



Church of the LITTLE FLOWER



The
Light

July 14th, 2024

*XV SUNDAY IN O. T.
XV 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

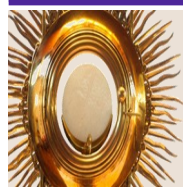
Time	Language
8:00 am	English
5:00 pm	English Vigil

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

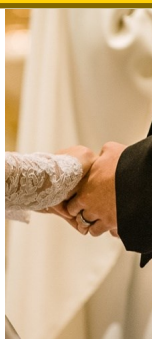
(305) 446-1738
www.stscg.org

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.



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



Rest in Peace.
We pray for our recently deceased.

+ Armando Bolet
+ Lilian Garcia

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 30, 2024

Attendance:	1,257
In-Church Collection:	\$10,013
Online Giving Offertory:	\$13,572
Drop-off/Mail-in Offering:	\$1,002
Children's Collection:	\$370
Devotional Candles:	\$1,105
Poor Box/Charities:	\$499

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

Grand Total: \$26,562

2nd Coll. — Peter's Pence: \$3,387

MASS SCHEDULE & INTENTIONS

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

Monday, July 15th

Memorial of Saint Bonaventure, Bishop and Doctor of the Church

6:15 am + Orestes Lorenzo
 8:00 am + Ines Rennella
 5:30 pm **Misa Comunitaria**

Tuesday, July 16th

Tuesday of Week XV in Ordinary Time / Memorial of Our Lady of Mount Carmel

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

Wednesday, July 17th

Wednesday of Week XV in Ordinary Time

6:15 am + Ann Munley
 8:00 am Arnaldo Orlando Uria's Birthday
 5:30 pm **Misa Comunitaria**

Thursday, July 18th

Thursday of Week XV in Ordinary Time / Memorial of Saint Camillus de Lellis, Priest

6:15 am Rory Lowe's Health
 8:00 am + Jesus Sabater
 5:30 pm **Misa Comunitaria**

Friday, July 19th

Friday of Week XV in Ordinary Time

6:15 am + Humberto Suarez
 8:00 am + Bill Arias
 5:30 pm **Misa Comunitaria**

Saturday, July 20th

Saturday of Week XV in Ordinary Time

8:00 am Marcelo & Yamila Chialastri Wedding Anniversary

Sunday, July 21st

XVI SUNDAY IN ORDINARY TIME

5:00 pm (Vigil) + Raymond Anthony Hackney Sr
 7:30 am Intentions of the Murdock Family
 9:00 am + Daniela Prieto
 10:30 am **Missa Pro Populo** - For All Members of Our Parish Family
 12:30 pm + Maria Cristina Alfaro de Sanchez
 5:30 pm + Pedro Portu

READINGS FOR THE WEEK OF JULY 14TH

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
Monday Is 1:10-17; Ps 50:8-9, 16bc-17, 21 and 23; Mt 10:34-11:1
Tuesday Is 7:1-9; Ps 48:2-3a, 3b-4, 5-6, 7-8; Mt 11:20-24
Wednesday Is 10:5-7, 13b-16; Ps 94:5-6, 7-8, 9-10, 14-15; Mt 11:25-27
Thursday Is 26:7-9, 12, 16-19; Ps 102:13-14ab and 15, 16-18, 19-21;
 Mt 11:28-30
Friday Is 38:1-6, 21-22, 7-8; Is 38:10, 11, 12abcd, 16; Mt 12:1-8
Saturday Mi 2:1-5; Ps 10:1-2, 3-4, 7-8, 14; Mt 12:14-21
Sunday Jer 23:1-6; Ps 23:1-3, 3-4, 5, 6; Eph 2:13-18; Mk 6:30-34

WEEKLY EVENTS @ COTLF

SUNDAYS

1:30 pm Homeless Ministry Service Days
 Date Varies Monthly – homelessministrycotlf@gmail.com

MONDAYS

10:00 am Seekers Bible Study (Morras Conference Room AND Via Zoom)
 Every other Monday, Mercy Gonzalez, drmom92@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)
 Classes begin on September 26th – 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)
 Classes begin in September - www.cotlfreligioused.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)
 3rd Fridays, Monthly; Katy Dunn, 305-443-5947
 6:00 pm American Heritage Girls (Cafeteria)
 2nd and 4th Fridays, Monthly; Holly Gomez
 7:00 pm Amor en Accion Monthly Meeting (Reilly Conference Room)
 Last Fridays, Monthly
 8:00 pm English Marriage Covenant (Zoom)
 Janetsy Christensen, JanetsyC@bellsouth.net

SATURDAYS

7:00 am First Saturday Devotion Rosary (Church)
 1st Saturday, Monthly, Mercy Gonzalez, drmom92@gmail.com
 9:00 am Baptism Preparation Classes (Reilly Conference Room)
 Please see schedule at www.cotlf.org/baptism

16. The saving efficacy of the sacrifice is fully realized when the Lord's body and blood are received in communion. The Eucharistic Sacrifice is intrinsically directed to the inward union of the faithful with Christ through communion; we receive the very One who offered himself for us, we receive his body which he gave up for us on the Cross and his blood which he "poured out for many for the forgiveness of sins" (Mt 26:28). We are reminded of his words: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me" (Jn 6:57). Jesus himself reassures us that this union, which he compares to that of the life of the Trinity, is truly realized. The Eucharist is a true banquet, in which Christ offers himself as our nourishment. When for the first time Jesus spoke of this food, his listeners were astonished and bewildered, which forced the Master to emphasize the objective truth of his words: "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life within you" (Jn 6:53). This is no metaphorical food: "My flesh is food indeed, and my blood is drink indeed" (Jn 6:55).

17. Through our communion in his body and blood, Christ also grants us his Spirit. Saint Ephrem writes: "He called the bread his living body and he filled it with himself and his Spirit...

He who eats it with faith, eats Fire and Spirit... Take and eat this, all of you, and eat with it the Holy Spirit. For it is truly my body and whoever eats it will have eternal life".²⁷ The Church implores this divine Gift, the source of every other gift, in the Eucharistic epiclesis. In the Divine Liturgy of Saint John Chrysostom, for example, we find the prayer: "We beseech, implore and beg you: send your Holy Spirit upon us all and upon these gifts... that those who partake of them may be purified in soul, receive the forgiveness of their sins, and share in the Holy Spirit".²⁸ And in the Roman Missal the celebrant prays: "grant that we who are nourished by his body and blood may be filled with his Holy Spirit, and become one body, one spirit in Christ".²⁹ Thus by the gift of his body and blood Christ increases within us the gift of his Spirit, already poured out in Baptism and bestowed as a "seal" in the sacrament of Confirmation.

18. The acclamation of the assembly following the consecration appropriately ends by expressing the eschatological thrust which marks the celebration of the Eucharist (cf. 1 Cor 11:26): "until you come in glory". The Eucharist is a straining towards the goal, a foretaste of the fullness of joy promised by Christ (cf. Jn 15:11); it is in some way the anticipation of heaven, the "pledge of future glory".³⁰ In the Eucharist, everything speaks of confident waiting "in joyful hope for the coming of our Saviour, Jesus Christ".³¹ Those who feed on Christ in the Eucharist need not wait until the hereafter to receive eternal life: they already possess it on earth, as the first-fruits of a future fullness which will embrace man in his totality. For in the Eucharist we also receive the pledge of our bodily resurrection at the end of the world: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (Jn 6:54). This pledge of the future resurrection comes from the fact that the flesh of the Son of Man, given as food, is his body in its glorious state after the resurrection. With the Eucharist we digest, as it were, the "secret" of the resurrection. For this reason Saint Ignatius of Antioch rightly defined the Eucharistic Bread as "a medicine of immortality, an antidote to death".³²

19. The eschatological tension kindled by the Eucharist expresses and reinforces our communion with the Church in heaven. It is not by chance that the Eastern Anaphoras and the Latin Eucharistic Prayers honour Mary, the ever-Virgin Mother of Jesus Christ our Lord and God, the angels, the holy apostles, the glorious martyrs and all the saints. This is an aspect of the Eucharist which merits greater attention: in celebrating the sacrifice of the Lamb, we are united to the heavenly "liturgy" and become part of that great multitude which cries out: "Salvation belongs to our God who sits upon the throne, and to the Lamb!" (Rev 7:10). The Eucharist is truly a glimpse of heaven appearing on earth. It is a glorious ray of the heavenly Jerusalem which pierces the clouds of our history and lights up our journey.

20. A significant consequence of the eschatological tension inherent in the Eucharist is also the fact that it spurs us on our journey through history and plants a seed of living hope in our daily commitment to the work before us. Certainly the Christian vision leads to the expectation of "new heavens" and "a new earth" (Rev 21:1), but this increases, rather than lessens, our sense of responsibility for the world today.³³ I wish to reaffirm this forcefully at the beginning of the new millennium, so that Christians will feel more obliged than ever not to neglect their duties as citizens in this world. Theirs is the task of contributing with the light of the Gospel to the building of a more human world, a world fully in harmony with God's plan.

Many problems darken the horizon of our time. We need but think of the urgent need to work for peace, to base relationships between peoples on solid premises of justice and solidarity, and to defend human life from conception to its natural end. And what should we say of the thousand inconsistencies of a "globalized" world where the weakest, the most powerless and the poorest appear to have so little hope! It is in this world that Christian hope must shine forth! For this reason too, the Lord wished to remain with us in the Eucharist, making his presence in meal and sacrifice the promise of a humanity renewed by his love. Significantly, in their account of the Last Supper, the Synoptics recount the institution of the Eucharist, while the Gospel of John relates, as a way of bringing out its profound meaning, the account of the "washing of the feet", in which Jesus appears as the teacher of communion and of service (cf. Jn 13:1-20). The Apostle Paul, for his part, says that it is "unworthy" of a Christian community to partake of the Lord's Supper amid division and indifference towards the poor (cf. 1 Cor 11:17-22, 27-34).³⁴

Proclaiming the death of the Lord "until he comes" (1 Cor 11:26) entails that all who take part in the Eucharist be committed to changing their lives and making them in a certain way completely "Eucharistic". It is this fruit of a transfigured existence and a commitment to transforming the world in accordance with the Gospel which splendidly illustrates the eschatological tension inherent in the celebration of the Eucharist and in the Christian life as a whole: "Come, Lord Jesus!" (Rev 22:20).

16. La eficacia salvífica del sacrificio se realiza plenamente cuando se comulga recibiendo el cuerpo y la sangre del Señor. De por sí, el sacrificio eucarístico se orienta a la íntima unión de nosotros, los fieles, con Cristo mediante la comunión: le recibimos a Él mismo, que se ha ofrecido por nosotros; su cuerpo, que Él ha entregado por nosotros en la Cruz; su sangre, “derramada por muchos para perdón de los pecados” (Mt 26, 28). Recordemos sus palabras: “Lo mismo que el Padre, que vive, me ha enviado y yo vivo por el Padre, también el que me coma vivirá por mí” (Jn 6, 57). Jesús mismo nos asegura que esta unión, que Él pone en relación con la vida trinitaria, se realiza efectivamente. La Eucaristía es verdadero banquete, en el cual Cristo se ofrece como alimento. Cuando Jesús anuncia por primera vez esta comida, los oyentes se quedan asombrados y confusos, obligando al Maestro a recalcar la verdad objetiva de sus palabras: “En verdad, en verdad os digo: si no coméis la carne del Hijo del hombre, y no bebéis su sangre, no tendréis vida en vosotros” (Jn 6, 53). No se trata de un alimento metafórico: “Mi carne es verdadera comida y mi sangre verdadera bebida” (Jn 6, 55).

17. Por la comunión de su cuerpo y de su sangre, Cristo nos comunica también su Espíritu. Escribe san Efrén: “Llamó al pan su cuerpo viviente, lo llenó de sí mismo y de su Espíritu [...], y quien lo come con fe, come Fuego y Espíritu. [...]. Tomad, comed todos de él, y coméis con él el Espíritu Santo. En efecto, es verdaderamente mi cuerpo y el que lo come vivirá eternamente”.(27) La Iglesia pide este don divino, raíz de todos los otros dones, en la epiclesis eucarística. Se lee, por ejemplo, en la Divina Liturgia de san Juan Crisóstomo: “Te invocamos, te rogamos y te suplicamos: manda tu Santo Espíritu sobre todos nosotros y sobre estos dones [...] para que sean purificación del alma, remisión de los pecados y comunicación del Espíritu Santo para cuantos participan de ellos”.(28) Y, en el Misal Romano, el celebrante implora que: “Fortalecidos con el Cuerpo y la Sangre de tu Hijo y llenos de su Espíritu Santo, formemos en Cristo un sólo cuerpo y un sólo espíritu”.(29) Así, con el don de su cuerpo y su sangre, Cristo acrecienta en nosotros el don de su Espíritu, infundido ya en el Bautismo e impreso como “sello” en el sacramento de la Confirmación.

18. La aclamación que el pueblo pronuncia después de la consagración se concluye oportunamente manifestando la proyección escatológica que distingue la celebración eucarística (cf. 1 Co 11, 26): “... hasta que vuelvas”. La Eucaristía es tensión hacia la meta, pregonar el gozo pleno prometido por Cristo (cf. Jn 15, 11); es, en cierto sentido, anticipación del Paraíso y “prenda de la gloria futura”.(30) En la Eucaristía, todo expresa la confiada espera: “mientras esperamos la gloriosa venida de nuestro Salvador Jesucristo”.(31) Quien se alimenta de Cristo en la Eucaristía no tiene que esperar el más allá para recibir la vida eterna: la posee ya en la tierra como primicia de la plenitud futura, que abarcará al hombre en su totalidad. En efecto, en la Eucaristía recibimos también la garantía de la resurrección corporal al final del mundo: “El que come mi carne y bebe mi sangre, tiene vida eterna, y yo le resucitaré el último día” (Jn 6, 54). Esta garantía de la resurrección futura proviene de que la carne del Hijo del hombre, entregada como comida, es su cuerpo en el estado glorioso del resucitado. Con la Eucaristía se asimila, por decirlo así, el “secreto” de la resurrección. Por eso san Ignacio de Antioquía definía con acierto el Pan eucarístico “fármaco de inmortalidad, antídoto contra la muerte”.(32)

19. La tensión escatológica suscitada por la Eucaristía expresa y consolida la comunión con la Iglesia celestial. No es casualidad que en las anáforas orientales y en las plegarias eucarísticas latinas se recuerde siempre con veneración a la gloriosa siempre Virgen María, Madre de Jesucristo, nuestro Dios y Señor, a los ángeles, a los santos apóstoles, a los gloriosos mártires y a todos los santos. Es un aspecto de la Eucaristía que merece ser resaltado: mientras nosotros celebramos el sacrificio del Cordero, nos unimos a la liturgia celestial, asociándonos con la multitud inmensa que grita: “La salvación es de nuestro Dios, que está sentado en el trono, y del Cordero” (Ap 7, 10). La Eucaristía es verdaderamente un resquicio del cielo que se abre sobre la tierra. Es un rayo de gloria de la Jerusalén celestial, que penetra en las nubes de nuestra historia y proyecta luz sobre nuestro camino.

20. Una consecuencia significativa de la tensión escatológica propia de la Eucaristía es que da impulso a nuestro camino histórico, poniendo una semilla de viva esperanza en la dedicación cotidiana de cada uno a sus propias tareas. En efecto, aunque la visión cristiana fija su mirada en un “cielo nuevo” y una “tierra nueva” (Ap 21, 1), eso no debilita, sino que más bien estimula nuestro sentido de responsabilidad respecto a la tierra presente.⁽³³⁾ Deseo recalcarlo con fuerza al principio del nuevo milenio, para que los cristianos se sientan más que nunca comprometidos a no descuidar los deberes de su ciudadanía terrenal. Es cometido suyo contribuir con la luz del Evangelio a la edificación de un mundo habitable y plenamente conforme al designio de Dios.

Muchos son los problemas que oscurecen el horizonte de nuestro tiempo. Baste pensar en la urgencia de trabajar por la paz, de poner premisas sólidas de justicia y solidaridad en las relaciones entre los pueblos, de defender la vida humana desde su concepción hasta su término natural. Y ¿qué decir, además, de las tantas contradicciones de un mundo “globalizado”, donde los más débiles, los más pequeños y los más pobres parecen tener bien poco que esperar? En este mundo es donde tiene que brillar la esperanza cristiana. También por eso el Señor ha querido quedarse con nosotros en la Eucaristía, grabando en esta presencia sacrificial y convival la promesa de una humanidad renovada por su amor. Es significativo que el Evangelio de Juan, allí donde los Sinópticos narran la institución de la Eucaristía, propone, ilustrando así su sentido profundo, el relato del “lavatorio de los pies”, en el cual Jesús se hace maestro de comunión y servicio (cf. Jn 13, 1-20). El apóstol Pablo, por su parte, califica como “indigno” de una comunidad cristiana que se participe en la Cena del Señor, si se hace en un contexto de división e indiferencia hacia los pobres (Cf. 1 Co 11, 17.22.27.34).⁽³⁴⁾

Anunciar la muerte del Señor “hasta que venga” (1 Co 11, 26), comporta para los que participan en la Eucaristía el compromiso de transformar su vida, para que toda ella llegue a ser en cierto modo “eucarística”. Precisamente este fruto de transfiguración de la existencia y el compromiso de transformar el mundo según el Evangelio, hacen resplandecer la tensión escatológica de la celebración eucarística y de toda la vida cristiana: “¡Ven, Señor Jesús!” (Ap 22, 20).

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!

www.COTLFReligiousEd.org

Jorge Santibáñez, DRE - JSantibanez@cotlf.org or 305-446-9950, Ext 307



PRAY TO
PROTECT
THEM
BOTH

Vote No
on Amendment 4



FLORIDA CONFERENCE
OF CATHOLIC BISHOPS
WWW.FLACCB.ORG



Ever-living God, you give life and desire a future for all your children. 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.

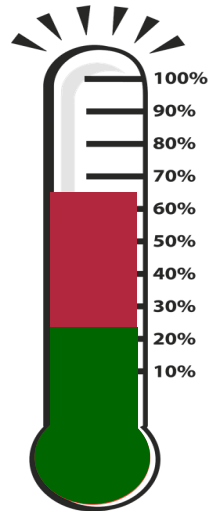


Campaign Progress

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

Scan the QR code to make your pledge or gift today!



ENCUENTROS JUVENILES HIGH SCHOOL RETREAT



"You are the Salt of the Earth. You are the Light of the World." -MT 5:13-16

Who: High School Boys and Girls

When: July 26-28, 2024

Where: Madonna Retreat Center (3600 SW 32nd Blvd, West Park, FL 33023)

Questions? Contact us!

Website: www.encuentrosjuveniles.net • Instagram: @encjuveniles • Facebook: Encuentros Juveniles

Mass Music & Readings

Visit www.cotlf.org/mass or scan the QR code



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.

PLORDPWLETKSUSOSEEPWY

BWASALVATIONSPW

Lord, let us see
your kindness,
and grant us
your salvation.

BWYOURPKINDNESS

XPOANDLGRANTOUSPWYOURKAO



After the priest says, "The Lord be with you," we say, "And with your spirit." We will say, "And with your spirit," 5 times during Mass today!

Saint Christopher

Saint Christopher was a VERY strong man who carried people across a scary river. One day, a young boy that he was carrying got heavier and heavier. Finally, Saint Christopher realized that he was carrying baby Jesus and the weight of the world.



Saint Christopher is the patron saint of travelers. Pray to him if you travel this summer.











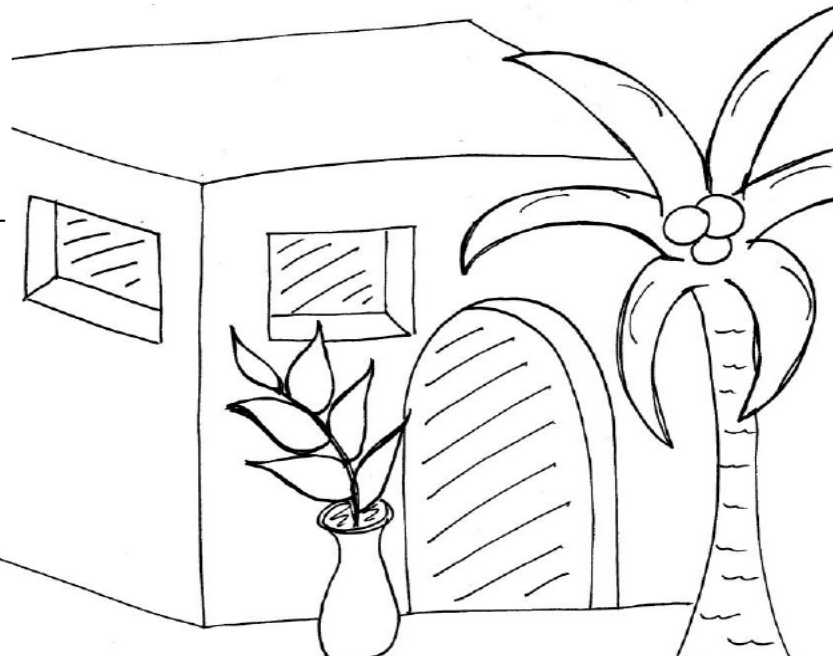





	16	5	1	3	5			
20	15		20	8	9	19		
8	15	21	19	5	8	15	12	4

A	B	C	D	E	F	G	H	I
1	2	3	4	5	6	7	8	9
J	K	L	M	N	O	P	Q	R
10	11	12	13	14	15	16	17	18
S	T	U	V	W	X	Y	Z	
19	20	21	22	23	24	25	26	

Solve the puzzle to learn what the disciples said when they entered a new house.



Gospel



Jesus sent disciples out to teach about God. He asked them to walk to a new town without taking anything with them. The disciples stayed with people who welcomed them and helped them get ready to meet Jesus.