The Sermon on the Mount begins with what we call the “Beatitudes,” these teachings of Jesus Christ that promise blessedness – happiness, fulfillment, perfect joy, perfect flourishing – to those who live in accord with His Law.

In His Sermon on the Mount, Jesus is the New Moses, ascending to the top of a mountain – where Moses received the Ten Commandments from God – to legislate the precepts of the New Law in the Holy Spirit. Jesus here is connecting the Commandments with our happiness: He invites us to blessedness. “The chief good is the only motive of philosophical enquiry; but whatever confers blessedness, that is the chief good; therefore He begins, ‘Blessed are the poor in spirit,’” St. Augustine explains.

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The New Moses wants us to be happy. This is His starting point in teaching us the morality of the New Law. Jesus wants us to find blessedness, to flourish, to find peace and joy and the fulfillment of all our desires. This is what He promises to those who live in accord with His teachings. His happiness that He gives is the perfect happiness of the Vision of God in Heaven. This Vision is “Beatific.” It makes us blessed, happy, fulfilled. To live for this perfect happiness brings us a kind of imperfect happiness already here on Earth. Do I trust that Jesus wants to make me happy and that He has the power to make me happy? Do I trust that Jesus knows what is best for me?

This dreary view of morality is not Christian. It does not presuppose a loving God, Who teaches us His Law in order to lead us to happiness. It does not have faith in God’s Goodness and trust in His Mercy. It is a deeply cynical and despairing view of morality, which ultimately leads to resentment and sin. The Catholic Church is the Bride and Body of Jesus Christ. She is the faithful repository of all grace and truth. The teaching of the Catholic Church on morality, then, is the teaching of Jesus Christ. He guides His Church through His Holy Spirit, by which He lives in the Church always until the consummation of the world. Therefore, the moral teaching of the Catholic Church is also for our happiness. It is not an arbitrary limit on human freedom imposed from without. The teaching of the Church is a merciful GPS from Jesus Christ, as He guides us through the treacherous journey of human life to perfect happiness in Heaven. Do I trust Jesus?

Dear Brothers and Sisters in Christ,

What is morality? Why does God give us commandments? Why should I care about doing good and avoiding evil? Why should I care about right and wrong? Why does it matter what I do or how I act?

In our Gospel last Sunday, we had the beginning of Jesus’s Sermon on the Mount (Matthew 5-7). “Whoever will take the trouble to examine with a pious and sober spirit, will find in this sermon a perfect code of the Christian life as far as relates to the conduct of daily life,” St. Augustine tells us. The Sermon on the Mount is Jesus’s morality, His teaching on how we are to live. In these three chapters of St. Matthew’s Gospel, we have the basic plan of Christian living. How does Jesus begin in His moral teaching? “Blessed…” This word “blessed” means “happy,” “fulfilled,” “flourishing.” Thus, what is morality? Why does God give us commandments? Why should I care about doing good and avoiding evil? Why should I care about right and wrong? Why does it matter what I do or how I act?

In His Sermon on the Mount, Jesus is the New Moses, ascending to the top of a mountain – where Moses received the Ten Commandments from God – to legisitate the precepts of the New Law in the Holy Spirit. Jesus here is connecting the Commandments with our happiness: He invites us to blessedness. “The chief good is the only motive of philosophical enquiry; but whatever confers blessedness, that is the chief good; therefore He begins, ‘Blessed are the poor in spirit,’” St. Augustine explains.

This is where so many of us go wrong. We don’t understand that morality is about happiness. We see the teachings of Jesus Christ and His Church as a simple list of “do’s” and “don’t’s” (usually “don’t’s!”), imposed upon us arbitrarily from without, having no real connection to our interior desire for happiness and fulfillment. We see the commandments of God as limitations on our freedom, as limits that God puts into place to keep us from enjoying life too much or having too much fun.

This dreary view of morality is not Christian. It does not presuppose a loving God, Who teaches us His Law in order to lead us to happiness. It does not have faith in God’s Goodness and trust in His Mercy. It is a deeply cynical and despairing view of morality, which ultimately leads to resentment and sin. The Catholic Church is the Bride and Body of Jesus Christ. She is the faithful repository of all grace and truth. The teaching of the Catholic Church on morality, then, is the teaching of Jesus Christ. He guides His Church through His Holy Spirit, by which He lives in the Church always until the consummation of the world. Therefore, the moral teaching of the Catholic Church is also for our happiness. It is not an arbitrary limit on human freedom imposed from without. The teaching of the Church is a merciful GPS from Jesus Christ, as He guides us through the treacherous journey of human life to perfect happiness in Heaven. Do I trust Jesus?

Pray for me, Father Joseph Previtali
Parish Announcements

Upcoming Events

Our Lady of the Pillar
Monday Nights
Adult Catechism with Father Joe
7:30pm—8:30pm @ New Hall

Third Tuesday of the Month
Knights of Columbus Meeting
Old Hall—7:00pm

Tuesday Nights
Bible Study
5:30pm—7:00pm @ Conference Room

Saturday Morning
Legion of Mary Meeting
Conference Room
9:00am—11:00am

Second Sunday of the Month
Hospitality after 8:00am Mass
Old Hall

Clases de Bautizo Para Padres y Padrinos
El cuarto Viernes del Mes
7:00pm en el Old Hall (Salon Viejo)

Parish Holy Hour
Our next Parish Holy Hour will be at Our Lady of the Pillar, Thursday February 9th. at 7:00pm. All are welcome!

HORA SANTA EN LA PARROQUIA
Nuestra próxima Hora Santa será en la Iglesia de Nuestra Señora del Pilar el día Jueves 9 de Febrero. ¡Todos son bienvenidos!

Pray for Our Parishioners Who Are Sick

Sick Relatives & Friends/Parientes y Amigos Enfermos
Pray that God’s healing power will fill them with strength and hope.

St. Patrick’s Day
Corned Beef and Cabbage Dinner
Sponsored Annually by KNIGHTS OF COLUMBUS
Saturday March 18th
New Hall of Our Lady of the Pillar
No Host Cocktails 6:00pm Dinner at 7:00pm
Tickets $25.00 each
Children aged 12 to 18 $10.00
12 and under FREE

TRADITIONAL IRISH LIVE MUSIC
Lighthouse String Band
50/50 Pot O’ Gold Raffle
$5.00 a ticket or 5 for $20!

TICKETS and INFO
Brian (650) 799-0011
Bob (650) 464-0164
Jim (650) 867-5018
hmbknights@aol.com

PROCEEDS BENEFIT COUNCIL’S ANNUAL SCHOLARSHIP FUND

PRO LIFE MEETING
San Mateo Pro Life will meet:
Thursday, Feb 9, 2017 @ 7:30pm*
Worner Center of St. Gregory parish
138 28th Ave, San Mateo (cross street Hacienda)
*Note: Janet will chair this meeting

Discussing:
~ Current: Mustard Seed; Legislative Update
~ Banish Baywood Planned Parenthood
~ Upcoming 40 Days for Life

Let’s defend all people from conception to natural death.
All welcome
For more info, call Jessica 650-572-1468

ATTENTION!!!
FIRST AND SECOND YEAR CONFIRMATION CLASS
The February 12th, Sunday Confirmation Class has been rescheduled to April 23, 2017 at the request of the Missionaries of Charity. All other classes remain as scheduled. Thank you.
Your Offerings | Supporting Our Parish

<table>
<thead>
<tr>
<th>1st Collection</th>
<th>2nd Collection</th>
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<tbody>
<tr>
<td>Our Lady of the Pillar $ 3,490</td>
<td>$ 1,953</td>
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<tr>
<td>Our Lady of Refuge $ 320</td>
<td>$ 167</td>
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<tr>
<td>St Anthony’s $ 438</td>
<td>$ 168</td>
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Second Collection this week: Building Fund

- February 12: Annual Appeal
- February 19: Religious Education
- February 26: Annual Appeal

WEDDINGS/ BODAS

Couples planning to be married must contact a priest well in advance of the wedding date. They must also receive personal preparation for entering marriage. If either party has previously gone through any form of civil or religious marriage with another person, the priest is not permitted to set a date for the wedding until the Archbishop’s office has been consulted. It should be noted that Catholics, in order to marry validly, must marry before the parish priest or his delegate and two witnesses. A civil marriage or a marriage before a non-Catholic minister is not a valid marriage. Couples in such “marriages” should contact a priest to have the situation rectified.

Las parejas que estén planeando casarse tienen que ponerse en contacto con un sacerdote antes de planear la boda. Las parejas también necesitan recibir preparación personal durante la preparación del Matrimonio. Si cualquier persona de la pareja a estado casado/a anteriormente con otra persona el Sacerdote no puede poner la fecha del matrimonio hasta que la oficina de la Arquidiócesis lo apruebe. Tienen que tener en cuenta que para que el matrimonio sea válido los Católicos, necesitan casarse frente a el Sacerdote de su Parroquia y dos testigos. Un matrimonio civil ante una persona que no es Católica no es válido para la Iglesia Católica. Parejas que estén en esta situación deben contactar a un Sacerdote para que su situación se arregle.

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Are you or someone you know dealing with or challenged by the end of their marriage?

The Archdiocese of San Francisco has a special ministry for men and women who have experienced the pain of separation and divorce. We believe that the Church has a rich treasury of people, Holy Scripture, tradition, and pastoral ministry on which it can draw to serve its members whose marriages end in divorce.

We strive to lay open this wealth and make known Christ’s abundant healing love so that all who suffer from separation and divorce might experience healing, reconciliation and new life. We also recognize that separated and divorced people, through their vulnerability, suffering, courage, faithfulness and patient endurance bear witness to Christ and His redeeming grace in the world.

They are not mere recipients of the Church’s compassion; they are as well, ministers of that compassion. “May the church be the place of God’s mercy and love, where everyone can feel themselves welcomed, loved, forgiven and encouraged to live according to the Gospel,” Pope Francis.

“The Church is definitely against divorce, and divorced people are strongly against divorce as well, but the Church isn’t against divorced people.” - Father Al Grosskopf, SJ.

The Catholic Divorce Ministry has a meeting to answer questions and offer help, at the support group that meets the first and third Wednesdays of the month, 7:30 P.M. at the Parish Center, St. Stephen Church, 451 Eucalyptus Drive, San Francisco. Please call Father Al at 415-422-6698 for more information.

www.OurLadyofthePillar.org

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...continued

Some, indeed, refer this to the corporeal vision, and say that such a brilliant light shone round about Christ when He was baptized, that the heavens seemed to be opened. It can also be referred to the imaginative vision, in which manner Ezechiel saw the heavens opened: since such a vision was formed in Christ’s imagination by the Divine power and by His rational will, so as to signify that the entrance to heaven is opened to men through baptism. Lastly, it can be referred to intellectual vision: forasmuch as Christ, when He had sanctified baptism, saw that heaven was opened to men; nevertheless He had seen before that this would be accomplished.

Reply OB3: Christ’s Passion is the common cause of the opening of heaven to men. But it behooves this cause to be applied to each one, in order that he enter heaven. And this is effected by baptism, according to Rm. 6:3: “All we who are baptized in Christ Jesus are baptized in His death.” Therefore mention is made of the opening of the heavens at His baptism rather than at His Passion. Or, as Chrysostom says (Hom. iv in Matth.; from the supposititious Opus Imperfectum): “When Christ was baptized, the heavens were merely opened: but after He had vanquished the tyrant by the cross; since gates were no longer needed for a heaven which thenceforth would be never closed, the angels said, not ‘open the gates,’ but ‘Take them away.’” Thus Chrysostom gives us to understand that the obstacles which had hitherto hindered the souls of the departed from entering into heaven were entirely removed by the Passion: but at Christ’s baptism they were opened, as though the way had been shown by which men were to enter into heaven.

Art. 6: Whether it is fitting to say that when Christ was baptized the Holy Ghost came down on Him in the form of a dove?

OBJ 1: It would seem that it is not fitting to say that when Christ was baptized the Holy Ghost came down on Him in the form of a dove. For the Holy Ghost dwells in man by grace. But the fulness of grace was in the Man-Christ from the beginning of His conception, because He was the “Only-begotten of the Father,” as is clear from what has been said above (Q[7], A[12]; Q[34], A[1]). Therefore the Holy Ghost should not have been sent to Him at His baptism.

OBJ 2: Further, Christ is said to have “descended” into the world in the mystery of the Incarnation, when “He emptied Himself, taking the form of a servant” (Phil. 2:7). But the Holy Ghost did not become incarnate. Therefore it is unbecoming to say that the Holy Ghost “descended upon Him.”

OBJ 3: Further, that which is accomplished in our baptism should have been shown in Christ’s baptism, as in an exemplar. But in our baptism no visible mission of the Holy Ghost takes place. Therefore neither should a visible mission of the Holy Ghost have taken place in Christ’s baptism.

OBJ 4: Further, the Holy Ghost is poured forth on others through Christ, according to Jn. 1:16: “Of His fulness we all have received.” But the Holy Ghost came down on the apostles in the form, not of a dove, but of fire. Therefore neither should He have come down on Christ in the form of a dove, but in the form of fire. On the contrary, It is written (Lk. 3:22): “The Holy Ghost descended in a bodily shape as a dove upon Him.”

I answer that, What took place with respect to Christ in His baptism, as Chrysostom says (Hom. iv in Matth.; [*From the supposititious Opus Imperfectum*]), “is connected with the mystery accomplished in all who were to be baptized afterwards.” Now, all those who are baptized with the baptism of Christ receive the Holy Ghost, unless they approach unworthily; according to Mt. 3:11: “He shall baptize you in the Holy Ghost.” Therefore it was fitting that when our Lord was baptized the Holy Ghost should descend upon Him.

Reply OBJ 1: As Augustine says (De Trin. xv): “It is most absurd to say that Christ received the Holy Ghost, when He was already thirty years old: for when He came to be baptized, since He was without sin, therefore was He not without the Holy Ghost. For if it is written of John that ‘he shall be filled with the Holy Ghost from his mother’s womb,’ what must we say of the Man-Christ, whose conception in the flesh was not carnal, but spiritual? Therefore now,” i.e. at His baptism, “He deigned to foreshadow His body,” i.e. the Church, “in which those who are baptized receive the Holy Ghost in a special manner.”

Reply OBJ 2: As Augustine says (De Trin. ii), the Holy Ghost is said to have descended on Christ in a bodily shape, as a dove, not because the very substance of the Holy Ghost was seen, for He is invisible: nor as though that visible creature were assumed into the unity of the Divine Person; since it is not said that the Holy Ghost was the dove, as it is said that the Son of God is man by reason of the union. Nor, again, was the Holy Ghost seen under the form of a dove, after the manner in which John saw the slain Lamb in the Apocalypse (5:6): “For the latter vision took place in the spirit through spiritual images of bodies; whereas no one ever doubted that this dove was seen by the eyes of the body.” Nor, again, did the Holy Ghost appear under the form of a dove in the sense in which it is said (1 Cor. 10:4): “Now, the rock was Christ;” for the latter had already a created existence, and through the manner of its action was called by the name of Christ, whom it signified: whereas this dove came suddenly into existence, to fulfil the purpose of its signification, and afterwards ceased to exist, like the flame which appeared in the bush to Moses.”

Will continue next week.
Queridos hermanos y hermanas en Cristo,

¿Qué es la moral? ¿Por qué Dios nos da mandamientos? ¿Por qué debo preocu-

cuparme por hacer el bien y evitar el mal? ¿Por qué debería preocuparme por

que y que esta  mal? ¿Por qué es importante que voy hacer o cómo

voy a actuar?

In nuestro Evangelio del domingo pasado, tuvimos el comienzo del Sermón

de Jesús en el Monte (Mateo 5-7). "Quien se tome la molestia de examinar

con un espíritu sobrio y piadoso, encontrará en este sermón un código perfec-

to de la vida cristiana en cuanto se refiere a la conducta de la vida diaria", nos
dice San Agustín. En el Sermón de la Montaña la moralidad de Jesús, Su
enseñanza sobre cómo deberíamos vivir. En estos tres capítulos del evangelio

de San Mateo, tenemos el plan básico de la vida cristiana. ¿Cómo Jesús co-

mienza en su enseñanza moral? "Bendito…" esta palabra "bienaventurados"
significa "feliz", "cumplimiento", "floreciente." Así el Sermón de la Montaña
comienza con lo que llamamos las "Bienaventuranzas", estas enseñanzas de
Jesucristo prometen bienaventuranzas - felicidad, cumplimiento, perfecta
alegría, perfecto florecimiento - para aquellos que viven de acuerdo con Su

Ley. En su Sermón del Monte, Jesús es el Nuevo Moisés, ascendiendo ala

cima de una montaña-donde Moisés recibió los Diez Mandamientos de Dios

-para legislar en los preceptos de la Nueva Ley en el Espíritu Santo. Aquí

Jesús está conectando los mandamientos con nuestra felicidad: Él nos invita a
la bienaventuranza. "El buen jefe es el único motivo de reflexión filosófica;

pero lo confiere la bienaventuranza, que es el jefe bueno; por lo tanto, empie-
za, "Bienaventurados los pobres de espíritu", lo explica san Agustín. El nue-

vo Moisés quiere que seamos felices. Este es Su punto de partida en la ense-
ñanza de la moral de la nueva ley. Jesús nos quiere que encontremos la bie-
aventuranza, para florecer, para encontrar la paz y la alegría y la satisfac-
ción de todos nuestros deseos. Esto es lo que El promete a aquellos que viven
de acuerdo con sus enseñanzas. Su felicidad que El da es la felicidad perfecta

de la visión de Dios en el cielo. Esta visión es "beatífica". Nos hace bien-
aventurados, felices, cumplidos. Para vivir esta felicidad perfecta nos trae una
especie de felicidad imperfecta aquí en la tierra. ¿Puedo confiar en que Jesús

quiere hacerme feliz y que El tiene el poder para hacerme feliz? ¿Puedo con-

fiar en que Jesús sabe lo que es mejor para mí?

Aquí es donde muchos de nosotros vamos mal. No entendemos que la mora-

lidad es acerca de la felicidad. Vemos las enseñanzas de Jesucristo y Su Igle-
sia como una simple lista de "hacer" y "no hacer" (generalmente "no ha-
cer"!), nos impone de manera arbitraria sin tener ninguna conexión a nuestro
deseo interior de felicidad y plenitud. Vemos los mandamientos de Dios

como limitaciones a nuestra libertad, como los límites que Dios pone en su

lugar y nos impiden disfrutar mucho de la vida o tener demasiada diversión.
Esta lúgubre vista de la moralidad no es Cristiano. No presupone un Dios
amoroso, que nos enseña su ley para llevarnos a la felicidad. No tienen fe en
la bondad de Dios y confianza en su misericordia. Es una visión profunda-
mente cínica y desesperada de la moralidad, que en última instancia conduce
al resentimiento y el pecado. La Iglesia Católica es la Novia y el Cuerpo de
Jesucristo. Ella es la fiel depositaria de toda gracia y verdad.. La enseñanza

de la Iglesia católica sobre la moralidad, es entonces, la enseñanza de Jesu-
cristo. Él guía a Su Iglesia por medio de Su Espíritu Santo, por el cual él vive

en la Iglesia siempre hasta la consumación del mundo. Por lo tanto, la ense-
nanza moral de la Iglesia Católica es también para nuestra felicidad. No es un
límite arbitrario en la libertad humana impuesta desde fuera. La enseñanza de
la Iglesia es un misericordioso GPS de Jesús Cristo, como El nos guía por el

camino traicionero a la perfecta felicidad en el Cielo. ¿Puedo confiar en Je-
sús?

Oren por mi, Padre José Previtali