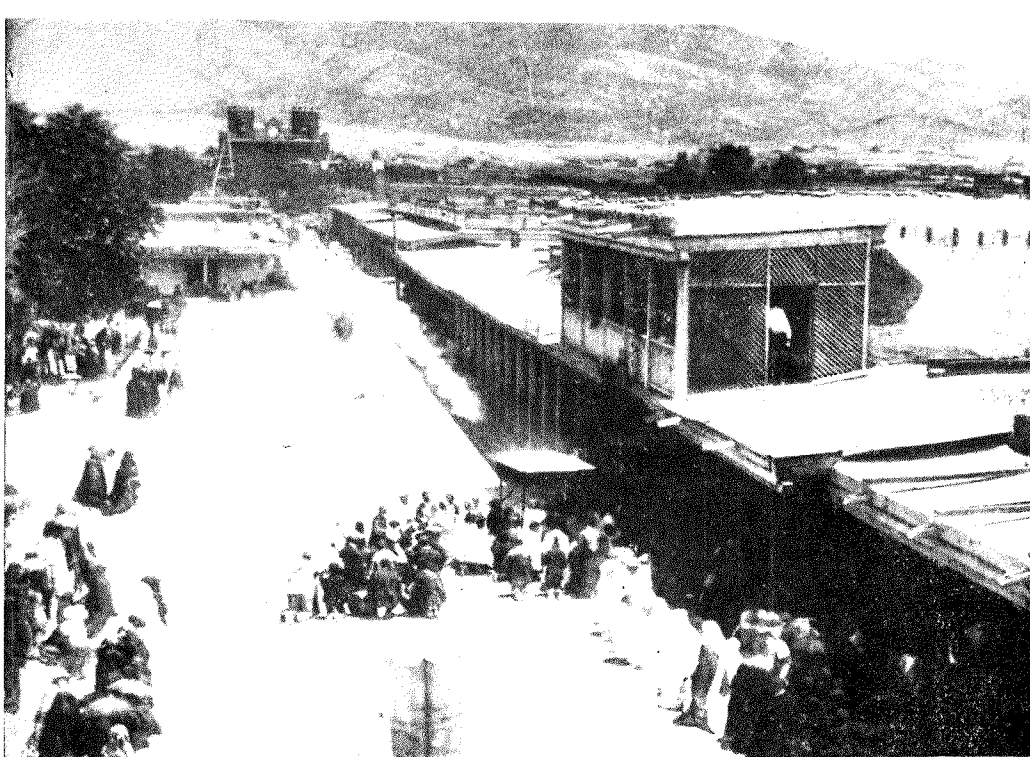
5. JOHN BAPTIST PITAVAL 1909-1918

Also a native of France, he was pastor of Aspen, Colorado, in the Diocese of Denver, when made auxiliary bishop to Archbishop Bourgade, who consecrated him on July 25, 1902, the second episcopal consecration in Santa Fe's Cathedral. On January 3, 1909, Bishop Pitaval became the fifth Archbishop of Santa Fe.

Shortly thereafter, Monsignor Fourchegu, now a Domestic Prelate and the first "monsignor" in the archdiocese, had the entire interior of the Cathedral painted a neutral gray to receive lavish decorations of pleasing designs in

muted warm colors and occasional flashes of gold leaf. For its times, the whole interior had an imposing appearance, although it was rather dark, especially the sanctuary. There was a fine Communion railing of heavy carved oak along the front and sides of the square sanctuary, and the bishop's throne was now matched by an imposing turreted pulpit set high against the south front quadruple column. At the far end of the lateral naves were two side altars of ordinary wood, painted white, but interesting because their upper screens were sections of the old eighteenth-century high altar. These too had received white paint over their gilt rococo carvings, and were perhaps meant to be temporary. (They continued in use until some years ago when one screen was fitted on top of the other to form the present Spanish-Colonial re-dos of the renovated Conquistadora chapel.) High above each side altar hung fine oil reproductions of Dal Sarto's "Madonna of the Harpies" and Raphael's "Madonna of the Chair," both the gift of Territorial Governor Hagerman.

On January 6, 1912, New Mexico became the 47th State of the Union, and appropriate ceremonies were held in the Cathedral. In 1914, Monsignor Fourchegu also erected the large chapel at



could have been mutually meant and interpreted as such. Actually, it is a very old Christian symbol. An old French chasuble in the Cathedral had the same symbol embroidered in gold thread; there was also a set of six brass candlesticks, now at the church of San Felipe Pueblo, which had this symbol together with the busts of Christ and the Virgin Mary on the base of each one. Another story concerned the random stone blocks on the flat crown of the north tower, that the builder intended to show by this that the towers were left unfinished. More likely it was a final artistic touch to avoid perfect symmetry.

The colorful stained glass in the rose window in front, and in those of the Twelve Apostles in the lateral nave windows, was produced by the firm of Felix Gaudin in Clermont-Ferrand. These windows were installed around the year 1884. In this same year, Lamy was given a coadjutor archbishop in the person of John Baptist Salpointe, up to now serving as first Vicar Apostolic of Arizona. Nothing more was done to the Cathedral. Lamy resigned in the following year, July 18, 1885, and retired to a country house he had prepared in the upper Tesuque valley north of town (present Bishop's Lodge). Three years later, on February 14, 1888,

he passed away. His body was laid to rest in that deep pit just mentioned, which was wide enough for two coffins side by side, and eventually proved deep enough to hold two additional tiers of the same, six coffins in all. The casket was lined all around and covered over with brick and mortar. This, years later, started the erroneous idea of a burial vault or crypt underneath the Cathedral sanctuary, which it certainly was not in the true sense of the word.

A book that spread and forever enshrined the name and personal work of Archbishop Lamy, and the fame of his Cathedral, is the 1926 literary classic by Willa Cather, *Death Comes for the Archbishop*. This book is not strict history, since the author used folk tales and her imagination to bring her characters to life in her narrative. Here the soul of Lamy and the rise of his Cathedral against the enchanting backdrop of the Sangre de Cristo range shine with quiet splendor. What other cathedral in our land can boast of such a superior biography?

2. JOHN BAPTIST SALPOINTE, 1885-1894

Lamy's own countryman, he had been ordained at Clermont-Ferrand on December 20, 1851. After serving for some years in



JOHN BAPTIST PITAVAL

Auxiliary Bishop of Santa Fe 1902

FIFTH ARCHBISHOP OF SANTA FE

1909-1918

Titular Archbishop of Amida 1918-1928



of the altar, against the rear north column stood a new archiepiscopal throne which Archbishop Chapelle's former parishioners in Washington had donated for the occasion. It was a stately and finely-carved Romanesque canopy and chair, with lateral seats for chaplains, all done in golden oak. It served the archbishops until the renovations of 1966 began taking place.

The day after the pallium ceremonies, the whole edifice was consecrated, which explains the little gilded crosses carved into the pilasters of the lateral naves; old tin sconces for candles underneath each one have been replaced the new ones of brass. All this construction was due to the hard work and devotion of the pastor, Father Antoine Fourchegu, who also personally assumed the entire cathedral debt so that the edifice could be consecrated at this time. It is this same zealous man, evidently wealthy through family inheritance, who with the years began adding other major furnishings that became familiar features thereafter.

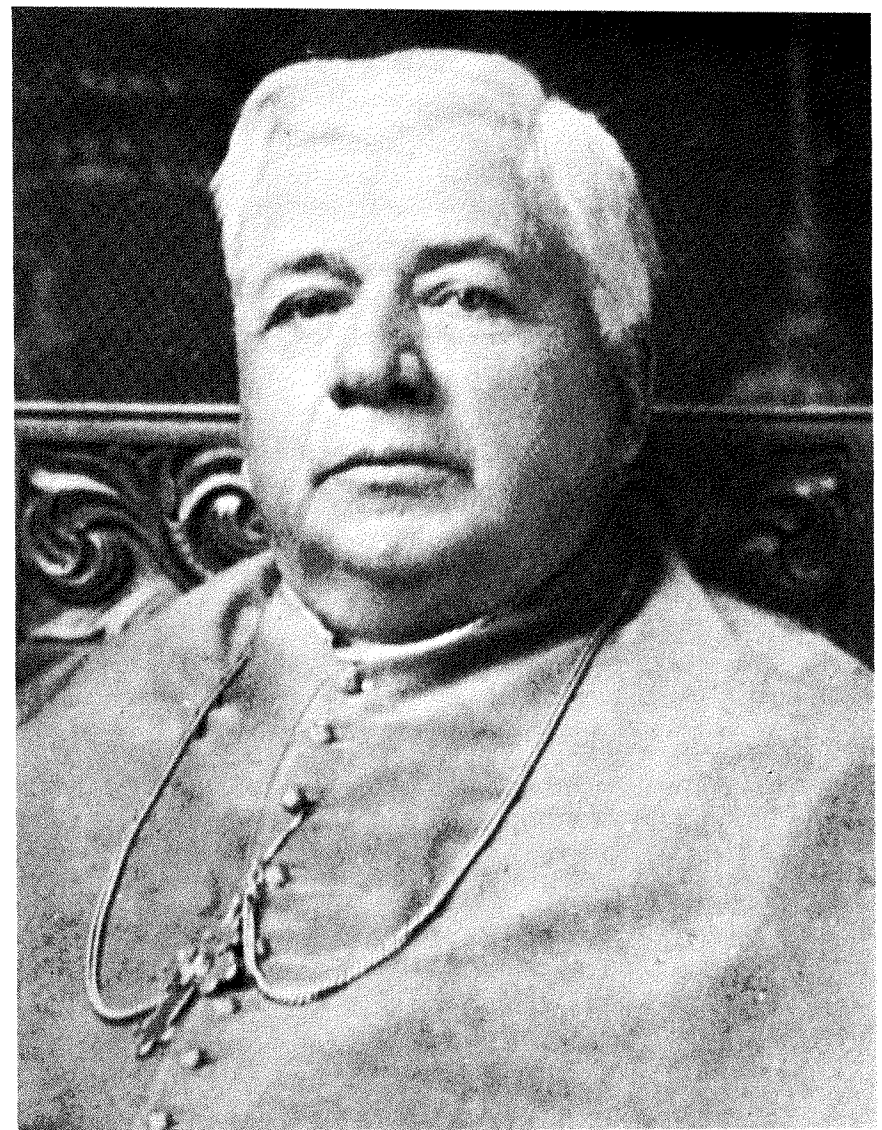
Two years later, on December 1, 1897, Archbishop Chapelle was transferred to the Archdiocese of New Orleans, where he also became Apostolic Delegate for Cuba and Puerto Rico at the close of the Spanish-American War. He

died in New Orleans during a yellow fever epidemic on August 9, 1905. Like his immediate predecessor, he missed being interred in the hidden pit with Archbishop Lamy.

4. PETER BOURGADE 1899-1908

A native of Vulture in France, he had come to labor with the future Bishop Salpointe in Arizona in 1867. On January 23, 1885, he was appointed Vicar Apostolic to succeed Salpointe after the latter was named to assist Archbishop Lamy in Santa Fe. Old Archbishop Lamy came out of his retirement to consecrate Bishop Bourgade in the Cathedral of Santa Fe, when some five thousand dollars were raised for the Cathedral's further construction by reserving seats for the ceremony. When the Arizona Vicariate was raised to a full diocese on May 8, 1897, Bourgade became the first bishop of Tucson, and on January 7, 1899, he succeeded Chapelle as fourth Archbishop of Santa Fe.

While he personally had no more changes or improvements made in the Cathedral, his vicar general and cathedral pastor, Father Fourchegu, continued adding important items to its interior. He installed the great pipe organ

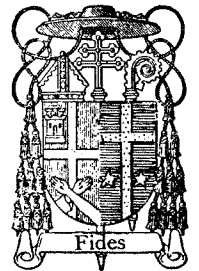


JOHN BAPTIST SALPOINTE

First Vicar-Apostolic of Arizona 1869
Co-Adjutor Bishop of Santa Fe 1884

SECOND ARCHBISHOP OF SANTA FE

1885-1894
Titular Archbishop of Tomi 1894-1898



his native diocese, he came to New Mexico in 1859. He was pastor at Mora until 1866, when he was dispatched with other priests to the Arizona area, where he became the first Vicar Apostolic of Arizona with his See in Tucson. He went to France and received episcopal consecration in his home cathedral on June 20, 1869. On April 12, 1884, he was named coadjutor with right of succession to Archbishop Lamy. On July 18, 1885, he succeeded to the Metropolitan See of Santa Fe.

On April 22, 1889, he issued a circular on the Centenary of George Washington's Inauguration, from which we presume that pontifical ceremonies were held in the Cathedral to mark the occasion. Worn out by his many labors in Arizona, he needed a helper, and three years later he himself got a coadjutor in the person of Placid Louis Chapelle. In the following year, 1892, they both started planning the completion of the Cathedral, but no work was started. On September 14, 1892, a printed circular was issued by them on the 400th Anniversary of Columbus' Discovery of America. Meanwhile, until his resignation on January 7, 1894, Archbishop Salpointe had been jotting down notes on the Cathedral's beginnings as part of a projected church history of the

Southwest. He retired to Tucson and there finished his *Soldiers of the Cross* which was published in 1898. Its author died on July 15 of the same year. Poorly organized, the book is also defective with regard to the previous Spanish church history of New Mexico and Arizona; but it is invaluable for the story of his own times and Lamy's, and so the Cathedral of Santa Fe can boast of an esteemed chronicler in her second archbishop.

3. PLACID LOUIS CHAPELLE, 1894-1897

A Frenchman by birth, he was pastor of fashionable St. Matthew's Church in Washington, D.C. (which in recent times also became a cathedral), when he was named coadjutor archbishop with right of succession to Archbishop Salpointe. For this he was consecrated in Washington on November 1, 1891. Upon Salpointe's resignation he became the third Archbishop of Santa Fe on January 7, 1894, and in the same year he already had definite plans for the sanctuary of the cathedral. For these he scrapped Lamy's originally planned transept, which would have required a long time to build. His own plan called for a square sanctuary the width of the main nave, and of less solid

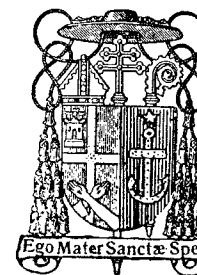


PETER BOURGADE

Vicar-Apostolic of Arizona 1885
First Bishop of Tucson 1897

FOURTH ARCHBISHOP OF SANTA FE

1899-1908



adobe apse with its great stone reredos. The old 1717 sacristy, however, was incorporated into the new Cathedral. Henceforth the hidden old sanctuary of adobe, still reached through its old door from the sacristy, became a sort of disarrayed museum in which the stone reredos loomed up as though in a tall narrow shaft; imbedded in the north wall could be seen an inscribed stone slab, which actually was the front side of the stone casket containing the bones of the two ancient friars; the narrow room was cluttered with old Spanish narrow chasubles, brass candelabra, old paintings on canvas or bison hide, many old colonial statues, the big clock dial of the old church, Lamy's two original throne chairs, etc.

The wooden floor of Chapelle's new sanctuary now covered the burial pit, located in front of the altar steps to the south of center, in which Archbishop Lamy had been laid to rest, and next to him Father Peter Eguillon, vicar general and pastor of the Cathedral. But a removable section of flooring was left above it to allow for future interments.

The high altar and its stepped platform were simple in outline, all built of sections of carved sandstone by Carlos Digneo. The stone for it came from Waldo near the present town of Cerrillos.



Monsignor Antoine Fourchegu, Vicar-General and Cathedral pastor, who did the most for Lamy's Cathedral.

Years later the entire altar was covered with thick white enamel, and the short Gothic pillars supporting the stone table slab were painted to look like onyx; underneath it was placed a reclining figure of the dead Savior. The very large square tabernacle was made of cedar and lined exteriorly with shiny brass plating. It had a removable brass Eucharistic throne of fluted Corinthian columns supporting a half dome. To the left



PLACID LOUIS CHAPELLE

Co-Adjutor Archbishop of Santa Fe 1891

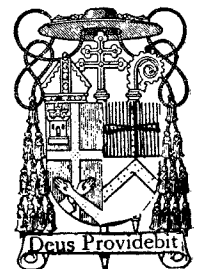
THIRD ARCHBISHOP OF SANTA FE

1894-1897

Archbishop of New Orleans 1897-1905

Apostolic Delegate for Puerto Rico and Cuba 1898

Apostolic Delegate for the Philippines 1899





Procession in front of Cathedral after Archbishop Chapelle's reception of the pallium, 1895. Museum of New Mexico.

material, which could be erected in time for his coming reception of the pallium. This is how the new addition was completed within a year. On October 17, 1895, the pallium was conferred upon Chapelle in his new sanctuary by Cardinal Gibbons of Baltimore. This was by far the most imposing pontifical ceremony that the ancient parish of St. Francis had ever witnessed, with the then

extraordinarily large number of nine bishops attending. It was also the very first visit of a Cardinal to Santa Fe.

From photographs taken on this occasion, it can be seen that the Cathedral had attained the form that it kept until recently (1966), except that the interior was all an unpainted white. Two quadruple columns had been raised at the rear, next to the old adobe

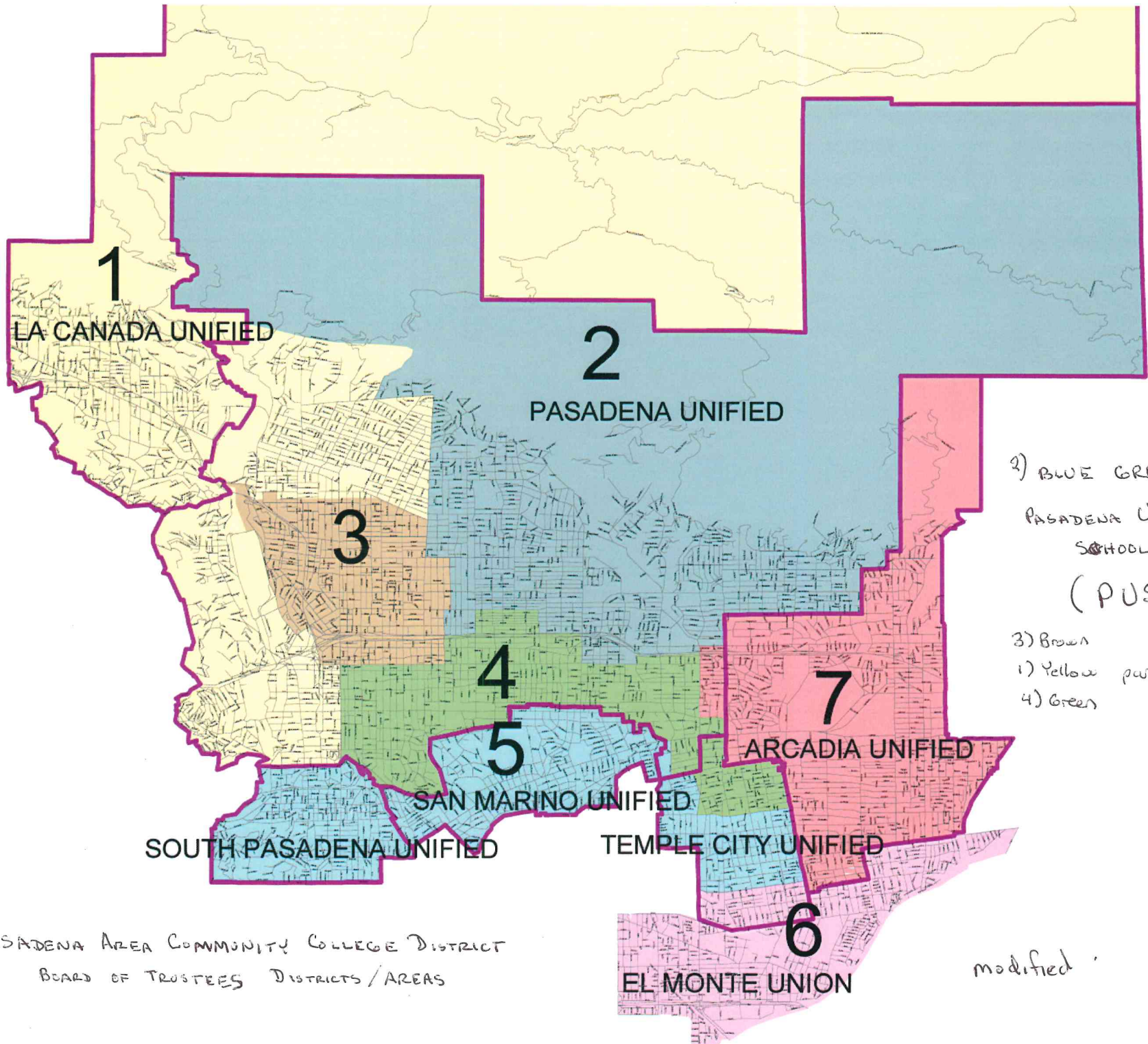


Interior of unpainted Cathedral during pallium ceremonies for Archbishop Chapelle. Museum of New Mexico.

sanctuary apse, matching the lower half of those in front where Lamy had placed the canvas partition. Two great stone arches rose upon them on each side, and another across the rear east wall (all of which still exist), to form a spacious square sanctuary. They had for a ceiling, not groined vaulting of stone, but a plain lofty barrel-vault made of wood lathe and plaster. The lateral arches opened

into the extended side naves, these with their half-arched ceiling of lathe and plaster, each of them opening into the old north 1717 chapel of La Conquistadora and the 1806 south chapel of St. Joseph. These chapels were soon being referred to erroneously as transepts.

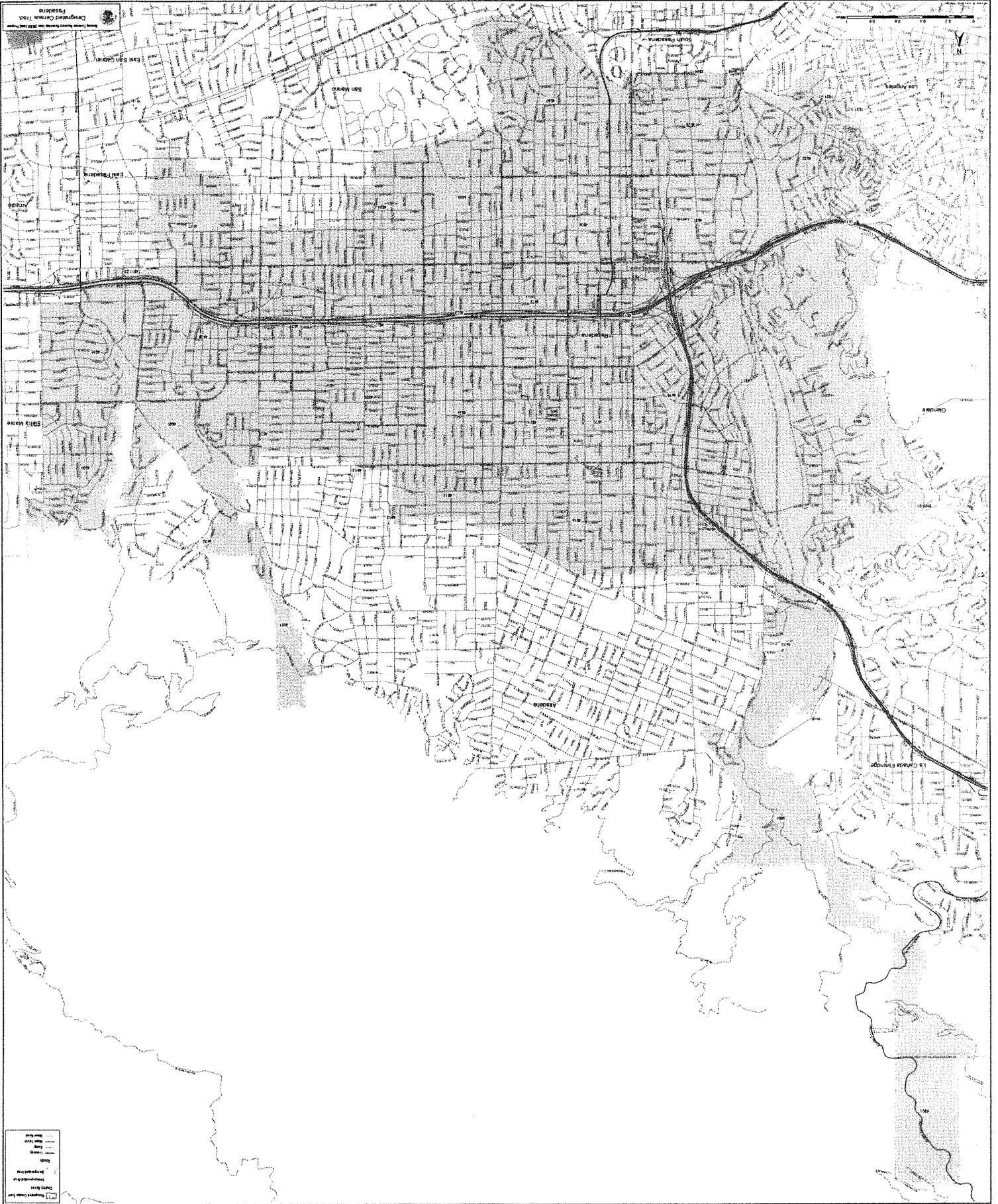
Under the rear or east arch, a lathe and plaster partition was built to hide from view the old



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OCTOBER - THE MONTH OF THE ROSARY

By tradition, the Catholic Church dedicates each month of the year to certain devotion. The month of October is dedicated to the Holy Rosary, one of the best known of all Catholic devotions. October includes the Feast of Our Lady of the Rosary (October 7).

The best way to celebrate the month is, of course, to pray the Rosary.

But why is it that on October 7th the Catholic Church celebrates the Feast of Our Lady of the Rosary? On October 7, 1571, a great victory over the mighty Turkish fleet was won by Catholic naval forces primarily from Spain, and Genoa under the command of Don Juan of Austria. It was the last battle at sea between "oared" ships, which featured the most powerful navy in the world, a Moslem force with between 12,000 to 15,000 Christian slaves as rowers.

The patchwork team of Catholic ships was powered by the Holy Rosary of the Blessed Virgin Mary. Knowing that the Christian forces were at a distinct material disadvantage, the holy pontiff, St. Pope Pius V called for all of Europe to pray the Rosary for victory.

We know today that the victory was significant, prevented the Islamic invasion of Europe, and evidenced the Hand of God working through Our Lady.

At the hour of victory, St. Pope Pius V, who was hundreds of miles away at the Vatican, is said to have gotten up from a meeting, went over to a window, and exclaimed with supernatural radiance: "The Christian fleet is victorious!" and shed tears of thanksgiving to God. What you may not know is that one of three admirals commanding the Catholic forces at Lepanto was Andrea Doria.

He carried a small copy of Mexico's Our Lady of Guadalupe into battle. This image is now enshrined in the Church of San Stefano in Aveto, Italy.

Not many know that at the Monastery of Our Lady of Guadalupe in Spain, one can view a huge warship lantern that was captured from the Moslems in the Battle of Lepanto.

In Rome, look up to the ceiling of S. Maria in Aracoeli and behold decorations in gold taken from the Turkish galleys.

In the Doges' Palace in Venice, Italy, one can witness a giant Islamic flag that is now a trophy from a vanquished Turkish ship from the Victory.

At Saint Mary Major Basilica in Rome, close to the tomb of the great St. Pope Pius V, one was once able to view yet another Islamic flag from the Battle, until 1965, when it was returned to Istanbul in an intended friendly token of concord.

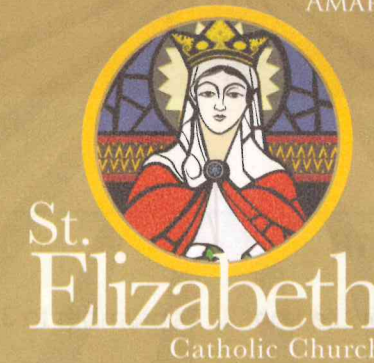
At Lepanto, the Victory over the Moslems was won by the faithful praying the Rosary. Even though they had superior numbers, the Turks really were overmatched. Blessed Padre Pio, the Spiritual Father of the Blue Army, said: "The Rosary is the weapon," and how right he was!

The Battle of Lepanto was at first celebrated liturgically as "Our Lady of Victory." Later, the feast of October 7th was renamed "Our Lady of the Rosary" and extended throughout the Universal Church by Pope Clement XI in 1716 (who canonized Pope Pius V in 1712).

And with that we are back to Fatima, Portugal where Our Lady, when asked her name, said: "I am the Lady of the Rosary." At Fatima, Our Lady taught us to pray the Rosary every day.

Heaven presented its peace plan at Fatima and truly gave us hope for the world. Conversions were promised at Fatima: the conversion of sinners; the conversion of Russia; and what also appears to be the conversion of Islam.

Our Lady of the Rosary, Pray for us!



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DEACONS:
Dcn. José Gallegos, (Belén)
Dcn. Charles Mitchell, (Cynthia)
Dcn. Doug Cremer, (Phyllis)
Dcn. Fausto Sanchez (Maria)



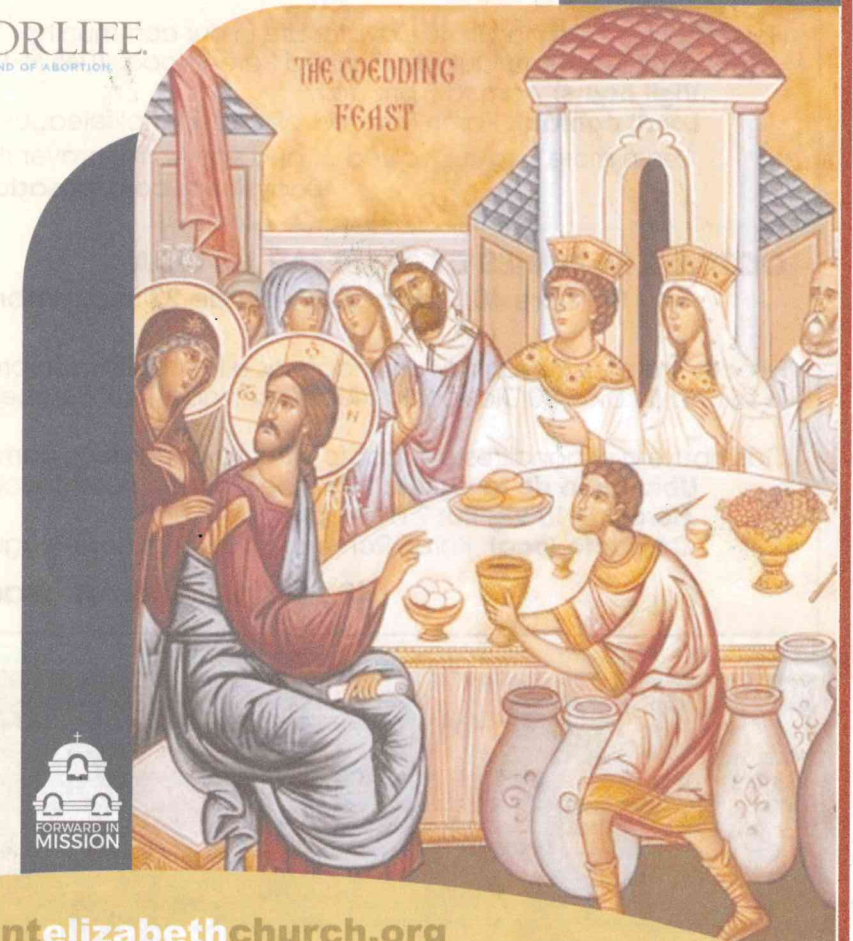
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Sábado: 6:30pm
Domingo: 12:00pm

WEEK DAYS / ENTRE SEMANA
Monday - Friday:
8:30am English
10:30am Español
5:30pm Español Streaming
CONFESSIONS / CONFESIONES
Saturday / Sábados 4:30pm - 6:00pm

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40 DAYS FOR LIFE

OCTOBER IS RESPECT LIFE MONTH

Celebrate 40 Days for Life from 22 September to 31 October 2021

You can protect families by joining this worldwide mobilization to pray and fast for an end to abortion! With God's help, through prayer and fasting, peaceful vigils, and community outreach, 40 Days for Life has saved 18,855 babies from abortion.

Here's how to take part in 40 Days for Life in our community:

Vigil location: Outside Planned Parenthood, 1045 N. Lake Ave., Pasadena, CA 91104

Vigil hours: 7 am to 7 pm daily

Local contact: Karen Romero: office@righttolifeleague.org (562)447-6570

Learn more ... get involved ... and sign up for prayer times by visiting our campaign at:
40daysforlife.com/pasadena

OCTUBRE ES EL MES DE RESPETAR LA VIDA

Celebre 40 Dias por la Vida de 22 septiembre a 31 de octubre 2021

Puedes proteger las familias uniéndotelas a la movilización pro-vida mas grande de la historia. Con la ayuda de Dios, 40 Dias por la Vida ha salvada 18,855 bebes del aborto.

Contribuye a expandir este impacto y forma parte de la campana de 40 Dias por la Vida:

Ubicación de la vigilia: Fuera de Planned Parenthood, en 1045 N. Lake Ave., Pasadena

Horas de la vigilia: 7 am -7 pm cada dia

Contacto local: Karen Romero: office@righttolifeleague.org (562) 447-6570 y

40daysforlife.com/pasadena

DID YOU KNOW?

Talking about stranger danger

The idea of "stranger danger" is often too broad a concept for children to grasp as not all strangers are dangerous, and children will always be meeting new people and on occasion may need to ask a stranger for help. Instead of issuing a blanket warning, try these tips for keeping children safe around people they do not know. If an unknown adult approaches them, have them check with a parent or known and trusted adult before engaging in conversation. This can be as simple as a quick look to the parent followed by a nod indicating that it is okay to interact. As an adult yourself, you can set a good example by talking first to parents, then to children in their care. This helps your own children see how trustworthy adults engage with children around their parents and helps them learn caution for adults who do not act in the same way. For more tips, request the VIRTUS® article "Communication Tip No. 5: Stranger Danger" at lacatholics.org/did-you-know.

Hablar del peligro de los extraños

La idea de "peligro de un extraño" es a menudo un concepto demasiado amplio para que los niños la comprendan, ya que no todos los extraños son peligrosos y los niños siempre conocerán gente nueva y, en ocasiones, es posible que necesiten pedir ayuda a un extraño. En lugar de emitir una advertencia general, pruebe estos consejos para mantener seguros a los niños cuando están cerca de personas que no conocen. Si un adulto desconocido se les acerca, pídeles que le pregunten a uno de sus padres o a un adulto conocido y de confianza si puede entablar una conversación con esa persona. Esto puede ser tan simple como una mirada rápida a los padres seguida de un asentimiento que indica que está bien interactuar. Usted mismo, como adulto, puede dar un buen ejemplo hablando primero con los padres de familia y luego con los niños bajo su cuidado. Esto ayuda a sus propios hijos a ver cómo los adultos confiables se relacionan con los niños alrededor de sus padres y les ayuda a aprender a ser cautelosos con los adultos que no actúan de la misma manera.



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GRAND TOTAL COLLECTION	\$5,046

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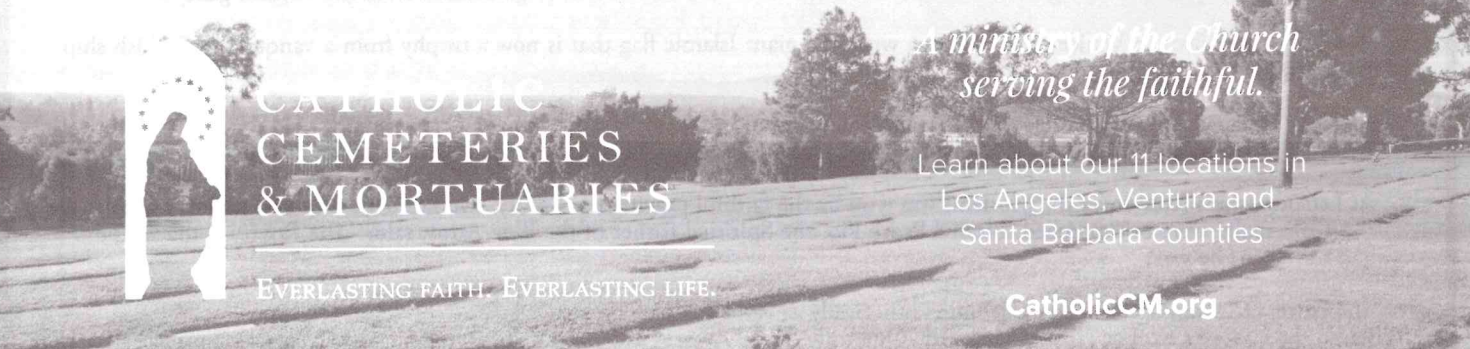
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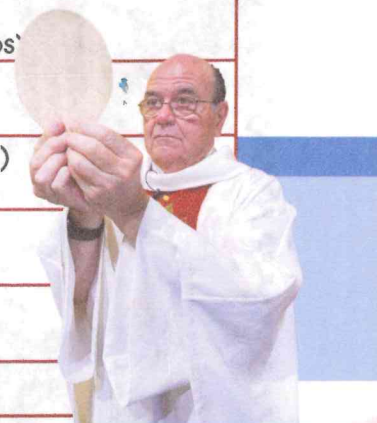


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MASS INTENTIONS INTENCIONES EN LAS MISAS

SAT / SAB	10/02/21	6:30 PM	Rene Zúniga (Sanación)
SUN/DOM	10/03/21	8:00 AM 10:00 AM 12:00 PM	Ned & Lillian Ferraro (+) Raquel Sandoval (+) Josefina Gutierrez (Cumpleaños)
MON/LUN	10/04/21	8:30 AM 5:30 PM	Natalie Salcedo (B-Day) Flora Gutierrez (+)
TUE/MAR	10/05/21	8:30 AM 5:30 PM	Elizabeth Lechuga (Healing Int.) Kathy Murgado (+)
WED/MIE	10/06/21	8:30 AM 5:30 PM	FOR ALL PARISHIONERS Rene Zuniga (Sanación)
THU/JUE	10/07/21	8:30 AM 5:30 PM	ALL SOULS IN PURGATORY (+) Almas del Purgatorio
SAT/SAB	10/09/21	6:30 PM	Rene Zúniga (Healing)



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INICIAMOS EL MES DEL SANTO ROSARIO

En octubre la Iglesia inicia la celebración del mes del Santo Rosario, una oración querida por muchos santos a lo largo de la historia y que fue difundida por Santo Domingo de Guzmán por petición de la Santísima Virgen María.

Cuenta la historia que el Pontífice estaba en Roma despachando asuntos cuando de pronto se levantó y anunció que sabía que la flota cristiana había triunfado. Ordenó el toque de campanas y una procesión. Días más tarde llegaron los mensajeros con la noticia de la victoria. Posteriormente, instituyó la fiesta de Nuestra Señora de las Victorias el 7 de octubre.

Según cuenta la historia, en la antigüedad romanos y griegos solían coronar con rosas a las estatuas que representaban a sus dioses, como símbolo del ofrecimiento de sus corazones. La palabra "rosario" significa "corona de rosas".

Un año más tarde, Gregorio XIII cambió el nombre de la fiesta por el de Nuestra Señora del Rosario y determinó que se celebrase el primer domingo de octubre (día en que se había ganado la batalla). Actualmente se celebra la fiesta del Rosario el 7 de Octubre y algunos dominicos siguen celebrándola el primer domingo del mes.

Siguiendo esta tradición, las mujeres cristianas que marchaban al coliseo romano para ser martirizadas, llevaban sobre sus cabezas coronas de rosas como símbolo de alegría y de la entrega de sus corazones para ir al encuentro de Dios. Estas rosas eran recogidas en las noches por los cristianos, quienes recitaban una oración o un salmo por el eterno descanso de las mártires.

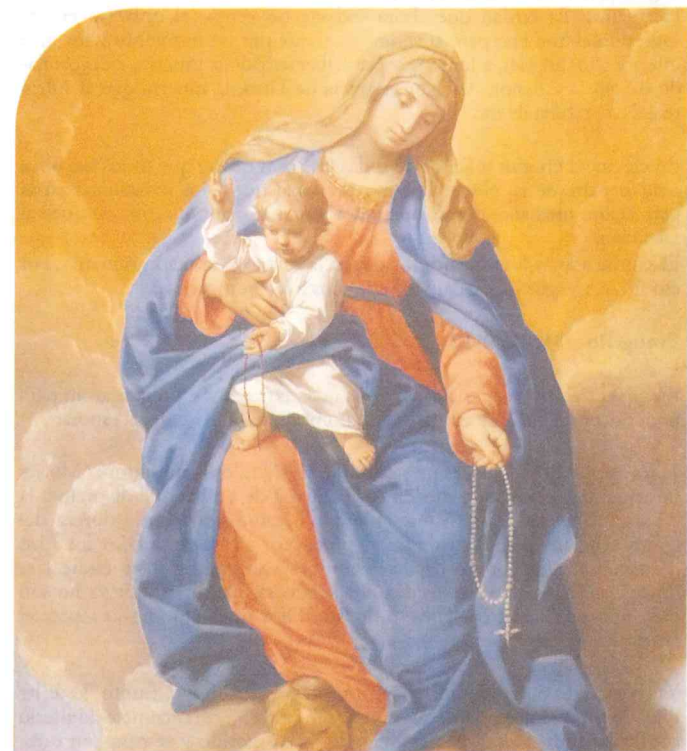
Durante siglos los fieles rezaron el rosario dividido en quince misterios: gozosos, dolorosos y gloriosos. Sin embargo, en octubre de 2002 fue presentada la Carta Apostólica Rosarium Virginis Mariae, en la que San Juan Pablo II añadió el rezo de cinco "misterios luminosos", centrados en la vida pública de Jesús.

La Iglesia recomendó rezar este rosario recitando los 150 salmos de David, sin embargo, esto solo lo seguían las personas cultas, pero no la mayoría de los fieles. Ante esto, se sugirió que quienes no supieran leer, reemplazaran los salmos por 150 Avemarías divididas en quince decenas. A este "rosario corto" se le llamó "el salterio de la Virgen".

El Santo Rosario ha sido la oración preferida de muchos santos y pontífices. Así, en octubre de 2016 el Papa Francisco afirmó que "el Rosario es la oración que acompaña siempre mi vida; también es la oración de los sencillos y de los santos... es la oración de mi corazón".

Siglos después, específicamente en 1208, se cuenta que la misma Virgen María enseñó a Santo Domingo de Guzmán, fundador de la Orden de Predicadores (dominicos), el rezo del Rosario.

El santo español se encontraba entonces en el sur de Francia luchando contra la herejía albigense. Un día, en la capilla que estaba en Prouille, le suplicó a Nuestra Señora que lo ayudara, pues sentía que no estaba logrando casi nada.



La Virgen se le apareció sosteniendo un rosario y le enseñó a recitarlo. Luego le pidió que lo predicara por todo el mundo, prometiéndole que muchos pecadores se convertirían y obtendrían abundantes gracias.

Santo Domingo de Guzmán salió de allí lleno de celo, con el rosario en la mano. Efectivamente, lo predicó, y con gran éxito porque muchos albigenses volvieron a la fe católica.

Años después, el 7 de octubre de 1571, tuvo lugar la batalla naval de Lepanto, cuando la cristiandad era amenazada por los turcos. Ante el inminente peligro, el Papa San Pío V pidió días antes a los fieles que rezaran el rosario pidiendo por las fuerzas cristianas.



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LITURGIA DEL DÍA

Primera Lectura Gn 2, 18-24

En aquel día, dijo el Señor Dios: "No es bueno que el hombre esté solo. Voy a hacerle a alguien como él, para que lo ayude". Entonces el Señor Dios formó de la tierra todas las bestias del campo y todos los pájaros del cielo y los llevó ante Adán para que les pusiera nombre y así todo ser viviente tuviera el nombre puesto por Adán. Así, pues, Adán les puso nombre a todos los animales domésticos, a los pájaros del cielo y a las bestias del campo; pero no hubo ningún ser semejante a Adán para ayudarlo.

Entonces el Señor Dios hizo caer al hombre en un profundo sueño, y mientras dormía, le sacó una costilla y cerró la carne sobre el lugar vacío. Y de la costilla que le había sacado al hombre, Dios formó una mujer. Se la llevó al hombre y éste exclamó:

"Ésta sí es hueso de mis huesos y carne de mi carne. Ésta será llamada mujer, porque ha sido formada del hombre".

Por eso el hombre abandonará a su padre y a su madre, y se unirá a su mujer y serán los dos una sola cosa.

Salmo Responsorial Salmo 127, 1-2, 3, 4-5, 6
R. (cf. 5) Dichoso el que teme al Señor.

Segunda Lectura Heb 2, 8-11

Hermanos: Es verdad que ahora todavía no vemos el universo entero sometido al hombre; pero sí vemos ya al que por un momento Dios hizo inferior a los ángeles, a Jesús, que por haber sufrido la muerte, está coronado de gloria y honor. Así, por la gracia de Dios, la muerte que él sufrió redundará en bien de todos.

En efecto, el creador y Señor de todas las cosas quiere que todos sus hijos tengan parte en su gloria. Por eso convenía que Dios consumara en la perfección, mediante el sufrimiento, a Jesucristo, autor y guía de nuestra salvación.

El santificador y los santificados tienen la misma condición humana. Por eso no se avergüenza de llamar hermanos a los hombres.

Evangelio Mc 10, 2-12

En aquel tiempo, se acercaron a Jesús unos fariseos y le preguntaron, para ponerlo a prueba: "¿Le es lícito a un hombre divorciarse de su esposa?"

Él les respondió: "¿Qué les prescribió Moisés?" Ellos contestaron: "Moisés nos permitió el divorcio mediante la entrega de un acta de divorcio a la esposa". Jesús les dijo: "Moisés prescribió esto, debido a la dureza del corazón de ustedes. Pero desde el principio, al crearlos, Dios los hizo hombre y mujer. Por eso dejará el hombre a su padre y a su madre y se unirá a su esposa y serán los dos una sola cosa. De modo que ya no son dos, sino una sola cosa. Por eso, lo que Dios unió, que no lo separe el hombre".

Ya en casa, los discípulos le volvieron a preguntar sobre el asunto. Jesús les dijo: "Si uno se divorcia de su esposa y se casa con otra, comete adulterio contra la primera. Y si ella se divorcia de su marido y se casa con otro, comete adulterio".

TODAYS LITURGY

Reading I Gn 2:18-24

The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; this one shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh.

Responsorial Psalm Ps 128:1-2, 3, 4-5, 6
R. (cf. 5) May the Lord bless us all the days of our lives.

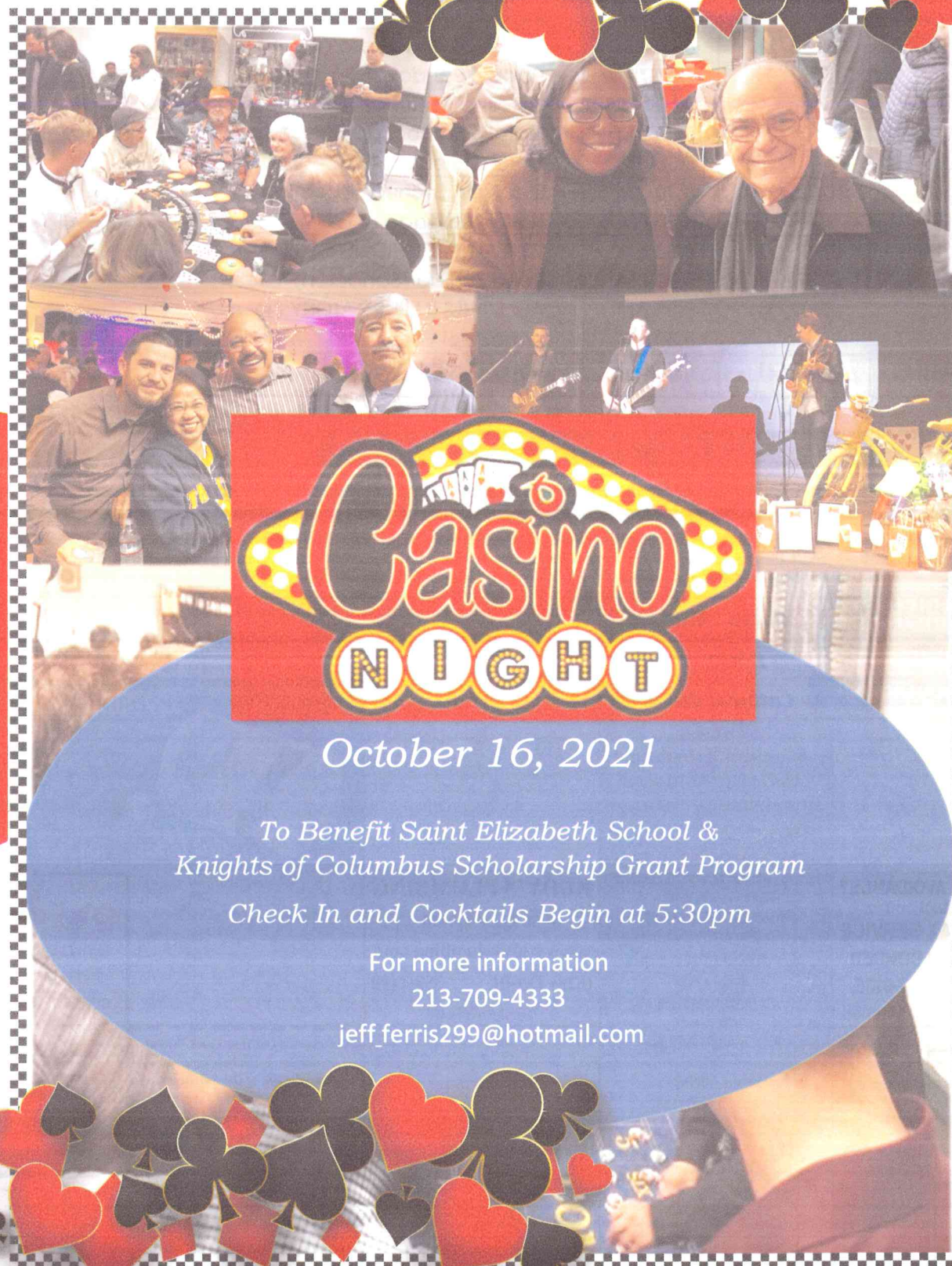
Reading II Heb 2:9-11

Brothers and sisters: He "for a little while" was made "lower than the angels," that by the grace of God he might taste death for everyone.

For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers."

Gospel 10:2-12

The Pharisees approached Jesus and asked, "Is it lawful for a husband to divorce his wife?" They were testing him. He said to them in reply, "What did Moses command you?" They replied, "Moses permitted a husband to write a bill of divorce and dismiss her." But Jesus told them, "Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate." In the house the disciples again questioned Jesus about this. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."



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OCTOBER - THE MONTH OF THE ROSARY

By tradition, the Catholic Church dedicates each month of the year to certain devotion. The month of October is dedicated to the Holy Rosary, one of the best known of all Catholic devotions. October includes the Feast of Our Lady of the Rosary (October 7).

The best way to celebrate the month is, of course, to pray the Rosary.

But why is it that on October 7th the Catholic Church celebrates the Feast of Our Lady of the Rosary? On October 7, 1571, a great victory over the mighty Turkish fleet was won by Catholic naval forces primarily from Spain, and Genoa under the command of Don Juan of Austria. It was the last battle at sea

Venice, between "oared" ships, which featured the most powerful navy in the world, a Moslem force with between 12,000 to 15,000 Christian slaves as rowers.

The patchwork team of Catholic ships was powered by the Holy Rosary of the Blessed Virgin Mary. Knowing that the Christian forces were at a distinct material disadvantage, the holy pontiff, St. Pope Pius V called for all of Europe to pray the Rosary for victory.

We know today that the victory was significant, prevented the Islamic invasion of Europe, and evidenced the Hand of God working through Our Lady.

At the hour of victory, St. Pope Pius V, who was hundreds of miles away at the Vatican, is said to have gotten up from a meeting, went over to a window, and exclaimed with supernatural radiance: "The Christian fleet is victorious!" and shed tears of thanksgiving to God. What you may not know is that one of three admirals commanding the Catholic forces at Lepanto was Andrea Doria.

He carried a small copy of Mexico's Our Lady of Guadalupe into battle. This image is now enshrined in the Church of San Stefano in Aveto, Italy.

Not many know that at the Monastery of Our Lady of Guadalupe in Spain, one can view a huge warship lantern that was captured from the Moslems in the Battle of Lepanto.

In Rome, look up to the ceiling of S. Maria in Aracoeli and behold decorations in gold taken from the Turkish galleys.

In the Doges' Palace in Venice, Italy, one can witness a giant Islamic flag that is now a trophy from a vanquished Turkish ship from the Victory.

At Saint Mary Major Basilica in Rome, close to the tomb of the great St. Pope Pius V, one was once able to view yet another Islamic flag from the Battle, until 1965, when it was returned to Istanbul in an intended friendly token of concord.

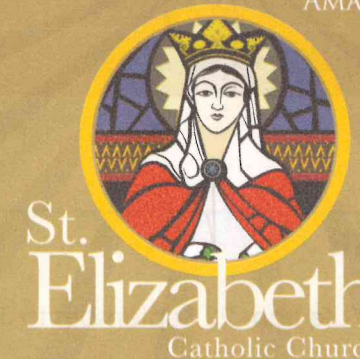
At Lepanto, the Victory over the Moslems was won by the faithful praying the Rosary. Even though they had superior numbers, the Turks really were overmatched. Blessed Padre Pio, the Spiritual Father of the Blue Army, said: "The Rosary is the weapon," and how right he was!

The Battle of Lepanto was at first celebrated liturgically as "Our Lady of Victory." Later, the feast of October 7th was renamed "Our Lady of the Rosary" and extended throughout the Universal Church by Pope Clement XI in 1716 (who canonized Pope Pius V in 1712).

And with that we are back to Fatima, Portugal where Our Lady, when asked her name, said: "I am the Lady of the Rosary." At Fatima, Our Lady taught us to pray the Rosary every day.

Heaven presented its peace plan at Fatima and truly gave us hope for the world. Conversions were promised at Fatima: the conversion of sinners; the conversion of Russia; and what also appears to be the conversion of Islam.

Our Lady of the Rosary, Pray for us!



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Dcn. Charles Mitchell, (Cynthia)
Dcn. Doug Cremer, (Phyllis)
Dcn. Fausto Sanchez (Maria)

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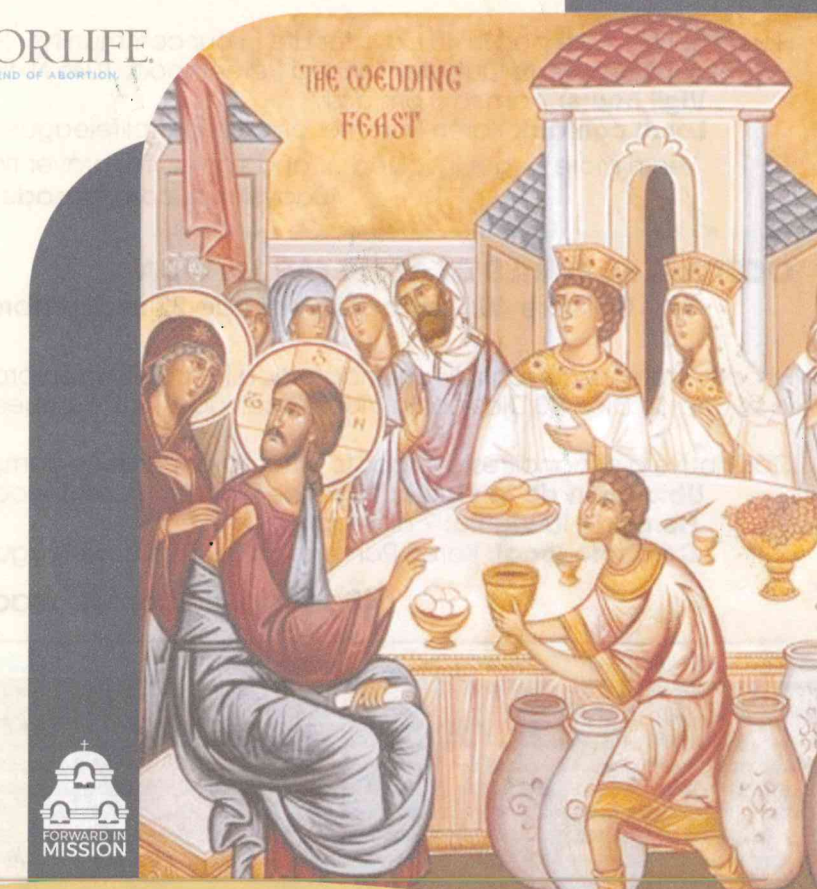
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Table with 3 columns: ENGLISH MASSES (Sunday: 8:00am - 10:00am, Friday: Liturgy of the Word 8:30am, MISAS EN ESPAÑOL (Sábado: 6:30pm, Domingo: 12:00pm), WEEK DAYS / ENTRE SEMANA (Monday - Friday: 8:30am English, 10:30am Español, 5:30pm Español Streaming, Saturday / Sábados 4:30pm - 6:00pm), CONFESIONS / CONFESIONES (Saturday / Sábados 4:30pm - 6:00pm), ADORATION OF THE BLESSED SACRAMENT / ADORACIÓN AL SANTÍSIMO (Wednesday 6.30pm at the Lourdes Grotto, Miércoles en la Gruta de Lourdes)

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Celebrate 40 Days for Life from 22 September to 31 October 2021

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Here's how to take part in 40 Days for Life in our community:

Vigil location: Outside Planned Parenthood, 1045 N. Lake Ave., Pasadena, CA 91104

Vigil hours: 7 am to 7 pm daily

Local contact: Karen Romero: office@righttolifeleague.org (562)447-6570

Learn more ... get involved ... and sign up for prayer times by visiting our campaign at:
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OCTUBRE ES EL MES DE RESPETAR LA VIDA

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Contribuye a expandir este impacto y forma parte de la campana de 40 Dias por la Vida:

Ubicación de la vigilia: Fuera de Planned Parenthood, en 1045 N. Lake Ave., Pasadena

Horas de la vigilia: 7 am -7 pm cada dia

Contacto local: Karen Romero: office@righttolifeleague.org (562) 447-6570 y

40daysforlife.com/pasadena

DID YOU KNOW?

Talking about stranger danger

The idea of "stranger danger" is often too broad a concept for children to grasp as not all strangers are dangerous, and children will always be meeting new people and on occasion may need to ask a stranger for help. Instead of issuing a blanket warning, try these tips for keeping children safe around people they do not know. If an unknown adult approaches them, have them check with a parent or known and trusted adult before engaging in conversation. This can be as simple as a quick look to the parent followed by a nod indicating that it is okay to interact. As an adult yourself, you can set a good example by talking first to parents, then to children in their care. This helps your own children see how trustworthy adults engage with children around their parents and helps them learn caution for adults who do not act in the same way. For more tips, request the VIRTUS® article "Communication Tip No. 5: Stranger Danger" at lacatholics.org/did-you-know.

Hablar del peligro de los extraños

La idea de "peligro de un extraño" es a menudo un concepto demasiado amplio para que los niños la comprendan, ya que no todos los extraños son peligrosos y los niños siempre conocerán gente nueva y, en ocasiones, es posible que necesiten pedir ayuda a un extraño. En lugar de emitir una advertencia general, pruebe estos consejos para mantener seguros a los niños cuando están cerca de personas que no conocen. Si un adulto desconocido se les acerca, pídeles que le pregunten a uno de sus padres o a un adulto conocido y de confianza si puede entablar una conversación con esa persona. Esto puede ser tan simple como una mirada rápida a los padres seguida de un asentimiento que indica que está bien interactuar. Usted mismo, como adulto, puede dar un buen ejemplo hablando primero con los padres de familia y luego con los niños bajo su cuidado. Esto ayuda a sus propios hijos a ver cómo los adultos confiables se relacionan con los niños alrededor de sus padres y les ayuda a aprender a ser cautelosos con los adultos que no actúan de la misma manera.



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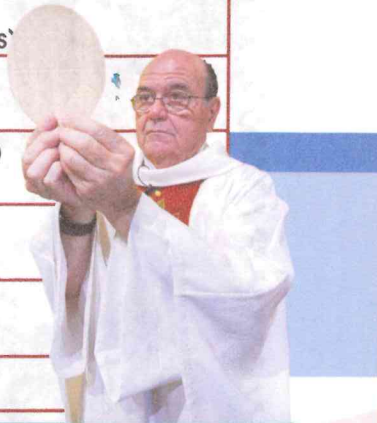
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MON/LUN	10/04/21	8:30 AM 5:30 PM	Natalie Salcedo (B-Day) Flora Gutierrez (+)
TUE/MAR	10/05/21	8:30 AM 5:30 PM	Elizabeth Lechuga (Healing Int.) Kathy Murgado (+)
WED/MIE	10/06/21	8:30 AM 5:30 PM	FOR ALL PARISHIONERS Rene Zuniga (Sanación)
THU/JUE	10/07/21	8:30 AM 5:30 PM	ALL SOULS IN PURGATORY (+) Almas del Purgatorio
SAT/SAB	10/09/21	6:30 PM	Rene Zúniga (Healing)



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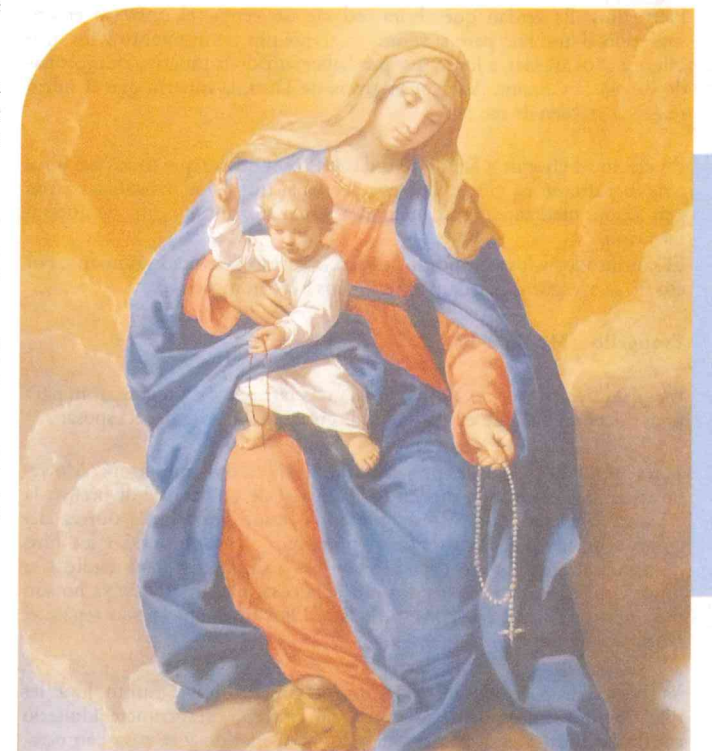
Años después, el 7 de octubre de 1571, tuvo lugar la batalla naval de Lepanto, cuando la cristiandad era amenazada por los turcos. Ante el inminente peligro, el Papa San Pío V pidió días antes a los fieles que rezaran el rosario pidiendo por las fuerzas cristianas.

Cuenta la historia que el Pontífice estaba en Roma despachando asuntos cuando de pronto se levantó y anunció que sabía que la flota cristiana había triunfado. Ordenó el toque de campanas y una procesión. Días más tarde llegaron los mensajeros con la noticia de la victoria. Posteriormente, instituyó la fiesta de Nuestra Señora de las Victorias el 7 de octubre.

Un año más tarde, Gregorio XIII cambió el nombre de la fiesta por el de Nuestra Señora del Rosario y determinó que se celebrase el primer domingo de octubre (día en que se había ganado la batalla). Actualmente se celebra la fiesta del Rosario el 7 de Octubre y algunos dominicos siguen celebrándola el primer domingo del mes.

Durante siglos los fieles rezaron el rosario dividido en quince misterios: gozosos, dolorosos y gloriosos. Sin embargo, en octubre de 2002 fue presentada la Carta Apostólica Rosarium Virginis Mariae, en la que San Juan Pablo II añadió el rezo de cinco "misterios luminosos", centrados en la vida pública de Jesús.

El Santo Rosario ha sido la oración preferida de muchos santos y pontífices. Así, en octubre de 2016 el Papa Francisco afirmó que "el Rosario es la oración que acompaña siempre mi vida; también es la oración de los sencillos y de los santos... es la oración de mi corazón".



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LITURGIA DEL DÍA

Primera Lectura Gn 2, 18-24

En aquel día, dijo el Señor Dios: "No es bueno que el hombre esté solo. Voy a hacerle a alguien como él, para que lo ayude". Entonces el Señor Dios formó de la tierra todas las bestias del campo y todos los pájaros del cielo y los llevó ante Adán para que les pusiera nombre y así todo ser viviente tuviera el nombre puesto por Adán. Así, pues, Adán les puso nombre a todos los animales domésticos, a los pájaros del cielo y a las bestias del campo; pero no hubo ningún ser semejante a Adán para ayudarlo.

Entonces el Señor Dios hizo caer al hombre en un profundo sueño, y mientras dormía, le sacó una costilla y cerró la carne sobre el lugar vacío. Y de la costilla que le había sacado al hombre, Dios formó una mujer. Se la llevó al hombre y éste exclamó:

"Ésta sí es hueso de mis huesos y carne de mi carne. Ésta será llamada mujer, porque ha sido formada del hombre".

Por eso el hombre abandonará a su padre y a su madre, y se unirá a su mujer y serán los dos una sola cosa.

Salmo Responsorial Salmo 127, 1-2, 3, 4-5, 6
R. (cf. 5) Dichoso el que teme al Señor.

Segunda Lectura Heb 2, 8-11

Hermanos: Es verdad que ahora todavía no vemos el universo entero sometido al hombre; pero sí vemos ya al que por un momento Dios hizo inferior a los ángeles, a Jesús, que por haber sufrido la muerte, está coronado de gloria y honor. Así, por la gracia de Dios, la muerte que él sufrió redundaba en bien de todos.

En efecto, el creador y Señor de todas las cosas quiere que todos sus hijos tengan parte en su gloria. Por eso convenía que Dios consumara en la perfección, mediante el sufrimiento, a Jesucristo, autor y guía de nuestra salvación.

El santificador y los santificados tienen la misma condición humana. Por eso no se avergüenza de llamar hermanos a los hombres.

Evangelio Mc 10, 2-12

En aquel tiempo, se acercaron a Jesús unos fariseos y le preguntaron, para ponerlo a prueba: "¿Le es lícito a un hombre divorciarse de su esposa?"

Él les respondió: "¿Qué les prescribió Moisés?" Ellos contestaron: "Moisés nos permitió el divorcio mediante la entrega de un acta de divorcio a la esposa". Jesús les dijo: "Moisés prescribió esto, debido a la dureza del corazón de ustedes. Pero desde el principio, al crearlos, Dios los hizo hombre y mujer. Por eso dejará el hombre a su padre y a su madre y se unirá a su esposa y serán los dos una sola cosa. De modo que ya no son dos, sino una sola cosa. Por eso, lo que Dios unió, que no lo separe el hombre".

Ya en casa, los discípulos le volvieron a preguntar sobre el asunto. Jesús les dijo: "Si uno se divorcia de su esposa y se casa con otra, comete adulterio contra la primera. Y si ella se divorcia de su marido y se casa con otro, comete adulterio".

TODAYS LITURGY

Reading I Gn 2:18-24

The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him."
So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name.
The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh.
The LORD God then built up into a woman the rib that he had taken from the man.
When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; this one shall be called 'woman,' for out of 'her man' this one has been taken."
That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh.

Responsorial Psalm Ps 128:1-2, 3, 4-5, 6
R. (cf. 5) May the Lord bless us all the days of our lives.

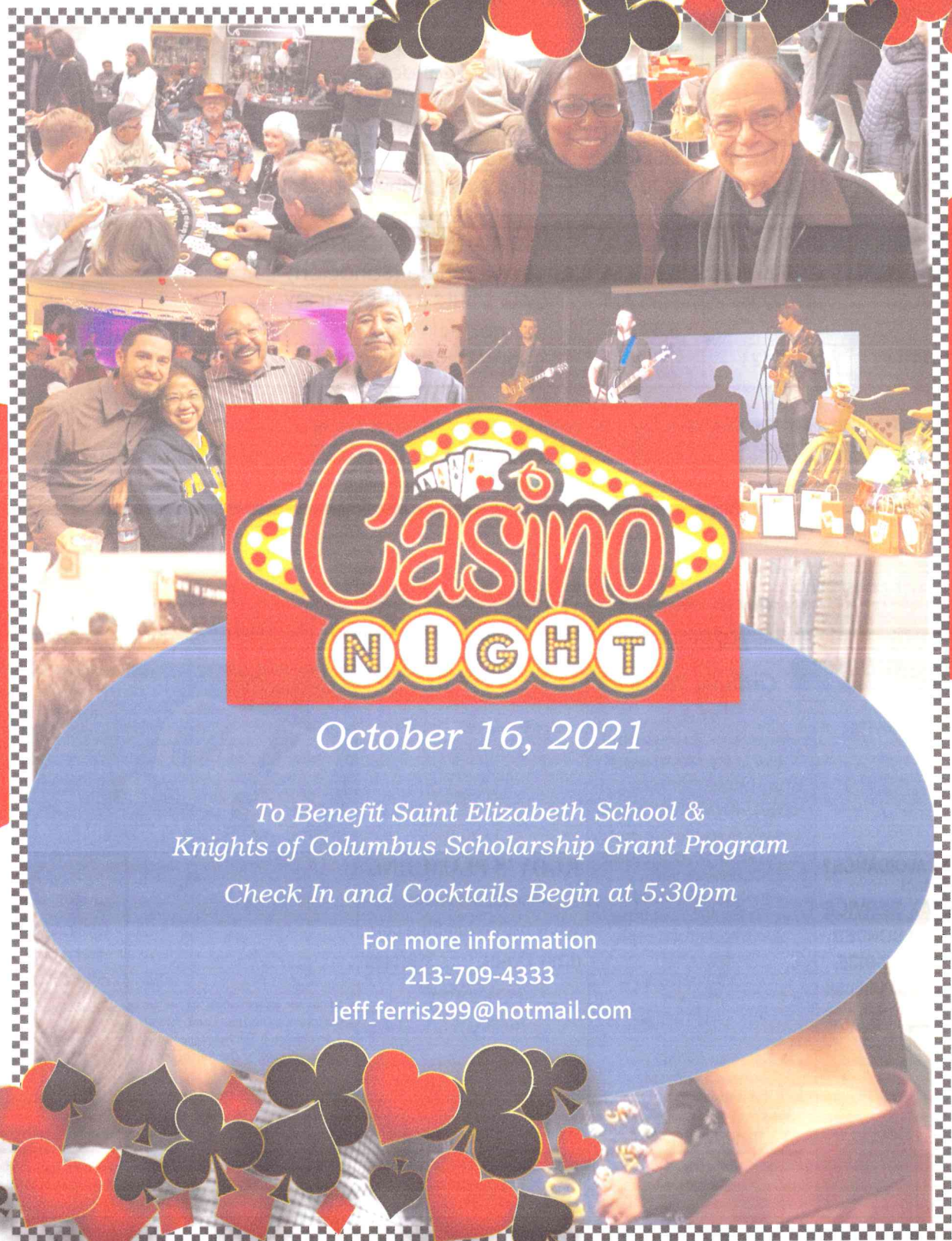
Reading II Heb 2:9-11

Brothers and sisters:
He "for a little while" was made "lower than the angels," that by the grace of God he might taste death for everyone.

For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering.
He who consecrates and those who are being consecrated all have one origin.
Therefore, he is not ashamed to call them "brothers."

Gospel 10:2-12

The Pharisees approached Jesus and asked, "Is it lawful for a husband to divorce his wife?" They were testing him.
He said to them in reply, "What did Moses command you?"
They replied, "Moses permitted a husband to write a bill of divorce and dismiss her."
But Jesus told them, "Because of the hardness of your hearts he wrote you this commandment.
But from the beginning of creation, God made them male and female.
For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.
So they are no longer two but one flesh.
Therefore what God has joined together, no human being must separate."
In the house the disciples again questioned Jesus about this.
He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."



Race

A. FEDERAL COURT JUDGES' RULINGS

1972 Texas - "Identifiable Minority"
1980 "Word Hispanic does not constitute race"

B. CHICANO MOVEMENT ACTIVISTS

"Viva La Raza"
"Brown Power"
"We are Mestizos"

C. THE ANGLO MAJORITY GROUP

"Are you Spanish?"
Brown Skin Color = "Mexican"

D. THE MEXICAN GROUP

"Es un pocho" (A Chicano)
"Se creen gringos con el Nopal aqua"

E. CHICANO PARENTS

"Ai tu, gringo cola prieta"

1 of 3

section-2-voting-rights-act r0215 2017

<https://www.justice.gov/crt/section-2-voting-rights-act> r0215 2017

SECTION 2 OF THE VOTING RIGHTS ACT

- Section 2 of the Voting Rights Act
- Operation of the amended Section 2
- Enforcement of Section 2 through litigation
- Other Enforcement Action

Section 2 of the Voting Rights Act

Section 2 of the Voting Rights Act of 1965 prohibits voting practices or procedures that discriminate on the basis of race, color, or membership in one of the language minority groups identified in Section 4(f)(2) of the Act. Most of the cases arising under Section 2 since its enactment involved challenges to at-large election schemes, but the section's prohibition against discrimination in voting applies nationwide to any voting standard, practice, or procedure that results in the denial or abridgement of the right of any citizen to vote on account of race, color, or membership in a language minority group. Section 2 is permanent and has no expiration date as do certain other provisions of the Voting Rights Act.

In 1980, the Supreme Court held that the section, as originally enacted by Congress in 1964, was a restatement of the protections afforded by the 15th amendment. *Mobile v. Bolden*, 446 U.S. 55 (1980). Under that standard, a plaintiff had to prove that the standard, practice, or procedure was enacted or maintained, at least in part, by an invidious purpose.

In 1982, Congress extended certain provisions of the Act such as Section 5 that were set to expire, and added protections for voters who required assistance in voting. At the same time, it examined the history of litigation under Section 2 since 1965 and concluded that Section 2 should be amended to provide that a plaintiff could establish a violation of the section if the evidence established that, in the context of the "totality of the circumstance of the local electoral process," the standard, practice, or procedure being challenged had the result of denying a racial or language minority an equal opportunity to participate in the political process.

Operation of the amended Section 2



California State University, Los Angeles
Office of Admissions and Recruitment

Self-Reported Transfer Admissions Supplemental Form

Please use this form to update/complete academic information on your previously submitted undergraduate admission application to the University.

Applicant's Name (First, MI, Last): _____

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Additional Colleges/Universities

For institutions not previously reported on the CSU Mentor admissions application.

Name of Institution	City, State	Term (Sem/Qtr)	Enrollment Dates (MM/YY-MM/YY)	Units Comp	Degree (Y/N)	Fees (Res/NR)

Transferable College GPA: GPA for all transferable undergraduate college work: _____

Good Standing Status: Are you eligible to re-enroll at all institutions previously attended? Yes No*
*If "No," attach an explanation and name any institution that you are ineligible to re-enter.

CSU General Education (GE) Courses

Please list courses completed or in progress that meet the CSU General Education (GE) requirements in Oral Communication, Written Communication, Critical Thinking, and Mathematics/Quantitative Reasoning.
This self-reported information will be verified. Failure to complete GE coursework with minimum 'C' grades will jeopardize offers of admission.

CSU General Education Subject	Institution Where Taken	Term/Year	Course Title/Number	Grade
A1 – Oral Communication				
A2 – Written Communication				
A3 – Critical Thinking				
B4 – Math/Quantitative Reasoning				

Please read and sign the certification below, make a copy for your records, and submit the original form to the CSULA Office of Admissions and Recruitment:

By mail:
California State University, Los Angeles
Office of Admissions and Recruitment
5151 State University Drive
Los Angeles, CA 90032

In person:
Student Information Center
Student Affairs, Room 101
Monday-Thursday, 8:00 am-6:00 pm
Friday, 8:00 am-5:00 pm

Certification – please read and sign to certify the accuracy of the information provided

I certify, under penalty of perjury under the laws of the State of California, that I have provided is complete, and accurate responses to the item(s) on this form. I authorize The California State University (CSU) to release any information submitted by me in connection with my application to any person, firm, corporation, association, or government agency, but only to verify or explain the information I have provided, to obtain other records necessary for my application, or in connection with perjury proceedings. My signature certifies the accuracy and completeness of the information provided. I understand that any misrepresentation may be cause for denial or cancellation of admission or enrollment.

Signed at:

City and County

Applicant's Signature

Today's Date

1982 2 of 3

The Senate Committee on the Judiciary issued a report to accompany the 1982 legislation. In that report, it suggested several factors for courts to consider when determining if, within the totality of the circumstances in a jurisdiction, the operation of the electoral device being challenged results in a violation of Section 2. These factors include:

- B 1. the history of official voting-related discrimination in the state or political subdivision;
- C 2. the extent to which voting in the elections of the state or political subdivision is racially polarized;
- D 3. the extent to which the state or political subdivision has used voting practices or procedures that tend to enhance the opportunity for discrimination against the minority group, such as unusually large election districts, majority-vote requirements, and prohibitions against bullet voting;
4. the exclusion of members of the minority group from candidate slating processes;
- A 5. the extent to which minority group members bear the effects of discrimination in areas such as education, employment, and health, which hinder their ability to participate effectively in the political process;
6. the use of overt or subtle racial appeals in political campaigns; and
7. the extent to which members of the minority group have been elected to public office in the jurisdiction.

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383

S.Rep. No. 97-417, 97th Cong., 2d Sess. (1982), pages 28-29.

The Judiciary Committee also noted that the court could consider additional factors, such as whether there is a lack of responsiveness on the part of elected officials to the particularized needs of minority group members or where the policy underlying the state or political subdivision's use of the challenged standard, practice, or procedure is tenuous. However, the Judiciary Committee report describes this list of factors as neither exclusive nor comprehensive. Moreover, a plaintiff need not prove any particular number or a majority of these factors in order to succeed in a vote dilution claim.

In its first review of a case brought under the 1982 amendment, the Supreme Court explained that the "essence of a Section 2 claim is that a certain electoral law, practice, or structure interacts with social and historical conditions to cause an inequality in the opportunities enjoyed by black and white voters to elect their preferred representatives." *Thornburg v. Gingles*, 478 U.S. 30, 47 (1986). *See also, Johnson v. DeGrandy*, 512 U.S. 997 (1994).

The statute continues to prohibit state and local officials from adopting or maintaining voting laws or procedures that purposefully discriminate on the basis of race, color, or membership in a language minority group. In a case alleging a violation of Section 2 because of a discriminatory intent, the plaintiffs must be prepared to prove, under the test established in *Village of Arlington Heights v. Metropolitan Hous. Dev. Corp.*, 429 U.S. 252, 264-68 (1977), that the challenged practice was adopted, at least in part, because it would harm minority voting strength, and not merely with an expectation that it would do so. *See, e.g., Personnel Adm'r of Massachusetts v. Fenney*, 442 U.S. 256, 279 (1979).

Enforcement of Section 2 through litigation

The United States has brought numerous cases to enforce the guarantees of Section 2, both before and after its 1982 amendment.

Other Enforcement Action

The United States engaged in other Section 2 enforcement activities.

On April 15, 2003, the Department sent a notice letter to the City of Chelsea, MA. On October 28, 2003, this matter was settled with a memorandum of understanding between the City and the Department.

Updated August 8, 2015

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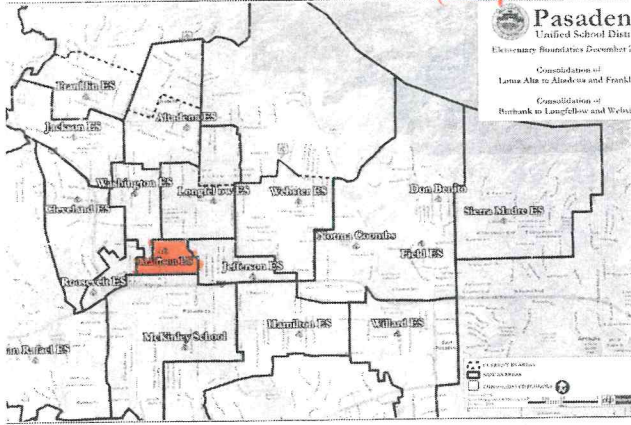
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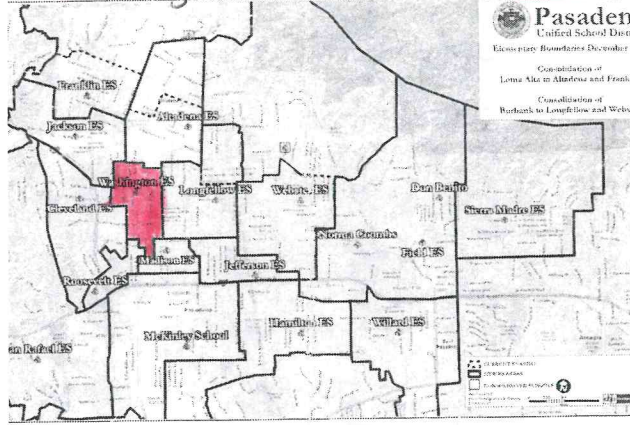
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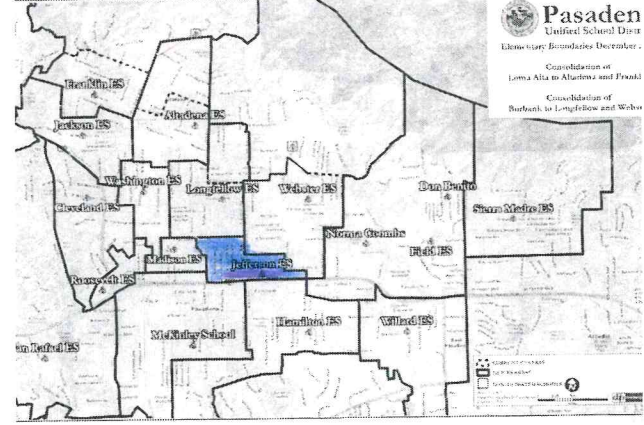
Madison 46.8%  orange



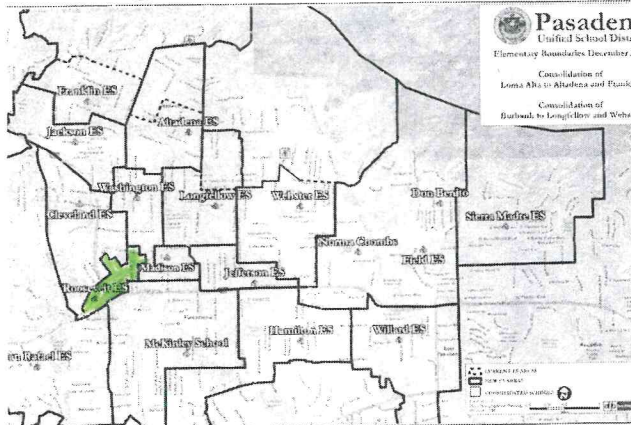
Washington 85.4% 




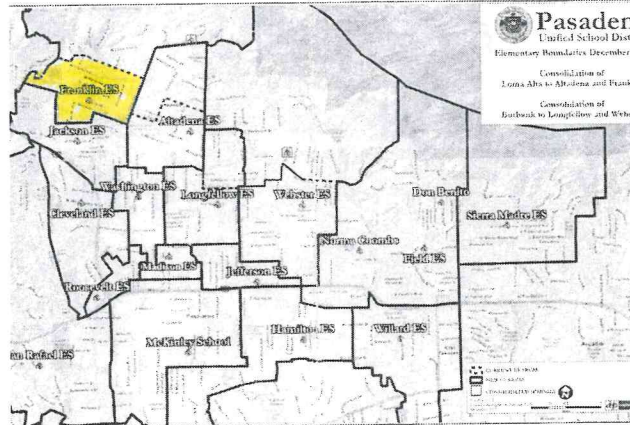
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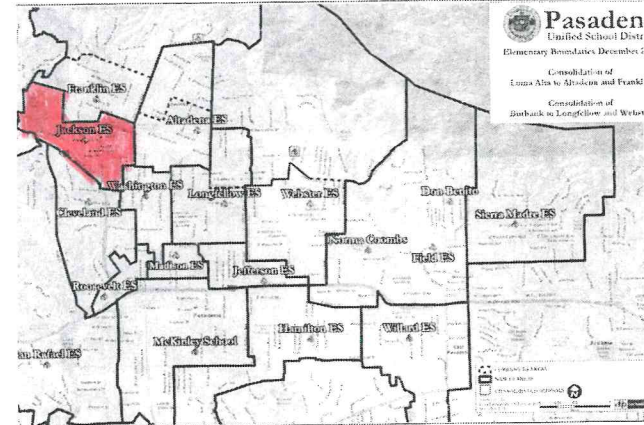
Roosevelt 74.8% 



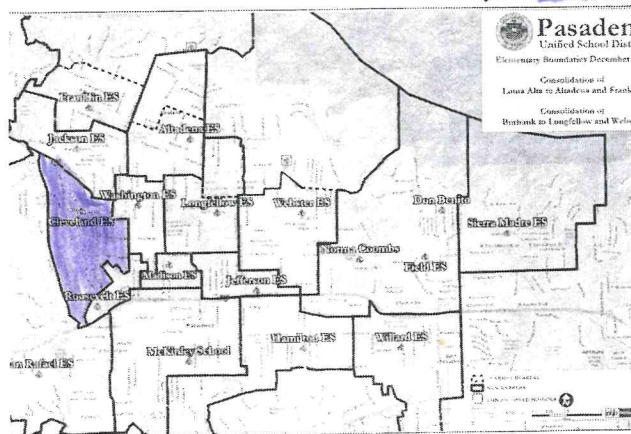
FRANKLIN 73.9% 



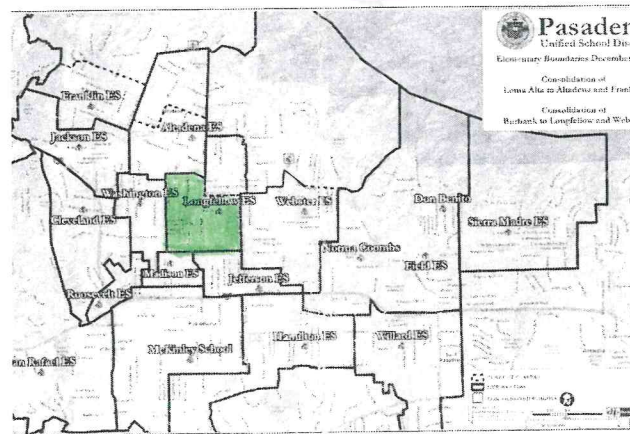
JACKSON 73.5% 



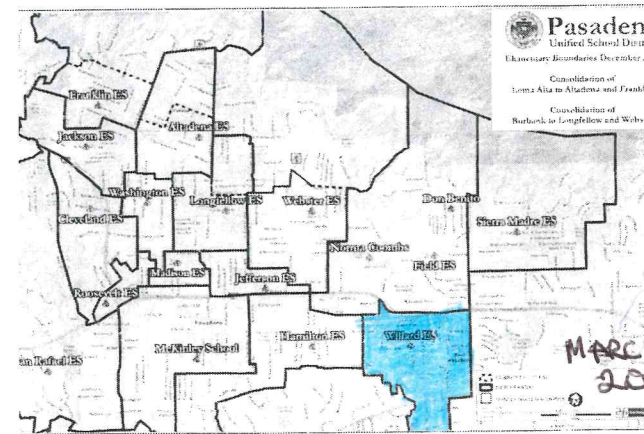
CLEVELAND 73.5% 



LONGFELLOW  66.3%



WILLARD  65.0%



CHICANO · HISPANO · indigenous · LADINO · LATINO Attendance in PASADENA UNIFIED prior 2010 Data : PUSD

MARCH 2015

12 4 6

12:05 AM Mon 9 MAR RM# 6559

41 min to transfer data

Website

① Look up % of attendees need data of information

ME ② Design of look; Idea Saturday while scanning at learning center

Website

③ Map as of December 2010

9

Green PSD Map

Elementary School Attendance AREA

1246 / 112 Stories 9 procedures

Description of page # 1-3

3) Printing

4 per sheet

9 per sheet (good)

④ Underlying Pop Total

set up,

Examining, coloring

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CHILL

⑤ Cleveland demos 210 West/East

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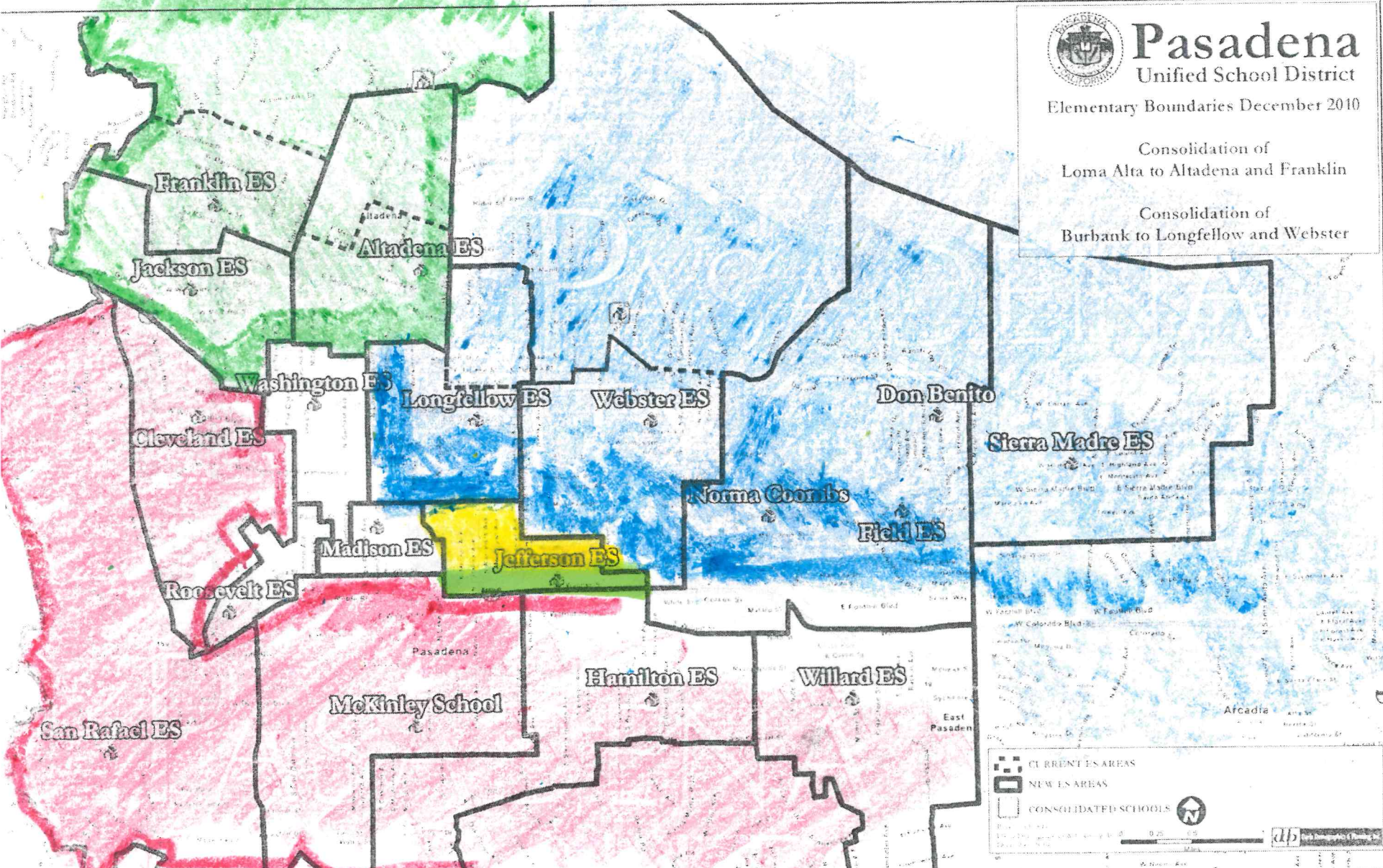


Pasadena
Unified School District

Elementary Boundaries December 2010

Consolidation of
Loma Alta to Altadena and Franklin

Consolidation of
Burbank to Longfellow and Webster



210. Villa Street 'IV'

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Martin Enriquez
Mack Robinson Building Ste 93042
Pasadena, CA 91109-3042
626-365-2115
omc2016@aol.com

18 January 2017, Wednesday

Accrediting Commission for
Community and Junior Colleges
10 Commercial Blvd Ste 204
Novato, CA 94949
accjc@accjc.org

RE: 2017 Alpha Pasadena Unified [inset]

Dear Commissioners:

Enclosed you will find:

2017 Alpha inset Pasadena Unified region going south to El Monte & Rosemead.

Voting Age Population [VAP] for Chicano * Hispano * indigenous * Ladino * Latino [CHiLL] American populations (the US Census Bureau definition for “Hispanics” or the CHLL Americans without the little “i” for Non-Hispanic American Indians/Alaska Natives [AIAN]). I chose to included AIAN as part of the “i” in CHiLL American, because predominately those so-called “His-Panics” in Los Angeles County are overwhelmingly of Hispano-indigenous [Mexicans & Mexican Americans with a Hispano oriented cultural blend from the old world with distinct continuing new world indigenous attributes] descent. The “His-Panics” of Los Angeles County also share so many characteristic with AIAN, biologically & culturally so much so that the two are often inseparable and indistinguishable.

		%	VAP	VAP %
CHLL #	36,393	64.2	24,506	59.43
i [AIAN]#	148	0.26	118	0.29
CHiLL Sum	36,541	64.46	24,624	59.71

Voting Age Population of “2017 Alpha” is 41,236 which is a subset of the Total Population of 56,684.

This number includes those persons who are at least 18 years of age and therefore “Adults”. The Voting Age Population [VAP] restriction is a more narrow definition than Total Populations [TP]. However, one again the Supreme Court of the United States of America affirmed that Total Population is a correct matrix in *Evenwel v. Abbott*, 578 U.S. ____ (2016). The United State Court of Appeals for the Ninth Circuit already stood by that proposition:



California State University, Los Angeles
Office of Admissions and Recruitment

Self-Reported Transfer Admissions Supplemental Form

Please use this form to update/complete academic information on your previously submitted undergraduate admission application to the University.

Applicant's Name (First, MI, Last): _____

Application Term/Year: _____ CSULA CIN: _____

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For institutions not previously reported on the CSU Mentor admissions application.

Name of Institution	City, State	Term (Sem/Qtr)	Enrollment Dates (MM/YY-MM/YY)	Units Comp	Degree (Y/N)	Fees (Res/NR)

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Good Standing Status: Are you eligible to re-enroll at all institutions previously attended? Yes No*
*If "No," attach an explanation and name any institution that you are ineligible to re-enter.

CSU General Education (GE) Courses

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This self-reported information will be verified. Failure to complete GE coursework with minimum 'C' grades will jeopardize offers of admission.

CSU General Education Subject	Institution Where Taken	Term/Year	Course Title/Number	Grade
A1 – Oral Communication				
A2 – Written Communication				
A3 – Critical Thinking				
B4 – Math/Quantitative Reasoning				

Please read and sign the certification below, make a copy for your records, and submit the original form to the CSULA Office of Admissions and Recruitment:

By mail:
California State University, Los Angeles
Office of Admissions and Recruitment
5151 State University Drive
Los Angeles, CA 90032

In person:
Student Information Center
Student Affairs, Room 101
Monday-Thursday, 8:00 am-6:00 pm
Friday, 8:00 am-5:00 pm

Certification – please read and sign to certify the accuracy of the information provided

I certify, under penalty of perjury under the laws of the State of California, that I have provided is complete, and accurate responses to the item(s) on this form. I authorize The California State University (CSU) to release any information submitted by me in connection with my application to any person, firm, corporation, association, or government agency, but only to verify or explain the information I have provided, to obtain other records necessary for my application, or in connection with perjury proceedings. My signature certifies the accuracy and completeness of the information provided. I understand that any misrepresentation may be cause for denial or cancellation of admission or enrollment.

Signed at:

City and County

Applicant's Signature

Today's Date

Total Populations was a correct matrix in various cases included *Garza v. County of Los Angeles* and two from the Supreme Court of the Commonwealth of the Northern Mariana Islands:

This is the most current map released to the PCC BOT. I am almost ready to release the most nuanced "2017 BETA". The numbers for "2017 BETA" is improvement over 2017 ALPHA

2017 BETA				
		%	VAP #	VAP %
CHLL #	37,263	64.46	25,255	59.87
i [AIAN]#	148	0.26	118	0.28
CHiLL Sum	37,411	64.72	25,373	60.15

Total Pop. 57,807 or 0.26% plus of the ideal of 57,657

Respectfully,

/S/

Martin Enriques

CC: Dr. Ramalingum "Rajen" Vurdien rvurdien@pasadena.edu
Dr. Richard Storti rsstorti@pasadena.edu
Jim Osterling jaosterling@pasadena.edu
Hoyt Hilsman hrhilsman@pasadena.edu
Warren S. Kinsler wkinsler@aalrr.com
Dr. Ross Selvidge rsselvidge@pasadena.edu
bxbrown@pasadena.edu Berlinda Brown
lswah@pasadena.edu Linda Wah
jhmartin@pasadena.edu John Martin
arfellow@pasadena.edu Dr. Anthony Fellow

Enclosure: 2017 Alpha inset Pasadena Unified region going south to El Monte & Rosemead.



California State University, Los Angeles
Office of Admissions and Recruitment

Self-Reported Transfer Admissions Supplemental Form

Please use this form to update/complete academic information on your previously submitted undergraduate admission application to the University.

Applicant's Name (First, MI, Last): _____

Application Term/Year: _____ CSULA CIN: _____

Additional Colleges/Universities

For institutions not previously reported on the CSU Mentor admissions application.

Name of Institution	City, State	Term (Sem/Qtr)	Enrollment Dates (MM/YY-MM/YY)	Units Comp	Degree (Y/N)	Fees (Res/NR)

Transferable College GPA: GPA for all transferable undergraduate college work: _____

Good Standing Status: Are you eligible to re-enroll at all institutions previously attended? Yes No*
*If "No," attach an explanation and name any institution that you are ineligible to re-enter.

CSU General Education (GE) Courses

Please list courses completed or in progress that meet the CSU General Education (GE) requirements in Oral Communication, Written Communication, Critical Thinking, and Mathematics/Quantitative Reasoning.
This self-reported information will be verified. Failure to complete GE coursework with minimum 'C' grades will jeopardize offers of admission.

CSU General Education Subject	Institution Where Taken	Term/Year	Course Title/Number	Grade
A1 – Oral Communication				
A2 – Written Communication				
A3 – Critical Thinking				
B4 – Math/Quantitative Reasoning				

Please read and sign the certification below, make a copy for your records, and submit the original form to the CSULA Office of Admissions and Recruitment:

By mail:
California State University, Los Angeles
Office of Admissions and Recruitment
5151 State University Drive
Los Angeles, CA 90032

In person:
Student Information Center
Student Affairs, Room 101
Monday-Thursday, 8:00 am-6:00 pm
Friday, 8:00 am-5:00 pm

Certification – please read and sign to certify the accuracy of the information provided

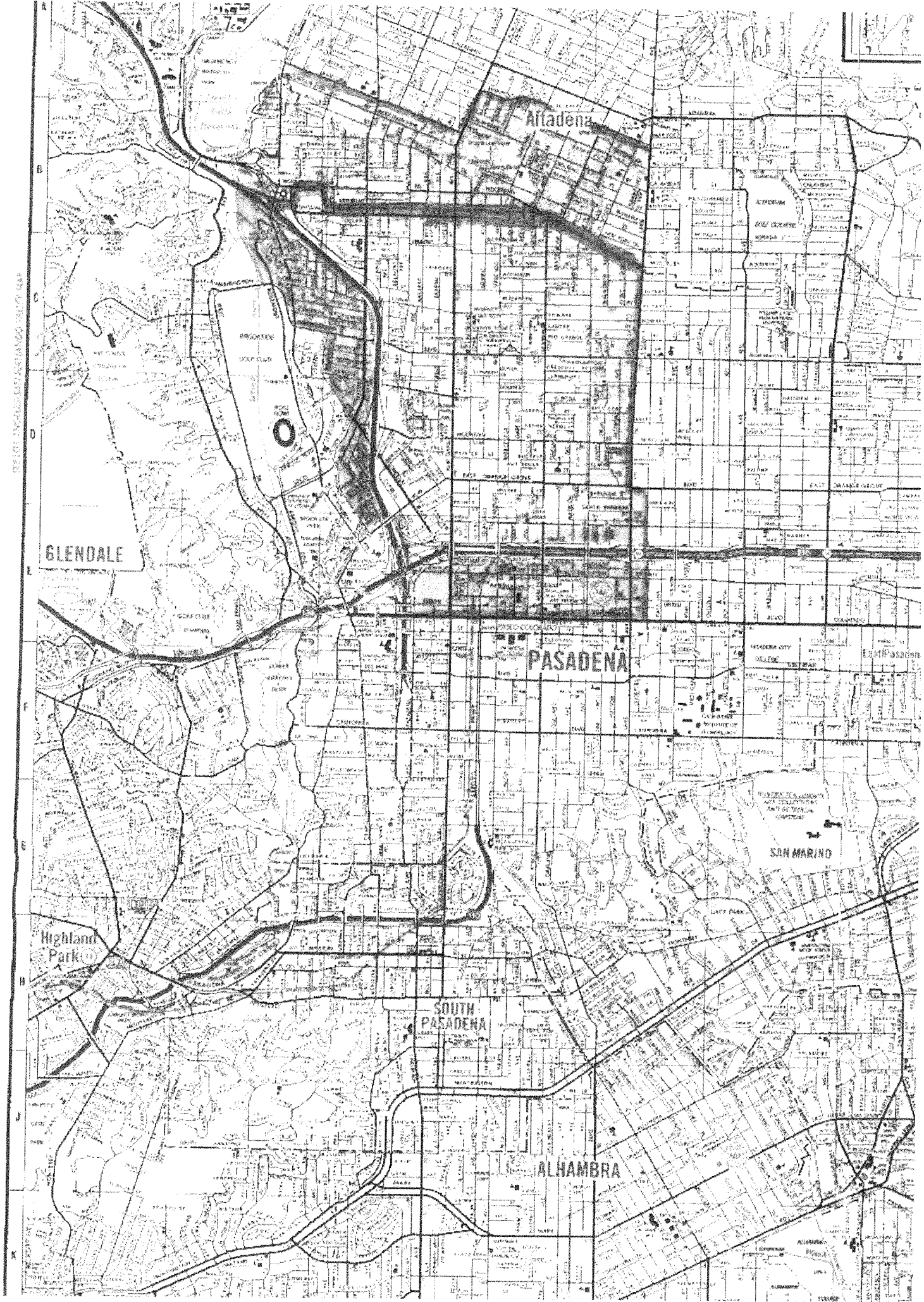
I certify, under penalty of perjury under the laws of the State of California, that I have provided is complete, and accurate responses to the item(s) on this form. I authorize The California State University (CSU) to release any information submitted by me in connection with my application to any person, firm, corporation, association, or government agency, but only to verify or explain the information I have provided, to obtain other records necessary for my application, or in connection with perjury proceedings. My signature certifies the accuracy and completeness of the information provided. I understand that any misrepresentation may be cause for denial or cancellation of admission or enrollment.

Signed at:

City and County

Applicant's Signature

Today's Date



Altadena

GLENDALE

PASADENA

SAN MARINO

Highland Park

SOUTH PASADENA

ALHAMBRA

Xerox WorkCentre 5325
Banner Sheet

addelavara

Date & Time : 09/22/2016 8:54 AM

User Name :

addelavara

Job Name : GHS Map 2016.pdf

Start Page

Martin Enriquez
Mack Robinson Building Ste 93042
Pasadena, CA 91109-3042
626-365-2115
enr2016@aol.com

September 19, 2016

Accrediting Commission for
Community and Junior Colleges
10 Commercial Blvd Ste 204
Novato, CA 94949
accjc@accjc.org

RE: MAP "2016 Blue Siva whose coiffe tames the torrential heaven's storm into the abundant and fertile San Gabriel Valley"; PACCD TA proposal & Letter of 0919 2016

Dear ACCJC Commissioners:

My correct address is:
Martin Enriquez
Mack Robinson Building Ste 93042
Pasadena, CA 91109-3042

That is to say the zip code ends in NINE [91109], and not in ONE or 91101. I realize that typographic errors occur, it happens to everyone.

Eligibility Requirements for Accreditation [Adopted June 2014]

7. Governing Board

The Institution has a functioning governing board responsible for...institutional integrity... This board is ultimately responsible for ensuring that resources of the institution are used to provide a sound educational program...

The governing board is an independent policy-making body capable of reflecting constituent and public interest in board activities and decisions... The board adheres to a conflict of interest policy that assures that those interests are disclosed and that they do not interfere with the impartiality of governing body members or outweigh the greater duty to secure and ensure the academic and fiscal integrity of the institution.

1

Public Policy with a focus on urban planning and econometrics. For the past 20 years he has been involved in campaigns from San Diego to Marin, California to North Carolina.

Redistricting Partners brings together political voting behavior and Geographic Information experts, with the best data and mapping. The team gathered to help you include attorneys with years of experience with national law and redistricting; GIS experts, over 40 years of legislative and community advocacy, and a partnership with one of the nation's best political data companies.

Redistricting Partners is currently contracted with several statewide groups helping them navigate legislative and congressional redistricting, and over 20 local agencies such as cities, community colleges and special districts as they conduct their redistricting.

Paul Mitchell has become a national expert on redistricting, appearing in state and national publications and was featured in a CNN Presents documentary on the State's new decennial process. Paul was listed in "Capitol Weekly's Top 100 List" of Influential People in Sacramento.

[\[Underline author's emphasis in original text\]](#). Retrieved 0919 2016

<https://ags.berkeley.edu/people/paul-mitchell/>

** 9797 "Latino" registered voters plus or minus one percent of ideal population of a Trusteeship for PACCD Trustee Areas.

Thus, 9797/57144 is a miniscule 17.14% "Latino" registered voters.

I present the above information from the Institute of Governmental Studies of the University of California, Berkeley to concede that Mr. Paul Mitchell is an expert in his profession: redistricting. And that Mr. Mitchell is absolutely correct as he stated in 2012 that Trustee Area #3 is **NOT** a "Latino" district, at 17.14% "Latino" register voters to a Total Population of some 57144 ratio; it could not be otherwise.

ACCJC Commissioners will find the attached: MAP "2016 Blue Siva whose coiffe tames the torrential heaven's storm into the abundant and fertile San Gabriel Valley"

This 2016 Trustee Area proposal for the Pasadena Area Community College supercedes the previous maps submitted to the Board of Trustee of Pasadena City College of: 2011 [Green], 2012 [two Trusteeships], 2014 [Amber-Yellow], 2015 ["Tangerine" or "Orange"] and those of 1991 [SEVEN TAs] and 1992 [TWO TAs].

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[Standard IV.C.1, IV.C.4, and IV.C.11]

http://www.accjc.org/wp-content/uploads/2014/06/Eligibility_Requirements_Adopted_June_2014.pdf

The above lines deal with "Eligibility Requirements for Accreditation Adopted June 2014" of particularly interest is the following "The governing board is an independent policy-making body capable of reflecting constituent and public interest in board activities and decisions [underline author's emphasis]." As currently constituted the seven Trusteeships do not reflect the aspirations and long term public interests of the Chicano-Hispano-indigenous-Ladino-Latino (CHiLL) American populace [and constituents] of the Pasadena Area Community College District ["PACCD" or the "DISTRICT"].

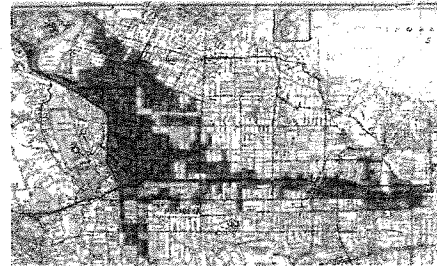
Paul Mitchell* stated in circa January 2012 that the Trustee Area #3 of PACCD was **not technically** a "Latino District". I concur with Mitchell's assessment that Trusteeship #3 of the Broad of Trustees of Pasadena City College or PACCD is emphatically NOT a "Latino" opportunity district. With ONLY 9797** "Latino" registered voters out of some 57144 inhabitants of Options B TA Lines 2011 by Redistricting Partners, Inc. [a vendor of PACCD and of Community College League of California] is without a doubt NOT a "Latino" Trustee Area.

* Paul Mitchell: Speaker, Vice President, Political Data, Inc.



Paul Mitchell is the ~~owner~~ of Redistricting Partners, and Vice President of Political Data Inc.— nationally recognized bipartisan industry leaders in their respective fields. Mitchell has a Masters in

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All Rights Reserved 2016

The canopy going into the San Gabriel Mountains is not shown above, but is included as it was in the 2014 and 2015 proposed Trusteeships. For ease of understanding I used BLUE coloring over a publicly available AAA San Gabriel Valley map. The northern portion not shown is the northern boundary of Pasadena Unified School District, thus "2016 Blue Siva whose coiffe tames the torrential heaven's storm into the abundant and fertile San Gabriel Valley" maintains the geographic integrity of Pasadena Unified vis-à-vis other Unified School Districts within the Pasadena Area Community College District.

Additionally, this proposed 2016 Trusteeship for PACCD BOT conforms to "Total Population" judicial rulings for the 9th US Court of Appeals and USA Supreme Court decisions. "2016 Blue Siva [etc.]" is within the ideal TA population [plus or minus 16%] for PACCD Trustee Areas. Additionally, the Chicano-Hispano-indigenous-Ladino-Latino [CHiLL] American heritage is a super-majority by Total Population [TP] and by Voting Age Population [VAP] [see: *Evenwel v. Abbott*, 573 U.S. ___ (2016); *Bartlett v. Strickland*, 556 U.S. 1 (2009); *League of United Latin American Citizens v. Perry*, 548 U.S. 399 (2006); *Reynolds v. Sims*, 377 U.S. 533 (1964); *Baker v. Carr*, 369 U.S. 186 (1962), 2008-MP-12 & 2007-MP-14 (Supreme Court Commonwealth of the Northern Mariana Islands); *Garza v. County of Los Angeles* 756 F.Supp. 1298 (1990) and the *Fourteenth Amendment of the United States Constitution* (1868)] and Voting Rights Act (1965).

The board adheres to a conflict of interest policy that assures that those interests are disclosed and that they do not interfere with the impartiality

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of governing body members or outweigh the greater duty to secure and ensures the academic and fiscal integrity of the institution. [Standard IV.C.1, IV.C.4, and IV.C.11]

I have submit data and judicial decisions to the PCC Board of Trustee and to some of the PCC Community which strongly indicate that the members of the governing board in the 2011-2012 acted selfishly and were riddled with a conflict of interest in approving Trustee Area Lines to perpetuate their own incumbencies in violation of the Voting Rights Act of 1965 and its re-authorizations.

Those 2011-2012 incumbents included the President of the Board of Governors of the California Community Colleges Mr. Geoffrey L. Baum. Mr. Baum was the President of the Board of Trustees of the Pasadena Area Community College District when the 2012 Trustee Area Lines were approved by the PCC BOT in early 2012. Mr. Baum Trustee Area #1 [ONE] was also a member of the PCC BOT when the 2001/2002 PCC Trustee Area Lines swapped territory with Trustee Area #3 [THREE].

Mr. Baum has already expressed changing Accreditation Agencies to review the California Community Colleges that he heads. I understand that such a push back by the CCC to ACCJC would be financial ruinous to the latter. But it is with a heavy heart that I urge the ACCJC to continue the PROBATION of Pasadena City College until it remedies the mal-districting of the Trustee Area Lines of Board of Trustees of the Pasadena Area Community College District

During the 2011/2012 redistricting process at Pasadena City College Mr. Baum parroted his understanding of Section 2 [TWO] in open sessions of the PCC Board of Trustees: 1] the primacy of Total Population parity; 2] Section 2 mandate overrode City and Unified School District boundaries to create "majority-minority" Trusteeships; and other criteria. Yet, Mr. Baum PCC Trustee Area #1 [ONE] and Mr. John Martin PCC Trustee Area #6 [SIX] voted NO on the PCC Trustee Area Lines of 2012.

Trustee Martin stated in 2012 that he did not want to quibble about one or two percent point changes among the PCC Trusteeships. My creations of 1991, 1992, 2011, 2012, 2014, 2015, and now 2016 proposed PCC Trusteeships are a tidal wave reflection to give the populace, inhabitants, and constituents their rightful voice and birthright to elect someone of their own choosing.

And not someone who was just able to win by a whisker in artificially created Trusteeship which helped maintain the status quo of the other incumbents. Those incumbents of the other six Trustee Areas with skewed numbered districts [in violation of the California Constitution since the late 19th century] has dictated and imposed their

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actual discriminatory effect.

5. The California Constitution imposes requirements or limitations on the drawing of district boundaries in addition to those of federal law to the extent of requiring timely adjustment of district lines, single-member districts, contiguity of districts, consecutive numbering of districts from north to south and the geographical integrity of cities, counties and geographical regions to the extent possible.

Published on August 9, 1991 [Underline and color change author's emphasis].

In 1991, I hand-delivered a hard copy of the 74 Ops.Cal.Atty.Gen. 136 to the PCC Board of Trustees. Concurrently, at least each member of the governing board of PACC and Superintendent Dr. Jack Scott received a color copy of my rendition of the seven Trustee Areas Proposal in December 1991. The SOLE surviving member of that BOT is Mr. John Martin who is the doyen of the Pasadena City College Trustees. I knew him as the youngest member of the PCC BOT in 1982.

The Governing Board Members in 2011/2012 and since have threaten the "fiscal integrity of the institution" by exposing the DISTRICT to huge liabilities for violating laid public law and judicial decisions and Acts of Congress [Voting Rights Act 1965]. My patience is not eternal. I am a student of PCC and a community member who resides in the City of Pasadena.

Respectfully yours,

/S/

Martin Enriques

CC:

Ross Selvidge, Ph.D. Area 1, Member of the PCC Board of Trustees

rselvidge@pasadena.edu

Dr. Kathy Scott, Accreditation Liaison Officer [ALO] kscott11@pasadena.edu

Dr. Lynora Rogacs, Faculty Accreditation Coordinator lrogacs@pasadena.edu

PS: In loving memory of Mrs. Maria Trinidad [Prado de]Marquez

[RIP circa Sunday, September 18, 2016]

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wishes against the Chicano-Hispano-indigenous-Ladino-Latino (CHILL) American populace [and constituents] of the Pasadena Area Community College District ["PACCD" or the "DISTRICT"] in the City of Pasadena and Altadena [unincorporated Los Angeles County]. Particularly in the design of Trustee Area #3 as cited above: only 17.14 % 9797 "Latino" register voters to a Total Population of some 57144 a ratio of [9797/57144].

The board adheres to a conflict of interest policy that assures ... do not interfere with the impartiality of governing body members or outweigh the greater duty to secure and ensure the academic and fiscal integrity of the institution. [Standard IV.C.1, IV.C.4, and IV.C.11]

The self-interest of the incumbency of the 2012-2012 PCC BOT members was the paramount concern of Redistricting Partners, Inc. ["RPI"]. Redistricting Partners, Inc. went beyond pleasing their paymasters [PCC BOT members] in the drawing of the 2011/2012 Trustee Area Lines. Redistricting Partners, Inc. went the additional step further by declaring that the 2001/2002 Trustee Area Lines that the Pasadena City College faculty/staff/Administration/BOT engineered plan was a pretty good job. Nothing can be further than the truth.

The Opinion of the Attorney General of the State of California in 1991 was quite succinct. It even use the obligatory language "MUST" create a "Majority-minority" districts if possible: 74 Ops.Cal.Atty.Gen. 136

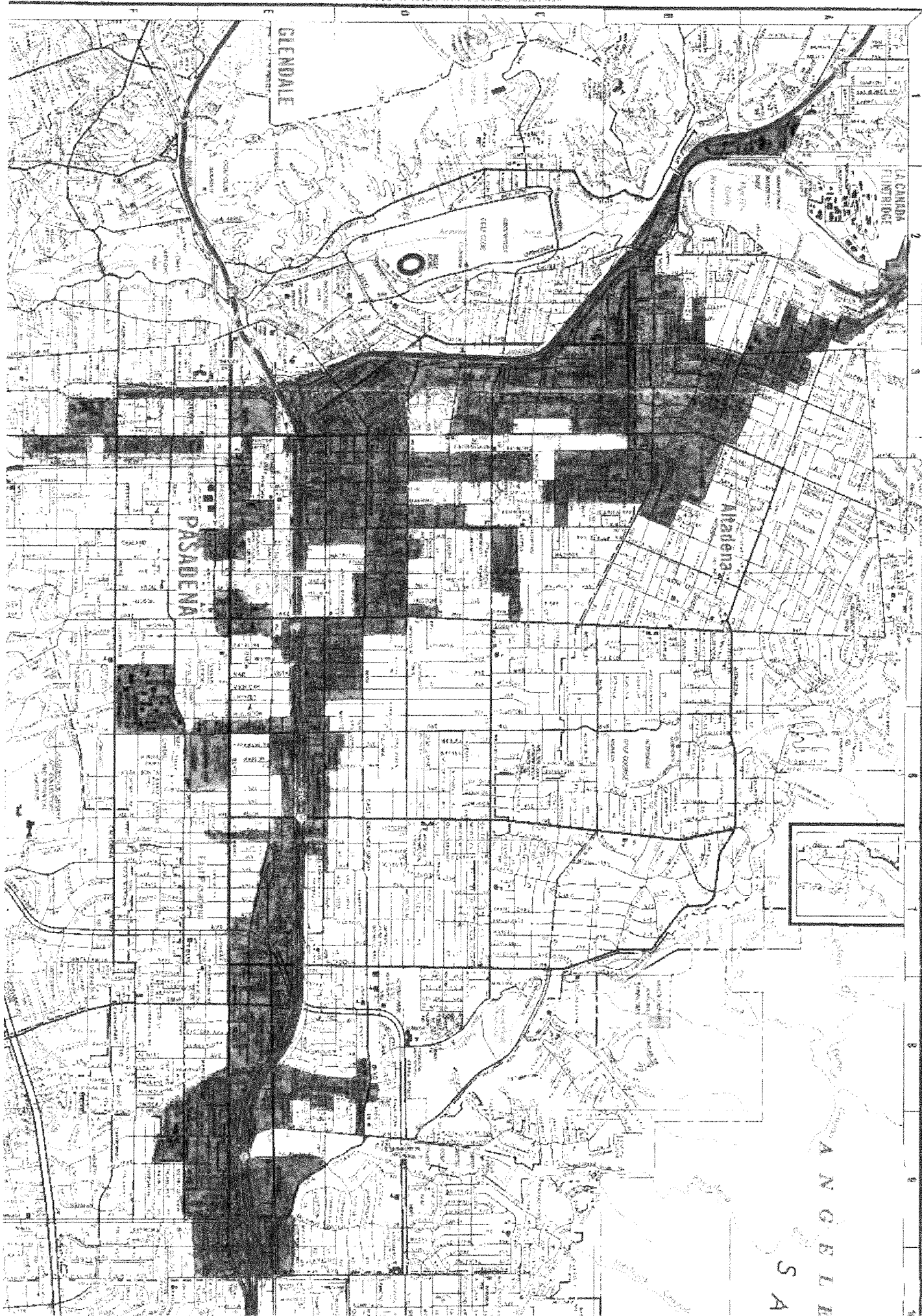
[see: <https://oag.ca.gov/system/files/opinions/pdfs/91-103.pdf>]]

These were the conclusions:

1. Under section 2 of the Voting Rights Act, the creation of "majority-minority" districts in a redistricting plan takes precedence over all other criteria (including preservation of incumbencies) used to draw district boundaries except for the "one person, one vote" requirement.
2. If a district can be created with a racial minority population high enough to guarantee the election of a candidate of the racial minority community's choosing, section 2 of the Voting Rights Act generally requires the creation of such a district in a redistricting plan.
3. Depending upon the totality of the circumstances, section 2 of the Voting Rights Act and the California Constitution generally require that geographically compact racial minority communities of interest not be divided in a redistricting plan.
4. Under the standards articulated in Davis v. Bandemer (1986) 478 U.S. 109, a redistricting plan will be invalidated pursuant to constitutional equal protection guarantees, on the ground of political gerrymandering, only if the plan is intentionally discriminatory and imposes an

6

Martin
9/21/16



100' HORIZONTAL SCALE



ANGEL
S A

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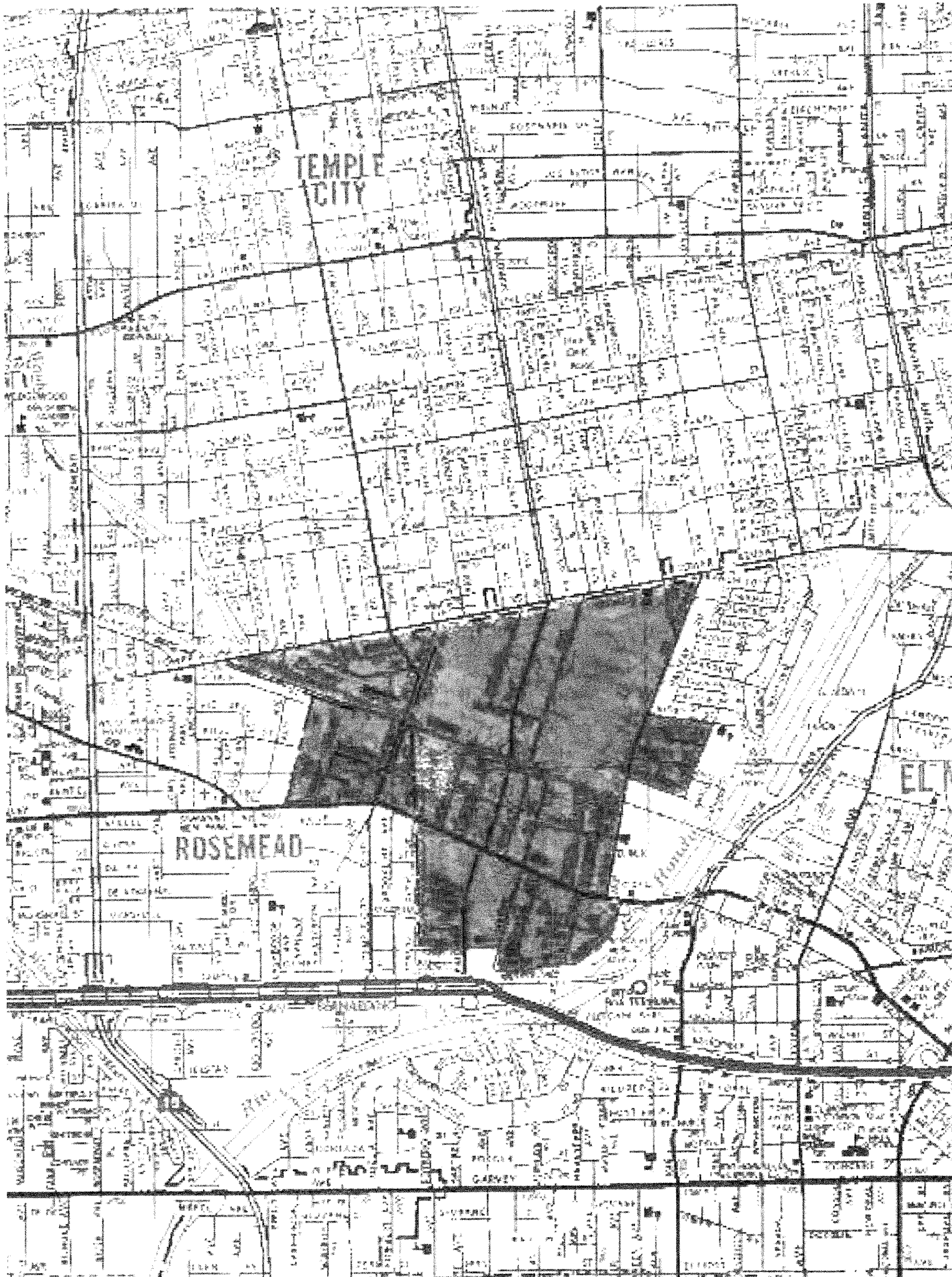
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SEPTEMBER 10, 1989

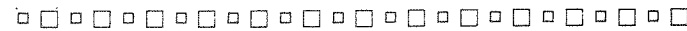
Mass Intentions for the week



School News

Classes will start tomorrow at their regular time of 8:15 a.m. - 2:45 p.m. NOTE: The First Graders will be dismissed at 12 Noon.

Las clases comenzaran manana a la hora regular de 8:15 a.m. - 2:45 p.m. NOTA: Los del Primer Grado saldran a las 12 mediodia.



SABADO/SATURDAY SEPTEMBER 9

5:30 P.M. GUILLERMO & AMALIA CEDANO (ANV)

DOMINGO/SUNDAY DIA DE LOS ABUELOS GRANDPARENTS DAY SEPTEMBER 10

6:30 A.M. FOR ALL THE PARISHIONERS (INT)
7:30 COFRADIA GUADALUPANA (INT)
9:30 ALTAR SOCIETY (INT)
11:30 ARTURO LOPEZ (INT)
1:30 P.M. JILL REYES Y ARMANDO ENRIQUE TORRES (INT)
5:30 RAFAEL PRIETO (D)

LUNES/MONDAY SEPTEMBER 11

7:00 A.M. MARIA ACOSTA (D)
8:00 JUAN BURCIEGA Y HILDA LUCERO (D)

MARTES/TUESDAY SEPTEMBER 12

7:00 A.M. MARIA ACOSTA (D)
8:00 MANUEL SOTO (INT)

MIERCOLES/WEDNESDAY SEPTEMBER 13

7:00 A.M. ALBERT ESSE (D)
8:00 NATALIA U. TORRES (D)

JUEVES/THURSDAY SEPTEMBER 14

7:00 A.M. GLORIA LUNA (D)
8:00 OTTO CENZANO (D)

VIERNES/FRIDAY SEPTEMBER 15

7:00 A.M. CONNIE & ANTONIO BARAJAS (ANV)
8:00 INOCENCIO Y PORFIRIA SEPULVEDA (D)

SABADO/SATURDAY SEPTEMBER 16

8:00 A.M. JOHN JACOB KEYS (B D)
5:30 P.M. PETE SALAZAR (D)

Vincent Keys and Caridad Gonzalez (2)



Fernando Arias and Rebecca Cendejas (3)

Baptism

JOEL RUBIO

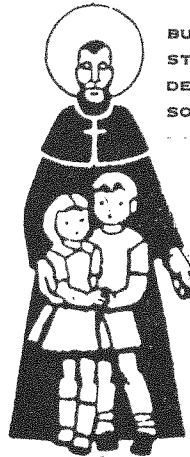


15A

MARCELA CARDENAS



GREAT MOUNTAINS OF HAPPINESS GROW OUT OF LITTLE HILLS OF KINDNESS. -- ALDEN PALMER



GIVING Help & Hope

BUNDLE SUNDAY WILL BE HELD ON SUNDAY, SEPTEMBER 24. NOW IT'S POSSIBLE FOR YOU TO PLAN YOUR DONATION. LOOK THROUGH YOUR GARAGE AND CLOSETS FOR DISCARDS AND USABLE ITEMS. WE NEED WORK FOR OUR PEOPLE MATERIALS TO PROPERLY STOCK OUR STORES. PARISHIONERS WERE SO GENEROUS IN THEIR PREVIOUS ASSOCIATION WITH BUNDLE SUNDAY THAT THE SAINT VINCENT DE PAUL SOCIETY FELT WELL REGARDED FOR EFFORTS EXPENDED IN ITS BEHALF. AS A RESULT, MANY PEOPLE HAVE ASKED THAT THE OCCASION BE REPEATED.

ONLY BY THE COOPERATION OF THOSE DONATING THEIR NON-ESSENTIAL ITEMS, E.G., SOCKS, UNDERWEAR, PANTS, SHOES, RADIOS, TV'S CLOTHING, KITCHEN ITEMS LIKE POTS AND PANS, DISHES AND SILVERWARE AND OTHER HOUSEHOLD ITEMS - CAN HELP THE STORES AND WORKSHOPS DISCHARGE ITS DUAL OBLIGATION. FIRST, OF KEEPING PEOPLE EMPLOYED... SECOND, OF MAINTAINING AND ADEQUATE STOCK ON ITS SHELVES FOR THE HOMELESS TO RECEIVE FREE AND WITH PRICES THAT ENABLE THE NEEDY TO BUY WITH DIGNITY. OUR HELP THE HOMELESS AND THE NEEDY PROGRAM, THROUGH PARISHES AND CONFERENCES, CAN ONLY EXIST WITH YOUR GENEROUS BUNDLES. WON'T YOU HELP AGAIN TO INSURE THE FULFILLMENT OF THE STORES AND WORKSHOPS PROGRAM IN THESE IMPORTANT AREAS? START SAVING NOW FOR A FULL BUNDLE OR MORE.

DOMINGO DE DONATIVOS

SAN VICENTE DE PAUL 24 DE SEPTIEMBRE, 1989

NUESTROS FELIGRESES HAN SIDO TAN GENEROSOS LOS AÑOS ANTERIORES, QUE LA SOCIEDAD DE SAN VICENTE DE PAUL ESTA MUY AGRADECIDA POR LA ATENCIÓN Y LOS DONATIVOS RECEBIDOS. COMO RESULTADO, MUCHAS PERSONAS HAN PEDIDO QUE SE REPITA LA COLECCIÓN DE DONATIVOS.

LAS TIENDAS DE SAN VICENTE DE PAUL NECESITAN ARTICULOS COMO CALCETINES, ROPA INTERIOR, PANTALONES, ZAPATOS, RADIOS, TELEVISIONES, ROPA EN GENERAL, ARTICULOS DE COCINA, OLLAS, SARTENES, PLATOS, CUBIERTOS Y OTROS ARTICULOS CASEROS. SOLO ASI PUEDEN SEGUIR TRABAJANDO CON EL PROPOSITO DE AYUDAR AL POBRE A COMPRAR A BAJOS PRECIOS LO QUE NECESITAN. EL PROGRAMA SE REALIZA A TRAVES DE LAS PARROQUIAS Y SOLO PUEDE EXISTIR CON LA AYUDA DE NOSOTROS.

¿AYUDARAN UDS. DE NUEVO A LAS TIENDAS DE SAN VICENTE? EMPIEZEN A PREPARAR SU DONATIVO PARA EL 24 DE SEPT.

SEPTEMBER 10, 1989

THIS WEEK... ESTA SEMANA...

SUNDAY 9/10



DON'T FORGET TO HONOR THEM

SENIOR CITIZENS LUAH IN THE PARISH HALL FROM 2 P.M.-6 P.M. ALL ARE INVITED TO ATTEND - SEE ANNOUNCEMENT ON THIS PAGE

GUADALUPANOS MEETING IN THE PARISH HALL FROM 8:30 A.M. - 9 P.M.

FREE MEDICAL CLINIC IN THE YOUTH ROOM FROM 6:30 P.M. - 9 P.M. ADULTS ONLY

AMNESTY CLASSES IN THE PARISH HALL 7 P.M. - 9 P.M.

BINGO IN THE PARISH HALL, EARLY BIRDS START AT 6:55 P.M. AND REGULAR BINGO AT 7:25 P.M. COME AND BRING A FRIEND. WE ALSO HAVE RAFFLES.

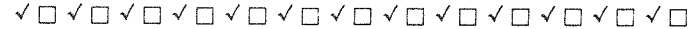
R.C.I.A. (ENGLISH-PRE-CATECHUMENATE) IN CONF. RM. 'D' 7:30-9:30 P.M. IN SCHOOL

NOTHING SCHEDULED FOR THE DAY

MARIACHI REHEARSAL IN CONFERENCE ROOM '1' IN THE SCHOOL, 7 P.M.

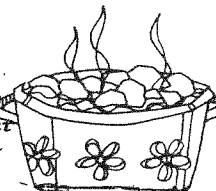
NOTHING SCHEDULED FOR THE DAY

CONFESSIONS IN CHURCH, 4-5 P.M. AND 7:30 - 9 P.M.



NEXT SUNDAY...

'Menudo' sponsored by the Guadalupanos. Come before or after the Mass-just bring your appetite.



El proximo domingo, el grupo 'Guadalupanos' proveera un desayuno de 'Menudo'- pueden venir antes o despues de las Misas - solamente necesitan traer su apetito! Vengan a saborear este delicioso menudo!



Bake Sale

Also NEXT SUNDAY...the Altar Society will be sponsoring a BAKE SALE after all the Masses. All you need is your 'sweet' tooth.

Tambien el proximo domingo, la Sociedad del Altar patrocina una venta de cakes, pastelitos y 'cookies' despues de todas las Misas. Por favor ayudenlos.

FATHER MICHAEL MANNING is broadcast on KSCI (UHF Channel 18 and Cable) THURSDAYS 4:30 p.m.

'The Shadow of Love' airs Sept. 10 on CTNA & EWTN which is Cable TV and on Sept. 14 on KSCI.

Cable Television airs on Sundays at 11:00 a.m. (CTNA) EWTN airs on Sundays at 11 a.m. & Wednesdays at 7:30 a.m.

DOMINGO 9/10



NO SE LES OLVIDE EL HOMENAJE

'LUAH' PATRONICADO POR EL CLUD DE CIUDADANOS MAYORES. TODOS ESTAN INVITADOS - VEAN EL ANUNCIO

JUNTA DE LOS GUADALUPANOS EN EL SALON PARROQUIAL DE 8:30 A.M. - 9:30 A.M.

CLINICA MEDICA 'GRATIS' EN EL SALON DE JOVENES DE 6:30 - 9:00 P.M.

CLASES DE AMNISTIA/CIUDADANIA EN EL SALON PARROQUIAL DE 7 P.M.-9 P.M.

BINGO EN EL SALON PARROQUIAL, JUEGOS 'PAJARITOS' COMIENZAN A LAS 6:55 P.M. Y LOS JUEGOS REGULARES A LAS 7:25 P.M. VENGAN Y TRAIGAN A UN AMIGO. HABRA RIFAS TAMBIEN

NADA PROGRAMADO

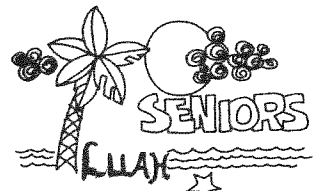
ENSAYO DEL MARIACHI EN EL SALON DE CONFERENCIA 1 EN LA ESCUELA, 7 P.M.

NADA PROGRAMADO

CONFESSIONS EN LA IGLESIA DE 4-5 P.M. Y 7.30 - 9 P.M.



TODAY...the Senior Citizens' Club is sponsoring a "Hawaiian Luah" in the Parish Hall from 2 p.m. - 6 p.m. Music by the "Armentas." Donation \$5 per person - Food extra.



Everyone over 21 years of age is welcome.

HOY...el Club de Ciudadanos Mayores de San Alfonso patrocinan su baile "Hawaiian Luah" en el salon parroquial de 2 p.m. - 6 p.m. Musica por "Los Armentas," entrada \$5 por person - comida extra. Todos mayores de 21 años son bienvenidos

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If you find life too hectic, too fast and desire to live in a more wholistic and centered way, then spend a retreat day at the Center for Spiritual Development, 434 S. Batavia, Orange. On Oct. 5 from 9:30 a.m. to 3:00 p.m., you can "Re-Fuel, Re-Tool and De-Bugg your Spiritual Terminal" by exploring the balance between solitude and involvement. You can participate in learning exercises that promote self-care, humor and prayer. The \$25 cost includes lunch.

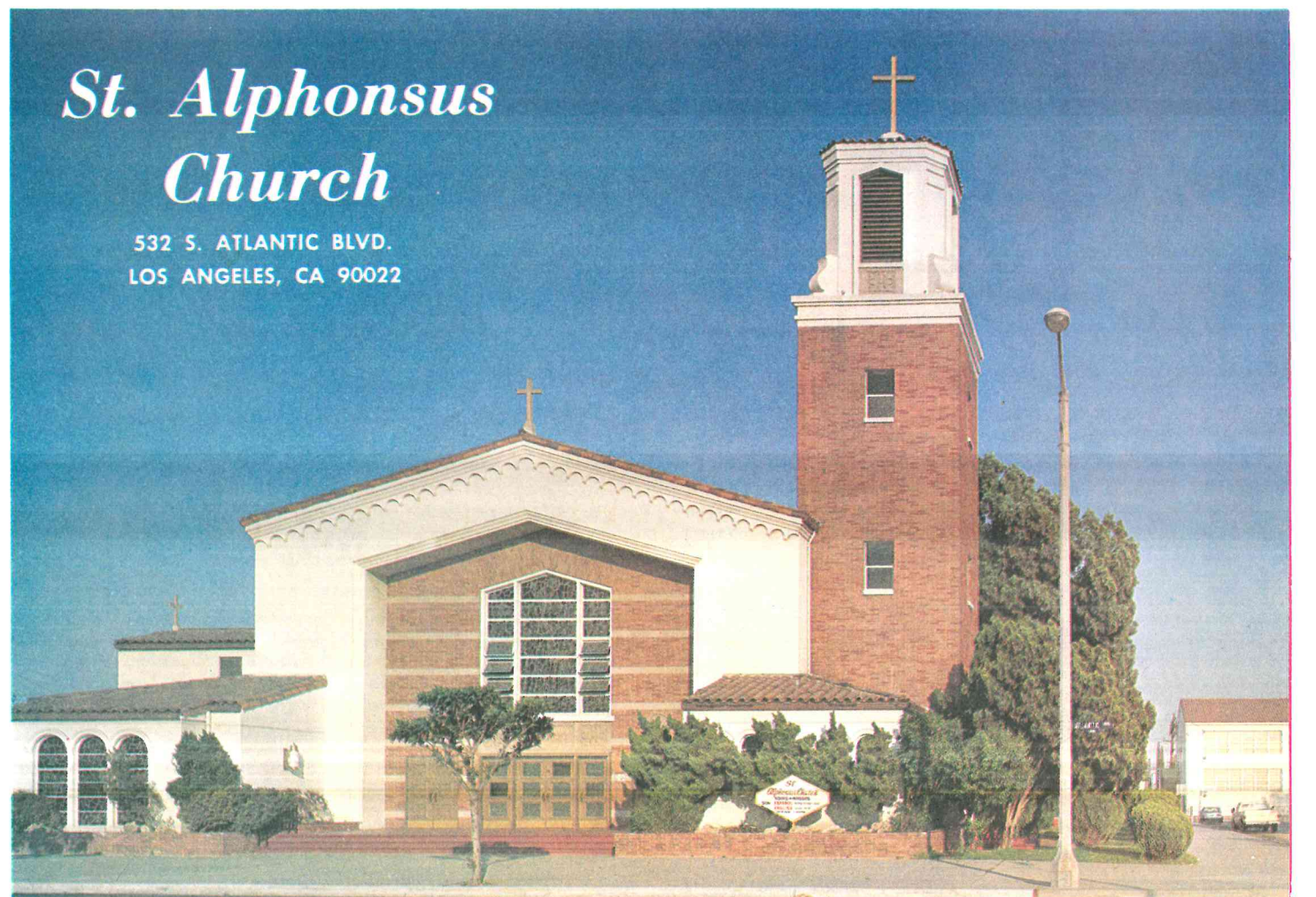
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Sr. Angela Milioto, RSHM, Adult Ministry
 Mrs. Cecilia Torres, Social Services Director & Registration Coordinator

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 Diariamente: 8:00 am.
 Sabado: 8:00 am y 5:30 pm (Vigilia del domingo)
 Domingo: 7:30 am, 11:30 am y 1:30 pm
 Viernes Primero: 8:00 am.

GRUPO DE JUVENTUD
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CONVENTO: 562 So. Margaret Ave. - 724-3323

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RECONCILIACION:
 Sabado: 4:00 a 5:00 pm y 7:30 a 9:00 pm
 Jueves antes de Viernes Primero y visperas de fiesta, horario como el Sabado.

NOVENA: Nuestra Senora del Perpetuo Socorro, Martes 7:00 pm.

BAUTIZOS: Presentese en la Rectoria dos meses antes.

MATRIMONIOS: Hay que arreglar las bodas con seis meses de anticipacion.

GRUPO de Oración: Los Lunes en la iglesia a las 7:00 pm.

ROSARIO: DIARIO (ESPAÑOL) 8:35 am

SCHEDULE OF ENGLISH MASSES
 Weekdays: 7:00 am
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PENANCE: Saturday: 4:00 to 5:00 pm and 7:30 to 9:00 pm
 Thursday before First Friday and eves of Holy Days, as above.

NOVENA: Our Lady of Perpetual Help Tuesday, 7:00 pm

BAPTISMS: Come to the Rectory two months in advance.

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R.C.I.A.: Every Tuesday (except the first Tuesday of the month) 7:30-9:30 pm.

ROSARY: WEEKDAYS (ENGLISH) 7:35 am

NEWS
Commentary § 2 VRA 1965
Calif. Atty Gen. Opinion

CORRESPONDENCE

Nov 7

2011

MARK JOMSKY

City Clerk

City of Pasadena 2011

Jomsky, Mark

From: Martin Enriquez <paxpasadena@gmail.com>
Sent: Monday, November 07, 2011 3:50 PM
To: Jomsky, Mark
Cc: De La Cuba, Vannia
Subject: Mark Jomsky, Pasadena City Clerk Fwd: Opinion of the Attorney General of the State of California No. 91-403 PLUS 6 attachments
Attachments: scan0044 Atty Gen Cal August 9 1991 Dan Lungren.pdf; 00.1 Honorable Trustee Linda Wah.doc; Enriquez888PasadenaCHL.VRA 11.06.11.pdf; scan0004 Jefferson Elementary PUSD Spilt by Trusteeships C.pdf; scan0038 1990 PACCD Trustee Areas Latino 1990 census.pdf; scan0040 1990 PACCD Existing Trustee Areas Black ALL 1990.pdf

Dear Mr. Mark Jomsky, Pasadena City Clerk

Please forward these materials to the Re-districting Task Force.

Enriquez888PasadenaCHL.VRA 11.06.11.pdf should be the starting point of a New PCC Trusteeship and City Council District.

Respectfully,

Martin A. C. Enriquez* Marquez
CRCApplicant 6216
November 7, 2011

Nov 7th 2011

----- Forwarded message -----

From: **Martin Enriquez** <paxpasadena@gmail.com>
Date: Mon, Nov 7, 2011 at 1:51 PM
Subject: Opinion of the Attorney General of the State of California No. 91-403 PLUS 6 attachments
To: LindaWah4Trustee@gmail.com
Cc: rgold@naleo.org, votersfirstact@crc.ca.gov, lswah@pasadena.edu, paxpasadena@gmail.com

Martin A. C. Enriquez-Marquez
PO BOX 94270
Pasadena, CA 91109

November 7, 2011

Linda Wah for Trustee PACCD Board 2011
1107 S. Fair Oaks, #824, South Pasadena, CA 91030
ID# 1339333
(626) 799-5332
LindaWah4Trustee@gmail.com

Dear Honorable Trustee Linda Wah,

RE: Opinion of the Attorney General of the State of California No. 91-403
Altadena & Pasadena [Pasadena Unified School District] Region IV, Los Angeles County

I was deeply honored by being seated to your right at PCC's Creveling Lounge for the Candidates Forum on October 26, 2011. I rather enjoyed speaking with you and Trustee Berlinda Brown in Spanish although I reserve that language for familial gatherings. Congratulation on your victory!

As I mentioned, you will be the first PCC Trustee contacted on issues related to the Re-districting process of the Trustee Areas of the Pasadena Area Community College District (PACCD). I do this to give you a chance to hear my message unfiltered by interested parties wishing to obfuscate the mal-adjusted Trustee Areas created in 1992 and 2002.

Enclosed you will find a copy of the Opinion of the Attorney General of the State of California No. 91-403 issued on August 9, 1991. The Opinion of the Attorney General Daniel E. Lungren was issued by the request of Governor Pete Wilson. The opinion has since been slightly modified by the passage of the Voters FIRST Act which created California's Citizens Redistricting Commission. Although it is now 20 years old, its conservative construction means that the core conclusions of 1, 2, 3 and 5 stand. Conclusion 4 is mixed and evolving. For the record they are:

1. Under section 2 of the Voting Rights Act, the creation of "majority-minority" districts in a redistricting plan, for the purpose of preventing minority over dilution, takes precedence over all other criteria used to draw district boundaries except for the "one person, one vote" requirement.
2. If a district can be created with a racial minority population high enough to guarantee the election of a candidate of the racial minority community's choosing, section 2 of the Voting Rights Act generally requires the creation of such a district in a redistricting plan.
3. Depending upon the totality of the circumstances, section 2 of the Voting Rights Act and the California Constitution generally require that geographically compact racial minority communities of interest not be divided in a redistricting plan.
5. The California Constitution imposes requirements or limitations on the drawing of district boundaries in addition to those of federal law to the extent of requiring timely adjustment of district lines, single-member districts, contiguity of districts, consecutive numbering of districts from north to south, and the geographical

integrity of cities, counties and geographical regions to the extent possible.

The above language: "geographical integrity of cities, counties and geographical regions to the extent possible" flows to include School Districts as direct subdivisions of the State of California on par with County boundaries: Jefferson Elementary School Boundaries within Pasadena Unified School District [PUSD] in Los Angeles County in the West San Gabriel Valley.

Number four (4) needs more research for possible defensive purposes, but I believe the "only" in "only if the plan is intentionally (my emphasis) discriminatory and imposes an actual discriminatory and imposes an actual discriminatory effect" has been superseded by case law and statute in this district court and other regions. My research strongly suggests that this is true throughout the period 1992 to November 2011 for Trustee Area elections in the Pasadena Area Community College District. Nonetheless #4:

4. Under the standards articulated in *Davis v. Bandemer* (1986) 478 U.S. 109, a redistricting plan will be invalidated pursuant to constitutional equal protection guarantees, on the ground of political gerrymandering, only if the plan is intentionally discriminatory and imposes an actual discriminatory effect.

On and around December 1991, I hand delivered copies of the Opinion of the Attorney General of the State of California No. 91-403 issued on August 9, 1991 to the PCC Board of Trustees at a regular meeting of the Trustees of the Pasadena Area Community College District. The "Board" meaning the Board of Trustees at a regular meeting of the Trustees of the Pasadena Area Community College District chose to disregard the intent and meaning of the Opinion of the Attorney General of the State of California No. 91-403.

The Board committed the violence to the voters and potential voters of census tracts:

Altadena	Pasadena/East Pasadena
4602	4609
4603.01	4615
4603.02	4616
4610	4619
4611	4620
	4621
	4622
	4623
	4627
	4628
	4629
	4632
	4631.01
	4631.02

These census tracts are contiguous and compact. They are ethnically diverse and have the greatest concentration of Mexican Americans and African American in the PACCD region. They form a homogenous social economic enclave within the Pasadena/Altadena area within the Pasadena Unified School District in the Western San Gabriel Valley within the County of Los Angeles. These are the not so prosperous Alta-Pasadena residents whose Voting Rights have been sundered into five Trusteeships with high propensity and unfriendly voters. The protected class of VRA voters have been packed in Trustee Area #3 to the about 80% and in the

other four in the range of 20+%. As such, they were covered by the Opinion of the Attorney General of the State of California No. 91-403.

Additionally, Thornburg v. Gingles (1986) 478 U.S. 30, also demands care in breaking a "community of interest" like Jefferson Elementary School's boundaries with Pasadena Unified School District [PUSD] in Los Angeles County in the West San Gabriel Valley.

Furthermore, Jefferson ES plus the following Elementary Schools form a Community of Communities of common interests: Madison ES, Washington ES, Roosevelt ES, and Williard ES with the sub-210 Freeway north of Colorado Blvd from Wilson Avenue moving east to Michillinda Avenue. See enclosed Enriquez888PasadenaCHL.VRA 11.06.11 COI Map.

Humans can correct past instances of inelegant behavior. You are now charged with that monumental endeavor.

Enclosures:

1. Opinion of the Attorney General of the State of California No. 91-403
2. Enriquez888PasadenaCHL.VRA 11.06.11 COI Map
3. scan0004 Jefferson Elementary PUSD Spilt by Trusteeships C
4. PACCD Latino population 1990 Census
5. PACCD African American population 1990

Respectfully,

Martin A. C. Enriquez* Marquez
CRCApplciant 6216
November 7, 2011

CC:

* ADDED votersfirstact@crc.ca.gov
Rosalind Gold, NALEO

Superintendents

Arcadia Unified School District La Canada Unified School District Pasadena Unified School
District San Gabriel Unified School District San Marino Unified School
District
South Pasadena Unified School District Temple City Unified School District
Tom Torlakson, Superintendent of Public Instruction Debra Bowen, Secretary of State
Kamala D. Harris, Attorney General
Debra Bowen, Secretary of State

Arturo Delgado, Ed.D., Los Angeles County Superintendent of Schools

Mark Jomsky, Pasadena City Clerk
Ramon Miramontes, Pasadena USD Trustee
Victor M. Gordo, Esq., Pasadena City Councilmember's Office,
Vannia DeLaCuba, Field Representative,

Martin A. C. Enriquez-Marquez
PO BOX 94270
Pasadena, CA 91109

November 7, 2011

Linda Wah for Trustee PACCD Board 2011
1107 S. Fair Oaks, #824, South Pasadena, CA 91030
ID# 1339333
(626) 799-5332
LindaWah4Trustee@gmail.com

Dear Honorable Trustee Linda Wah,

RE: Opinion of the Attorney General of the State of California No. 91-403
Altadena & Pasadena [Pasadena Unified School District]
Attention: Jeanne Raya, CRC Region IV, Los Angeles County

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Martin A. C. Enriquez* Marquez
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November 7, 2011

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Rosalind Gold, NALEO

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Mark Jomsky, Pasadena City Clerk
Ramon Miramontes, Pasadena USD Trustee
Victor M. Gordo, Esq., Pasadena City Councilmember's Office,
Vannia DeLaCuba, Field Representative

August 15, 1972

LOS ANGELES TIMES

8-15-72

Council Approves New Redistricting Ordinance

Realignment Will, in Effect, Make It Possible to Elect Mexican-American Representative

BY TED SELL
Times Staff Writer

The City Council ordered a new redistricting ordinance drawn by a vote of 13 to 1, after more than four hours of public hearings Monday in which all 43 witnesses attacked the plan.

In effect, the new ordinance will realign councilmanic districts in a way which will make possible, in two years, the possible election of a Mexican-American councilman.

Chicano militants have protested that they have lacked council representation since Ed Roybal resigned in 1962 to enter Congress.

The council's vote merely directed the city attorney to draft an ordinance which will realign councilmanic district borders in such a way as to make the population of each district almost equal.

The proposed ordinance, on which the council must again vote, is expected to be submitted next week.

Mayer Yorty could veto it, but the margin of victory Monday indicated the council probably has enough votes—12 are required—to override a veto.

The possible big loser in the new alignment—and the only councilman who voted against it—is Councilman Arthur K. Snyder, whose 14th District, centered on Highland Park, will shift south into that part of the East Los Angeles city area in which a majority of the residents are Mexican-Americans.

Efforts to Stop Plan

In a series of efforts to stop the plan, submitted without recommendation by the council's Charter and Administrative Code Committee, Snyder suggested that four alternative redistricting plans be consid-

ered and that the council should be delayed for another week to permit more study.

On the latter proposal, Snyder was defeated 9 to 4. The other four efforts failed for want of a second to Snyder's motions.

But before that—in a lengthy meeting during which councilmen's secretaries brought them lunch to eat at press desks—a series of witnesses objected to the proposal. Councilman Edmund D. Edelman headed the group which worked out the new boundaries.

The objections came from two groups and for two different reasons.

Both groups threatened legal action if the Edelman plan were adopted.

The first group was primarily Los Feliz, Eagle Rock, Elysian Valley and Highland Park residents, now in Snyder's district, but under the Edelman plan to be carved among three different councilmanic districts.

More Drastic Shift Sought

The other group was composed of Chicano militants and lawyers working on their behalf, who demanded an even more drastic redistricting which would almost guarantee a Mexican-American councilman in 1973 and make the election of a second in the next election highly likely.

The militants' proposal is called the MALDEF Plan, for the Mexican-American Legal Defense and Education Fund. Under it, district boundaries would be drawn in such a way as to create one area in which 63% of the population has Spanish surnames; the other area has 41%.

The council is under orders to redistrict the city by Sept. 15, under terms of the city Charter, as recently amended.

Moreover, the California Supreme Court in 1971 ordered the council to act in such a way to redistrict itself to assure that all councilmanic districts were as nearly equal in population as possible.

Please Turn to Page 2, Col. 4

AUGUST 15, 1972 Los Angeles Times

Council Approves New Redistricting Ordinance

Continued from First Page

But the court's order also specified that this was to be done with as much effort as possible to heed community "interests."

It was that clause over which Chicano militants and residents of the northern section of Snyder's present 14th District argued.

Snyder, and his constituents appearing as witnesses, argued that by carving the northern section of his district into three parts, councilmen were "violating and dividing" an area of social, political and economic unity.

Chicano militants argued that shifting the southern boundaries farther south and including an area of East Los Angeles which is heavily Mexican-American would amount to "tokenism" which would continue to deny Chicano representation "until 1975, and perhaps later."

Snyder's new district, under the Edelman plan, will be 68% Spanish surnames. He comes up for reelection in 1975.

At issue in the 1971 Supreme Court Calderon case, and in the revision of the city Charter, was a Charter provision which required that councilmanic districts be allocated on the basis of voter registration figures, not population.

Under "one-man, one-vote" U.S. Court decisions, the court held this in effect discriminated against Mexican-Americans who, by virtue of lack of citizenship or apathy, did not register as voters in the same percentage as other residents, hence were under-represented in city government.

GIVE YOUR FAMILY Cleaner - W

REMOVE DAD'S TOBACCO STAINS
MOM'S COFFEE STAINS
CHILDREN'S FOOD STAINS

Teeth are NOT clean if stained.
You can have Cleaner, Brighter,
Stain-Free teeth and help prevent
decay with the use of KOP daily.

Good tasting KOP has Twice the
Polishing Powder and action
have the so-called whitening
rubbing toothpaste.

Kep SUPER STAINING
AND POLISHING

<https://civilrights.justice.gov/report/>

Redistricting2010

Mexican Americans and Hispanos make up over 100,000 of 400,000 plus of PACCD or about one fourth. Yet, Redistricting Partners made Trustee Area #3 a sub-district 63% non-Hispanics by Citizen Voting Age Population in January 2012.

Beginning in 1982 I addressed the Pasadena Area Community College District [PACCD] Board of Trustees; AKA Pasadena City College [PCC].

In 1991, I submitted a redistricting plan which reconfigured the census tracts of La Canada Unified School District and Pasadena Unified School District [PUSD] to reshape PCC Trustee Areas: Creating two supermajority Ethnic Minority TAs.

National Demographics Corporation in 1992 made an improvement over the 1980's PCC BOT Trustee Areas lines.

The 1980s TAs diluted ethnic minorities in Northwest Pasadena by adding affluent Census Tracts south of Colorado Blvd. and removing diverse West Altadena CTs in the north. Intentionally pushing Total Pop. up by 10% over ideal. An effective move to prevent ethnic minorities from coalescing.

The 1991 TAs that I design were based on shared characteristics: income, housing, educational attainment, occupation [blue/white collar], and geographic compactness using a bottom up approach. Five [5] generations of my family have lived in Pasadena and its vicinities. The northern Trustee Areas #1, #2, #3 and #4 were equipopulous by Total Population with a narrow deviation 0.5 % using the superior federal criteria with darn near equal population while making use of state sanctioned geographic units--federal census tracts.

The 1992 plan which included East Arroyo CT. The official minutes of PACCD reflect the bare bones of the discussion and so did an article in the PCC *Courier* [campus newspaper].

Dr. William Goldmann took the lead on redistricting and submitted the report to the Los Angeles County Office of Education which included my 1992 plan under the name: The "Enriquez*Marquez Plan". Goldmann concealed my 1991 proposed plan

presented to PCC BOT November/December 1991. I do not think Goldmann made the unilateral decision to withhold my 1991 map from the RECORD.

[Fraud: intentional misrepresentation of material existing fact]

In the 2000's PACCD redistricting was done in-house reversing the incremental advancement done in 1992. PCC continued fragmentation of the Mexican American-Chicano-Hispano COI into multiple TAs.

In 2011-2012 I submitted a plethora of maps and analysis that the 100,000 plus MA-C-H COI was once again disfavored to Redistricting Partners Inc., PCC and Community College League of California.

by

Through 2014-2018 I continued to report to the BOT maps: 65% Mexican American Plus COI by Total Pop. and 58% by VAP w/minute deviation from ideal pop. demonstrating a Section 2 possibility.

Pasadena City College BOT is responsible for preventing me from exercising my effective franchise to choose someone of my liking. PCC has failed to protect my individual, civic, private rights and voting rights since the 1980s when I became an adult; nearly 40 years. I also suspect that the 1966, 1975 and 1977 plans: based on registered voters not by Total Population.

Religious animus by

William Goldmann in 1992,

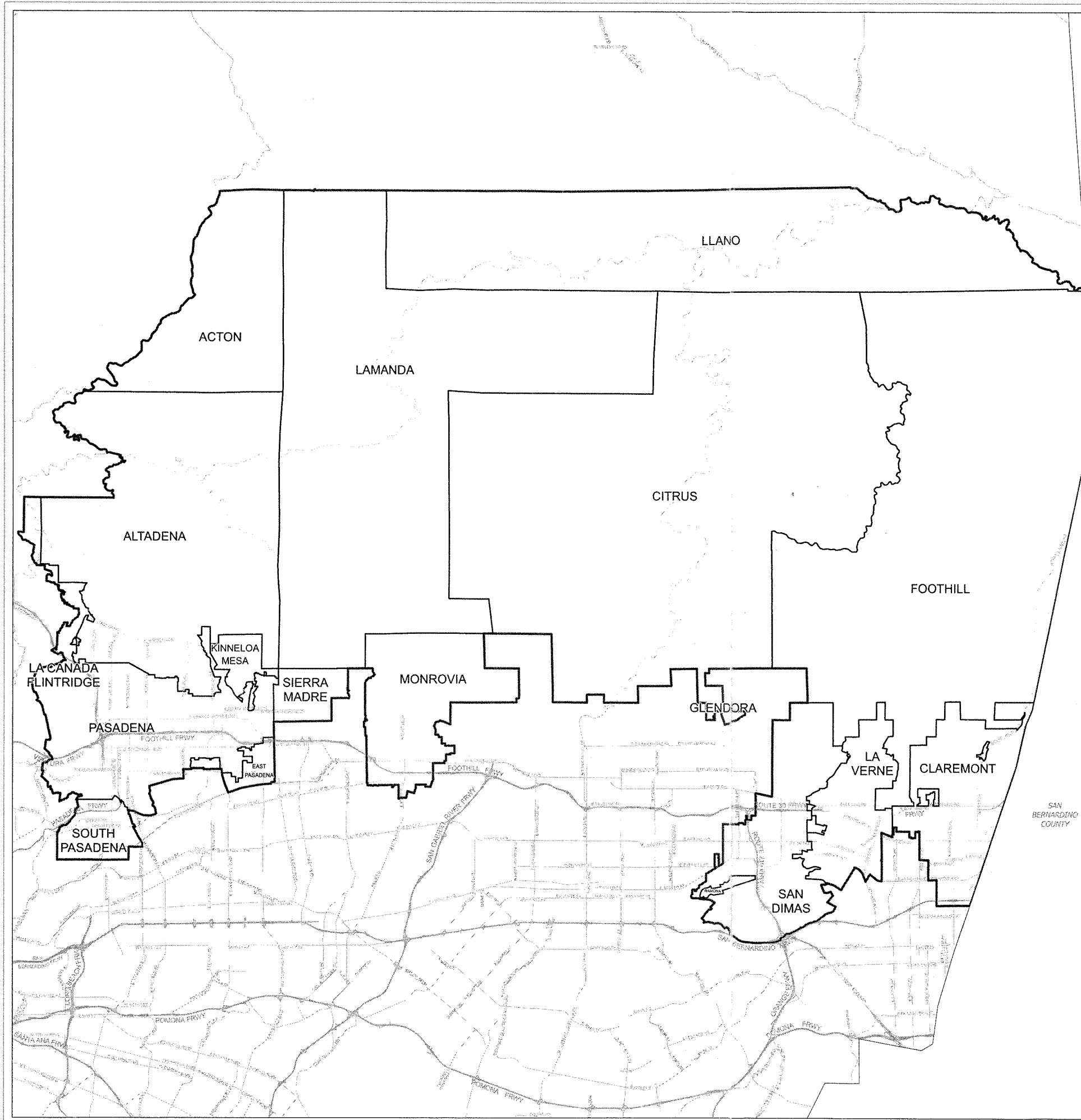
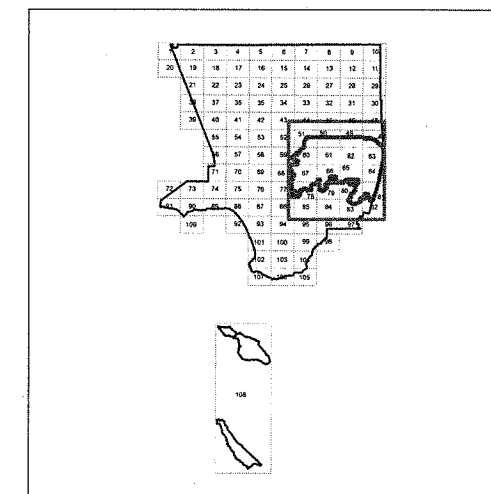
Rick Van Pelt in 2012, lead redistrict

ONCE UPON A TIME A LATINO NAMED ROCHA,
WHO LIKED PANOCHA,
BECAME PRESIDENT AT P.C.C.,
ROCHA ASSIGNED A NEGRO NAMED BELL,
AS HIS VICE-PRESIDENT OF INSTRUCTION,
AND ALL WENT WELL,
UNTIL ROCHA GOT CAUGHT DEEP IN A PANOCHA,
THEN, ENTERED A NEW PRESIDENT, WHO SAID,
OH, WELL, GOOD-BY BELL,
AND, SUPER DEAN AMY TOO;
FOR I MUST ADDRESS THE MANY,
AND YOU KNOW WHO..



**LOS ANGELES COUNTY
REGISTRAR-RECORDER/
COUNTY CLERK**

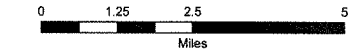
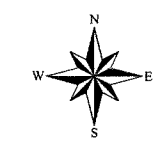
41ST STATE ASSEMBLY DISTRICT



41ST STATE ASSEMBLY DISTRICT
(Shared with San Bernardino County)

- COMMUNITIES
- | | |
|----------------------|----------------|
| ACTON | LA VERNE |
| ALTADENA | LAMANDA |
| CITRUS | LLANO |
| CLAREMONT | MONROVIA |
| EAST PASADENA | PASADENA |
| FOOTHILL | RAMONA |
| GLENDORA | SAN DIMAS |
| KINNELOA MESA | SIERRA MADRE |
| LA CANADA FLINTRIDGE | SOUTH PASADENA |

Freeways
Major Streets



THIS MAP SUBJECT TO CHANGE WITHOUT NOTICE.
CONTACT REGISTRAR-RECORDER/COUNTY CLERK GIS
SECTION, 12400 IMPERIAL HIGHWAY NORWALK, CA 90650
TEL NO. (562) 462-2473

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Wednesday, December 28, 2011

Verbose lawyers told: Keep it brief

U.S. judge says he's tired of 'sly' attorneys flouting page limits

LAT 8/19/16 DL
BY MAURA DOLAN

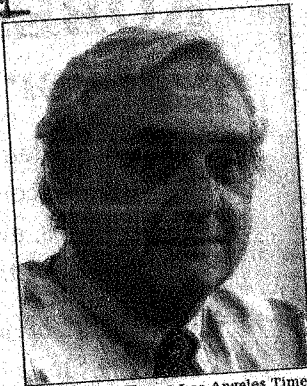
Judge Alex Kozinski, who serves on the U.S. 9th Circuit Court of Appeals, has had enough of "sly lawyers" who flout court rules with their verbosity.

In a mundane order from the court Thursday giving a California state prosecutor permission to file an overly long brief, Kozinski dissented and said he would not read the additional 14 pages.

Many judges complain about long-winded lawyers who file last-minute requests to submit bloated briefs that exceed the court's word limitations.

The 9th Circuit typically grants such requests, nonetheless, to save time and ensure both sides are heard, Kozinski said.

"Sly lawyers take advantage of this institutional inertia to flout our page limits with impunity," Kozinski



IRFAN KHAN Los Angeles Times

JUDGE Alex Kozinski railed against attorneys' long-windedness.

wrote. "This encourages disdain for our rules and penalizes lawyers" who comply.

The Reagan appointee railed against "the common and rather lamentable practice" in an order giving a lawyer in the California attorney general's office permission to exceed the court's limit of 14,000 words.

[See Brief, B5]

Exceeding the court's limits

[Brief, from B1]

The lawyer said the extra words were necessary because of the complexity of the case, an appeal by a prison inmate convicted of robbery.

Kozinski dismissed that explanation.

"To me, it seems perfectly clear that the state filed an overly long brief because it thought it could get away with it," he wrote.

Appeals courts make de-

isions based primarily on written arguments, and judges or their staff lawyers must wade through voluminous pages before a ruling is issued.

"For my part," Kozinski said, "I don't feel bound to read beyond the 14,000 words allowed by our rules, so I won't read past Page 66 of the state's brief."

If the lawyer had anything important to say in the remaining pages, she should

file a substitute brief within seven days that adheres to the court's word limitation, he said.

"Instead of getting leave to file an oversized brief before the deadline, lawyers wait for the last minute to file chubby briefs and dare us to bounce them," Kozinski said.

maura.dolan
@latimes.com
Twitter: @mauradolan

EL PUEBLO DE DIOS

by

Cardinal Timothy Manning

The Tidings
Los Angeles
October 21, 1977

NOT FOR
PUBLIC
DISTRIBUTION

A boundary line of eighteen hundred miles separates the United States from Mexico. It is a political division defining the administrations of two different countries. Its delineation resulted from the westward drive of the young northern nation ambitioning a dominion from coast to coast. War with Mexico was a major factor in the achievement of this goal. We do not boast of that war even though it gave heroes and presidents to our land, and enriched its song and story.

No boundary line can put limits to a culture. No law nor patrol can say, "Thus far and no farther." Like tide-water penetrating deep into the waterways of a coastline, so culture rooted in a people and fashioning their destiny is not contained by a line across a wilderness and through a river bed, but lives in and activates a people whithersoever they go.

SO IT IS that we must reflect on a great reality of our time. We are a multi-cultural nation, but principally bi-cultural in the Southwest. Granted we are a nation fashioned from immigrant stock, but in one, two, or at most three generations there has been a blending of that breed into a new consciousness that is uniquely American. Granted that our western shores are open to the Orient; we welcome the rich and varied cultures of Asia to become one with our own.

But all these are different from the Mexican culture. It was here before we came. It can be hyphenated with our own, but never absorbed by it. It is indigenous to the soil, adapted to the sun-drenched sweeps of desert and mesa, and mountain. Its family life, its language, its priorities are irradicable. It was here, it is here now, and it is here to stay.

THE MEXICAN people have origins distinct from any other colonial people. When the early pioneers came from the northern countries of Europe. they came as settlers, came with their families to take root in a new land. The aboriginals whom they encountered were uprooted, pushed back into the wilderness, or obliterated. This is sad history for our origins, and the plight of the American Indian today weighs on our national

conscience.

The conquistadores of Mexico came on a different errand. They did not come to homestead; they came for gold. They came not to remain but to return rich in booty. In time, those who remained mingled with the subdued natives, did not wholly annihilate them, but intermarried with them, ultimately were themselves absorbed by the native, and thus gave origin to the Mexican race.

THE SPANIARDS contributed two qualities to the race: the language of Spanish and a religious indoctrination that was Catholic at its core. These provided a pageantry that was easily accommodated to the native taste and tradition. The Indian background was receptive to such impregnation and the resulting blend is the inextinguishable trait of the Mexican culture as we know it today. That culture can be exposed to revolution, to secularism, to extreme poverty, to discrimination and exploitation, but nothing can ever quench it nor absorb it into something other than itself.

The refining element that guarantees this culture's survival and civility is the inherited Catholic faith. It is not to be regarded as a catalogue of truths to be believed, but as a way of life. The language is redolent of it, especially in its blessings and colloquialisms. Wars were made under its banners. Recreation and merriment are derivatives of it. The fiesta distills this religious joy and it overflows from the church onto the plaza, and God surrounds His people. Take that religion away and there will be a destruction of the very heart of this race.

THE STORY of the Mexican people cannot be understood apart from the story of the Virgin of Guadalupe. Like the title of a book, she figures as the theme and constancy of the successive chapters of their history. From her, as from a fountain-head, nourishing waters flow across the uplands, sometimes muddied in transit but always unmistakable as to their origins. Like a queen, she presides over their fiestas and their fighting,

she has place of high honor in church and home, even in city buses and stores.

She goes with them into exile and finds pious roots in alien soil. She is cause, symbol and consistency in their culture, their lives and their destiny. She is far more than a statue of liberty standing at the entrance to a lofty harbor and inviting to her side, and under her protection, the tired and poor, the lowly and humble, the homeless and the tempest-tossed, the Anawim of Yahweh.

When the new Basilica in Mexico City was inaugurated last year, thousands of persons flocked there from all over Mexico. Some had walked for ten days. One who was asked for a reason for his journey replied simply, "My mother has a new home, and I have come to pay my respects."

THE HISTORICAL MOMENT of her appearance on the hill of Tepeyac has deep significance. By the middle of the 15th century two events occurred which gave watershed analogies to history. One was the Protestant Reformation which fragmented the unity of Catholic Christendom in Europe and swept away with it the ancient and tender affinity that Christian people had with Mary, the Mother of God. The other was the fall of Constantinople into the hands of the Turks in 1453.

For four hundred years now a curtain has been drawn across the ancient citadel of eastern Christianity and only darkness lies behind it. The venerable sanctuary of Divine Wisdom, Santa Sophia, was converted into a Moorish mosque. The glorious mosaics that depicted the truths of Christian belief were concealed with Islamic overlays. The icon of the Virgin at the entrance to the apse was seen no more.

BUT GOD IS NOT stultified. To compensate for the loss of her prestige in the Old World, He provided the gift of a new people for her in the Western world. Her apparition to Juan Diego in 1531 and the souvenir of her image on his tilma is a story that should be known to every devout Christian for she becomes the Emperatriz de las Americas.

What is particularly significant is that her appearance and image are in the loveliness of a native princess, clothed with the sun, stars to ornament her robe, and the moon for a footstool at her feet.

While the Byzantine Mother holds the Child outward faced in her arms, the indications of the Guadalupe Virgin are that she is "with child," as if she were anticipating not only the birth of her Child but also the total Christ, head and members, which we, His redeemed ones, form in union with Him who is our head, Son of God and Son of Mary.

If you look attentively at the icon and the image you will notice that "she always looks neither at you nor into the distance, but her open eyes look deep inside her. She is in contemplation ... We can see this frail Virgin of Israel, this frail girl, defeating everything by the power of God which is in her. And this is why at moments like persecutions, when indeed the power of God is made manifest in nothing but weakness, the Blessed Virgin stands out so miraculously, so powerfully in our eyes." (Anthony Bloom: Beginning to Pray)

THE PRESENCE of the Catholic Mexican culture in our midst is like a blood transfusion to an anaemic body. Marriage, home life and religious values are slowly departing from our way of life. These properties are of the essence of the Mexican way of life. Material possessions are an end in themselves for most of the Anglo segments of our population. Not so with the Mexican. The children come first. Overtones of religion affect this people in all their enterprise. Given adequate leadership and unity of political purpose, the rightful representation of our Mexican brothers and sisters would bring great blessings to the commonweal of our beloved land.

Anglos are slow to understand the presence and claims of the Mexican community. Often too, church leadership has been accused of indifference or of discrimination. It is not always justified. Communications between cultures is essential. The inherent rights of immigrants and the limitations of local sovereignties must be recognized.

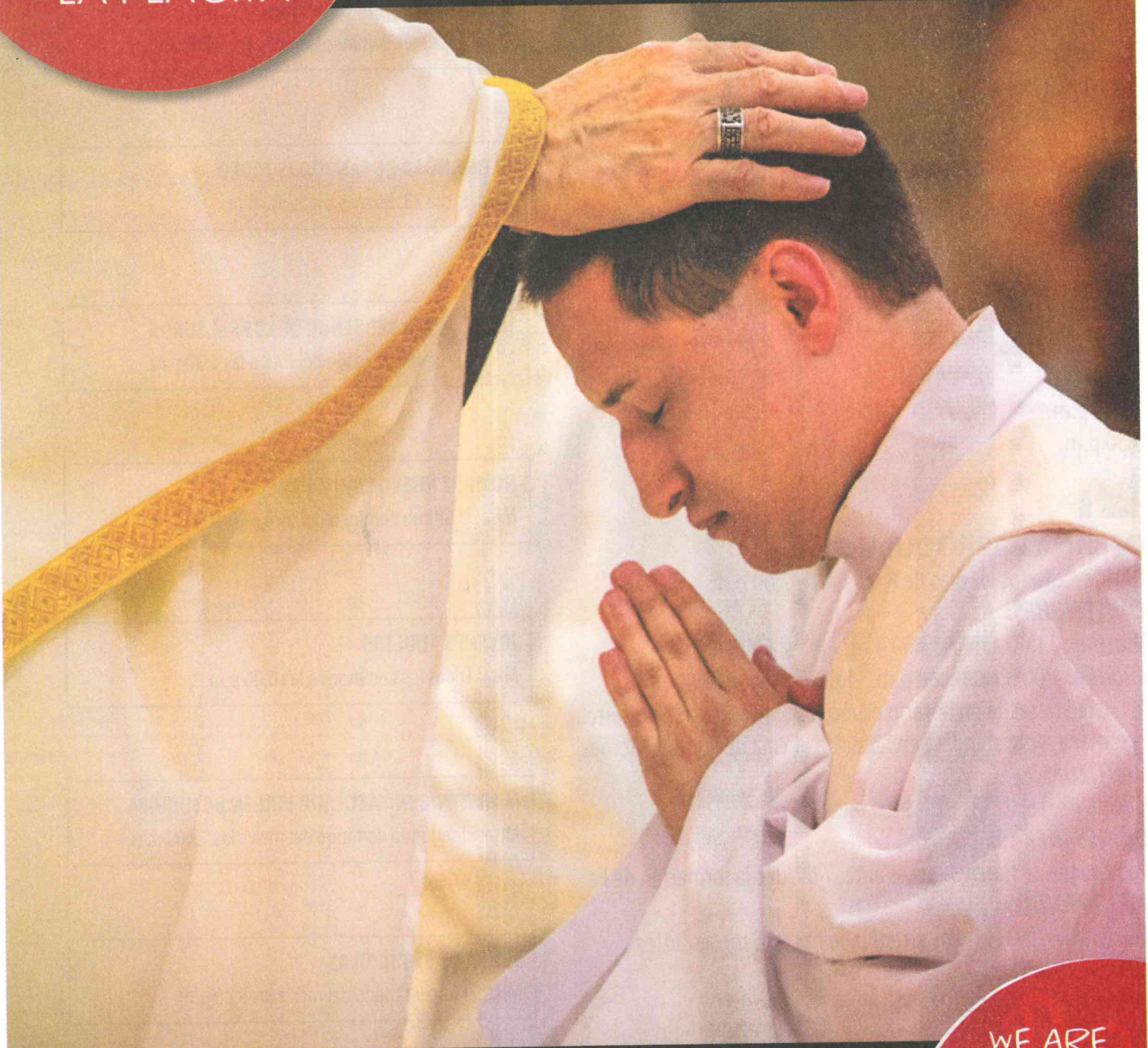
"THE CHURCH, the People of God, is required by the Gospel and by its long tradition to promote and defend the human rights and dignity of people on the move, to advocate social remedies to their problems and to foster opportunities for their spiritual and religious growth." The background of many of these immigrants has accustomed them to look to the Church not only as a source of spiritual guidance, but also as a natural point of cultural and social reference." (N.C.C.B.-- Resolution on the Pastoral Concern for People on the Move.)

On the facade of the Biscailuz Building in the Plaza there is a new mural by the sensitive and superb artist, Leo Politi. It is the impressionistic depiction of the blessing of the animals on Holy Saturday at the center of the Plaza. All the loveliness of the race, its regard for the simple samples of God's creation in animal and bird, its surrendering of them all to the suymbolic sprinkling of God's blessing, its reduction of all human endeavor to the dimensions of a child's world, all this is testimony to us that the Kingdom of Heaven is near at hand ... en el Pueblo de Dios.

LA PLACITA, 15 de julio 2018



DIOS NOS INSPIRA A SERGUIRLO Y A SERVIR AL PRÓJIMO



IGLESIA NUESTRA SEÑORA REINA DE LOS ANGELES

Rev. Arturo Corral, Párroco • Rev. Roberto Raygoza, Pastor Asociado

535 North Main Street, Los Angeles, CA 90012

• T (213) 629-3101 • F: (213) 629-1951 • E: info@laplacita.org • www.laplacita.org

WE ARE
SOCIAL



LA PLACITA CHURCH



MISAS

Domingo:

7:30 a.m. (Coro)

9:00 a.m. (Coro de niños)

10:30 a.m.

12:00 p.m. (20 Dom. Banda Virgen de Juquila)

1:30 p.m.

3:00 p.m. (Mariachi)

4:30 p.m. (Mariachi)

6:00 p.m. (Misa de los jóvenes)

7:30 p.m. (Coro)

Sábado:

7:30 a.m. (Capilla)

12:30 p.m. (Capilla)

Sábado-Vigilia:

5:30 p.m.

Lunes-Viernes:

6:30 a.m.

12:00 p.m.

5:30 p.m.



OFICINA PARROQUIAL:

Oficina #2 todos los días de 8:00 a.m. a 7:00 p.m.

CONFESIONES:

Viernes: 11:00 a.m. a 12:00 p.m. - Iglesia Mayor

Sábado: 4:00 p.m. a 5:30 p.m. - Iglesia Mayor

*Si usted necesita un horario especial para confesarse durante la semana, se le atenderá en horas de oficina de Lunes a Viernes

BAUTIZOS:

Oficina #3. Tel: (213) 629-3101 ext. 1

QUINCEAÑERAS:

Los arreglos se hacen 3 meses antes / Incluye la formación de Fe

MATRIMONIOS:

Tel: (213) 629-3101. Los arreglos se hacen 6 meses antes

EDUCACIÓN RELIGIOSA:

Llame al (213) 629-3101 ext. 1008

Miércoles: 12:00 p.m. a 7:00 p.m.

Viernes: 12:00 p.m. a 7:00 p.m.

Sábado: 8:00 a.m. a 2:00 p.m.

OFICINA SOCIAL:

Oficina #5 de Lunes a Viernes 8:00 a.m. a 7:30 p.m.

MINISTERIO DE ADORACIÓN NOCTURNA

Misa: El cuarto sábado del mes a las 8:00 p.m.

ASOCIACIÓN HIJAS DE MARÍA

Misa: El primer domingo del mes a las 9:00 a.m.

HERMANDAD DE SAN JUDAS TADEO

Misa: El día 28 del mes a las 7:00 p.m.

HERMANDAD DEL SEÑOR DE LOS MILAGROS

Misa: El segundo sábado del mes a las 5:30 p.m.

HOMBRE NUEVO K'ANJOVAL

Misa: El último domingo del mes a las 7:30 p.m.

JÓVENES ADULTOS

Misa: Todos los domingos a las 6:00 p.m.

MINISTERIO INMACULADO VIRGEN DE JUQUILA

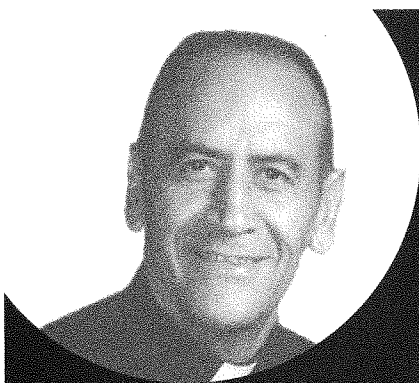
Misa: El segundo domingo del mes a las 12:00 p.m.

SEÑOR DE ESQUIPULAS

Misa: El tercer sábado del mes a las 5:30 p.m.

MINISTERIO DIVINO SALVADOR DEL MUNDO

Misa: El primer sábado del mes a las 5:30 p.m.



La Homilía

Del Padre Arturo

LA INVITACIÓN A SER DISCÍPULOS DE JESÚS ES PARA ESOS JÓVENES CRISTIANOS QUE BUSCAN UNA VOCACIÓN EN LA VIDA

Primera lectura Am 7, 12-15,
Salmo Responsorial Salmo 84, 9ab-10.
11-12. 13-14,
Segunda lectura efesios 1, 3-14,
Evangelio Mc 6, 7-13

Este domingo, el Señor Jesús nos presenta una buena oferta de trabajo – el trabajo más seguro que no se verá afectado en época de desempleo. Es el trabajo de ser discípulo de Jesús. El evangelio de hoy habla de los requisitos para los que desean seguir este camino: "No llevar nada para el camino: ni pan, ni mochila, ni dinero en el cinto, sino únicamente un bastón, sandalias y una sola túnica" (Marcos 6, 7-13). Si acepta este trabajo, el sueldo será llevar una vida en abundancia y la alegría de vivir.

Hace 48 años yo le dije al Señor que aceptaba este trabajo y hasta hoy nunca me ha faltado el trabajo ni la alegría de vivir. La primera vez que entré al seminario para prepararme para esta misión tenía 12 años. Cuando llegué al seminario la mayor parte de los seminaristas llegaron con colchón nuevo y ropa nueva para iniciar el año escolar. Yo, como dice el evangelio de hoy, "No llevar nada para el camino."

Esta invitación de ser discípulos de Jesús se extiende a todos los cristianos especialmente a los jóvenes que buscan su vocación en la vida. Es importante que ayudemos a nuestros hijos e hijas a encontrar su vocación, sin pensar primero en el dinero que podrán ganar por año, sino primeramente ver qué quiere Dios para ellos(as) de acuerdo a las cualidades que El les ha dado para que puedan ser felices y se realicen como personas.

¿Qué ventajas tiene trabajar para Dios? El texto de hoy dice que Jesús les dio poder para sacar los espíritus inmundos. Tener este poder no es imaginarse la película del exorcista o realizar acciones raras. Un espíritu inmundo es una voz que está en el corazón de las personas que les produce miedo a ser felices y valientes para realizar los sueños que Dios ha puesto en sus corazones. Cuantos jóvenes y adultos viven como poseídos por un miedo a no ser nada en la vida y por eso buscan sólo estudiar, trabajar y luchar por tener dinero y así olvidan la verdadera vocación que Dios ha puesto en su corazón. Por ejemplo, cuando usted le pregunta a un joven: "¿Qué vas a estudiar?" Muchos contestan: "Voy a estudiar computación o medicina porque son las carreras que más dejan dinero y donde siempre hay trabajo." Contestar así es estar poseído por un espíritu de miedo que no hace libre a las personas porque no se busca primeramente ser feliz y realizarse a sí mismo, sino que buscan primero el dinero y la seguridad. Por eso, dice Jesús que seguirlo a El requiere no llevar ni pan, ni mochila, ni dinero en el cinto. Seguir a Jesús es la libertad para ser uno mismo y ser feliz en lo que uno trabaja y estudia. Es descubrir lo que Dios ha puesto en mí. Por eso encontrarse con Dios este domingo es encontrarse también con uno mismo. Es tener unidos el Espíritu de Dios y mi trabajo para que no haya ningún espíritu extraño en mi interior. Sacar los espíritus inmundos no es escuchar ruidos extraños sino ayudar a las personas a descubrir sus cualidades y sus potenciales quitándoles el miedo profundo que tienen en sus corazones para que sean libres de seguir la voz interior de su conciencia y puedan ser ellos mismos trabajando en lo que les gusta.

Vamos a pedir hoy a Dios para vivir como sus discípulos, especialmente por los jóvenes, para que tengan un corazón generoso. Seguramente muchos de ustedes han tenido que cambiar sus planes de vida porque Dios ha tocado sus corazones y ha puesto personas y actividades que les han indicado un nuevo rumbo en sus vidas guiados por el Espíritu de Jesús.



SÓLO 6% DE LOS SACERDOTES SON HISPANOS

Más del 40% de la población católica en los Estados Unidos es de origen hispano y solo el 6% de los sacerdotes son hispanos. Los números no concuerdan. En parte, el problema es que los seminarios diocesanos y religiosos de los Estados Unidos no saben qué hacer con las vocaciones hispanas y las culturas latinas. Además, los latinos estamos en este país porque deseamos que nuestros hijos e hijas tengan mejor vida y, ser sacerdote o un hermano o hermana religiosa, no consiste exactamente subir en la escalera social, como lo era en tiempos pasados. Érase una vez que los sacerdotes merecían cierto respeto. Pero, últimamente la escasez de sacerdotes y los escándalos en la Iglesia han hecho que el sacerdocio pierda mucho de su encanto y prestigio. La vida sacerdotal se ha hecho muy difícil. Actualmente el joven que busca el sacerdocio lo busca por servicio y vocación no por honra o posición social. Por esta misma razón los seminaristas y los que están en formación religiosa necesitan nuestro apoyo y oración. Oremos por nuestros sacerdotes y también por nuestras hermanas y hermanos religiosos para que su entrega a Dios y el pueblo sea total, fiel y hasta la muerte.

Fray Gilberto Cavazos-González, OFM, Copyright © J. S. Paluch Co.



LA PLACITA
237Años

LA PLACITA CUMPLE 237 AÑOS!

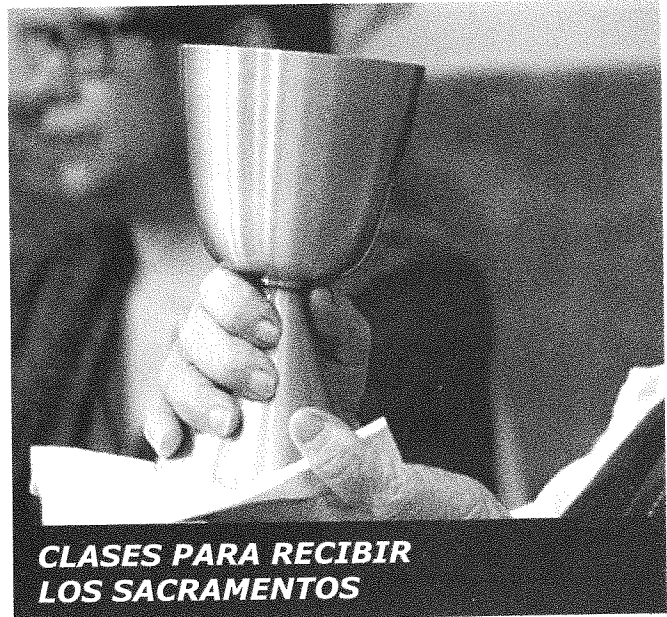
Para celebrar el **237 aniversario de La Placita** tendremos una gran fiesta con música, comida y mucho entretenimiento. La celebración del 2 de septiembre culminará con una gran rifa. Los asistentes tendrán la oportunidad de ganarse \$4,000, \$2,000, \$1,000 o \$500. Lo único que tienen que hacer es comprar un (o más) boletos de \$1.00 cada uno. Mientras más boletos compre, más posibilidades tendrá de ganar.

ESCAPULARIOS DE LA VIRGEN DEL CARMEN

En celebración de la Virgen del Carmen la Asociación de las Hijas de María van a distribuir escapularios el día lunes 16 de julio después de la misa de las 5:30 p.m.

PERÚ Y BRASIL CON EL PADRE ARTURO

PTI Travel & Tours invita a la comunidad al viaje para visitar Lima, Cuzco, Machu Picchu, el Valle Sagrado, Rio de Janeiro, Playa Copacabana y el Cristo Redentor del 25 de noviembre al 5 de diciembre de 2018. En este viaje estará presente el Padre Arturo Corral de La Placita. Para más información llamar (213) 249-4201 o correo electrónico brian@asiatoursexpert.com



CLASES PARA RECIBIR LOS SACRAMENTOS

La Placita informa a la comunidad que el 17 de julio iniciarán las inscripciones de educación religiosa para la primera comunión (7-17 años), clases para niños que no han sido bautizados (mayores de 7 años), clases para la confirmación (14-17 años), clases para adultos (RICA). Para más información llamar al (213)629-3101.

MISA MENSUAL SANTO CRISTO DE ESQUIPULAS

La Hermandad del Señor de Esquipulas invita a toda la comunidad a la misa mensual, el día **sábado, 21 de Julio, a las 5:30 PM.** Les Esperamos.

CAMPAÑA DE DONACIÓN DE SANGRE

La Cruz Roja Americana invita a la comunidad a donar sangre durante el evento a celebrarse el **domingo 22 de julio de 9:00 a.m. a 3:00 p.m.** en la Iglesia Nuestra Señora Reina de Los Angeles. Se invita a las personas a ahorrar tiempo registrándose en línea. Visite el sitio redcrossblood.org/rapidpass El código postal es 90012



LA VOCACIÓN O LLAMAMIENTO AL SACERDOCIO

Por P. Heriberto Serrano

Es cierto que estamos en la era de los seglares, es decir, de católicos comprometidos que, como la levadura dentro de la masa, ejerce su función profética, sacerdotal y real de Cristo, haciendo apostolado en el medio ambiente donde viven, pero sus quehaceres materiales no les permiten dedicarse directamente al servicio de Dios. Es preciso encontrar y reclutar personas abnegadas y rebosantes de amor a Jesucristo, con verdadera vocación al estado sacerdotal o religioso.

¿EN QUÉ CONSISTE LA VOCACIÓN O LLAMAMIENTO?

Más que un sentimiento del corazón, que a veces puede faltar, se revela de la recta intención de quien aspira unirse a Cristo y a la Iglesia en la sagrada tarea de salvar a la humanidad. Toda vocación sagrada, como enseña San Pablo (Hebreos 5, 1-5) es una elección de Dios: "Todo sumo sacerdote es escogido de entre los hombres. Él mismo es nombrado para representar a su pueblo ante Dios, y ofrecer dones y sacrificios por los pecados".

La vocación puede sentirse de repente por una comunicación extraordinaria (como le ocurrió a San Pablo), pero normalmente es el fruto de un largo proceso de maduración interior, debido a múltiples influencias, como la educación recibida en el hogar, el ejemplo de la vida cristiana en la familia, el medio ambiente sano, los buenos consejeros y amistades, la participación consciente en Grupos Apostólicos, etc.

Una buena vocación exige en la persona aun conjunto de cualidades físicas, intelectuales y morales que la hagan idónea o apta para la misión encomendada, porque "la Gracia de Dios no suprime la naturaleza, sino la perfecciona" y aun cuando el hombre da a Dios lo mejor que tiene, Él lo enriquece sin medida.



OCHO CARACTERÍSTICAS DE UNA PERSONA CON VOCACIÓN RELIGIOSA

- 1. Caridad hacia los demás.** Es una persona que posee optimismo hacia los demás y el mundo. Es sensible y siente compasión hacia los demás. Respeta la diversidad racial, cultural y étnica de la iglesia y la sociedad.
- 2. Altruista.** Están en busca de una vida llena y con significado. Tienden a servir/prestar sus servicios como voluntario(a).
- 3. Hombre de oración.** Se puede sentir un profundo sentimiento espiritual en ellos(as). No son solamente 'devotos(as)' y siempre participan en actividades de la iglesia, sino que les gusta orar y guiar a los demás en oración.
- 4. Liderazgo.** Demuestran las habilidades y deseo de liderar a los demás, de completar las tareas. Está dispuesto(a) a aprender y compartir con los demás lo que aprendió.
- 5. Compromiso.** Cumple/se hace responsable de lo que promete. Es una persona de confianza.
- 6. Sociabilidad.** Tiene buenas relaciones con sus compañeros y puede entender a los que tienen una edad diferente a la suya, por ej., los niños y los jóvenes por igual. Tiene una madurez sexual adecuada para su edad. Tiene buen sentido del humor y puede entender tanto a hombres como mujeres.
- 7. Salud.** Tiene salud física, emocional y mental. Demuestra un buen equilibrio en su vida, es adecuado(a) en su expresión de las emociones, ha logrado o está por lograr el nivel educativo adecuado, y no tiene adicciones.
- 8. Amor a la iglesia.** Respeta las enseñanzas o los maestros de la iglesia, ya sea autoridad laica o religiosa. Está dispuesto(a) a hacer sacrificios por la parroquia. Le gusta ser católico(a) sin ser arrogante de su fe.





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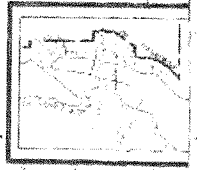


SEE INSERT AT 27

LA CANADA
FLORIBRIDGE

Altadena

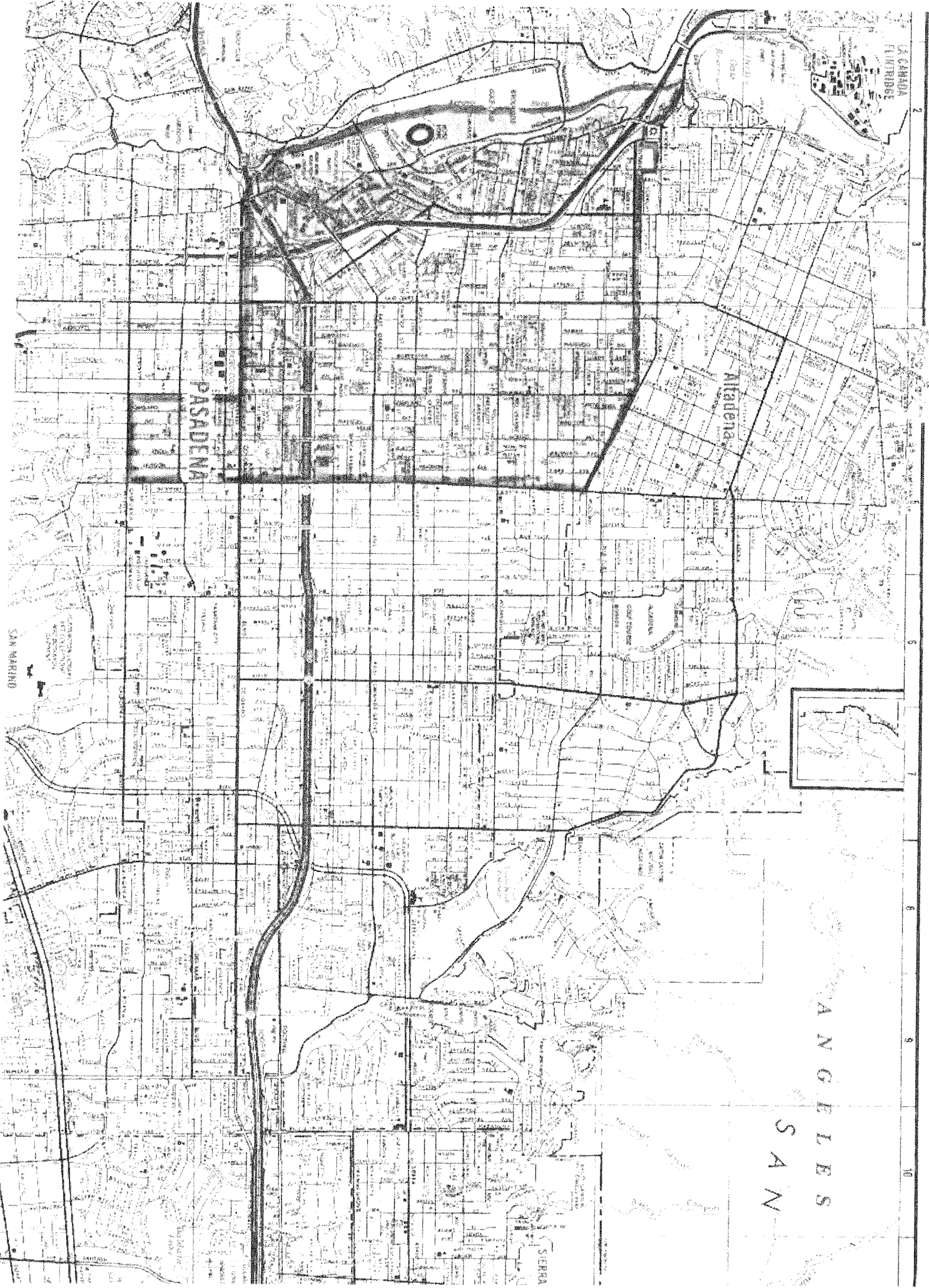
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พื้นที่ทรัสต์ 2

เขตวิทยาลัยชุมชน PASADENA AREA

ด้วยความเคารพเป็นอย่างสูง ผมใคร่ขอคะแนนเสียงของท่าน

จุดประสงค์หลักของผมคือการแน่ใจว่าประชากรท้องถิ่นของเรา (Sierra Madre, Altadena และ Pasadena) มีโอกาสในการลงทะเบียนเข้าศึกษาต่อที่ Pasadena City College ในปัจจุบันนี้ นักเรียนของ PCC ส่วนใหญ่มาจากนอกเขตวิทยาลัยชุมชน Pasadena Area พวกเขาได้รับการต้อนรับเป็นอย่างดี แต่เราต้องการผู้คนที่อยู่ในเขตโรงเรียนร่วม Pasadena และเขตวิทยาลัยชุมชน Pasadena Area ให้ได้รับสิทธิในการศึกษาเป็นอันดับแรก

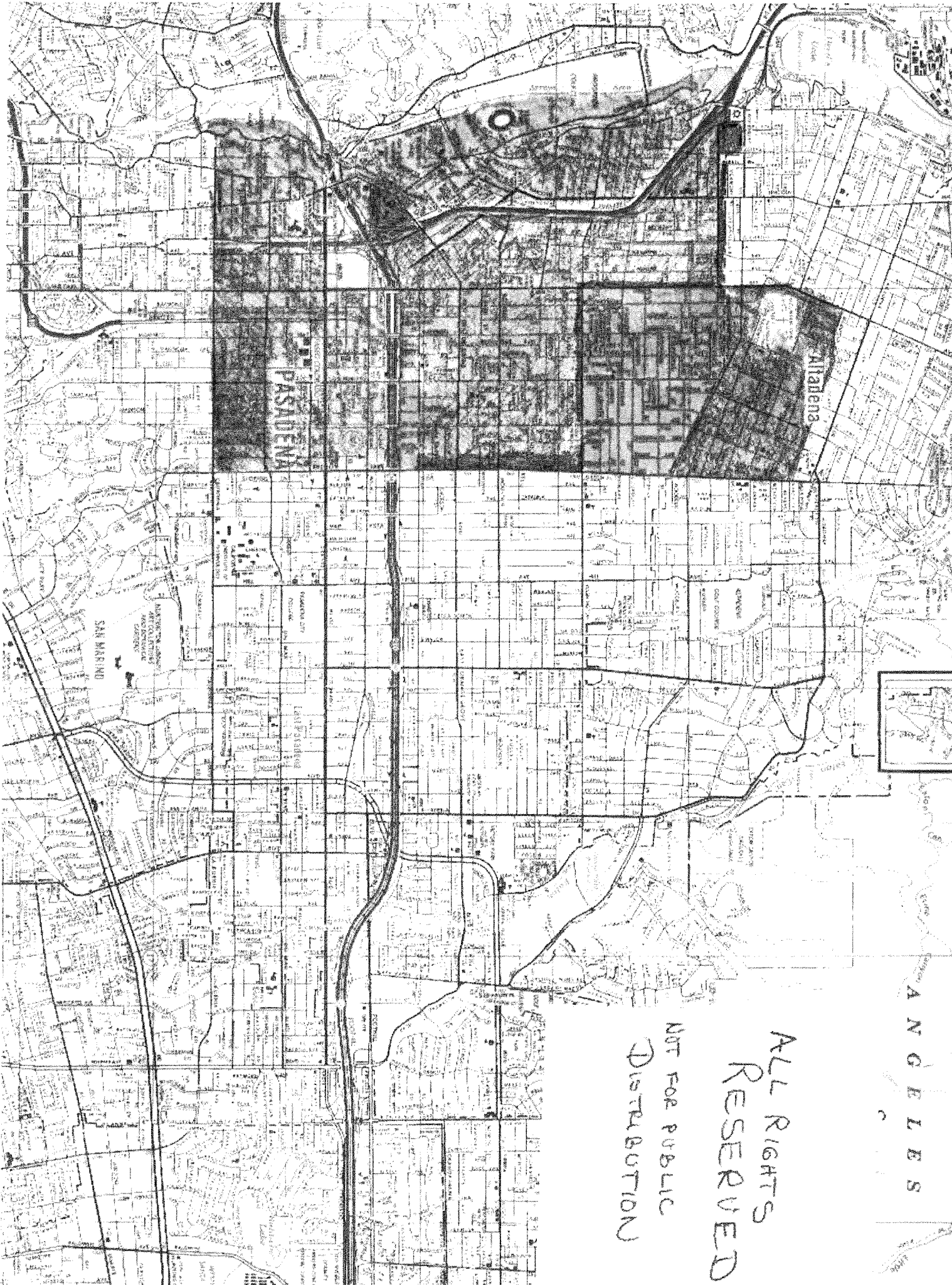
ภูมิหลังของผมรวมถึง: UCLA (ปริญญาตรี); PCC (อนุปริญญา-มนุษยศาสตร์; อนุปริญญาวิทยาศาสตร-การบริหารจัดการธุรกิจ); มหาวิทยาลัย Washington, บัณฑิตวิทยาลัยสำหรับกิจกรรมสาธารณะ และ WCCA จากสมาคมการศึกษาการประกันภัย ผมได้รับประสบการณ์อย่างมากมายทั้งในภาครัฐและเอกชน ตลอดระยะเวลา 33 ปีที่ผ่านมา ผมได้เข้าร่วมคณะกรรมการของวิทยาลัยและคณะกรรมการทรัสต์มากมาย

Pasadena ที่สวยงามของเรามีสถาบันทางวิชาการอันยอดเยี่ยมที่เขตวิทยาลัยชุมชน Pasadena Area ผมอาศัยอยู่ที่นี้เป็นระยะเวลามากกว่า **ครึ่งศตวรรษ** และผมเป็นรุ่นที่ **สามในห้า** รุ่นที่ทำเช่นนี้

เป้าหมาย: พื้นฟูการรับรองที่สมบูรณ์ของวิทยาลัย รักษาความเป็นเลิศในด้านวิชาการ สงวนไว้ซึ่งโครงการเกี่ยวกับวิชาชีพที่ไม่เป็นรองใคร ปรับปรุงความสัมพันธ์พนักงานผู้ซึ่งเป็นหลักสำคัญในการบรรลุความสำเร็จของนักเรียน

คะแนนเสียงที่มอบให้แก่ Martin Enriques เป็นการลงคะแนนเพื่อความก้าวหน้าสำหรับ Pasadena City College

อีเมล: Martin.EnriquesforPCC@aol.com



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Subject: CHL Spanish Speaking Pasadena COI 10.06.11

From: "M.A.C. Maestro Enriquez" <[REDACTED]>

Date: Thu, 6 Oct 2011 21:19:35 -0700

To: votersfirstact@crc.ca.gov, [REDACTED]

Dear CRC,

In a continuing effort to strengthen the ability of voters to choosing a candidate of their choice, I present the boundaries to the future Trustee district of the Pasadena Area Community College District (PACCD or Pasadena City College).

Respectfully,

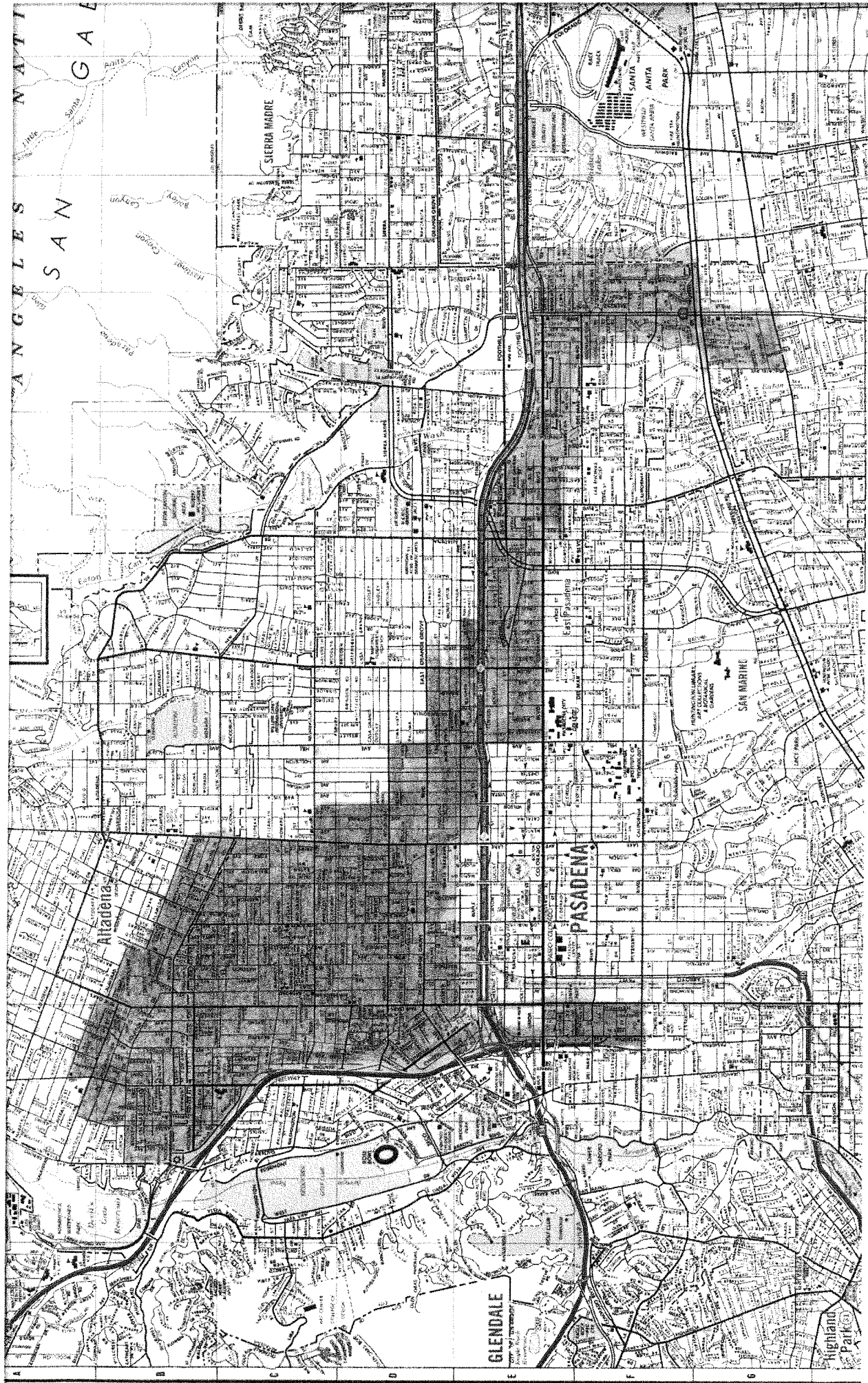
M. A. C. "Maestro" Enriquez-Marquez

October 6, 2011

CC: Astrid Garcia
Steven Ochoa

11. CHL Spanish Speaking Pasadena COI 10.06.11.pdf

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이사회 이사 후보,
이사 구역 번호 2

PASADENA AREA 커뮤니티 칼리지 지구

저에게 투표해 주실 것을 여러분께 겸손히 호소합니다.

저의 일차적 목적은 우리 지역 (Sierra Madre, Altadena 및 Pasadena) 주민들이 Pasadena City College 에서 등록 기회를 반드시 갖도록 하는 것입니다. 현재, PCC 학생 대다수는 Pasadena 지역 커뮤니티 칼리지 지구 출신으로 구성되어 있습니다. 그들을 환영하지만, Pasadena 통합교육구 내 사람들을 필요로 하며 Pasadena 지역 커뮤니티 칼리지 지구에 우선권이 주어져야 합니다.

경력: UCLA (학사 학위); PCC (준학사 학위-인문학; 준이학사 학위-경영학); Washington 대학, 공공 문제 대학원, 및 보험 교육 협회 WCCA. 저는 공공 및 민간 부문에 상당한 경력을 쌓아왔습니다. 최근 33 년 동안 다양한 칼리지 위원회 및 이사회에 참여해 왔습니다

아름다운 우리의 Pasadena 시는 Pasadena 지역 커뮤니티 칼리지 지구 내에 뛰어난 학업 기관을 가지고 있습니다. 여기서 반세기 이상을 거주해 왔고, 여기서 살아 온 5 세대 중 3 번째 세대입니다.

목표: 칼리지의 전체적 인가 회복 학업에 있어 탁월성 유지 어디에도 뒤지지 않는 직업교육 프로그램 유지 학생의 성공을 성취하는 데 있어 중추를 이루는 직원들과의 관계 개선

Martin Enriquez 에게 한 표를 행사한다는 것은 Pasadena City College 의 발전을 위한 투표입니다.

이메일: Martin.EnriquesforPCC@aol.com

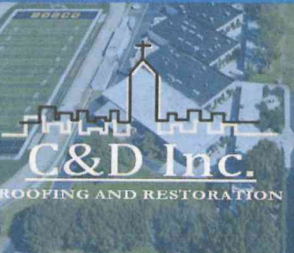
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October 31, 2021

You shall love your neighbor as yourself.
MARK 12:31



Detail, Anonymous, *Christ in the House of the Pharisees*, England, c. 1480-1490

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Thursday / Jueves: St. Charles Borromeo / San Carlos Borromeo
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El Ministerio de Paz y Justicia Social está apoyando al Ministerio de San Vicente de Paúl con su campaña de **alimentos para las comidas de Acción de Gracias** para familias necesitadas y personas sin hogar. Estaremos recolectando artículos el 6 y 7 de noviembre de 2021 en todas las Misas.

Los artículos recomendados son no perecederos y fáciles de abrir (latas pop-top, bolsas, cajas, etc.)

Ejemplos de alimentos: caja de relleno para pavo, latas de salsa de calabaza y arándano, latas que son fácil de abrir y jugos para personas sin hogar, cup o noodles, frutas y verduras enlatadas, etc. También se solicitan cheques a San Vicente de Paúl. El dinero se utilizará para comprar frutas y artículos suplementarios.

Si desea **ser voluntario** para ayudar a recolectar estas donaciones, comuníquese con Corrine Ochipinti en corrineochipinti@yahoo.com.

Gracias por su apoyo en la alimentación de las personas necesitadas durante las vacaciones de Acción de Gracias.

AYUDA PARA MATRIMONIOS:

Los matrimonios están sufriendo y en crisis aún más ahora debido a la pandemia. Retrouvaille es un ministerio católico efectivo pero asequible que brinda esperanza y curación a las parejas casadas que viven con la decepción y el dolor de los problemas matrimoniales, ya sea en las etapas iniciales de insatisfacción, al borde del divorcio o incluso divorciados.



¡Retrouvaille funciona! "En un estudio reciente de más de 5.000 encuestados, el 76% de todas las parejas que completaron todo el programa seguían juntas cinco años después".

¿Puede apoyar nuestros esfuerzos para compartir el Ministerio de Retrouvaille con su comunidad parroquial y las fechas de sus próximos programas de fin de semana?

5-7 de noviembre (San Fernando) Español * Virtual
5-7 de noviembre (Santa Clarita) Inglés * En persona
10-12 de diciembre (Los Ángeles) Inglés * En persona

SOCIEDAD DE SAN VICENTE DE PAÚL:

Trigésimo-Primer Domingo del Tiempo Ordinario:



En el Evangelio de hoy Jesús nos dice: "Amarás al Señor tu Dios con todo tu corazón, con toda tu alma, con toda tu mente y con todas tus fuerzas. Y Amarás a tu prójimo como a ti mismo"

Por medio de tu regalo a la Sociedad de San Vicente de Paúl, puedes enseñar tu amor para Nuestro Señor y tu amor tu prójimo quien tiene hambre, está desesperado, en soledad y con miedo.

¿SABÍA USTED?

La importancia de mantener los límites emocionales



Como adultos seguros, tenemos la responsabilidad de establecer límites emocionales saludables con los niños a nuestro cuidado, sobre todo porque estamos ayudando a guiar el desarrollo de un niño. De ninguna manera esto significa que las relaciones entre adultos y sus hijos deben ser frías o indiferentes. Al mantener límites emocionales saludables, nosotros, como adultos, actuamos como modelos a seguir para otros adultos y para los mismos niños. Por ejemplo, existe una gran diferencia entre ser amigable y ser amigo de un niño. Para obtener más información, solicite una copia del artículo de VIRTUS® "Emotional Boundaries" (Límites emocionales) en lacatholics.org/did-you-know.

ADORACIÓN NOCTURNA DEL SANTÍSIMO SACRAMENTO:

Únase a nosotros el viernes por la noche, 5 de noviembre.

Iglesia
7 pm - 7:00 a.m.



READINGS FOR THE WEEK / LECTURAS DE LA SEMANA:

Monday / Lunes: Rv 7:2-4, 9-14; Ps 24:1-6; 1 Jn 3:1-3; Mt 5:1-12a

Tuesday / Martes: Wis 3:1-9; Ps 23:1-6; Rom 5:5-11 or 6:3-9; Jn 6:37-40, or any readings from no. 668 or from the Masses for the Dead, nos. 1011-1016

Wednesday / Miércoles: Rom 13:8-10; Ps 112:1b-2, 4-5, 9; Lk 14:25-33

Thursday / Jueves: Rom 14:7-12; Ps 27:1bcde, 4, 13-14; Lk 15:1-10

Friday / Viernes: Rom 15:14-21; Ps 98:1-4; Lk 16:1-8

Saturday / Sábado: Rom 16:3-9, 16, 22-27; Ps 145:2-5, 10-11; Lk 16:9-15

Sunday / Domingo: 1 Kgs 17:10-16; Ps 146:7-10; Heb 9:24-28; Mk 12:38-44 [41-44]

ADORATION OF THE BLESSED SACRAMENT:

Join us on Friday night, November 5th. Church
7:00 p.m. to 7:00 a.m.



HELP FOR MARRIAGES

Marriages are hurting and in crisis even more so now due to the pandemic. Retrouvaille is an effective yet affordable Catholic ministry which provides hope and healing for married couples who live with the disappointment and pain of marriage problems whether at the beginning stages of dissatisfaction, on the brink of divorce, or even divorced.

Retrouvaille works! 'In a recent study of over 5,000 respondents, 76% of all couples that completed the entire program were still together five years later.'

Can you please support our efforts in sharing Retrouvaille Ministry with your parish community and their upcoming weekend program dates:

November 5-7 (San Fernando) Spanish *Virtual

November 5-7 (Santa Clarita) English *In-Person

December 10-12 (Los Angeles) English *In-Person

CATHOLIC COMMUNICATIONS (TOASTMASTERS CLUB)

Mission Statement
The Catholic Communication Ministry (CCM) is committed to the development of communication and leadership skills in an atmosphere of Christian fellowship. CCM offers the opportunity to belong to a community of faith in a new way. Challenge yourself. What will happen when you improve your communication and leadership skills?

Be more effective in meetings? Get your point across more concisely? Join us and learn how membership can help you succeed. "English as a Second Language" members welcomed and encouraged.

Members speak various languages including: English, Spanish, Mandarin, Cantonese, Tagalog, plus. Contact: Mary Elizabeth Ohde, 323-257-8989

PLEASE PRAY FOR THE FAITHFUL DEPARTED / POR FAVOR ORE POR LOS FIELES DIFUNTOS:

- | | |
|---------------------|------------------|
| Marvin Urcuyo | Ruben Gonzalives |
| Patricia Montez | Ruben Rodriguez |
| Patrocinia Mendiola | Sharon Danebrock |
| Rafael Banuelos | Sipriana Lopez |
| Rafael Placencia | Vaughn Mitchell |
| Ramon Chavez | Veronica Vargas |
| Richard Sonnie | Vindya Urcuyo |
| Ronald Go | |
| Rosa Maria Ortega | |

PLEASE PRAY FOR THE INTENTIONS OF / POR FAVOR ORAR POR LAS INTENCIONES DE:

Bituin Ferrer Agudo

PLEASE PRAY FOR THESE PARISH MEMBERS WHO ARE SICK / POR FAVOR ORE POR LOS ENFERMOS DE NUESTRA PARROQUIA:

- Ana Nayelli Gonzalez
- Armando Villarreal
- Basilio Gallegos Sr.
- Elodia Figueroa
- Gerardo Duran
- Gretta Marie Bernabe
- Miguel Angel Garcia

PLEASE PRAY FOR THE FAITHFUL DEPARTED / POR FAVOR ORE POR LOS FIELES DIFUNTOS:

- Angel Carretino
- Anita Duran
- Antony Tanquintic
- Archie Lang
- Areli Lessler
- Camarino Lopez
- Claudio Corradetti
- Consuelo Jimenez
- Daniel Urcuyo
- Emile Lessler
- Francisco Apalategui
- Frank Padilla
- Ilana Lizet Urcuyo
- Jose Gutierrez Casillas
- Jose Maldonado
- Jose Santos Aragon
- Juan Manuel Villanueva
- Juan Montez
- Julio Martinez
- Lino Murillo
- Marcelino Ramos
- Maria Francisca Padilla

**ST. VINCENT DE PAUL:
Thirty-First Sunday in
Ordinary Time:**



In the Gospel today, Jesus tells us: "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength...and you shall love your neighbor as yourself."

Through your gift to the Society of St. Vincent de Paul you can show your love for our Lord and your love of your neighbor who is hungry, hopeless, alone and frightened.

**DID YOU
KNOW?**

The importance of maintaining emotional boundaries



As safe adults we have a responsibility to set healthy emotional boundaries with the children in our care, most importantly because we are helping to guide a child's development. In no way does this mean that adult-child relationships must be cold or uncaring. By maintaining healthy emotional boundaries, we as adults act as role models for other adults and for children themselves. For example, there is a big difference between being friendly and being friends with a child. For more information, request a copy of the VIRTUS® article "Emotional Boundaries" at lacatholics.org/did-you-know.

**PEACE AND SOCIAL JUSTICE
MINISTRY:**

The **Peace and Social Justice Ministry** is supporting the **St. Vincent de Paul Ministry** with their food drive for **Thanksgiving meals** for needy families and people experiencing homelessness. We will be collecting items November 6 and 7, 2021 at all Masses.

Recommended items are non-perishable and easy-to-open (pop-top cans, bags, boxes, etc.)

Examples of food items: boxes of stuffing, cans of pumpkin and cranberry sauce, pull tab cans and juice boxes for the homeless, juice boxes, cup of noodles, canned fruits and vegetables etc. Checks made out to St. Vincent de Paul are also requested. The money will be used to purchase fruits and supplemental items.

If you would like to **volunteer** to help collect these donations, reach out to Corrine Ochipinti at corrineochipinti@yahoo.com.

Thank you for your support in feeding people in need during the Thanksgiving holiday.

LOVE GOD

As we near the end of the liturgical year we listen to Gospel readings from the final stage of Jesus' ministry—his teaching in Jerusalem. This Sunday Jesus is in conversation with one of the scribes of the temple. In a rare occurrence Jesus and the scribe agree on the two greatest commandments—to love God with all your being and to love your neighbor as yourself.

In today's selection from Deuteronomy Moses gives this teaching to the Israelites as the core of their life of faith and prayer, and Psalm 18 echoes this prayer with the words, "I love you, O LORD, my strength" (Psalm 18:2). Jews and Christians agree that our greatest responsibility is to love the one and only God, and that we cannot claim to love God without loving our neighbor as ourselves.

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**ABORTION CLINIC
WORKERS**

Abortion clinic worker's lives are valuable, too. As former clinic workers ourselves, we have a different perspective than others may have. We believe that the end of abortion starts with clinic workers leaving their jobs and finding healing from their past work. That's why we're committed to helping them through the entire journey.



"You formed my inmost being; you knit me in my mother's womb. I praise you, because I am wonderfully made; wonderful are your works!

My very self you know. My bones are not hidden from you, when I was being made in secret, fashioned in the depths of the earth. Your eyes saw me unformed; in your book all are written down; my days were shaped, before one came to be."

Psalm 139: 13-16

**WEEKLY OFFERING
/ OFRENDA
SEMANAL:**

**October 23rd & 24th:
\$13,138.00
Last Year / Hace un año:
\$6,729.00**

Two Years Ago / Hace dos años: \$12,402.00
Thank you all for your generosity! / ¡Gracias a todos por sus contribuciones!

DEL DIRECTOR DE MUSICA (Con't)

De hecho, mi propia investigación ha descubierto lo que en realidad se ha entendido bien y es bien conocido durante mucho tiempo: que el texto *Pie Jesu* no es una invención de Fauré y, de hecho, es anterior a él en varios siglos. El *Pie Jesu* es, de hecho, un canto independiente con una historia separada de la de la secuencia *Dies iræ* que se remonta a muchos siglos atrás. (Vale la pena señalar que el *Dies iræ* en sí se deriva de una parte del canto *Libera me, Domine*).

Encontré una versión anterior a la reforma de Solesmes de este canto que el mismo Fauré (así como Duruflé) habría conocido, y restauré la melodía a su original y prístina versión. En esta forma restaurada, es una triple invocación a los muertos, claramente inspirada en la versión funeraria del *Agnus Dei*, y es casi desgarradora por su ternura. Para el mes de noviembre, cantaremos la versión coreana del *Pie Jesu* después de la Comunión, en el lugar donde normalmente cantamos la *Salve Regina*. Por favor, unan sus corazones con las palabras de esta sencilla oración por las Santas Almas del Purgatorio:

Pie Jesu Dómine, dona eis réquiem.

Pie Jesu Dómine, dona eis réquiem.

Pie Jesu, Dómine, dona eis réquiem sempiternam.

Misericordioso Señor Jesús, concédeles descanso.

Misericordioso Señor Jesús, concédeles descanso.

Misericordioso Señor Jesús, concédeles el descanso eterno.

MÚSICA EN LA LITURGIA

Hoy, 31 de octubre, es, casualmente, también el trigésimo primer domingo del tiempo ordinario, pero después de la puesta del sol esta noche, es, litúrgicamente, la Vigilia de Todos los Santos, en terminología inglesa más antigua, "La víspera de todos los santos". Comenzando con esta fiesta, celebramos el mes de los santos, de las almas santas en el purgatorio y de la Eschata, el Fin de los Tiempos. El prelude de las misas de hoy, la famosa *Tocatta y fuga en re menor* de J. S. Bach, es una de las obras para órgano más grandes y duraderas de la época barroca. Aunque a menudo está conectado hoy en día con imágenes de fantasmas y duendes, particularmente alrededor de Halloween, no hay nada intrínsecamente oscuro u oculto en la música, compuesta por uno de los organistas cristianos más piadosos y devotos. Se ofrece hoy en un espíritu de reclamar más públicamente la Vigilia de Todos los Santos por el día festivo católico que siempre ha sido.

Hoy también es el aniversario de una gran tragedia. En este día de 1517, el sacerdote agustino P. Se dice que Martín Lutero (1483-1546) clavó sus Noventa y Nueve Tesis en la puerta de la Iglesia de Todos los Santos en Wittemberg, en lo que hoy es el estado alemán de Sachsen-Anhalt. (Puede que lo haya hecho o no, pero ciertamente envió una copia de su disputa al arzobispo Alberto de Mainz en este día de 1517). Como miembros fieles de la Iglesia que Cristo mismo fundó, no celebramos este evento, pero llora las tristes divisiones que ha traído y ora por la conversión de las almas perdidas en ella.

¡Pero qué diablos escuchamos hoy, sino la melodía ein 'feste burg! Esta melodía acompaña al conocido himno *A Mighty Fortress Is our God*, que se considera el "himno de batalla" de la Reforma Protestante. Pero el texto es diferente. El texto del himno *Sobre esta Roca Edifico Mi Iglesia* es de hecho una confesión directa en Jesús, en fe de su promesa de que sobre la Roca de Pedro fundó su Iglesia y que las puertas del inframundo no prevalecerán contra ella. Fue compuesto en 2017 para el quinientos aniversario de la triste división del cristianismo occidental, con fe en la promesa de Jesús de que las puertas del infierno no prevalecerían sobre su Iglesia y con la esperanza de la reconciliación de los perdidos.

El mes de noviembre es, para los católicos, el mes de los Santos de Dios en la gloria, de las Santas Almas del Purgatorio y de la Eschata, el fin de los tiempos, la segunda venida del Señor. Más sobre esto la próxima semana.

PLANIFICACIÓN DE FÚNEBRE

- El mes de noviembre es el mes de las almas mas necesitadas, por lo que es un buen momento para reflexionar sobre los últimos deseos. Con bastante regularidad tenemos situaciones de personas que mueren sin haber realizado ningún tipo de plan funerario. Esto representa una carga real para la familia que se queda atrás mientras intenta averiguar los deseos de la persona con respecto al funeral. Le animo, sin importar su edad, a tener un testamento y también a tener algunas instrucciones escritas con respecto a sus deseos para su funeral. Es de gran ayuda para los familiares sobrevivientes. Cuando fui ordenado, todos estábamos obligados a presentar a la Arquidiócesis una copia de nuestra Última Voluntad y Testamento y nuestros planes funerarios. Pensé que era algo extraño en ese momento, pero ahora reconozco la sabiduría de eso y me alegro de haberlo hecho. En su testamento, también espero que recuerde la parroquia de San Andrés. Nuestra parroquia, como muchas otras, depende de los legados de sus fieles feligreses para tener seguridad financiera a largo plazo. Con frecuencia, las donaciones sustanciales que los feligreses dejan a la parroquia después de su muerte son los fondos utilizados para proyectos importantes en las parroquias. Estos legados hablan del amor de la persona por su parroquia a lo largo de los años y su deseo de dejar un legado para los demás.

Sinceramente en Cristo y San Andrés,

Padre González

DEL DIRECTOR DE MUSICA**Trigésimo primer domingo del tiempo ordinario
31 de octubre de 2021****Introito**

(A / B) *Ne derelinquas me, Domine Deus meus, ne discedas a me: intende in auditorium meum, Domine virtus salutis meae.*

PS. *Domine, ne in furore tuo arguas me: neque in ira tua corripas me. No me desampares, oh Jehová, Dios mío, ni te apartes de mí; apresúrate a socorrerme, oh Jehová, salvación mía.*

Versículo del salmo: *Oh Señor, en tu ira, no me reprendas, ni en tu ira me reproches.*

COROS EN LA IGLESIA DE SAN ANDRÉS

Este próximo martes 2 de noviembre a las 7:00 pm, asegúrese de asistir a la Misa para la *Commemoración de los Fieles Difuntos*. Por primera vez cantará *Chorus Angelorum*, uno de nuestros coros residentes, junto con miembros de la Sinfonía de San Andrés. Nos sentimos honrados de poder presentar el magnífico Requiem de Gabriel Fauré (1845-1924) en la segunda versión más antigua, que data de 1889, que incluye las Hostias, la parte central del Ofertorio, un suntuoso dúo para barítono y trompa, pero no las partes corales externas del ofertorio, que se cantarán con cánticos.

El Réquiem de Gabriel Fauré es uno de los escenarios de Misa de réquiem más populares, solo rivalizado por los de Mozart y Duruflé. También es uno de los entornos más suaves. La mayoría de las imágenes musicales de terror en el juicio final están ausentes; Fauré se centra en imágenes de paz y vida eterna, y el trabajo es fundamentalmente reconfortante.

Una ausencia notable es un escenario de la secuencia *Dies iræ*, que todavía se usa opcionalmente en la misa fúnebre en la actualidad. Además de carecer de un escenario de esta secuencia poderosa y conmovedora, hay un escenario del texto *Pie Jesu*. La tradición tradicional que se ha transmitido durante quizás un siglo es que Fauré, en un acto de rebelión contra las enseñanzas de la Iglesia "sombrias" y "opresivas", eliminó casi la totalidad de la secuencia y eligió establecer sólo las líneas "pie Jesu Domine, dona eis requiem"; "misericordioso Señor Jesús, concédeles descanso" y, para reforzar su "valiente" posición contra la Iglesia, incluso modificó esto, agregando la frase, "dona eis requiem *sempiternam*"; "concédeles descanso eterno;" esto entonces inició la tendencia de oponerse a una Iglesia supuestamente opresiva estableciendo no el *Dies iræ*, sino el *Pie Jesu*.

Por supuesto, todo esto es una tontería. Independientemente de las convicciones personales de Fauré sobre la Iglesia, no hizo nada parecido a lo que se informa, y esta historia se puede encontrar en libros de texto supuestamente respetables como *A History of Western Music* de Donald Grout, desafortunadamente casi omnipresente en las universidades estadounidenses.

FROM THE PASTOR'S DESK

WHAT A FABULOUS CONCERT! – Our annual "Bach to Broadway" concert, held on Friday, October 22nd was a huge success! It was so good to have it again after missing it in 2020. Attendance was far higher than we anticipated. In fact, we sold out! I was truly taken aback by the numbers. I don't know if it was just because everyone was anxious to get out again or if it was because we honored Mr. Bud Scully, or a combination of things. Bottom line it was a fabulous evening and enjoyed by all who came.

A BIG THANK YOU goes to all the members of our Concert Committee, especially Jerilyn Mc Aniff, the Chairwoman, and Griselda Saucedo and Isabel Spillane, from our parish staff, who did an incredible job. All the members were absolutely exemplary in the amount of time and effort that they put into this event. Thanks also to the school families and students as well as those from our Religious Education Program. They were absolutely wonderful in all the set up and cleanup work. We also thank Mr. Steven Ottomanyi, our Music Director, who did all the set up and take down for the artists. The musicians and the musical selections were simply magnificent! It was just the right balance between classical, religious, and popular. And, finally, the dessert reception following was most enjoyable. I also want to thank all those who donated to the event as patrons. Thank you for your generosity! Very soon we will begin planning for next years! Thank you to one and all!

ALL SAINTS DAY – Tomorrow, Monday, Nov. 1st we have this beautiful Solemnity which celebrates the Church Triumphant in heaven with all those holy ones who came before us, famous as well as the unknown. This year, since it falls on a Monday, it is not a holy day of obligation. Nevertheless, however, it will be celebrated with all due solemnity at our Masses tomorrow. We will have the usual 8:15 a.m. Mass in English then the School Mass (open to everyone) at 10:30 a.m. plus an additional English Mass at 5:00 p.m. and then the usual 6:30 p.m. Mass in Spanish.

ALL SOULS DAY – The following day, November 2nd is the Commemoration of All Souls, which takes place this year on Tuesday, and is a powerful celebration of the doctrine of Purgatory. We affirm our belief in the reality of sin as an offense against the awesome majesty of Almighty God, and in His just punishments. We affirm our belief as well that prayer is a powerful instrument before God's throne, that by it we are able to intercede for our deceased brothers and sisters.

As is our custom, we will pray especially for all those who died in our parish this past year. If you had a family member who passed away this year and the funeral was held here, then that person will be automatically on the list. If the funeral was held elsewhere and you'd like to include them in our prayer, please call the Pastoral Center at (626) 792-4183.

Our special annual Requiem Mass with the beautiful music of Gabriel Fauré will take place at 7:00 p.m. and all those who had a death in their family this last year will receive a special invitation. I highly recommend coming to this beautiful Mass which will be celebrated solemnly.

November 2nd also begins our All Souls Novena so today is the last Sunday to enroll your deceased loved ones in the Novena of Masses which will begin on November 3rd and continue for 9 days. The envelopes are available in the Pastoral Center and also in the church gift shop.

FUNERAL PLANNING – The month of November is the month of the Poor Souls, so it is a good time to reflect upon the Last Things. With fairly regular frequency we have situations of persons dying without having made any sort of funeral plans. This presents a real burden to the family left behind as they try to ascertain the person's wishes regarding the funeral. I would encourage you, no matter your age, to have a Will and to also have some written instructions regarding your wishes for your funeral. It is a great help to the surviving family members.

When I was ordained, we were all required to submit to the Archdiocese a copy of our Last Will and Testament and our funeral plans. I thought it was somewhat odd at the time, but now I recognize the wisdom of it and I'm glad that I did it.

In your Will, I also hope you remember St. Andrew Parish. Our parish, like many others, relies of the bequests of its faithful parishioners in order to have long term financial security. Frequently substantial donations which are left by parishioners to the parish upon their death are the funds used for major projects in parishes. These bequests speak of the person's love for their parish over the years and their desire to leave a legacy for others.

Sincerely in Christ and St. Andrew, Father Gonzalez

FROM THE MUSIC DIRECTOR

CHOIRS AT ST. ANDREW CHURCH

This coming Tuesday, November 2 at 7:00 pm, be sure to attend the Mass for the **Commemoration of the Faithful Departed**. For the first time, **Chorus Angelorum**, one of our resident choirs, will sing, along with members of the **Saint Andrew Sinfonia**. We are honored to be able to present the magnificent Requiem of Gabriel Fauré (1845–1924) in the second earliest version, dating to 1889, which includes the *Hostias*, the middle portion of the Offertory, a sumptuous duet for baritone and horn, but not the outer choral parts of the Offertory, which will be sung in chant.

The Requiem of Gabriel Fauré is one of the most popular of all requiem Mass settings, rivaled only by Mozart's and Duruflé's settings. It is also one of the gentlest of all settings. Musical images of terror at final judgment are mostly absent; Fauré focuses on images of peace and eternal life, and the work is a fundamentally comforting one.

A notable absence is a setting of the sequence *Dies iræ*, which is still optionally used at the funeral Mass today. Besides lacking a setting of this powerful and moving sequence, there is a setting of the text *Pie Jesu*. The traditional lore that has been handed down for perhaps a century is that Fauré, in an act of rebellion against "grim" and "oppressive" Church teachings, excised almost the entirety of the sequence, and chose to set only the lines "Pie Jesu Domine, dona eis requiem," "merciful Lord Jesus, grant them rest," and, to up his "brave" stand against the Church, he even modified this, adding the phrase, "dona eis requiem sempiternam," "grant them rest eternal;" this then started the trend to buck a supposedly oppressive Church by setting not the *Dies iræ*, but the *Pie Jesu*.

This is all utter balderdash, of course, Whatever Fauré's personal convictions about the Church, he did not do anything like what is reported—and this story can be found in allegedly-reputable text books such as Donald Grout's *A History of Western Music*, unfortunately nearly ubiquitous in American universities.

In fact, my own research has uncovered what has actually long been well-understood and well-known: that the text *Pie Jesu* is no invention of Fauré and, in fact, predates him by sever centuries.

The *Pie Jesu* is, in fact, an independent chant with a history separate from that of the sequence *Dies iræ* that goes back many centuries.

(It is worth noting that the *Dies iræ* itself is derived from a portion of the chant *Libera me, Domine*.)

I found a pre-Solesmes-reform version of this chant that Fauré himself (as well as Duruflé) would have known, and I restored the melody to its pristine, original version. In this restored form, it is a threefold invocation for the dead, clearly modeled after the funeral version of the *Agnus Dei*, and is almost heartbreaking in its tenderness. For the month of November, we will sing the chant version of the *Pie Jesu* after Communion, in the place where we normally sing the *Salve Regina*. Please unite your hearts with the words of this simple prayer for the Holy Souls in Purgatory:

Pie Jesu Domine, dona eis réquiem.

Pie Jesu, Domine, dona eis réquiem sempiternam.

Merciful Lord Jesus, grant them rest.

Merciful Lord Jesus, grant them rest eternal.

MUSIC IN THE LITURGY

Today, October 31, is, coincidentally, also the Thirty-First Sunday in Ordinary Time, but after sunset tonight, it is, liturgically, the Vigil of All Saints, in older English terminology, "All-Hallows' Eve." Beginning with this feast, we celebrate the month of saints, of the holy souls in purgatory, and of the Eschata—the End Times. The prelude for Masses today, J. S. Bach's famous *Tocatta and Fugue in D minor*, is one of the great and most enduring of all organ work of the Baroque era. Though it is often connected today to images of ghosts and goblins, particularly around Halloween, there is nothing inherently dark or occult about the music, composed by one of the more pious and devout Christian organists. It is offered today in a spirit of more publicly reclaiming the Vigil of All Hallows for the Catholic holyday it has always been.

Today is also the anniversary of a great tragedy. On this day in 1517, Augustinian priest Fr. Martin Luther (1483–1546) is famously said to have nailed his Ninety-Nine Theses on the door of All Saints' Church in Wittemberg in what is today the German state of Sachsen-Anhalt. (He may or may not have done so, but he certainly did send a copy of his disputation to Archbishop Albert of Mainz on this day in 1517.) As faithful members of the Church which Christ himself founded, we do not celebrate this event, but mourn the sad divisions that it has brought and pray for the conversion of souls lost in it.

But what on earth do we hear today, but the melody EIN' FESTE BURG! This tune accompanies the familiar hymn *A Mighty Fortress Is our God*, which is considered to be the "battle hymn" of the Protestant Reformation. But the text is different. The text of the hymn *Upon this Rock I Build My Church* is in fact a direct confession in Jesus, in faith of his promise that on the Rock of Peter he founded his Church and that the gates of the netherworld shall not prevail against it. It was composed in 2017 for the five-hundredth anniversary of the sad division of Western Christianity, in faith in Jesus's promise that the gates of hell would not prevail over his Church and in hope for reconciliation of the lost.

The month of November is, for Catholics, the month of the Saints of God in glory, of the Holy Souls in Purgatory, and of the Eschata, the end-times, the second coming of the Lord. More on this next week.

DEL ESCRITORIO DEL PÁRROCO 

¡QUÉ FABULOSO CONCIERTO! - ¡Nuestro concierto anual "Bach to Broadway", que se llevó a cabo el viernes 22 de octubre, fue un gran éxito! Fue tan bueno tenerlo nuevamente después de perderlo en 2020. La asistencia fue mucho mayor de lo que anticipamos. De hecho, ¡nos agotamos! Realmente me sorprendieron los números. No sé si fue solo porque todos estaban ansiosos por salir nuevamente o si fue porque honramos al Sr. Bud Scully, o una combinación de cosas. En resumen, fue una noche fabulosa y todos los que vinieron disfrutaron.

UN GRAN AGRADECIMIENTO para todos los miembros de nuestro Comité de Conciertos, especialmente Jerilyn Mc Aniff, la Presidenta, y Griselda Saucedo y Isabel Spillane, de nuestro personal parroquial, quienes hicieron un trabajo increíble. Todos los miembros fueron absolutamente ejemplares en la cantidad de tiempo y esfuerzo que pusieron en este evento. Muchas gracias también a las familias y estudiantes de la escuela, así como a los de nuestro Programa de Educación Religiosa. Fueron absolutamente maravillosos en todo el trabajo de instalación y limpieza. También agradecemos al Sr. Steven Ottomanyi, nuestro Director Musical, quien hizo todo el montaje y desmontaje de los artistas. ¡Los músicos y las selecciones musicales fueron simplemente magníficos! Era el equilibrio perfecto entre lo clásico, lo religioso y lo popular. Y, finalmente, la recepción de postres que siguió fue de lo más agradable. También quiero agradecer a todos aquellos que donaron al evento como patrocinadores. ¡Gracias por su generosidad! ¡Muy pronto comenzaremos a planificar para el próximo año! ¡Gracias a todos y cada uno!

DÍA DE TODOS LOS SANTOS - Mañana lunes 1 de noviembre tenemos esta hermosa Solemnidad que celebra la Iglesia Triunfante en el cielo con todos los santos que vinieron antes que nosotros, famosos y desconocidos. Este año, dado que cae en lunes, no es un día sagrado de obligación. No obstante, sin embargo, se celebrará con la debida solemnidad en nuestras Misas de mañana. Tendremos la Misa habitual de las 8:15 a.m. en inglés, luego la Misa escolar (abierta a todos) a las 10:30 a.m. más una Misa en inglés adicional a las 5:00 p.m. y luego las habituales 6:30 p.m. Misa en español.

DÍA DE TODAS LAS ALMAS DIFUNTAS - El día siguiente, 2 de noviembre, es la Conmemoración de Todas las Almas, que tiene lugar este año el martes, y es una celebración poderosa de la doctrina del Purgatorio. Afirmamos nuestra creencia en la realidad del pecado como una ofensa contra la imponente majestad del Dios Todopoderoso y en sus justos castigos. Afirmamos también nuestra creencia de que la oración es un instrumento poderoso ante el trono de Dios, que por medio de ella podemos interceder por nuestros hermanos y hermanas fallecidos.

Como es nuestra costumbre, oraremos especialmente por todos aquellos que murieron en nuestra parroquia el año pasado. Si tuvo un familiar que falleció este año y el funeral se llevó a cabo aquí, esa persona estará automáticamente en la lista. Si el funeral se llevó a cabo en otro lugar y desea incluirlos en nuestra oración, llame al Centro Pastoral al (626) 792-4183.

Nuestra Misa de Réquiem anual especial con la hermosa música de Gabriel Fauré tendrá lugar a las 7:00 p.m. y todos aquellos que tuvieron una muerte en su familia este último año recibirán una invitación especial. Recomendando encarecidamente venir a esta hermosa Misa que se celebrará solemnemente.

El 2 de noviembre también comienza nuestra Novena de Todas las Almas, por lo que hoy es el último domingo para inscribir a sus seres queridos fallecidos en la Novena de Misas que comenzará el 3 de noviembre y continuará durante 9 días. Los sobres están disponibles en el Centro Pastoral y también en la tienda de regalos de la iglesia.

The Fifteen Promises of Mary

GRANTED TO THOSE WHO RECITE THE ROSARY

1. Whoever shall faithfully serve me by the recitation of the rosary shall receive signal graces.
2. I promise my special protection and the greatest graces to all those who shall recite the rosary.
3. The rosary shall be a powerful armor against hell; it will destroy vice, decrease sin, and defeat heresies.
4. It will cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of men from the love of the world and its vanities, and will lift them to the desire of eternal things. Oh, that souls would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the rosary shall not perish.
6. Whoever shall recite the rosary devoutly, applying himself to the consideration of its sacred mysteries, shall never be conquered by misfortune. God will not chastise him in His justice; he shall not perish by an unprovided death; if he be just he shall remain in the grace of God and become worthy of eternal life.
7. Whoever shall have a true devotion for the rosary shall not die without the sacraments of the Church.
8. Those who are faithful to recite the rosary shall have during their life and at their death the light of God and the plenitude of His graces; at the moment of death they shall participate in the merits of the saints in paradise.
9. I shall deliver from purgatory those who have been devoted to the rosary.
10. The faithful children of the rosary shall merit a high degree of glory in heaven.
11. You shall obtain all you ask of me by the recitation of the rosary.
12. All those who propagate the holy rosary shall be aided by me in their necessities.
13. I have obtained from my Divine Son that all the advocates of the rosary shall have for intercessors the entire celestial court during their life and at the hour of their death.
14. All who recite the rosary are my sons, and brothers of my only Son Jesus Christ.
15. Devotion to my rosary is a great sign of predestination.

MARTIN ENRIQUES (मार्टिन एनरिक्वेस) का वक्तव्य

**प्रशासी बोर्ड सदस्य, हेतु उम्मीदवार
ट्रस्टी क्षेत्र संख्या 2**

PASADENA AREA सामुदायिक कॉलेज डिस्ट्रिक्ट

पूर्ण नम्रता के साथ, मैं आपके वोट के लिए अनुरोध कर रहा हूँ।

मेरा प्राथमिक उद्देश्य यह सुनिश्चित करना है कि हमारी स्थानीय आबादी (Sierra Madre, Altadena और Pasadena) को Pasadena सिटी कॉलेज में नामांकन के अवसर मिलें। फ़िलहाल, अधिकांश PCC छात्र Pasadena Area सामुदायिक कॉलेज डिस्ट्रिक्ट के बाहर से हैं। हम उनका स्वागत करते हैं, लेकिन हमारी जरूरत है कि Pasadena एकीकृत स्कूल डिस्ट्रिक्ट और Pasadena Area सामुदायिक कॉलेज डिस्ट्रिक्ट के भीतर के लोगों को सीटों में प्राथमिकता मिले।

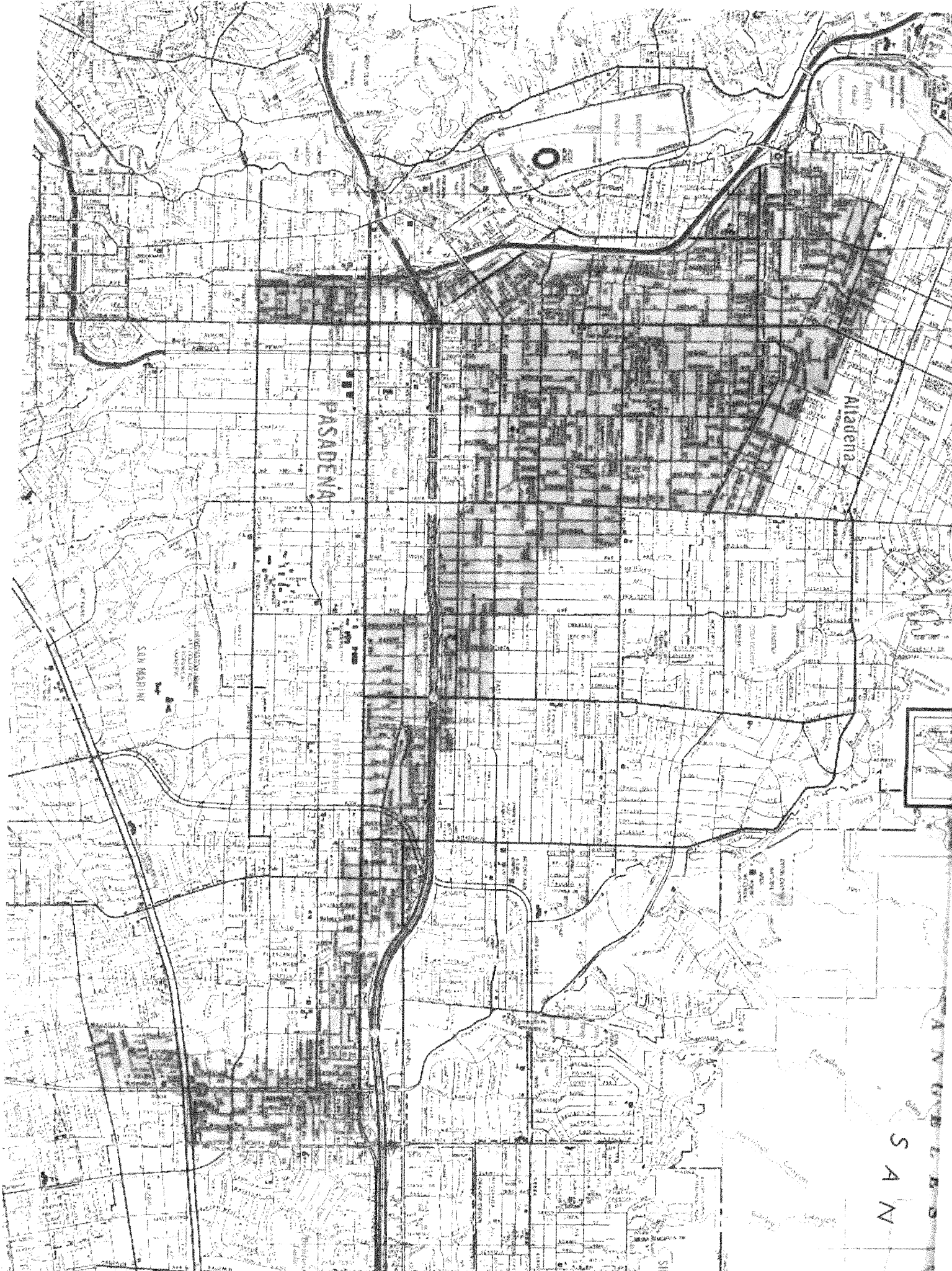
मेरी पृष्ठभूमि में शामिल हैं: UCLA (बेक्कालोरेट); PCC (ए. ए. - मानविकी; AS - व्यापार प्रबंधन); Washington विश्वविद्यालय, सार्वजनिक मामलों के लिए स्नातक स्कूल, और बीमा शैक्षणिक एसोसिएशन से WCCA। मैंने सार्वजनिक और निजी क्षेत्रों में काफी अनुभव प्राप्त किया है। पिछले 33 सालों में, मैंने कॉलेज और बोर्ड ऑफ़ ट्रस्टीज की विभिन्न समितियों में भाग लिया है।

हमारी सुंदर सिटी ऑफ़ Pasadena में Pasadena Area सामुदायिक कॉलेज डिस्ट्रिक्ट में शानदार शैक्षणिक संस्था है। मैं यहाँ **आधी शताब्दी** से ज़्यादा समय से रहा हूँ और मैं ऐसा करने वाली **पाँच पीढ़ियों में से तीसरी** पीढ़ी का हूँ।

लक्ष्य: कॉलेज की पूर्ण मान्यता बहाल करना। शिक्षाविदों में उत्कृष्टता बनाए रखना। ऐसा व्यावसायिक कार्यक्रम बनाए रखना जो किसी से पीछे न हो। कर्मचारी संबंधों में सुधार करना जो विद्यार्थी सफलता के मुख्य आधार हैं।

Martin Enriques के लिए वोट प्रगतिशील Pasadena सिटी कॉलेज के लिए वोट है।

ई-मेल: Martin.EnriquesforPCC@aol.com



PASADENA

Altadena

SAN MARINO

SAN



MARTIN ENRIQUES (マーチン・エンリクース) の声明

**管理役員会役員候補者
管財人第2区**

PASADENA AREAコミュニティカレッジ区

謹んで皆様の一票をお願いします。

私の第一の目的は、地元（Sierra Madre、AltadenaおよびPasadena）の方々に、Pasadena市カレッジに入学する機会を確実に与えることです。現在、PCCの学生の大多数はPasadena Areaコミュニティカレッジ区外から入学した学生です。その学生たちも歓迎しますが、Pasadena統合教育区およびPasadena Areaコミュニティカレッジ区内の方に優先権を与える必要があります。

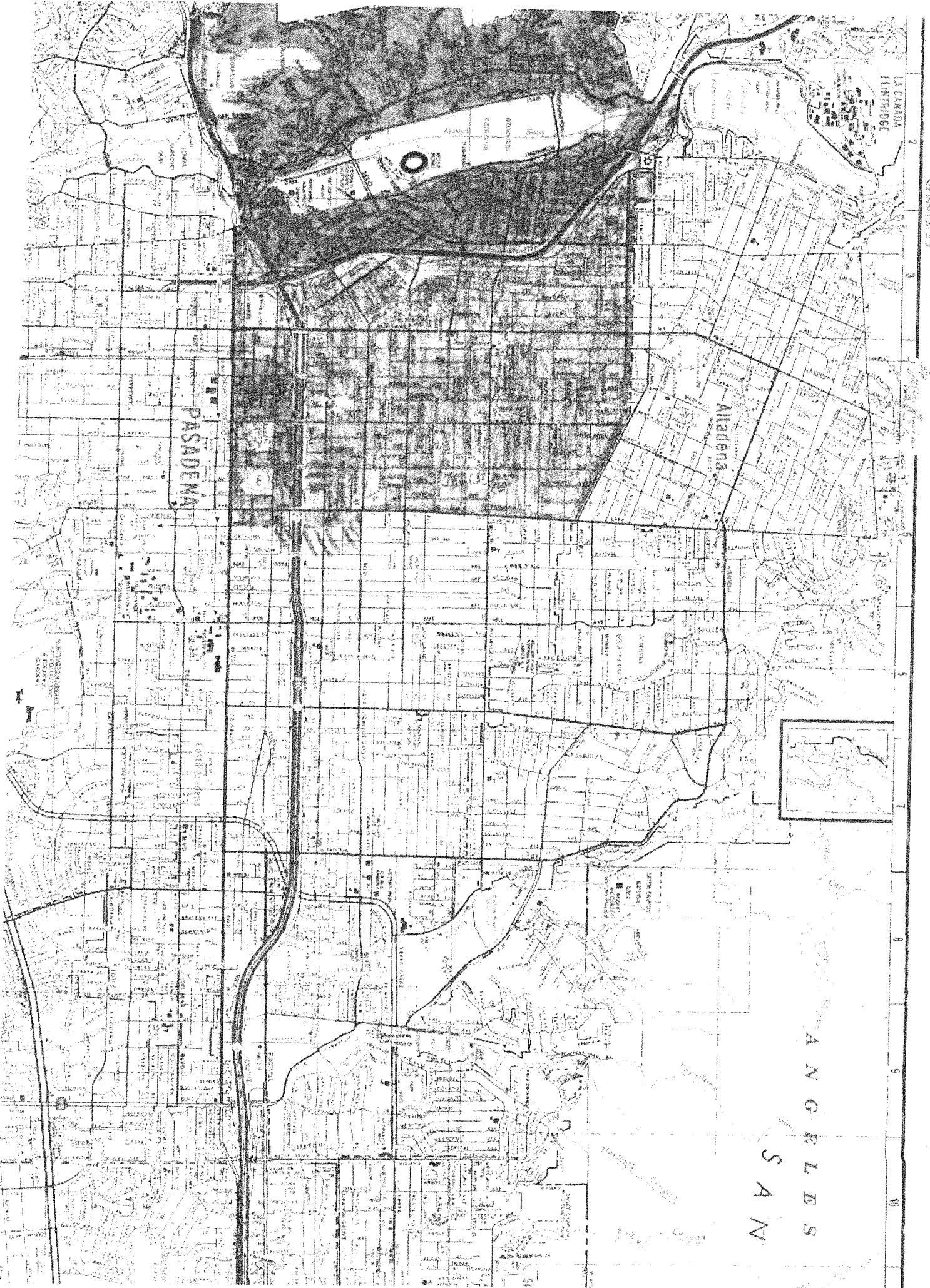
私の学歴は次のようなものがあります。UCLA（学士号）、PCC（人文科学準学士号、企業経営学準学士号）、Washington大学大学院公共業務学科、保険教育協会のWCCA課程修了。私は公共および民間部門で、多くの経験を積みました。過去33年間、私はカレッジと管財人役員会の様々な委員会に参加してきました。

我々の美しいPasadena市には、Pasadena Areaコミュニティカレッジ区という素晴らしい教育機関があります。私はここに住んで半世紀あまりになり、そうしている五世代のうちの第三世代目にあたります。

目標：カレッジの完全な認定評価を回復すること。学問的優等性を維持すること。他に類を見ない卓越した職業訓練プログラムを保持すること。学生の成功に対して主要な役割を果たす職員との関係を改善すること。

Martin Enriquezへの一票は、Pasadena市カレッジの前進のための一票です。

電子メール：Martin.EnriquesforPCC@aol.com



PASADENA

Altadena

LOS ANGELES
SAN



1 2 3 4 5 6 7 8 9 10

PAHAYAG NI MARTIN ENRIQUES
KANDIDATO PARA MIYEMBRO NG NAMAMAHALANG LUPON,
Lugar ng Katiwala Blg. 2
DISTRITO NG KOLEHIYO NG KOMUNIDAD NG PASADENA AREA

May malaking pagpapakumbaba, hinihiling ko ang inyong boto.

Ang aking pangunahing layunin ay tiyakin na ang ATING LOKAL NA POPULASYON (Sierra Madre, Altadena at Pasadena) ay may mga pagkakataon sa pagpapatala sa Kolehiyo ng Lungsod ng Pasadena. Sa kasalukuyan, ang karamihan ng mga estudyante ng PCC ay mula sa labas ng Distrito ng Kolehiyo ng Komunidad ng Pasadena Area. Sila ay malugod na tinatanggap, pero kailangang magkaroon ng prioridad sa upuan ang mga tao SA LOOB ng Pinag-isang Distrito ng Paaralan ng Pasadena at Distrito ng Kolehiyo ng Komunidad ng Pasadena Area.

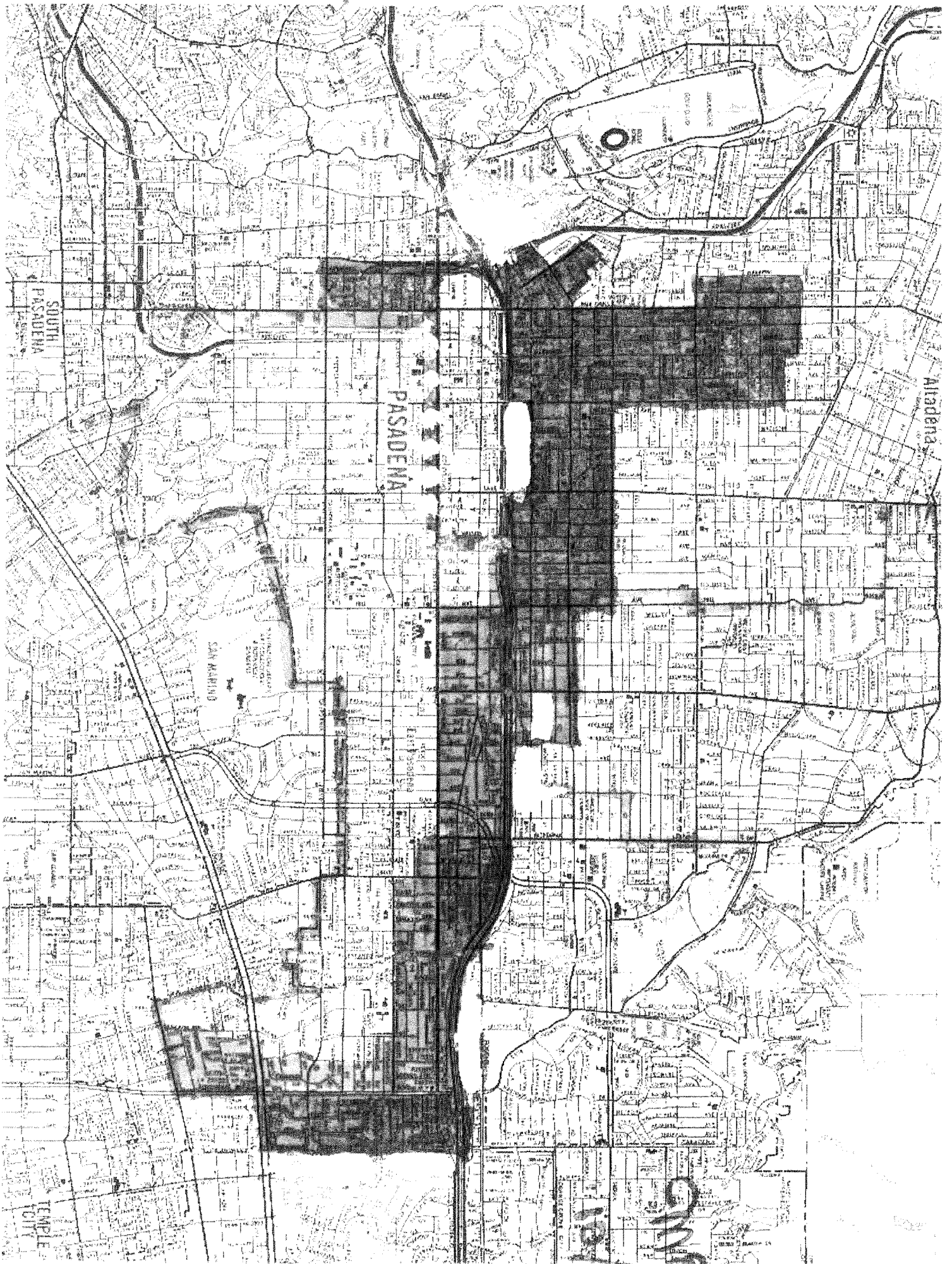
Sa aking karanasan ay kabilang ang: UCLA (Baccalaureate); PCC (Katulong sa Sining-Mga Tungkol sa Tao; Katulong sa Agham-Pamamahala ng Negosyo), Unibersidad ng Washington, Gradwadong Paaralan para sa mga Pampublikong Gawain, at WCCA mula sa Kapisanan ng Segurong Pangkalusugan. Ako ay nakakuha ng malaking karanasan sa pampubliko at pribadong mga sektor. Sa nakalipas na 33 taon, ako ay dumalo sa iba't ibang mga komite ng Kolehiyo at ng Lupon ng mga Katiwala.

Ang ating magandang Lungsod ng Pasadena ay may napakahusay na institusyon sa akademiko sa Distrito ng Kolehiyo ng Komunidad ng Pasadena Area. Ako ay higit sa **kalahating siglo** nang naninirahan dito at ako ang **ikatlo sa limang** henerasyon na gumawa nito.

Mga hangarin: Ibalik ang buong akreditasyon ng Kolehiyo. Panatilihin ang kahusayan sa akademiko. Panatilihin ang pinakamahusay ang isang bokasyonal na programa. Pabutihin ang mga ugnayan ng empleyado na pangunahing kailangan upang magkamit ng Tagumpay ng Estudyante.

Ang isang boto para kay Martin Enriques ay isang progresibong boto para sa Kolehiyo ng Lungsod ng Pasadena.

E-mail: Martin.EnriquesforPCC@aol.com



សេចក្តីថ្លែងការណ៍របស់ **MARTIN ENRIQUES** (ម៉ាទីន អិនរីហ្គេស)

បេក្ខជនសំរាប់ សមាជិកគណៈកម្មការគ្រប់គ្រង,
អភិបាល មណ្ឌលទី 2

មហាវិទ្យាល័យសហគមន៍មណ្ឌល PASADENA AREA

ដោយក្តីគោរព ខ្ញុំស្នើសុំនូវការបោះឆ្នោតគាំទ្ររបស់លោកអ្នក ។

គោលបំណងចម្បងរបស់ខ្ញុំ គឺដើម្បីនឹងបញ្ជាក់ថា ប្រជាភិវឌ្ឍន៍មូលដ្ឋានរបស់យើង ក្រុង (Sierra Madre, Altadena និង Pasadena) មានឱកាសនៃការចុះឈ្មោះ នៅឯមហាវិទ្យាល័យក្រុង Pasadena ។ ឥឡូវនេះ, ភាគច្រើននៃសិស្សានុសិស្ស PCC បានមកពីតំបន់ក្រៅពី មហាវិទ្យាល័យសហគមន៍ មណ្ឌល Pasadena Area ។ យើងស្វាគមន៍ទទួលពួកគេ ប៉ុន្តែយើងត្រូវការប្រជាជនរស់នៅក្នុង មណ្ឌលសិក្សាពិការរួម Pasadena Area អោយមានកន្លែងរៀនជាមុនសិន ។

ប្រវត្តិរបស់ខ្ញុំមាន ៖ សាកលវិទ្យាល័យ UCLA (បរិញ្ញាប័ត្រ); PCC (បរិញ្ញាប័ត្រសិល្បៈរង-មនុស្សសាស្ត្រ; បរិញ្ញាប័ត្រវិទ្យាសាស្ត្ររង-ការគ្រប់គ្រងពាណិជ្ជកម្ម); សាកលវិទ្យាល័យ Washington, ជាអ្នករៀនចប់សាលា សំរាប់កិច្ចការសាធារណៈ, និង WCCA មកពីសមាគមនៃការអប់រំការធានារ៉ាប់រង។ ខ្ញុំបានទទួលនូវបទពិសោធន៍យ៉ាងច្រើនក្រែលែងនៅក្នុងវិស័យសាធារណៈ និងឯកជន។ ក្នុងអំឡុងពេល 33 ឆ្នាំកន្លងមកនេះ ខ្ញុំបានចូលរួមក្នុងក្រុមគណៈកម្មការនៃមហាវិទ្យាល័យ និងគណៈកម្មការអភិបាល ជាច្រើនប្រភេទ

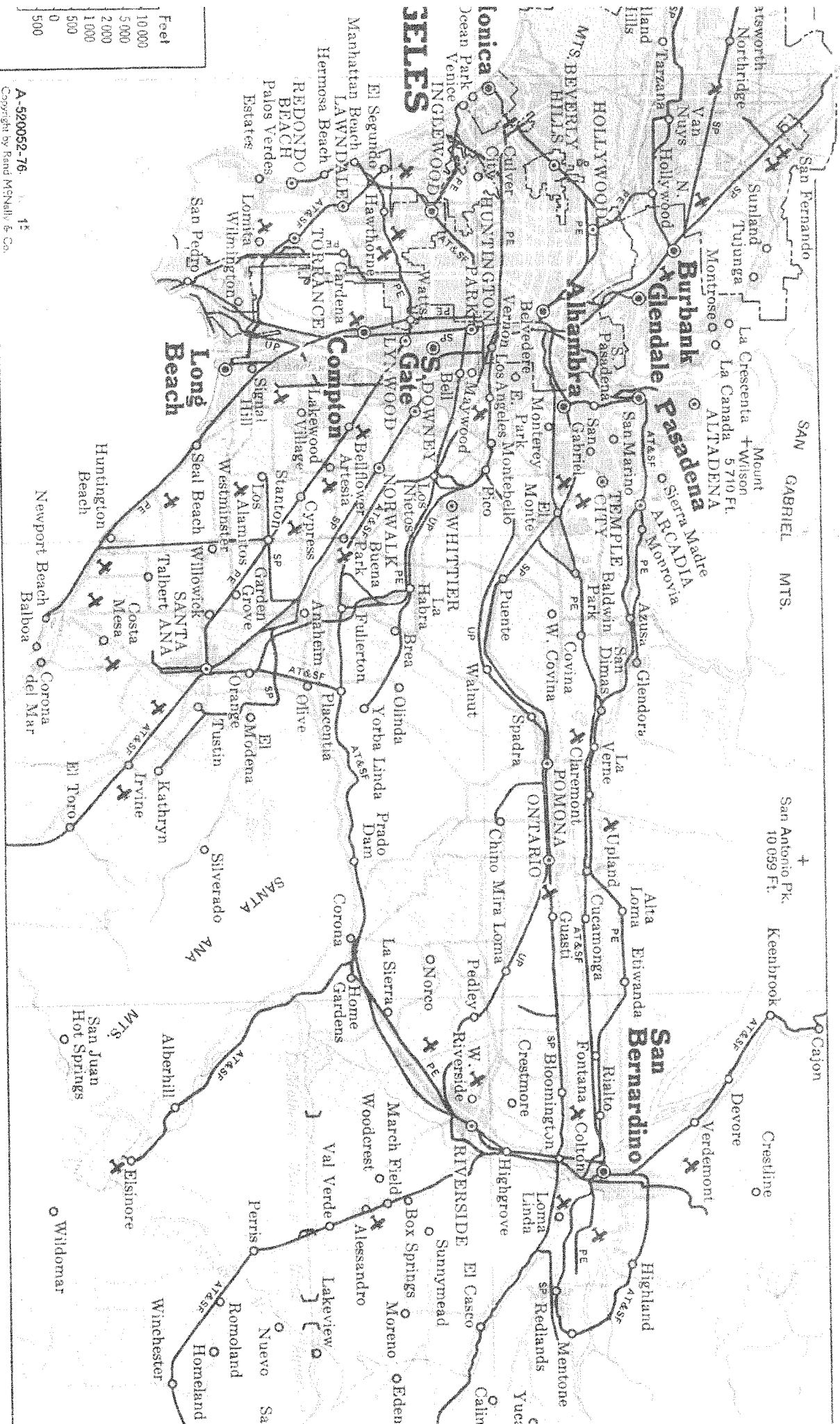
ក្រុង Pasadena ដ៏ល្អប្រិមប្រិយរបស់យើង មាននូវមន្ទីរអប់រំយ៉ាងល្អឯក ដែលស្ថិតនៅក្នុងមហាវិទ្យាល័យសហគមន៍មណ្ឌល Pasadena Area ។ ខ្ញុំបានរស់នៅក្នុងទីនេះលើសពី ៣០ ឆ្នាំ ហើយខ្ញុំគឺជាតំណាង ទីបីនៃព្រំ តំណាង ដែលបន្តធ្វើបែបនេះ ។

គោលដៅ ៖ ស្តារឡើងវិញនូវការទទួលស្គាល់ជាផ្លូវការពេញលេញ នៃមហាវិទ្យាល័យ ។ ថែរក្សានូវឧត្តមភាពក្នុងនៃការសិក្សា ។ រក្សាទុកនូវកម្មវិធីខាងវិជ្ជាជីវៈ ដែលឈានមុខគេ។ ធ្វើអោយប្រសើរឡើង នូវទំនាក់ទំនងនិយោជិត ដែលជាជំហរចំពោះការទទួលជោគជ័យរបស់សិស្សានុសិស្ស ។

ការបោះឆ្នោតសម្រាប់ការជ្រើសរើស Martin Enriquez គឺជាការបោះឆ្នោតដំណើរការទៅមុខសំរាប់មហាវិទ្យាល័យក្រុង Pasadena ។

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the heart, the secret truths of the unconscious, or the divine truths of the spirit. The truth, final, complete, and perfect, surely includes them all in an exquisitely balanced interaction, as swift and joyful as the Great Dance that C. S. Lewis describes in *Perelandra*, and of which he writes, "All that is made seems planless to the darkened mind, because there are more plans than it looked for."⁵

We shall not know the truth until we have learned how the various truths are related, each to every other, omitting none. It is a task that the intellect alone cannot perform, because the truths of heart and spirit cannot be stated as philosophical propositions or mathematical formulae. Neither can the imagination alone fulfil that task; it is too volatile and personal. There is only one way by which we can achieve the union of all the truths so far as it is available to finite creatures—and the way cannot be taught, although others can help us learn it: by becoming complete and integrated human beings.

Integrity. Coherence. Coordination. Wholeness. It is hard enough to coordinate philosophical with historical truths, or body with mind, or any other two or three of our functions. We have been trying to do so for centuries, and have not succeeded very well. To add still another seems like madness. Yet conceivably the most recently restored, the imagination, will prove to be the critical one. If so, it will not be because the imagination is the most important: "Here, as in the Trinity, 'none is afore or after other; none is greater or less than another.'" It will be because any function that is lacking throws the whole pattern out of kilter. Thus we shall never be complete in our living, or our theology or science or history, until we have brought into the dance those realms of our selves that are accessible only by means of images, and until our intellects and imaginations and bodies and spirits are integrated.

Myths and fairy-tales may not be true, but they reveal truths. They give us not philosophies, but visions. Those visions may issue in philosophies or theologies, or works of art or quietly radiant lives or social movements or any of a thousand other forms. They may be precise or vague, petty or magnificent, good or evil, but where there is vision, there is vitality, and "Where there is no vision, the people perish." It is high time for us to go back—or is it forward?—to fairy-tales and myths and legends, until like the young prince in the story, we can unite intellect and imagination, reason and unreason, order and freedom, and go forth into the streets of our cities, singing.

⁵ C. S. Lewis, *Perelandra* (New York: The Macmillan Co., 1944), p. 333.

"Perhaps an analysis of trends in Roman Catholic theology serves best to remind us that increasingly the problems of ecclesiology, humanness, and meaning transcend Protestant-Catholic categories, and that in reflecting upon these matters we have much to learn from our Roman Catholic counterparts."

AN OVERVIEW OF CATHOLIC THEOLOGY

BY JOHN J. CAREY

IT has been several years now since Robert McAfee Brown, in *The Ecumenical Revolution*, and George Lindbeck, in *The Future of Roman Catholic Theology*, charted for Protestant readers some of the new directions emerging in Roman Catholic theology since Vatican II. Both Brown and Lindbeck were observers at Vatican II and shared in the excitement and euphoria as old molds of Roman Catholic style and thought were broken. In *The Ecumenical Revolution*, Brown attempted to show what the possibilities might be for the ecumenical movement vis-à-vis the "new" Catholicism; Lindbeck, in turn, analyzed the documents of the Council to detect their theological intent and to see in what ways the Council brought Roman Catholicism and mainline Protestantism (especially Lutheranism) closer together.

It is obvious that in recent years Protestant and Roman Catholic theology has drawn much closer together. Dialogue between Roman Catholic theologians and theologians of various Protestant traditions has flourished, and the flow of scholars back and forth in colleges, universities, and seminaries has served to wash away earlier parochial boundaries. Protestants have taken a particular interest in the reform movement in the Catholic Church, a movement which questions traditional models of theological investigation as well as patterns of church life and authority. Ecumenically minded Protestants

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were justifiably concerned, therefore, when James Hitchcock, in his provocative book, *The Decline and Fall of Radical Catholicism* (New York: Herder and Herder, 1971), argued that the progressive element which triumphed at Vatican II had interjected confusion, apprehension, and suspicion into the Church, and called for a recovery of the spirituality and absolutism which were major characteristics of pre-Vatican II Catholicism.

It is not my intention here to do a critical analysis of Hitchcock's book, although it is marked by a number of lacunae and theological deficiencies. I cite his work only to indicate that there are some significant objections within the Catholic ranks to the "new" Catholicism, and because serious probing of his work illumines, within Catholicism, a number of theological currents and controversies of which most Protestants are unaware. Using ecclesiology as a central theme, I believe that one can discern four distinct categories within Roman Catholic theology today: (a) thinkers who are radical theologically and radical ecclesiastically; (b) thinkers who are radical theologically and moderate ecclesiastically; (c) thinkers who are liberal theologically and moderate ecclesiastically; and (d) thinkers who are conservative theologically and conservative ecclesiastically. I shall not attempt in this article to deal with thinkers who generally reflect the official Vatican stance on Catholic matters.

The assignment of thinkers into these categories is, of course, somewhat arbitrary, and cannot include commentary on all of the persons and assumptions which are intrinsic to each category. There are, moreover, some aspects of contemporary Catholic life and thought which simply do not fit into these categories (monastic renewal and pentecostalism, for example). This typology does enable us to distinguish between some major alternatives, however, and we now turn to the first category.

I

Thinkers who are radical theologically and radical ecclesiastically.

Persons in this category are those generally regarded as the Catholic "left" and on the whole are the theologians anathematized by Hitchcock. This would include Rosemary Ruether, Michael Novak, Daniel Callahan, Charles Davis, Daniel Berrigan, Mary Daly, Eugene Bianchi, William DuBay and Robert Hoyt in America; Terry Eagleton, Brian Wicker and the *Slant* group in England; Ivan Illich in Mexico; and Ernesto Balducci in Italy.¹ It is also

¹ Some of the representative works of these persons would include Rosemary Ruether's *The Church Against Itself* (New York: Herder and Herder, 1967) and *The Radical Kingdom* (New York: Harper and Row, 1970); Novak's *The Open Church* (New York: Macmillan, 1964), *Belief and Unbelief* (New York: Macmillan, 1985), *A Theology for Radical Politics* (New York: Herder and Herder, 1969), *The Experience of Nothingness* (New York: Herder and

in this category that one must place numerous priests in Latin America (such as Rene Garcia and the Golcanda group in Colombia) who have opted for the *praxis* rather than the theory of revolutionary theology. Among persons of this group one finds a general interest in the Roman Catholic tradition but a broader and more fundamental interest in problems of politics, social change, secularization, human meaning, the pluralistic framework of modern culture, and the waves of consciousness influencing modern culture (e.g., black power, the new feminism, and ethnicity). Their strongest criticisms of Roman Catholicism tend to focus on the isolation of its intellectual tradition, the alignment of its bishops with the political right, and the insensitivity of its authoritarian structures to people in need (e.g., birth control, abortion and divorce positions).

Although many of the persons in this category have invested much in the effort to democratize and liberalize the church, one can detect in them some disillusionment in recent years, and on the whole they are not really interested in Roman Catholic parochial matters. Both Dan Berrigan and Charles Davis have admitted publicly that the structural problems of the Roman Catholic Church are no longer matters of their concern. Novak, after spending a good bit of time in criticism of the mood and style of Catholic traditional ecclesiology, has come to the point where he understands the Roman Catholic tradition as a total cultural expression of the experiences and styles of people born into that tradition; Catholicism for him means an awareness of the presence of God, a joy in tasting reality, the refusal to flinch from life, and "a sense of peoplehood. . . ; a vivid appetite for thick steaks, good cigars and beautiful men and women."² Dan Callahan no longer writes on theological matters as he did when associated with *Commonweal*; Illich is no longer in good standing with the Vatican or with his ecclesiastical superiors in Mexico because of his radical position on the

Row, 1971) and *Ascent of the Mountain, Flight of the Dove* (New York: Harper and Row, 1971); Callahan's *The Mind of the Catholic Layman* (New York: Scribners, 1933); Davis' *A Question of Conscience* (New York: Harper and Row, 1967) and *Christ and the World Religions* (London: Hodder and Stroughton, 1970); Daniel Berrigan's *The Geography of Faith* (Boston: Beacon Press, 1971); DuBay's *The Human Church* (Garden City, N. J.: Doubleday, 1966); Eagleton's *The New Left Church* (Baltimore: Helicon, 1969), *The Slant Manifesto* (London: Sheed and Ward, 1968); Illich's *The Church, Change and Development* (Chicago: Urban Center Training Press, 1970). None of Balducci's work has been translated into English, but an introduction to his thought and style can be found in Lawrence Cunningham's "Theology Italian Style," *Commonweal*, March 24, 1972, pp. 64-65. All of the above listed theologians have contributed to periodical literature and have written other books as well; my intent here is simply to suggest the works which bear most directly on a radical ecclesiology.

² See Novak's article "Where Did All the Spirit Go?," *Commonweal*, September 5, 1971, pp. 510-12. This same theme is developed in the various essays of Novak's collected in *All The Catholic People* (New York: Herder and Herder, 1971).

church's task in Latin America, and most of the *Slant* group in England have gravitated towards other areas of interest.

The radical theology implicit in this group of thinkers stems from (a) their repudiation of the *Fragestellung* of traditional Catholic theology; (b) their distrust of the integrity of the Church's official leadership; and (c) their own conviction that the changing cultural climate requires new starting points and perspectives for religious reflection.³ In short, a primarily humanistic interest informs their work. Rosemary Ruether has perhaps summarized much of the spirit of this group when she observed that "radical Christianity. . . is not interested in ideas of Christ or the Kingdom except as an expression of man. It is not interested in the church, community, or eucharist except as an expression of man."⁴

Catholic theologians who are more traditional in orientation frequently charge that thinkers of this first category are iconoclastic and unsystematic in their approach to theology. It is true that much of the writing of this group is done through essays and articles, but one must note that two of the most prolific writers in this category have demonstrated their ability to do sustained and careful theological analysis. Rosemary Ruether is formally trained in patristics and historical theology, and her competence in these areas has given her recognition as a formidable person even in more traditional circles. Methodologically, she has shown a keen interest in the radical eschatology of the New Testament (*The Church Against Itself*) and in the theme of messianism as a clue to social change (*The Radical Kingdom*). These starting points, of course, are sharply different from those of traditional Roman Catholic theology, and it is not surprising to find her radical in ecclesiology as well as in theology.

Michael Novak has different interests than Ruether but is equally radical in terms of Catholic tradition. He has proposed a methodology for the study of religion which is both personal and imaginative, allowing for the creative interpretation of experience (*Ascent of the Mountain, Flight of the Dove*). He wants to work on theological problems from the vantage point of politics and ethics, not from metaphysics or epistemology (both of which have deeply influenced traditional Catholic methodology). Novak's methodology has been controversial, even in "progressive" Catholic circles.

³ See, for example, Anselm Atkins' devastating review of Henri de Lubac's *The Mystery of the Supernatural* in *Commonweal*, May 3, 1968, pp. 211-213; and Novak's sharp criticisms of Leslie Dewar's much-praised *The Future of Spirit* in *Commonweal*, February 3, 1967, pp. 485-488. Although Novak sometimes deplores Dewar's desire to raise some critical questions of Thomism and to normalize an alternative epistemology, Novak feels that this whole endeavor is a "rear guard" action. For Novak's appraisal of the changing cultural context and its implications for theology, see his article "The New Relativism in American Theology" in Donald R. Cutler, ed., *The Religious Situation, 1968* (New York: Beacon Press, 1968), pp. 197-231.

⁴ "The New Church?", *Commonweal*, Vol. XC, No. 3 (April 4, 1969), p. 68.

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but most Protestants find his work stimulating and certainly akin to Protestants who are interested in political theology.

It is worth noting that a number of these radical theologians are laymen or laywomen (Ruether, Novak, Callahan, Mary Daly, Robert Hoyt) and several others have left the priesthood (Davis, Illich, Eugene Bianchi). This simply means that they are, for the most part, free from ecclesiastical harassment, and also that their range of academic influence is other than in the seminaries and centers of "official" Catholicism. Frequent contributions by these authors are found in *Commonweal*, *Cross Currents*, and *The National Catholic Reporter*, which tend to be the journals most critical of Roman Catholic traditionalism.

The orbit of Catholic radicalism is, of course, much broader than I have indicated in citing the above-mentioned authors. Certainly many Catholic radicals are not writing theologians; the broader community is found among younger priests in campus ministry work, among priests and ex-priests who are doing educational work and/or social work, and among many former members of men's and women's religious orders who have left their communities to find new roles in secular occupations. Protestant radicals (and liberals) find them to be kindred spirits, perhaps bearing deeper scars than Protestants but with the same nexus of values and political orientations. The underground church provides a loose sort of community for some Catholics of this persuasion; some retain ties (albeit strained) with the institutional church; and others, like their Protestant kindred, simply no longer find the worship or fellowship of the Church a source of sustenance.

What I am suggesting here is that the ecclesiology of this first group is not uniform or worked out in any formal way. This group clearly rejects the traditional lines of ecclesiastical authority and generally wants a more democratic, lay-influenced Church; there is more respect for charisma than for office. Hitchcock is right when he says these theologians have rejected the conventional patterns of Roman Catholic piety and spirituality, but they do it in the search for a deeper awareness of humanity and a serious wrestling with the problems of contemporary culture.

One important factor to note in this first category of Catholic thinkers is the influence that Thomas Merton had on many of them. Many of these thinkers went on retreats with Merton at Gethsemane Monastery in Kentucky and were inspired both politically and theologically by Merton's style of "commitment spirituality." Merton, therefore, looms as a larger influence on America Catholic radicalism than has generally been recognized.

I have dealt with this category of "radical-theologically and radical-ecclesiastically" first because it includes the names and out-

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looks which are most apt to be familiar to liberal Protestants. Its spokesmen are not really doing "Catholic" theology but are bringing their Catholic backgrounds and perspectives to the broader theological issues of the day. There are, however, some other important stances influencing the shape of contemporary Roman Catholic theology, and it is to these that we now turn.

II

Thinkers who are radical theologically and moderate ecclesiastically. Persons in this category often tend to intertwine and hence to be confused with thinkers of the first category, but there are some important differences. They share the conviction that Roman Catholic theology must find new forms and methodologies, but on the whole they are more involved in, and optimistic about, the structures of the Church. Some representative persons in this category would include Teilhard de Chardin; Gregory Baum, Leslie Dewart and Harry McSorley in Canada; Johannes Metz in Europe; John McKenzie, Gabriel Moran, Leonard Swidler and Richard McBrien in America; and, on the Latin American scene, Helder Camera of Brazil.⁵ Journals generally representative of this stance would include the Jesuit weekly *America* and the Chicago-published monthly *The Critic*, English journals such as *The Tablet*, *New Blackfriars*, and *Month*, and such ecumenically-oriented journals as *The Ecumenist* and *Unitas*.

Teilhard, of course, is the classic example of how one can develop a radical theology while still remaining in the bosom of the church. His attempt to do theology from a new vision, and to refocus both the sources and language of theology, has been an impetus to creative thought in Catholic circles, even to thinkers who have not agreed with his assumptions or conclusions. One is tempted to say about Teilhard what has often been said about Buber, namely that he has had his greatest impact outside of his own tradition; how-

⁵ Major works of this group of authors would include Baum's *The Credibility of the Church Today* (New York: Herder and Herder, 1968), *Faith and Doctrine* (Paramus, N. J.: Newman Press, 1969) and *Man Becoming* (New York: Herder and Herder, 1970); Dewart's *The Future of Belief* (New York: Herder and Herder, 1969), *The Foundations of Belief* (New York: Herder and Herder, 1969) and *Religion, Language and Truth* (New York: Herder and Herder, 1970); Metz's *Faith and the World of Politics* (New York: Paulist Press, 1968) and *Perspectives of a Political Ecclesiology* (New York: Herder, 1971); McKenzie's *The Roman Catholic Church* (New York: Holt, Reinhart and Winston, 1969); McBrien's *Do We Need the Church?* (New York: Harper and Row, 1969) and *Church: The Continuing Quest* (Paramus, N. J.: Newman Press, 1970); and Camera's *Revolution through Peace* (New York: Harper and Row, 1971). Camera is not a professional theologian but a bishop in Brazil; he has emerged as a leading spokesman for Latin American Catholics who are influenced by Marxist thought but who shy away from the guerrilla tactics of more radical groups. Moran's interests can be seen in his book *The New Community* (New York: Herder and Herder, 1970), and of Swidler's several books perhaps his *Freedom in the Church* (Dayton, Ohio: Pilgrim Press, 1968) is most germane to this discussion.

ever, a review of Roman Catholic journals reveals an on-going interest in Teilhard's work, and interpretive works continue to be published which show Teilhard's relevance for Catholic theology.⁶

The other thinkers I have put in this category have all attempted to alter or deepen the traditional categories of Roman Catholic theology. Gregory Baum has been one of the best-known and ecumenically-minded Catholic theologians in North America; in an attempt to escape the parochial confines of traditional Roman Catholicism, he has argued that the basic shift in Roman Catholic doctrine since Vatican II has been to emphasize that the gospel is concerned not just with Christians and the church but with what is happening to people everywhere. There is, therefore, a "universal" dimension to faith, and Christians are called upon to develop a new "world" consciousness.⁷ In the development of his apologetics, Baum has taken his cue from Maurice Blondel, the noted French philosopher whose work was influential in the earlier days of the modernist controversy. This world consciousness means that Roman Catholics (indeed, all Christians) can face the future unafraid, that there will inevitably be a development of doctrine and even new forms for the church's life and faith, but these should be welcomed as the fruits of God's Spirit.⁸ Dialogue, openness, ecumenicity are major values for Baum, and although his theological endeavors may cause tremors at the Vatican, his irenic style and his interest in church life make him an ecclesiastical moderate.

Leslie Dewart, who is a colleague of Baum's at the University of Toronto, can be considered a theological radical because of sharp antagonism to Thomism and its philosophical definitions of reality and truth. Dewart is actually more of a philosopher than a theologian and should be understood as one who is primarily interested in the philosophical foundations of theology. The real Catholic crisis of our day, he has argued, does not concern matters of papal authority, celibacy, revisions of the liturgy, or other such expressions of any problems of this sort; rather, the religious life relates to "the epistemological, metaphysical and other philosophical questions which underlie theological and religious disputes."⁹ Dewart maintains that much of what passes for theological "renewal" in Roman Catholic circles is an attempt not only to preserve the substance of

⁶ Among internationally known Roman Catholic theologians Henri De Lubac has shown the greatest interest in interpreting and extending Teilhard's thought; see his *Teilhard: The Man and His Meaning* (New York: Harcourt, 1965) and *The Religion of Teilhard de Chardin* (New York: Descoe, 1967).

⁷ This is developed in *The Credibility of the Church Today* and in *Faith and Doctrine*, pp. 1-21.

⁸ Baum writes that because of her belief in on-going tradition and the Spirit, "the Catholic Church is open to the future. . . . The Church need not be tied to her past doctrinal definitions; she is able to re-interpret her ancient teaching in the light of God's on-going self-communication in the world, taking place in her now" (*Faith and Doctrine*, pp. 97-98).

the traditional faith but also the *traditional cultural form of that faith*; in his various works he has attempted to show both the inadequacy of Thomism and of "Transcendental Thomism"¹⁰ for the modern world view with its scientific orientation and cultural pluralism. Not only must dogma be de-Hellenized, but the Church must become more sophisticated in its understanding of language, reality and truth. Too much of Catholic thought has regarded language as being a medium of truth, or as corresponding to an objective reality apart from man, whereas Dewart insists that language does not tell us what reality is like but only crystallizes our "conscious, purposive self-relation to it."¹¹

I consider Dewart an ecclesiastical moderate even though basically he has not been interested in ecclesiology. He calls for a renewal of language and doctrine in order that man's evolving awareness of God might be more fully and adequately expressed. He does not seem to have basic quarrels with the structure of the church, although he would like to see the substance of its message recast.

Space does not permit me to develop and document the kind of theological radicalism intrinsic to the work of Johannes Metz, John McKenzie, and Helder Camera. Suffice it to say here that Metz is probably the leading European Catholic exponent of political theology; and McKenzie, who has earned most of his theological credentials as a biblical scholar, has recently been moving on broader theological fronts and is well known in Roman Catholic circles for his candid (and often acerbic) observations about Roman Catholic dogmas and assumptions.¹² I do, however, want to comment briefly upon the general stance of Richard McBrien who is emerging as one of America's leading ecclesiologists. McBrien wrote his doctoral dissertation at the Gregorian University in Rome on John Robinson's concept of the Church, and he generally takes a Robinsonian-type stance towards the traditionalism of the Roman Catholic Church. He compares the three epochs of pre-Vatican II,

¹⁰ "Transcendental Thomism" refers to a movement in Roman Catholic theology from roughly 1930-1960 of scholars who were trying to work creatively within a Thomistic framework. It includes the work of persons such as Joseph Marechal, Andre Marc, Johannes Lotz, Karl Rahner, Emerich Coreth and Bernard Lonergan. The term "Transcendental Thomism" was applied to this movement to distinguish it from the Neo-Thomism of Jacques Maritain and Etienne Gilson. The fullest statement of Dewart's reservations about this approach to theology is found in his appended essay "On Transcendental Thomism" in *The Foundations of Belief*, pp. 499-522.

¹¹ The dispute over language and epistemology continues to divide Dewart and Bernard Lonergan. Dewart summarizes his reservations about Lonergan in his appended essay "Philosophy and the Limits of Renewal" in *Religion, Language and Truth*, pp. 145-169.

¹² In his review of Hans Küng's *Infallible? An Inquiry*, for example, McKenzie observes that concerning the dogmas of the Immaculate Conception and the Assumption, "I have not the slightest idea of what either dogma means, and therefore they create no problem for me" (*The National Catholic Register*, March 28, 1971, p. 12-A).

Vatican II, and post-Vatican II with the Ptolemaic, Copernican, and Einsteinian eras of cosmology, and argues that whereas Vatican II was a necessary event to break the old "Ptolemaic" mentality of the Church, even the thinking of Vatican II must now yield to the newer awareness of men in an ecumenical and pluralistic time. Part of the real quandary of the Roman Catholic Church, in fact, is that

The Council was not nearly radical enough. . . . It did not really confront the question of the church's very existence. It did not call into question some of its traditional assumptions: Is the church the ordinary means of salvation? Is it the center and goal of all history? Are all men in fact called to membership in this community? What, indeed, is its mission?¹³

More than most Roman Catholic theologians (at least in America) McBrien shows an awareness of, and debts to, leading European theologians (particularly Moltmann, Pannenberg, and Robinson). He has been strongly influenced by the eschatology of the theology-of-hope school. Although he is deeply committed to the life and work of the church, he holds that modern society does not need the "Ptolemaic" church, but only a post-Copernican and post-Einsteinian church that can be a *servant* church, speaking for, and serving, the social, political, economic and cultural outcasts.¹⁴

In many ways the thinkers in this category are just as "radical" as those whom I have placed in the first category; the difference lies essentially in their more moderate ecclesiology. It is precisely this group of thinkers, however, who are not dealt with in Hitchcock's *Decline and Fall of Radical Catholicism*. "Radical" Catholicism is a more diverse and theologically sophisticated phenomenon than it would appear from Hitchcock's description of it, and certainly more substantial in its depths and methods. Although Dewart and McKenzie are distinctly Roman Catholic in their starting points and ranges of interest, certainly Baum, Metz and McBrien have shown basic interests in a broad range of problems common to both Protestants and Catholics and can be read with profit by Protestant scholars. Let us now consider a third position in contemporary Roman Catholic theology, a position which might be called the Catholic "middle."

III

Thinkers who are liberal theologically and moderate ecclesiologically. There is, of course, some shading between this group and the second category, but on the whole this group is more interested

¹³ *Do We Need the Church?*, pp. 29-30.

¹⁴ *Ibid.*, pp. 217-218, 226-229.

in classical Roman Catholic dogmatic problems and in the place of tradition in Roman Catholic thought. The spirit of this group is reflected in the language and temper of *The Dutch Catechism*. Here I would place the Dutch Dominican Edward Schillebeeckx and a host of his lesser-known colleagues in Holland; Hans Küng in Germany; Yves Congar in France; and Avery Dulles in America.¹⁶ Gustave Thils and Roger Aubert of Louvain share the general orientation of this group, along with a sizable number of, but less well-known, American and German theologians. Journals representative of this orientation would include *Concilium* (published in Holland in numerous language editions), *Continuum* and *Theological Studies* in America, the Swiss *Orienteering*, the *Heythrop Journal* in England, the Tübingen *Teleologische Quartalschrift*, and *The Irish Theological Quarterly*.

It may strike some readers as odd that I have placed perhaps the two best-known, influential and controversial Roman Catholic theologians in the world (Schillebeeckx and Küng) in this category. I have done so primarily because they are dogmatic theologians, and in spite of calling for some reassessments of traditional positions in Roman Catholic thought they continue to find the *loci* of theological issues within the tradition of the Roman Catholic Church. Schillebeeckx was a *peritus* to the Dutch bishops at Vatican II, just as Küng was to the German bishops; they are conservative enough about the mood of the Church to know what is possible and what is impossible in terms of effecting change. I would maintain, in fact, that it is precisely because of their "conservatism" in method and perspective that they have been as influential and as controversial as they have in recent Roman Catholic theology. Their books are read and apparently taken seriously in Rome, whereas much of the writing of our earlier two categories is dismissed by Rome as being simply antiecclesiastical or as "too progressive."

In his recent work, Schillebeeckx has pressed the question of what hermeneutics means for the Catholic tradition, and has shown a familiarity with the Protestant discussion of this problem on the continent. The real issue for the Roman Catholic is how to understand the past—that is, how to assimilate the deepest meaning of the *tradition* for the present. Schillebeeckx argues that the past always has to be interpreted in light of the present, and that "the correctness of these interpretations cannot be tested simply by set-

¹⁶ Representative works of these men would include Schillebeeckx's *God the Future of Man* (London: Sheed and Ward, 1969); Küng's *The Church* (London: Burns and Gates, 1967), *Truthfulness: The Future of the Church* (New York: Sneed and Ward, 1966) and *Infallible? An Inquiry* (New York: Doubleday, 1971); Congar's *Tradition and Traditions* (New York: Macmillan, 1967) and *Ecclesiology and the Future of the Church* (Chicago: Enory Press, 1967); Dulles' *The Dimensions of the Church* (Westminster, Md.: Newman Press, 1967) and *Revelation Theology* (New York: Herder and Herder, 1969).

ting earlier formulae of faith against them, since these too always require interpretation and have still to be *made true*."¹⁷ What Schillebeeckx is doing, of course, is laying the foundation for an approach to the development of dogma, wherein historical and cultural factors can be assessed when trying to understand the theological assertions of councils and popes. This hardly seems weighty to Protestants, but it has to be understood in the light of the great stress on tradition found in Roman Catholic theology—a stress that had major consequences for Pius XII and for Paul VI and which has led such recent thinkers as Gustave Weigel and George Tavard to stand against much Protestant theology on the grounds of the "normative" decrees of earlier church councils. Once Catholic thought is allowed to have some freedom in its understanding of the past, it can be more open to the future.

Schillebeeckx has also raised the issue of the importance of today he is a progressive, definitely a force for change, but working dialogue in the church (versus the one-way communication which assumes that truth is already known and simply needs to be passed on) and of the limited role of the magisterium in a secularized and pluralistic world.¹⁷ In a broad spectrum of Roman Catholic thought within the middle matrix of Catholic theology.

Küng needs no introduction to American readers, and I have previously explored the issues raised by his recent book on infallibility.¹⁸ Küng is probably the most widely read Catholic theologian in American Protestant circles, and his repeated calls to liberalize the Roman Catholic Church add a certain pungency to Karl Rahner's initial response to *Infallible? An Inquiry* that Küng had adopted the views of a "liberal Protestant." What I am concerned to point out here, however, is that it is Küng's theological method and interests in ecclesiology which justify our placing him in this third category. More than most Roman Catholic theologians, Küng is a biblical theologian. He stands against much of Roman Catholic dogma and fideism on the grounds that it cannot be justified by Scripture. He is a careful exegete and thorough researcher, and his works are usually characterized by the meticulous style of German theological scholarship. With the notable exception of his major work on christology,¹⁹ almost all of his interests in the past decade have focused on ecclesiology.

It is instructive to see how representatives of our two other theological categories view Küng's endeavors. Novak, in reviewing Küng's major work *The Church*, called Küng a "rear guard theo-

¹⁷ *God the Future of Man*, p. 43.

¹⁸ See his essays "The Church as the Sacrament of Dialogue" and "Church, Magisterium and Politics" in *ibid.*, pp. 117-160.

¹⁹ "Infallibility Revisited," *Theology Today*, Vol. XXVIII, No. 4 (January, 1972), pp. 426-439.

²⁰ *Menschwerdung Christi* (Freiburg: Herder, 1970).

logian" because of his continued interest in church structures and problems.²⁰ Baum has faulted Küng for being too biblical and restricted in his vision of the church,²¹ and McBrien feels that Küng's ecclesiology "is too narrowly circumscribed by Barthian biblicism and Lutheran separatism."²² The issue comes down to what is the best starting point for Roman Catholic theology today and what should be the sources for theological reflection. Our first category would opt for more emphasis on culture, secularization and concern for things *human* before things *Christian*; the second category would certainly opt for new theological methodologies, reappraising the significance of symbols, liturgy and ministry, and being open to entirely new forms of life and thought. Küng, by contrast, is traditional in method (historical-critical) and biblical in language and vision. It is for these reasons that we have to see Küng as occupying a middle ground in contemporary Roman Catholic theology, despite his *bête noire* image among Catholic conservatives.

Without considering the work of Avery Dulles in depth, we might note that he is progressively-oriented and ecumenically-minded. He has seen the inadequacies of the claims of Roman Catholic exclusivism, and accepts the Vatican II affirmation of the grace of God being operative in all of the manifestations of the Christian church. He has been a part of the Vatican II-inspired new awareness of Catholic theology, and has made distinctive contributions towards ecumenical dialogue in America.²³

The liturgical traditions of Protestantism (Anglican and Lutheran) which have been engaged in Protestant-Catholic dialogues are usually in conversations with representatives of this shade of the Catholic middle. Creeds, confessions, sacraments, and intercommunion are mutually important concerns for these groups, and much important preliminary spadework has been done by them to overcome some of the historic divisions of Christendom.²⁴ Representatives of our first two categories would seldom be included in such discussions, however, and find their ecumenical interests best expressed through personal relationships and engagement in professional societies.

²⁰ *New York Times Book Review* (May 5, 1968), p. 18.

²¹ See Baum's article, "Truth in the Church—Küng, Rahner, and Beyond," *The Ecumenist*, March-April 1971, pp. 33-48. This article is reprinted in *The Infallibility Debate*, ed. by John J. Kirvan (Paramus, N. J.: The Paulist Press, 1971), pp. 1-33.

²² *Church: The Continuing Quest*, p. 38.

²³ A good recent example of Dulles' stance is found in his article, "The Church, the Churches, and the Catholic Church," *Theological Studies*, Vol. 33, No. 2 (June, 1972), pp. 199-234.

²⁴ This is the stream of Roman Catholic theology with which George Lindbeck is most familiar and comfortable, and as helpful as his analyses of Roman Catholic theology have been, they are definitely oriented to this middle position in Catholic thought. See Lindbeck's *The Future of Human Catholic Theology* (Philadelphia: Fortress Press, 1970), *passim*.

We now come to our final category, one that is more difficult for Protestants to understand and be engaged with since it preserves many of the assumptions of pre-Vatican II Catholic thought.

IV

Thinkers who are conservative theologically and conservative ecclesiastically. Persons in this group form the fashionable part of the Catholic right. They deserve consideration because they were major forces for theological renewal prior to Vatican II and their work shows considerable creativity even within conventional Catholic parameters. The most prominent representatives are Karl Rahner, Jean Danielou, Henri de Lubac, Michael Schmaus, and Bernard Lonergan.²⁵ It is among these men that one finds the creative residue of Thomism, and particular interest in things Catholic. The shadow of this group extends into the canonists, liturgists, and mariologists of modern Catholicism, and to the extent that bishops stay abreast of theological matters they seem to be informed by thinkers of this category. It is from within this group that one finds most of the contributors to the standard reference works on contemporary Catholicism, such as *The New Catholic Encyclopedia*, *Sacramentum Mundi*, the *Catholic Theological Dictionary* and the encyclopedia of biblical theology entitled *Sacramentum Verbi*. Journals representative of this outlook include *Gregorianum* (published by the Gregorian University in Rome), *The Thomist* and *The American Ecclesiastical Review*, the *Revue Thomiste* in France and *Civiltà Cattolica* in Italy.

As influential as these men have been in Roman Catholic theology, there is a distinct generation gap between them and a younger group of Catholic theologians. Rahner, Danielou, de Lubac, and Schmaus stand to a new generation of Catholics much as Barth, Reinhold Niebuhr, Tillich, and Bultmann stand to contemporary Protestantism. Rahner, of course, was long regarded as one of the major and creative theologians of modern Catholicism; his prolific writing and his editing of dictionaries, reference works, and other scholarly tomes gave him a place of eminence in the Roman Catholic theological community. Danielou and de Lubac were a part of the French tradition which tried to chart new directions within

²⁵ Some representative works by thinkers of this group are Rahner's *The Church After the Council* (New York: Herder, 1966), *Belief Today* (New York: Sheed and Ward, 1967) and *Obedience and the Church* (Washington: Corpus Books, 1968); Danielou's *God's Life in Us* (Denville, N. J.: Dimension Books, 1969); *Historical Theology* (London: Penguin Books, 1969) and *The Faith Eternal and the Man of Today* (Chicago: Franciscan Press, 1970); de Lubac's *The Splendor of the Church* (New York: Sheed and Ward, 1969), *The Mystery of the Supernatural* (New York: Herder and Herder, 1967) and *The Church: Paradox and Mystery* (Staten Island, N. Y.: Alba House, 1970); and Schmaus' multi-volume *Katholische Dogmatik* (Munich: Max Huber Verlag, 1962-69).

Thomism and which was officially condemned by Pius XII in his encyclical *Humani Generis* in 1950.²⁶ Schmaus served as Professor of Dogmatic Theology for over twenty years at Munich and authored the frequently cited *Katholische Dogmatik*, which he has recently revised in light of Vatican II.²⁷

Problems of tradition, authority and spirituality loom large for thinkers in this category, and it is not surprising that the post-Vatican II ferment in the Church has pushed all of them towards a conservative ecclesiology. Rahner led a group of European theologians in support of Rome against the Dutch bishops in the spring of 1970, and he has led the theological attack against Küng in the infallibility debate. Although Rahner was heralded a number of years ago for his method which attempted to form a "theological anthropology" grounded in man's capacity for transcendence,²⁸ it has become clear that Rahner has become more conservative as he has grown older. (It might be fairer to say that Rahner, having pushed for theological *aggiornamento* for so many years, has watched the revolution move beyond him and now finds himself on its conservative edge.) There is also a certain irony that Danielou, who has been appointed a cardinal, has recently been the leading spokesman for papal authority in the Synod of Bishops against the more democratic position of Cardinal Suenens of Belgium. De Lubac, who has taken a major interest in the theology of Teilhard, nevertheless continues to work on Thomistic themes and problems.

The one major thinker in this category who cannot be said to be a spokesman for an earlier generation, but who is alive and well and living in Toronto, is Bernard Lonergan. Lonergan has emerged out of a long involvement with Thomism to become one of the most influential philosophical theologians in the Roman Catholic tradition. Lonergan for many years divided his time between Toronto and the Gregorian University in Rome; in Catholic circles he gained an international reputation both for his Thomistic studies and for his later attempts to explore epistemology as the prolegomena to constructive theology. He has been singularly honored by having a special issue of the prestigious journal *Continuum*

²⁶ A discussion of this attempt to shape a "new" theology is found in T. M. Schoof's *A Survey of Catholic Theology, 1800-1970* (Glen Rock, N. J.: Paulist Newman Press, 1970), pp. 194-221.

²⁷ See Schmaus' *Dogma*, Vol. 1: *God in Revelation*; Vol. 2: *God and Creation*; and Vol. 3: *God and His Christ* (New York: Sheed and Ward, 1968).

²⁸ Much of Rahner's early work was controversial because methodologically he wanted to start with human experience and man's capacity for knowledge of the Divine (it is in this way that man can transcend the limitations of his own finitude, hence the term "transcendental" method). Good discussions of Rahner's method (and its intrinsic conservative ecclesiology) can be found in Louis Roberts, *The Achievement of Karl Rahner* (New York: Herder, 1967) and in Paul Suris, "Rahner and Lonergan on Method in Theology," *The Irish Theological Quarterly*, Vol. XXXVIII, No. 3 (July, 1971), pp. 187-201.

devoted to his thought,²⁹ by having an international theological congress convened at St. Leo's College in Florida in the spring of 1970 to consider implications of his thought,³⁰ and by being appointed to the Stillman Chair of Roman Catholic Studies at Harvard for the 1971-1972 academic year. Students of Lonergan hold important positions in Roman Catholic seminaries and universities, as well as in some private and state universities, so his influence is extensive. The publication in the spring of 1972 of his long-awaited magnum opus, *Method in Theology* (New York: Herder), is bound to bring his work to a wider range of Protestant scholars.

It is well to note initially that Lonergan is difficult to read, and even scholars well versed in his thought tend to qualify their remarks with such phrases as "If I understand him rightly . . ." and "I do not claim to have understood him." There is the further complication (shades of Heidegger!) of the shift in Lonergan's interests which prompt interpreters to speak of the "early Lonergan" and the "later Lonergan," the basic transition being Lonergan's decreasing interest in Thomism and his increasing interest in the problems of epistemology and theological method.³¹ In his recent endeavors Lonergan is seeking to establish a "foundational" theology within which one can specify eight "functional specialties," divided into two broad categories. The first category, called "mediating" theology, deals with the tasks of inquiry and evaluation: research, interpretation, historical analysis, and the dialectical evaluation of any given position. These four tasks represent the probing and reflection of theologians upon the phenomenon of man's conversion; they roughly parallel the elements of experience, understanding, judgment, and deliberation in human consciousness. The second phase of theology can be called "mediated," and it is comprised of the tasks of probing philosophical foundations; the framing of doctrines by the religious community (which in effect distills the truth from various personal experiences and keeps it from being subjectivized); the development of systematics, and the task of communications (i.e., church preaching and teaching).³²

²⁹ "Spirit as Inquiry: Studies in Honor of Bernard Lonergan," *Continuum*, Vol. II, No. 3, Autumn, 1964.

³⁰ The first of three projected volumes of papers from the Lonergan Congress has been published by Philip McShane, ed., *Foundations of Theology* (Dublin: Gill and Macmillan, Ltd., 1971). These papers, along with David Tracy's *The Achievement of Bernard Lonergan* (New York: Herder and Herder, 1970), serve as the best introduction to Lonergan's thought.

³¹ It is not necessary here to cite Lonergan's early Thomistic publications, but two important works which show Lonergan's interest in epistemology are *Insight: A Study of Human Understanding* (London: Longman Green and Co., 1957; revised edition, 1958) and *Collection* (New York: Herder and Herder, 1967). Some of the lines of his larger *Method in Theology* were outlined in his article "Functional Specialties in Theology," *Gregorianum*, Vol. 50 (1969), pp. 485-504.

³² The various components of Lonergan's method are treated in more detail by David Tracy, op. cit., pp. 222-260.

It is obvious that Lonergan wants to clarify just what theologians are doing when they do theology, for he feels that unless the intent and purpose of the theological task are clear the conclusions will be confused and ambiguous. Lonergan wishes to establish a method for theology that is similar to the method of the natural sciences. Whether he can definitely establish both the need and appropriateness of such an undertaking remains to be seen, but here Karl Rahner's caveat merits repeating; Lonergan's method is so general that it fits every science, and in fact is simply a delimitation of how every "ideology" of every society is brought to its own full self-understanding.¹²

Although Lonergan has not been primarily interested in ecclesiology, it is clear that he is quite conservative regarding the church's divine origin, the role of the Magisterium, the papal right to issue infallible decrees, and the resting of theology upon ecclesiastical definitions and declarations rather than the Bible.¹³ Charles Davis has pointed out how Lonergan's theology "reflects the dogmatic mentality of the Roman Catholic Church, which needs and finds expression in the doctrine of infallibility," and maintains that Lonergan presupposes rather than argues for the doctrine.¹⁴ Even the "later" Lonergan is rooted in scholasticism, inasmuch as his search for an adequate methodology is an attempt to affirm absolute and unchanging truth within the context of a changing contemporary culture.

V

This analysis of contemporary Roman Catholic theology has covered a lot of ground, and has dealt with more peaks than total terrain. Each category has more representative and nuances than I could deal with in this limited space; I am particularly aware that if one wanted to consider some streams of Italian and Vatican of language, truth, and culture. If Roman Catholic theology is no theologies it would be possible to delineate a fifth category of "redundant readers. This review illumines the importance of the problem of method for Roman Catholic theology (Novak, Baum, Kung, Rahner, Lonergan), the crucial role of hermeneutics and doctrinal development (Dewar, Schillebeeckx, Danielou), and the central questions

¹² "Some Critical Thoughts on 'Functional Specialties in Theology'" in McShane, op. cit., p. 194.
¹³ See Lonergan's *De Deo Trino II* (Rome: Gregorian University Press, 1964), pp. 21, 32 and 53, and his article "The Assumption and Theology" in *Lonergan and the Teaching Church*, in *McShane, op. cit.*, pp. 67-68.

¹⁴ Lonergan has not been primarily interested in ecclesiology, it is clear that he is quite conservative regarding the church's divine origin, the role of the Magisterium, the papal right to issue infallible decrees, and the resting of theology upon ecclesiastical definitions and declarations rather than the Bible. Charles Davis has pointed out how Lonergan's theology "reflects the dogmatic mentality of the Roman Catholic Church, which needs and finds expression in the doctrine of infallibility," and maintains that Lonergan presupposes rather than argues for the doctrine. Even the "later" Lonergan is rooted in scholasticism, inasmuch as his search for an adequate methodology is an attempt to affirm absolute and unchanging truth within the context of a changing contemporary culture.

of language, truth, and culture. If Roman Catholic theology is no longer being consistently done in the "old" way, there is as yet no agreed-upon model for its new directions. Each of the alternatives outlined in this article is making its contribution to contemporary Roman Catholic thought; most Protestants, however, will feel more interest in, and engagement with, the first two categories, while being sympathetic with the intent of the third. Perhaps an analysis of trends in Roman Catholic theology serves best to remind us that increasingly the problems of ecclesiology, humanness, and meaning transcend Protestant-Catholic categories, and that in reflecting upon these matters we have much to learn from our Roman Catholic counterparts.

the heart, the secret truths of the unconscious, or the divine truths of the spirit. The truth, final, complete, and perfect, surely includes them all in an exquisitely balanced interaction, as swift and joyful as the Great Dance that C. S. Lewis describes in *Perelandra*, and of which he writes, "All that is made seems planless to the darkened mind, because there are more plans than it looked for."⁵

We shall not know the truth until we have learned how the various truths are related, each to every other, omitting none. It is a task that the intellect alone cannot perform, because the truths of heart and spirit cannot be stated as philosophical propositions or mathematical formulae. Neither can the imagination alone fulfil that task; it is too volatile and personal. There is only one way by which we can achieve the union of all the truths so far as it is available to finite creatures—and the way cannot be taught, although others can help us learn it: by becoming complete and integrated human beings.

Integrity. Coherence. Coordination. Wholeness. It is hard enough to coordinate philosophical with historical truths, or body with mind, or any other two or three of our functions. We have been trying to do so for centuries, and have not succeeded very well. To add still another seems like madness. Yet conceivably the most recently restored, the imagination, will prove to be the critical one. If so, it will not be because the imagination is the most important. Here, as in the Trinity, "none is afore or after other; none is greater or less than another." It will be because any fixation that is lacking throws the whole pattern out of kilter. Thus we shall never be complete in our living, or our theology or science or history, until we have brought into the dance those realms of our selves that are accessible only by means of images, and until our intellects and imaginations and bodies and spirits are integrated.

Myths and fairy-tales may not be true, but they reveal truths. They give us not philosophies, but visions. Those visions may issue in philosophies or theologies, or works of art or quietly radiant lives or social movements or any of a thousand other forms. They may be precise or vague, petty or magnificent, good or evil, but where there is vision, there is vitality, and "Where there is no vision, the people perish." It is high time for us to go back—or is it forward?—to fairy-tales and myths and legends, until like the young prince in the story, we can unite intellect and imagination, reason and unreason, order and freedom, and go forth into the streets of our cities, singing.

⁵ C. S. Lewis, *Perelandra* (New York: The Macmillan Co., 1944), p. 333.

"Perhaps an analysis of trends in Roman Catholic theology serves best to remind us that increasingly the problems of ecclesiology, humanness, and meaning transcend Protestant-Catholic categories, and that in reflecting upon these matters we have much to learn from our Roman Catholic counterparts."

AN OVERVIEW OF CATHOLIC THEOLOGY

BY JOHN J. CAREY

IT has been several years now since Robert McAfee Brown, in *The Ecumenical Revolution*, and George Lindbeck, in *The Future of Roman Catholic Theology*, charted for Protestant readers some of the new directions emerging in Roman Catholic theology since Vatican II. Both Brown and Lindbeck were observers at Vatican II and shared in the excitement and euphoria as old molds of Roman Catholic style and thought were broken. In *The Ecumenical Revolution*, Brown attempted to show what the possibilities might be for the ecumenical movement vis-à-vis the "new" Catholicism; Lindbeck, in turn, analyzed the documents of the Council to detect their theological intent and to see in what ways the Council brought Roman Catholicism and mainline Protestantism (especially Lutheranism) closer together.

It is obvious that in recent years Protestant and Roman Catholic theology has drawn much closer together. Dialogue between Roman Catholic theologians and theologians of various Protestant traditions has flourished, and the flow of scholars back and forth in colleges, universities, and seminaries has served to wash away earlier parochial boundaries. Protestants have taken a particular interest in the reform movement in the Catholic Church, a movement which questions traditional models of theological investigation as well as patterns of church life and authority. Ecumenically minded Protestants

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were justifiably concerned, therefore, when James Hitchcock, in his provocative book, *The Decline and Fall of Radical Catholicism* (New York: Herder and Herder, 1971), argued that the progressive element which triumphed at Vatican II had interjected confusion, apprehension, and suspicion into the Church, and called for a recovery of the spirituality and absolutism which were major characteristics of pre-Vatican II Catholicism.

It is not my intention here to do a critical analysis of Hitchcock's book, although it is marked by a number of lacunae and theological deficiencies. I cite his work only to indicate that there are some significant objections within the Catholic ranks to the "new" Catholicism, and because serious probing of his work illumines, within Catholicism, a number of theological currents and controversies of which most Protestants are unaware. Using ecclesiology as a central theme, I believe that one can discern four distinct categories within Roman Catholic theology today: (a) thinkers who are radical theologically and radical ecclesiastically; (b) thinkers who are radical theologically and moderate ecclesiastically; (c) thinkers who are liberal theologically and moderate ecclesiastically; and (d) thinkers who are conservative theologically and conservative ecclesiastically. I shall not attempt in this article to deal with thinkers who generally reflect the official Vatican stance on Catholic matters.

The assignment of thinkers into these categories is, of course, somewhat arbitrary, and cannot include commentary on all of the persons and assumptions which are intrinsic to each category. There are, moreover, some aspects of contemporary Catholic life and thought which simply do not fit into these categories (monastic renewal and pentecostalism, for example). This typology does enable us to distinguish between some major alternatives, however, and we now turn to the first category.

I

Thinkers who are radical theologically and radical ecclesiastically. Persons in this category are those generally regarded as the Catholic "left" and on the whole are the theologians anathematized by Hitchcock. This would include Rosemary Ruether, Michael Novak, Daniel Callahan, Charles Davis, Daniel Berrigan, Mary Daly, Eugene Bianchi, William DuBay and Robert Hoyt in America; Terry Eagleton, Brian Wicker and the *Slant* group in England; Ivan Illich in Mexico; and Ernesto Balducci in Italy.¹ It is also

¹ Some of the representative works of these persons would include Rosemary Ruether's *The Church Against Itself* (New York: Herder and Herder, 1967) and *The Radical Kingdom* (New York: Harper and Row, 1970); Novak's *Five Open Questions* (New York: Macmillan, 1964), *Belief and Unbelief* (New York: Macmillan, 1965), *A Theology for Radical Politics* (New York: Herder and Herder, 1966); *The Experience of Nothingness* (New York: Herder and

in this category that one must place numerous priests in Latin America (such as Rene Garcia and the Golconda group in Colombia) who have opted for the *praxis* rather than the theory of revolutionary theology. Among persons of this group one finds a general interest in the Roman Catholic tradition but a broader and more fundamental interest in problems of politics, social change, secularization, human meaning, the pluralistic framework of modern culture, and the waves of consciousness influencing modern culture (e.g., black power, the new feminism, and ethnicity). Their strongest criticisms of Roman Catholicism tend to focus on the isolation of its intellectual tradition, the alignment of its bishops with the political right, and the insensitivity of its authoritarian structures to people in need (e.g., birth control, abortion and divorce positions).

Although many of the persons in this category have invested much in the effort to democratize and liberalize the church, one can detect in them some disillusionment in recent years, and on the whole they are not really interested in Roman Catholic parochial matters. Both Dan Berrigan and Charles Davis have admitted publicly that the structural problems of the Roman Catholic Church are no longer matters of their concern. Novak, after spending a good bit of time in criticism of the mood and style of Catholic traditional ecclesiology, has come to the point where he understands the Roman Catholic tradition as a total cultural expression of the experiences and styles of people born into that tradition; Catholicism for him means an awareness of the presence of God, a joy in tasting reality, the refusal to finish from life, and "a sense of peoplehood. . . ; a vivid appetite for thick steaks, good cigars and beautiful men and women."² Dan Callahan no longer writes on theological matters as he did when associated with *Commonweal*; Illich is no longer in good standing with the Vatican or with his ecclesiastical superiors in Mexico because of his radical position on the

Row, 1971) and *Ascent of the Mountain, Flight of the Dove* (New York: Harper and Row, 1971); Callahan's *The Mind of the Catholic Layman* (New York: Scribners, 1933); Davis' *A Question of Conscience* (New York: Harper and Row, 1937) and *Christ and the World Incarnations* (London: Indico and Stroughton, 1970); Daniel Berrigan's *The Geography of Faith* (Boston: Beacon Press, 1971); DuBay's *The Human Church* (Garden City, N. J.: Doubleday, 1966); Eagleton's *The New Left Church* (Baltimore: Helicon, 1967); *The Slant Manifesto* (London: Sheed and Ward, 1965); Illich's *The Church, Change and Development* (Chicago: Urban Center Training Press, 1970). None of Balducci's work has been translated into English, but an introduction to his thought and style can be found in Lawrence Cunningham's "Theology Italian Style," *Commonweal*, March 24, 1972, pp. 64-65. All of the above listed theologians have contributed to periodical literature and have written other books; all well-merited here is simply to suggest the works which bear most directly on a radical ecclesiology.

² See Novak's article "Where Did All the Spirit Go?," *Commonweal*, September 5, 1970, pp. 510-12. This same theme is developed in the various essays of Novak's collected in *All The Catholic People* (New York: Herder and Row, 1971).

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church's task in Latin America, and most of the *Slant* group in England have gravitated towards other areas of interest.

The radical theology implicit in this group of thinkers stems from (a) their repudiation of the *Fragestellung* of traditional Catholic theology; (b) their distrust of the integrity of the Church's official leadership; and (c) their own conviction that the changing cultural climate requires new starting points and perspectives for religious reflection.³ In short, a primarily humanistic interest informs their work. Rosemary Ruether has perhaps summarized much of the spirit of this group when she observed that "radical Christianity. . . is not interested in ideas of Christ or the Kingdom except as an expression of man. It is not interested in the church, community, or eucharist except as an expression of man."⁴

Catholic theologians who are more traditional in orientation frequently charge that thinkers of this first category are iconoclastic and unsystematic in their approach to theology. It is true that much of the writing of this group is done through essays and articles, but one must note that two of the most prolific writers in this category have demonstrated their ability to do sustained and careful theological analysis. Rosemary Ruether is formally trained in patristics and historical theology, and her competence in these areas has given her recognition as a formidable person even in more traditional circles. Methodologically, she has shown a keen interest in the radical eschatology of the New Testament (*The Church Against Itself*) and in the theme of messianism as a clue to social change (*The Radical Kingdom*). These starting points, of course, are sharply different from those of traditional Roman Catholic theology, and it is not surprising to find her radical in ecclesiology as well as in theology.

Michael Novak has different interests than Ruether but is equally radical in terms of Catholic tradition. He has proposed a methodology for the study of religion which is both personal and imaginative, allowing for the creative interpretation of experience (*Ascent of the Mountain, Flight of the Dove*). He wants to work on theological problems from the vantage point of politics and ethics, not from metaphysics or epistemology (both of which have deeply influenced traditional Catholic methodology). Novak's methodology has been controversial, even in "progressive" Catholic circles.

³ See, for example, Anselm Atkins' devastating review of Henri de Lubac's *The Mystery of the Supernatural* in *Commonweal*, May 3, 1968, pp. 211-213; and Novak's sharp criticisms of Leslie Dewar's much-praised *The Future of Ethics* in *Commonweal*, February 3, 1967, pp. 485-488. Although Novak sometimes decries Dewar's desire to raise some critical questions of Thomism and to formulate an alternative epistemology, Novak feels that this whole endeavor is a "pat guard" action. For Novak's appraisal of the changing cultural context and its implications for theology, see his article "The New Relativism in American Theology" in Donald R. Cutler, ed., *The Religious Situation, 1968* (Boston: Boston Press, 1968), pp. 197-231.

⁴ "The New Church?", *Commonweal*, Vol. XC, No. 3 (April 4, 1969), p. 66

but most Protestants find his work stimulating and certainly akin to Protestants who are interested in political theology.

It is worth noting that a number of these radical theologians are laymen or laywomen (Ruether, Novak, Callahan, Mary Daly, Robert Hoyt) and several others have left the priesthood (Davis, Illich, Eugene Bianchi). This simply means that they are, for the most part, free from ecclesiastical harassment, and also that their range of academic influence is other than in the seminaries and centers of "official" Catholicism. Frequent contributions by these authors are found in *Commonweal*, *Cross Currents*, and *The National Catholic Reporter*, which tend to be the journals most critical of Roman Catholic traditionalism.

The orbit of Catholic radicalism is, of course, much broader than I have indicated in citing the above-mentioned authors. Certainly many Catholic radicals are not writing theologians; the broader community is found among younger priests in campus ministry work, among priests and ex-priests who are doing educational work and/or social work, and among many former members of men's and women's religious orders who have left their communities to find new roles in secular occupations. Protestant radicals (and liberals) find them to be kindred spirits, perhaps bearing deeper scars than Protestants but with the same nexus of values and political orientations. The underground church provides a loose sort of community for some Catholics of this persuasion; some retain ties (albeit strained) with the institutional church; and others, like their Protestant kindred, simply no longer find the worship or fellowship of the Church a source of sustenance.

What I am suggesting here is that the ecclesiology of this first group is not uniform or worked out in any formal way. This group clearly rejects the traditional lines of ecclesiastical authority and generally wants a more democratic, lay-influenced Church; there is more respect for charisma than for office. Hitchcock is right when he says these theologians have rejected the conventional patterns of Roman Catholic piety and spirituality, but they do it in the search for a deeper awareness of humanity and a serious wrestling with the problems of contemporary culture.

One important factor to note in this first category of Catholic thinkers is the influence that Thomas Merton had on many of them. Many of these tinkers went on retreats with Merton at Gethsemane Monastery in Kentucky and were inspired both politically and theologically by Merton's style of "commitment spirituality." Merton, therefore, looms as a larger influence on America Catholic radicalism than has generally been recognized.

I have dealt with this category of "radical-theologically and radical-ecclesiastically" first because it includes the names and out-

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looks which are most apt to be familiar to liberal Protestants. Its spokesmen are not really doing "Catholic" theology but are bringing their Catholic backgrounds and perspectives to the broader theological issues of the day. There are, however, some other important stances influencing the shape of contemporary Roman Catholic theology, and it is to these that we now turn.

II

Thinkers who are radical theologically and moderate ecclesiastically. Persons in this category often tend to intertwine and hence to be confused with thinkers of the first category, but there are some important differences. They share the conviction that Roman Catholic theology must find new forms and methodologies, but on the whole they are more involved in, and optimistic about, the structures of the Church. Some representative persons in this category would include Teilhard de Chardin; Gregory Baum, Leslie Dewart and Harry McSorley in Canada; Johannes Metz in Europe; John McKenzie, Gabriel Moran, Leonard Swidler and Richard McBrien in America; and, on the Latin American scene, Helder Camera of Brazil.² Journals generally representative of this stance would include the Jesuit weekly *America* and the Chicago-published monthly *The Critic*, English journals such as *The Tablet*, *New Blackfriars*, and *Month*, and such ecumenically-oriented journals as *The Ecumenist* and *Unitas*.

Teilhard, of course, is the classic example of how one can develop a radical theology while still remaining in the bosom of the church. His attempt to do theology from a new vision, and to refocus both the sources and language of theology, has been an impetus to creative thought in Catholic circles, even to thinkers who have not agreed with his assumptions or conclusions. One is tempted to say about Teilhard what has often been said about Buber, namely that he has had his greatest impact outside of his own tradition; how-

² Major works of this group of authors would include Baum's *The Credibility of the Church Today* (New York: Herder and Herder, 1968), *Faith and Doctrine* (Paramus, N. J.: Newman Press, 1969) and *Man Becoming* (New York: Herder and Herder, 1970); Dewart's *The Future of Belief* (New York: Herder and Herder, 1969), *The Foundations of Belief* (New York: Herder and Herder, 1969) and *Religion, Language and Truth* (New York: Herder and Herder, 1970); Metz's *Faith and the World of Politics* (New York: Paulist Press, 1968) and *Perspectives of a Political Ecclesiology* (New York: Herder, 1971); McKenzie's *The Roman Catholic Church* (New York: Holt, Reinhart and Winston, 1969); McBrien's *Do We Need the Church?* (New York: Harper and Row, 1969) and *Church: The Continuing Quest* (Paramus, N. J.: Newman Press, 1970); and Camera's *Revolution through Peace* (New York: Harper and Row, 1971). Camera is not a professional theologian but a bishop in Brazil; he has emerged as a leading spokesman for Latin American Catholics who are influenced by Marxist thought but who shy away from the guerrilla tactics of more radical groups. Moran's interest can be seen in his book *The New Community* (New York: Herder and Herder, 1970), and of Swidler's interest perhaps his *Freedom in the Church* (Dayton, Ohio: Pilgrim Press, 1967) is most germane to this discussion.

ever, a review of Roman Catholic journals reveals an on-going interest in Teilhard's work, and interpretive works continue to be published which show Teilhard's relevance for Catholic theology.⁶

The other thinkers I have put in this category have all attempted to alter or deepen the traditional categories of Roman Catholic theology. Gregory Baum has been one of the best-known and ecumenically-minded Catholic theologians in North America; in an attempt to escape the parochial confines of traditional Roman Catholicism, he has argued that the basic shift in Roman Catholic doctrine since Vatican II has been to emphasize that the gospel is concerned not just with Christians and the church but with what is happening to people everywhere. There is, therefore, a "universal" dimension to faith, and Christians are called upon to develop a new "world" consciousness.⁷ In the development of his apologetics, Baum has taken his cue from Maurice Blondel, the noted French philosopher whose work was influential in the earlier days of the modernist controversy. This world consciousness means that Roman Catholics (indeed, all Christians) can face the future unafraid, that there will inevitably be a development of doctrine and even new forms for the church's life and faith, but these should be welcomed as the fruits of God's Spirit.⁸ Dialogue, openness, ecumenicity are major values for Baum, and although his theological endeavors may cause tremors at the Vatican, his ironic style and his interest in church life make him an ecclesiastical moderate.

Leslie Dewart, who is a colleague of Baum's at the University of Toronto, can be considered a theological radical because of sharp antagonism to Thomism and its philosophical definitions of reality and truth. Dewart is actually more of a philosopher than a theologian and should be understood as one who is primarily interested in the philosophical foundations of theology. The real Catholic crisis of our day, he has argued, does not concern matters of papal authority, celibacy, revisions of the liturgy, or other such expressions of any problems of this sort; rather, the religious life relates to "the epistemological, metaphysical and other philosophical questions which underlie theological and religious disputes."⁹ Dewart maintains that much of what passes for theological "renewal" in Roman Catholic circles is an attempt not only to preserve the substance of

⁶ Among internationally known Roman Catholic theologians Henri De Lubac has shown the greatest interest in interpreting and extending Teilhard's thought; see his *Teilhard: The Man and His Meaning* (New York: Harcourt, 1965) and *The Religion of Teilhard de Chardin* (New York: Doubleday, 1967).

⁷ This is developed in *The Credibility of the Church Today* and in *Faith and Doctrine*, pp. 1-21.

⁸ Baum writes that because of her belief in on-going tradition and the Spirit, "the Catholic Church is open to the future. . . . The Church need not be tied to her past doctrinal definitions; she is able to re-interpret her ancient teaching in the light of God's on-going self-communication in the world, taking place in her now" (*Faith and Doctrine*, pp. 91-98).

the traditional faith but also the *traditional cultural form of that faith*; in his various works he has attempted to show both the inadequacy of Thomism and of "Transcendental Thomism"¹⁰ for the modern world view with its scientific orientation and cultural pluralism. Not only must dogma be de-Hellenized, but the Church must become more sophisticated in its understanding of language, reality and truth. Too much of Catholic thought has regarded language as being a medium of truth, or as corresponding to an objective reality apart from man, whereas Dewart insists that language does not tell us what reality is like but only crystallizes our "conscious, purposive self-relation to it."¹¹

I consider Dewart an ecclesiastical moderate even though basically he has not been interested in ecclesiology. He calls for a renewal of language and doctrine in order that man's evolving awareness of God might be more fully and adequately expressed. He does not seem to have basic quarrels with the structure of the church, although he would like to see the substance of its message recast.

Space does not permit me to develop and document the kind of theological radicalism intrinsic to the work of Johannes Metz, John McKenzie, and Helder Camera. Suffice it to say here that Metz is probably the leading European Catholic exponent of political theology; and McKenzie, who has earned most of his theological credentials as a biblical scholar, has recently been moving on broader theological fronts and is well known in Roman Catholic circles for his candid (and often acerbic) observations about Roman Catholic dogmas and assumptions.¹² I do, however, want to comment briefly upon the general stance of Richard McBrien who is emerging as one of America's leading ecclesiologists. McBrien wrote his doctoral dissertation at the Gregorian University in Rome on John Robinson's concept of the Church, and he generally takes a Robinsonian-type stance towards the traditionalism of the Roman Catholic Church. He compares the three epochs of pre-Vatican II,

¹⁰ "Transcendental Thomism" refers to a movement in Roman Catholic theology from roughly 1930-1960 of scholars who were trying to work creatively within a Thomistic framework. It includes the work of persons such as Joseph Marechal, Andre Marc, Johannes Lotz, Karl Rahner, Emerich Coreth and Bernard Lonergan. The term "Transcendental Thomism" was applied to this movement to distinguish it from the Neo-Thomism of Jacques Maritain and Etienne Gilson. The fullest statement of Dewart's reservations about this approach to theology is found in his appended essay "On Transcendental Thomism" in *The Foundations of Belief*, pp. 499-522.

¹¹ The dispute over language and epistemology continues to divide Dewart and Bernard Lonergan. Dewart summarizes his reservations about Lonergan in his appended essay "Philosophy and the Limits of Renewal" in *Religion, Language and Truth*, pp. 145-169.

¹² In his review of Hans King's *Infallible? An Inquiry*, for example, McKenzie observes that concerning the dogmas of the Immaculate Conception and the Assumption, "I have not the slightest idea of what either dogma means, and therefore they create no problem for me" (*The National Catholic Register*, March 28, 1971, p. 12-A).

Vatican II, and post-Vatican II with the Ptolemaic, Copernican, and Einsteinian eras of cosmology, and argues that whereas Vatican II was a necessary event to break the old "Ptolemaic" mentality of the Church, even the thinking of Vatican II must now yield to the newer awareness of men in an ecumenical and pluralistic time. Part of the real quandary of the Roman Catholic Church, in fact, is that

The Council was not nearly radical enough. . . . It did not really confront the question of the church's very existence. It did not call into question some of its traditional assumptions: Is the church the ordinary means of salvation? Is it the center and goal of all history? Are all men in fact called to membership in this community? What, indeed, is its mission?¹³

More than most Roman Catholic theologians (at least in America) McBrien shows an awareness of, and debts to, leading European theologians (particularly Moltmann, Pannenberg, and Robinson). He has been strongly influenced by the eschatology of the theology-of-hope school. Although he is deeply committed to the life and work of the church, he holds that modern society does not need the "Ptolemaic" church, but only a post-Copernican and post-Einsteinian church that can be a *servant* church, speaking for, and serving, the social, political, economic and cultural outcasts.¹⁴

In many ways the thinkers in this category are just as "radical" as those whom I have placed in the first category; the difference lies essentially in their more moderate ecclesiology. It is precisely this group of thinkers, however, who are not dealt with in Hitchcock's *Decline and Fall of Radical Catholicism*. "Radical" Catholicism is a more diverse and theologically sophisticated phenomenon than it would appear from Hitchcock's description of it, and certainly more substantial in its depths and methods. Although Dewart and McKenzie are distinctly Roman Catholic in their starting points and ranges of interest, certainly Baum, Metz and McBrien have shown basic interests in a broad range of problems common to both Protestants and Catholics and can be read with profit by Protestant scholars. Let us now consider a third position in contemporary Roman Catholic theology, a position which might be called the Catholic "middle."

III

Thinkers who are liberal theologically and moderate ecclesiologically. There is, of course, some shading between this group and the second category, but on the whole this group is more interested

¹³ *Do We Need the Church?*, pp. 29-30.

¹⁴ *Ibid.*, pp. 217-218, 226-229.

in classical Roman Catholic dogmatic problems and in the place of tradition in Roman Catholic thought. The spirit of this group is reflected in the language and temper of *The Dutch Catechism*. Here I would place the Dutch Dominican Edward Schillebeeckx and a host of his lesser-known colleagues in Holland; Hans Küng in Germany; Yves Congar in France; and Avery Dulles in America.¹⁶ Gustave Thils and Roger Aubert of Louvain share the general orientation of this group, along with a sizable number of, but less well-known, American and German theologians. Journals representative of this orientation would include *Concilium* (published in Holland in numerous language editions), *Continuum* and *Theological Studies* in America, the Swiss *Orienterung*, the *Heythrop Journal* in England, the Tübingen *Teleologische Quartalschrift*, and *The Irish Theological Quarterly*.

It may strike some readers as odd that I have placed perhaps the two best-known, influential and controversial Roman Catholic theologians in the world (Schillebeeckx and Küng) in this category. I have done so primarily because they are dogmatic theologians, and in spite of calling for some reassessments of traditional positions in Roman Catholic thought they continue to find the *loci* of theological issues within the tradition of the Roman Catholic Church. Schillebeeckx was a *peritus* to the Dutch bishops at Vatican II, just as Küng was to the German bishops; they are conservative enough about the mood of the Church to know what is possible and what is impossible in terms of effecting change. I would maintain, in fact, that it is precisely because of their "conservatism" in method and perspective that they have been as influential and as controversial as they have in recent Roman Catholic theology. Their books are read and apparently taken seriously in Rome, whereas much of the writing of our earlier two categories is dismissed by Rome as being simply antiecclesiastical or as "too progressive."

In his recent work, Schillebeeckx has pressed the question of what hermeneutics means for the Catholic tradition, and has shown a familiarity with the Protestant discussion of this problem on the continent. The real issue for the Roman Catholic is how to understand the past—that is, how to assimilate the deepest meaning of the *tradition* for the present. Schillebeeckx argues that the past always has to be interpreted in light of the present, and that "the correctness of these interpretations cannot be tested simply by set-

¹⁶ Representative works of these men would include Schillebeeckx's *God the Future of Man* (London: Sheed and Ward, 1969); Küng's *The Church* (London: Burns and Oates, 1967), *Truthfulness: The Future of the Church* (New York: Sheed and Ward, 1968) and *Infallible? An Inquiry* (New York: Doubleday, 1971); Congar's *Tradition and Traditions* (New York: Macmillan, 1967) and *Ecumenism and the Future of the Church* (Chicago: Friory Press, 1967); Dulles' *The Dimensions of the Church* (Westminster, Md.: Newman Press, 1967) and *Revelation Theology* (New York: Herder and Herder, 1969).

ting earlier formulae of faith against them, since these too always require interpretation and have still to be *made* true."¹⁷ What Schillebeeckx is doing, of course, is laying the foundation for an approach to the development of dogma, wherein historical and cultural factors can be assessed when trying to understand the theological assertions of councils and popes. This hardly seems weighty to Protestants, but it has to be understood in the light of the great stress on tradition found in Roman Catholic theology—a stress that had major consequences for Pius XII and for Paul VI and which has led such recent thinkers as Gustave Weigel and George Tavard to stand against much Protestant theology on the grounds of the "normative" decrees of earlier church councils. Once Catholic thought is allowed to have some freedom in its understanding of the past, it can be more open to the future.

Schillebeeckx has also raised the issue of the importance of today he is a progressive, definitely a force for change, but working dialogue in the church (versus the one-way communication which assumes that truth is already known and simply needs to be passed on) and of the limited role of the magisterium in a secularized and pluralistic world.¹⁷ In a broad spectrum of Roman Catholic thought within the middle matrix of Catholic theology.

Küng needs no introduction to American readers, and I have previously explored the issues raised by his recent book on infallibility.¹⁸ Küng is probably the most widely read Catholic theologian in American Protestant circles, and his repeated calls to liberalize the Roman Catholic Church add a certain pungency to Karl Rahner's initial response to *Infallible? An Inquiry* that Küng had adopted the views of a "liberal Protestant." What I am concerned to point out here, however, is that it is Küng's theological method and interests in ecclesiology which justify our placing him in this third category. More than most Roman Catholic theologians, Küng is a biblical theologian. He stands against much of Roman Catholic dogma and fideism on the grounds that it cannot be justified by Scripture. He is a careful exegete and thorough researcher, and his works are usually characterized by the meticulous style of German theological scholarship. With the notable exception of his major work on christology,¹⁹ almost all of his interests in the past decade have focused on ecclesiology.

It is instructive to see how representatives of our two other theological categories view Küng's endeavors. Novak, in reviewing Küng's major work *The Church*, called Küng a "rear guard theo-

¹⁷ *God the Future of Man*, p. 43.

¹⁸ See his essay "The Church as the Sacrament of Dialogue" and "Church, Magisterium and Politics" in *ibid.*, pp. 117-160.

¹⁹ "Infallibility Revisited," *Theology Today*, Vol. XXVIII, No. 4 (January, 1972), pp. 426-438.

²⁰ *Menschwerdung Gottes* (Erbarn: Herder, 1970).

logian" because of his continued interest in church structures and problems.²⁰ Baum has faulted Küng for being too biblical and restricted in his vision of the church,²¹ and McBrien feels that Küng's ecclesiology "is too narrowly circumscribed by Barthian biblicism and Lutheran separatism."²² The issue comes down to what is the best starting point for Roman Catholic theology today and what should be the sources for theological reflection. Our first category would opt for more emphasis on culture, secularization and concern for things *human* before things *Christian*; the second category would certainly opt for new theological methodologies, reappraising the significance of symbols, liturgy and ministry, and being open to entirely new forms of life and thought. Küng, by contrast, is traditional in method (historical-critical) and biblical in language and vision. It is for these reasons that we have to see Küng as occupying a middle ground in contemporary Roman Catholic theology, despite his *bête noire* image among Catholic conservatives.

Without considering the work of Avery Dulles in depth, we might note that he is progressively-oriented and ecumenically-minded. He has seen the inadequacies of the claims of Roman Catholic exclusivism, and accepts the Vatican II affirmation of the grace of God being operative in all of the manifestations of the Christian church. He has been a part of the Vatican II-inspired new awareness of Catholic theology, and has made distinctive contributions towards ecumenical dialogue in America.²³

The liturgical traditions of Protestantism (Anglican and Lutheran) which have been engaged in Protestant-Catholic dialogues are usually in conversations with representatives of this shade of the Catholic middle. Creeds, confessions, sacraments, and inter-communion are mutually important concerns for these groups, and much important preliminary spadework has been done by them to overcome some of the historic divisions of Christendom.²⁴ Representatives of our first two categories would seldom be included in such discussions, however, and find their ecumenical interests best expressed through personal relationships and engagement in professional societies.

²⁰ *New York Times Book Review* (May 5, 1968), p. 16.

²¹ See Baum's article, "Truth in the Church—Küng, Rahner, and Beyond," *The Ecumenist*, March-April 1971, pp. 33-48. This article is reprinted in *The Infallibility Debate*, ed. by John J. Kirvan (Paramus, N. J.: The Paulist Press, 1971), pp. 1-33.

²² *Church: The Continuing Quest*, p. 58.

²³ A good recent example of Dulles' stance is found in his article, "The Church, the Churches, and the Catholic Church," *Theological Studies*, Vol. 33, No. 2 (June, 1972), pp. 199-234.

²⁴ This is the stream of Roman Catholic theology with which George Lindbeck is most familiar and comfortable, and as helpful as his analyses of Roman Catholic theology have been, they are definitely oriented to this middle position in Catholic thought. See Lindbeck's *The Future of Human Catholic Theology* (Philadelphia: Fortress Press, 1970), *passim*.

We now come to our final category, one that is more difficult for Protestants to understand and be engaged with since it preserves many of the assumptions of pre-Vatican II Catholic thought.

IV

Thinkers who are conservative theologically and conservative ecclesiastically. Persons in this group form the fashionable part of the Catholic right. They deserve consideration because they were major forces for theological renewal prior to Vatican II and their work shows considerable creativity even within conventional Catholic parameters. The most prominent representatives are Karl Rahner, Jean Danielou, Henri de Lubac, Michael Schmaus, and Bernard Lonergan.²⁵ It is among these men that one finds the creative residue of Thomism, and particular interest in things Catholic. The shadow of this group extends into the canonists, liturgists, and mariologists of modern Catholicism, and to the extent that bishops stay abreast of theological matters they seem to be informed by thinkers of this category. It is from within this group that one finds most of the contributors to the standard reference works on contemporary Catholicism, such as *The New Catholic Encyclopedia*, *Sacramentum Mundi*, the *Catholic Theological Dictionary* and the encyclopedia of biblical theology entitled *Sacramentum Verbi*. Journals representative of this outlook include *Gregorianum* (published by the Gregorian University in Rome), *The Thomist* and *The American Ecclesiastical Review*, the *Revue Thomiste* in France and *Civiltà Cattolica* in Italy.

As influential as these men have been in Roman Catholic theology, there is a distinct generation gap between them and a younger group of Catholic theologians. Rahner, Danielou, de Lubac, and Schmaus stand to a new generation of Catholics much as Barth, Reinhold Niebuhr, Tillich, and Bultmann stand to contemporary Protestantism. Rahner, of course, was long regarded as one of the major and creative theologians of modern Catholicism; his prolific writing and his editing of dictionaries, reference works, and other scholarly tomes gave him a place of eminence in the Roman Catholic theological community. Danielou and de Lubac were a part of the French tradition which tried to chart new directions within

²⁵ Some representative works by thinkers of this group are Rahner's *The Church After the Council* (New York: Herder, 1966), *Belief Today* (New York: Sheed and Ward, 1967) and *Obedience and the Church* (Washington: Corpus Books, 1968); Danielou's *God's Life in Us* (Denville, N. J.: Dimension Books, 1969); *Historical Theology* (London: Penguin Books, 1969) and *The Faith Eternal and the Man of Today* (Chicago: Franciscan Press, 1970); de Lubac's *The Splendor of the Church* (New York: Sheed and Ward, 1969), *The Mystery of the Supernatural* (New York: Herder and Herder, 1967) and *The Church: Paradox and Mystery* (Staten Island, N. Y.: Alba House, 1969); and Schmaus' multi-volume *Katholische Dogmatik* (München: Max Huber Verlag 1945-60).

Thomism and which was officially condemned by Pius XII in his encyclical *Humani Generis* in 1950.²⁶ Schmaus served as Professor of Dogmatic Theology for over twenty years at Munich and authored the frequently cited *Katholische Dogmatik*, which he has recently revised in light of Vatican II.²⁷

Problems of tradition, authority and spirituality loom large for thinkers in this category, and it is not surprising that the post-Vatican II ferment in the Church has pushed all of them towards a conservative ecclesiology. Rahner led a group of European theologians in support of Rome against the Dutch bishops in the spring of 1970, and he has led the theological attack against Küng in the infallibility debate. Although Rahner was heralded a number of years ago for his method which attempted to form a "theological anthropology" grounded in man's capacity for transcendence,²⁸ it has become clear that Rahner has become more conservative as he has grown older. (It might be fairer to say that Rahner, having pushed for theological *aggiornamento* for so many years, has watched the revolution move beyond him and now finds himself on its conservative edge.) There is also a certain irony that Danielou, who has been appointed a cardinal, has recently been the leading spokesman for papal authority in the Synod of Bishops against the more democratic position of Cardinal Suenens of Belgium. De Lubac, who has taken a major interest in the theology of Teilhard, nevertheless continues to work on Thomistic themes and problems.

The one major thinker in this category who cannot be said to be a spokesman for an earlier generation, but who is alive and well and living in Toronto, is Bernard Lonergan. Lonergan has emerged out of a long involvement with Thomism to become one of the most influential philosophical theologians in the Roman Catholic tradition. Lonergan for many years divided his time between Toronto and the Gregorian University in Rome; in Catholic circles he gained an international reputation both for his Thomistic studies and for his later attempts to explore epistemology as the *prolegomena* to constructive theology. He has been singularly honored by having a special issue of the prestigious journal *Continuum*

²⁶ A discussion of this attempt to shape a "new" theology is found in T. M. Schoof's *A Survey of Catholic Theology, 1800-1970* (Glen Rock, N. J.: Faulstich Newman Press, 1970), pp. 194-221.

²⁷ See Schmaus' *Dogma, Vol. 1: God in Revelation; Vol. 2: God and Creation; and Vol. 3: God and His Christ* (New York: Sheed and Ward, 1968).

²⁸ Much of Rahner's early work was controversial because methodologically he wanted to start with human experience and man's capacity for knowledge of the Divine (it is in this way that man can transcend the limitations of his own finitude, hence the term "transcendental" method). Good discussions of Rahner's method (and its intrinsic conservative ecclesiology) can be found in Louis Roberts, *The Achievement of Karl Rahner* (New York: Herder, 1967) and in Paul Suris, "Rahner and Lonergan on Method in Theology," *The Irish Theological Quarterly*, Vol. XXXVIII, No. 3 (July, 1971), pp. 187-201.

devoted to his thought,²⁹ by having an international theological congress convened at St. Leo's College in Florida in the spring of 1970 to consider implications of his thought,³⁰ and by being appointed to the Stillman Chair of Roman Catholic Studies at Harvard for the 1971-1972 academic year. Students of Lonergan hold important positions in Roman Catholic seminaries and universities, as well as in some private and state universities, so his influence is extensive. The publication in the spring of 1972 of his long-awaited magnum opus, *Method in Theology* (New York: Herder), is bound to bring his work to a wider range of Protestant scholars.

It is well to note initially that Lonergan is difficult to read, and even scholars well versed in his thought tend to qualify their remarks with such phrases as "If I understand him rightly . . ." and "I do not claim to have understood him." There is the further complication (shades of Heidegger!) of the shift in Lonergan's interests which prompt interpreters to speak of the "early Lonergan" and the "later Lonergan," the basic transition being Lonergan's decreasing interest in Thomism and his increasing interest in the problems of epistemology and theological method.³¹ In his recent endeavors Lonergan is seeking to establish a "foundational" theology within which one can specify eight "functional specialties," divided into two broad categories. The first category, called "mediating" theology, deals with the tasks of inquiry and evaluation: research, interpretation, historical analysis, and the dialectical evaluation of any given position. These four tasks represent the probing and reflection of theologians upon the phenomenon of man's conversion; they roughly parallel the elements of experience, understanding, judgment, and deliberation in human consciousness. The second phase of theology can be called "mediated," and it is comprised of the tasks of probing philosophical foundations; the framing of doctrines by the religious community (which in effect distills the truth from various personal experiences and keeps it from being subjectivized); the development of systematics, and the task of communications (i.e., church preaching and teaching).³²

²⁹ "Spirit as Inquiry: Studies in Honor of Bernard Lonergan," *Continuum*, Vol. II, No. 3, Autumn, 1964.

³⁰ The first of three projected volumes of papers from the Lonergan Congress has been published by Philip McShane, ed., *Foundations of Theology* (Dublin: Gill and Macmillan, Ltd., 1971). These papers, along with David Tracy's *The Achievement of Bernard Lonergan* (New York: Herder and Herder, 1970), serve as the best introduction to Lonergan's thought.

³¹ It is not necessary here to cite Lonergan's early Thomistic publications, but two important works which show Lonergan's interest in epistemology are *Insight: A Study of Human Understanding* (London: Longman Green and Co., 1957; revised edition, 1958) and *Collection* (New York: Herder and Herder, 1967). Some of the lines of his larger *Method in Theology* were outlined in his article "Functional Specialties in Theology," *Gregorianum*, Vol. 50 (1969), pp. 485-504.

³² The various components of Lonergan's method are treated in more detail by David Tracy, op. cit., pp. 222-260.

It is obvious that Lonergan wants to clarify just what theologians are doing when they do theology, for he feels that unless the intent and purpose of the theological task are clear the conclusions will be confused and ambiguous. Lonergan wishes to establish a method for theology that is similar to the method of the natural sciences. Whether he can definitely establish both the need and appropriateness of such an undertaking remains to be seen, but here Karl Rahner's caveat merits repeating; Lonergan's method is so general that it fits every science, and in fact is simply a delimitation of how every "ideology" of every society is brought to its own full self-understanding.³³

Although Lonergan has not been primarily interested in ecclesiology, it is clear that he is quite conservative regarding the church's divine origin, the role of the Magisterium, the papal right to issue infallible decrees, and the resting of theology upon ecclesiastical definitions and declarations rather than the Bible.³⁴ Charles Davis has pointed out how Lonergan's theology "reflects the dogmatic mentality of the Roman Catholic Church, which needs and finds expression in the doctrine of infallibility," and maintains that Lonergan presupposes rather than argues for the doctrine.³⁵ Even the "later" Lonergan is rooted in scholasticism, inasmuch as his search for an adequate methodology is an attempt to affirm absolute and unchanging truth within the context of a changing contemporary culture.

V

This analysis of contemporary Roman Catholic theology has covered a lot of ground, and has dealt with more peaks than total terrain. Each category has more representatives and nuances than I could deal with in this limited space; I am particularly aware that if one wanted to consider some streams of Italian and Vatican of language, truth, and culture. If Roman Catholic theology is no theologies it would be possible to delineate a fifth category of "reactionary theology," but that would hardly be of interest to Protestant readers.

This review illumines the importance of the problem of method for Roman Catholic theology (Novak, Baum, Küng, Rahner, Lonergan), the crucial role of hermeneutics and doctrinal development (Dewart, Schillebeeckx, Danielou), and the central questions

tion: *Theology: An Interpretation and a Critique*" in McShane, *op. cit.*, pp. 197-222.

³³ "Some Critical Thoughts on 'Functional Specialties in Theology'" in McShane, *op. cit.*, p. 194.

³⁴ See Lonergan's *De Deo Trino II* (Rome: Gregorian University Press, 1964), pp. 21, 32 and 53, and his article "The Assumption and Theology" in *Conversion*, p. 78.

³⁵ "Lonergan and the Teaching Church," in McShane, *op. cit.*, pp. 67-68.

of language, truth, and culture. If Roman Catholic theology is no longer being consistently done in the "old" way, there is as yet no agreed-upon model for its new directions. Each of the alternatives outlined in this article is making its contribution to contemporary Roman Catholic thought; most Protestants, however, will feel more interest in, and engagement with, the first two categories, while being sympathetic with the intent of the third. Perhaps an analysis of trends in Roman Catholic theology serves best to remind us that increasingly the problems of ecclesiology, humanness, and meaning transcend Protestant-Catholic categories, and that in reflecting upon these matters we have much to learn from our Roman Catholic counterparts.