

26TH SUNDAY IN ORDINARY

09/29/2024

Presentation of Our Lady

Church



*Whoever Is Not Against Us
Is for Us*
Mark 9:38-43, 45, 47-48

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

8:00am

Tuesdays

8:30 am

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

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.

**ROMAN CATHOLIC
CHURCH**

695 Julian St.

PARISH OFFICE

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

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 I19

Deacon

Pablo Salas

Ext I17

Deacon

Edgar Valle

Ext ---

**Max Lopez,
Office Mgr.**

Ext I19

David

Vallejo

Bldg. Maint.

303-552-

7947

**SACRAMENTAL
EMERGENCIES**

Anointing of the sick

Last Rites

Please call

720-473-9053 anytime



The Natural Foundation of the Liturgy (II)
The Virtue of Religion and Its Interior Acts
The 26th Sunday in Ordinary Time B
September 29th, 2024

The Eucharistic Revival calls us to revitalize the essential and foundational elements of the Christian Liturgy. With that goal in mind, we have begun a series of catechetical homilies to meditate on the core elements of the Eucharist. The first set of reflections will aim to make us more aware of the foundations of the liturgy. After considering the most intimate and profound foundation in the inmost life of God, we established the natural foundation of the liturgy in God as Creator and Governor of the universe Who has made the human person a cooperator with Him. Now, we have to meditate on the religious response of the human person to that vocation considered from a natural point of view.

We are going to begin a reflection on the virtue of religion. The exposition will be divided into two parts. Today, we will introduce the virtue of religion and its interior acts. Next Sunday, we will consider the exterior acts of religion and will thus better understand its public nature, despite its profound interiority in the soul of the human person.

The first thing we must clarify is that religion is a virtue. This affirmation contains a lot of information. Stating that something is a virtue equals or is the same as saying that there is no way of being perfect as a human person without that quality. There is a distinction between being a human person and being a good one.

We are created as pilgrims who have to grow as human persons. Virtues are stable qualities called habits that, from a natural point of view, we acquire by repletion of acts. They empower us to be proficient in performing good acts that are like spiritual steps, taking us closer to happiness, following the path inchoated by our human nature.

Thus, the cardinal virtues, namely, temperance, fortitude, justice, and prudence, strengthen the human person and situate man in a state in which he can act morally good, that is, in such a way that he can flourish as a human person. Moreover, the virtuous man acts morally good, doing things excellently in a smarter way, and enjoying it.

Virtues are like an organism. Hence, they grow all together. Thus, the lack of one means the absence of the rest. No man is temperate but unjust or has perfect courage while being imprudent. The aforementioned cardinal virtues have different parts that accompany them. For instance, chastity is a part of temperance. Likewise, religion is a part of justice. Technically, we affirm that it is an analogical part of justice.

Within the cardinal virtues, justice is a good operative habit by which we render to each one its due. There are different reasons why we can be in the debt of someone. Sometimes, our debts of justice are with one individual, and other times, with a whole community. In the province of justice, we consider some virtues as analogical parts. Those virtues are different kinds of justice by analogy. Analogy allows us to recognize similarities between certain realities that are still different.

For example, the virtue of gratitude is some sort of justice. However, it is not justice in the strictest sense of the notion because the debt of gratitude is not legal but moral. Another example is the virtue of piety by which we try to repay our debt to our fathers and fatherland by honoring them. It is not a strict justice because we are discussing a debt we cannot proportionally repay. How could we repay our parents for the fact that they have been instruments of God in giving us life? Something similar happens with religion. It is justice in an analogical sense because we are talking about our relationship with God as our Creator and Governor of the universe. How could we repay what we have received from God?

The least we must do is worship Him. For those more instructed in theology, I will answer a possible question beforehand. Religion is a human virtue and not a theological one because its object is not God Himself but the worship

of God. Now, to better understand the virtue of religion at its natural level, we can concentrate our attention on its interior acts.

Let us insist on the fact that we are talking about the human-acquired virtue of religion. We are not considering yet the wondrous revelation of God in the history of salvation by which we are called to honor God as sons and daughters. Right now, we are considering the human person who looks for God, who gets to know Him as much as he can within his natural possibilities, who discovers how many gifts he has received from God, and worships Him by doing different acts, among which is included to pray for some help.

Among the interior acts, the most fundamental act of religion is devotion. Devotion is a readiness of the will to worship God. However, the will has the capacity to move other human powers or faculties. Let us think about how we can study because the will moves the intellect to pay attention to something. So, we study because we freely want to study.

Similarly, the will of the religious person freely wants to worship God with the entirety of what he is. Thus, the will can move the religious person's mind to pray to God. Prayer is something we do with the intellect. It is the second interior act of religion. Prayer is an elevation of the mind to God to ask for fitting things. It is an act that worships God because, by prayer, we acknowledge our poverty and God's majesty. In a sense, we open ourselves to receive the tremendous generosity of God with a grateful heart.

Devotion and prayer are the two acts by which the human person spiritually worships God most. From this perspective, they are the most excellent acts of religion. We could say that they are the soul and the heart of human worship. Without them, the exterior aspects of the worship of God become an empty show. This truth will be indispensable to understanding the Christian liturgy and how God rebukes the people of Israel because they honored Him with their lips but not their hearts.

Moreover, the fact that prayer is an act of the intellect and an important interior part of the worship of God clarifies the importance of honoring God while at the same time we understand what we are doing. The worship due to God is a rational sacrifice (*rationalem obsequium*). Hence, it is part of the natural foundation of the virtue of religion that the exterior rites by which we practice it can be actively participated in and intelligible. This is a capital point to understand the value of the reform of the Mass after the Second Vatican Council.

Next Sunday, we will consider the exterior acts of religion and its social nature. Without those considerations, it becomes complicated to understand the exterior ritual part of the liturgy. In the meanwhile, we can already ask the Lord for the grace of renovating our interior acts of religion by growing in devotion and by practicing prayer as a means to glorify God, thank Him for all the benefits we receive from Him, ask forgiveness for our sins, and all the necessary graces we need to become saints.

| | |  Mass Intentions | | |
|-------|----------|--|--|----------------|
| Day | Date | Time | Intentions | Offered by |
| Sat. | Sept. 28 | 4:30 p.m. | † Carmen González | Victor Vázquez |
| Sun. | Sept. 29 | 8:30 a.m. | For all our parishioners living and † deceased | The Parish |
| | | 10:30 a.m. | † Adriana Gutierrez | Gloria Robles |
| | | 12:00 a.m. Spanish | † Agustina Saldivar | Familia |
| | | 5:00 p.m. Spanish | † Filomena Marroquin Tobar | Max Lopez |
| Mon. | Sept. 30 | 8:00 a.m. | | |
| Tues. | Oct. 1 | 8:30 a.m. | | |
| Wed. | Oct. 2 | 8:00a.m. | | |
| Thur. | Oct. 3 | 8:00 a.m. | | |
| Fri. | Oct. 4 | 8:00 a.m. | | |
| Sat. | Oct. 5 | 4:30 p.m. | † Cynthia Dominguez | Dolly Lopez |

| Presentation of Our Lady Church Weekend of Sept. 21 and 22, 2024 Offertory | |
|---|---------------------------|
| <small>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</small> | |
| 4:30 Mass Regular Collection | \$ 446.90 |
| 4:30 Mass Second Collection | \$ 46.00 |
| <hr/> | |
| 8:30 Mass Regular Collection | \$ 595.47 |
| 8:30 Mass Second Collection | \$ 90.00 |
| <hr/> | |
| 10:30 Mass Regular Collection | \$ 370.00 |
| 10:30 Mass Second Collection | \$ 72.00 |
| <hr/> | |
| 12:00 Mass Regular Collection | \$ 694.25 |
| 12:00 Mass Second Collection | \$ 179.30 |
| <hr/> | |
| 5:00pm Mass Regular Collection | \$ 404.00 |
| 5:00pm Mass Second Collection | \$ 2700 |
| <hr/> | |
| Regular Collection | Total: \$ 2,510.62 |
| Second Collection | Total: \$ 414.30 |
| <hr/> | |
| Candles | Total: \$285.00 |

Prudence

wisdom, the ability to judge between actions with regard to appropriate actions at a given time

Temperance

restraint, the practice of self-control, abstinence, discretion, moderation in tempering appetites

Justice

fairness, the most extensive and most important virtue

Fortitude

forbearance, strength, endurance, the ability to confront fear, uncertainty, and intimidation

PRESENTATION OF OUR LADY CHURCH

GRUPO DE ORACION CORAZONES UNIDOS

No faltas Jesus y Maria te esperan para llenarte de su amor.

CADA MIERCOLES EL SANTO ROSARIO, ALABANZA, TEMA BIBLICO, ORACION

7:00 pm a 9:00 pm

Celebremos
ATM



SCAN ME

LET'S CELEBRATE EVERY MOMENT!

WWW.CELEBREMOSATM.COM



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

FRIDAY ROSARY

Sorrowful Mysteries
Pray the e Rosary and the Chaplet Of Mercy, every Friday in the church. At 5:00 pm.



