

CHRIST OUR SAVIOR CATHOLIC PARISH

JUNE 26 & 27, 2021
THIRTEENTH SUNDAY OF ORDINARY TIME
DÉCIMO TERCER DOMINGO DEL TIEMPO ORDINARIO

Mass Times/Horario de Misas

Saturday/Sábado Vigilia

5:00 pm English
6:30 pm Español

Sunday Masses:

8:30 am English
10:30 & 12:30 p.m. Español
2:30 PM Vietnamese

Weekday Masses (English)

8:00 AM - Mon., Tues., Thurs., Fri. & Sat.
First Friday/Primer Viernes
7:00 pm Español

Baptisms/Bautismos

Call Office/Llame La Oficina

Confessions/Confesiones

Saturday/Sábado 2:30-3:30 p.m.
English and Spanish
No appointment required
No Requiere Cita

Eucharistic Adoration

Exposición del Santísimo Sacramento
First Friday/ Primer viernes 8:00 a.m.
Despues de la misa de la 8:00 a.m.



REV. JOSEPH ROBILLARD
PASTOR
REV. RUDY PRECIADO
IN RESIDENCE

DEACON TOM CONCITIS
DEACON LOUIS GALLARDO
DEACON JOE GARZA
DEACON JORGE SANCHEZ

LUIS A. RAMIREZ
PARISH DIRECTOR

ROSA RUIZ DE MAYORGA
COORDINATOR FAITH FORMATION
YAZMIM ABREU
COORDINATOR YOUTH MINISTER
DIEGO VELASCO
CONFIRMATION/YOUTH MINISTER

NANCY LOPEZ
DEAF MINISTRY

PARISH OFFICE STAFF
SUSANA VENTURA
CONSUELO SANCHEZ

CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR



11.12.2019

demunio architecture

PARISH OFFICE HOURS — HORAS DE LA OFICINA
MON., TUES., THUR., FRI. 9:00 A.M. — 12:00 P.M.; 12:30—2:30 P.M.
TUESDAY, THURSDAY — 5:00 — 8:00 P.M. SATURDAY 9:00 A.M. — NOON
714-444-1500 WWW.COSCP.ORG 2000 W. ALTON AVE. SANTA ANA, CA. 92704-7169



Mass Intentions Please Call: 714-444-1500
Para Intenciones de la Misa Llame: 714-444-1500

Saturday/sábado June 26, 2021

8:00 a.m. †Leiyala Ruiz
 5:00 p.m. †Rosemary Gilhooley
 6:30 p.m. †Abel Tienda; †Juvencio Dueñas

Sunday/domingo June 27, 2021

8:30 a.m. Chey Family—Intentions
 10:30 a.m. †Lourdes Ruiz Herrera
 12:30 p.m. †Sixto Rangel; †Hilaria Martinez;
 †Christian Martinez
 2:30 p.m. VMI Intentions
Monday/lunes June 28, 2021
 8:00 a.m. Petrona Carbajal—Health
Tuesday/martes June 29, 2021
 8:00 a.m. Angelica Lopez—Intentions
Thursday/jueves July 1, 2021
 8:00 a.m. †Ana Trân Thi Khuyên; †Ana Mai Thi Bão
Friday/viernes July 2, 2021
 8:00 a.m. †Carol Raya; †Roger Gonzales
 7:00 p.m. Tu Nguyen; Katelyn Nguyen—Intentions



In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$13,000.00 in it's weekly collection.

Para nosotros mantener nuestros servicios, pagar nuestros gastos, la parroquia necesita un promedio 13,000.00 dólares en nuestra colecta semanal.

JUNE 19 & 20, 2021

\$10,471.00

SECOND COLLECTION-MAINTENANCE

\$4,296.00

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.

ADDITIONAL PARKING

ESTACIONAMIENTO EXTENDIDO

We have extended our east parking lot beyond the fence for additional parking space during Sunday mass. Please, do not walk around the new facility since it's still not safe and secure to be in the area.



Hemos estendido nuestro estacionamiento este más allá de la cerca para más espacio de estacionamiento durante la misa del domingo. Por favor, no camine por las nuevas instalaciones. Dado que todavía no es seguro estar allí, no nos gustaría que nadie saliera

SPECIAL COLLECTION

COLECCIÓN ESPECIAL

THANK YOU/GRACIAS/CAM ON !!

UNIVERSAL CHURCH COLLECTION

COLECTA DE LA IGLESIA UNIVERAL

QUYÉN GÓP CHO GIÁO HQI HOÁN VU

Thank you for your generous donation to our Special Collection for the Universal Church. The monies collected will assist those less fortunate through Catholic Relief Services.

Gracias por su generosa donación a nuestra Colección Especial para la Iglesia Universal. El dinero ayudará a los menos afortunados a través de Catholic Relief Services.

PASTOR'S MESSAGE

One of the ideas that I have heard often as we have been preparing to reopen after the restrictions of wearing a facemask and maintaining social distancing, has been how important hospitality is for the parish. It has been emphasized from the Bishop's office, seminar I have listened to on line and from the Parish Pastoral Council. I do not know in all of these presentations if I heard what it looks like. Not having a clear idea of what hospitality looks like makes it difficult to know if we are really being hospitable.



I think we begin with looking at how visitors of Christ Our Savior Catholic Parish are treated. You can always tell who is a visitor to the Church. They kind of are hesitant, not really sure where they are to enter the Church building. They are looking around at how the building are laid out, if they can find the bathroom or where the parish office is located. This is a great opportunity to extend yourself and say "hello." It is alright to ask if they are visiting the Church. Introduce yourself. Ask for their names. If they are visiting for the first time, ask where they are from. Acknowledge the place and if you are familiar with the place they are from. Ask if they are visiting family or friends in the parish. Ask if you can help them. Point out where the bathrooms are located. Walk them to the door of the Church and find a seat for them.

Hospitality is about extending yourself beyond just getting into the Church and finding a seat. It means standing outside of the Church for a while and observing who else is coming to Church with you. The encounters we have before or after Mass are arranged by the Lord. Maybe you see a person who you have not seen for a while. This is an opportunity to reconnect and catch up with what has been going on in their lives. Hospitality is really everyone's ministry. It is good to have designated hospitality ministers for all of our Masses, but really, this is something we all need to be doing each time we come to Christ Our Savior Parish. I believe hospitality is an opportunity to be blessed by the encounter with another person. Be open to what the Lord is offering you by practicing hospitality.

MENSAJE DEL PÁRROCO

Una de las ideas que he escuchado a menudo mientras nos preparamos para reabrir después de las restricciones de usar mascarillas y mantener el distanciamiento social, ha sido lo importante que es la hospitalidad para la parroquia. Se ha destacado desde la oficina del Obispo, en el seminario que he escuchado en línea y desde el Consejo Pastoral Parroquial. No sé en todas estas presentaciones si escuché cómo se ve. No tener una idea clara de cómo es la hospitalidad hace que sea difícil saber si realmente estamos siendo hospitalarios.

Creo que comenzamos con mirar cómo los visitantes de la Parroquia Católica de Cristo Nuestro Salvador son tratados. Los visitantes son un poco indecisos, no están muy seguros por dónde van a entrar a la Iglesia. Están mirando a su alrededor para ver cómo está distribuido el edificio, si pueden encontrar el baño o dónde se encuentra la oficina parroquial. Esta es una gran oportunidad para extenderse y decir "Hola." Está bien preguntar si están visitando la Iglesia. Presentarte. Preguntar por sus nombres. Si están de visita por primera vez, pregunte de dónde son. Reconozca el lugar y si está familiarizado con el lugar de donde son. Pregunte si están visitando a familiares o amigos en la parroquia. Pregunte si puede ayudarlos. Señale dónde se encuentran los baños. Guíelos hasta la puerta de la Iglesia y busque un asiento para ellos.

La hospitalidad se trata de extenderse más allá de simplemente ingresar a la Iglesia y encontrar un asiento. Significa permanecer fuera de la Iglesia por un tiempo y observar quién más viene a la Iglesia con usted. Los encuentros que tenemos antes o después de la Misa los organiza el Señor. Tal vez veas a una persona a la que no has visto por un tiempo. Esta es una oportunidad para reconectarse y ponerse al día con lo que ha estado sucediendo en sus vidas.

La hospitalidad es realmente un ministerio de todos. Es bueno tener ministros de hospitalidad designados para todas nuestras misas, pero realmente, esto es algo que todos debemos hacer cada vez que venimos a la parroquia Cristo Nuestro Salvador. Creo que la hospitalidad es una oportunidad para ser bendecido por el encuentro con otra persona. Esté abierto a lo que el Señor le ofrece practicando la hospitalidad.

Cha Sở Nhấn Gửi (Pastor's Message)

Một trong những ý kiến mà tôi đã thường nghe trong khi chúng ta chuẩn bị để mở lại sau những giới hạn của đeo mạng che mặt và duy trì khoảng cách xã hội, là sự quan trọng về sự hiếu khách của giáo xứ chúng ta. Điều này đã được nhấn mạnh từ văn phòng của Tòa Giám Mục, lớp hội thảo tôi đã nghe trên mạng và từ Hội Đồng Mục Vụ Giáo Xứ. Qua những bài thuyết trình mà tôi đã nghe, tôi không rõ đã nghe được có ai định nghĩa của sự hiếu khách như thế nào. Nếu không có khái niệm rõ ràng về sự hiếu khách là như thế nào, sẽ làm khó khăn hơn cho chúng ta thực hành sự hiếu khách của mình.

Tôi nghĩ rằng chúng ta bắt đầu bằng việc xem xét cách đối xử của chúng ta với những khách đến thăm Giáo Xứ Chúa Kitô Cứu Thế. Quý vị có thể biết những ai là khách viếng thăm Nhà Thờ. Họ do dự, không biết chắc rằng họ đang ở đâu để tiến vào tòa nhà của Nhà Thờ. Họ đang tìm kiếm chung quanh xem khuôn viên Nhà Thờ được sắp đặt như thế nào, nếu họ có thể tìm thấy phòng vệ sinh hoặc nơi đặt văn phòng giáo xứ. Đây là một cơ hội tuyệt vời để quý vị đến làm quen bằng câu "xin chào". Tự giới thiệu tên của mình đồng thời hỏi tên của họ. Nếu đây là lần đầu tiên đến thăm Giáo Xứ, hãy hỏi họ đến từ đâu. Xác nhận địa điểm và nếu quý vị quen thuộc với nơi họ đến. Hỏi xem có phải họ đang đi thăm thân nhân hoặc bạn hữu trong giáo xứ không. Hỏi nếu bạn có thể giúp họ. Chỉ phòng vệ sinh ở đâu. Hướng dẫn họ đến cửa của Nhà Thờ và tìm chỗ ngồi cho họ.

Hiếu khách không có nghĩa là chúng ta chỉ lặng lặng bước vào nhà thờ và tìm chỗ ngồi của mình. Hiếu khách có nghĩa là chúng ta đứng ở phía ngoài Nhà Thờ để quan sát xem có những ai là đang bước vào Nhà Thờ chung với mình. Những cuộc gặp gỡ trước hoặc sau Thánh Lễ đều là do Chúa đã sắp đặt. Có thể sẽ gặp lại người quen mà chúng ta đã chưa gặp trong một thời gian. Đây là cơ hội để kết nối và chia sẻ những gì đã và đang xảy ra trong đời sống của họ.

Hiếu khách là cách phục vụ của mọi người. Nếu mỗi Thánh Lễ có người được chỉ định trong vai trò đón tiếp khách, thì thật tốt, nhưng thật sự, đây là việc mà tất cả mọi người nên làm mỗi khi chúng ta đến Giáo Xứ Chúa Kitô Cứu Thế. Tôi tin rằng sự hiếu khách là cơ hội được ơn lành bởi gặp gỡ người khác. Hãy mở rộng những ơn lành mà Chúa đã ban cho quý vị qua cách thực hành sự hiếu khách.

REFLECTIONS ON THE READINGS

JESUS' EXAMPLE OF HELPING OTHERS

In today's second reading Paul offers a wonderful argument to his converts at Corinth for seeking to help those in need. He is dealing with a practical problem, arranging a collection for the poor of the church of Jerusalem; but as he often does, he develops an important teaching about Jesus to make his point.

After asking that they show their faith by generous gifts, he reminds them of the "gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty you might become rich" (2 Corinthians 8:9). In the Incarnation our Lord assumed our human nature, certainly becoming poor for one who is God. The ultimate gracious act of this poverty was going to the cross with all its terrible sufferings. By this act of poverty we definitely become rich. Now our sins can be forgiven; we can share in the very life of God through the sacraments; we can attain eternal salvation!

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REFLEXIONEMOS SOBRE LA LECTURAS

EL EJEMPLO DE JESÚS DE AYUDAR A OTROS

En la segunda lectura de hoy Pablo ofrece un argumento maravilloso a sus convertidos en Corinto para tratar de ayudar a los necesitados. Está tratando con un problema práctico, la organización de una colecta para los pobres de la iglesia de Jerusalén; pero, como hace a menudo, saca una importante lección acerca de Jesús para resaltar un punto.

Después de pedirles que demostraran su fe con generosos donativos, les recuerda lo "generoso que ha sido nuestro Señor Jesucristo, que siendo rico, se hizo pobre por ustedes, para que ustedes se hicieran ricos con su pobreza" (2 Corintios 8:9). Con su encarnación nuestro Señor asumió nuestra naturaleza humana, sin duda haciéndose pobre para uno que es Dios. El último acto de gracia de esta pobreza fue subir a la cruz y sus terribles sufrimientos. Con este acto de pobreza sin duda nos hemos hecho ricos. Ahora nuestros pecados pueden ser perdonados; podemos compartir la vida de Dios por medio de los sacramentos; ¡podemos alcanzar la salvación eterna!

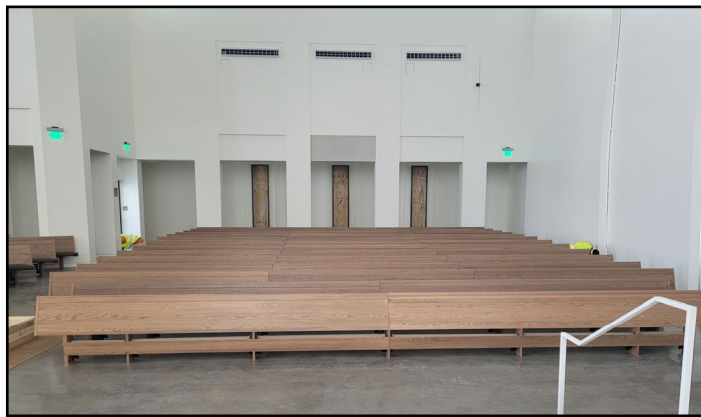
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SANCTUARY AND PARISH CENTER AS OF JUNE 21, 2021



EAST SEATING AREA—MARCH 2021

EAST SEATING AREA—JUNE 21, 2021



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

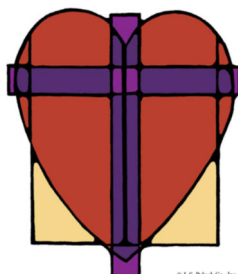
This is a series that will supply portions of the new encyclical from Pope Francis, entitled Fratelli Tutti.

CHAPTER THREE

The unique value of love

91. People can develop certain habits that might appear as moral values: fortitude, sobriety, hard work and similar virtues. Yet if the acts of the various moral virtues are to be rightly directed, one needs to take into account the extent to which they foster openness and union with others. That is made possible by the charity that God infuses. Without charity, we may perhaps possess only apparent virtues, incapable of sustaining life in common. Thus, Saint Thomas Aquinas could say – quoting Saint Augustine – that the temperance of a greedy person is in no way virtuous.[69] Saint Bonaventure, for his part, explained that the other virtues, without charity, strictly speaking do not fulfill the commandments “the way God wants them to be fulfilled”. [70]

92. The spiritual stature of a person’s life is measured by love, which in the end remains “the criterion for the definitive decision about a human life’s worth or lack thereof”. [71] Yet some believers think that it consists in the imposition of their own ideologies upon everyone else, or in a violent defense of the truth, or in impressive demonstrations of strength. All of us, as believers, need to recognize that love takes first place: love must never be put at risk, and the greatest danger lies in failing to love (cf. 1 Cor 13:1-13).



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**LA VIDA, JUSTICIA Y PAZ
LA ENSEÑANZA CATÓLICA PUESTA EN PRÁCTICA**

Esta es una serie que proporcionará porciones de la nueva encíclica del Papa Francisco, titulada Fratelli Tutti.

Capítulo tercero

El valor único del amor

91. Las personas pueden desarrollar algunas actitudes que presentan como valores morales: fortaleza, sobriedad, laboriosidad y otras virtudes. Pero para orientar adecuadamente los actos de las distintas virtudes morales, es necesario considerar también en qué medida estos realizan un dinamismo de apertura y unión hacia otras personas. Ese dinamismo es la caridad que Dios infunde. De otro modo, quizás tendremos sólo apariencia de virtudes, que serán incapaces de construir la vida en común. Por ello decía santo Tomás de Aquino —citando a san Agustín— que la templanza de una persona avara ni siquiera es virtuosa[69]. San Buenaventura, con otras palabras, explicaba que las otras virtudes, sin la caridad, estrictamente no cumplen los mandamientos «como Dios los entiende»[70].

92. La altura espiritual de una vida humana está marcada por el amor, que es «el criterio para la decisión definitiva sobre la valoración positiva o negativa de una vida humana»[71]. Sin embargo, hay creyentes que piensan que su grandeza está en la imposición de sus ideologías al resto, o en la defensa violenta de la verdad, o en grandes demostraciones de fortaleza. Todos los creyentes necesitamos reconocer esto: lo primero es el amor, lo que nunca debe estar en riesgo es el amor, el mayor peligro es no amar (cf. 1 Co 13,1-13).



FEAST OF FAITH

Preparation of the Gifts

The altar is prepared, the gifts are received. Several brief rites follow with accompanying prayers, some prayed silently by the priest and deacon and others said aloud. We call this part of the Mass the “preparation.” What kind of preparation is happening? First, the presider holds up the paten or bowl containing the hosts, and says words that Jesus must have said many times, since they derive from ancient Jewish meal prayers: “Blessed are you, Lord God of all creation!” We have brought forward our gifts, our offering to God, and now we acknowledge that they are not really ours—the gifts that we give are God’s gift to us. It is “through your goodness” that we have gifts to offer. It is significant that we offer not wheat and grapes, but bread and wine; “fruit of the earth and work of human hands.” Bread and wine are both God’s work, and ours. These preparatory rites also prepare us for what we are about to do in the Eucharist, a mystery in which divine and human meet; a holy collaboration in which our action is caught up into God’s divine plan.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

Open Wide Our Hearts: Peace & Justice

The Catholic Bishops of the United States see racism and injustice as an ongoing concern, relevant to the common good. In 2018, the USCCB published “Open Wide Our Hearts: The Enduring Call to Love”, as a pastoral letter from the full body of bishops to the lay faithful and all people of goodwill addressing the evil of racism. The bishops remind us that racism is a sin—an intrinsic evil that can never be justified. Racism offends the dignity of the human person, thwarts justice and obscures the very presence of God within each human life.

“The entire body of bishops felt the need to address the topic of racism, once again, after witnessing the deterioration of the public discourse, and episodes of violence and animosity with racial and xenophobic overtones, that have re-emerged in American society in the last few years. Pastoral letters from the full body of bishops are rare, few and far between. At key moments in history the bishops have come together for important pronouncements, paying attention to a particular issue and with the intention of offering a Christian response, full of hope, to the problems of our time.”

The 2018 pastoral letter asks us to recall that we are all brother and sisters, all equally made in the image of God. Because we all bear the image of God, racism is above all a moral and theological problem that manifests institutionally and systematically. Only a deep individual conversion of heart, which then multiplies, will compel change and reform in our institutions and society. It is imperative to confront racism’s root causes and the injustice it produces. The love of God binds us together. This same love should overflow into our relationships with all people. The conversions needed to overcome racism require a deep encounter with the living God in the person of Christ who can heal all division.

FIESTA DE LA FE

Pan

El pan es un alimento ordinario, es propio de ricos y pobres. Hay que trabajar para conseguirlo. Así como es de real, tiene mucho de simbólico. Papá y mamá se alegran en poder llevar a casa el pan de los hijos, para compartirlo con todos, indistintamente de su grado de bondad. Para los judíos del Mediterráneo, el pan, mezclado con aceite era el elemento más común de su alimentación. El pan de trigo lo comían los ricos, mientras que los pobres comían el pan de cebada. Aún así, el pan es sabroso y lleva en él la providencia divina que cuida de nosotros. Se recibe, incluso, de manos de los pobres, quienes comparten su propio pan porque saben lo que es carecer de él. Al compartirlo, cumplimos el mandato de Jesús: “tomen y coman”. Por eso es que nuestro pan se ha de poner en la mesa, para ser compartido, sólo así tiene sentido. Alimentados todos del mismo pan, en la misma mesa, esperando la misma promesa. Comer o no comer.

Miguel Arias, Copyright © J. S. Paluch Co.

Abran nuestros corazones: paz y justicia

Los obispos católicos de los Estados Unidos ven el racismo y la injusticia como una preocupación constante, relevante para el bien común. En 2018, el USCCB publicó, "Open Wide Our Hearts: The Enduring Call to Love", como una carta pastoral del cuerpo completo de obispos a los fieles laicos y a todas las personas de buena voluntad que abordan el mal del racismo. Los obispos nos recuerdan que el racismo es un pecado, un mal intrínseco que nunca puede justificarse. El racismo ofende la dignidad de la persona humana, frustra la justicia y oscurece la presencia de Dios en cada vida humana.

"Todo el cuerpo de obispos sintió la necesidad de abordar el tema del racismo, una vez más, después de presenciar el deterioro del discurso público y los episodios de violencia y animosidad con connotaciones raciales y xenofobas, que han resurgido en la sociedad estadounidense en los últimos años. Las cartas pastorales del cuerpo completo de los obispos son raras, pocas y distantes. En momentos clave de la historia, los obispos se han reunido para pronunciamientos importantes, prestando atención a un tema en particular y con la intención de ofrecer una respuesta cristiana, llena de esperanza, a los problemas de nuestro tiempo".

La carta pastoral de 2018 nos pide que recordemos que todos somos hermanos y hermanas, todos igualmente creados a imagen de Dios. Como todos llevamos la imagen de Dios, el racismo es sobre todo un problema moral y teológico que se manifiesta institucional y sistemáticamente. Solo una profunda conversión individual del corazón, que luego se multiplica, obligará al cambio y la reforma en nuestras instituciones y sociedad. Es imperativo confrontar las causas profundas del racismo y la injusticia que produce. El amor de Dios nos une. Este mismo amor debería desbordarse en nuestras relaciones con todas las personas. Las conversiones necesarias para vencer el racismo requieren un encuentro profundo con el Dios vivo en la persona de Cristo que puede sanar toda división.

TREASURES FROM TRADITION

As Independence Day draws near, we think of the men and women of the military who serve with courage and competence, some far from home. How does the Church accompany them? In 1939, Pope Pius XII created an independent jurisdiction of the Catholic Church called the "Military Vicariate." In 1985 Pope John Paul II created the "Archdiocese for Military Services, USA." Spanning the globe and serving nearly one and a half million Roman Catholics, more than one thousand priests minister in hospitals, on military bases of all the armed forces, on ships at sea, and on the battlefield. The AMS does not ordain priests, but accepts priests on loan from religious orders and dioceses.

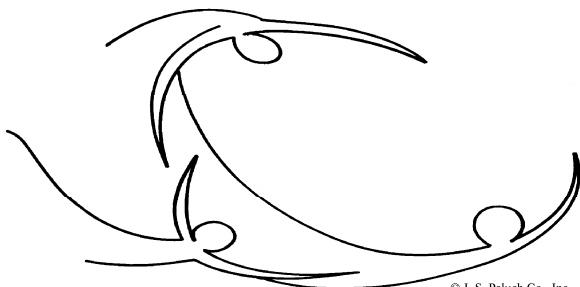
In 1824 a Jesuit priest named Adam Marshall enlisted in the Navy and died at sea in 1825. He was assigned as a "schoolmaster," but he sought out and ministered to Catholic sailors. Twenty years later, President Polk was worried that the war with Mexico was seen as anti-Catholic, so he recruited two Jesuit priests to serve in the army as chaplains. At the time of the Civil War, only about ten percent of Americans were Catholic. Military policies forced Catholic soldiers to attend Protestant services. The Church protested this rule, and many priests volunteered to become chaplains. Their witness and the courage of the "Nuns of the Battlefield" (several orders of sisters who assisted Civil War victims) helped temper prejudice against Catholics and pave the way for the life and ministry of this vigorous and unique archdiocese.

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

You changed my mourning into dancing;

*O LORD, my God,
forever will I give you thanks.*

— *Psalms 30:13*



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*Convertiste mi duelo en alegría
te alabaré por eso eternamente.*

— *Salmo 30 (29):13*

TRADICIONES DE NUESTRA FE

Esta semana conmemoramos al apóstol santo Tomás, el cual es normalmente recordado por haber dudado de la resurrección de Jesucristo. La incredulidad de este santo es explicada en el Evangelio según San Juan (20:19-31) con la famosa frase: "Si no veo en sus manos la señal de los clavos y no meto mi dedo en el agujero de los clavos y no meto mi mano en su costado, no creeré."

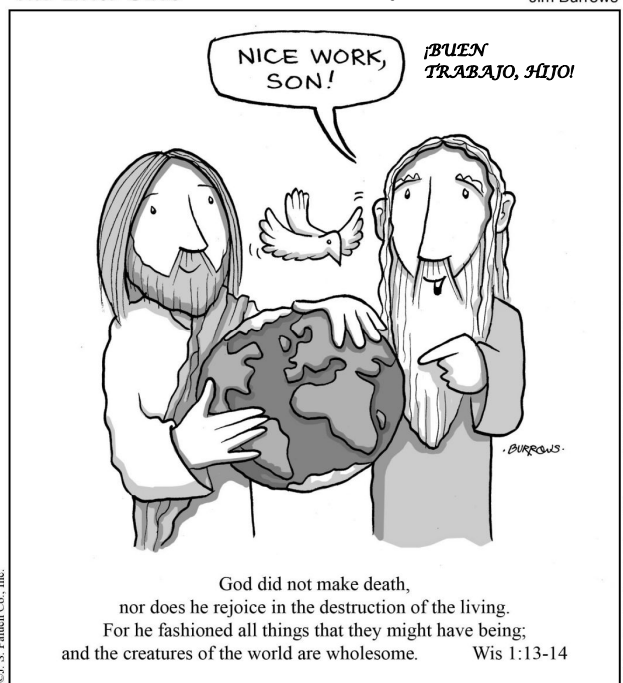
Los latinos somos de culturas religiosas que consideran la incredulidad como algo pecaminoso y camino al ateísmo. Hay que aceptar que la duda es algo normal en el ser humano. Dudo que exista alguien que nunca haya dudado de su fe. Sólo al aceptar esta duda estaremos abiertos a la invitación de Jesús: "Acercas aquí tu dedo y mira mis manos; trae tu mano y métela en mi costado, y no seas incrédulo sino creyente." Santo Tomás aceptó esta invitación y llegó a su gran proclamación de fe: "Señor mío, y Dios mío". La duda no es mala, para muchos es el camino a una fe más profunda y a un compromiso mayor.

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

The Little Ones

LOS MÁS PEQUEÑOS

Jim Burrows



Dios no hizo la muerte, ni se recrea en la destrucción de los vivientes. Todo lo creó para subsistiera. Las creaturas del mundo son saludables. Sab 1:13-14

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