

CHRIST OUR SAVIOR CATHOLIC PARISH

OCTOBER 2 & 3, 2021
TWENTY SEVENTH SUNDAY IN ORDINARY TIME
VIGÉSIMO SEPTIMO DOMINGO DEL TIEMPO ORDINARIO

Mass Times/Horario de Misas
Saturday/Sábado Vigilia
5:00 p.m. English

Sunday Masses:
8:30 a.m. English
10:30 a.m. Español
12:30 p.m. Vietnamese

Weekday Masses (English)
8:00 a.m. - Mon., Tues., Thurs., Fri. & Sat.
First Friday/Primer Viernes
7:00 p.m. Español

Baptisms/Bautismos
Call Office/Llame La Oficina

Confessions/Confesiones
Saturday/Sábado 3:30-4:30 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 J. DE LA ISLA ABREU
CONFIRMATION/ YOUTH MINISTER

NANCY LOPEZ
DEAF MINISTRY

PARISH OFFICE STAFF
SUSANA VENTURA
CONSUELO SANCHEZ

CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR



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 October 2, 2021
 8:00 a.m. †Hung Do; †Sang Do
 5:00 p.m. For the People of the Parish
Sunday/ domingo October 3, 2021
 8:30 a.m. †Betsy Miller Aafedt
 10:30 p.m. †Jose Martinez
 12:30 p.m. Vietnamese Mass— Intentions
Monday/lunes October 4, 2021
 8:00 a.m. †Stanley Jaglowski
Tuesday/martes October 5, 2021
 8:00 a.m. Michael Mary Bui Kinh Khoa
Thursday/jueves October 7, 2021
 8:00 a.m. †Amelia Malixi
Friday/viernes October 8, 2021
 8:00 a.m. †Anna Dien Tran

RESPECTO A LA VIDA



Desde el momento en que somos unidos al vientre de nuestra madre y hasta que tomamos nuestro ultimo suspiro, cada momento es un regalo de Dios. Mientras cada temporada de vida trae sus propias pruebas y desafios, cada etapa tambien nos da nuevas oportunidades para crecer en nuestra relación con Dios.

Hoy el regalo de vida esta siendo amenazado en incontables maneras. Aquellos que son mas vulnerables, más bien en lugar de recibir la protección que ellos se merecen, con frecuencia ellos son vistos como una carga extendida. Como un nuevo ataque a la vida humana continúa resurgiendo, podemos estar tentados a perder la esperanza, pero en cambio Cristo nos ofrece la esperanza inquebrantable.

Esperanza optimismo falso o vacío. Esperanza algo mucho mas va hasta lo de nuestra identidad seguidores de Esperanza virtud "por la cual el reino celestial y la como nuestra poniendo nuestra en la s promesas y en nuestra fuerza, ayuda de la gracia del Espiritu Santo."



no es un positivismo Cristiana es profundo y profundo de como Cristo. es una deseamos vida eternal felicidad, confianza depender no pero en la

Al igual que nosotros, Cristo entró al mundo a través del vientre de una mujer. Él con buena disposición experimento el sufrimiento humano completamente, dio su ultimo suspiro en la cruz en el Calvario a fin de que Él nos salvaría. Dios es la fundación de la esperanza; no cualquier dios, pero el Dios que tiene un rostro humano y quien nos ha amado hasta el final.

Los Cristianos saben "que tienen un futuro: no es que sepan todos los detalles de lo que les espera, pero, ellos saben en general los terminus de que su vidano terminara en el vacío."

La Iglesia nos enseña que "aquel que tiene esperanza vive diferente." La promesa de salvación de Cristo, no significa que nos salvaremos del sufrimiento. Más bien, la promesa de salvación nos asegura que aun en los momentos más oscuros de nuestras vidas, se nos dará la Fortaleza para continuar. En virtud de esta esperanza Cristiana, podemos enfrentar cualquier pueba o desafio. Cuando las olas del mar de la vida nos golpean. La esperanza nos permite mantenernos anclados al corazón de Dios. Rapidamente podemos aferrar nuestra esperanza a Cristo, desde el principio hasta el final.



In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$15,000.00 in it's weekly collection.

Para nosotros mantener nuestros servicios, pagar nuestros gastos, la parroquia necesita un promedio 15,000.00 dólares en nuestra colecta semanal.

SEPT. 25 & 26, 2021
\$10,095.00

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.

RESPECT LIFE MONTH



From the time we are knit together in our mothers' wombs until we take our final breaths, each moment of our lives is a gift from God. While every season of life brings its own challenges and trials, each season also gives us new opportunities to grow in our relationship with God.

Today the gift of life is threatened in countless ways. Those who are most vulnerable, rather than receiving the protection they deserve, are all too often seen as a burden and as expendable. As new attacks on human life continue to emerge, we can be tempted to despair, but Christ instead offers us unflinching hope.

Hope is not false optimism or empty positivity. Christian hope is something much more profound and goes to the very depths of our identity as followers of Christ.

Hope is the virtue "by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit" (CCC, 1817).

Like us, Christ entered the world through the womb of a woman. He willingly experienced the fullness of human suffering. He breathed his last on the Cross at Calvary in order that He might save us. Therefore, "God is the foundation of hope: not any god, but the God who has a human face and who has loved us to the end" (Spe salvi 31).

Christians know "they have a future: it is not that they know the details of what awaits them, but they know in general terms that their life will not end in emptiness" (SS 2).

For this reason, a woman experiencing a difficult pregnancy can find the welcome her into the world. A man facing a terminal see that the earthly life is beginning of with Christ.

The teaches us that has hope lives ly" (SS 2). promise of does not mean spared from Rather, the salvation even in the



strength to precious child A man facing diagnosis can end of his only the eternal life

Church "the one who different-Christ's salvation that we will be suffering. promise of ensures that darkest

moments of our lives, we will be given the strength to persevere. By virtue of this Christian hope, we can face any challenge or trial. When the seas of life swell and we are battered by the waves, hope allows us to remain anchored in the heart of God. May we hold fast to Christ our hope, from the beginning of life to its very end.



PASTOR'S MESSAGE

MENSAJE DEL PÁRROCO

Many years ago, I had the opportunity to study Spanish in Cuernavaca, Morelos, Mexico. While it was so helpful to become comfortable in speaking Spanish, it also made me aware of the poverty that many people lived in. Moreover, although I was a poor seminarian at the time, in comparison with so many living there, I was aware of how much I had.



Hace muchos años, yo tuve la oportunidad de estudiar español en Cuernavaca, Morelos, México. Si bien fue muy útil sentirme cómodo hablando español, también me hizo consciente de la pobreza en la que vivían muchas personas. Además, aunque yo era un seminarista pobre en ese momento, era consciente de lo que yo tenía en comparación con todos los que vivían allí.

The material things we have access to, and the overwhelming advertising we experience daily telling us what we need, it is easy to lose sight of what we really need to live. I know that I am just as affected as everyone else is in this country by the consumerism that bombards us. On top of the constant messaging of what we should have, we are encouraged not to wait until we have enough money to buy these things, but use credit.

Las cosas materiales a las que tenemos acceso, y la publicidad abrumadora que experimentamos a diario diciéndonos lo que necesitamos, es fácil perder de vista lo que realmente necesitamos para vivir. Sé que estoy tan afectado como todos los demás en este país por el consumismo que nos bombardea. Encima de los constantes mensajes de lo que deberíamos tener, se nos provoca a no esperar hasta tener suficiente dinero para comprar estas cosas, sino a utilizar la tarjeta de crédito.

Facing the poverty of others will require a paradigm shift of how we live. We will need to consider how we live and what we use each day. We will all need to pull together to reach out to those who are crushed by poverty.

Hacer frente a la pobreza de los demás requiere un cambio en la manera en cómo vivimos. Tendremos que considerar como vivimos y que usamos a diario. Todos necesitamos unirnos para llegar a aquellos que están agobiados por la pobreza.

One of the issues of our time and our society is homelessness. There are many reasons why people wind up living on the streets. These many reasons can cause all of us to feel overwhelmed and freeze up. We are easily tempted to throw up our hands and say there is nothing we can do. Because there are so many needs the homeless have, we are challenged to do is address one of those needs.

Uno de los problemas de nuestra sociedad en estos tiempos es la falta de vivienda. Hay muchas razones por las que la gente acaba viviendo en las calles. Estas muchas razones pueden hacer que nos sintamos agobiados nos paralicemos fácilmente y sintamos tentados a levantar las manos y decir que no hay nada que podamos hacer. Debido a que las personas sin hogar tienen tantas necesidades. Nuestro desafío es abordar una de esas necesidades.

For example, one of the great needs of the homeless is where to go to the bathroom. I know from experience that leaving a bathroom open for homeless to use can cause a big mess for any Churches or businesses. I will not go into detail of what needed to be done to clean up and fixed the bathrooms afterwards. Yet, we take for granted access to use a bathroom whenever we have the urge. Not having access to a bathroom forces people to relieve themselves wherever they can find a place. It is de-humanizing to squat behind a bush, a building or a car to relieve oneself.

Por ejemplo, una de esas grandes necesidades de las personas sin hogar es a donde ir al baño. Sé por experiencia que dejar el baño abierto para que lo usen las personas sin hogar puede causar un gran lío para cualquier Iglesia o negocio. No voy a entrar en detalles sobre lo que se tiene que hacer después para limpiar y arreglar un baño. Sin embargo, cuando nosotros sentimos la urgencia para usar un baño damos por sentado el acceso, pero las personas sin hogar al no tenerlo son alentadas a hacer sus necesidades en dondequiera que encuentren un lugar. Es inhumano ponerse en cuclillas detrás de un arbusto, un coche o un edificio para hacer sus necesidades.

There are many such needs, like having clean clothes, a place to bathe or a place to receive mail. Having access to these things to moves a person to feel human again. What is the one thing we can do as a parish to bring dignity to people who are experiencing homelessness?

Son muchas las necesidades, como tener ropa limpia, un lugar para bañarse o un lugar donde recibir su correspondencia. Teniendo acceso a todas estas cosas hace que una persona se sienta humana nuevamente. ¿Cómo parroquia cual es la única cosa que podemos hacer para traer dignidad a las personas sin hogar?

Cha Sở Nhấn Gửi (Pastor's Message)

Cách đây nhiều năm, tôi có cơ hội học tiếng Tây Ban Nha ở Cuernavaca, Morelos, Mexico. Mặc dù rất hữu ích khi nói tiếng Tây Ban Nha thoải mái, điều đó cũng khiến tôi nhận thức được sự nghèo khổ của nhiều người sống tại đó. Hơn thế nữa, mặc dù lúc đó tôi là một chủng sinh nghèo, nhưng so với rất nhiều người đang sống ở đó, tôi đã ý thức được những gì mình đang có.

Những thứ vật chất mà chúng ta có khả năng đạt được, và những mẫu quảng cáo rầm rộ mà chúng ta sống trong hàng ngày, xúi giục mình cần gì, để dễ dàng quên đi những gì chúng ta thực sự cần để sống. Tôi biết rằng tôi cũng bị ảnh hưởng như những người khác ở đất nước này bởi chủ nghĩa tiêu thụ đang tấn công chúng ta. Ngoài những nhắc nhở liên tục về những gì chúng ta phải có, chúng ta còn được khuyến khích đừng đợi cho đến khi có đủ tiền để mua những thứ này, mà hãy sử dụng tín dụng ngay.

Đối mặt với sự nghèo đói của người khác sẽ đòi hỏi một sự thay đổi ý thức về cách chúng ta sống. Chúng ta sẽ cần xem xét cách chúng ta sống và những gì chúng ta sử dụng hàng ngày. Tất cả chúng ta sẽ cần phải hợp chung lại để cùng nhau tìm đến với những người đang bị đè bẹp bởi sự đói nghèo.

Một trong những vấn đề của thời đại và xã hội của chúng ta là tình trạng vô gia cư. Có nhiều lý do tại sao người ta đành phải sống trên đường phố. Những lý do này có thể khiến tất cả chúng ta cảm thấy choáng ngợp và đóng băng. Chúng ta rất dễ bị nản lòng, khua tay và nói rằng chúng ta không thể làm được gì cả. Vì người vô gia cư có rất nhiều nhu cầu, chúng ta được thách thức phải làm là chỉ cần giải quyết một trong những nhu cầu đó.

Ví dụ, một trong những nhu cầu lớn nhất của người vô gia cư là đi vệ sinh ở đâu. Tôi biết từ kinh nghiệm của mình khi để phòng vệ sinh cho người vô gia cư sử dụng có thể gây ra một số sáo trộn lớn cho bất kỳ Nhà Thờ hoặc cơ sở thương mại nào. Tôi sẽ không đi vào chi tiết những gì đã phải làm để dọn dẹp và sửa chữa các phòng vệ sinh sau đó. Chúng ta thường hiển nhiên sử dụng phòng vệ sinh bất cứ khi nào chúng ta có nhu cầu. Khi không có điều kiện sử dụng phòng vệ sinh buộc người ta phải giải quyết nhu cầu ở bất cứ nơi nào họ có thể tìm thấy. Thật là một việc thiếu nhân đạo khi người ta phải ngồi chồm hổm sau một bụi cây, một tòa nhà hoặc một chiếc xe hơi để giải tỏa.

Có rất nhiều nhu cầu khác như quần áo sạch sẽ, nơi tắm rửa hoặc nơi nhận thư. Có được những điều này để thúc đẩy một con người được cảm thấy nhân tính trở lại. Là một giáo xứ, chúng ta có thể làm gì để mang lại phẩm giá cho những người đang trải qua cảnh vô gia cư?



2021

Carlos G

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

From *FRATELLI TUTTI*, Pope Francis encyclical

CHAPTER THREE

Rights without borders

121. No one, then, can remain excluded because of his or her place of birth, much less because of privileges enjoyed by others who were born in lands of greater opportunity. The limits and borders of individual states cannot stand in the way of this. As it is unacceptable that some have fewer rights by virtue of being women, it is likewise unacceptable that the mere place of one's birth or residence should result in his or her possessing fewer opportunities for a developed and dignified life.

122. Development must not aim at the amassing of wealth by a few, but must ensure "human rights – personal and social, economic and political, including the rights of nations and of peoples".^[99] The right of some to free enterprise or market freedom cannot supersede the rights of peoples and the dignity of the poor, or, for that matter, respect for the natural environment, for "if we make something our own, it is only to administer it for the good of all".^[100]

GIVING SUNDAY

DANDO DOMINGO

Please remember to drop off your donations of canned food, non-perishable foods next week end at the tables provided. Thank you for remembering those less fortunate!



Por favor recuerde traer sus donaciones de comida enlatada el próximo fin de semana. Puede colocar sus donaciones en la mesa que estará en frente de la oficina parroquial. ¡Gracias por ayudar a los necesitados!

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

Enciclicadel PapaFrancisco, *FRATELLI TUTTI*

CAPITULO TERCERO

Derechos sin fronteras

121. Entonces nadie puede quedar excluido, no importa dónde haya nacido, y menos a causa de los privilegios que otros poseen porque nacieron en lugares con mayores posibilidades. Los límites y las fronteras de los Estados no pueden impedir que esto se cumpla. Así como es inaceptable que alguien tenga menos derechos por ser mujer, es igualmente inaceptable que el lugar de nacimiento o de residencia ya de por sí determine menores posibilidades de vida digna y de desarrollo.

122. El desarrollo no debe orientarse a la acumulación creciente de unos pocos, sino que tiene que asegurar «los derechos humanos, personales y sociales, económicos y políticos, incluidos los derechos de las Naciones y de los pueblos»^[99]. El derecho de algunos a la libertad de empresa o de mercado no puede estar por encima de los derechos de los pueblos, ni de la dignidad de los pobres, ni tampoco del respeto al medio ambiente, puesto que «quien se apropia algo es sólo para administrarlo en bien de todos»^[100]-



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**LEGIÓN DE MARÍA
SE REÚNE EN LA
IGLESIA
TODOS LOS LUNES
A LAS 6:30P.M.**

**LEGION OF MARY
MEETS IN THE
CHURCH EVERY
MONDAY AT 6:30P.M.**

REFLECTIONS ON THE READINGS

THE BARRIERS THAT SEPARATE US

We live in a society that has many technological avenues for stimulation and entertainment, one in which the urban population exceeds the non-urban. It is curious that loneliness is a prevalent malady. It is easy to reach out and touch someone, we are told. But—in truth—it is not all that easy, and statistics from the mental health field will reinforce that opinion. Today's readings are about the ways in which we can authentically reach out: God touches Adam to create a mate and end his solitude; God-in-Jesus takes on human flesh and death in order that we might come to glory; Jesus reaches out to the children whom the disciples had tried to keep away, showing us the manner in which we must approach the loving embrace that awaits us in heaven. Until that day, however, we must remember that ours is a sacramental church, a church of signs of the love of God. And so we are called to reach out continually to ease the loneliness and the barriers that separate us from one another and, therefore, from the love of Christ.

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REFLEXIONEMOS SOBRE LA LECTURAS

LAS BARRERAS QUE NOS SEPARAN

Vivimos en una sociedad que tiene muchas posibilidades tecnológicas para la estimulación y el entretenimiento, en que la población urbana supera la no urbana. Es curioso que la soledad sea un mal prevalente. Es fácil de alcanzar y tocar a alguien, se nos dice. Pero, en verdad, no es tan fácil, y las estadísticas de salud mental refuerzan esa opinión. Las lecturas de hoy son las formas en las que auténticamente podemos acercarnos a otros: Dios toca a Adán para crearle una compañera y poner fin a su soledad, Dios en Jesús asume forma humana y la muerte con el fin de que podamos llegar a la gloria; Jesús se acerca a los niños que los discípulos habían tratado de alejar, mostrándonos así cómo aceptar el abrazo amoroso que nos espera en el cielo. Hasta ese día, sin embargo, debemos recordar que la nuestra es una Iglesia sacramental, una Iglesia de signos del amor de Dios. Y así estamos llamados a acercarnos a otros continuamente para aliviar la soledad y derribar las barreras que nos separan unos de otros y, por tanto, del amor de Cristo.

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FIESTA DE LA FE

Comunión bajo las dos especies

Lo común es que las primeras generaciones de emigrantes tengan en su experiencia litúrgica la sagrada comunión solamente bajo la especie del pan. La han recibido bajo las dos especies sólo en circunstancias extraordinarias. Aunque la teología más tradicional nos ha enseñado que al comulgar el pan solamente (la hostia), comulgamos también la Sangre del Señor, el comulgar bajo las dos especies tiene mucho sentido, no porque Jesús esté incompleto al comulgar sólo alguna de las formas, sino porque Cristo se nos da plenamente y nosotros nos unimos plenamente a él. El pan, en la tradición judía, solía suplir al cordero pascual que les recordaba la liberación de Egipto; asimismo, el vino les recordaba la alianza que Dios había establecido con ellos. Para nosotros, los cristianos, el pan es el Cuerpo de Cristo, en plenitud, que se nos da, como se nos dio en la Última Cena y también en la cruz. El cáliz, que tiene la sangre de la alianza "nueva y eterna", representa nuestro deseo de "beber el mismo cáliz" que Jesús bebió, seguirlo hasta las últimas consecuencias. Al beberlo confesamos públicamente no sólo nuestra fe en Cristo, sino nuestro deseo de compartir su suerte, la de la cruz.

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

FEAST OF FAITH

The Sign of Peace

"Greet one another with a holy kiss," wrote Saint Paul to the Corinthians (1 Corinthians 16:20), and he said the same thing to other communities as well. The holy kiss, the sign of peace, has been a hallmark of Christians from the very beginning. In giving and receiving the sign of peace, we are not giving something of our own, but something that Christ has given to us. "Peace I leave with you, my peace I give to you," Jesus told his disciples (John 14:27). Jesus comes to us when we gather together in community. We celebrate the Eucharist not just to receive spiritual nourishment to help us on our solitary way to salvation, but to be transformed into one body, the Body of Christ in the world. As we receive the Eucharist, we are not only united to Christ; we are united to each other. It is never easy to live in community, and we hurt each other on the way. So we need to turn to each other in a sign of reconciliation and forgiveness, to look into each other's eyes, and give and receive the peace that is not ours, but Christ's.

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

TREASURES FROM TRADITION

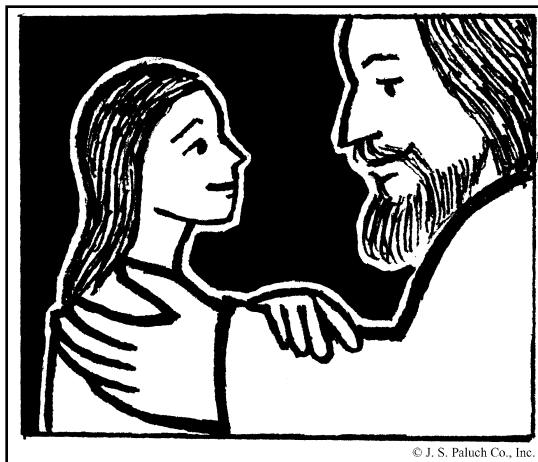
Using beads for prayer and meditation is an ancient custom, found in many cultures and religions. The Christian rosary dates from the twelfth century, when it provided a way for ordinary Christians to learn about the lives of Jesus and Mary. Alan de la Roche, a fifteenth-century Dominican, preferred “Psalter of Our Lady” to “rosary.” This fitting name recalls an explanation of the devotion’s origin. Unable to read the one hundred fifty psalms that formed the Church’s “official” daily prayer, medieval Christians substituted first one hundred fifty *Pater Nosters*, and later one hundred fifty *Ave Marias*. By meditating on the various mysteries of the rosary while repeating these simple prayers, the faithful could immerse themselves in the whole mystery of the Incarnation and the Resurrection.

The dedication of October to the Blessed Virgin Mary is an appropriate reminder of this venerable form of prayer. Faithful Christians everywhere continue to meditate on the mysteries of the rosary, praying in groups or alone. Why not take advantage of this season to renew your acquaintance with the rosary?

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

Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these.

♦ *Mark 10:14*



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Dejen que los niños se acerquen a mí y no se lo impidan, porque el Reino de Dios es de los que son como ellos.

♦ *Marcos 10:14*

TRADICIONES DE NUESTRA FE

Un viejo chiste relata que una ancianita por más que se apresuraba a llegar al templo, siempre llegaba tarde al rosario. Un día decidió adelantarse para ver por qué duraba tan poco tiempo el rezo del rosario. A la hora establecida salió un ministro de la sacristía y velozmente recitó “Cruz, Bola, bolita, bolita, bolita, Bola . . .”.

Esta es una exageración del hecho que muchos rezan el rosario como si fuera una serie de fórmulas que se repiten sin pensar. Esta devoción mariana debe meditarse con tranquilidad y en silencio. El enfoque del rezo del rosario son los misterios de la vida de Jesús. Los “Padrenuestros” y las “Ave Marías” nos ayudan a entrar en esa meditación en una forma mas profunda. Esas oraciones deben ayudarnos a penetrar el misterio de un acontecimiento gozoso, luminoso, doloroso, o glorioso de la vida de Jesucristo. Pero, una vez que estamos en presencia del misterio, debemos enfocarnos y contemplar a Dios. Esto no significa que el rosario no deba nunca rezarse en voz alta y en grupo. El rosario también tiene su dimensión comunitaria, pero ésta necesita fundarse en una verdadera meditación. En varias culturas latinoamericanas aún se canta el rosario. Ya sea a solas o en comunidad, rezado o cantado, el rosario es un tesoro de nuestra fe que nos puede facilitar la contemplación del salvador.

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

JESÚS ESTÁ DANDO SU REINO A NOSTROS. ¿PODEMOS MANTENERLA, EN NUESTRA HABITACIÓN.

The Little Ones **LOS MÁS PEQUEÑOS** Jim Burrows

When Jesus saw this, he was indignant and said to them, “Permit the children to come to me; do not hinder them; for the kingdom of God belongs to such as these.” Mk 10:14

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Cuando Jesús vio esto, se indignó y les dijo: “Dejad que los niños vengan a mí; no se los impidáis, porque de los que son como éstos es el reino de Dios”.

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