

Saint Teresa of Avila Catholic Church

2216 Fargo Street, Los Angeles, CA 90039

Tel: 323-664-8426

parish Website: www.saintteresaofavilala.org

*Let nothing
disturb you,
Let nothing
frighten you,
All things are
passing away:
God never changes.
Patience obtains
all things.
Whoever has God
lacks nothing;
God alone suffices.”*

-Saint Teresa of Ávila



*“Nada te turbe,
nada te espante,
todo se pasa,
Dios no
se muda;
la paciencia
todo lo alcanza;
quien a
Dios tiene
nada le falta:
Sólo Dios basta.”*

-Santa Teresa de Ávila

MASSES / MISAS: Saturday afternoon: 3:30 PM; Sunday, 8:00 AM, 10:00 AM, 12 Noon (Spanish)
Holy Days Masses : 8:00AM and 7:30 PM — **Weekdays Masses** (Monday thru Friday 8:00 AM)

Saturday, 8:00AM Traditional Latin Mass / **Sabado, 8:00AM** Misa Tradicional en Latin

First Friday of the month : 7:00PM Mass followed by Holy Hour Adoration

Primer Viernes del Mes: Misa a las 7:00PM despues de la Misa continua la Hora Santa

Saturdays : 7:15am, Rosary and Mother of Perpetual Help Novena

Holy Hour: Sunday - 7:00PM / **Hora Santa:** Domingos a las 7:00PM

SACRAMENT OF PENANCE / CONFESIONES: Confessions, Saturday at 8:30 to 9:00 AM and 2:30 to 3:15 PM

ST. TERESA OF AVILA PARISH SCHOOL Mrs. Christina Fernandez-Caso Principal -School Phone: 323-662-3777

RELIGIOUS EDUCATION / PRIMERA COMUNION Mrs. Olga Alviar, Director

Classes held September through May In English and Spanish: Saturday – 9:00-11:00 AM

CONFIRMATION / CONFIRMACCION: Ms. Vivian Parra, Director

Classes held September through May -1st. and 2nd. Tuesday of the month at 7:00 PM.

WEDDINGS / MATRIMONIOS Parishioners are requested to contact the parish priest at least six months before the wedding.

BAPTISMS / BAUTIZOS Call the rectory for information

QUINCEAÑERAS The family must be registered in the parish at least one year and using the collection envelopes.

La familia debe estar registrada por lo menos un año y usando los sobres dominicales.



Rev. Roberto Pirrone, Pastor

The Holy Family of Jesus, Maria and Joseph

MASSES FOR THE WEEK

Saturday, December 25

NO VIGIL MASS

Sunday, December 26

8:00AM—Camille Broussard †

10:00AM—Yvette Depner (birthday)

12:00PM—Francis Palma † y Blanca Sola †

Monday, December 27

8:00AM—Lory Trujillo (all family members living and deceased)

Tuesday, December 28

8:00AM—Michelle M. Scher

Wednesday, December 29

8:00AM—Esther Antiporda † & Natividad Hemedes †

Thursday, December 30

8:00AM—Cynthia Cano (special Intention)

Friday, December 31

8:00AM—Jose † and Graciela Mazon †

Saturday, January 1, 2022

8:00AM—Miguel Rullan †

ENVELOPES FOR SUNDAY MASSES

DON'T FORGET to pick up your box of envelopes for the Sunday Mass collection. PLEASE FILL OUT THE ENVELOPE RECORD CARD AND RETURN IT TO THE RECTORY OR DEPOSIT IT IN THE COLLECTION BASKET AS SOON AS POSSIBLE.

THANK YOU FOR ALL YOUR SUPPORT.

SOBRES PARA LA COLECTA DOMINICAL

NO OLVIDE recojer su cajita de sobres para la colecta dominical. POR FAVOR, LLENE LA TARJETA DE REGISTRO Y DEVUELVALA A LA RECTORIA O DEPOSITELO EN LA CANASTA DE LA COLECTA LO MAS PRONTO POSIBLE.

GRACIAS POR TODO SU APOYO.

PRAYER TO SAINT MICHAEL THE ARCHANGEL

Saint Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

ORACION A SAN MIGUEL ARCANGEL

San Miguel Arcángel, defiéndenos en la batalla. Sé nuestro amparo contra la maldad y acechanzas del demonio. Pedimos suplicantes que Dios lo mantenga bajo su imperio; y tú, Príncipe de la Milicia Celestial, arroja al infierno con tu poder divino a Satanás, y a los otros espíritus malvados que andan dispersos por el mundo para la perdición de las almas. Amén.

Mary, Joseph and Jesus

The Feast of the Holy Family is a liturgical celebration in the Catholic Church, as well as in many Lutheran and Anglican churches, in honor of Jesus, His mother, and His step-father, Saint Joseph, as a family; it has been observed since 1921 when it was inserted by Pope Benedict XV. This feast honors their lives together, beginning in Bethlehem and then moving to Nazareth, Egypt and back to Nazareth. The feast recognizes the humility of Jesus, Mary's virtue and Joseph's steadfastness, along with the obedience of all three to God's plan for them in salvation history.

New Year's Prayer

As the dawn breaks on a new year, let us give thanks for all we hold dear: our health, our family, and our friends.

Let us release our grudges, our anger, and our pains, for these are nothing but binding chains. Let us live each day in the most loving ways, the God-conscious way. Let us serve all who are in need, regardless of race, color, or creed.

Let us keep God of our own understanding in our hearts and chant God's name each day. Let us lead the world from darkness to light, from falsehood to truth, and from wrong to right.

Let us remember that we are all one, embracing all, discriminating against none.

May your year be filled with peace, prosperity, and love. May God's blessings shower upon you and bestow upon each of you a bright, healthy, and peaceful new year.

- Rev. Marcy Sheremetta

Happy New Year  **Feliz Año Nuevo**

CATECHISM OF THE CATHOLIC CHURCH

I. MARRIAGE IN GOD'S PLAN

1602 Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding-feast of the Lamb." Scripture speaks throughout of marriage and its "mystery," its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal "in the Lord" in the New Covenant of Christ and the Church.

Marriage in the order of creation

1603 "The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws. . . . God himself is the author of marriage." The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity, some sense of the greatness of the matrimonial union exists in all cultures. "The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life."

1604 God who created man out of love also calls him to love the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love.⁹⁰ Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it.'"

1605 Holy Scripture affirms that man and woman were created for one another: "It is not good that the man should be alone." The woman, "flesh of his flesh," his equal, his nearest in all things, is given to him by God as a "helpmate"; she thus represents God from whom comes our help. "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been "in the beginning": "So they are no longer two, but one flesh."

CATECISMO DE LA IGLESIA CATOLICA

I. El matrimonio en el plan de Dios

1602 La sagrada Escritura se abre con el relato de la creación del hombre y de la mujer a imagen y semejanza de Dios se cierra con la visión de las "bodas del Cordero". De un extremo a otro la Escritura habla del matrimonio y de su "misterio", de su institución y del sentido que Dios le dio, de su origen y de su fin, de sus realizaciones diversas a lo largo de la historia de la salvación, de sus dificultades nacidas del pecado y de su renovación "en el Señor" todo ello en la perspectiva de la Nueva Alianza de Cristo y de la Iglesia.

El matrimonio en el orden de la creación

1603 "La íntima comunidad de vida y amor conyugal, está fundada por el Creador y provista de leyes propias. [...] El mismo Dios [...] es el autor del matrimonio". La vocación al matrimonio se inscribe en la naturaleza misma del hombre y de la mujer, según salieron de la mano del Creador. El matrimonio no es una institución puramente humana a pesar de las numerosas variaciones que ha podido sufrir a lo largo de los siglos en las diferentes culturas, estructuras sociales y actitudes espirituales. Estas diversidades no deben hacer olvidar sus rasgos comunes y permanente. A pesar de que la dignidad de esta institución no se trasluzca siempre con la misma claridad, existe en todas las culturas un cierto sentido de la grandeza de la unión matrimonial. "La salvación de la persona y de la sociedad humana y cristiana está estrechamente ligada a la prosperidad de la comunidad conyugal y familiar".

1604 Dios que ha creado al hombre por amor, lo ha llamado también al amor, vocación fundamental e innata de todo ser humano. Porque el hombre fue creado a imagen y semejanza de Dios, que es Amor. Habiéndolos creado Dios hombre y mujer, el amor mutuo entre ellos se convierte en imagen del amor absoluto e indefectible con que Dios ama al hombre. Este amor es bueno, muy bueno, a los ojos del Creador. Y este amor que Dios bendice es destinado a ser fecundo y a realizarse en la obra común del cuidado de la creación. «Y los bendijo Dios y les dijo: "Sed fecundos y multiplicaos, y llenad la tierra y sometedla"».

1605 La Sagrada escritura afirma que el hombre y la mujer fueron creados el uno para el otro: "No es bueno que el hombre esté solo". La mujer, "carne de su carne", su igual, la criatura más semejante al hombre mismo, le es dada por Dios como una "auxilio", representando así a Dios que es nuestro "auxilio". "Por eso deja el hombre a su padre y a su madre y se une a su mujer, y se hacen una sola carne" Que esto significa una unión indefectible de sus dos vidas, el Señor mismo lo muestra recordando cuál fue "en el principio", el plan del Creador: "De manera que ya no son dos sino una sola carne".

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