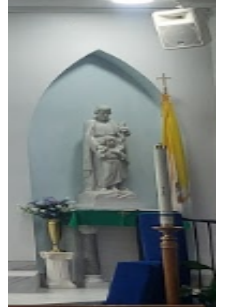
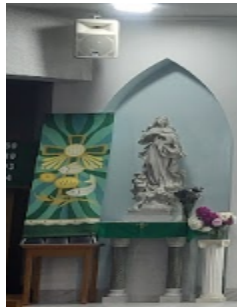


# PRESENTATION OF OUR LADY CHURCH

22ND SUNDAY IN ORDINARY TIME SEPTEMBER 1, 2024



## ROMAN CATHOLIC CHURCH PARISH OFFICE

695 Julian St.

665 Irving St.

## OFFICE HOURS

Tuesday, Wednesday, Thursday

8:30am to 12:30 p.m.

Fridays 8:30am to 5:00 p.m.

Saturdays 9:00am to 5:00 pm.

Closed-Sundays & Mondays

**DIRECT: (303) 534-4882**

**FAX: (303) 893-5056**

Web Page: [www.presentationdenver.org](http://www.presentationdenver.org)

Official Facebook Page:

Presentation of Our Lady Off.

Do you need confession,  
spiritual guidance or just  
talk?

Call the office to schedule  
an appointment.

Rev. Israel  
Perez Lopez

Ext 119

Deacon

Pablo Salas

Ext 117

Deacon

Edgar Valle

Ext ---

Max Lopez,  
Office Mgr.

Ext 119

David

Vallejo

Bldg. Maint.

303-552-

7947

## SACRAMENTAL EMERGENCIES

Anointing of the sick

Last Rites

Please call

720-473-9053 anytime

## OUR MISSION STATEMENT

We, the people of Presentation of Our Lady Catholic church, are inspired by the holy spirit to live out Christ's commandments by showing love to ALL people, though the gifts God has given each of us. We commit ourselves to the virtues of faith, hope and love by worshipping God, in word and sacrament. Strengthened by God the Father, we shall strive to live out the Gospel in serving the needs of our parish faith family and the global community.

Wash and make yourselves clean.  
Take your evil deeds out of my sight;  
stop doing wrong.

Isaiah 1:16

For Religious Education,  
Adult Inquirer's classes,  
Baptism classes, or  
Marriage preparation call  
the Parish office for more  
information.

**Saturday Mass**  
**4:30 pm (English)**  
**Sunday Masses**  
**8:30 am (English)**  
**10:30 am (Bilingual)**  
**12:00 pm (Spanish)**  
**5:00 p.m. (Spanish)**  
**Weekday Masses**  
**Monday, Wednesday,**  
**Thursday & Friday**  
**8:00am**  
**Tuesday**  
**8:30 am**



**Fidelity to God's Law**  
**The 22nd Sunday in Ordinary Time**  
September 1st, 2024

Today's readings show how fidelity to God's law is indispensable to enter the Promised Land and to become a living testimony of God's wisdom and love among nations. Moreover, being faithful to God's law includes the commandment not to add to or subtract anything from it. God's law is a gift that shall not be modified for His people.

Nowadays, speaking about the law as a legacy could feel strange. Often, we understand laws in general as some sort of instrument by which the powerful of this world impose their will over the weak. However, in the biblical worldview, the law is a piece of God's wisdom revealed to His people as a gift. It manifests God's fatherhood.

Probably, the negative conception of the law we often assume is rooted, among other things, in the bad examples of unlawful human lawgivers who exercise their authority differently than God. Today's Gospel gives us a great example by presenting the Pharisees and Scribes who, despite their religious appearances, were traitors of the genuine Tradition and fanatics of their own traditionalism. It is of most importance to be alert against this sort of traditionalism that has nothing to do with the holy Tradition of the Church. Like the Pharisees and the Scribes, some Christians can be tempted to teach their own doctrines as divine laws.

To be sure, there is nothing wrong with human traditions and rules. Moreover, it is necessary to develop human cultures and legal codes to order societies. However, as Thomas Aquinas highlights it, the core of the problem pointed out in the Gospel is replacing God's law with human traditions, that is, the devaluation of the dignity of God's commandment to absolutize as divine something that is not from God and even opposes God's explicit teaching.

Be alert because succumbing to this temptation at different levels is not difficult. It could happen in big groups in the Church, secular societies legislating against God's law, and also small groups in the Parish that disregard Christian charity to impose stupid rules, aiming to dominate others so that a few can feel powerful and relevant. Let us pay attention to the example proposed by the Gospel.

Jesus' disciples were accused of not washing their hands following the Pharisees' ritual. There is a verse of the prophet Isaiah supporting the custom of the Pharisees, "Wash yourselves; make yourselves clean" (Is 1:16). Nonetheless, the prophet continues: "Remove the evil of your doings from before my eyes: cease to do evil." Hence, the Pharisees understood a spiritual teaching about purity in a carnal manner. The prophet is not calling the people to wash their hands physically but to a profound spiritual conversion.

The Pharisees wanted to attain holiness through exterior rituals and clothes. They wanted to have a technical dominion over holiness. That ideal is not far from the modern ideal of technically dominating

all things. It is always a temptation to desire to attain holiness through technical instruments without morally changing the mind and the heart.

The problem with that ideal of holiness is that it does not allow God to be God. Deep down, the person in control of a pharisaical ideal of holiness is not God but the makers of human traditions regulating exterior things. However, real holiness cannot be manufactured by men. It requires an open heart to the transformative grace of God.

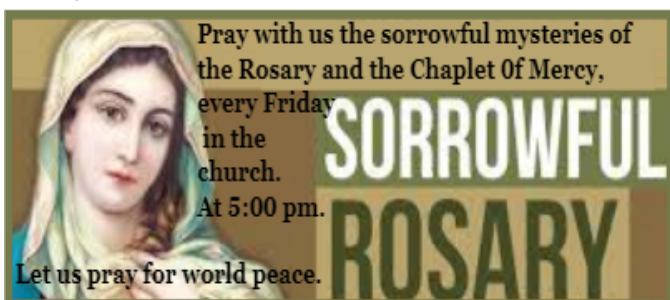
Exalting human regulations and traditions as if they were divine laws and the core of religion is simple superstition, a grave sin against the first commandment. To live catholic rites in a superstitious manner is indeed a grave sin. It indicates a desire to dominate and manipulate God by means of rites is very important and must be respected, following the law of the Church. For instance, it is sinful to arbitrarily change to rubrics of the Mass because some priest feels creative that day and wants to perform an allegedly more appropriate liturgy. The rubrics of the liturgy are there to be followed and reverently obeyed because they help us to live the rites as something that is not our property and we do not control and manipulate.

The example of the Pharisees and the Scribes shows how it is possible to divorce the interior and exterior dimensions of religious sacrifice and rituals. We have already stated the importance of the exterior dimension. Hence, Jesus does not teach us to honor God just with the heart, without our lips. That is not the point of the teaching.

It is a matter of hierarchy. The interior sacrifice is like the soul of the exterior. Thus, the exterior part without the interior is like a cadaver. Nonetheless, the interior needs the exterior dimension to be complete, like the soul unfolds all its potential when it is animating the body. In a sense, we can say that the body is the fullness of the soul. Likewise, it can be said that the exterior dimensions of the Christian liturgy is the fullness of the interior sacrifice of the heart.

Some parallel passages of this Gospel combined the vanity of the Pharisees with their greed. It is fascinating to consider this point. The Pharisees and the Scribes corrupted the true Tradition with their own tradition so that money was earned from it. However, the Pharisees were not the final beneficiaries of that money but, rather, the priests. The Pharisees symbolize the type of man who places honor and fame first and foremost, completely living for appearances. Instead, the priests exemplify the people who love power and dominion above all things. Interestingly, there is a connection unveiled between these two types of moral personalities. The coveters of public honors become servile servants of the secretly powerful who dominate the scene.

Today's reflection aims to give us tools to unmask within ourselves the true and deep motivations for the idolatry of some human-made rules to the point of despising the fundamental teachings of God about charity, mercy, and the authentic worship of God in spirit and truth. The discovery of those distorted motives and their surrender to the light of the truth is the first step to a true and profound conversion that aims for absolute holiness and transformation through the work of the divine grace that conforms our hearts to the Sacred Heart of Jesus.



**Presentation of Our Lady Church  
Weekend of August  
24th & 25th, 2024  
Offertory**

For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have.  
2 Corinthians 8:12

4:30 Mass Regular Collection \$ 411.00  
4:30 Mass Second Collection \$ 44.00

8:30 Mass Regular Collection \$ 571.70  
8:30 Mass Second Collection \$ 193.00

10:30 Mass Regular Collection \$ 300.00  
10:30 Mass Second Collection \$ 25.50

12:00 Mass Regular Collection \$ 1,081.31  
12:00 Mass Second Collection \$ 157.00

5:00pm Mass Regular Collection \$ 525.00  
5:00pm Mass Second Collection \$ 50.00

Regular Collection Total: \$ 2,889.01  
Second Collection Total: \$ 469.50

Candles Total: \$ 155.00  
Special Needs Total: \$ 70.00



LET'S CELEBRATE  
EVERY MOMENT!

WWW.CELEBREMOSATM.COM

Mass Intentions for the week				
Day	Date	Time	Intentions	Offered by
Sat.	Aug. 31	4:30 pm	† Dirk & Darryl Quintana	Al & Elaine Quintana
Sun.	Sept. 1	8:30 am	† Rudy & Maeve Cordova	Cordova Family
		10:30 am	For all our Parishioners living and deceased	The Parish
		12:00 pm (Spanish)	† Sandra Silva	Family
		5:00 pm (Spanish)	† Adan Gallardo Ricaldy	Family
Mon.	Sept. 2	8:00 am		
Tues.	Sept. 3	8:30 am		
Wed.	Sept. 4	8:00 am		
Thur.	Sept. 5	8:00 am		
Fri.	Sept. 6	8:00 am		

Registration for religious education will continue on September 1, 8 and 15, after every Mass.



**DANZA EMMANUEL!!**

DANZA EMMANUEL IS INVITING ANYONE WHO IS INTERESTED TO BE PART OF THE PRESENTATION DANCE!!

WE WILL HAVE REHEARSALS ONCE A MONTH ON SATURDAY

FOR MORE INFORMATION OR TO BE PART OF IT, CALL NANCY CUEVAS (720)840-4930

**FOOD SALE**  
SUNDAY, SEPTEMBER 1  
FROM 9AM TO 1PM



Quesadillas Fritas



GORDITAS

THE FUNDS RAISED WILL GO TO THE MINISTRY OF THE CATECHISTS.  
THANK YOU FOR YOUR GENEROSITY!



Agua Fresca!



