

CHRIST OUR SAVIOR CATHOLIC PARISH

JULY/JULIO 22 & 23, 2017
SIXTHTEEN SUNDAY OF ORDINARY TIME
DÉCIMO SEXTO DOMINGO DEL TIEMPO ORDINARIO

MASS TIMES/HORARIO DE MISAS

SATURDAY/SÁBADO VIGILIA

5:00 PM ENGLISH
7:00 PM ESPAÑOL

SUNDAY MASSES:

8:30 AM ENGLISH
10:30 & 12:30 PM ESPAÑOL
2:30 PM VIETNAMESE
5:00 PM ENGLISH

WEEKDAY MASSES (ENGLISH)

8:00 AM MON. WED. FRI.
5:30 PM - TUESDAY

FIRST FRIDAY/
PRIMER VIERNES

7:00 PM ESPAÑOL

CONFESSIONS/CONFESIONES

BY APPOINTMENT/CON CITA
FIRST FRI—4:00—6:00 PM
PRIMER VIERNES DEL MES
NO APPOINTMENT REQUIRED
NO REQUIERE CITA



REV. STEVEN CORREZ
PASTOR
REV. PAUL VU
PAROCHIAL VICAR
REV. KIET A. TA
IN RESIDENCE

DEACON LOUIS GALLARDO
DEACON JOE GARZA

LUIS A. RAMIREZ
PARISH DIRECTOR
ROSA RUIZ DE MAYORGA
COORDINATOR FAITH FORMATION
YAZMIN ABREU
CONFIRMATION/YOUTH MINISTER

SCOTT MELVIN
DAVID ESPINOSA
MUSIC MINISTRY

NANCY LOPEZ
DEAF MINISTRY

PARISH OFFICE
ADRIANA CONTRERAS
MANNY RODRIQUEZ

CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR



PARISH OFFICE HOURS + HORAS DE LA OFICINA

MON. TUES. WED. 9:00 A.M. — 12:00 P.M. — 5:00 P.M. — 8:30 P.M.

FRIDAY 9:00 A.M. — 8:30 P.M. SATURDAY 9:00 A.M. — 1:00 P.M.

714-444-1500 WWW.COSCP.ORG 2000 W. ALTON AVE. SANTA ANA, CA. 92704-7169



Saturday/sábado July 22, 2017
 5:00 p.m. †Manuel Mejia Jr.
 7:00 p.m. †Francisca Barcenas
Sunday/domingo July 23, 2017
 8:30 a.m. For the People of the Parish
 10:30 a.m. †Fabiola Zendejas
 12:30 p.m. †Josephina Noriega; †Cosme Norjega; †Oscar Moreau
 2:30 p.m. VMI Intentions
 5:00 p.m. †Vicente Hernandez; †Josefina Hernandez
Monday/lunes July 24, 2017
 8:00 a.m. †Delfina Morales; †Ines Castrejon
Tuesday/martes July 25, 2017
 5:30 p.m. Lilo Cisneros—Intentions
Wednesday/miércoles July 26, 2017
 8:00 a.m. †Sebastian Michael
Friday/viernes July 21, 2017
 8:00 a.m. Jason Amansec—Intentions
 For Mass Intentions: Please Call: 714-444-1500
 Para intenciones de la Misa llame:714-444-1500



WEEKLY COLLECTION



COLECCIÓN SEMANAL

In order for us to maintain our services, meet our expenses, and restore savings, the parish needs an average of \$13,500.00 in its weekly collection.

Para nosotros poder mantener nuestros servicios, cumplir con nuestros gastos, y restaurar los ahorros, la parroquia necesita un promedio 13,500.00 dólares en nuestra colecta semanal.

JULY 15, 2017 & JULY 16, 2017
\$10,535.00

Thank you for sharing what God has given You, with our parish.
 Gracias por compartir con su parroquia lo que Dios le ha dado a usted.

Those who are just must be kind.
 — Wisdom 12:19

Que el justo sea humano.
 — Sabiduría 12:19

CASINO DE PENCHANGA



PENCHANGA FUND RAISER



Nuestra parroquia tendrá un viaje para recaudar fondos al Casino de Pechanga el sábado, 12 de agosto 2017. El autobús sale de nuestro estacionamiento de la Iglesia a las 7:30 a.m. El costo es \$20.00 por persona. Su pago confirmará su reservación.

Los asientos son limitados. Comuníquese con Rica Werner: 714-290-8744.

Dinero recaudado va para la construcción De nuestro templo.

Our parish will be having a fund-raising trip to Pechanga Resort and Casino on Saturday, August 12, 2017. Bus leaves from our church parking lot at 7:30 a.m. Cost is \$20.00 per person. Your payment Confirms your reservation.

Contact person: Rica Werner: 714-290-8744.

Money Raised goes to our Church Building Fund.

PAROCHIAL VICAR'S MESSAGE

'Master, did you not sow good seed in your field? Where have the weeds come from?'

In the gospel reading today, the servants are confused. They knew their master had sown good seed in the field, but when it came time for the harvest, there was both the wheat and the weeds. So where did the weeds come from? A close reading of the parable reveals that "while everyone was asleep, his enemy came and sowed weeds all through the wheat, and then went off". Now why would anyone do that? Believe it or not, during the time of Jesus, if someone hated their neighbor and wish to do them harm, they would sow weed in the midst of their wheat fields. The field owner is not able to tell the difference between the wheat and the weeds looked very much alike during growing season. Only close to harvest time when the plants begin to mature does it become clear—the ears in the wheat will appear and it will droop. On the other hand, the weeds do not produce any fruit and will continue to stand straight up.

Notice the natural response of the servants—they want to get rid of the weeds by pulling them all up. But wait—there's a problem. By doing so would uproot the wheat as well. So the master of the house allowed both the wheat and the weeds grow. Then at harvest time, the wheat is collected and placed into the barn while the weeds are collected and burned up. As Jesus explained to his disciples this parable, one thing is made clear—the good and the bad both exist together in the world. It is very difficult to distinguish the difference. Yet at the end of the age, the good will produce fruit (the wheat) while the bad will produce no fruit (the weeds). God sows the seed of goodness in all of us. But there is also the enemy who sowed weeds in the field (i.e. the world). It can be a challenge to live among weeds. For that very reason, it is important for us to always keep our focus on Christ, who tells us that he is "the way, and the truth and the life" (Jn. 14:6). Make Christ the center of your lives so that you can produce fruit in abundance by making present the message of the Kingdom in the world. Fr. Paul Vu



MENSAJE DEL PAROCHIAL VICAR

Maestro, ¿No sembraste Buena semilla en tu campo? ¿De donde han salido las malas hierbas?

En la lectura del Evangelio de hoy, los sirvientes están confundidos. Ellos sabían que su señor había sembrado Buena semilla en el campo, pero, cuando llegó la hora de la cosecha, había tanto el trigo como las hierbas malas. Entonces, ¿de donde vienen las malas hierbas? Una atenta lectura a la parábola revela que "mientras todos estaban durmiendo vino el enemigo sembró la mala hierba a través del trigo y se fue" Ahora, ¿por qué alguien haría esto?

Créalo o no durante el tiempo de Jesús, si alguien aborrecía a su prójimo y deseaba hacerle daño, sembraban hierbas en medio de sus campos de trigo. El dueño del campo no podía notar la diferencia entre el trigo y las malas hierbas ya que durante el tiempo de crecimiento eran muy parecidas. Solo cerca el tiempo de la época de la cosecha cuando las plantas comienzan a madurar que se hace claro- las orejas del trigo aparecieran y se caera. Por otra parte, las malas hierbas no producen fruta y seguirán de pie levantadas hacia arriba. Observen la respuesta natural de los criados, ellos quieren sacarlas a jalones para deshacerse de las malas hierbas. Pero, esperen-aquí hay un problema-al hacerlo arrancaran también el trigo. Así que el amo de la casa permitió que tanto el trigo como las malas hierbas crecieran. Luego, en la época de la cosecha, el trigo es recogido y colocado en el granero mientras que las malas hierbas son recogidas y quemadas.

Como Jesús explicó a sus discípulos esta parábola, una cosa queda clara, tanto los buenos como los malos existen juntos en el mundo. Es muy difícil distinguir la diferencia. Sin embargo al final de la era, el bien producirá el fruto (el trigo), mientras que el malo no producirá ningún fruto (las malas hierbas). Dios siembra la semilla de la bondad en todos nosotros. Pero también hay el enemigo que sembró malas hierbas en el campo (es decir, el mundo).

Puede ser un reto vivir entre la maleza. Pore so mismo, es importante que mantengamos siempre nuestro enfoque en Cristo, quien nos dice que él es "el camino la verdad y la vida" (Jn 14,6). Haz de Cristo el centro de tu vida que pueda producir frutos en abundancia al hacer presente el mensaje del Reino en el mundo. Cuidense y que Dios les bendiga, Fr. Paul Vu.

CHA SỞ NHỮNG GỬI (PASTOR'S MESSAGE)***"Thưa ông, thế ông đã chẳng gieo giống tốt trong ruộng ông sao? Vậy cỏ lùng từ đâu mà ra?"***

Trong bài Phúc âm hôm nay, ta thấy mấy người làm công thật bối rối. Họ biết là ông chủ đã gieo giống tốt trong ruộng, nhưng khi đến mùa gặt thì có cả lúa và cỏ lùng trong ruộng. Vậy cỏ lùng kia từ đâu ra? Khi đọc lại dụ ngôn này rõ hơn ta mới thấy là "trong khi mọi người đi ngủ thì kẻ thù đến và gieo cỏ lùng vào ruộng rồi đi mất." Sao lại có người làm thế?

Vào thời Chúa Giê-su, nếu có người ghét ai và muốn làm hại người đó thì chỉ cần gieo cỏ lùng vào ruộng của người ấy. Người chủ ruộng sẽ chẳng bao giờ biết được lúa và cỏ lùng khác nhau thế nào cho đến gần mùa gặt thì người ta mới thấy là bông lúa bắt đầu rủ xuống còn cỏ lùng tuy chẳng sinh bông trái gì lại vẫn đứng thẳng.

Xin lưu ý về cách đối phó của mấy người làm công - họ muốn nhổ hết cỏ lùng ra ngay. Nhưng làm thế sẽ gây hậu quả. Cỏ lùng và lúa sẽ bị nhổ ra hết. Cho nên chủ ruộng phải để cho lúa và cỏ lùng cùng lớn lên. Rồi đến mùa gặt, lúa sẽ được gặt và đưa vào kho, còn cỏ lùng thì nhổ rồi mang đi đốt.

Khi Chúa Giê-su giải thích cho các môn đệ về dụ ngôn này, có một điều ta sớm nhận ra - người tốt và người xấu sẽ cùng đồng hành trong thế gian. Rất khó mà nhận ra sự khác biệt của họ. Thế nhưng khi đến hồi viên mãn, người tốt sẽ sinh hoa trái (bông lúa) trong khi người xấu sẽ chẳng mang lại gì.

Chúa gieo vào mỗi người chúng ta hạt giống tốt. Nhưng cũng có kẻ thù gieo "cỏ lùng" vào trong ta (chẳng hạn như thế gian). Sống với cỏ lùng trong ta thật không phải dễ. Do đó chúng ta càng cần phải luôn gắn bó với Chúa Ki-tô. Người đã nói với chúng ta rằng: "Ta là đường, là sự thật, và là sự sống." (Gn. 14: 6) Hãy để Chúa Ki-tô hiện diện trong cuộc đời của chúng ta để chúng ta có thể sinh nhiều hoa trái và làm cho sứ điệp nước Trời sáng tỏ trên thế gian. Cha Paul Vu.

**LIFE, JUSTICE AND PEACE
CATHOLIC TEACHING PUT INTO PRACTICE**

A SUMMER BLESSING

May you walk with God this summer
In whatever you do,
Wherever you go.

Walking with God means...

Walking with honesty and with courage,
Walking with love and respect
And concern for the feelings of others.
May you talk to God this summer
And every day
And in every situation.

Talking with God means...

Praying words of praise for the beauty of
creation,
Saying prayers of thanks for friends and good
times,
Asking God's help in all your decisions,
Expressing sorrow when you have failed.
May you talk with God every day.

Amen

LA VIDA, JUSTICIA Y PAZ

La Doctrina VIDA, JUSTICIA, PAZ

UNA BENDICIÓN DE VERANO

*Que camines con Dios este verano
En lo que hagas,
Donde quiera que vayas.*

Caminar con Dios significa ...

*Caminando con honestidad y con valentía,
Caminar con amor y respeto
Y la preocupación por los sentimientos de los demás.
Que puedas hablar con Dios este verano
Y cada día
Y en cada situación.*

Hablar con Dios significa ...

*Orando palabras de alabanza por la belleza de la
creación,
Diciendo oraciones de agradecimiento por amigos y
buenos momentos,
Pedir la ayuda de Dios en todas sus decisiones,
Expresar dolor cuando has fracasado.
Que puedas hablar con Dios todos los días.*

Amén

CHRIST OUR SAVIOR SUMMER MOVIE SERIES

Brought to you by COSCP Life, Justice and Peace Ministry

We invite you to join us for our next presentation...as previously, there is no charge. A free-will donation is happily accepted and will go to the building fund for our new Parish Campus. Snacks are available before and after the film. We hope to see you there.....

SULLY—THIS FRIDAY

FRIDAY, JULY 28, 2017, 6:30 P.M.—CHRIST OUR SAVIOR WORSHIP



On January 15, 2009, Capt. Chesley "Sully" Sullenberger (played by Actor Tom Hanks) makes an emergency landing in New York's Hudson River after U.S. Airways Flight 1549 strikes a flock of geese. Miraculously, all of the 155 passengers and crew survive the harrowing ordeal, and Sullenberger becomes a national hero in the eyes of the public and the media. Despite the accolades, the famed pilot faces an investigation that threatened to destroy his career and reputation.

REFLEXIONEMOS SOBRE LA LECTURAS

LA MISERICORDIA, EL PODER Y EL AMOR DE DIOS

La primera lectura de hoy, del libro de la Sabiduría, va al punto una y otra vez, ¡al menos cinco veces en cinco versículos! Dios es poderoso, pero compasivo con todos. La fuerza de Dios se muestra en la bondad y la clemencia, no en la aspereza o la condenación, y quienes gobiernan al pueblo de Dios deben gobernar de igual manera, con bondad. Esta amorosa bondad y delicadeza no son contrarios al poder de Dios, sino directo resultado de la primacía de Dios sobre todo. ¿Quiénes somos nosotros, entonces, para juzgar el corazón de nuestros hermanos cristianos y a toda la gente, cuando Dios ordena justicia con amor y clemencia?

De igual manera, el Espíritu Santo suple nuestra ignorancia de lo que necesitamos, hablando en un lenguaje que no comprendemos todavía. Pero Dios conoce nuestras necesidades antes que nosotros, entiende las intercesiones del Espíritu, y nos ayuda en nuestra necesidad. Esta es nuestra esperanza: la misericordia, el poder y el amor de Dios.

Copyright © J. S. Paluch Co., Inc.

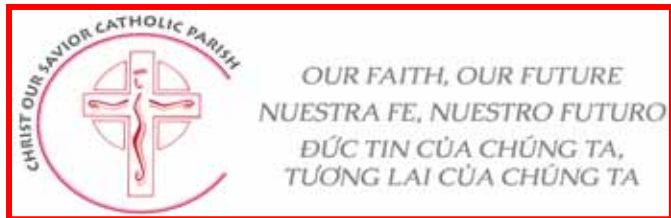
REFLECTIONS ON THE READINGS

THE MERCY, POWER, AND LOVE OF GOD

The first reading today, from the book of Wisdom, makes its point over and over, at least five times in five verses! God is mighty, but lenient to all. God’s power is shown in kindness and clemency, not in harshness and condemnation, and those who govern God’s people must govern in the same way, with kindness. This loving kindness and gentleness is not contrary to God’s might, but is a direct result of God’s primacy over all. Who are we, then, to judge what is in the hearts of our fellow Christians and all people, when God commands justice with love and clemency?

Likewise, the Holy Spirit makes up for our ignorance of what we need, speaking in a language we do not yet understand. But God knows our needs before we do, understands the intercessions of the Spirit, and helps us in our weakness. This is our hope: God’s mercy, power, and love.

Copyright © J. S. Paluch Co., Inc.



100 %

DID YOU KNOW THAT AS OF TODAY, 22 % OF OUR PARISHIONERS HAVE PARTICIPATED TOWARDS THE CAPITAL CAMPAIGN?

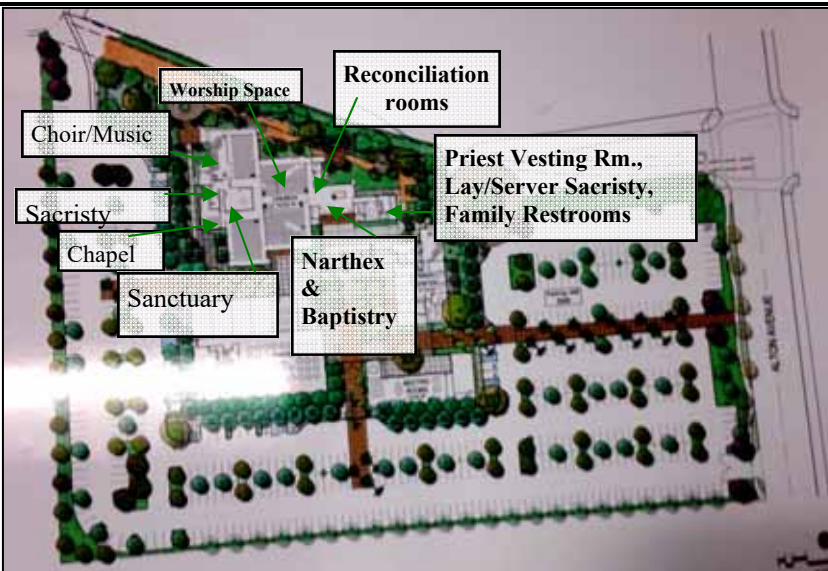
¿HAS HECHO TU PROMESA?

HAVE YOU PLEDGE YET?

Ông/Bà (Anh/Chị) đã hứa đóng góp chưa?

CHRIST OUR SAVIOR CATHOLIC PARISH CAMPUS

- Worship space to seat 1250 persons
- Choir & Music Area
- Working Sacristy
- Blessed Sacrament Chapel



- Sanctuary
- Narthex & Baptistry
- Reconciliation rooms
- Server/Lay ministries Sacristy
- Priest Vesting area
- Restrooms

RELIGIOUS EDUCATION
EDUCACION RELIGIOSA

REGISTRATIONS DATES/FECHA REGISTRACIONES:

2017-2018 YEAR OF RELIGIOUS EDUCATION FOR ENTERING:
AÑO 2017-2018 DE EDUCACION RELIGIOSA PARA ENTRAR A:

COMMUNION YEAR I AND II
POST COMMUNION
CONFIRMATION YEAR I AND II
RICIA ADULT AND CHILDREN,
PREPARATION SACRAMENTAL.
Will take place:

COMUNIÓN AÑO 1 Y 2
POSCOMUNIÓN,
CONFIRMACION AÑO 1 Y 2
RICA ADULTOS Y NIÑOS
PREPARACION SACRAMENTAL.
TENDRA LUGAR :

Religious Education classes for the year 2017-2018 will begin SEPTEMBER, 2017
BE SURE TO INCLUDE THESE DATES ON YOUR CALENDAR!

Las clases de Educación Religiosa 2017-2018 comenzarán EN SEPTIEMBRE, 2017
¡Por favor marque esta fecha en su calendario!

REQUIREMENTS:

- BE REGISTERED IN THE PARISH.
- BAPTISMAL CERTIFICATE
- REGISTRATION FEES

REQUISITOS:

- *Estar registrados en la Parroquia*
- *Certificado de Bautismo*
- *Cuota de Registración*



MONTH/MES	DATE/DIA	TIME/HORARIO	PLACE/LUGAR
AUGUST/AGOSTO	SATURDAY/SABADO 12, 2017	6:00-8:00 PM	C.O.S.C.P. PATIO
AUGUST/AGOSTO	SUNDAY/DOMINGO 13, 2017	9:00AM -2:00 PM	C.O.S.C.P. PATIO
AUGUST/AGOSTO	MONDAY/LUNES 14, 2017	5:00-8:00 PM	C.O.S.C.P. PATIO
AUGUST/AGOSTO	TUESDAY/MARTES 15, 2017	5:00-8:00 PM	C.O.S.C.P. PATIO
AUGUST/AGOSTO	MONDAY/LUNES 21, 2017	5:00-8:00 PM	C.O.S.C.P. PATIO
AUGUST/AGOSTO	TUESDAY/MARTES 22, 2017	5:00-8:00 PM	C.O.S.C.P. PATIO
AUGUST/AGOSTO	SUNDAY/DOMINGO 27, 2017	9:00AM -2:00 PM	C.O.S.C.P. PATIO

TREASURES FROM TRADITION

For centuries, the only Eucharistic Prayer we heard as Western Catholics was the old Roman Canon, usually recited in a low voice by the priest, in Latin. By the 1940s, many Catholics were learning to follow along with the actions of the priest by means of a bilingual missal, with Latin on one side and English on the other. Drawings of the priest's position at the altar, moving from one side to the other, or bowing or standing with uplifted hands at the center, helped the readers stay on track.

The Roman Canon is a long prayer, and since it was done every day for every occasion, priests had a way of galloping through it. Even though long, its structure is fairly simple, with the consecration and sacrifice clearly marked out. Sadly, this surviving prayer had triumphed over many treasures of our tradition that emphasized other dimensions of Eucharist. The *Constitution on the Sacred Liturgy* in 1963 did not call directly for new Eucharistic Prayers, but that direction was inevitable. Discussion began almost immediately, and by 1967 the Vatican approved three new Eucharistic Prayers. In 1974, the Congregation for Worship unveiled the experiment of two Eucharistic Prayers for Masses of Reconciliation, and three for Masses with Children. At last, a period of creativity and enrichment had begun.

—Rev. James Field, Copyright © J. S. Paluch Co.

LOVING SOMEONE

To love someone deeply gives you strength. Being loved by someone deeply gives you courage.

—Lao Tzu

TRADICIONES DE NUESTRA FE

Bartolomé de las Casas, el gran defensor de los indígenas, nació en Sevilla, España en 1474 y falleció en Madrid en el año 1566. Su larga vida fue dedicada a la presencia española en América.

Bartolomé llegó a la Nueva España para encargarse de una Encomienda. Después fue ordenado sacerdote y recibió a cargo una encomienda de mineros amerindios. Poco a poco su corazón cristiano le abrió los ojos a las injusticias españolas en América.

Por eso se hizo fraile dominico e hizo varios viajes a España en defensa de los derechos humanos de los amerindios ante los reyes de España, los cuales le dieron tierras en Venezuela y Chiapas para poner en práctica su teoría humanista acerca de los indígenas.

Hasta el fin de su vida este fraile y teólogo dominico luchó por los derechos de los nativos americanos, buscando convencer a los reyes españoles y a los Papas que la conquista no favorecía la evangelización de los pueblos. Gracias a sus esfuerzos se abolió la esclavitud indígena y se instituyó el diálogo, en lugar de la espada, como instrumento de conversión.

—Fray Gilberto Cavazos-Glez, OFM, Copyright © J. S. Paluch Co., Inc.

PERDÓN

¿Y no está Dios más dispuesto a perdonarnos que nosotros a pecar?

—Santa Catalina de Siena

R. C. I. A.

Noticias sobre el R.I.C.A.

“Vayan a todo el mundo y cuenten la Buena Nueva”

Has escuchado sobre “El Rito de Iniciación Cristiana para Adultos”



Quien me recibe a mí, recibe al que me ha enviado.

Este es el proceso ordinario para aquellos adultos quienes desean seguir a Cristo como miembros de la Iglesia Católica (Recibir el Bautismo, Confirmación, Primera Comunión). Es un volver a la tradición antigua de la Iglesia donde la comunidad

entera acompaña a los adultos en su jornada de fe al tiempo en que se preparan para celebrar los sacramentos de Iniciación en la Pascua. La Iniciación de adultos de entrada a la Iglesia Católica es un “proceso gradual y se lleva a cabo en conexión con la comunidad de desfiles (R.I.C.A., #4).

Para más información comuníquese con Luis Ramírez Director Formación de Fe al: 714-444-1500.

The Little Ones

Jim Burrows

I'VE WATCHED YOU PRAY. YOU AND THE HOLY SPIRIT ARE GOOD FRIENDS

TE VI REZAR. ¡TÚ Y EL ESPÍRITU SANTO SON BUENOS AMIGOS!



©2017 Jim Burrows

Brothers and sisters:

The Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings. Rom 8:26