



Our Lady of Lourdes Church and School

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



July 28, 2019

A Catholic Tradition in the foothills of Los Angeles since 1920

17th Sunday in Ordinary Time

First Reading: Genesis 18:20-32
Second Reading: Colossians 2:12-14
Gospel: Luke 11:1-13

YOUR KINGDOM COME

Not only the saints and the saintly pray. Even Jesus, who is God Himself, prayed. Our Muslim brothers and sisters pray five times in a day, and so with the Hindus. How much more should we who claim to be followers of Christ? A Christian without Christ is like a vehicle without brakes and an accelerator. One could not move or stop. If we take the word "CHRIST" from the word "CHRISTIAN", the remaining letters are "IAN" which means "I Am Nothing" without Christ.

What do we mean by prayer? It is the expression of our desire for communion with God. Some spiritual writers define it as: "the lifting up of mind and hearts to God" or "the communication between God and human being." This is what Abraham did with God interceding on behalf of the people of Sodom and Gomorrah, persisting in communicating with God to spare them from punishment. God heard Abraham but His answer was different from what Abraham was asking.

At one time or another, we may have made comments like: "What is the point of praying when my prayers are not answered" or "I don't pray anymore; God seems to be deaf to me." So we give up; we experience dryness in our lives. Like the disciples in today's gospel reading, we need to turn to Christ and say, "Lord, teach us to pray." It is difficult to pray with the right disposition. We have a built-in thirst for God; a natural desire for the Divine. Hence, we would like to pray better.

When the disciples put this request to him, Jesus spoke spontaneously and said,

"When you pray, say, 'Father.'"

We see immediately that prayer, according to Jesus, is a child-father affair, a family affair based on a relationship of familiarity and love. The God we believe in is not an exacting Father and Lord; He is not that severe judge to be feared. He is love and we can go straight to Him for He is Father to all. Jesus uses the image of father to correct the dominant image of God as boss or king who is to be revered more than loved. Speaking of God as father has practically the same force as speaking of God as mother. Both images speak to us of a relationship based on tenderness and intimacy and not on power and authority.

To pray as Christians is to put ourselves in the situation where we see God as father (or mother) and speak to him as his children. When children speak to their parents, there is hardly a right or wrong way. They simply focus on one thing: to put into words and body language what they feel in the heart.

"Hallowed be your name."

God's name is holy. He is to be glorified because His salvation has reached us. And so we bow down to Him in worship.

"Your Kingdom come."

It is our wish that the kingdom of evil, of hatred, revenge and betrayals be destroyed as we commit to bring about the Kingdom values of justice, peace and love.

"Give us this day our daily bread."

OUR DAILY BREAD and not my daily bread. Bread, that is, all things necessary for life: food, clothes, house, health and so on. It is our daily bread because it is bread that is broken and shared.

"Forgive us our sins, for we ourselves forgive..."

Other prayers do not have this part: Forgiveness. Forgiveness is not just a matter of forgetting the wrongs received and done but to reconcile with each other. Forgiveness is a choice one has to make.

"And do not subject us to the final test."

Hardships, tribulations and persecutions may make us stumble into crisis; life worries and the deception of material possessions may stifle our Christian living. We thus ask that we do not yield to these temptations. We also ask and pray that we be kept from the temptation of abandoning God for the world's allurements.

There are times, however, when we think that our prayers are not granted. There is no such thing as unanswered prayers; all our prayers are answered. In today's gospel, Jesus says: "Ask and you will receive, seek and you will find, knock and the door will be opened to you". God never lies, and He is faithful to all His promises. God is not at our disposal; He is free to answer 'yes' or 'no' or 'wait'. If we expect to get what we want every time we pray, we are not praying to God but to ourselves. We pray to Him because of our vested interests and personal needs.

Children trust their parents to always do what is in the children's best interest. Jesus tells us, "If your child asks for a fish, will you give a snake instead. And if your child asks for an egg, will you give a scorpion?" We should likewise go to God with a spirit of trust and expectancy, knowing that God will do for us whatever is in our best interest. If we say "no" to someone who comes to us, that person will surely come back. Jesus teaches us, as God's children, to show the same spirit or perseverance in prayer as Abraham did for Sodom and Gomorrah.

It is said that he who prays will rise from his knees a better person. When we pray, we do not learn how to pray better; instead, we become better men and women.

In the rush and noise of life which tend to drown out the voice of God, let us find time, a place and the energy to be absorbed in silence before God.



Cast into the Deep

Overheard Conversations with the Lord

Fr. Rolly Astudillo

After 16 ½ years as a priest in the Philippines, I came over to the Archdiocese of Los Angeles in 2005 to continue my ministry in the Archdiocese. Most of my ministry in my early years in Los Angeles was spent giving retreats to married couples. Moments of prayer were spent in front of the Blessed Eucharist in the evening followed by the celebration of the Holy Mass.

It was in one of the retreats I was facilitating that, while praying before the Eucharist, I saw a couple hugging each other and praying in whispers to God in tears. They were praying for guidance over a heavy burden they were carrying. So right after the Mass, I approached them and asked if I could help carry their burdens. The wife asked for a quiet room where we could talk together. We found a quiet corner and there they told me that the wife was carrying in her womb a very disabled child whose brain was undeveloped and whose heart was not working well. They didn't know what to do and through our conversation and prayerful discernment, they decided to keep the child.

Three months passed and I heard that the wife had given birth to a tiny little baby. I immediately drove to the hospital where husband, wife and child were together in the hospital room with the wife cradling her little bundle of joy. With the prognosis of the doctors showing that the child would not live long, I baptized her "Gracemarie", the name chosen by both husband and wife. There was much light shining in the eyes of the mother of the child who said, "Father, I'm now a mother" and in sobs, continued, "even if I have her only for a little while . . . I'm a mother and I will have an angel, too." Alas, she had her only for less than a week.

This reminded me of a restless husband who was pacing for hours in the hushed hallways of a hospital. His wife was delivering their first baby. It was just after midnight when the doctor finally emerged, pale and drawn. The doctor tried so gently to break the news that his wife died while giving birth to their child, a baby they had planned with all the love and devotion of a marriage that had brought them together. Just as the baby was delivered, the mother's heart stopped beating. But the child was alive – a fine boy, perfect in every way.

The husband was furiously shouting at the doctor and told him that he never wanted to see the baby. The husband stormed out of the hospital and wandered aimlessly through the deserted streets of the city. His mind was blank and it seemed that he was lost in a void, refusing to believe what his brain knew to be

true. Then after wandering for miles, he saw a church. It was already morning of the next day. In a kind of a dream, he entered the church and slipped into a pew facing the altar. He had no thought of praying when an old woman appeared. He did not notice her until suddenly she was there kneeling in front of him. He noticed that her face seemed almost young, although prematurely lined; but her folded hands were very old, gnarled and twisted by heavy work.

In the stillness of the church, the woman prayed and the man could hear clearly every word as the woman prayed: "Here I am, Father," she said with a voice tinged with warm intimacy associated with prayers. "You have guided me through my night's work, and I thank you. I cannot stay this morning. There is no one to help the boy with the steps to the church. But he sends you his devotion. I know you are taking good care of Tim, my son. And thank you Lord for leaving him to comfort me." Bowing her head, she said, "Amen" and left the church slowly.

It took a moment for the man to realize that the woman was conversing with God. She was not praying for anything or for anyone either. Suddenly, he thought of following her. As the man half-opened the door, she saw the woman slowly moving down the steps of the church towards a man at the curb. He was the son of the woman sitting in a worn-out wheelchair. It was clear at a glance that his affliction was no temporary illness: he had been chained to that chair for years, probably since childhood.

The old woman told her son, "Tim, I spoke for both of us and a little extra of myself this morning."

The man raced back to the hospital with his heart pounding. He asked where his child was and he was shown the room for newborn babies. There was this little bundle of joy of his. His son grew up to become a priest who came to understand the same painful crises being experienced by husbands and wives, parents and children. For who could know the inner pains and struggles which have kept bereaved parents and families in the lonely hours of the night? It was never their way.

"Naked I came forth from my mother's womb, and naked I shall go back there. The Lord gave and the Lord has taken away; blessed be the name of the Lord." (Job 1:21)

"Oh, the depth of the riches and wisdom and knowledge of God! How inscrutable are His judgments and how unsearchable His ways!" (Romans 11:33)

WHY DO WE BELIEVE?

If a friend asked you why you believe in the Catholic Church, what would you say? What is the best argument you could give for your belief?

Divine Revelation. Our friend might say, “I don’t believe in revelations; who’s to say the Bible is the revealed word?” Someone who rejects revelation on these grounds likely has not read the Bible or has not fully understood it. The life of Christ has been called “The Greatest Story Ever Told.” Actually, the life of Christ is the greatest, most pivotal part of the greatest story ever told, which is the Bible. Our friend who hasn’t understood the Bible would not know this; he might believe it’s a series of loosely related stories. He would not be able to trace the growth of the great nation as the fulfillment of God’s covenants with us, the teaching of the moral order to man, the wealth of Old Testament prophecies fulfilled in the New Testament, or the growth of the Church in the early years when its existence appeared so improbable.

The longevity of the Church. Few religions have lasted as long as Catholicism. Certainly, the Jewish faith has lasted longer, but it is so closely related to Catholicism that the two should have been one. After all, Jesus was a Jew and grew up in the traditions of Judaism. He is the Messiah the Jews have been waiting for. Also, He promised: “I will build my Church, and the gates of Hell shall not prevail against it.” Unfortunately, to understand this our friend would have to study the Bible closely.

The morality taught by the Church. Throughout the ages, philosophers and statesmen have studied and proposed ethical systems, each of which was to be a moral code. None, however, has produced a code superior to Judeo/Christian morals. Secular society has done its best to destroy Judeo/Christian morals, and our belief in the message carried in the Book of Revelations leads us to conclude that the war on our morals will continue. Our friend might dismiss faith-based morals and claim that eventually philosophers will figure it out. Is that a rational claim?

The hierarchy of the Church. It reflects the hierarchy of the created universe culminating in man, the hierarchy of truth culminating in the mystery of the Most Holy Trinity, and the hierarchy of the supernatural realm. Under the watchful guidance of the bishops in communion with the successor of Peter, the Bishop of Rome, the Church hierarchy preserves its Magisterium, its sacred teaching authority, insuring sound dogma and interpretation of the word of God and sacred tradition. Unfortunately, without already understanding Church dogma and tradition, our friend will view this hierarchy in terms of all the imperfections of any social bureaucracy.

The saints. The saints were heroes and heroines who stood against all odds. Their virtue was not obstinacy, but goodness. Some stood up for goodness as national leaders (Joan of Arc or St. Thomas More) and some as Church leaders (Augustine or Aquinas). Many died alone as martyrs for goodness (St. Stephan or St. Agatha) and some as souls pining for the Lord (St. Francis of Assisi or St. Luigi

Scrosoppi). Some died young (St. Dominic Savio or St. Maria Goretti) and some died old (St. Polycarp or Saint Marie Eugenie of Jesus). Their lives set examples that inspire us to believe, but to follow these stories and contemplate their message takes an effort that our friend might avoid.

Miracles. There are many, and they are well documented. Nevertheless, those who deny miracles will not have done the investigation and will resist the initiative to investigate. They will rely upon arguments like: miracles are improbable (Yes! They are;) miracles are against scientific laws (True, but that makes them miraculous;) or, I have never seen a miracle (Unseen, or unrecognized?)

The early martyrs. To me, this is difficult evidence to avoid. The apostles, who walked and spoke with Christ, who understood through their daily experience what He was and what He did, would not have suffered the hardships they endured, eventually suffering torment and death, for a sham. They believed because they saw. The early martyrs, who heard of Christ from those apostles and disciples who they knew and trusted, suffered extreme tortures for Christ. The names and reputations of many of these martyrs and the savage cruelty of their persecutions belie mass hysteria as the only alternate explanation.

In his classic book *The Grammar of Assent*, the Blessed John Henry Newman examined what it means to make an act of faith, that is, to believe or to assent. His overriding question was: “Can I believe as if I saw?”

Newman examines the something within us that gives us both a moral sense and a sense of duty; he calls this conscience. Conscience is nearly universal, neglected in some, subverted in some, but recognized by nearly all. From where does conscience arise? Not from reason or education because we find it in young children. Newman follows his argument to the conclusion “that in this special feeling, which follows on the commission of what we call right or wrong, lie the materials for the real apprehension of a Divine Sovereign and Judge.”

Belief is based upon an accumulation of truths. They support each other and add weight to each other. Our conscience that marks our ability to sense a Divine Sovereign over our actions opens us to the force of religious ideas. There is no one single thing that turns these religious notions into realities and truths; it is the accumulation of these ideas; they build until we cannot repress them. Our friend might find each piece of evidence insufficient because he has not prepared the ground for his belief. That is something we each must prepare. Newman warns that this sense of imminent power over our lives is strengthened or diminished by our experiences: “whether it grows brighter and stronger, or, on the other hand, is dimmed, distorted, or obliterated, depends on each of us individually, and on his circumstances.”

-Mike Marzec, editor



JOIN US!

LAY MINISTERS

We ask our Lay Ministers to attend assemblies that will refresh the knowledge of their ministry, help keep our parish safe and discuss the up coming pre-centennial Celebration on October 19, 2019. You **are requested by Father Rolly to attend** the meetings that are being held for the ministries you are involved with. They will be held in the church and begin at 7:00pm.

Monday July 29th. Services Ministries: Pasture, Ministry to the Sick, Catholic Daughters, Knights of Columbus, Filipino Ministry, Health Ministry, Hispanic Ministry, Legion of Mary, Divine Mercy, Santo Nino and any other ministers that serve.

(Faith Formation Ministries Assembly date to be established)

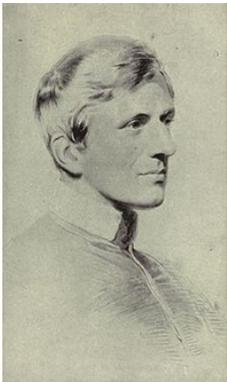
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In today's secularized world many Catholics do not fully realize the Church's vision for the lay vocation and the laity's mission in the Church and in the world. This three-week course will explore the scriptural and doctrinal foundations of your lay vocation and will suggest practical ways of growing in your vocation. This course is designed for the lay faithful who wish to grow in their understanding of God's plan for their life.

ON THE PATH TO SAINTHOOD



On February 12 of this year, Pope Francis certified a second miracle attributed to the intercession of Bl. John Henry Newman. Newman was a Roman Catholic cardinal, scholar, and founder of

the Oratory of St. Philip Neri in England. He was a prolific writer, particularly dedicated to education and founder of two schools for boys. His canonization is set for October 13.

The first miracle attributed to Newman's intercession involved the complete and inexplicable healing of a deacon from a disabling spinal condition. At Newman's beatification Mass, Pope Benedict XVI said that Newman's "insights into the relationship between faith and reason, into the vital place of revealed religion in civilized society, and into the need for a broadly-based and wide-ranging approach to education were not only of profound importance for Victorian England, but continue today to inspire and enlighten many all over the world."

His second miracle concerned the healing of a pregnant American woman. The woman prayed for the intercession of Cardinal Newman at the time of a life-threatening diagnosis, and her doctors have been unable to explain how or why she was able to suddenly recover.

Newman was born Feb. 21, 1801, in London, and died Aug. 11, 1890, in Birmingham. After pursuing his education at Trinity College, Oxford, he held several prestigious Anglican Church positions and became a high churchman in the Anglican Church of England.

In 1833, as one of the leaders of the Oxford Movement, Newman sought a path ultimately to absorb "the various English denominations and parties" into the Roman Church, the source from which these movements parted during the Reformation. His search for the truths of Anglicanism and Catholicism led him closer to belief in to the Catholic Faith.

Newman resigned St. Mary's, Oxford, on Sept. 18, 1843, and a week later preached his last Anglican sermon ("The Parting of Friends"). He studied the historical contrasts between the early church and the modern Roman Catholic Church, and these slowed his movement toward

Catholicism. After much study, he applied the law of historical development to Christian society and tried to show (to himself as much as to others) that the early and undivided church had developed rightly into the modern Roman Catholic Church and that the Protestant churches represented a break in this development, both in doctrine and in devotion. These conclusions removed the obstacle, and on Oct. 9, 1845, he entered the Roman Catholic Church, publishing a few weeks later his *Essay on the Development of Christian Doctrine*.

He was ordained a Catholic priest in 1847, and was made a cardinal by Pope Leo XIII in 1879. After professed Anglicans continued to assault his character for converting to Catholicism, he answered his critics by unveiling his torturous search for truth in his book *Apologia Pro Vita Sua*.

"God has created me to do Him some definite service," he wrote. "He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons."

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

Exposition of the Blessed Sacrament

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



Current Status (July 17:)

Goal:	\$53,500
Pledged:	\$47,855
Paid: \$	35,906

If you haven't submitted your pledge, it is not too late. Pledge envelopes are in the pews. You may drop off your pledge at the office or in the Sunday Collection basket.

Thank you for your generosity.

RCIA

If you know anyone 18 or over who is considering being baptized into the Roman Catholic faith or maybe have been Baptized but need to complete the Sacraments of Initiation (Holy Eucharist and/or Confirmation), our **Rite of Initiation for Adults** program continues year round. We meet on the first and third Mondays of each month at the parish office at 7PM. we'd love to have you check us out. If you have any questions, all Jim Lank at (818) 367-4757.

Mass Intentions July 27 thru August 2, 2019

Saturday July 27

5:00 pm Ricardo Olivero †
 Marissa & Elli De Belen—*Wedding Anniversary Blessings*
 Jack Valiquette—*Successful Treatment*

Sunday July 28

7:00 am Maureen Dragaloski †
 Emily Luyun †

8:30 am Eladia Gonzalez † & Bartolo Rojas †
 Zoila Ortiz †

10:30 am Vivian Fox †—*Birthday Remembrance*
 Mary Normandie †
 Jack Valiquette—*Successful Treatment*
 Lofton Wirtz—*Successful Treatment*

12:30 pm Guillermo P. Garcia †—*Birthday Remembrance*
 Tony Velasquez—*Birthday Blessings*

6:00 pm All Souls of Purgatory
 OLL Community of Faith

Monday July 29

7:45 am Jack Valiquette—*Successful Treatment*

Tuesday July 30

7:45 am Flor Calon—*Birthday Blessing*
 Jack Valiquette—*Successful Treatment*

Wednesday July 31

7:45 am Jack Valiquette—*Successful Treatment*
 Eleanor Graf—*Birthday Blessings*

Thursday August 01

7:45 am Celso Punit †—*Birthday Remembrance*
 Dennis Eklund †
 Esperanza Alejo †
 Jack Valiquette—*Successful Treatment*

Friday August 02

8:30 am Jack Valiquette—*Successful Treatment*

“Have You Remembered” Your parish or school in your will or trust?

Our correct legal title is:
 The Roman Catholic Archbishop of Los Angeles
 A Corporation Sole for the benefit of:
 Our Lady of Lourdes Parish (or School)

For further information, please contact Kimberley Jetton at (213) 637-7512 / PlannedGiving @LA-Archdiocese.org
www.ADLALegacy.org

en Nuestra Parroquia

RICA

Rito de Iniciación Cristiana para Adultos

¿Quiere conocer a Dios y experimentar su amor y misericordia? ¿No ha sido bautizado? ¿Ha sido bautizado en otra fe cristiana? ¿No ha hecho la 1ª Comunión o Confirmación? ¿Se quiere casar pero le falta un Sacramento de iniciación? ¿Quiere clases en español? Decídase y venga todos los jueves a RICA, empezando el 5 de septiembre 2019 en el Salón Parroquial de 7:00pm a 9:30pm. Las inscripciones están abiertas para todos los adultos y jóvenes. Desarrolle una amistad que no va a encontrar en las redes sociales.

Para registrarse y más información, llame a Guadalupe Cueva al (818) 216 0154 o envíe un correo electrónico a cuevagr@gmail.com también puede llamar a Marcos Quero al (818) 572 7534

"¿HAS RECORDADO?"

¿Tu parroquia o escuela en tu voluntad o confianza?

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El arzobispo católico romano de los angeles

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Para obtener más información, comuníquese con Kimberley

Jetton al (213) 637-7512 / [PlannedGiving@LA-](mailto:PlannedGiving@LA-Archdiocese.org)

Archdiocese.org

AMIGOS DEL PASTO

El pasto sirve a los más necesitados. Su consideración y generosidad son muy apreciadas.

Si conoce a alguien que necesite un poco de ayuda, les invitamos a que se unan a nosotros el 1er y 3er sábado de cada mes.

Gracias por su apoyo y que Dios los bendiga a ustedes ya sus familias, siempre.

EN EL CAMINO HACIA LA SANTIDAD



El 12 de febrero de este año, el Papa Francisco certificó un segundo milagro atribuido a la intercesión del beato John Henry Newman. Newman fue un cardenal católico romano, erudito y fundador del Oratorio de San

Felipe Neri en Inglaterra. Fue un escritor prolífico, particularmente dedicado a la educación y fundador de dos escuelas para niños. Su canonización está fijada para el 13 de octubre.

El primer milagro atribuido a la intercesión de Newman implicó la curación completa e inexplicable de un diácono de una condición espinal incapacitante. En la Misa de Beatificación de Newman, el Papa Benedicto XVI dijo que las "perspectivas de Newman sobre la relación entre la fe y la razón, en el lugar vital de la religión revelada en la sociedad civilizada, y en la necesidad de un enfoque ampliamente basado y amplio la educación no sólo era de gran importancia para la Inglaterra victoriana, sino que continuaba hoy en día inspirando e iluminando a muchos en todo el mundo".

Su segundo milagro se refería a la curación de una mujer estadounidense embarazada. La mujer oró por la intercesión del Cardenal Newman en el momento de un diagnóstico potencialmente mortal, y sus médicos no han podido explicar cómo o por qué pudo recuperarse repentinamente.

Newman nació el 21 de febrero de 1801 en Londres, y murió el 11 de agosto de 1890 en Birmingham. Después de continuar su educación en el Trinity College de Oxford, ocupó varios puestos prestigiosos de la Iglesia Anglicana y se convirtió en un gran eclesiástico en la Iglesia Anglicana de Inglaterra.

En 1833, como uno de los líderes del Movimiento De Oxford, Newman buscó un camino finalmente para absorber "las diversas denominaciones y partes inglesas" en la Iglesia Romana, la fuente de la cual estos movimientos se separaron durante la Reforma. Su búsqueda de las verdades del anglicanismo y el catolicismo lo llevó más cerca de la creencia en la fe católica.

Newman renunció a St. Mary's, Oxford, el 18 de septiembre de 1843, y una semana más tarde predicó su último sermón anglicano ("La separación de amigos"). Estudió los contrastes históricos entre la iglesia primitiva y la iglesia católica romana moderna, y estos ralentizaron su movimiento hacia el

catolicismo. Después de mucho estudio, aplicó la ley del desarrollo histórico a la sociedad cristiana y trató de mostrar (a sí mismo tanto como a los demás) que la iglesia temprana e indivisa se había desarrollado con razón en la Iglesia Católica Romana moderna y que las iglesias protestantes representaba una ruptura en este desarrollo, tanto en la doctrina como en la devoción. Estas conclusiones eliminaron el obstáculo, y el 9 de octubre de 1845 ingresó en la Iglesia Católica Romana, publicando unas semanas más tarde en su Ensayo sobre el Desarrollo de la Doctrina Cristiana.

Fue ordenado sacerdote católico en 1847, y fue nombrado cardenal por el Papa León XIII en 1879. Después de que los anglicanos profesados continuaran agrediendo a su personaje por convertirse al catolicismo, respondió a sus críticos revelando su tortuosa búsqueda de la verdad en su libro Apología Pro Vita Sua.

"Dios me ha creado para hacerle un servicio definido", escribió. "Me ha comprometido alguna obra que no ha comprometido con otra. Tengo mi misión. Tal vez nunca lo sepa en esta vida, pero se me lo dirá en la próxima. Soy un eslabón en una cadena, un vínculo de conexión entre personas".

Our Lady of Lourdes Church

7344 Apperson St.
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Call us: 818-352-3218
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Office Hours

Monday-Friday 8:30am - 1:00 pm
2:00 pm - 5:30 pm
Saturday 8:00 am - 12:00 pm
Sunday 8:00 am - 12:00 pm

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School Principal

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School Office Manager

Pamela Fennicola 818-353-1106
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Ministries & Organizations

Bereavement	Brenda Mikhail	818-352-5265
Catholic Daughters	Candy Piscitelli	818-429-1333
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
Family Fun Days	Anita Dominguez	818-397-5178
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 Scheduling	Gloria Ann McGowan Robert Seward	818-426-0218
Legion of Mary	Linda Bustamante	818-943-1346
Liturgy/Wedding	Michelle Laforce	818-515-5068
Lord's Flock	Robert Mallo	323-646-8981
Martha's Helpers	Candy Piscitelli	818-352-2506
Ministry of the Sick	Eleanor Graf	818-897-6143
Music	Ania Balon	818-224-9363
Parents Club	Gina Escandon	818-645-7228
Pasture	Gena Beierschmitt	818-352-1550
RCIA-Adult Formation	Jim Lank	818-400-5418
Religious Education	Gloria Ann McGowan/ 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	Eucaristia	Zoila & Ezequiel Men-	818-723-7096
Pre-Bautismales & Duelo	Antonia Garcia	818-731-8742	Grupo de Oración	Yolanda Oliva	818-793-9683
Comunidad Hispana	Irma Velasquez	323-447-2290	Grupo Juvenil	Eloisa Macias	818-469-1474
Coordinadora de Bodas	Jenny Aguilar	818-470-0532	Lectores	Andrea Mata	818-601-2805
Coro Hispano	Rosalía Perez	818-642-9606	RICA	Guadalupe Cueva	818-216-0154
Cursillos	Blanca Nava	818-858-7991			