



SAINT *Christopher* CATHOLIC CHURCH

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Phone: (702) 642-1154 Email: secretary@stchristnlv.org



IF I BUT
TOUCH HIS
CLOTHES.

— MARK 5:28 —

THIRTEENTH SUNDAY IN ORDINARY TIME



Parish Office Hours

Monday CLOSED
 Tuesday - Friday
 9:00am-12:00pm,
 1:00pm-4:00pm
 Saturday CLOSED
 Sunday CLOSED

Religious Education Department

REGISTRATIONS

Email Reoffice@stchristnlv.org
 (702) 657-6779

Pastoral Clergy

Fr. Miguel Rolland, Ph.D.

Parochial Administrator

Fr. Ricardo Yonairo

Parochial Vicar

Deacon Jose Rodriguez

Parish Deacon

Deacon Antonio Avila

Parish Deacon

Deacon Miguel Torres

Pastoral Ministry Assistant

Saturday, June 29

5:00pm (English) + Maria de Lourdes Berber
 7:00pm (Español) + Erna Roxana Cerna Felipe

Sunday, June 30

6:30am (Español) + Angelina Alcaraz
 8:30am (English) + Lucina Lapitan
 10:00am (English)
 12:00pm (Español) + Victor Alvarez
 2:00pm (Español) + Edel Galicia
 7:00pm (Español) Emely Reyes (B-Day)

Monday, July 1

8:30am (English) + Amadeo Aranda

Tuesday, July 2

8:30am (English) Nida Lado (B-Day)
 6:00pm (Español) + Joselyn Ceja Ruiz
 (Por su salud)

Wednesday, July 3

8:30am (English) + Amadeo Aranda

Thursday, July 4

8:30am (English) + Amadeo Aranda
 6:00pm (Español) Priest' own intention

Friday, July 4

8:30am (English) + Dolores Molina &
 Juan Arellano
 6:00 pm (Spanish) Esteban Amador Ramirez
 (por su salud)

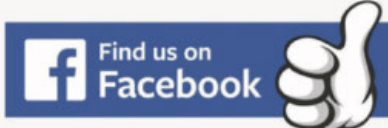
Sacrament of Reconciliation / Confesiones

Thursdays 4:00pm (Español)

Friday 5:00pm (English)

Daily Rosary

Monday - Friday 8:00am



Offertory

Thanks be to God for everyone's stewardship!

¡Gracias a Dios por la co-responsabilidad de todos ustedes!

Donation for weekend	
1st Collection	\$ 13,207
2nd Collection for this week:	\$ 3920
Maintenance Fund	



HERIDAS SECRETAS

Hija, tu fe te ha curado.

No conocemos su nombre. Es una mujer insignificante, perdida en medio del gentío que sigue a Jesús. No se atreve a hablar con él como Jairo, el jefe de la sinagoga, que ha conseguido que Jesús se dirija hacia su casa. Ella no podrá tener nunca esa suerte.

Nadie sabe que es una mujer marcada por una enfermedad secreta. Los maestros de la Ley le han enseñado a mirarse como una mu-

de manera insana porque se les enseñó a ver como sucio, humillante y pecaminoso todo lo relacionado con el sexo; creyentes que, al final de su vida, no saben cómo romper la cadena de confesiones y comuniones supuestamente sacrílegas... ¿No podrán conocer nunca la paz?

Según el relato, la mujer enferma «oye hablar de Jesús» e intuye que está ante alguien que puede arrancar la «impureza» de su cuerpo y de su vida entera. Jesús no habla de dignidad o indignidad. Su mensaje habla de amor. Su persona irradia fuerza curadora.

“...la mujer enferma «oye hablar de Jesús» e intuye que está ante alguien que puede arrancar la «impureza» de su cuerpo y de su vida entera. Jesús no habla de dignidad o indignidad. Su mensaje habla de amor. Su persona irradia fuerza curadora”.

jer «impura», mientras tenga pérdidas de sangre. Se pasado muchos años buscando un curador, pero nadie ha logrado sanarla. ¿Dónde podrá encontrar la salud que necesita para vivir con dignidad?

Muchas personas viven entre nosotros experiencias parecidas. Humilladas por heridas secretas que nadie conoce, sin fuerzas para confiar a alguien su «enfermedad», buscan ayuda, paz y consuelo sin saber dónde encontrarlos. Se sienten culpables cuando muchas veces solo son víctimas.

Personas buenas que se sienten indignas de acercarse a recibir a Cristo en la comunión; cristianos piadosos que han vivido sufriendo

La mujer busca su propio camino para encontrarse con Jesús. No se siente con fuerzas para mirarle a los ojos: se acercará por detrás. Le da vergüenza hablarle de su enfermedad: actuará calladamente. No puede tocarlo físicamente: le tocará solo el manto. No importa. No importa nada. Para sentirse limpia basta esa confianza grande en Jesús.

Lo dice él mismo. Esta mujer no se ha de avergonzar ante nadie. Lo que ha hecho no es malo. Es un gesto de fe. Jesús tiene sus caminos para curar heridas secretas, y decir a quienes lo buscan: «Hija, hijo, tu fe te ha curado. Vete en paz y con salud».

José Antonio Pagola

Liturgy Corner

LAS PARTES DE LA MISA-PARTS OF THE MASS

EL ACTO PENITENCIAL

Todos La Iglesia -que es santa y, a la vez, comunidad de pecadores- es consciente de que sus miembros necesitan convertirse continuamente para obtener el perdón divino y participar dignamente en los sagrados misterios. Eso explica que ya desde los orígenes se prescribiese el arrepentimiento público de los propios pecados previamente a la celebración eucarística, para que el sacrificio fuese agradable a Dios. Como vemos, el germen del acto penitencial al principio de la Misa se encuentra en los antiguos libros litúrgicos. Muy pronto se expresará con la postración del sacerdote al pie del altar, como actualmente sucede en la celebración de la Pasión del Señor del Viernes Santo.



THE PENITENTIAL ACT

All The Church - which is holy and, at the same time, a community of sinners - is aware that its members need to continually convert to obtain divine forgiveness and participate worthily in the sacred mysteries. This explains why, from the beginning, public repentance of one's own sins was prescribed prior to the Eucharistic celebration, so that the sacrifice would be pleasing to God. As we see, the germ of the penitential act at the beginning of the Mass is found in the ancient liturgical books. Very soon it will be expressed with the prostration of the priest at the foot of

the altar, as currently happens in the celebration of the Passion of the Lord on Good Friday.

Alrededor del siglo X aparece este rito incluido en los misales y consistía en la recitación por parte del sacerdote de algunas oraciones destinadas a manifestar sus sentimientos de indignidad como ministro del Santo Sacrificio. Sólo en el Misal de Pablo VI este rito se extiende a toda la comunidad, pues hasta entonces era sólo el sacerdote quien lo realizaba.

En los domingos, especialmente en tiempo pascual, el acto penitencial puede adoptar la forma de la aspersión con el agua bendita. Tiene el sentido de recordarnos nuestro bautismo y nos invita a una continua purificación como lo exige la vivencia de este sacramento.

«Dios todopoderoso tenga misericordia de nosotros, perdone nuestros pecados y nos lleve a la vida eterna». Esta hermosa fórmula litúrgica, que dice el sacerdote, no absuelve de todos los pecados con la eficacia *ex opere operato* propia del sacramento de la penitencia. Tiene más bien un sentido de petición, de tal modo que, por la mediación suplicante de la Iglesia y por los actos personales de quienes asisten a la Eucaristía, perdona los pecados leves de cada día, guardando así a los fieles de caer en culpas más graves.

Around the 10th century, this rite appears included in the missals and consisted of the priest reciting some prayers intended to express his feelings of unworthiness as a minister of the Holy Sacrifice. Only in the Missal of Paul VI does this rite extend to the entire community, since until then it was only the priest who performed it.

On Sundays, especially during Easter time, the penitential act can take the form of sprinkling with holy water. It has the meaning of reminding us of our baptism and invites us to continuous purification as required by the experience of this sacrament.

"Almighty God have mercy on us, forgive us our sins and lead us to eternal life." This beautiful liturgical formula, which the priest says, does not absolve all sins with the *ex opere operato* effectiveness typical of the sacrament of penance. Rather, it has a sense of petition, in such a way that, through the supplicating mediation of the Church and through the personal acts of those who attend the Eucharist, it forgives the minor sins of each day, thus protecting the faithful from falling into greater sins. serious.

ATTENTION

Our parish office will be closed on July 4th in observance of Independence Day.

Nuestra oficina parroquial estará cerrada el 4 de Julio por la celebracion del Dia de la Independencia.



TOUCHING THE CLOAK OF CHRIST

Look to today's Gospel and you'll find one of the most arresting images in all of Scripture. Christ in a crowd, everyone clamoring for his attention, pressing against him. Several feet away, is a chronically ill woman, weak and desperate for help. She knows she doesn't have a chance of getting his attention. She has no connections. She has no strength. All she can do is lift up her hand.

So that's what she does. She reaches out.

There comes a time, or maybe several times, in each of our lives when we become this woman. We're tired and we're sick. Is it with sin? With fear? With anger? It doesn't matter. Whatever it is, it's made us weak, and we feel like we've run out of options. We've looked for help and come up empty. We've consulted friends

and gotten nowhere. We're lost in the crowd of life, unable to stick our heads above the pressing throng to wave for help.

And there is Christ, always passing by us. The hem of his cloak is never far from our grasp. We have no hope of a big miracle like the synagogue leader. We don't even bother asking for that. But that cloak ... we can touch that cloak. That's something we can do.

Do we do it, though? Do we have the confidence of that sick, beaten-down woman who knew so totally that healing was there for the taking? Or do we retreat back into the crowd, stumbling back home with our pain and our sinfulness? Reach out, friends. However, whatever, whenever — reach out. Christ will not fail you.

— Tracy Earl Welliver, MTS



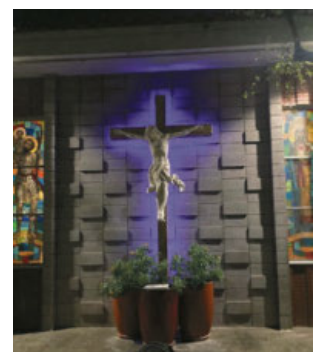
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(PRACTICING) CATHOLIC

The Touch of Christ

For a long time, I didn't understand why the virtual Masses of the pandemic were so wearisome to me. Theoretically, shouldn't it be a tired mother's dream, fulfilling her Sunday obligation from the couch, not having to worry how much noise the kids are making?

But it wasn't. Seeing Mass without experiencing it left me hungry. It left me starving.

Then a wise priest explained it to me. "Watching virtual Mass is like taking a virtual shower," he said.

Grace might not be something we can see with our eyes, but it is very much something that is transmitted physically. Jesus has a human body for a reason. He needs to touch people.

We see that nowhere more clearly than in this Gospel. The crowds are pressing on him, everyone trying to get close, everyone trying to share his space. The hemorrhaging woman claws her way through, desperate to make physical contact with him, any part of him, even his cloak. The synagogue official begs Jesus to come and "lay hands" on his daughter, knowing that this is the only way for her to survive. He doesn't ask for Jesus' good thoughts or approving gaze. He knows that isn't what he needs.

In the Gospels, Jesus saves people chiefly through his own touch because he wants to show us — you and me, sitting in the pews — something very important about how we are saved.

But where do you and I find the touch of Jesus Christ? Where do you and I find salvation?

It's in the water flowing over the infant's forehead. It's in the Host dissolving on our tongues. It's in the oil that is pressed to the skin of the confirmand, the dying man, and the brand-new priest. It's in the embrace of the newly married couple. It's in the extended hand of the priest as he says, "Your sins are forgiven."

It's still here, two thousand years later. It's still waiting for us to reach out and grasp it.

"If I but touch his clothes, I shall be cured." — Mark 5:28

- Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

In today's digital world, do we really need to be face-to-face with a priest to confess our sins? Would Facetime or Zoom ever be allowed?

Answer:

The question of whether or not Catholics can celebrate the Sacrament of Reconciliation virtually (via social media, by phone, or in some other way) is a question that has actually been around for several years. The recent COVID-19 pandemic brought the question back in a new way, especially as many parishes were forced to introduce a sort of "social distanced" confession, with the sacrament being celebrated outdoors.

In reflecting on this question, however, there are a couple points that we want to keep in mind. First, as the Code of Canon Law observes in different places, the faithful have a right to the sacraments of the Church and the Church's ministers have a responsibility to make them accessible. At the same time, however, we always have to be sure that we respect the nature of the sacraments themselves.

Although modern forms of technology and communication can help us in our work of evangelization catechesis, the Pontifical Council for Social Communication has reminded us that, "Virtual reality is no substitute for the Real Presence of Christ in the Eucharist, the sacramental reality of the other sacraments, and shared worship in a flesh and blood human community. There are no sacraments on the internet" (The Church and the Internet, no. 9).

Although our encounters with others on the internet and via social media can be considered "real" in one sense, in the sacraments we encounter Christ in a personal and ecclesial way. It is never just a private experience but is always grounded in the life of the Church and this means that it must truly be personal, including the contact between the confessor and the penitent. While the convenience or ease of online celebrations might be appealing for many reasons, at heart, we always want to keep in mind the fullness of the Church's tradition and the meaning of the sacraments.

WEEKLY READINGS AND OBSERVANCES

Readings for the week of June 30, 2024

Sunday: Wis 1:13-15; 2:23-24/Ps 30:2, 4, 5-6, 11, 12, 13 (2a)/2 Cor 8:7, 9, 13-15/
Mk 5:21-43 or 5:21-24, 35b-43
Monday: Am 2:6-10, 13-16/Ps 50:16bc-17, 18-19, 20-21, 22-23/Mt 8:18-22
Tuesday: Am 3:1-8; 4:11-12/Ps 5:4b-6a, 6b-7, 8/Mt 8:23-27
Wednesday: Eph 2:19-22/Ps 117:1bc, 2/Jn 20:24-29
Thursday: Am 7:10-17/Ps 19:8, 9, 10, 11/Mt 9:1-8
Friday: Am 8:4-6, 9-12/Ps 119:2, 10, 20, 30, 40, 131/Mt 9:9-13
Saturday: Am 9:11-15/Ps 85:9ab and 10, 11-12, 13-14/Mt 9:14-17
Next Sunday: Ez 2:2-5/Ps 123:1-2, 2, 3-4 (2cd)/2 Cor 12:7-10/Mk 6:1-6a

Observances for the week of June 30, 2024

Sunday: 13th Sunday in Ordinary Time
Monday: St. Junipero Serra, Priest
Tuesday:
Wednesday: St. Thomas, Apostle
Thursday: Independence Day
Friday: St. Anthony Zaccaria, Priest; St. Elizabeth of Portugal
Saturday: St. Maria Goretti, Virgin and Martyr
Next Sunday: 14th Sunday in Ordinary Time

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LAS LECTURAS Y CONMEMORACIONES SEMANALES

Las lecturas de la semana del 30 de junio de 2024

Domingo: Sab 1, 13-15; 2, 23-24/Sal 29, 2. 4. 5-6. 11. 12. 13 (2)/2 Cor 8, 7. 9. 13-15/
Mc 5, 21-43 o 5, 21-24. 35-43
Lunes: Am 2, 6-10. 13-16/Sal 49, 16-17. 18-19. 20-21. 22-23/Mt 8, 18-22
Martes: Am 3, 1-8; 4, 11-12/Sal 5, 4-6. 6-7. 8/Mt 8, 23-27
Miércoles: Ef 2, 19-22/Sal 116, 1. 2/Jn 20, 24-29
Jueves: Am 7, 10-17/Sal 18, 8. 9. 10. 11/Mt 9, 1-8
Viernes: Am 8, 4-6. 9-12/Sal 118, 2. 10. 20. 30. 40. 131/Mt 9, 9-13
Sábado: Am 9, 11-15/Sal 84, 9 y 10. 11-12. 13-14/Mt 9, 14-17
Domingo siguiente: Ez 2, 2-5/Sal 122, 1-2. 2. 3-4 (2)/2 Cor 12, 7-10/Mc 6, 1-6

Las conmemoraciones de la semana del 30 de junio de 2024

Domingo: 13^o Domingo del Tiempo Ordinario
Lunes: San Junípero Serra, sacerdote
Martes:
Miércoles: San Tomás, apóstol
Jueves: Día de la independencia (EEUU)
Viernes: San Antonio María Zaccaria, sacerdote; Santa Isabel de Portugal
Sábado: Santa María Goretti, virgen y mártir
Domingo siguiente: 14^o Domingo del Tiempo Ordinario.
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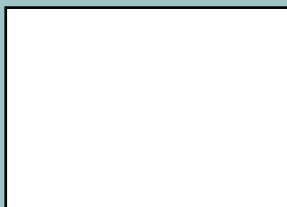


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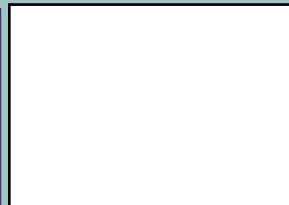


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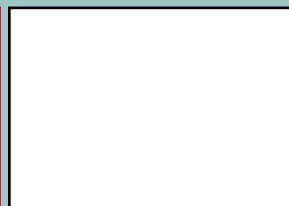
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