

Mass Intentions

Saturday, September 2, 2017

8:00 a.m. Cassia Cristina Felix Franco+
5:00 p.m. Mario Hortis+

Sunday, September 3, 2017

22nd Sunday in Ordinary Time

8:00 a.m. Souls in Purgatory
9:30 a.m. Les (Bob) Umland+
11:00 a.m. Bernardo Trujillo+
12:30 p.m. Maria Luz Teran Grillo+
7:00 p.m. Haydee Diaz+

Monday, September 4, 2017

8:00 a.m. Aida & Felipe Del Valle+

Tuesday, September 5, 2017

8:00 a.m. Aida & Felipe Del Valle+
7:00 p.m. Leon De Leon+

Wednesday, September 6, 2017

8:00 a.m. Aida & Felipe Del Valle+

Thursday, September 7, 2017

8:00 a.m. Aida & Felipe Del Valle+
7:00 p.m. Familia Schechter+

Friday, September 8, 2017

The Nativity of the Blessed Virgin Mary

8:00 a.m. Aida & Felipe Del Valle+

Saturday, September 9, 2017

St. Peter Claver, Priest

8:00 a.m. Juan Baez+
5:00 p.m. Dolores & Ignacio Santiago+
Alfredo Blain+, Esperanza Bonet+

Sunday, September 10, 2017

23rd Sunday in Ordinary Time

8:00 a.m. Regina Francois+
9:30 a.m. Charles Chingas+
11:00 a.m. Living & Deceased St. Patrick Parishioners
12:30 p.m. Julia Alvarado+
7:00 p.m. Intentions of Charles O'Neill

READINGS FOR THE WEEK

Monday: 1 Thes 4:13-18 / Lk 4:16-30
Tuesday: 1 Thes 5:1-6,9-11 / Lk 4:31-37
Wednesday: Col 1:1-8 / Lk 4:38-44
Thursday: Col 1:9-14 / Lk 5:1-11
Friday: Mi 5:1-4a / Mt 1:1-16,18-23
Saturday: Col 1:21-23 / Lk 6:1-5
Sunday: Ez 33:7-9 / Rom 13:8-10
Mt 18:15-20

Mass Schedule

September 9-10, 2017

<u>MASS</u>	<u>CELEBRANT</u>
5:00 PM	Fr. Russell
8:00 AM	Fr. Frank Permuy
9:30 AM	Fr. Russell
11:00 AM	Fr. Roberto Cid
12:30 PM	Fr. Roberto Cid
7:00 PM	Fr. Frank Permuy



St. Peter Claver

WORD FROM THE PASTOR

Dear sisters and brothers in Christ,

In the second reading, St. Paul urges us to offer our bodies as a living sacrifice, holy and pleasing to God, our spiritual worship. It is a reminder that our bodies are an integral part of our being, not a thing to be used and abused at will.

There is an intrinsic unity between our bodies and our souls. What we do we our bodies is relevant for our spiritual lives. As I mentioned last week, because of the Incarnation, our bodies are a vehicle for communion with God. Therefore, defiling our bodies is an action against the love of God, separating us from communion with Him and with our fellow human beings. Exploiting and abusing the bodies of others is a very serious offense against the Creator.

The Second Vatican Council emphatically reminds us of the dignity of the body and its importance in the Pastoral Constitution on the Church in the modern world, Gaudium et Spes.

“Though made of body and soul, man is one. Through his bodily composition, he gathers to himself the elements of the material world; thus, they reach their crown through him, and through him raise their voice in free praise of the Creator. For this reason, man is not allowed to despise his bodily life, rather he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day. Nevertheless, wounded by sin, man experiences rebellious stirrings in his body. But the very dignity of man postulates that man glorify God in his body and forbid it to serve the evil inclinations of his heart.

Now, man is not wrong when he regards himself as superior to bodily concerns, and as more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities he outstrips the whole sum of mere things. He plunges into the depths of reality whenever he enters into his own heart; God, Who probes the heart, awaits him there; there he discerns his proper destiny beneath the eyes of God. Thus, when he recognizes in himself a spiritual and immortal soul, he is not being mocked by a fantasy born only of physical or social influences, but is rather laying hold of the proper truth of the matter...

Whoever follows after Christ, the perfect man, becomes himself more of a man. For by His incarnation the Father's Word assumed, and sanctified through His cross and resurrection, the whole of man, body and soul, and through that totality the whole of nature created by God for man's use.

Thanks to this belief, the Church can anchor the dignity of human nature against all tides of opinion, for example those which undervalue the human body or idolize it. By no human law can the personal dignity and liberty of man be so aptly safeguarded as by the Gospel of Christ which has been entrusted to the Church...

This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation. Nor, on the contrary, are they any less wide of the mark who think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the Prophets of the Old Testament fought vehemently against this scandal and even more so did Jesus Christ Himself in the New Testament threaten it with grave punishments. Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other. The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ Who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory...

The biblical Word of God several times urges the betrothed and the married to nourish and develop their wedlock by pure conjugal love and undivided affection. Many men of our own age also highly regard true love between husband and wife as it manifests itself in a variety of ways depending on the worthy customs of various peoples and times.

This love is an eminently human one since it is directed from one person to another through an affection of the will; it involves the good of the whole person, and therefore can enrich the expressions of body and mind with a unique dignity, ennobling these expressions as special ingredients and signs of the friendship distinctive of marriage. This love God has judged worthy of special gifts, healing, perfecting and exalting gifts of grace and of charity. Such love, merging the human with the divine, leads the spouses to a free and mutual gift of themselves, a gift providing itself by gentle affection and by deed, such love pervades the whole of their lives: indeed, by its busy generosity it grows better and grows greater. Therefore, it far excels mere erotic inclination, which, selfishly pursued, soon enough fades wretchedly away. This love is uniquely expressed and perfected through the appropriate enterprise of matrimony.

The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones. Expressed in a manner which is truly human, these actions promote that mutual self-giving by which spouses enrich each other with a joyful and a ready will. Sealed by mutual faithfulness and halloed above all by Christ's sacrament, this love remains steadfastly true in body and in mind, in bright days or dark... The constant fulfillment of the duties of this Christian vocation demands notable virtue.” Chastity, fortitude, temperance, prudence, and other human virtues together with the grace of God enable all of us to overcome the wounds of sin in our humanity and to offer it up entirely to the Lord as a sacrifice of praise, including, of course, our body redeemed by the blood shed by the body of Christ.

Fr. Roberto M. Cid

PARISH ACTIVITIES

Men's English Emmaus

Monday 6:45p.m. - 9:00 p.m Patrician Room

Women's Emmaus

The Women's Emmaus monthly meeting in English is the third Saturday of every month in Dr. Lejeune room 8:30 a.m.

Respect Life: Thursday at 7:30 p.m. in the Chapel.

We invite you to come and pray for life with us.

Centering Prayer Group

Wednesdays at 6:30 pm in the Tower

Divorce Care: On break until September

NA 12 Step Program

Fridays & Saturdays at 7:00 pm in Barry Hall first floor.

GRIEF SHARING GROUP:

On break until December

Hombres de Emaus

El Grupo de hombres de Emaus en español se reúne los Martes de 7:30 pm- 9:30 pm en el Patrician Room

Mujeres de Emaus

Reuniones mensuales el cuarto Sábado de mes, comenzando con la misa a las 8:00 am las 8:30 am en Dr. Lejeune room.

Grupo de Oración Carismática:

Jueves 10:00 a.m. Dr. Lejeune Room

Grupo de Oración Centrante

Lunes a las 6:30 p.m. en la Torre

Grupo de Oración Inmaculado Corazón de María

Lunes 7:00 p.m. Dr. Lejeune room

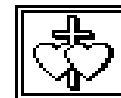
CONSEJO #13654 CABALLEROS DE COLON

Los terceros Miércoles de cada mes a las 8:00PM, en Barry Hall.



August 27, 2017

Ariel Lucy Gonzalez, Mason Rubio Gonzalez, Veronica Kravchuk, Alejan Jesus Jimenez, Asher Manuel Souto



August 26, 2017

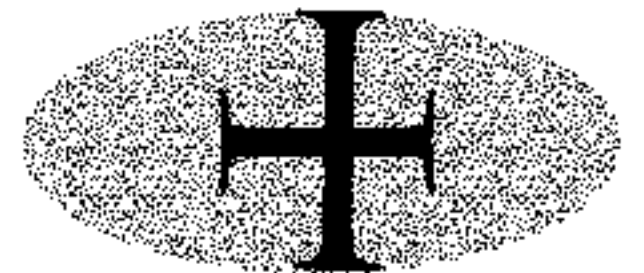
Paul Del Cañal & Adriana Cabrera
Abraham Dubon & Grecia Higa

Our Gift to The Lord

Our gift to the Lord for Sunday Collection was **\$9,100**
Nuestra Donación de la Colecta del Domingo fue **\$9100**

Our operational expense average is **\$19,927.61 per week**.
Nuestros gastos Operacionales Promedio son de **\$19,927.61 por semana.**

Thank you for your generosity.



© 2017 St. John's Parish

PALABRAS DEL PASTOR

Queridos hermanos en Cristo:

En la segunda lectura, san Pablo nos exhorta a ofrecer nuestros cuerpos como un sacrificio viviente, santo, agradable a Dios, nuestro culto espiritual. Se trata de un recordatorio que nuestros cuerpos son parte integral de nuestro ser y no una cosa que puede ser usada y abusada según nuestra voluntad, pues existe una unidad intrínseca entre nuestros cuerpos y nuestras almas.

Lo que hacemos con nuestro cuerpo es relevante para la vida espiritual. Como decía la semana pasada, por la Encarnación, nuestros cuerpos son un vehículo de comunión con Dios. Por lo tanto, profanar nuestros cuerpos es un acto contrario al amor de Dios que nos separa de la comunión con El y con nuestros hermanos. Explotar y abusar del cuerpo de otros es una ofensa muy seria contra el Creador. La Constitución Pastoral del Concilio Vaticano II sobre la Iglesia en el mundo de hoy, Gaudium et spes, nos recuerda enfáticamente la dignidad del cuerpo y su importancia.

“En la unidad de cuerpo y alma, el hombre, por su misma condición corporal, es una síntesis del universo material, el cual alcanza por medio del hombre su más alta cima y alza la voz para la libre alabanza del Creador. No debe, por tanto, despreciar la vida corporal, sino que, por el contrario, debe tener por bueno y honrar a su propio cuerpo, como criatura de Dios que ha de resucitar en el último día. Herido por el pecado, experimenta, sin embargo, la rebelión del cuerpo. La propia dignidad humana pide, pues, que glorifique a Dios en su cuerpo y no permita que lo esclavicen las inclinaciones depravadas de su corazón. No se equivoca el hombre al afirmar su superioridad sobre el universo material y al considerarse no ya como partícula de la naturaleza o como elemento anónimo de la ciudad humana. Por su interioridad es, en efecto, superior al universo entero; a esta profunda interioridad retorna cuando entra dentro de su corazón, donde Dios le aguarda, escrutador de los corazones, y donde él personalmente, bajo la mirada de Dios, decide su propio destino. Al afirmar, por tanto, en sí mismo la espiritualidad y la inmortalidad de su alma, no es el hombre juguete de un espejismo ilusorio provocado solamente por las condiciones físicas y sociales exteriores, sino que toca, por el contrario, la verdad más profunda de la realidad...”

El que sigue a Cristo, Hombre perfecto, se perfecciona cada vez más en su propia dignidad de hombre.

Apoyada en esta fe, la Iglesia puede rescatar la dignidad humana del incesante cambio de opiniones que, por ejemplo, deprimen excesivamente o exaltan sin moderación alguna el cuerpo humano. No hay ley humana que pueda garantizar la dignidad personal y la libertad del hombre con la seguridad que comunica el Evangelio de Cristo, confiado a la Iglesia...

El Concilio exhorta a los cristianos, ciudadanos de la ciudad temporal y de la ciudad eterna, a cumplir con fidelidad sus deberes temporales, guiados siempre por el espíritu evangélico. Se equivocan los cristianos que, pretextando que no tenemos aquí ciudad permanente, pues buscamos la futura, consideran que pueden descuidar las tareas temporales, sin darse cuenta que la propia fe es un motivo que les obliga al más perfecto cumplimiento de todas ellas según la vocación personal de cada uno. Pero no es menos grave el error de quienes, por el contrario, piensan que pueden entregarse totalmente del todo a la vida religiosa, pensando que ésta se reduce meramente a ciertos actos de culto y al cumplimiento de determinadas obligaciones morales. El divorcio entre la fe y la vida diaria de muchos debe ser considerado como uno de los más graves errores de nuestra época. Ya en el Antiguo Testamento los profetas reprendían con vehemencia semejante escándalo. Y en el Nuevo Testamento sobre todo, Jesucristo personalmente conminaba graves penas contra él. No se creen, por consiguiente, oposiciones artificiales entre las ocupaciones profesionales y sociales, por una parte, y la vida religiosa por otra. El cristiano que falta a sus obligaciones temporales, falta a sus deberes con el prójimo; falta, sobre todo, a sus obligaciones para con Dios y pone en peligro su eterna salvación. Siguiendo el ejemplo de Cristo, quien ejerció el artesanado, alégrese los cristianos de poder ejercer todas sus actividades temporales haciendo una síntesis vital del esfuerzo humano, familiar, profesional, científico o técnico, con los valores religiosos, bajo cuya altísima jerarquía todo coopera a la gloria de Dios...

Muchas veces a los novios y a los casados les invita la palabra divina a que alimenten y fomenten el noviazgo con un casto afecto, y el matrimonio con un amor único. Muchos contemporáneos nuestros exaltan también el amor auténtico entre marido y mujer, manifestado de varias maneras según las costumbres honestas de los pueblos y las épocas. Este amor, por ser eminentemente humano, ya que va de persona a persona con el afecto de la voluntad, abarca el bien de toda la persona, y, por tanto, es capaz de enriquecer con una dignidad especial las expresiones del cuerpo y del espíritu y de ennoblecerlas como elementos y señales específicas de la amistad conyugal. El Señor se ha dignado sanar este amor, perfeccionarlo y elevarlo con el don especial de la gracia y la caridad. Un tal amor, asociando a la vez lo humano y lo divino, lleva a los esposos a un don libre y mutuo de sí mismos, comprobado por sentimientos y actos de ternura, e impregna toda su vida; más aún, por su misma generosa actividad crece y se perfecciona. Supera, por tanto, con mucho la inclinación puramente erótica, que, por ser cultivo del egoísmo, se desvanece rápida y lamentablemente.

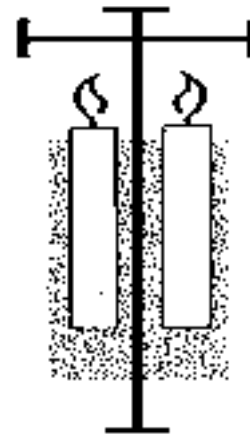
Este amor se expresa y perfecciona singularmente con la acción propia del matrimonio. Por ello los actos con los que los esposos se unen íntima y castamente entre sí son honestos y dignos, y, ejecutados de manera verdaderamente humana, significan y favorecen el don recíproco, con el que se enriquecen mutuamente en un clima de gozosa gratitud... Para hacer frente con constancia a las obligaciones de esta vocación cristiana se requiere una insigne virtud.”

La castidad, la fortaleza, la templanza, la prudencia y otras virtudes humanas junto con la gracia de Dios nos permiten sobreponernos a las heridas que el pecado ha dejado en nuestra humanidad y ofrecerla entera como sacrificio agradable al Señor, incluyendo, por supuesto, nuestro cuerpo redimido por la sangre derramada por el cuerpo de Cristo.

P. Roberto M. Cid

PARISH ACTIVITIES

GIFT SHOP



**Our Gift Shop is open 9 a.m to 2 p.m on Sundays.
La tienda de artículos religiosos y regalos está
abierta los Domingos de 9 a.m a 2 p.m
Los Esperamos**

RCIA (Rite of Christian Initiation of Adults)

Is the process through which interested adults are introduced to the Roman Catholic faith and way of life. The journey is open to any adult eighteen years and older not baptized, baptized in another Christian faith tradition, or a baptized Catholic who has not received all of the Sacraments of initiation. You can register for RCIA August 20th to September 17th on Sundays after the morning masses.

CCD

The goal of the CCD program is to enable and encourage your child to grow in their Catholic faith identity and to experience a deeper relationship with Jesus. If your child needs to be prepared to receive First Communion and/or Confirmation, you can register August 20th to September 17th on Sundays after the morning masses.

