



Our Lady of Lourdes Church and School

7344 Apperson St., Tujunga, CA 91042
Call us: 818-352-3218 www.ollchurch.us

January 6, 2019

A Catholic Tradition in the foothills of Los Angeles since 1920

Feast of THE EPIPHANY

First Reading: Isaiah 60:1-6
Second Reading: Ephesians 3:2-3a,5-6
Gospel: Matthew 2:1-12

Gold, Frankincense, & Myrrh

Christian tradition has long associated the visit of the three Magi to the infant Jesus with the celebration of God making His Son known to the whole world. We celebrate this today on this Feast of the Epiphany which means God manifesting or revealing Himself to the whole world as Messiah-King. In this manifestation, Jesus is shown as someone who belongs to all, Jews and non-Jews. He is not the exclusive property of a family or a nation. Thus, the epiphany or manifestation of Jesus is at the same time the epiphany of a new world of equals, of a community of brothers and sisters, of walls broken and of bridges restored. All of us belong to Jesus and Jesus belongs to all.

The three kings have always been a popular element of the crib of the child Jesus. Who were they? For sure, they were not Jewish. They were born and bred outside Israel's traditions and beliefs. They were not part of the "chosen people" yet they came to render homage to the new-born king. Following the guidance of a star, which they read as the sign marking the birth of a King, they came to the right place, Jerusalem.

The long journey, the patient search and the offering of expensive gifts – these were what the three Wise Men went through for a singular purpose: "to pay homage to the King and to worship him." They brought out their gifts of gold, frankincense and myrrh – symbols of Jesus being born as king unto death.

Ancients regarded gold as the king of metals, so it made an ideal gift for a king. The child born in a manger is king of kings and Lord of lords.

Incense is used in sacred rituals and worship. Ancients considered the aroma and the smoke rising heavenward as something for the gods and divinity. We, Christians, use incense to point to the divinity of Christ.

Myrrh is used to prepare the dead for burial. Recall that the women brought it to the tomb of Jesus. We, Christians look at the gift of myrrh given to

the infant Jesus as something that points to his humanity.

Yes, the infant born in the manger is indeed the King of the universe, of both heaven and earth, a king wrapped in swaddling clothes who is truly God and truly human.

Today, we gaze in wonder at what the Magi saw: heaven on earth, earth in heaven, God in man. One whom the universe cannot contain is now a human being. The wise men searched and found what they were searching for.

What do all these mean for us today? They mean that we must continue in our time what Jesus began in his time, to manifest himself to the whole world, which the three kings stood for. If the message of Jesus is to be made known to all, it must be through our efforts. We must share with them the good news that Jesus, the Son of God, took flesh and lived among us, that Jesus entered history not just for an exclusive group of people but for all peoples, that he came to establish a new world order where all are one under God's fatherhood, that there is no longer division but all are brothers and sisters on our pilgrim way to our homeland in heaven.

Our nation and our world badly need an epiphany of Jesus and of the new world order he offers. Jesus truly manifests himself to us but many lack the earnest search for him and his kingdom.

After they found Jesus, the three wise men did not return to Herod but were guided in a dream to take another route. Yes, anyone who finds Jesus does not go back to his former way but takes on another road that leads to genuine happiness, not just after this life but also in this life.

In this Holy Mass, we meet and receive Jesus for whom the Magi searched and to whom they paid homage and offered gifts. Let us offer him ourselves and our talents as our gifts to Him. Let us also ask Him for the grace to keep on discovering Him in the people and events that fill our lives.

Cast into the Deep Church and Community

Michael J. Marzec

Paul stressed the importance of community among Catholics. He urged us to practice our faith, confess our hope, and share our love in the liturgical assembly of the mass. "Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, ...let us not neglect to meet together, as is the habit of some, but encourage one another, and all the more as your see the Day drawing near." (Hebrews 10:19-25)

But, why is community necessary; why can we not follow our faith alone as the hermits had done? One reason is that human nature dictates against it. The creation story transmits the wisdom of a life with others. God created Adam and found that he needed a mate. In every society, one of the harsh punishments for wrongdoing is solitary confinement, an infringement on a person's natural need for fellowship. Townships arose because of our need for fellowship, and cities followed. Isolation appears anathema to human nature.

Another reason is that God directs us to share our love with others. God's love, Agape, is unconditional and unwavering. Neither the Father, nor the Son, nor the Holy Spirit loves us any more or less under one condition than under another. A lower form of love, one more natural to us, is the egocentric love, Eros. Eros is our reaching out to another because of a desire we need filled. We reach out to our neighbor because we need fellowship; we reach out to God because we want salvation. The Church teaches us to imitate, as well as we can, the higher form of love, Agape—God's unconditional love for others. The Mass and the divine sacrifice of the Eucharist instruct us in God's love and gives us important vehicles for reflecting upon it.

Agape is not the secular altruism that is materially based and offering us the egocentric feelings of a benefactor. We can approach Agape only because of the spiritual grain in our nature. But, even in its purest form, our love falls short of the unconditional giving of God. Nevertheless, God's grace sets before us the task of ever striving to achieve it. At most, we meet God midway in what Augustine and the early Christians called "Caritas." Left to our own strivings, Caritas would remain unproductive. We are weak and need God's help. God infuses Caritas into our hearts with his unmerited grace, and it shows its works in our fellowship within the Church.

This sanctifying grace is a social grace, sometimes

called habitual grace. Its direct purpose is not to make the receiver perfect, but to prepare the individual to work under this divine gift for the perfection of others. According to the Council of Trent (sess. VI, c. vii), God infuses the supernatural habits of faith, hope, and charity into the soul along with sanctifying grace. "[B]ut the greatest of these is charity," St. Paul writes (I Cor., xiii, 13). Charity assumes "the other" with whom one can transact charity. Jesus let us know this when he said, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matt., 25:40).

Charity encompasses all ways in which we help the other, whether alms, works, prayers, or the bonds of community and friendship. We work within the community of the Church when we work with fellow parishioners, the souls in Purgatory, the saints in Heaven, the worldwide Catholic community, or those outside the Church proper to whom, by our example, we communicate the love of Christ and the pathway to salvation.

Only the community of the Church can help us as we help others grow in faith. Pope Benedict XVI, in his inspiring work, *Eschatology*, repeatedly stresses the need for community, for example: "It is intrinsic to my life that I find life only in endless receiving from others, being powerless to achieve it through my own active efforts (pg. 99);" "Eternal life does not isolate a person, but leads him out of isolation into true unity with his brothers and sisters and the whole of God's creation (pg. 160);" "The possibility of helping and giving does not cease to exist on the death of the Christian (pg. 233)." He stresses that true faith necessarily forces upon us the works of charity and love premised upon our community with others. Refusal of community is a refusal of these works. It condemns us to self-assertion, belief in our solitary importance, and loss of growth in our spiritual self, and it leaves us at the end of life suspended over the abyss of nothingness.

Christ surrounded himself with a team of apostles; he taught and worked among the crowds in the streets. The hermit fastens upon what Jesus called the greatest commandment: "Love the Lord thy God with thy whole heart." But Christ appended a second part that we must never forget: "...and love thy neighbor as thyself." Our hope for fellowship with Christ presupposes that we follow his example in fellowship with others through the Church

The Mass:

The Mass: Liturgy of the Eucharist - Part VIII

Before we begin our study of the Concluding Rites, here are some postscripts on Communion:

Receiving Communion. In general, we may only receive communion once a day. The Church grants the permission of receiving Holy Communion twice in one day if attending a special Mass (e.g. Wedding Mass or Funeral Mass) the same day and the regular Mass. There are other exceptions that include when a person is in danger of death - the sacrament may be received more than once.

If a person is confined to a hospital or homebound, communion may be received outside of the context of Mass.

State of Grace. If a person is conscious of mortal sin, he must make a sincere confession and receive sacramental absolution before receiving the Communion since mortal sin destroys sanctifying grace in a person's soul. The sacrament of penance is necessary to reconcile the sinner and restore sanctifying grace. If a person receives holy Communion in a state of mortal sin, he commits a sacrilege, which in itself is a mortal sin.

Fasting. *Canon Law* states, "One who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the

exception of water and medicine, for at least the period of **one hour** before Holy Communion." This regulation reflects an ancient tradition in our Church, rooted in Judaism. Moses fasted 40 days atop Mount Sinai as he received the Ten Commandments, Elijah fasted 40 days as he walked to Mount Horeb to encounter God, and Jesus fasted 40 days as He prepared to begin His public ministry. Fasting is an exercise of humility, hope, and love – essential virtues in preparing ourselves to receive the Holy Eucharist. Fasting requirements have changed over time. The Eucharistic fast began at midnight. Pope Paul VI reduced the fasting period in 1964. This regulation, however, does not mean we have to be scrupulous and count-off seconds! The goodness of receiving Holy Communion supersedes the precise "hour of fast" if there is a doubt.

Because sharing at the Eucharistic Table is a sign of unity in the Body of Christ, only those in communion with the Catholic Church may receive Holy Communion. Those who do not receive Holy Communion still participate in this rite by praying for unity with Christ and with each other. If they wish they can join the procession and receive a blessing. *To be continued...*

For Further Reading:

<https://www.catholic.com/tract/who-can-receive-communion>
USCCB/Prayer and Worship

THE EPIPHANY

Matthew's Gospel tells of the rising of a new star, "His star in the east," and of the Magi who followed it to find Jesus born in Bethlehem. The new star appeared piercing through the darkness of the night, just as Christ appeared piercing through the darkness of sin in the world. The new star moved in a way to lead the Magi to the newborn Christ, just as Christ moves to lead us all to the eternal end that we seek.

This new star was a baffling phenomenon. It must have blazed day and night to lead the Magi to Bethlehem, and it must have been low in the sky to have led them to the exact dwellings of Jesus, Mary, and Joseph. As we have no indication that it caused panic in Judea, different people must have experienced it in different ways, some wondering at it, and some ignoring it. Herod and his soldiers, for example, could easily have followed it, but did not. Was it invisible to them? Ambrose drew the analogy with Christ as the blazing star that Herod could not see because of his wickedness: "Thus where Herod is, the star is not seen; where Christ is, there it is again seen, and points out the way."

The Gospels are fertile ground for many such analogies. Augustine saw the coming of the Magi as the first instance of the spreading of the good news to the Gentiles. We hear the Magi described in different ways, as learned philosophers, as astrologers, or as superstitious wizards. Augustine believed them the latter and formed the following analogy: "Jesus then was manifested neither to the learned nor the righteous; for ignorance belonged to the shepherds, impiety to the idolatrous Magi. Yet does that Corner-stone attract them both to Itself, seeing He came to choose the foolish things of this world to confound the wise, and not to call the righteous, but sinners, that nothing great should exalt himself, none weak should

despair." (Sermon 200)

The gifts of gold, frankincense, and myrrh have lent themselves to several analogies. They represent gifts to a King, sacrifice to God, and embalming for the body of the dead; or wisdom, the power of prayer, and the mortification of the flesh. The "three," reminds us of our faith in the Holy Trinity, or the threefold sense of Scripture as historical, moral, and allegorical, or three roads to faith as Logic, Physic, an Ethics.

Over the centuries, several traditions not mentioned in the Gospels have attached themselves to the Christmas story. Though Magi bearing gifts were mentioned in the Gospels, nowhere are they numbered as "three." This numerical description seems to have grown from the "three" gifts mentioned, or from the significance of the number "three" throughout the Christian tradition, especially with respect to the Divine Trinity.

Though each of us would like more detail about Christ's nativity, the Gospel writers have given us sparing but crucial information that could occupy long hours of study. Historians have compiled strong evidence to substantiate the framework of the Gospels; theologians have found numerous analogical and allegorical links between the Old and New Testament Scriptures; and moralists who accept the teachings of Christ draw sound moral lessons from the Gospel stories.

What we have covered in these articles since the First Sunday of Advent only touch on the richness of the nativity story. We have tried to look beyond the visible story and to pierce the significance beneath it. Pope Benedict XVI gave us this direction when he wrote: "We can see God only if we turn around, stop looking for him as we might look for street signs and dollar bills, and begin looking away from the visible to the invisible."



JOIN US!



WE NEED USHERS!

This is a call for you to serve your parish as an usher at Mass. We need three new ushers for our 10:30 Mass on Sundays. If you can serve, please call Ben Menicucci at 626-808-1696.

THE LORD'S FLOCK

The Lord's Flock is a charismatic ministry whose goal is to help individuals develop a personal relationship with God through the study of the Bible, singing praise and worship songs, and meaningful fellowship. Join us and learn how the Holy Spirit can empower you through life's most difficult situations!

For more information, call Robert Mallo at (323)646-3981.

RELIGIOUS EDUCATION IS CHANGING!

Classes for students who have received the sacrament of First Holy Communion but are not old enough to enter our Confirmation Program:

Students grades 3, 4 and 5—Tuesdays 3:30-4:50 pm

Students grades 6, 7 and 8—Tuesdays 5:10-6:30 pm

No fee; donations accepted.

For further information please contact the R.E. office. 818-353-3053.

O.L.L. Christian Meditation Group

Why meditation?

As emphasized from Vatican II, we must develop a "contemplative orientation in the spiritual life of Christians today." Learn how silence, stillness and simplicity can enhance your relationship with God and others.

Meeting Time!

7:00 p.m. in the Parish Office Meeting Room. All are welcome, no experience necessary.

For more information contact Ellie at 213-369-5650

Seniors 55+ Group

Join the newly formed Seniors 55+ Group (for single, separated, divorced and widowed women)

We will not be meeting in December. Join us at the next gathering on Saturday, January 26. More details to follow in January.

Coming Soon!

Augustine Institute Kiosk



Soon, our Augustine Institute kiosk will be showcased. The kiosk has several forms of media for each of us to grow in our Catholic faith and to be able to share our faith with others. Our kiosk includes lighthouse talks which are audio presentations on CDs, books, and booklets. The kiosk will be permanently in the vestibule so that resources are always available for you to learn our faith better and evangelize by sharing with others.

Always keep your blind spots in mind

Published on 12/31/2018

Each week, more than 50 children are killed or injured when a driver backs up the car. In an overwhelming number of those cases, a parent, relative, or close friend is behind the wheel. It's devastating to think that a simple action could cause such harm to your child, but it happens far too frequently. Be aware of your 'blind spots' when you're behind the wheel — those areas you know are there, but can't see clearly from your mirrors. Check out what's happening around your vehicle before you get in. Make sure you know where your children are before you start your car. For a copy of the complete VIRTUS® article, "A Preventable Accident," visit <http://www.la-archdiocese.org/org/protecting/Pages/VIRTUS-Current-Online-Articles.aspx>.

What's on the Calendar?

MASS SCHEDULE

Monday - Thursday	7:45 am
Friday	8:30 am
Saturday Vigil for Sunday	5:00 pm
Sunday	7:00 - 10:30 am
	8:30 am - en Español
	12:30 pm
	6:00 pm

Confession Schedule Confessions every Saturday 3:45—4:50pm

	In the Church	In the Chapel
First Friday of the month	8:30 am	11:00-5:00 pm

Walk for life January 19, 2019

Join Archbishop Gomez and tens of thousands in downtown Los Angeles for the fifth annual OneLife LA, an event celebrating the beauty and dignity of every human life from conception to natural death.

On Saturday, January 19, 2019 beginning at 12:00 noon at La Placita/Olvera St., we will walk to LA Historic Park for a family friendly day of inspiring speakers, live music, entertainment, food trucks, and exhibits from community organizations serving those in need.

The Requiem Mass for the Unborn at the Cathedral will follow at 5pm. Order prayer cards, postcards and posters, to promote OneLife LA in your parish and school at OneLifeLA.org.

SANTO NIÑO

The feast of the Santo Niño is near, January 13, 2019, the novena starts at 2:30 pm and bilingual mass starts at 3:00 pm, we encourage you to bring your Santo Niño images to be blessed as well as your children. The priest will give them a special blessing, please join us! Santo Niño says the more you honor me, more blessings you will receive. We look forward seeing you.

Mass Intentions January 05 thru January 11, 2019



Saturday January 05

5:00 pm Maria Belen Arroyo †—1st Death Anniversary
Mitchell Titus †
Joseph Titus †

Sunday January 06

7:00 am

8:30 am Roberto Orozco †

10:30 am Gil Villalon †

12:30 pm

6:00 pm

Monday January 07

7:45 am James Koh--Thanksgiving

Tuesday January 08

7:45 am Gerald McEndarfer †
Paz Decena †
Juan M. Ruvalcaba †--1st Death Anniversary

Wednesday January 09

7:45 am Carlos Requiets, Sr. †--Birthday Remembrance

Thursday January 10

7:45 am A.G. Guerrero—Special Intentions

Friday January 11

8:30 am

SANTO NIÑO

Se acerca la fiesta del Santo Niño. Enero 13, 2019, comenzando a las 2:30 pm con la novena. 3:00 pm Misa bilingüe, les invitamos a traer sus imágenes del Santo Niño, Niño Dios para que sean bendecidas al igual que sus niños. El sacerdote les dará una bendición especial, ¡acompañenos! Santo Niño dice entre más me honres, más bendiciones recibirás, los esperamos.

en Nuestra Parroquia

La Misa: liturgia eucarística-parte VIII

Antes de comenzar nuestro estudio de los ritos de conclusión, aquí hay algunos postscripts sobre la comunión:

Recibiendo la comunión. En general, sólo podemos recibir la comunión una vez al día. La Iglesia concede el permiso de recibir la Sagrada comunión dos veces en un día si asiste a una Misa especial (por ejemplo, Misa de bodas o Misa fúnebre) el mismo día y la Misa regular. Hay otras excepciones que incluyen cuando una persona está en peligro de muerte-la Sagrada comunión puede ser recibida más de una vez.

Si una persona está confinada a un hospital o a una casa, la comunión puede ser recibida fuera del contexto de la Misa.

Estado de gracia. Si una persona es consciente del pecado mortal, debe hacer una confesión sincera y recibir la absolución sacramental antes de recibir la comunión, ya que el pecado mortal destruye la gracia santificante en el alma de una persona. El Sacramento de la penitencia es necesario para reconciliar al pecador y restaurar la gracia santificante. Si una persona recibe la Sagrada comunión en un estado de pecado mortal, comete un sacrilegio, que en sí mismo es un pecado mortal.

Ayuno. El derecho canónico afirma: "quien va a recibir la Santísima Eucaristía debe abstenerse de cualquier alimento o bebida, con la excepción del agua y la medicina, al menos de una

hora antes de la Sagrada comunión". Este Reglamento refleja una antigua tradición en nuestra iglesia, arraigada en el judaísmo. Moisés ayunó 40 días en la cima del Monte Sinaí cuando recibió los diez mandamientos, Elías ayunó 40 días mientras caminaba al Monte Horeb para encontrarse con Dios, y Jesús ayunó 40 días mientras se preparaba para comenzar su ministerio público. El ayuno es un ejercicio de humildad, esperanza y amor – virtudes esenciales para prepararnos para recibir la Sagrada Eucaristía. Los requisitos de ayuno han cambiado con el tiempo. El ayuno Eucarístico comenzó a la medianoche. El Papa Pablo VI redujo el período de ayuno en 1964. ¡Este Reglamento, sin embargo, no significa que tengamos que ser escrupulosos y contar segundos! Si hay alguna duda, el privilegio de recibir la Sagrada comunión sustituye precisamente a la "hora de ayuno"

Porque el compartir en la mesa eucarística es un signo de unidad en el cuerpo de Cristo, sólo los que están en comunión con la iglesia católica pueden recibir la Sagrada comunión. Aquellos que no reciben la Sagrada comunión todavía participan en este rito orando por la unidad con Cristo y entre sí. Si desean pueden unirse a la procesión y recibir una bendición.

Continuara...

Para más lecturas: <https://www.catholic.com/tract/who-can-receive-communion>

USCCB/oración y adoración

"COMO FORTALECER LA UNIDAD MATRIMONIAL Y FAMILIAR"



¡Una charla inspiradora para todas las parejas!

Para aquellos que están saliendo seriamente, comprometidos o casados, Únase a nosotros para un matrimonio inspirador Hablar Por *Dr. John Yzaguirre, p.H. D., M.F.T.*, terapeutas y co-creadores de la Popular "*Casados y Felices*" Programa Enseñó Para Miles de las parejas cada año en Iglesias de Southland.

¡Ven y aprende cómo puedes impulsar la unidad y la alegría en su matrimonio!

Our Lady of Lourdes Church
Domingo, 20 de enero, 2019
Desde 2:00pm – 4:30pm

Donación sugerida: \$20/Pareja \$10/persona
Walk-ins Bienvenidos, pero por favor regístrese para
cuidado de niños, si es necesario. ¡Invita a tus amigos!
(818) 352-3218 ollpfwdc@gmail.com

LA EDUCACIÓN RELIGIOSA ESTÁ CAMBIANDO!

Clases para estudiantes que han recibido el sacramento de la Primera Comunión, pero que no tienen la edad suficiente para ingresar a nuestro Programa de confirmación:

Estudiantes de los grados 3, 4 y 5: martes 3: 30-4: 50 pm

Estudiantes de los grados 6, 7 y 8: martes 5: 10-6: 30 pm

Sin cargo; Se aceptan donaciones.

Para más información, póngase en contacto con el R.E. oficina.

818-353-3053.

Siempre tenga en cuenta sus puntos ciegos

Publicado el 31/12/2018

Cada semana, más de 50 niños son asesinados o resultan heridos cuando un conductor retrocede en su automóvil. En un número abrumador de esos casos, un padre de familia, pariente o amigo cercano está detrás del volante. Es devastador pensar que una acción tan sencilla podría causar tanto daño a su hijo/a, pero sucede con demasiada frecuencia. Sea consciente de sus "puntos ciegos" cuando esté detrás del volante, esas áreas que se sabe que están ahí pero uno no puede ver claramente desde sus espejos retrovisores. Verifique lo que está sucediendo alrededor de su vehículo antes de subirse al mismo. Asegúrese de saber dónde están sus hijos antes de encender su automóvil. Para obtener una copia del artículo completo de VIRTUS®, "A Preventable Accident" (Un accidente prevenible), visite <http://www.la-archdiocese.org/org/protecting/Pages/VIRTUS-Current-Online-Articles.aspx>.

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 Monday-Friday 8:30am - 1:00 pm
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 Saturday 8:00 am - 12:00 pm
 Sunday 8:00 am - 12:00 pm

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Confirmation & Youth	Deacon Mar	818-802-1639
Divine Mercy	Blanca Marco	818-353-7835
Environment	Pauline Penn	818-352-5995
Eucharistic Ministry	Jackie Pensanti	818-686-2450
Evangelization	Nelle Orsburn	818-370-1175
Fellowship Ministry	Mary Dausner	818-951-4846
Filipino Ministry	Bobby Rigoroso	714-350-4509
Health	Eloisa de Guzman	818-281-4818
Greeter Ministry	Paul Robich	818-352-2821
Junior Legion of Mary	Cel Casbrera	818-913-9479
Knights of Columbus	Chuck Naudet	626-375-1256
Lectors	Nellie Eustaquio	818-203-5586
Legion of Mary	Linda Bustamante	818-675-2348
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Martha's Helpers	Candy Piscitelli	818-352-2506
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Parents Club	Gina Escandon	818-645-7228
Pasture	Gena Beierschmitt	818-352-1550
RCIA-Adult Formation	Jim Lank	818-400-5418
Religious Education	Flor Zano/ Lona Barone	818-353-3053
Respect Life	Joan Noyes	818-425-6251
RCIC Children	Jackie Tanker	818-352-0706
Sacristans	Raquel Rose	818-633-0813
Usher Ministry	Ben Menicucci	626-808-1696
Youth Choir	Nina Ragonese	818-522-9230

Ministerios Hispanos

Acolitos & Ujieres	Claudia Yesenia Navarro	818-205-8767
Clases Pre-Bautismales & Ministerio de Duelo	Antonia Garcia	818-731-8742
Comunidad Hispana	Irma Velasquez	323-447-2290
Coordinadora de Bodas	Jenny Aguilar	818-470-0532
Coro Hispano	Rosalia Perez	818-642-9606
Cursillos	Blanca Nava	818-858-7991
Eucaristia	Ma. Zoila & Ezequiel	818-723-7096
Grupo de Oración	Yolanda Oliva	818-793-9683
Lectores	Andrea Mata	818-601-2805
RICA	Guadalupe Cueva	818-216-0154

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Mike & Mary Jo (818) 414-2042

Sunday's Date - August 5, 2018

Special Requests or Comments:

**Please place ads as page 8 (Back Page)
of bulletin with pages 1-7 as text.**