



Church of the LITTLE FLOWER

The
Light

July 7th, 2024

*XIV SUNDAY IN O.T.
XIV DOMINGO EN EL T.O.*



Pastor

REV. MANUEL F. ALVAREZ

Parochial Vicar

REV. DAVID ZALLOCCO

Priests in Residence

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

Permanent Deacons

DEACON ROBERTO FLEITAS
DEACON MIGUEL PARLADE
DEACON SRINATH PERERA

*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
5:30 pm	Español

Saturday

Time	Language
8:00 am	English
5:00 pm	English Vigil

Sunday

Time	Language
7:30 am	English
9:00 am	English
10:30 am	English
12:30 pm	Español
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



OFFICE STAFF

Maria Anduiza - Ext. 314
Finance Manager

Luis Cuza - Ext. 308
Director of Music Ministries

Ivonne Davila - Ext. 302
Admin. Asst. to the Pastor
Sacramental Records Coordinator

Juan del Sol - Ext. 311
Weddings Coordinator

Ashley Sacks - Ext. 309
Director of Development

Jorge Santibáñez - Ext. 307
Parish Manager
Director of Religious Education

Ariadna Schanz - Ext. 300
Receptionist

Rene Denis and
Roberto Campohermoso
Maintenance — *Commodore Prop. Mgmt.*

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.

- † Caroline Rose Sanchez
- † Addison Daisy Martinez
- † Celine Caterina Rodriguez
- † Arthur Manuel Romney
- † Marley Cielo Morello
- † Victoria Villegas



Congratulations and God's blessings to our newly married couples.

- † Javier Fernandez de Castro & Samantha Holland



Rest in Peace.
We pray for our recently deceased.

- † Roberto A Pichardo

SACRAMENT OF BAPTISM

- Arrangements must be made with the Parish Office at least two (2) months in advance. Visit cotlf.org/baptism for more information.
- Arreglos de bautizos se deben hacer en la oficina por lo menos con dos (2) meses de anticipación. Visitar cotlf.org/baptism para mas información.

SACRAMENT OF HOLY MATRIMONY

- Arrangements must be made with the Parish Office at least six (6) months in advance. Visit cotlf.org/weddings for more information.
- Arreglos de bodas se deben hacer en la oficina por lo menos con seis (6) meses de anticipación. Visitar cotlf.org/weddings para mas información.

SIGNS OF OUR STEWARDSHIP

JUNE 30TH

Due to early bulletin printing deadlines for Independence Day, the June 30th collection report will be printed in next weekend's bulletin.

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

MASS SCHEDULE & INTENTIONS

Sunday, July 7th

XIV SUNDAY IN ORDINARY TIME

5:00 pm (Vigil)	+ Cristina Parlade
7:30 am	Viviane & Gary Kokorian's 50th Wedding Anniversary
9:00 am	Lily Rose's Birthday
10:30 am	Missa Pro Populo - For All Members of Our Parish Family
12:30 pm	Francisco Recio
5:30 pm	Phillip and Magda Lecours' Anniversary

Monday, July 8th

Monday of Week XIV in Ordinary Time

6:15 am	For the Health of Maria Elenita Insigne
8:00 am	+ Gonzalo G. Rodriguez
5:30 pm	Misa Comunitaria

Tuesday, July 9th

Tuesday of Week XIV in Ordinary Time / Memorial of Saint Augustine Zhao Rong, Priest and Companions, Martyrs

6:15 am	Intentions of the Murdock Family
8:00 am	+ Manuel de Jesus Lezcano
5:30 pm	Misa Comunitaria

Wednesday, July 10th

Wednesday of Week XIV in Ordinary Time

6:15 am	+ Anibal Constante Brito
8:00 am	+ Felix Rodriguez, Justina y Celestino Hernandez
5:30 pm	Misa Comunitaria

Thursday, July 11th

Memorial of Saint Benedict, Abbot

6:15 am	For Vocations to the Religious Life
8:00 am	+ Francisco Alberto Mora
5:30 pm	Misa Comunitaria

Friday, July 12th

Friday of Week XIV in Ordinary Time

6:15 am	For All Those Traveling This Summer
8:00 am	+ Augusta Franco de Ramirez
5:30 pm	Misa Comunitaria

Saturday, July 13th

Saturday of Week XIV in Ordinary Time / Memorial of Saint Henry

8:00 am	+ Gustavo Lucio Rosania
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Sunday, July 14th

XV SUNDAY IN ORDINARY TIME

5:00 pm (Vigil)	+ Jose Sada Gestoso and Jose Sada Artiga
7:30 am	Bee & Steven Weinstock Anniversary
9:00 am	Zoe Angela's Birthday
10:30 am	Missa Pro Populo - For All Members of Our Parish Family
12:30 pm	+ Lucila Suarez
5:30 pm	+ Aristides Rivera

READINGS FOR THE WEEK OF JULY 7TH

Sunday	Ez 2:2-5; Ps 123:1-2, 2, 3-4; 2 Cor 12:7-10; Mk 6:1-6
Monday	Hos 2:16, 17c-18, 21-22, Ps 145:2-3, 4-5, 6-7, 8-9; Mt 9:18-26
Tuesday	Hos 8:4-7, 11-13; Ps 115:3-4, 5-6, 7ab-8, 9-10; Mt 9:32-38
Wednesday	Hos 10:1-3, 7-8, 12; Ps 105:2-3, 4-5, 6-7; Mt 10:1-7
Thursday	Hos 11:1-4, 8e-9; Ps 80:2ac and 3b, 15-16; Mt 10:7-15
Friday	Hos 14:2-10; Ps 51:3-4, 8-9, 12-13, 14 and 17; Mt 10:16-23
Saturday	Is 6:1-8; Ps 93:1ab, 1cd-2, 5; Mt 10:24-33
Sunday	Am 7:12-15; Ps 85:9-10, 11-12, 13-14; Eph 1:3-14 or 1:3-10; Mk 6:7-13

WEEKLY EVENTS @ COTLF

SUNDAYS

1:30 pm	Homeless Ministry Service Days <i>Date Varies Monthly</i> — homelessministrycotlf@gmail.com
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MONDAYS

10:00 am	Seekers Bible Study (Morras Conference Room AND Via Zoom) <i>Every other Monday</i> , Mercy Gonzalez, drm92@gmail.com
7:00 pm	Adult Bible Study Group (Zoom) Julie Otero, JOtero@vistacolor.com
7:30 pm	Ejercicios Espirituales de San Ignacio (Morras Conference Room) Marcia Iglesias, marcia@amprex.net
7:30 pm	Emaus de Hombres (Reilly Conference Room) Juan Guillermo Garcia, jgarciat@msn.com , 786-474-0758

TUESDAYS

9:00 am	Talleres — Curso de Adultos (Chapel Conference Room) Carmen Garcia, 786-333-4252
7:00 pm	OCIA Classes (Cafeteria) <i>Classes begin on September 26th</i> — www.cotlf.org/ocia
7:00 pm	Legion of Mary (Legion of Mary House) Maria Lopez, 786-247-3872
8:00 pm	English Charismatic Prayer Group (Chapel Conference Room) Felipe Vizcarrondo, fevmd@bellsouth.net

WEDNESDAYS

4p & 6:30p	Religious Education Classes (St. Theresa School) <i>Classes begin in September</i> - www.cotlfreligious.org
7:30 pm	Women's Emmaus (Reilly Conference Room) Marifer Ordoñez, mfordonez@earthlink.net
8:00 pm	Communion & Liberation (Chapel Conference Room)
8:00 pm	Grupo Carismatico: Corazon de Jesus (Cafeteria) Maru de Castro, leo12mariposa@gmail.com

THURSDAYS

6:00 pm	Young Adults Praise & Worship Holy Hour (St. Joseph Chapel)
7:00 pm	Choir Rehearsal (STS Music Room) Luis Cuza, LCuza@cotlf.org
7:00 pm	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
8:00 pm	Talleres — Curso de Jovenes (Chapel Conference Room) Arminda Baez — 305-927-3191

FRIDAYS

10:00 am	Prayer Shawl Ministry (Morras Conference Room) <i>3rd Fridays, Monthly</i> ; Katy Dunn, 305-443-5947
6:00 pm	American Heritage Girls (Cafeteria) <i>2nd and 4th Fridays, Monthly</i> ; Holly Gomez
7:00 pm	Amor en Accion Monthly Meeting (Reilly Conference Room) <i>Last Fridays, Monthly</i>
8:00 pm	English Marriage Covenant (Zoom) Janetsy Christensen, JanetsyC@bellsouth.net

SATURDAYS

7:00 am	First Saturday Devotion Rosary (Church) <i>1st Saturday, Monthly</i> ; Mercy Gonzalez, drm92@gmail.com
9:00 am	Baptism Preparation Classes (Reilly Conference Room) Please see schedule at www.cotlf.org/baptism

11. "The Lord Jesus on the night he was betrayed" (1 Cor 11:23) instituted the Eucharistic Sacrifice of his body and his blood. The words of the Apostle Paul bring us back to the dramatic setting in which the Eucharist was born. The Eucharist is indelibly marked by the event of the Lord's passion and death, of which it is not only a reminder but the sacramental re-presentation. It is the sacrifice of the Cross perpetuated down the ages. This truth is well expressed by the words with which the assembly in the Latin rite responds to the priest's proclamation of the "Mystery of Faith": "We announce your death, O Lord".

The Church has received the Eucharist from Christ her Lord not as one gift – however precious – among so many others, but as the gift par excellence, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work. Nor does it remain confined to the past, since "all that Christ is – all that he did and suffered for all men – participates in the divine eternity, and so transcends all times".

When the Church celebrates the Eucharist, the memorial of her Lord's death and resurrection, this central event of salvation becomes really present and "the work of our redemption is carried out". This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only after he had left us a means of sharing in it as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits. This is the faith from which generations of Christians down the ages have lived. The Church's Magisterium has constantly reaffirmed this faith with joyful gratitude for its inestimable gift. I wish once more to recall this truth and to join you, my dear brothers and sisters, in adoration before this mystery: a great mystery, a mystery of mercy. What more could Jesus have done for us? Truly, in the Eucharist, he shows us a love which goes "to the end" (cf. Jn 13:1), a love which knows no measure.

12. This aspect of the universal charity of the Eucharistic Sacrifice is based on the words of the Saviour himself. In instituting it, he did not merely say: "This is my body", "this is my blood", but went on to add: "which is given for you", "which is poured out for you" (Lk 22:19-20). Jesus did not simply state that what he was giving them to eat and drink was his body and his blood; he also expressed its sacrificial meaning and made sacramentally present his sacrifice which would soon be offered on the Cross for the salvation of all. "The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the Cross is perpetuated and the sacred banquet of communion with the Lord's body and blood".

The Church constantly draws her life from the redeeming sacrifice; she approaches it not only through faith-filled remembrance, but also through a real contact, since this sacrifice is made present ever anew, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister. The Eucharist thus applies to men and women today the reconciliation won once for all by Christ for mankind in every age. "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice". Saint John Chrysostom put it well: "We always offer the same Lamb, not one today and another tomorrow, but always the same one. For this reason the sacrifice is always only one... Even now we offer that victim who was once offered and who will never be consumed."

The Mass makes present the sacrifice of the Cross; it does not add to that sacrifice nor does it multiply it. What is repeated is its memorial celebration, its "commemorative representation" (*memoralis demonstratio*), which makes Christ's one, definitive redemptive sacrifice always present in time. The sacrificial nature of the Eucharistic mystery cannot therefore be understood as something separate, independent of the Cross or only indirectly referring to the sacrifice of Calvary.

13. By virtue of its close relationship to the sacrifice of Golgotha, the Eucharist is a sacrifice in the strict sense, and not only in a general way, as if it were simply a matter of Christ's offering himself to the faithful as their spiritual food. The gift of his love and obedience to the point of giving his life (cf. Jn 10:17-18) is in the first place a gift to his Father. Certainly it is a gift given for our sake, and indeed that of all humanity (cf. Mt 26:28; Mk 14:24; Lk 22:20; Jn 10:15), yet it is first and foremost a gift to the Father: "a sacrifice that the Father accepted, giving, in return for this total self-giving by his Son, who 'became obedient unto death' (Phil 2:8), his own paternal gift, that is to say the grant of new immortal life in the resurrection".

In giving his sacrifice to the Church, Christ has also made his own the spiritual sacrifice of the Church, which is called to offer herself in union with the sacrifice of Christ. This is the teaching of the Second Vatican Council concerning all the faithful: "Taking part in the Eucharistic Sacrifice, which is the source and summit of the whole Christian life, they offer the divine victim to God, and offer themselves along with it".

14. Christ's passover includes not only his passion and death, but also his resurrection. This is recalled by the assembly's acclamation following the consecration: "We proclaim your resurrection". The Eucharistic Sacrifice makes present not only the mystery of the Saviour's passion and death, but also the mystery of the resurrection which crowned his sacrifice. It is as the living and risen One that Christ can become in the Eucharist the "bread of life" (Jn 6:35, 48), the "living bread" (Jn 6:51). Saint Ambrose reminded the newly-initiated that the Eucharist applies the event of the resurrection to their lives: "Today Christ is yours, yet each day he rises again for you". Saint Cyril of Alexandria also makes clear that sharing in the sacred mysteries "is a true confession and a remembrance that the Lord died and returned to life for us and on our behalf".

15. The sacramental re-presentation of Christ's sacrifice, crowned by the resurrection, in the Mass involves a most special presence which – in the words of Paul VI – "is called 'real' not as a way of excluding all other types of presence as if they were 'not real', but because it is a presence in the fullest sense: a substantial presence whereby Christ, the God-Man, is wholly and entirely present". This sets forth once more the perennially valid teaching of the Council of Trent: "the consecration of the bread and wine effects the change of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. And the holy Catholic Church has fittingly and properly called this change transubstantiation". Truly the Eucharist is a *mysterium fidei*, a mystery which surpasses our understanding and can only be received in faith, as is often brought out in the catechesis of the Church Fathers regarding this divine sacrament: "Do not see – Saint Cyril of Jerusalem exhorts – in the bread and wine merely natural elements, because the Lord has expressly said that they are his body and his blood: faith assures you of this, though your senses suggest otherwise".

Adoro te devote, latens Deitas, we shall continue to sing with the Angelic Doctor. Before this mystery of love, human reason fully experiences its limitations. One understands how, down the centuries, this truth has stimulated theology to strive to understand it ever more deeply.

These are praiseworthy efforts, which are all the more helpful and insightful to the extent that they are able to join critical thinking to the "living faith" of the Church, as grasped especially by the Magisterium's "sure charism of truth" and the "intimate sense of spiritual realities" which is attained above all by the saints. There remains the boundary indicated by Paul VI: "Every theological explanation which seeks some understanding of this mystery, in order to be in accord with Catholic faith, must firmly maintain that in objective reality, independently of our mind, the bread and wine have ceased to exist after the consecration, so that the adorable body and blood of the Lord Jesus from that moment on are really before us under the sacramental species of bread and wine".

11. "El Señor Jesús, la noche en que fue entregado" (1 Co 11, 23), instituyó el Sacrificio eucarístico de su cuerpo y de su sangre. Las palabras del apóstol Pablo nos llevan a las circunstancias dramáticas en que nació la Eucaristía. En ella está inscrito de forma indeleble el acontecimiento de la pasión y muerte del Señor. No sólo lo evoca sino que lo hace sacramentalmente presente. Es el sacrificio de la Cruz que se perpetúa por los siglos. (9) Esta verdad la expresan bien las palabras con las cuales, en el rito latino, el pueblo responde a la proclamación del "misterio de la fe" que hace el sacerdote: "Anunciamos tu muerte, Señor."

La Iglesia ha recibido la Eucaristía de Cristo, su Señor, no sólo como un don entre otros muchos, aunque sea muy valioso, sino como el don por excelencia, porque es don de sí mismo, de su persona en su santa humanidad y, además, de su obra de salvación. Ésta no queda relegada al pasado, pues "todo lo que Cristo es y todo lo que hizo y padeció por los hombres participa de la eternidad divina y domina así todos los tiempos...."(10)

Cuando la Iglesia celebra la Eucaristía, memorial de la muerte y resurrección de su Señor, se hace realmente presente este acontecimiento central de salvación y "se realiza la obra de nuestra redención."(11) Este sacrificio es tan decisivo para la salvación del género humano, que Jesucristo lo ha realizado y ha vuelto al Padre sólo después de habernos dejado el medio para participar de él, como si hubiéramos estado presentes. Así, todo fiel puede tomar parte en él, obteniendo frutos inagotablemente. Ésta es la fe de la que han vivido a lo largo de los siglos las generaciones cristianas. Ésta es la fe que el Magisterio de la Iglesia ha reiterado continuamente con gozosa gratitud por tan inestimable don.(12) Deseo, una vez más, llamar la atención sobre esta verdad, poniéndome con vosotros, mis queridos hermanos y hermanas, en adoración delante de este Misterio: Misterio grande, Misterio de misericordia. ¿Qué más podía hacer Jesús por nosotros? Verdaderamente, en la Eucaristía nos muestra un amor que llega "hasta el extremo" (Jn 13, 1), un amor que no conoce medida.

12. Este aspecto de caridad universal del Sacramento eucarístico se funda en las palabras mismas del Salvador. Al instituirlo, no se limitó a decir "Éste es mi cuerpo", "Esta copa es la Nueva Alianza en mi sangre", sino que añadió "entregado por vosotros... derramada por vosotros" (Lc 22, 19-20). No afirmó solamente que lo que les daba de comer y beber era su cuerpo y su sangre, sino que manifestó su valor sacrificial, haciendo presente de modo sacramental su sacrificio, que cumpliría después en la cruz algunas horas más tarde, para la salvación de todos. "La misa es, a la vez e inseparablemente, el memorial sacrificial en que se perpetúa el sacrificio de la cruz, y el banquete sagrado de la comunión en el Cuerpo y la Sangre del Señor."(13)

La Iglesia vive continuamente del sacrificio redentor, y accede a él no solamente a través de un recuerdo lleno de fe, sino también en un contacto actual, puesto que este sacrificio se hace presente, perpetuándose sacramentalmente en cada comunidad que lo ofrece por manos del ministro consagrado. De este modo, la Eucaristía aplica a los hombres de hoy la reconciliación obtenida por Cristo una vez por todas para la humanidad de todos los tiempos. En efecto, "el sacrificio de Cristo y el sacrificio de la Eucaristía son, pues, un único sacrificio ».(14) Ya lo decía elocuentemente san Juan Crisóstomo: "Nosotros ofrecemos siempre el mismo Cordero, y no uno hoy y otro mañana, sino siempre el mismo. Por esta razón el sacrificio es siempre uno sólo [...]. También nosotros ofrecemos ahora aquella víctima, que se ofreció entonces y que jamás se consumirá."(15)

La Misa hace presente el sacrificio de la Cruz, no se le añade y no lo multiplica.(16) Lo que se repite es su celebración memorial, la "manifestación memorial" (memoralis demonstratio),(17) por la cual el único y definitivo sacrificio redentor de Cristo se actualiza siempre en el tiempo. La naturaleza sacrificial del Misterio eucarístico no puede ser entendida, por tanto, como algo aparte, independiente de la Cruz o con una referencia solamente indirecta al sacrificio del Calvario.

13. Por su íntima relación con el sacrificio del Gólgota, la Eucaristía es sacrificio en sentido propio y no sólo en sentido genérico, como si se tratara del mero ofrecimiento de Cristo a los fieles como alimento espiritual. En efecto, el don de su amor y de su obediencia hasta el extremo de dar la vida (cf. Jn 10, 17-18), es en primer lugar un don a su Padre. Ciertamente es un don en favor nuestro, más aún, de toda la humanidad (cf. Mt 26, 28; Mc 14, 24; Lc 22, 20; Jn 10, 15), pero don ante todo al Padre: “sacrificio que el Padre aceptó, correspondiendo a esta donación total de su Hijo que se hizo “obediente hasta la muerte” (Fl 2, 8) con su entrega paternal, es decir, con el don de la vida nueva e inmortal en la resurrección.”(18)

Al entregar su sacrificio a la Iglesia, Cristo ha querido además hacer suyo el sacrificio espiritual de la Iglesia, llamada a ofrecerse también a sí misma unida al sacrificio de Cristo. Por lo que concierne a todos los fieles, el Concilio Vaticano II enseña que “al participar en el sacrificio eucarístico, fuente y cima de la vida cristiana, ofrecen a Dios la Víctima divina y a sí mismos con ella.”(19)

14. La Pascua de Cristo incluye, con la pasión y muerte, también su resurrección. Es lo que recuerda la aclamación del pueblo después de la consagración: “Proclamamos tu resurrección.” Efectivamente, el sacrificio eucarístico no sólo hace presente el misterio de la pasión y muerte del Salvador, sino también el misterio de la resurrección, que corona su sacrificio. En cuanto viviente y resucitado, Cristo se hace en la Eucaristía “pan de vida” (Jn 6, 35.48), “pan vivo” (Jn 6, 51). San Ambrosio lo recordaba a los neófitos, como una aplicación del acontecimiento de la resurrección a su vida: “Si hoy Cristo está en ti, Él resucita para ti cada día.”(20) San Cirilo de Alejandría, a su vez, subrayaba que la participación en los santos Misterios “es una verdadera confesión y memoria de que el Señor ha muerto y ha vuelto a la vida por nosotros y para beneficio nuestro.”(21)

15. La representación sacramental en la Santa Misa del sacrificio de Cristo, coronado por su resurrección, implica una presencia muy especial que –citando las palabras de Pablo VI– “se llama “real”, no por exclusión, como si las otras no fueran “reales”, sino por antonomasia, porque es sustancial, ya que por ella ciertamente se hace presente Cristo, Dios y hombre, entero e íntegro.”(22) Se recuerda así la doctrina siempre válida del Concilio de Trento: “Por la consagración del pan y del vino se realiza la conversión de toda la sustancia del pan en la sustancia del cuerpo de Cristo Señor nuestro, y de toda la sustancia del vino en la sustancia de su sangre. Esta conversión, propia y convenientemente, fue llamada transustanciación por la santa Iglesia Católica.”(23) Verdaderamente la Eucaristía es “mysterium fidei”, misterio que supera nuestro pensamiento y puede ser acogido sólo en la fe, como a menudo recuerdan las catequesis patrísticas sobre este divino Sacramento. “No veas –exhorta san Cirilo de Jerusalén– en el pan y en el vino meros y naturales elementos, porque el Señor ha dicho expresamente que son su cuerpo y su sangre: la fe te lo asegura, aunque los sentidos te sugieran otra cosa.”(24)

“Adoro te devote, latens Deitas”, seguiremos cantando con el Doctor Angélico. Ante este misterio de amor, la razón humana experimenta toda su limitación. Se comprende cómo, a lo largo de los siglos, esta verdad haya obligado a la teología a hacer arduos esfuerzos para entenderla.

Son esfuerzos loables, tanto más útiles y penetrantes cuanto mejor consiguen conjugar el ejercicio crítico del pensamiento con la “fe vivida” de la Iglesia, percibida especialmente en el “carisma de la verdad” del Magisterio y en la “comprensión interna de los misterios”, a la que llegan sobre todo los santos.(25) La línea fronteriza es la señalada por Pablo VI: “Toda explicación teológica que intente buscar alguna inteligencia de este misterio, debe mantener, para estar de acuerdo con la fe católica, que en la realidad misma, independiente de nuestro espíritu, el pan y el vino han dejado de existir después de la consagración, de suerte que el Cuerpo y la Sangre adorables de Cristo Jesús son los que están realmente delante de nosotros.”

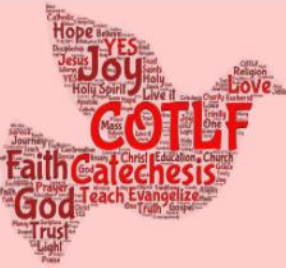
OCTA — ADULT SACRAMENTAL PREPARATION

Have you been inspired to join the Catholic Church? COTLF offers adults an opportunity to come together in a small group to learn more about our faith through the Order 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 through the Sacraments of Confirmation and Eucharist.
- † Catholic adults who were baptized Roman Catholic as infants and need to complete their Sacraments of Eucharist and/or Confirmation.

The 2023-2024 Order of Christian Initiation of Adults ("OCIA") program meets on Tuesday evenings. Those who are interested in learning more may register now by visiting our Parish Website at www.cotlf.org/OCIA or by contacting Deacon Roberto Fleitas at RFleitas@cotlf.org



RELIGIOUS ED 2024-2025 REGISTRATION

Whether your kids are just starting to learn about our Catholic faith as a Kindergartner, preparing to celebrate the sacraments of Reconciliation, First Communion or Confirmation, or continuing to grow in knowledge and love of the Lord through ongoing faith formation classes, the parish Religious Ed program is here to help! The Parish Religious Ed classes primarily help to fill the gap in Catholic religious education that is encountered by families whose children attend public, charter, or private, non-Catholic schools.

2024-2025 CLASS SCHEDULE:

2023-2024 classes will be held on Wednesdays from September 11th, 2024 through May 7th, 2025.

4:00p-5:15p — Kinder—6th Grade
6:30p—7:45p — 6th Grade and Up (Confirmation Prep)

The Religious Education Program offers the following Catechetical/Faith Formation classes:

- † Ongoing religious education for students in all grade levels beginning in Kinder
- † Sacramental Preparation for Baptism of children ages 7 to 16
- † Sacramental Preparation for Reconciliation and Eucharist (Starting as early as 1st Grade)
- † Sacramental Preparation for the Conferral of Confirmation (Starting as early as 7th Grade)

Registration is now open!

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Take hold of our nation, state, and community and awaken in every heart awe for the gift of life. Send your Spirit to strengthen us with wisdom and fortitude as we defend mothers and children in Florida from laws that disregard their health and safety.
Mary and Joseph trusted in you and welcomed Jesus into our broken world. God Almighty, we ask their intercession to protect the preborn and their mothers, and to guide all parents in raising their children. May they help us build a civilization of love by upholding the sacredness of life and accompanying pregnant women in need.
We ask this through Christ, our Lord. Amen.
Our Lady, Mother of the Family, pray for us!
St. Joseph, protector of the unborn, pray for us!





Building on Our Legacy

www.cotlf.org/centennial

Thank you for your continued support of the Centennial Campaign!

Please contact Ashley Sacks at (305) 446-9950, Ext 309

or at asacks@cotlf.org for more information.

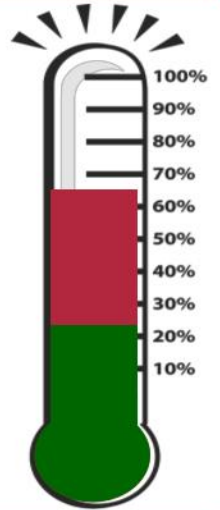


Campaign Progress

CAMPAIGN GOAL: \$13,000,000
TOTAL PLEDGED: \$8,798,041.74 (67.68%)
TOTAL COLLECTED: \$2,916,651.78 (22.44%)

Updated as of July 1st

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Mass Music & Readings

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COTLF PARISH PRAYER LIST



As the number of names being added to our Parish Prayer List has continued to grow, we've moved the list online, under the Perpetual Adoration page of our parish website. Please visit www.cotlf.org/Adoration to view those added to the list and please pray for them during your next visit to the Adoration Chapel.

To add or remove the name of a parishioner, relative, or friend to our Parish Prayer List please contact us at the Parish Office.

OURPW EYESPAOAREOFIXEDA

BEWAPMERCYWP
 Our eyes are
 fixed on the
 Lord, pleading
 for his mercy.
 BOPNTHTHEOWLOR

ZLORDPWPLEADINGOWFORHISAE



When a man becomes a priest, the Holy Spirit comes down to him so he can perform the Mass. When we say, "And with your spirit," we are remembering that the Holy Spirit is with him.

Saint Kateri Tekakwitha

Saint Kateri Tekakwitha became Catholic when she was 19 and prayed when she was out in nature. She is the patron saint of the environment. Add extra plants and animals to the picture.



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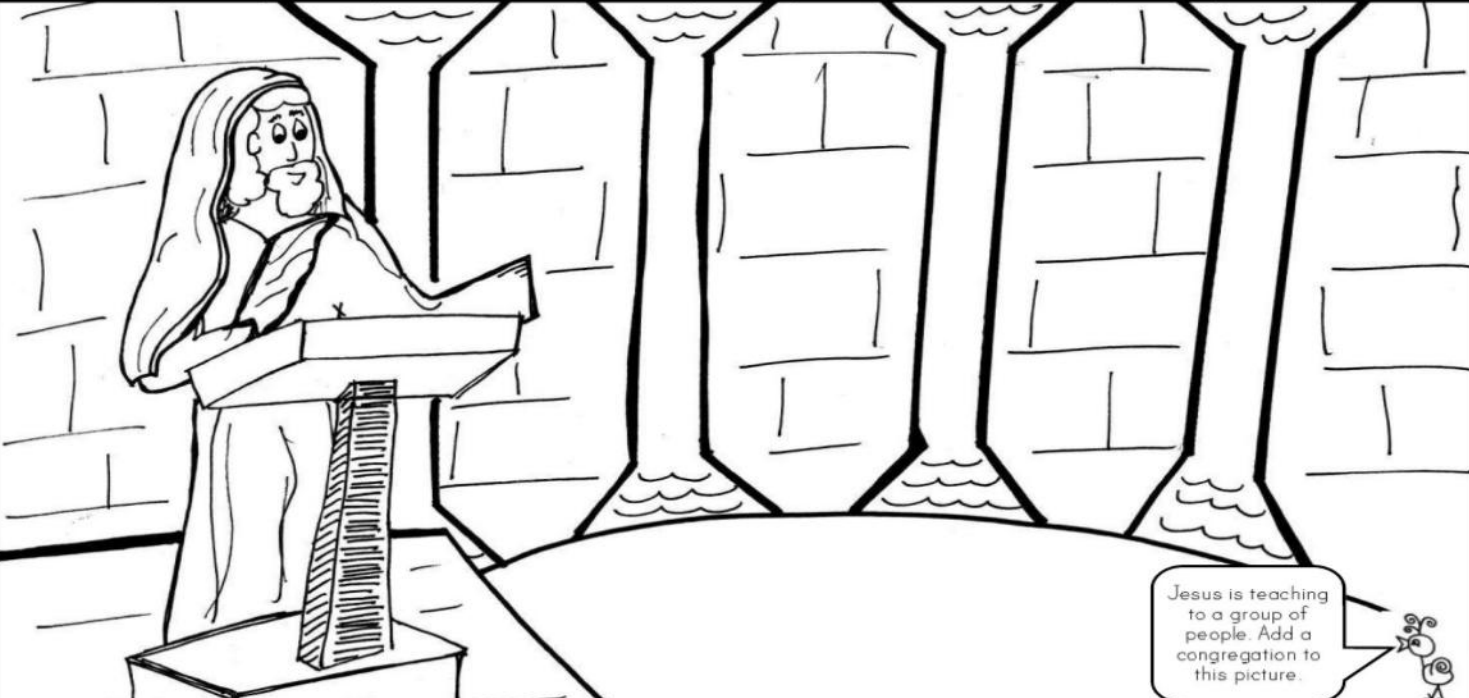
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M	O	S	T	Y	W	Z
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Jesus is teaching to a group of people. Add a congregation to this picture.

Gospel



Jesus went to teach in the synagogue (church) in his hometown. The people didn't want to learn from Him! Jesus was amazed that they didn't have faith.



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Grades 6-11, Saturday, Nov. 2 at 9:00 am
All Grades, Wednesday, Dec. 4 at 9:00 am

VIRTUAL FINANCIAL AID INFORMATION SESSION
Wednesday, November 13 at 7:00 pm

WALKING WEDNESDAY TOURS at 9:00 am
September 11, 18, 25 • October 2, 23 • November 6, 13, 20
December 11, 18 • January 8, 15, 22

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