



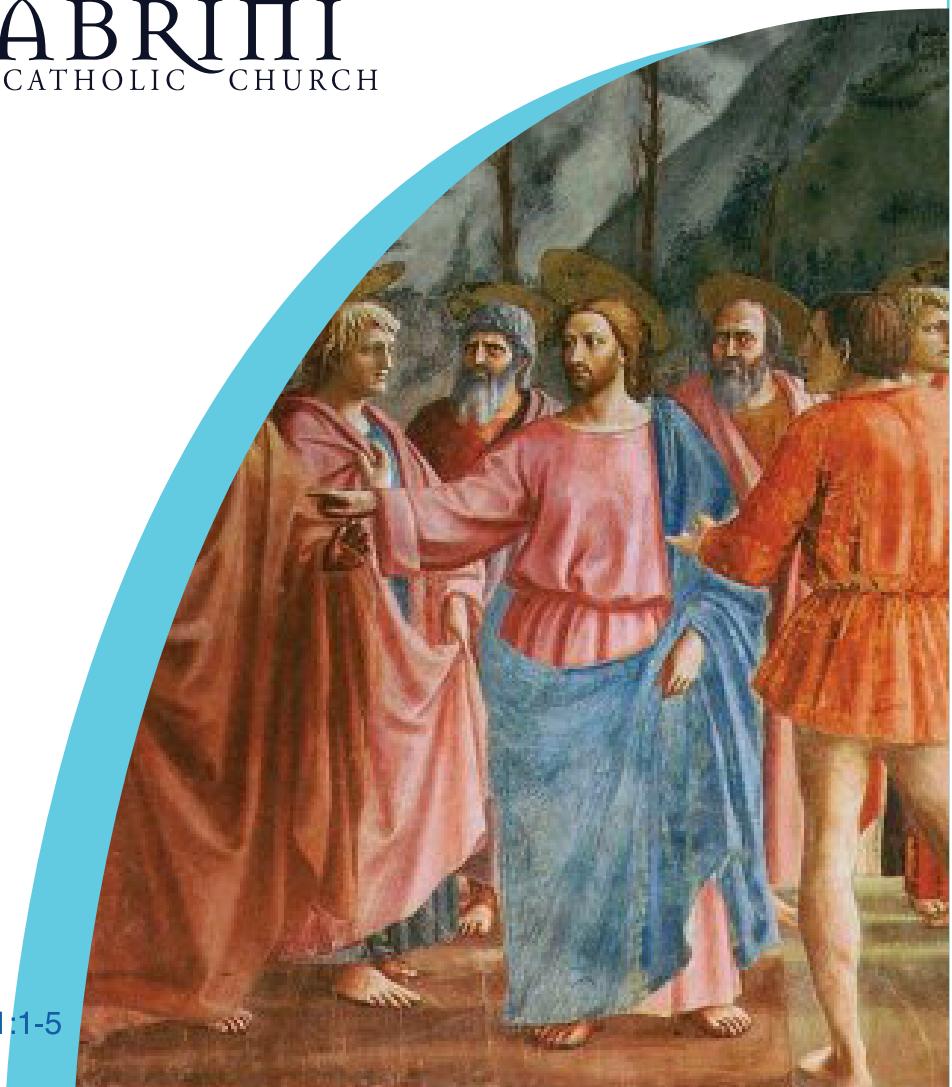
PASTOR: Rev. Juan Bosco
ASSOCIATE PASTOR: Rev. Marcos Villanueva

DOMINGO OCT 18

ESTABLISHED IN 1946 / ESTABLECIDA EN 1946

St FRANCES X CABRÍNÍ

CATHOLIC CHURCH



XXIX Domingo Ordinario

Daily Reading for Sunday
Ordinary XXIX

Reading 1, Isaiah 45:1,6-6

Responsorial Psalm,
Psalms 96:1,3,4-5, 7-8, 9-10

Reading 2, First Thessalonians 1:1-5

Gospel, Matthew 22:15-21

Hour of opening for personal prayer / Confessions
Horario para oración personal / Confesiones
FRIDAY/VIERNES 6:30-7:30 PM

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MASSES / MISAS
(Limited Availability
Cupo Limitado)

SUNDAY/DOMINGO

7:15 AM Español
9:00 AM English
10:45 AM Español
12:30 PM Español

MONDAY 8:30 AM English
MIÉRCOLES 6:30 PM Español



EVANGELIO DEL DOMINGO 18 DE OCTUBRE: REFLEXIÓN DE MONSEÑOR ENRIQUE DÍAZ DÍAZ

San Mateo 22, 15-21: "Den al César lo que es del César y Dios lo que es de Dios"

Pregunta embarazosa

Pocas frases son tan citadas y tan comentadas como la que nos ofrece en el pasaje de este día el evangelio de San Mateo, pero también pocas frases tan manipuladas y utilizadas para los propios intereses. En realidad, la respuesta de Jesús está condicionada por quiénes hacen la pregunta y también por sus intenciones. Desautoriza a quienes llegan con dobles intenciones y no van con el corazón limpio en busca de la verdad. Ellos que se están enriqueciendo con el tributo a un Templo hecho por Herodes y con dinero que lleva la imagen del César, pero también la sangre y el tributo de los sometidos, vienen ahora a poner preguntas sobre licitudes y conveniencias. La pregunta esperaría de Jesús una respuesta estilo zelota en contra del imperio Romano al que ya muchas veces había denunciado, o bien una respuesta a favor del imperio que lo desprestigiera frente al pueblo que está sufriendo. Pero las palabras de Jesús resultan contundentes: "Hipócritas, ¿por qué tratan de sorprenderme?". La salida de Jesús los deja confundidos y expuestos. Jesús escapa de la trampa volviéndola contra sus adversarios. Quizás sea solamente eso, una respuesta sarcástica e inteligente que pone en evidencia a los que acumulan riquezas extorsionando a los pequeños y conviviendo en contubernio con quienes oprimen al pueblo. Pero también puede verse en esta respuesta un atisbo de la opción de Jesús de poner como único dueño y como único Señor a Dios.

Den al César

Más de una vez se ha usado esta frase para defender la total separación entre el ámbito político y el ámbito religioso o también se le ha utilizado como excusa para no afrontar los deberes ciudadanos frente al bien común. No se refería a esto Jesús de Nazaret cuando dijo esta famosa frase. Si un cristiano dice estas palabras en sentido disyuntivo y excluyente, no está usando la frase de Cristo en el sentido correcto y verdadero, porque todo cristiano tiene que cumplir al mismo tiempo con sus obligaciones políticas y con sus obligaciones religiosas, tanto se trate de la obligación de mandar como de la obligación de obedecer. Lo que Cristo condena con toda claridad es la manipulación de la religión a favor de un partido o gobierno, pero al mismo tiempo también denuncia al gobierno que impone y subyuga una religión. Muchas veces las situaciones de desigualdad y de privilegio necesitan una justificación ideológica y religiosa. Se utilizan argumentos religiosos y hasta divinos para sostener autoridades o privilegios que humanamente parecerían equivocados. Y la utilización de Dios contra la justicia es de las cosas que menos puede tolerar Jesús, quizás porque Él vivía exclusivamente de la experiencia de un Dios-Papá que es el único que hace al hombre justo. El discípulo de Jesús y la Iglesia pueden vivir en medio de dos tentaciones opuestas: la tentación teocrática o el

replegue espiritualista. Por eso han existido tantos césares que confunden su causa con la de Dios y representantes de Dios que ambicionan convertirse en césares. Por eso se han manipulado autoridades, pero también se han dejado correr injusticias en silencio e indiferencia como si al discípulo no se le exigiera velar por la justicia y la verdad. En su respuesta Jesús no pone a Dios y al César al mismo nivel. Afirma la primacía de Dios y, desde ahí, descubre a los fariseos y herodianos su hipocresía, mostrando la dimensión religioso-política del impuesto y las monedas que se usan. Desenmascara las verdaderas intenciones que se esconden detrás de velos religiosos. Con su respuesta, Jesús también nos descubre a nosotros si no estamos dando la verdadera primacía a Dios y, tras su imagen, nos dejamos subyugar por los bienes materiales, por el poder, por la fama.

Libertad del corazón

Devolver a Dios lo que es de Dios supone reconocer que sólo Él es el Señor, pero también supone devolverle el pueblo, la creación y su proyecto de justicia y fraternidad. Nadie queda excluido de la obligación de promover una verdadera justicia y nadie puede esconderse en la sacristía en los momentos de crisis donde urge la presencia, la valentía y el dinamismo de los discípulos. Pero tampoco nadie puede arrogarse la inteligencia y la bondad divina utilizando la religión para sus proyectos personales o partidistas. Si el ser humano es la imagen de Dios, éste es propiedad de Dios y con él no se puede jugar con otros intereses. Queda desautorizada cualquier pretensión de dominio absoluto sobre el pueblo, la tierra y la persona humana. Cristo pone en nuestras manos la verdadera decisión de saber utilizar todos los medios para la construcción del Reino, pero no para manipular los sentimientos religiosos. Con una verdadera libertad del corazón, en nuestra vida personal, en la familia y en la sociedad, siempre debemos buscar la primacía de Dios porque sólo a Él pertenece el dominio absoluto, pero debemos evitar todo uso o manipulación de Dios. El verdadero discípulo no puede permanecer indiferente ante la política como si la religión lo tranquilizara; todo lo contrario, se pondrá "Evangelio" y presencia de Dios en la vida social, económica y política. El Evangelio de este día nos recuerda que hay que escuchar siempre la palabra de Dios, por encima de cualquier otro interés, y que no se puede arrinconar a Dios al mundo de lo privado. No podemos convertirnos en esclavos de las cosas, del poder ni de la religión, sino en servidores del Dios vivo. ¿Cómo asumo mis responsabilidades civiles: busco el bien de la comunidad o mis propios intereses? ¿Actúo con indiferencia ante los problemas sociales y políticos, o participo responsablemente? ¿Qué lugar ocupa Dios en mi corazón y cómo lo manifiesto en mi relación con mis hermanos?

Señor Jesús que con tu vida y ejemplo nos has enseñado la primacía de la voluntad de tu Padre y la construcción del Reino, ayúdanos a tener libre el corazón para servirte con un corazón sincero y buscar cumplir en todo su voluntad. Amén.





MÉXICO: LA IGLESIA RESPONDERÁ A LA PETICIÓN DE LÓPEZ OBRADOR

El presidente de la Conferencia del Episcopado Mexicano (CEM), Rogelio Cabrera López, aseguró que los obispos de México responderán a la carta que el presidente de México, Andrés Manuel López Obrador envió al Papa Francisco, solicitándole que la Iglesia Católica se una al Estado Mexicano para una disculpa pública a los pueblos originarios por los abusos cometidos durante la conquista.

En rueda de prensa para presentar la última encíclica del Papa titulada *Fratelli tutti* (Todos hermanos), sobre la fraternidad y la paz social, monseñor Cabrera aseguró, no obstante, que esa respuesta tendrá que esperar hasta el próximo año, pues la CEM ha decidido que su publicación coincida con el bicentenario de la Consumación de la Independencia.

“Honestamente, no sé si el Papa dirá una palabra de esta solicitud de la carta”, dijo el también arzobispo de Monterrey.

“Lo que yo sí puedo decir como presidente de la Conferencia Episcopal –agregó– es que nosotros sí haremos un pronunciamiento, un comunicado, a su tiempo, sabiendo que la fecha para hacerlo es el próximo año 2021, en que se cumplen los 200 años de la consumación de la Independencia”.

El pasado 10 de octubre, Beatriz Gutiérrez Müller, esposa del presidente de México Andrés Manuel López Obrador, se reunió con el Papa Francisco en el Vaticano, audiencia en la que le entregó una carta enviada por el mandatario, en la misma solicita el préstamo de códices de la antigua Tenochtitlan.

Además, el presidente de México llamó al Papa a pedir una

disculpa pública junto con el Estado Mexicano y la Monarquía Española, “a los pueblos originarios que padecieron las más oprobiosas atrocidades para saquear sus bienes y tierras y someterlos”.

Monseñor Cabrera aseguró que, con motivo del bicentenario de la Consumación de la Independencia, la Iglesia en México quiere trazar una ruta en favor de los pueblos originarios.

“Del Papa no sé si es necesario que responda o no, pero la Iglesia Católica en México por supuesto que quiere siempre refrendar esa petición al pueblo”

“Desde luego, la tenemos que hacer todas las instituciones: las instituciones de gobierno, que también son herederos del pasado, aunque tomen distancia, como nosotros también somos herederos de un pasado que tenemos que meditar, que tenemos que interpretar y, sobre todo, tenemos que cambiar”, puntualizó.



DID YOU KNOW?

How sex offenders can mislead

The concept of a “sex offender” can seem abstract, as if it is removed from your family and your life. But in reality, sex offenders can be anyone: neighbors, relatives, teachers, friends. Sadly, the sex offender’s skills in deception often hide this reality from us. Predators count on disbelief to hide in plain sight, often in positions that allow them to choose and groom their victims. It is no accident when we read headlines where people in positions of trust and power are arrested for sex offenses. It is critical to let go of disbelief and arm ourselves with information to protect our children. For more information, visit <https://lacatholics.org/did-you-know/>.

Click here to download the resource: How Offenders Can Mislead (PDF)

:Cómo pueden engañar los delincuentes sexuales?

El concepto de un “delincuente sexual” puede parecer abstracto, como si fuera algo lejano de su familia y de su vida. Pero en realidad, los agresores sexuales pueden ser cualquiera: vecinos, parientes, profesores, amigos. Lamentablemente, las habilidades del delincuente sexual en cuanto al engaño a menudo nos ocultan esta realidad. Los depredadores cuentan con la incredulidad para esconderse a plena vista, a menudo en posiciones que les permiten elegir y atraer a sus víctimas. No es casualidad cuando leemos titulares en los que se arresta a personas en posiciones de confianza y poder por delitos sexuales. Es fundamental dejar de lado la incredulidad y armarnos con información para proteger a nuestros hijos. Para obtener más información, visite <https://lacatholics.org/did-you-know/>.



OCTOBER 18



THOSE WHO ACCOMPANY THE DYING INSPIRED BY 'SAMARITANUS BONUS'

Much attention was given to church teaching on assisted suicide and euthanasia when the Vatican released its Sept. 22 letter "Samaritanus bonus," on the Care of Persons in the Critical and Terminal Phases of Life," but Sister Maureen Weiss focused on the document's guidance on accompanying the dying, a key component to her vocation.

Sister Maureen entered religious life in 1968, took her final vows as woman religious with the Little Sisters of the Poor in 1978, became a nurse, and in a community that cares for the elderly poor, she has accompanied hundreds of men and women at the end of their earthly lives.

"The church wants people not to be abandoned during this moment," she told Catholic News Service shortly after the 25-page letter "Samaritanus bonus" was released by the Congregation for the Doctrine of the Faith. "We accompany a baby at birth and at baptism. My community makes sure we're carrying them to eternity. That is the journey of our life."

Calling "Samaritanus bonus" a "beautiful document," Sister Maureen -- who most recently was the administrator and mother superior of her community's Jeanne Jugan Residence for the elderly poor in Somerville, Massachusetts, before it was sold to the Visiting Nurse Association earlier this year -- was particularly moved by the passage that says Christians must "know how to stay, to keep vigil, with those who suffer the anguish of death, to 'console' them, to be with them in their loneliness, to be an 'abiding with' that can instill hope."

The Little Sisters of the Poor keep vigil with their residents when they sense the end of their life is approaching and they fill that time with joy, prayer, song, silence, reconciliation and forgiveness, said Sister Maria Lourdes, who currently serves at the Little Sisters of the Poor Jeanne Jugan Residence assisted living community in Baltimore.

"When they are drawing close to the end of their life, that's a sacred moment," Sister Maria said. "That soul needs support. It's why we keep vigil."

The thought of being with someone as they die sometimes stirs fear, especially among those who haven't witnessed death before, Sister Maria told CNS and acknowledged that she was afraid the first time she accompanied a resident's end of life.

"But, watching the sisters praying with that resident, I realized it was a sacred moment and it eased my fear," she said. "What an honor and gift to be there when that last breath is offered. It gives me chills. That is the closest to eternity we'll ever get in this world. Her first breath in eternal life."

"Samaritanus bonus" -- which was approved by Pope Francis before its release -- reminds Christians that Mary remained at the foot of the cross as Jesus took his last breath in his physical body.

"In this way, we can see the intrinsic link between what the document says about (Jesus' passion) and compassion -- our need to get involved personally with the dying," said Mark E. Therrien, assistant professor of dogmatic theology at the University of St. Mary of the Lake/Mundelein Seminary in Mundelein, Illinois.

"I think that its major contribution is to emphasize the necessarily spiritual dimension of medical care," Therrien told CNS.

Though the church does approve of pain medication to help ease the suffering for terminal patients, this most recent document emphasizes the dose should not be enough to hasten death.

Though it's the mission for those who keep vigil to make the dying as comfortable as possible, even with the use of pain medication, sometimes they can't take all of the suffering away, and Sister Patrice Ormerod -- who serves at the Little Sisters of the Poor Holy Family Home in Philadelphia -- said witnessing that can be a difficult part of her ministry.

"To see a person suffer brings us to redemptive suffering," said Sister Patrice, but emphasized that comfort is the main concern for a dying resident. "Maybe for some reason our Lord is asking a person to have a deeper share in his passion through their suffering. There is an unexplainable peace in suffering and in the joy of being one with him."

From the Christian perspective, then, to care for the dying is ultimately a way of participating in the ministry of Jesus himself as he continues to suffer in the least of his members here on Earth, Therrien said.

"In terms of what the church hopes to accomplish in the first part of ("Samaritanus bonus"), it seems to me that the major goal is to put care for the dying into a Christological and evangelical framework," he said. "The document's emphasis on the cross is key. From the perspective of the Gospel, it is precisely through the Passion that we come to experience eternal life -- not only after we have died, but even incipiently, in a true way, in this life too."

Sister Kathleen Murphy -- who serves at the Little Sisters of the Poor Holy Family Home in Philadelphia -- said in reading "Samaritanus bonus," "I also valued the emphasis on having a 'heart that sees' and not losing 'that personal touch' in our present age of advanced therapeutics."

Although she has accompanied many residents through their journey to eternal life, she said it has never become routine, and the coronavirus pandemic has presented even more challenges for the dying in their final days.

"I was just with one of our residents as she was dying with COVID-19 and the safety precautions were burdensome, to say the least," Sister Kathleen told CNS. "It was strenuous to try to keep her family connected by telephone and to try to communicate with her myself through a mask and face shield. I held her hand with my gloved hand and prayed and sang short refrains with a muffled voice."

Though the accompaniment of the dying is a different experience with each individual, the experience is always an honor, she said.

"I certainly feel privileged to be present as someone is nearing the threshold of eternity," Sister Kathleen said. "I consider it an honor to share this sacred time with dying residents and their families. Sometimes I'm awed at the thought, 'I'm the last face she saw before seeing the face of God!'"



CAMEROONIAN JESUIT PRIEST ON PILGRIMAGE, PRAYS FOR RECONCILIATION

Carrying only a rucksack, sleeping mat, dressed in black Cassock with his head shaved, Fr. Lado embarked Monday on a 250 km pilgrimage that should take him from Douala to Yaoundé. He wants to draw attention to the suffering brought about by the war in Cameroon, now in its fourth year.

Fr. Lado told Fidespost that his walk was a pilgrimage to pray for dialogue, justice, peace and reconciliation in the Northwest and Southwest Regions of Cameroon.

"To pray, on the one hand, for dialogue, justice, peace and reconciliation in the Northwest and Southwest Regions of Cameroon and, on the other hand, to do penance for the reparation of crimes against human dignity committed in these regions. I draw on these Christian values, which are simply human. These are: Fraternity, dialogue, justice, reconciliation and peace," wrote Fr. Lado recently in an open letter.

Detained in Edéa

On Tuesday, Fr. Lado's journey was abruptly interrupted when police detained him in Edéa, a city located along the Sanaga River in the Littoral Region. He was later released and is continuing with his walk. After his release, Fr. Lado said he was in good spirits. "I explained to them (police) that I was on a pilgrimage which has a long religious tradition ... but they violated my civil rights," he said.

Support for the education of children of IDPs

Fr. Lado has placed his pilgrimage under the theme, "Where is your brother?" (Gen 4: 9).

"If the Church, the (Cameroonian) authorities and the Ambazonians do not sit around the table to find a solution to this crisis, I will do my part," said Fr. Lado when he first announced his decision to walk.

Fr. Lado also says he wants to do penance for the reparation of the crimes against human dignity that have been committed during the conflict. "This march," adds Fr. Lado, "is a call for solidarity to support the education of children of Internally Displaced Persons or refugees, who are living precarious lives."

Why else I am walking?

"I am walking so that human blood stops flowing in our country. I walk so that the constitutional right to demonstrate peacefully in Cameroon is respected. I walk in solidarity with internally displaced people and refugees from the Anglophone crisis. I walk to exorcise in me and in us the demon of indifference. Walking is not just a human right, but a divine right. I walk to make it work," explained Fr. Lado.

Fr. Lado said his march is also in solidarity with hundreds detained, in Cameroon, on 22 September, after demonstrations called by the opposition party, the Movement for the Renaissance of Cameroon (MRC). The demonstrators want national dialogue, electoral reforms and the return of peace to the Anglophone

regions of the country. The Cameroonian government deems demonstrations in some regions as illegal.

UN Rights Experts condemn government heavy-handedness. The government has been accused of using excessive force and deploying heavily armed security forces to prevent peaceful demonstrations. UN human rights experts, this week, demanded that authorities release the prominent opposition leader and others arrested during the country-wide peaceful protests. They urge the government to stop intimidating political activists.

The experts further want an impartial investigation into all human rights violations, including allegations of enforced disappearances, arbitrary detentions and ill-treatment of protesters, and that perpetrators be brought to justice.

"We are extremely worried about mass arrests of peaceful protesters and political activists who express dissent," the experts said. More than 500 people were reportedly arrested after opposition-led protests on 22 September. About 200 of these are still being held in detention. They could face terrorism or national security charges and a trial in a military court simply for exercising their fundamental freedoms, said the UN rights experts.

A four-year war that no one is winning

The four-year separatist conflict has created widespread displacement of half a million people. More than 3 000 persons have been killed. Children in the conflict zones have not been able to attend school for close to four years. Earlier this month, some parents and teachers in the conflict zones braved threats from armed groups and reopened some schools.

At the heart of the crisis, in 2016, was a strike by teachers and lawyers, in the English-speaking regions of Cameroon. The professionals, supported by citizens of their areas, protested the unfair use of the French language and unjustified appointments of French speakers in their territories. Cameroon is a bilingual country. By 2017, the situation had spiralled out of control and developed into a fully-fledged separatist war. Both government forces and separatists are now bogged down in a conflict, that observers say, can only be resolved through dialogue.

Fr. Lado: The outspoken academic

The outspoken and controversial Fr. Lado is not a stranger to the Cameroonian government. He has been raising his voice from about the year 2007 when he was the vice-dean of the Faculty of Social Sciences and Management at the Catholic University of Central Africa, in Yaoundé. He has also been a critic of Paul Biya who has been President of Cameroon for 38 years.

Fr. Lado holds a doctorate in social and cultural anthropology from the University of Oxford. He has written and spoken on issues of Anthropology, Catholic Pentecostalism, trends in African Catholicism, and on social change in sub-Saharan Africa.



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