

SAINT CATHERINE *of* SIENA

JANUARY 2, 2022 Church & School

CHURCH / IGLESIA

6200 S. Central Avenue,
Phoenix, Arizona, 85042

Pastor/Párroco: Fr. Alonso Saenz

Vicar/Vicario: Fr. Michael Gilbert

Deacon/Diacono: Dcn. Carlos Terrazas

ST. JOHN BOSCO OFFICE & CHAPEL / SAN JUAN BOSCO OFICINA Y CAPILLA

6600 S. Central Avenue,
Phoenix, Arizona 85042

Phone: (602) 276.5581

Fax: (602) 276.2119

E-Mail: st_catherine@diocesephoenix.org

Website: stcatherinephoenix.org

OFFICE HOURS

HORARIO DE OFICINA

Monday - Thursday: 9am-4pm

(Closed 12pm-1pm for lunch/
Almuerzo 12pm-1pm, Cerrado)

Fri - Sun: Closed/ Vier - Dom: Cerrado

SCHOOL INFORMATION

6413 S. Central Avenue
Phoenix, AZ 85042

Phone: (602) 276-2241

Fax: (602) 268-7886

Website: www.stcatherineschool.org

Principal/Director: Ana Zarate

ST. VINCENT DE PAUL

(602) 243-9057

Calls accepted:

Mon, Tues, & Friday: 11am - 2pm

(No calls will be answered at other times)



MASSSES/MISAS

Bilingual Mass/

Misa Bilingüe

Monday - Friday: 8:00am

Lunes - Viernes: 8:00am

ENGLISH

Saturday: 4:30pm

Sunday:

6:30am & 10:00am

ESPAÑOL

Sábado: 6:00pm

1er Sábado: 8:00am

Domingo: 11:20am y 1:20pm

TRIDENTINE

Wednesday/Miercoles (with bilingual sermon): 5:30pm

Sunday: Sermon Español- 8:00am (Iglesia)

9:10am (Capilla San Juan Bosco)

English sermon- 12:10pm (St. John Bosco Chapel)

CONFESSIONS/CONFESIONES

Wednesday/Miercoles:

3:30pm-4:30pm

Saturdays/Sábados:

3:00pm-4:00pm

WEEKLY OFFERING

December 12, 2021: \$18,310.97

December 19, 2021: \$19,495.50

**IMPORTANT ANNOUNCEMENT/
AVISO IMPORTANTE:**

Our Bishop has determined that Latin Mass will continue as usual in our Diocese until further notice. We will have Latin Mass as regularly scheduled.

El Obispo ha determinado que por ahora si tendremos Misa en Latin como regularmente se ha hecho. Continuaremos con las Misas en Latin en nuestra parroquia, hasta nuevo aviso.

January 3, 2022: Office will be **CLOSED & NO MASS WILL BE OFFERED**

3 De Enero, 2022: La oficina estara **CERRADA y NO HABRA MISAS**

CDA: WAYS TO MAKE YOUR GIFT



Your gift to the **Charity & Development Appeal** serves 70+ Catholic ministries, charities, and seminarians in our Diocese. Make your gift today!

1. Online at give.dphx.org
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**CHARITY AND
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AMAR LA TRADICIÓN

AUTOR: PADRE JOSÉ MARÍA ALBA CERECEDA, S.J.

Todos debemos amar la Tradición, y si preciso fuera, morir en su defensa. Esa actitud tradicional de nuestra vida religiosa, nos ha de diferenciar de toda otra actitud que aun llamándose católica, vive de espaldas a la tradición católica, y se entrega a un utópico modernismo sin raíces tradicionales.

La Iglesia es nuestra Madre, la Iglesia que, además de Una, Santa, Católica y Apostólica, es toda Ella Tradicional. La Iglesia es el Reino de Jesucristo en la tierra que se va transmitiendo en tradición viva de generación en generación. Sus enseñanzas no son innovaciones para cada época de la Humanidad, con diferentes posiciones, para cada pueblo, para cada color, de la historia humana. Nuestra fe de hoy, la fe de la Iglesia, hoy como ayer, enseña a todos los hombres, es la misma fe de San Pedro y San Pablo, la misma fe de los circos romanos, de las catacumbas, la misma fe que predicaron San Metodio, San Columbano, San Francisco Javier, el beato Diego de San Vitores, y los obispos y sacerdotes mártires de la persecución religiosa en España en 1936. La doctrina de la Iglesia no está sujeta a modificaciones, a incrementos de verdades que Ella enseña. Nada tiene que ver con el aumento de los contenidos científicos. Que hacen a las ciencias humanas cada vez más dilatadas, más evolucionadas, en el contenido de sus verdades científicas, abandonadas unas en el hoy, y que se consideraron tal vez intangibles en el ayer. No hay evolución, no hay cambio, sino la enseñanza de una misma fe, de la misma sabiduría, de la misma doctrina de salvación.

En medio de un mundo cambiante, con paso efímero de pueblos, civilizaciones, culturas e imperios, la Iglesia permanece siempre coherente consigo misma desde el primer día hasta la más actual modernidad. Los cambios que algunos dicen se han dado en Ella no son más que falsos enfoques de su realidad sobrenatural, porque de hecho las diferentes dimensiones de la cultura y de la evolución humana en todas sus variantes y complejos aspectos, son los que iluminan la Iglesia con su misma luz. Al reflejar esa luz, las cosas de los hombres toman colores y formas diferentes. Pero son las cosas de los hombres las que cambian, porque la luz es siempre la misma. Como la luz del sol ilumina cada nuevo día, cielos y tierras, que aparecen siempre renovados, la luz de la Iglesia ilumina todos los amaneceres humanos y todas las mutaciones de todos los siglos, siempre con su misma luz que penetra hasta los más recónditos entresijos de las creaciones de los hombres. Las circunstancias y las obras humanas cambian; pero la luz de la Iglesia no cambia al iluminarlas todas con su claridad.

La Iglesia es Tradición, amor al tesoro de los siglos, amor a todas las palabras que a lo largo de los siglos ha ido pronunciando la Iglesia para enseñar su doctrina de salvación. No "modernizar", no "acomodar" la Iglesia a las cambiantes situaciones. El esfuerzo de los hijos de la Iglesia se ha de situar en acomodar la cultura, el trabajo, la civilización del momento a las enseñanzas permanentes de la Iglesia y a su Magisterio tradicional. Novedades, no gracias. Tradición viva, sí.

Fuente: catolicidad.com

THE MASS: AD ORIENTEM

AUTHOR: FATHER THOMAS KOCIK

Adoremus, Society for the Renewal of the Sacred Liturgy by Father Thomas Kocik

In her book *The Desolate City*, Anne Roche Muggeridge offers this trenchant proposal: If an angel allowed me one suggestion as to what more than anything else would most quickly restore the sense of the sacred to the Mass, it would be this to do away with Mass facing the people. I am convinced that the position of the priest at the altar is the single most important liturgical "external" symbol, the one that carries the most doctrinal baggage. To put the priest back on our side of the altar, facing with us towards God, would at one stroke restore the Mass from an exercise in interpersonal relationship to the universal prayer of the Church to God our Father. With the priest facing God once more as leader of the people, the importance of the microphone will diminish, and the priest can stop making faces at us. He and we can go back to thinking only about what is happening in the Mystery. (Anne Roche Muggeridge,

The Desolate City: Revolution in the Catholic Church, rev. ed. San Francisco: Harper & Row, 1990, pp.17677.)

The purpose of celebrating Mass in the traditional manner priest and people facing the same direction, toward the East (if not literally then at least symbolically) has nothing to do with seeking to obstruct people's view of what is taking place at the altar by having the priest's back to them. Nor is it even primarily for the sake of facing the altar or tabernacle. Rather, the priest stands before the altar, facing the same way as the faithful, to manifest the eschatological and sacrificial dimensions of the Eucharist. In *The Feast of Faith*, Joseph Cardinal Ratzinger explains: Where priest and people together face the same way, what we have is a cosmic orientation and also in interpretation of the Eucharist in terms of resurrection and Trinitarian theology. Hence it is also an interpretation in terms of Parousia, a theology of hope, in which every Mass is an approach to the return of Christ. (San Francisco: Ignatius Press, 1986, pp. 14041.)

Why the insistence on an Eastward facing position for both priest and congregation? From early on, Christians adopted the Jewish practice of praying toward Eden, in the East (Gen. 2:8), the direction from which Ezekiel saw come "the glory of the God of Israel" (Ezek 43:2,4), the direction in which Jesus ascended from the Mount of Olives and wherefrom He will return (Acts 1:11), and the direction whence the Angel of the Lord will come in the end time (Rev. 7:2). Tertullian informs us that Christian churches are "always" oriented "toward the light".

Origen asserts that the direction of the rising sun obviously indicates that we ought to pray inclining in that direction, an act which symbolizes the soul looking toward the rising of the true light, the Sun of Justice, Jesus Christ.

Saint John Damascene says that, while waiting the coming of the Lord, "we adore Him facing East", for that is the tradition passed down to us from the Apostles. Other Church Fathers who confirm this usage are Clement of Alexandria, Saint Basil and Saint Augustine. To this day, the ancient Coptic Rite of Egypt retains in its Eucharistic liturgy (just before the *Sursum corda*) the age old exhortation of the deacon: "Look towards the East!"

Continued on page 5

THE MASS: AD ORIENTEM

AUTHOR: FATHER THOMAS KOCIK

In *The Reform of the Roman Rite* (San Juan Capistrano, Calif.: Una Voce Press; Harrison, N.Y.: Roman Catholic Books, 1993, chaps. XII-XV), the late Monsignor Klaus Gamber, director of the Regensburg Liturgical Institute, demonstrates convincingly that the precedents for freestanding altars with Mass "facing the people" have been highly exaggerated. In agreement with such eminent (and unquestionably orthodox) liturgists as Father Josef A. Jungmann and Father Louis Bouyer, Gamber shows that the practice of celebrating the Eucharist versus populum flourished only in the city of Rome and in parts of North Africa, where the pagan custom of having the façade (rather than the apse) of a temple facing East was continued; But even then, the historical evidence shows that, while the celebrant did in fact face the people, they did not face him, but turned their backs on him during the prayers so that they, too, could face East.

In addition to the historical and theological justifications for returning to the Eastwardfacing position, there are other reasons. Akin to Muggeridge's observations is this critique, from a psychological perspective, of Mass versus populum: While in the past, the priest functioned as the anonymous go between, the first among the faithful, facing God and not the people, representative of all and together with them offering the Sacrifice, while reciting prayers that have been prescribed for him today he is a distinct person, with personal characteristics, his personal lifestyle, his face turned towards the people. For many priests this change is a temptation they cannot handle.... Some priests are quite adept some less so at taking personal advantage of a situation.

Their gestures, their facial expressions, their movements, their overall behavior, all serve to subjectively attract attention to their person.... To [some priests], the level of success in their performance is a measure of their personal power and thus the indicator of their feeling of personal security and selfassurance. (K. G. Rey, "Pubertätserscheinungen in der Katholischen Kirche" ["Signs of Puberty in the Catholic Church"], *Kritische Texte*, Vol. 4 (Benzinger), pg. 25; quoted in Gamber, pp. 8687 and 16970).

Simply put, the Latinrite liturgy must be literally reoriented. (Whenever I hear the Advent hymn "People Look East", I am always tempted to interject, "including the priest!") The Eastward position emphasizes an eschatological note that is both biblical and patristic. It avoids focusing attention on the personality and mannerisms of the celebrant and reminds us that he is important only insofar as he stands at the altar in persona Christi, offering the Sacrifice of Calvary. Moreover, it symbolizes a worshipping community open to the world beyond the here and now, on pilgrimage to the Promised Land.

In fact, the current Sacramentary implicitly presumes that the priest is not facing the people when celebrating Mass; otherwise he would not be instructed by the GIRM and by the rubrics to "face the people" at specific moments of the Mass and then to turn back to face the altar (86, 107, 115, 116, 122, 198, and 199; Order of Mass, 2, 25, 104, 105, 111 and 113.)

I believe there are already signs that a return to the traditional orientation would be favorably received, not just by older Catholics, but by the young who have never experienced Mass ad orientem. One hears of the growing number of young Catholics, born well after Vatican II ended, who are drawn to the Tridentine Mass. They find in the old liturgy the sense of mystery and transcendence sorely lacking in the modern rite (as it is commonly practiced), owing largely to what is perhaps the most notable feature of the old rite (besides the Latin language): the priest facing liturgical East.

Source: Unknown

Daily Readings

Readings for the week of January 02, 2022

Sunday: Is 60:1-6/Ps 72:1-2, 7-8, 10-11, 12-13 [cf.11]/Eph 3:2-3a, 5-6/Mt 2:1-12
 Monday: 1 Jn 3:22—4:6/Ps 2:7bc-8, 10-12a/Mt 4:12-17, 23-25
 Tuesday: 1 Jn 4:7-10/Ps 72:1-2, 3-4, 7-8/Mk 6:34-44
 Wednesday: 1 Jn 4:11-18/Ps 72:1-2, 10, 12-13/Mk 6:45-52
 Thursday: 1 Jn 4:19—5:4/Ps 72:1-2, 14 and 15bc, 17/Lk 4:14-22a
 Friday: 1 Jn 5:5-13/Ps 147:12-13, 14-15, 19-20/Lk 5:12-16
 Saturday: 1 Jn 5:14-21/Ps 149:1-2, 3-4, 5 and 6a and 9b/Jn 3:22-30
 Next Sunday: Is 42:1-4, 6-7/Ps 29:1-2, 3-4, 3, 9-10 [11b]/Acts 10:34-38/Lk 3:15-16, 21-22 or, Is 40:1-5, 9-11/Ps 104:1b-2, 3-4, 24-25, 27-28, 29-30 [1]/Ti 2:11-14; 3:4-7/Lk 3:15-16, 21-22

Las lecturas de la semana del 2 de enero de 2022

Domingo: Is 60, 1-6/Sal 71, 1-2. 7-8. 10-11. 12-13 [cfr. 11]/Ef 3, 2-3. 5-6/Mt 2, 1-12
 Lunes: 1 Jn 3, 22—4, 6/Sal 2, 7-8. 10-12/Mt 4, 12-17. 23-25
 Martes: 1 Jn 4, 7-10/Sal 71, 1-2. 3-4. 7-8/Mc 6, 34-44
 Miércoles: 1 Jn 4, 11-18/Sal 71, 1-2. 10. 12-13/Mc 6, 45-52
 Jueves: 1 Jn 4, 19—5, 4/Sal 71, 1-2. 14 y 15. 17/Lc 4, 14-22
 Viernes: 1 Jn 5, 5-13/Sal 147, 12-13. 14-15. 19-20/Lc 5, 12-16
 Sábado: 1 Jn 5, 14-21/Sal 149, 1-2. 3-4. 5 y 6 y 9/Jn 3, 22-30
 Domingo siguiente: Is 42, 1-4. 6-7/Sal 28, 1-2. 3-4. 3. 9-10 [11]/Hch 10, 34-38/Lc 3, 15-16. 21-22 o Is 40, 1-5. 9-11/Sal 103, 1-2. 3-4. 24-25. 27-28. 29-30 [1]/Tit 2, 11-14; 3, 4-7/Lc 3, 15-16. 21-22

Tridentine Mass Readings

JANUARY

2	Holy Name of Jesus	2nd class
3	Ferial in Christmastide	4th class
4	Ferial in Christmastide	4th class
5	Ferial in Christmastide	4th class
6	The Epiphany of the Lord	1st class
7	Feria of Epiphany	4th class
8	Saturday of Our Lady	4th class
9	The Holy Family	2nd class

Mass Intentions / Intenciones de Misas

Monday January 3, 2022/Lunes 3 de Enero, 2022

Office Closed No Masses/ Oficina Cerrada No Misas

Tuesday January 4, 2022/ Martes 4 de Enero, 2022

8:00am: Erick Castro & Aurelio Bejarano

Wednesday January 5, 2022/Miercoles 5 de Enero, 2022

8:00am: Celest Arreola & Marian Vazquez

5:30pm: Virgenes Consagradas Veronica, Elizet, Vicky

Thursday January 6, 2022/ Jueves 6 de Enero, 2022

8:00am: †Natividad Casares & †Jesus Alberto Enriquez

Friday January 7, 2022/Viernes 7 de Enero, 2022

8:05am: †Alvaro Serrano Garcia &

†Armando Serrano Garcia

Saturday January 8, 2022/ Sabado 8 de Enero, 2022

4:30pm: Bertha Lila Infante Vejar

& Alan Roberto Infante Sanchez

6:00pm: All Souls in Purgatory & Reymundo Ayala

Sunday January 9, 2022/ Domingo 9 de Enero, 2022

6:30am: Fr. Alonso Saenz & Fr. Michael Gilbert

8:00am: †Alegandrina Lazalde & †Carmen Ricalday

9:10am: Evelyn Alvarado & Sergio Mejia

10:00am: †Serardo Gonzalez

11:20am: All Souls in Purgatory

12:10pm: Rogelio Vargas & Lucia Vargas

1:20pm: Carlos Gerardo de Delgado
& All Souls in Purgatory



Winona Elliott, Manuel Cabrera, III, Ramona Cabrera, Angel Medina, Alfredo Romero, Elia Gutierrez, Yolanda Gutierrez Sotelo, Roberto Torres Araiza, Eloy Balderrama, Hector Armendariz, Harold James, Carmen Negrete, Lydia Smith, Robert Ramirez Rodriguez, Jennifer Amada Martinez, Robert Smith, Ramona Rodriguez, Sylvia Stovall, Andrew Ochoa, David Meza, Augustine Gauna, Maria Nava, Ricardo Flores, Linda Manning, Frank V. Celaya, Susana Zimmerman, Carlos Duran Rivera, Monique Washington, Sandra Pierce, , Alfredo Rodriguez, Scottie Gray, Faye Gray, Odalys Noelia Rodriguez Bravo, Valeria Gonzalez, Felix Manahan, Cindy Jones, Maria Dolores Ortega, Maria Delgado, Francisco Jabi Allala Mata, Victoria Lopez, Edgar Chao, Betzabe Chavez Suarez, Gerald Dixon, David Gomez, Engracia Lira, Suaysen Guerrero, Isabel Alcala, Joel Rivera, Rafael Vigeria Martinez, Jamie Puzon, Paloma Topete, Hortencia Jose Lopez, Albina Graciela Jose Lopez, Maria Graciela Jose Lopez, Maria de Jesus Esquivel Saldaña, Camilo Rodriguez, Donald Paul Howell, Antonio Rangel Lopez, Alberto Cordoba, Denise & Antoine Ratliff, Helen Dennis, Jose Gael Garcia Martinez, Chris Alferitz, Peter Reed, Amaya Morales, Neyma Gloria Treviño, Aurelia Cruz, Moises Lopez, Mark McHenry, Frances Adams, Michaelangelo Carbajal, Joanna Medina, Angelica Dominguez, Johanna Medina, Roberto Cañez, Maria Elena Ibarra, Marta Rojo Resendi, Barbara Garcia, Jennifer Duran, Chris Barraza, Susan Ambris, Ema Reyes, Yolanda Cerda, Jayden Javier Torres, Georgina "Genni" Rousseau.

REQUISITOS PARA BAUTIZAR

Proximos Bautizos:	Clases y Horario:
Enero 15, 2022:	Clase: 11/20/21 de 4:00p.m. - 7:00p.m.
Febrero 19, 2022:	Clase: 01/15/2022 de 4:00p.m. - 7:00p.m.
No Bautismos en Marzo	Clase: 02/19/2022 de 4:00p.m. - 7:00p.m.
No Bautismos en Abril	Clase: 03/19/2022 de 4:00p.m. - 7:00p.m.

**No se permiten niños en las clases bautismales*

Las registraciones son en la oficina de Lunes - Jueves 9am-12pm & 1pm - 4pm.

1. El niño(a) no debe ser mayor de 7 años.
2. Se les pide a los Padres que asistan a Misa regularmente y que participen en la vida de la Iglesia.
3. Donación de \$75.00 por un niño(a) o \$100.00 por dos niños o más por familia (no-reembolsable).
4. Asistir a la registración Bautismal.
5. Asistir a las clases de preparación para el Sacramento de Bautismo en St. Catherine/otra Iglesia Católica.
6. Escoger Padrinos apropiados. Tiene que estar practicando la Fe Católica.
 - Padrinos necesitan ser mayores de 16 años.
 - Tener todos sus sacramentos: Bautizo, Primera Comunión, y Confirmación.
 - **Si los Padrinos son casados**, necesitan estar casados en la Iglesia Católica y **proporcionar certificados de Matrimonio & Confirmación.**
 - **Sin son solteros**, no pueden estar viviendo en unión libre con nadie y vivir una vida casta, y **proporcionar certificados de 1a Comunión y Confirmación.**
7. Los padres necesitan prometer que su hijo será educado en la Fe Católica.

Para registrar a sus hijos necesitan (traer todo):

- Donación de \$75.00 por un niño(a) o \$100.00 por dos niños o más por familia (no-reembolsable).
- Comprobante de que están registrados en esta iglesia (# de sobre) o traer una carta de permiso para bautizar en esta iglesia.
- Acta de nacimiento original (no se aceptan copias)
- Documentos Sacramentales de los padrinos (mirar lista de arriba)

Los Bautizos se llevan a cabo los Sábados a 9:00am por el Diacono Carlos Terrazas en la Capilla San Juan Bosco (no en la Iglesia).

BAPTISM REQUIREMENTS

Scheduled Baptisms:	Classes & times:
January 8th, 2022:	Class: 11/21/21 from 1:30p.m.- 4:30p.m.
February 12th, 2022:	Class: 01/16/22 from 1:30p.m. - 4:30p.m.
No Baptisms in March	Class: 02/20/22 from 1:30p.m. - 4:30p.m.
No Baptisms in April	Class: 03/20/2022 from 1:30p.m. - 4:30p.m.

**Children are not allowed at baptismal classes*

Register your child at the parish office Mon - Thurs 9am-12pm & 1pm-4pm

1. Child(ren) must not be over the age of 7.
2. Parents are asked to attend Mass regularly and participate in the life of the church.
3. Donation of \$75.00 for one child or \$100.00 for two or more children, per family.
4. Attend preparation class for the Sacrament of Baptism.
5. Bring your child's/ren birth certificate, God parent's sacramental certificates, and permission letter from your parish (if applicable).
6. Choose appropriate Godparent(s) who is practicing the faith and is in communion with the Catholic Church.
 - Must be 16 years of age or older
 - Have all Sacraments: Baptism, First Communion, and Confirmation and parents must bring proof of these the day of registration.
 - **If the Godparent(s) is/are married**, their Marriage must have been celebrated in the Catholic Church and must **provide the Church Marriage & Confirmation Certificates.**
 - **If single**, the Godparent(s) must be living a life of Chastity and goodness and **must provide certificate of 1st Holy Communion & Confirmation.**
7. Parents must be committed to raising your child in our Catholic Faith.

When registering your child bring (bring all documents):

- Child(ren) original birth certificate, (copies are not accepted)
- \$75(1 child) or \$100.00(2 or more),
- Godparent's sacramental certificates (see list above)
- Proof of Parish Membership or letter of permission to Baptize at St. Catherine (if applicable).

Baptisms take place at 10am by Fr. Saenz at the main church on scheduled Saturdays.



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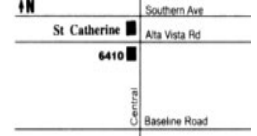
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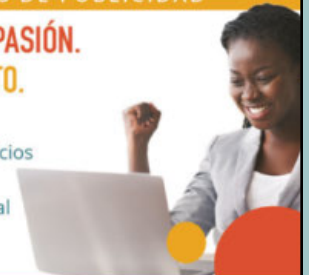
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