



Church of the LITTLE FLOWER

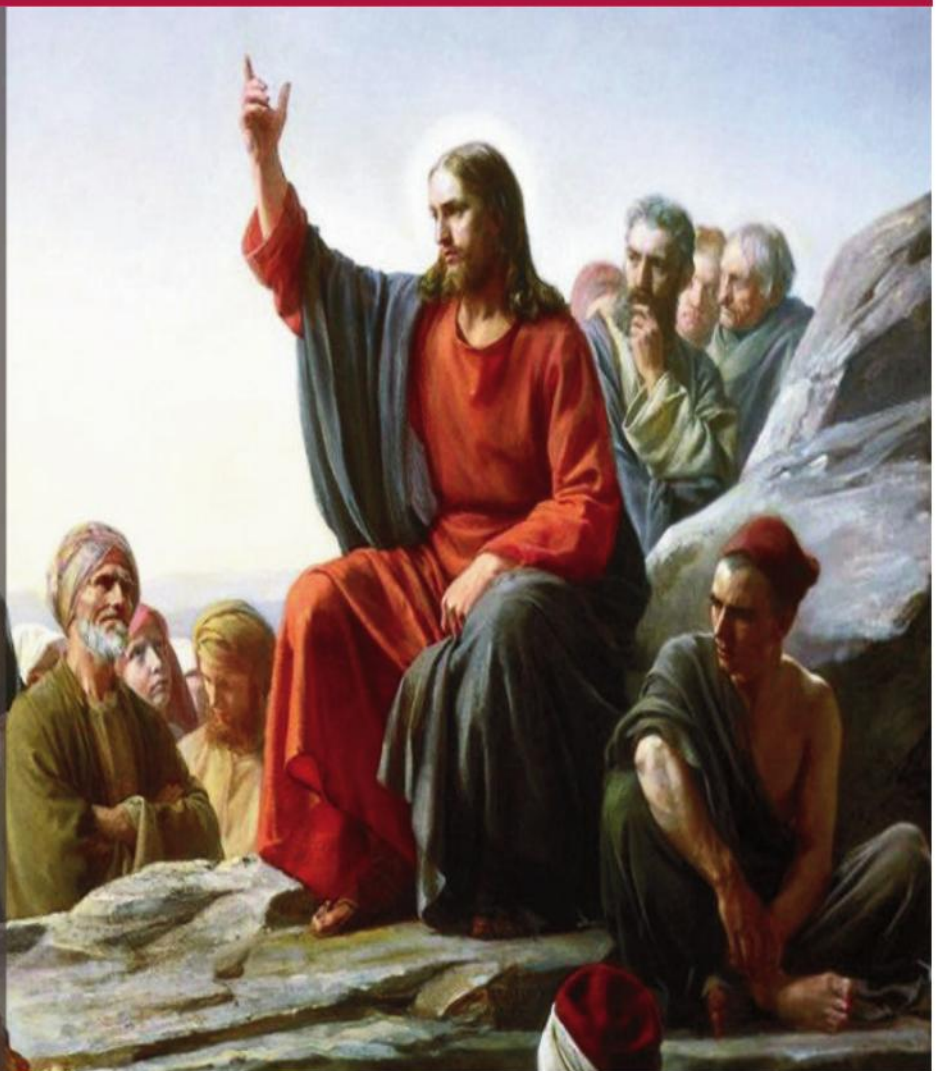
July 24th

XVII SUNDAY IN ORDINARY TIME

24 de Julio

XVII DOMINGO EN EL TIEMPO ORDINARIO

Lord,
teach us to
Pray



Pastor

REV. MANUEL F. ALVAREZ

Parochial Vicar

REV. ANDREW J. TOMONTO

Priests in Residence

REV. JUAN ESCAMEZ
REV. STEPHEN SAAWUAN
REV. FIDELIS UKO

Permanent Deacons

DEACON JORGE ALVAREZ
DEACON ROBERTO FLEITAS
DEACON MIGUEL PARLADE



*Together, Worshipping the Lord, Forming Disciples, Serving in the Name of Jesus
Juntos, Adorando al Señor, Formando Discípulos, Sirviendo en Nombre de Jesús*

MASS SCHEDULE

Monday - Friday

Time	Language
6:15 am	English
8:00 am	English — <i>Livestreamed</i>
5:30 pm	Español — <i>Livestreamed</i>

Saturday

Time	Language
8:00 am	English — <i>Livestreamed</i>
5:00 pm	English Vigil

Sunday

Time	Language
7:30 am	English
9:00 am	English
10:30 am	English — <i>Livestreamed</i>
12:30 pm	Español — <i>Livestreamed</i>
5:30 pm	English

CONFESSIONS

Priests are available to hear Confessions every Saturday morning, from 8:30am to 10:00am.



ST. JOSEPH PERPETUAL ADORATION CHAPEL

Visit www.cotlf.org/adoration for more details



CHURCH OF THE LITTLE FLOWER - REILLY PARISH CENTER

Parish Office Hours

Monday - Friday
8:00 am - 4:00 pm

Address

2711 Indian Mound Trail
Coral Gables, FL 33134

Contact

P. (305) 446-9950
F. (305) 482-6183
www.cotlf.org



@COTLF



MyParish App

OFFICE STAFF

Maria Anduiza - Ext. 314

Finance Manager

Sofia Arrabal - Ext. 316

Rel.Ed. Office Assistant

Maria Elena Chialastri - Ext. 306

Administrative Assistant to the Pastor

Office Manager

Luis Cuza - Ext. 308

Director of Music Ministries

Juan del Sol - Ext. 311

Weddings Coordinator

Roberto Campohermoso & Rene Denis

Maintenance — *Commodore Prop. Mgmt.*

Annette Perez - Ext. 302

Curator of Records

Virtus Training Coordinator

Jessica Rodriguez - Ext. 300

Receptionist

COTLF Charities Coordinator

Ashley Sacks - Ext. 309

Director of Development

Jorge Santibáñez - Ext. 307

Parish Life Coordinator

Director of Religious Education

Nubia Vivas

Custodian



SAINT THERESA CATHOLIC SCHOOL

School Office Hours

Monday - Friday
7:15 am - 3:15 pm

Address

2701 Indian Mound Trail
Coral Gables, FL 33134

Contact

(305) 446-1738
www.stscg.org

Administered by the Carmelite Sisters of the Most Sacred Heart of LA - Sr. Rosalie, Principal

SACRED STEPS | SACRAMENTAL CELEBRATIONS AT COTLF



Welcome to the Catholic Church!
Congratulations to
Our Newly Baptized

- † Cecilia James Caracappa
- † Zoe Isabella Maritnez Vidalte
- † Lucas Morales
- † Mateo Morales
- † Zeus Rocha
- † Ian Ruiz
- † Kevin Raul Sully
- † Olivia Jess Timiraos



Congratulations and
God's Blessings to Those
Joined in Holy Matrimony

- † Walter Arguelles
& Linda Barquero
- † Kevin Valdes
& Emily Morales



Rest in Peace. We Pray for
Those Who Have Entered Eternity

- † Yolanda Schmitz
- † Jose Perez-Blanes

SACRAMENT OF BAPTISM

- Private on Saturdays or Group on Sundays at 2pm. Arrangements must be made with the Parish Office at least two (2) months in advance.
- Privados los sábados o en grupo los domingos a las 2pm. Arreglos se deben hacer en la oficina por lo menos con dos (2) meses de anticipación.

SACRAMENT OF HOLY MATRIMONY

- Arrangements must be made with the Parish Office at least six (6) months in advance.
- Arreglos de bodas se deben hacer en la oficina por lo menos con seis (6) meses de anticipación.

SIGNS OF OUR STEWARDSHIP

JULY 17TH

Mass Attendance:	1,339
Online Giving Offertory:	\$12,512
In-Church Collection:	\$7,663
Drop-off & Mail-in Offering:	\$4,180
Children's Collection:	\$213
Devotional Candles:	\$575
Poor Box/Charities*:	\$261

*Combined in-person and online

*Thank you for your generosity!
¡Gracias por su generosidad!*

Grand Total:
\$25,404

MASS SCHEDULE & INTENTIONS

WEEKLY EVENTS @ COTLF

Sunday, July 24th

XVII Sunday in Ordinary Time

5:00 pm Sat Vigil + Frank Hevia Cosculluela
 7:30 am For Grandparents and the Elderly
 9:00 am + Rafael Eduardo Morales
 10:30 am **Missa Pro Populo** - For All Members of the Parish Family
 12:30 pm Por Los Abuelos y Los Mayores
 5:30 pm + Robert Suero, Sr.

Monday, July 25th

Feast of St. James, Apostle

6:15 am Intentions of the Murdock Family
 8:00 am Intentions of the Greer Family
 5:30 pm **Misa Comunitaria**

Tuesday, July 26th

Memorial of Saints Joachim and Anne, Parents of the Blessed Virgin Mary

6:15 am Intentions of the Murdock Family
 8:00 am Intentions of the Murdock Family
 5:30 pm **Misa Comunitaria**

Wednesday, July 27th

Wednesday of Week XVII in Ordinary Time

6:15 am Intentions of the Murdock Family
 8:00 am Intentions of the Wamil Family
 5:30 pm **Misa Comunitaria**

Thursday, July 28th

Thursday of Week XVII in Ordinary Time

6:15 am Intentions of the Murdock Family
 8:00 am + Carolyn Hopkins
 5:30 pm **Misa Comunitaria**

Friday, July 29th

Memorial of Saints Martha, Mary, and Lazarus

6:15 am Intentions of the Murdock Family
 8:00 am + For All Who Passed Away This Month
 5:30 pm **Misa Comunitaria**

Saturday, July 30th

Memorial of Saint Peter Chrysologus, Bishop and Doctor of the Church

8:00 am + Emma Hernandez

Sunday, July 31st

XVIII Sunday in Ordinary Time

5:00 pm Sat Vigil + Ernesto Nusser
 7:30 am + Maria Mendoza
 9:00 am + Verna Hume
 10:30 am **Missa Pro Populo** - For All Members of the Parish Family
 12:30 pm + Gerardo Delgado
 5:30 pm + Michael Mora

SUNDAYS

2:30 pm **Homeless Ministry Service Days** (Comber Hall Parking Lot)
 2nd Sunday, Monthly — Joe Lluhi, lluhij@aol.com

MONDAYS

10:00 am **Seekers Bible Study** (Morras Conference Room)
 Mercy Gonzalez, drmom92@gmail.com
 7:00 pm **Cristo en Cuba** (Chapel Conference Room)
 Adriano Garcia, adrianogar@aol.com
 7:00 pm **Adult Bible Study Group** (Zoom)
 Julie Otero, JOtero@vistacolor.com
 7:30 pm **Emaus de Hombres** (Reilly Conference Room)
 Pedro D. Gonzalez, pdgv209@gmail.com

TUESDAYS

6:30 pm **Reaching for a Smile Rosary** (St. Joseph Chapel)
 Maru de Castro, [305-335-4104](tel:305-335-4104)
 7:00 pm **Talleres de Oracion y Vida** (Morras Conference Room)
 Nathalie, [305-496-6425](tel:305-496-6425)
 7:00 pm **Legion of Mary** (Legion of Mary House)
 Maria Lopez, [786-247-3872](tel:786-247-3872)
 8:00 pm **English Charismatic Prayer Group** (Chapel Conference Room)
 Felipe Vizcarrondo, fevmd@bellsouth.net

WEDNESDAYS

7:00 pm **Communion & Liberation** (Morras Conference Room)
 7:30 pm **Oracion de Intercesion / Grupo Carismatico** (Zoom)
 Maria Arrabal, uria.bernardo1996@att.net
 7:30 pm **Women's Emmaus** (Reilly Conference Room)
 Marifer Ordoñez, mfordonez@earthlink.net

THURSDAYS

7:00 pm **Choir Rehearsal** (STS Music Room)
 Luis Cuza, LCuza@cotif.org
 7:00 pm **Cub Scouts** (STS Cafeteria)
 St Theresa Pack 16, stspack16@gmail.com
 7:30 pm **Men's English Emmaus** (Reilly Conference Room)
 Core Team, contact@littlefloweremmaus.org

FRIDAYS

7:00 pm **Grupo Carismatico: Corazon de Jesus** (Zoom)
 Daisy Muik, dmuik48@yahoo.com
 7:00 pm **Amor en Accion Monthly Meeting** (STS Cafeteria)
 1st Fridays, Monthly
 8:00 pm **English Marriage Covenant** (Zoom)
 Janetsy Christensen, JanetsyC@bellsouth.net

SATURDAYS

9:00 am **Baptism Preparation Classes** (In Person, See Schedule)

READINGS FOR THE WEEK OF JULY 24, 2022

Sunday	Gn 18:20-32; Ps 138:1-2, 2-3, 6-7, 7-8; Col 2:12-14; Lk 11:1-13
Monday	2 Cor 4:7-15; Ps 126:1bc-2ab, 2cd-3, 4-5, 6; Mt 20:20-28
Tuesday	Jer 14:17-22; Ps ; 79:8, 9, 11 & 13; Mt 13:36-43
Wednesday	Jer 15:10, 16-21; Ps 59:2-3, 4, 10-11, 17, 18; Mt 13:44-46
Thursday	Jer 18:1-6; Ps 146:1b-2, 3-4, 5-6ab; Mt 13:47-53
Friday	Jer 26:1-9; Ps 69:5, 8-10, 14; Jn 11:19-27
Saturday	Jer 26:11-16, 24; Ps 69:15-16, 30-31, 33-34; Mt 14:1-12
Sunday	Ecc 1:2; 2:21-23; Ps 90:3-4, 5-6, 12-13, 14 & 17; Col 3:1-5, 9-11; Lk 12:13-21



FROM THE PASTOR'S DESK

We continue our summer reading of Pope Francis' Apostolic Letter "Desiderio Desideravi" on the liturgical formation of the people of God.

Rediscovering daily the beauty of the truth of the Christian celebration

21. But we must be careful: for the antidote of the Liturgy to be effective, we are required every day to rediscover the beauty of the truth of the Christian celebration. I refer once again to the theological sense, as n. 7 of Sacrosanctum Concilium so beautifully describes it: the Liturgy is the priesthood of Christ, revealed to us and given in his Paschal Mystery, rendered present and active by means of signs addressed to the senses (water, oil, bread, wine, gestures, words), so that the Spirit, plunging us into the paschal mystery, might transform every dimension of our life, conforming us more and more to Christ.

22. The continual rediscovery of the beauty of the Liturgy is not the search for a ritual aesthetic which is content by only a careful exterior observance of a rite or is satisfied by a scrupulous observance of the rubrics. Obviously, what I am saying here does not wish in any way to approve the opposite attitude, which confuses simplicity with a careless banality, or what is essential with an ignorant superficiality, or the concreteness of ritual action with an exasperating practical functionalism.

23. Let us be clear here: every aspect of the celebration must be carefully tended to (space, time, gestures, words, objects, vestments, song, music...) and every rubric must be observed. Such attention would be enough to prevent robbing from the assembly what is owed to it; namely, the paschal mystery celebrated according to the ritual that the Church sets down. But even if the quality and the proper action of the celebration were guaranteed, that would not be enough to make our participation full.

Amazement before the Paschal Mystery: an essential part of the liturgical act

24. If there were lacking our astonishment at the fact that the paschal mystery is rendered present in the concreteness of sacramental signs, we would truly risk being impermeable to the ocean of grace that floods every celebration. Efforts to favour a greater quality to the celebration, even if praiseworthy, are not enough; nor is the call for a greater interiority. Interiority can run the risk of reducing itself to an empty subjectivity if it has not taken on board the revelation of the Christian mystery. The encounter with God is not the fruit of an individual interior searching for Him, but it is an event given. We can encounter God through the new fact of the Incarnation that reaches in the Last Supper the extreme point of his desiring to be eaten by us. How can the misfortune of distancing ourselves from the allure of the beauty of this gift happen to us?

25. When I speak of astonishment at the paschal mystery, I do not at all intend to refer to what at times seems to me to be meant by the vague expression "sense of mystery." Sometimes this is among the presumed chief accusations against the liturgical reform. It is said that the sense of mystery has been removed from the celebration. The astonishment or wonder of which I speak is not some sort of being overcome in the face of an obscure reality or a mysterious rite. It is, on the contrary, marvelling at the fact that the salvific plan of God has been revealed in the paschal deed of Jesus (cf. Eph 1:3-14), and the power of this paschal deed continues to reach us in the celebration of the "mysteries," of the sacraments. It is still true that the fullness of revelation has, in respect to our human finitude, an abundance that transcends us and will find its fulfilment at the end of time when the Lord will return. But if the astonishment is of the right kind, then there is no risk that the otherness of God's presence will not be perceived, even within the closeness that the Incarnation intends. If the reform has eliminated that vague "sense of mystery," then more than a cause for accusations, it is to its credit. Beauty, just like truth, always engenders wonder, and when these are referred to the mystery of God, they lead to adoration.

26. Wonder is an essential part of the liturgical act because it is the way that those who know they are engaged in the particularity of symbolic gestures look at things. It is the marvelling of those who experience the power of symbol, which does not consist in referring to some abstract concept but rather in containing and expressing in its very concreteness what it signifies.

The need for a serious and vital liturgical formation

27. Therefore, the fundamental question is this: how do we recover the capacity to live completely the liturgical action? This was the objective of the Council's reform. The challenge is extremely demanding because modern people — not in all cultures to the same degree — have lost the capacity to engage with symbolic action, which is an essential trait of the liturgical act.

28. With post-modernity people feel themselves even more lost, without references of any sort, lacking in values because they have become indifferent, completely orphaned, living a fragmentation in which an horizon of meaning seems impossible. And so it is even more weighed down by the burdensome inheritance that the previous epoch left us, consisting in individualism and subjectivism (which evokes once again the Pelagian and gnostic problems). It consists also in an abstract spiritualism which contradicts human nature itself, for a human person is an incarnate spirit and therefore as such capable of symbolic action and of symbolic understanding.

29. It is with this reality of the modern world that the Church, united in Council, wanted to enter into contact, reaffirming her awareness of being the sacrament of Christ, the Light of the nations (Lumen gentium), putting herself in a devout listening to the Word of God (Dei Verbum), and recognizing as her own the joys and the hopes (Gaudium et spes) of the people of our times. The great Constitutions of the Council cannot be separated one from the other, and it is not an accident that this single huge effort at reflection by the Ecumenical Council — which is the highest expression of synodality in the Church and whose richness I, together with all of you, am called to be the custodian — began with reflection on the Liturgy. (Sacrosanctum Concilium)

30. Closing the second session of the Council (December 4, 1963) Saint Paul VI expressed himself in this way:

"The difficult, complex debates have had rich results. They have brought one topic to a conclusion, the sacred liturgy. Treated before all others, in a sense it has priority over all others for its intrinsic dignity and importance to the life of the Church and today we will solemnly promulgate the document on the liturgy. Our spirit, therefore, exults with true joy, for in the way things have gone we note respect for a right scale of values and duties. God must hold first place; prayer to him is our first duty. The liturgy is the first source of divine communion in which God shares his own life with us. It is also the first school of the spiritual life. The liturgy is the first gift we must make to the Christian people united to us by faith and the fervour of their prayers. It is also a primary invitation to the human race, so that all may now lift their mute voices in blessed and genuine prayer and thus may experience that indescribable, regenerative power to be found when they join us in proclaiming the praises of God and the hopes of the human heart through Jesus Christ and in the Holy Spirit". [7]

31. In this letter I cannot dwell with you on the richness of this passage's various expressions, which I recommend to your own meditation. If the liturgy is "the summit toward which the activity of the Church is directed, and at the same time the font from which all her power flows," (Sacrosanctum Concilium, n. 10), well then, we can understand what is at stake in the liturgical question. It would be trivial to read the tensions, unfortunately present around the celebration, as a simple divergence between different tastes concerning a particular ritual form. The problematic is primarily ecclesiological. I do not see how it is possible to say that one recognizes the validity of the Council — though it amazes me that a Catholic might presume not to do so — and at the same time not accept the liturgical reform born out of Sacrosanctum Concilium, a document that expresses the reality of the Liturgy intimately joined to the vision of Church so admirably described in Lumen gentium. For this reason, as I already expressed in my letter to all the bishops, I have felt it my duty to affirm that "The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the lex orandi of the Roman Rite." (Motu Proprio Traditionis custodes, art 1)

The non-acceptance of the liturgical reform, as also a superficial understanding of it, distracts us from the obligation of finding responses to the question that I come back to repeating: how can we grow in our capacity to live in full the liturgical action? How do we continue to let ourselves be amazed at what happens in the celebration under our very eyes? We are in need of a serious and dynamic liturgical formation.



DEL ESCRITORIO DEL PÁRROCO

Continuamos con nuestra lectura de verano de la carta apostólica del Papa Francisco, "Desiderio Desideravi," sobre la formación litúrgica del pueblo de Dios.

Redescubrir cada día la belleza de la verdad de la celebración cristiana

21. Sin embargo, tenemos que tener cuidado: para que el antídoto de la Liturgia sea eficaz, se nos pide redescubrir cada día la belleza de la verdad de la celebración cristiana. Me refiero, una vez más, a su significado teológico, como ha descrito admirablemente el n. 7 de la Sacrosanctum Concilium: la Liturgia es el sacerdocio de Cristo revelado y entregado a nosotros en su Pascua, presente y activo hoy a través de los signos sensibles (agua, aceite, pan, vino, gestos, palabras) para que el Espíritu, sumergiéndonos en el misterio pascual, transforme toda nuestra vida, conformándonos cada vez más con Cristo.

22. El redescubrimiento continuo de la belleza de la Liturgia no es la búsqueda de un esteticismo ritual, que se complace sólo en el cuidado de la formalidad exterior de un rito, o se satisface con una escrupulosa observancia de las rúbricas. Evidentemente, esta afirmación no pretende avalar, de ningún modo, la actitud contraria que confunde lo sencillo con una dejadez banal, lo esencial con la superficialidad ignorante, lo concreto de la acción ritual con un funcionalismo práctico exagerado.

23. Seamos claros: hay que cuidar todos los aspectos de la celebración (espacio, tiempo, gestos, palabras, objetos, vestiduras, cantos, música, ...) y observar todas las rúbricas: esta atención sería suficiente para no robar a la asamblea lo que le corresponde, es decir, el misterio pascual celebrado en el modo ritual que la Iglesia establece. Pero, incluso, si la calidad y la norma de la acción celebrativa estuvieran garantizadas, esto no sería suficiente para que nuestra participación fuera plena.

Asombro ante el misterio pascual, parte esencial de la acción litúrgica

24. Si faltara el asombro por el misterio pascual que se hace presente en la concreción de los signos sacramentales, podríamos correr el riesgo de ser realmente impermeables al océano de gracia que inunda cada celebración. No bastan los esfuerzos, aunque loables, para una mejor calidad de la celebración, ni una llamada a la interioridad: incluso ésta corre el riesgo de quedar reducida a una subjetividad vacía si no acoge la revelación del misterio cristiano. El encuentro con Dios no es fruto de una individual búsqueda interior, sino que es un acontecimiento regalado: podemos encontrar a Dios por el hecho novedoso de la Encarnación que, en la última cena, llega al extremo de querer ser comido por nosotros. ¿Cómo se nos puede escapar lamentablemente la fascinación por la belleza de este don?

25. Cuando digo asombro ante el misterio pascual, no me refiero en absoluto a lo que, me parece, se quiere expresar con la vaga expresión "sentido del misterio": a veces, entre las supuestas acusaciones contra la reforma litúrgica está la de haberlo – se dice – eliminado de la celebración. El asombro del que hablo no es una especie de desorientación ante una realidad oscura o un rito enigmático, sino que es, por el contrario, admiración ante el hecho de que el plan salvífico de Dios nos haya sido revelado en la Pascua de Jesús (cfr. Ef 1,3-14), cuya eficacia sigue llegándonos en la celebración de los "misterios", es decir, de los sacramentos. Sin embargo, sigue siendo cierto que la plenitud de la revelación tiene, en comparación con nuestra finitud humana, un exceso que nos trasciende y que tendrá su cumplimiento al final de los tiempos, cuando vuelva el Señor. Si el asombro es verdadero, no hay ningún riesgo de que no se perciba la alteridad de la presencia de Dios, incluso en la cercanía que la Encarnación ha querido. Si la reforma hubiera eliminado ese "sentido del misterio", más que una acusación sería un mérito. La belleza, como la verdad, siempre genera asombro y, cuando se refiere al misterio de Dios, conduce a la adoración.

26. El asombro es parte esencial de la acción litúrgica porque es la actitud de quien sabe que está ante la peculiaridad de los gestos simbólicos; es la maravilla de quien experimenta la fuerza del símbolo, que no consiste en referirse a un concepto abstracto, sino en contener y expresar, en su concreción, lo que significa.

La necesidad de una seria y vital formación litúrgica

27. Es ésta, pues, la cuestión fundamental: ¿cómo recuperar la capacidad de vivir plenamente la acción litúrgica? La reforma del Concilio tiene este objetivo. El reto es muy exigente, porque el hombre moderno – no en todas las culturas del mismo modo – ha perdido la capacidad de confrontarse con la acción simbólica, que es una característica esencial del acto litúrgico.

28. La posmodernidad – en la que el hombre se siente aún más perdido, sin referencias de ningún tipo, desprovisto de valores, porque se han vuelto indiferentes, huérfano de todo, en una fragmentación en la que parece imposible un horizonte de sentido – sigue cargando con la pesada herencia que nos dejó la época anterior, hecha de individualismo y subjetivismo (que recuerdan, una vez más, al pelagianismo y al gnosticismo), así como por un espiritualismo abstracto que contradice la naturaleza misma del hombre, espíritu encarnado y, por tanto, en sí mismo capaz de acción y comprensión simbólica.

29. La Iglesia reunida en el Concilio ha querido confrontarse con la realidad de la modernidad, reafirmando su conciencia de ser sacramento de Cristo, luz de las gentes (Lumen Gentium), poniéndose a la escucha atenta de la palabra de Dios (Dei Verbum) y reconociendo como propios los gozos y las esperanzas (Gaudium et spes) de los hombres de hoy. Las grandes Constituciones conciliares son inseparables, y no es casualidad que esta única gran reflexión del Concilio Ecueménico – la más alta expresión de la sinodalidad de la Iglesia, de cuya riqueza estoy llamado a ser, con todos vosotros, custodio – haya partido de la Liturgia (Sacrosanctum Concilium).

30. Concluyendo la segunda sesión del Concilio (4 de diciembre de 1963) san Pablo VI se expresaba así [7]:

«Por lo demás, no ha quedado sin fruto la ardua e intrincada discusión, puestos que uno de los temas, el primero que fue examinado, y en un cierto sentido el primero también por la excelencia intrínseca y por su importancia para la vida de la Iglesia, el de la sagrada Liturgia, ha sido terminado y es hoy promulgado por Nos solemnemente. Nuestro espíritu exulta de gozo ante este resultado. Nos rendimos en esto el homenaje conforme a la escala de valores y deberes: Dios en el primer puesto; la oración, nuestra primera obligación; la Liturgia, la primera fuente de la vida divina que se nos comunica, la primera escuela de nuestra vida espiritual, el primer don que podemos hacer al pueblo cristiano, que con nosotros que cree y ora, y la primera invitación al mundo para que desate en oración dichosa y veraz su lengua muda y sienta el inefable poder regenerador de cantar con nosotros las alabanzas divinas y las esperanzas humanas, por Cristo Señor en el Espíritu Santo».

31. En esta carta no puedo detenerme en la riqueza de cada una de las expresiones, que dejo a vuestra meditación. Si la Liturgia es "la cumbre a la cual tiende la acción de la Iglesia y, al mismo tiempo, la fuente de donde mana toda su fuerza" (Sacrosanctum Concilium, n. 10), comprendemos bien lo que está en juego en la cuestión litúrgica. Sería banal leer las tensiones, desgraciadamente presentes en torno a la celebración, como una simple divergencia entre diferentes sensibilidades sobre una forma ritual. La problemática es, ante todo, eclesiológica. No veo cómo se puede decir que se reconoce la validez del Concilio – aunque me sorprende un poco que un católico pueda presumir de no hacerlo – y no aceptar la reforma litúrgica nacida de la Sacrosanctum Concilium, que expresa la realidad de la Liturgia en íntima conexión con la visión de la Iglesia descrita admirablemente por el Lumen Gentium. Por ello – como expliqué en la carta enviada a todos los Obispos – me sentí en el deber de afirmar que "los libros litúrgicos promulgados por los Santos Pontífices Pablo VI y Juan Pablo II, en conformidad con los decretos del Concilio Vaticano II, como única expresión de la lex orandi del Rito Romano" (Motu Proprio Traditionis custodes, art. 1).

La no aceptación de la reforma, así como una comprensión superficial de la misma, nos distrae de la tarea de encontrar las respuestas a la pregunta que repito: ¿cómo podemos crecer en la capacidad de vivir plenamente la acción litúrgica? ¿Cómo podemos seguir asombrándonos de lo que ocurre ante nuestros ojos en la celebración? Necesitamos una formación litúrgica seria y vital.



World Day for Grandparents and the Elderly 2022

**"Dear grandparents,
dear elderly persons,
we are called to be
artisans of the revolution
of tenderness to set
the world free from
the spectre of loneliness
and the demon of war!"**

www.laityfamilylife.va



El domingo 24 de julio de 2022 se celebrará en toda la Iglesia universal la II Jornada Mundial de los Abuelos y de los Mayores. El tema elegido por el Santo Padre para la ocasión es "En la vejez seguirán dando fruto" (Sal 92,15) y pretende subrayar que los abuelos y los mayores constituyen un valor y un don tanto para la sociedad como para las comunidades eclesiales.

Este año, el Papa Francisco también está extendiendo la oportunidad de obtener una indulgencia plenaria "a los fieles que dedican el tiempo adecuado para visitar, en presencia o virtualmente, a través de los medios de comunicación, a sus hermanos y hermanas mayores necesitados o en dificultades" el 24 de julio.

On Sunday, July 24, 2022, the *Second World Day for Grandparents and the Elderly* will be celebrated throughout the universal Church. The theme chosen by the Holy Father for the occasion is "*In old age they will still bear fruit*" (Psalm 92:15) and intends to emphasize how grandparents and the elderly are a value and a gift both for society and for ecclesial communities.

This year, Pope Francis is also extending the opportunity for a plenary indulgence "to the faithful who devote adequate time to visit, in presence or virtually, through the media, their elderly brothers and sisters in need or in difficulty" on July 24.

**«Queridos abuelos,
queridos ancianos,
en este mundo nuestro
estamos llamados a ser
artífices de la revolución
de la ternura, para liberar
juntos al mundo de la
sombra de la soledad y del
demonio de la guerra!»**

www.laityfamilylife.va



Jornada Mundial
de los Abuelos y de los Mayores
2022



The Catholic Grandparents Association has been at the forefront in campaigning for a greater recognition of Grandparents for their role and vocation in passing on their faith to the next generation. The announcement of a new Church-wide celebration for Grandparents and the elderly came in answer to their prayerful request to the Holy Father Pope Francis. Learn more at www.CatholicGrandparentsAssociation.org



RELIGIOUS ED. CLASS REGISTRATION

Registration for the 2022-2023 Catechetical Year is now open!

Classes are available for students in all grade levels from Kinder through High School.

Sacramental Prep for First Communion can begin as early as 1st Grade and for Confirmation as early as 7th Grade. Both Sacramental Prep programs require two consecutive Catechetical years of classes. Baptismal Prep classes are also available for those between the ages of 7 and 17 who have not yet been Baptized.

For more information, visit www.COTLFReligiousEd.org or contact the Parish Office.



ADULT SACRAMENTAL PREPARATION - RCIA

COTLF offers adults an opportunity to come together in a small group to learn more about our faith through the Rite of Christian Initiation for Adults.

The program serves:

- † Unbaptized adults who wish to become Catholics.
- † Those baptized in another Christian Church who are seeking full communion with the Roman Catholic Church and the Sacraments of Confirmation and Eucharist.
- † Baptized Catholic adults who were baptized as infants in the Catholic Church and now seek the Sacraments of Eucharist and Confirmation.

The 2022-2023 Rite of Christian Initiation of Adults ("RCIA") program will begin on Tuesday, September 20th and meets every Tuesday from 7pm to 9pm, through April 18, 2023.

To register for the program, please visit our Parish Website at www.cotlf.org/RCIA or contact Deacon Roberto Fleitas at RFleitas@cotlf.org



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This coming Fall, we hope to launch a Troop of American Heritage Girls (AHG) here at COTLF. AHG was founded by a group of parents wanting a faith-based, scout-type character development program for their daughters in 1995.

The AHG Program is dedicated to the mission of building women of integrity through service to God, family, community and country. AHG girls across the nation and the globe participate in badge programs, service projects, leadership opportunities, and outdoor experiences, all with an emphasis on Christian values and family involvement.

At this time, we are seeking parents/adults who would be willing to serve on our local AHG Troop Board.

Those interested are asked to contact Jorge Santibáñez at the Parish Office: JSantibanez@cotlf.org or 305-446-9950, Ext 307.

To learn more about American Heritage Girls, please visit www.americanheritagegirls.org



PATHFINDER
Ages 5-6



TENDERHEART
Ages 6-9



EXPLORER
Ages 9-12



PIONEER
Ages 12-14



PATRIOT
Ages 14-18



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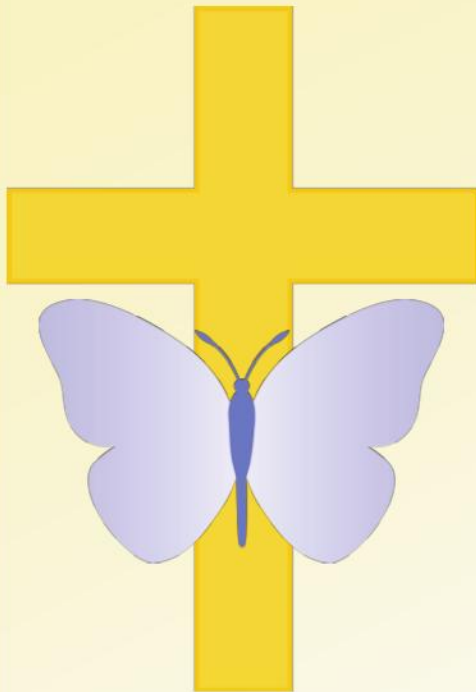
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RETIRO DE EMAUS DE MUJERES #14



El equipo de mujeres de Emaus te invita para un fin de semana lleno de esperanza, renovación, y júbilo. Este retiro es para mujeres mayores de 21 años y esta limitado a 40 personas. Inscribise temprano para asegurar su puesto! El retiro comenzara el viernes, 9 de septiembre, a las 6:00pm y terminara el domingo, 11 de septiembre, alrededor de las 11:30am, con misa de clausura a las 12:30pm aquí en la parroquia.

Cuando: 9, 10, y 11 de Septiembre, 2022

Donde: Casa Manresa, 12190 S.W. 56th Street, Miami, Florida 33183

Costo: \$175, pero no dejen de asistir por razones de dinero. Hay becas disponibles para esos que no pueden pagar la cuota.

Para mayor información, favor de contactar a:

Maria Antonietta Roversi: **305-898-7103** o antonietacelli@gmail.com
o Lizzeett Sobalvarro: **305-726-7650** o lizzeetts@bellsouth.net

Los formularios de inscripción están disponibles en la oficina parroquial.



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SAINT OF THE WEEK: JOACHIM & ANNE

In the Scriptures, Matthew and Luke furnish a legal family history of Jesus, tracing ancestry to show that Jesus is the culmination of great promises. Not only is his mother's family neglected, we also know nothing factual about them except that they existed. Even the names "Joachim" and "Anne" come from a legendary source written more than a century after Jesus died.

The heroism and holiness of these people however, is inferred from the whole family atmosphere around Mary in the Scriptures. Whether we rely on the legends about Mary's childhood or make guesses from the information in the Bible, we see in her a fulfillment of many generations of prayerful persons, herself steeped in the religious traditions of her people.

The strong character of Mary in making decisions, her continuous practice of prayer, her devotion to the laws of her faith, her steadiness at moments of crisis, and her devotion to her relatives—all indicate a close-knit, loving family that looked forward to the next generation even while retaining the best of the past.

Joachim and Anne—whether these are their real names or not—represent that entire quiet series of generations who faithfully perform their duties, practice their faith, and establish an atmosphere for the coming of the Messiah, but remain obscure.

REFLECTION:

This is the "feast of grandparents." It reminds grandparents of their responsibility to establish a tone for generations to come: They must make the traditions live and offer them as a promise to little children. But the feast has a message for the younger generation as well. It reminds the young that older people's greater perspective, depth of experience, and appreciation of life's profound rhythms are all part of a wisdom not to be taken lightly or ignored.

PATRON SAINT OF:

Grandparents, Mothers, Women in Labor

From: Franciscan Media, <https://www.franciscanmedia.org/saint-of-the-day/>

Looking for this weekend's Mass music?

Please visit www.cotlf.org/mass or scan the QR code



COTLF PARISH PRAYER LIST

- | | | | |
|---------------------------|---------------------------|----------------------------|----------------------------|
| ♦ Mercy Acosta | ♦ Elena Garcia | ♦ Gustavo Lobo | ♦ Ryker Urbane Phelps |
| ♦ Pat Ayala | ♦ Kalea Garcia-Menocal | ♦ Michele Luciano | ♦ Porfirio Ponce |
| ♦ Humberto Báculo | ♦ Armelio Gomez | ♦ Luis Maggi | ♦ Lee Ramirez |
| ♦ Joseph Barcia | ♦ Denis Gonzalez | ♦ Audrey Marante | ♦ Robert G Ramirez, Sr. |
| ♦ Enrique Blondet | ♦ Margie Alfonso Gonzalez | ♦ Adriana Martin | ♦ Augustus Riley |
| ♦ Christina Brake | ♦ Christine Grenet | ♦ Crystal Martin | ♦ Alejandro Rivera |
| ♦ Jayden C. | ♦ Mary I. Groskloss | ♦ Daniel Martin | ♦ Karolina Cabrera Rivera |
| ♦ Juan Carbonell | ♦ Lidia Guallar | ♦ Magaly (Maggie) Martinez | ♦ Ana Roca |
| ♦ Maria de Cardenas | ♦ Hugo & Maria Guilarte | ♦ Zoila Miranda | ♦ Aurora Elena Rodriguez |
| ♦ Dean Carr | ♦ Reinaldo Hernandez | ♦ Ann Munley | ♦ Helena Ruiz |
| ♦ Manuel Herrera Castilla | ♦ Alexandra Herrera | ♦ Matthew Murray | ♦ Eddy Sanchez |
| ♦ Otto Crombet | ♦ Ana Isabel Herrera | ♦ Bob Needham | ♦ Robert Sanchez |
| ♦ Elsy Cruz | ♦ James Hill | ♦ Mari O'Neil | ♦ Frances Shaheen |
| ♦ Sr Anthony Mary Diago | ♦ Lillian Hill | ♦ The Paniagua Family | ♦ Sean Stockhausen |
| ♦ Jonathan Peter Domash | ♦ Kyle Hirshson | ♦ Susana Parks | ♦ Jose "Ricky" Suarez |
| ♦ Elena Dominguez | ♦ James Kane | ♦ Rosa Pelaez | ♦ Steven Sullivan |
| ♦ Linda Estevez | ♦ Dorothy Kass | ♦ Isa Pedraja | ♦ Francis Sweeney |
| ♦ Barbara Fernandez | ♦ Gloria L.V. Keigans | ♦ Jorge Pelaez Perez | ♦ Gary Valente |
| ♦ Carlos Fernandez | ♦ Alex Lacca | ♦ Osvaldo Perez | ♦ Idalmy Vidaurre |
| ♦ Javier Florat | ♦ Augusto Ledesma | ♦ Sister Janet Pfile | ♦ Migdalia Viera |
| ♦ Tammy Fons | ♦ Marlene Llamas | ♦ Sister Judy Pfile | ♦ Jennifer & Kaylin Yudice |

To add or remove the name of a parishioner, relative, or friend to our Parish Prayer List please contact us at the Parish Office or submit your Prayer Request via the MyParish App.

Select the "Prayers" button and click "Request" at the bottom of the screen.

Saint James

Saint James loved being a fisherman but when Jesus asked him to leave his boat and become a "Fisher of Men," Saint James said, "Yes!" He followed Jesus and taught people about God.

APLORDPWONTHEZKBDAYWO

WOANSWEREDWPME

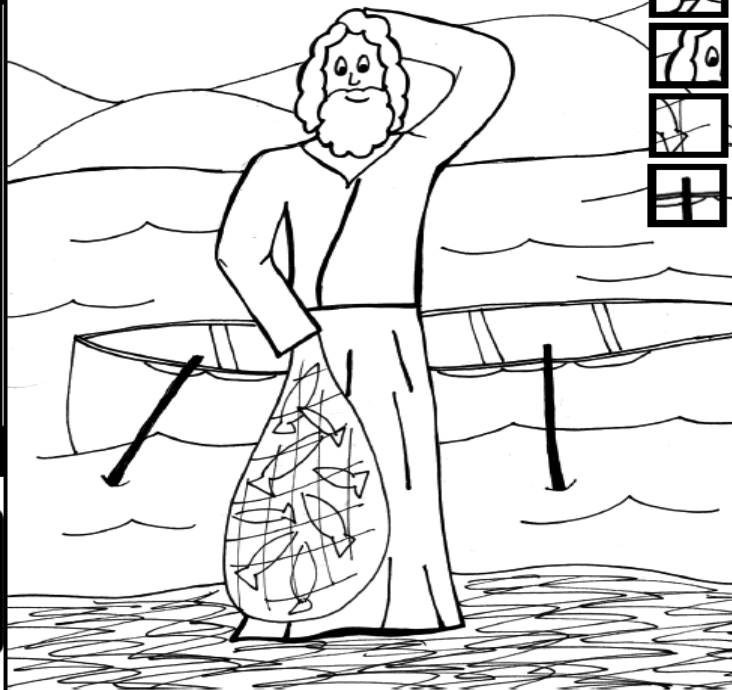
Lord, on the
day I called
for help, you
answered me.

APIWLCALLEDPWOF

BORFORPWHELPKSWOYOU PCKNI

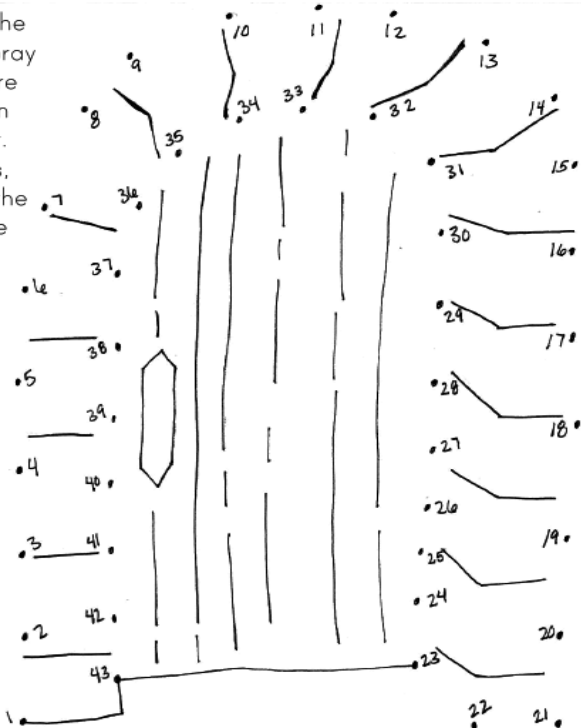


Look at the artwork in your church. Are there any pictures of heaven?



Jesus tells the disciples to pray as if they are knocking on God's door.

Jesus says,
"Knock and the
door will be
opened
to you." •



P	R	A	Y	O	P	R	A	Y	P
R	G	P	R	A	Y	L	A	A	R
A	J	P	R	A	Y	R	E	R	A
Y	P	R	A	Y	P	D	E	P	Y
P	R	A	Y	N	B	Y	C	X	Z
S	F	Y	J	P	R	A	Y	J	H
P	R	A	Y	Y	A	R	P	K	I
L	O	P	R	A	Y	P	P	O	K



Circle "PRAY" in the puzzle.
How many times can you find the word?
Try to pray that many times today.

Gospel



In today's Gospel, a disciple asks Jesus how to pray.
Jesus teaches him the Lord's Prayer, "Our Father". Do you know that prayer?
Pray the "Our Father" prayer during Mass today.



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