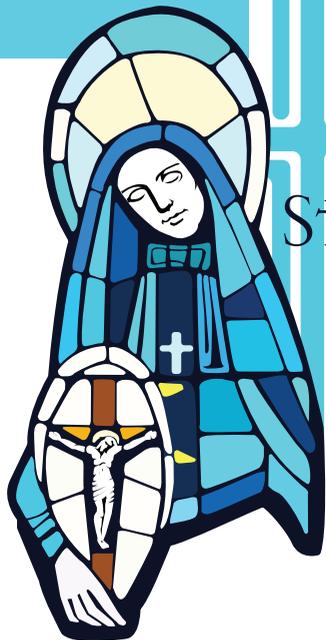


PASTOR: Rev. Juan Bosco

DOMINGO AGO 9

ESTABLISHED IN 1946 / ESTABLECIDA EN 1946



ST FRANCIS X CABRINI CATHOLIC CHURCH

LECTURAS / READINGS

XIX Domingo Ordinario

Daily Reading for Sunday

Ordinary XIX

Reading 1, First Kings 19:9, 11-13

Responsorial Psalm,

Psalms 85:9, 10, 11-12, 13-14

Reading 2, Romans 9:1-5

Gospel, Matthew 14:22-33



Hour of opening for personal prayer / Confessions
Horario para oración personal / Confesiones
FRIDAY/VIERNES 6:30-7:30 PM

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MASSES / MISAS
(Limited Availability
Cupo Limitado)

SUNDAY/DOMINGO

7:15 AM Español

9:00 AM English

10:45 AM Español

12:30 PM Español

MONDAY 8:30 AM English
MIÉRCOLES 6:30 PM Español



ST. FRANCES X
CABRINI
CATHOLIC CHURCH

EVANGELIO DEL DOMINGO 9 DE AGOSTO: REFLEXIÓN DE MONSEÑOR ENRIQUE DÍAZ DÍAZ



Reflexión del Evangelio del domingo, 9 de agosto de 2020, Domingo XIX del Tiempo Ordinario, escrita por monseñor Enrique Díaz Díaz. Un pasaje que “contiene una enseñanza dirigida a la comunidad cristiana de todos los tiempos, para que afronte con apertura y valentía el encuentro con Jesús”.

San Mateo 14, 22-23: “Mándame ir a ti caminando sobre el agua”

Estamos acostumbrados a las grandes teofanías del Antiguo Testamento donde Dios se manifiesta en medio de truenos, rayos, humo y elementos sísmicos. Elías, el profeta del los rayos y los truenos, el profeta del fuego, el profeta batallador que destruye los ídolos, quiere acercarse a Dios. Lo espera con impaciencia buscándolo en los signos aparatosos y magníficos donde siempre lo ha encontrado. Pero el profeta que tanto ha hablado de Dios, ahora debe descubrir y “vivir” a Dios. Con sorpresa comprueba que el verdadero Dios no es el que vence con la espada, no es el que degüella a los cuatrocientos cincuenta profetas de los falsos dioses, no llega en el viento huracanado que parte las montañas y resquebraja las rocas, no se hace presente en el terremoto ni en el fuego... llega en el murmullo de una brisa suave... en el silencio que alcanza a percibir el corazón, en la intimidad de su alma, en lo profundo de su ser... ahí, siempre nuevo y sorprendente, llega el Señor. En el rumor de un tenue silencio habla el Señor. Quizás sea para superar nuestra sordera que Dios no se pone a gritar a todo volumen sino con un suave rumor sana nuestros oídos para que nos habituemos a escucharlo en el silencio. Entonces, igual que Elías, cubriremos con respeto nuestro rostro, nuestros falsos conceptos de Dios, y nos dispondremos a escucharlo.

Elías sale de la cueva transformado, ahora podrá hablar de Dios, no ya gritando e invocando fuego del cielo, sino en voz baja, susurrando palabras suaves que no profanan el misterio. En adelante cambia totalmente el tono y el estilo de su testimonio que se hace discreto, delicado, menos aparatoso sin que por ello pierda su energía y su verdad. Su testimonio tiene la fuerza del silencio de Dios. Sí, el silencio del amante que tiene mil cosas que decir y prefiere decirlas en silencio. El silencio en el lenguaje del amor es mensaje y comunicación. Y este es un rostro nuevo de Dios para muchos de nosotros que quisiéramos milagros estrepitosos, fundamentalismos intransigentes y declaraciones tajantes. San Pablo, en uno de esos arranques místicos, se sumerge en el interior de su conciencia para descubrir a la luz del Espíritu Santo, todo el dolor que le provoca la negatividad de sus hermanos. Cambia totalmente su actitud condenatoria y está dispuesto “hasta a verse separado de Cristo si eso fuera para bien de sus hermanos”.

También Jesús en el inicio de este pasaje obliga a sus discípulos a que abandonen la multitud después de la multiplicación de los panes, no les permite el ruido del triunfalismo ni se expone a los reconocimientos. A ellos los lanza a la navegación, mientras Él busca la soledad en el monte para, a solas, encontrarse con Dios, su Padre. Y es que para escuchar a Dios, igual que para escuchar a toda

persona, se requiere el respeto, la acogida y la capacidad de escucha. Es una bofetada al amigo, cuando lo dejamos con la palabra en la boca. Es una irreverencia a Dios, cuando preferimos nuestros ruidos y no le damos el espacio ni el respeto a su persona. Claro que acoger a Dios implica el riesgo de tener que cambiar nuestras actitudes y nuestros fundamentalismos que sacrifican la verdad y la relación con el verdadero Dios, en aras de nuestras seguridades. Cuántas veces estos fundamentalismos se convierten en violencia agresiva y en eliminación de quien no piensa como nosotros. Escuchar a Dios es poner en Él nuestras seguridades y abrirnos al hermano que se transforma también en rostro de Dios. La seguridad del amor de Dios y del amor a Dios, lejos de hacernos intransigentes, nos conduce a la máxima fidelidad a Él conjugada con la máxima capacidad de acogida a quien es distinto, y de igualdad fraterna.

A diferencia de la paz y comunicación de Jesús, los discípulos se ven sometidos a las sacudidas de la tormenta y a los vaivenes del viento contrario. Están agitados y la oscuridad de la noche aumenta su temor. Con el alba llega también Jesús, y con Jesús, después de las primeras confusiones, la paz, la tranquilidad y la armonía. Sus palabras consoladoras tienen que ser escuchadas: “Tranquilícense y no teman. Soy yo”. Y ya en confianza, acepta el reto lanzado por Pedro de concederle caminar sobre las aguas. Jesús hasta ese capricho concede, pero Pedro al caminar sobre las aguas pierde sus seguridades y se hunde recibiendo el reproche de Jesús: “hombre de poca fe”. Para la relación con el Otro, para la relación con Jesús, se tiene que abandonar toda seguridad propia y establecer una relación plena y confiada para abriendo los brazos ponerse en las manos de Dios.

Este relato contiene una enseñanza dirigida a la comunidad cristiana de todos los tiempos, para que afronte con apertura y valentía el encuentro con Jesús, para que acepte los riesgos del diálogo con Dios, y para que, sintiendo su presencia, no vacile ni tenga miedo ante las dificultades que la acosan. Como Pedro y los demás discípulos sentimos los fuertes vientos que hacen vacilar nuestra barca y zarandean nuestras seguridades. Nos provocan temores y estamos a punto de naufragar. Nuestra tentación es buscar nuestras seguridades y no escuchar “el silencio amoroso” de Dios, no acogernos a la mano que nos tiende Jesús. Acerquémonos, descubramos esta manifestación de Jesús que primero se hace cercano a la multitud hambrienta y después viene en busca de aquellos hombres asustados y desorientados. Que Él transforme nuestra noche atormentada en un amanecer de paz y alegría. ¿Sabremos descubrir el silencio amoroso de Dios? ¿Cómo puedo hoy dar espacio a su mensaje? ¿Cuáles son mis actitudes de escucha? ¿A qué me compromete este encuentro?

Señor Jesús, que te haces presente en medio de las tempestades y las tormentas, tiende tu mano abierta y amorosa a quien se ahoga en sus ruidos, sus seguridades y sus egoísmos. Amén.



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AYUNO Y ORACIÓN

Este mes de agosto, en el que recordaremos la cuarta aparición de la Santísima Virgen en Fátima, dedicaremos especial atención al tema del Ayuno.

La Santísima Virgen, en su aparición de Agosto en Fátima Portugal, dijo a los tres pastorcitos:

'Rezad, rezad mucho y haced sacrificios por los pecadores, pues van muchas almas al infierno, por no tener quien se sacrifique y pida por ellas.'

Por la conversión de las almas y la lucha contra el enemigo se hace muy necesario el ayuno a pan y agua, por lo menos una vez a la semana si la salud lo permite; ésto, sin descuidar el resto de los pilares de la campaña Mater Fátima por América Continental: El Santo Rosario Diario, la Comunión Reparadora de los primeros sábados de mes, el Sitio de Jericó mundial del 7 al 13 de Octubre y la Consagración, cuya preparación dará inicio el 9 de noviembre.

Este mes, además, dedicaremos un Triduo a la Virgen María, del 12 al 14 de agosto, para celebrar a Nuestra Madre el 15 de Agosto, en la Fiesta de la Asunción; día en que se llevará a cabo la segunda charla virtual para recordar esta cuarta aparición, el mensaje que la Virgen Santísima dio ese día y cómo se traduce a nuestra vida en la actualidad.

Cabe recordar que ésta aparición fue la única que no se llevó a cabo el día 13 del mes, ya que los pastorcitos Francisco, Jacinta y Lucía estuvieron arrestados durante tres días.

Para finalizar el mes de agosto, estaremos nuevamente invitando a los fieles a vivir la Comunión Reparadora, que celebraremos juntos el 5 de Septiembre.

Mater Fátima te invita a unirse a esta jornada de oración y ayuno, de la mano de la Santísima Virgen alcanzaremos juntos el Triunfo de Su Inmaculado Corazón.

**Únete y ¡haz sonreír a la Virgen!
Mater Fátima para el mundo**

FAST AND PRAYER

This August, in which we will remember the fourth apparition of the Blessed Virgin in Fatima, we will devote special attention to the subject of fasting.

The Blessed Virgin, in her August appearance in Fatima Portugal, said to the three little shepherds: 'Pray, pray a lot and make sacrifices for sinners, because many souls go to hell, for not having anyone to sacrifice and ask for them.'

Because of the conversion of souls and the fight against the enemy, fasting on bread and water is very necessary, at least once a week if health permits; this, without neglecting the rest of the pillars of the Mater Fátima campaign for Continental America: The Daily Holy Rosary, the Repairing Communion of the first Saturdays of the month, the worldwide Siege of Jericho from October 7 to 13 and the Consecration, whose preparation will start on November 9.

This month, in addition, we will dedicate a Triduum to the Virgin Mary, from August 12 to 14, to celebrate Our Mother on August 15, on the Feast of the Assumption; day when the second virtual talk will take place to remember this fourth apparition, the message that the Blessed Virgin gave that day and how it is translated into our lives today.

It should be remembered that this apparition was the only one that did not take place on the 13th of the month, since the little shepherds Francisco, Jacinta and Lucía were arrested for three days.

To end the month of August, we will again be inviting the faithful to live the Reparative Communion, which we will celebrate together on September 5.

Mater Fatima invites you to join this day of prayer and fasting, together with the Blessed Virgin we will together achieve the Triumph of Her Immaculate Heart.

**Join and make the Virgin smile!
Mater Fatima to the world**





ST. FRANCIS X
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POPE'S 1ST GENERAL AUDIENCE SINCE JULY

This morning's general audience took place at 9.25 in the Library of the Vatican Apostolic Palace. The Holy Father began a new catechesis series on healing the world. After summarising his catechesis in various languages, the Holy Father addressed special greetings to the faithful. The general audience concluded with the recitation of the Pater Noster and the Apostolic Blessing. Here is the Vatican-provided unofficial translation:

Dear brothers and sisters, good morning!

The pandemic continues to cause deep wounds, exposing our vulnerability. On every continent there are many who have died, many are ill. Many people and many families are living a time of uncertainty because of socio-economic problems which especially affect the poorest.

Thus, we must keep our gaze firmly fixed on Jesus (see Heb 12:2): in the midst of this pandemic, our eyes on Jesus; and with this faith embrace the hope of the Kingdom of God that Jesus Himself brings us (see Mk 1:5; Mt 4:17; CCC 2816). A Kingdom of healing and of salvation that is already present in our midst (see Lk 10:11). A Kingdom of justice and of peace that is manifested through works of charity, which in their turn increase hope and strengthen faith (see 1 Cor 13:13). Within the Christian tradition, faith, hope and charity are much more than feelings or attitudes. They are virtues infused in us through the grace of the Holy Spirit (see CCC, 1812, 1813): gifts that heal us and that make us healers, gifts that open us to new horizons, even while we are navigating the difficult waters of our time.

Renewed contact with the Gospel of faith, of hope and of love invites us to assume a creative and renewed spirit. In this way, we will be able to transform the roots of our physical, spiritual and social infirmities and the destructive practices that separate us from each other, threatening the human family and our planet.

Jesus's ministry offers many examples of healing: when He heals those affected by fever (see Mk 1:29-34), by leprosy (see Mk 1:40-45), by paralysis (see Mk 2:1-12); when He restores sight (see Mk 8:22-26; Jn 9:1-7), speech or hearing (see Mk 7:31-37). In reality, He heals not only the physical evil – which is true, physical evil – but He heals the entire person. In that way, He restores the person back to the community also, healed; He liberates the person from isolation because He has healed him or her.

Let's think of the beautiful account of the healing of the paralytic at Capernaum (see Mk 2:1-12) that we heard at the beginning of the audience. While Jesus is preaching at the entrance to the house, four men bring their paralyzed friend to Jesus. Not being able to enter because there was such a great crowd there, they make a hole in the roof and let the stretcher down in front of Him. Jesus who was preaching sees this stretcher coming down in front of Him. "When Jesus saw their faith, he said to the paralytic, 'Child, your sins are forgiven'" (v. 5). And then, as a visible sign, He adds:

"Rise, pick up your mat, and go home" (v. 11).

What a wonderful example of healing! Christ's action is a direct response to the faith of those people, to the hope they put in Him, to the love they show that they have for each other. And so, Jesus heals, but He does not simply heal the paralysis. Jesus heals everyone, He forgives sins, He renews the life of the paralyzed man and his friend. He makes him born again, let's say it that way. It is a physical and spiritual healing, all together, the fruit of personal and social contact. Let's imagine how this friendship, and the faith of all those present in that house, would have grown thanks to Jesus's action, that healing encounter with Jesus!

And so we can ask ourselves: today, in what way can we help heal our world? As disciples of the Lord Jesus, who is the physician of our souls and bodies, we are called to continue "His work, work of healing and salvation" (CCC, 1421) in a physical, social and spiritual sense.

Although the Church administers Christ's healing grace through the Sacraments, and although she provides healthcare services in the remotest corners of the planet, she is not an expert in the prevention or the cure of the pandemic. She helps with the sick, but she is not an expert. Neither does she give specific socio-political pointers (see St Paul VI, Apostolic Letter Octogesima adveniens, 14 May 1971, no. 4).

This is the job of political and social leaders. Nevertheless, over the centuries, and by the light of the Gospel, the Church has developed several social principles which are fundamental (see The Compendium of the Social Doctrine of the Church, 160-208), principles that can help us move forward in preparing the future that we need. I cite the main ones which are closely connected: the principle of the dignity of the person, the principle of the common good, the principle of the preferential option for the poor, the principle of the universal destination of goods, the principle of the solidarity, of subsidiarity, the principle of the care for our common home. These principles help the leaders, those responsible for society, to foster growth and also, as in the case of the pandemic, the healing of the personal and social fabric. All of these principles express in different ways the virtues of faith, hope and love.

In the next few weeks, I invite you to tackle together the pressing questions that the pandemic has brought to the fore, social ills above all. And we will do it in the light of the Gospel, of the theological virtues and of the principles of the Church's social doctrine. We will explore together how our Catholic social tradition can help the human family heal this world that suffers from serious illnesses. It is my desire that everyone reflect and work together, as followers of Jesus who heals, to construct a better world, full of hope for future generations (see Apostolic Exhortation, *Evangelii gaudium*, 24, November 2013, no. 183). Thank you.



VATICAN SAYS BAPTISMS THAT USED A MODIFIED FORMULA ARE NOT VALID

Changing the words of the formula for baptism render the sacrament invalid, said the Congregation for the Doctrine of the Faith.

Specifically, a baptism administered with the formula "We baptize you ..." instead of "I baptize you in the name of the Father and of the Son and of the Holy Spirit" is not valid because it is the person of Christ through the minister who is acting, not the assembly, the congregation said.

The doctrinal congregation's ruling was published Aug. 6 as a brief response to questions regarding the validity of baptisms using that modified formula.

The congregation was asked whether a baptism was valid if it had been performed with a formula that seeks to express the "communitarian significance" and participation of the family and those present during the celebration.

For example, it said there have been celebrations administered with the words, "In the name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the name of the Father and of the Son and of the Holy Spirit."

A baptism administered with this kind of modified formula is not valid, the congregation said, and the baptisms would have to be redone for those individuals who had been baptized with the improvised wording.

The correct formula in the Rite of the Sacrament of Baptism spoken by the bishop, priest or deacon is: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

The doctrinal congregation said modifying "the form of the celebration of a sacrament does not constitute simply a liturgical abuse, like the transgression of a positive norm, but a 'vulnus' (wound) inflicted upon the ecclesial communion and the identifiability of Christ's action, and in the most grave cases rendering invalid the sacrament itself."

The changes to the formula seem to have been made to emphasize the communal aspect of baptism and the participation of those present as well as "to avoid the idea of the concentration of a sacred power in the priest to the detriment of the parents and the community that the formula in the (Roman Rite) might seem to imply," it said.

Instead, such changes have "debatable pastoral motives" and

the formula handed down by tradition remains fundamental because "the sacramental action may not be achieved in its own name, but in the person of Christ who acts in his church, and in the name of the church," it said.

"Therefore, in the specific case of the sacrament of baptism, not only does the minister not have the authority to modify the sacramental formula to his own liking," it said, "but neither can he even declare that he is acting on behalf of the parents, godparents, relatives or friends, nor in the name of the assembly gathered for the celebration."

"When the minister says, 'I baptize you ...' he does not speak as a functionary who carries out a role entrusted to him, but he enacts ministerially the sign-presence of Christ," it said.

It is really Christ himself who baptizes and has the principal role in the event being celebrated, it said.

The temptation to modify the sacramental formula "implies a lack of an understanding of the very nature of the ecclesial ministry that is always at the service of God and his people and not the exercise of a power that goes so far as to manipulate what has been entrusted to the church in an act that pertains to the tradition," it said.

The doctrinal statement was signed by Cardinal Luis Ladaria Ferrer, congregation prefect, and Archbishop Giacomo Morandi, congregation secretary. The congregation said Pope Francis "approved these responses" June 8 and ordered their publication.



Pope Francis baptizes a baby as he celebrates Mass on the feast of the Baptism of the Lord in the Sistine Chapel at the Vatican Jan. 12, 2020. (CNS photo/Vatican Media)



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DID YOU KNOW?

Build appropriate social media relationships

Online relationships are important, especially for teens and young people. But adults who use social media to connect with the children in their lives need to be sure that they are building appropriate relationships. Before sending a friend request, consider the "PAN" standard. While used commonly for appropriate real-life touch, in today's increasingly virtual use, PAN is a good benchmark for online interactions. Communications should be Public, Appropriate, and Non-sexual. For more information, request a copy of the VIRTUS article "Before you send a young person a 'friend request'" at <https://lacatholics.org/did-you-know/>.

Desarrolle relaciones apropiadas en las redes sociales

Las relaciones en línea son importantes, especialmente para adolescentes y otras personas jóvenes. Pero los adultos que usan las redes sociales para conectarse con los niños en sus vidas deben asegurarse de que están desarrollando relaciones apropiadas. Antes de enviar una solicitud de amistad, considere el estándar "PAN". Si bien se usa comúnmente para contacto físico apropiado en la vida real, dado el uso cada vez más virtual de hoy, PAN es también un buen punto de referencia para las interacciones en línea. Las comunicaciones deben ser públicas, apropiadas y no sexuales. Para obtener más información, solicite una copia del artículo de VIRTUS "Before you send a young person a 'friend request'" (Antes de enviar a un joven una 'solicitud de amistad') en <https://lacatholics.org/did-you-know/>.