



The Child grew and became strong, filled with wisdom; and the favor of God was upon Him.

The Holy Family December 27, 2020

*Saint Francis of Assisi Parish
Missions of Our Lady of the Valley in Fall River Mills
and Saint Stephen's in Bieber*

Mission Statement

We, the Catholic Church of Saint Francis, are a community of faith called by Baptism to center our lives in the sacraments and the Holy Eucharist. We gather together to mutually grow in our love for God and neighbor by studying the Word of God; by believing in the Faith and Traditions from the Apostles; by accepting the teachings of the Magisterium and by receiving and giving support, hope, faith and charity.

*Parroquia de San Francisco de Asís
Misiones de Nuestra Señora del Valle en Fall River Mills
y San Esteban en Bieber*

Nuestra Misión

Nosotros la Iglesia de San Francisco, somos una comunidad de Fe llamados por el Bautismo a centrar nuestra vida en los sacramentos y la Santa Eucaristía. Nosotros nos reunimos para crecer mutuamente en nuestro amor a Dios y a nuestro semejante a través de estudiar la Palabra de Dios; a través de creer en la Fe y Tradición de los Apóstoles; a través de aceptar las enseñanzas del Magisterio y a través de recibir y dar Apoyo, Fe, Esperanza y Caridad.

Rev. Apolonio C. Catada

Parochial Administrator

St. Francis of Assisi Parish

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MISSIONS

Our Lady of the Valley St. Stephen's
43434 Hwy. 299E 201 Hwy. 299E
Fall River Mills Bieber

MASS SCHEDULE

See "Parish Calendar" (opposite) for changes.

Weekends

Saturday	4:30 pm	Our Lady of the Valley
Sunday	9:00 am	St. Francis
	11:00 am	Our Lady of the Valley (Spanish)
	1:00 pm	St. Stephen's
	4:30 pm	Our Lady of the Valley (Spanish)

Weekdays

Mon, Tue, Fri	9:00 am	St. Francis
Thursday	6:00 pm	St. Francis (Spanish)
Friday	6:00 pm	Our Lady of the Valley (Spanish)

ADORATION

1st Friday	9:30 am—Noon	St. Francis
1st Saturday	3:30 pm	Our Lady of the Valley
1st Sunday	11:45 am	St. Stephen's
Thursday's	3—6 pm	St. Francis
Friday's	11 am—6 pm	Our Lady of the Valley

First Sunday of the Month: All the Masses are said for the sick and, following Mass, Anointing of the Sick will be administered.

SACRAMENT OF RECONCILIATION (CONFESSION)

Confession is available one-half hour before scheduled Masses. Otherwise, call the parish for an appointment.

ST. VINCENT DE PAUL FOOD BANK

Food is available on request. Call the parish at 335-2372 for food anytime you are in need or call Bob Gartner at 249-8641.

NEW PARISHIONERS

Please register at our website [@stfrancisburney.org](http://stfrancisburney.org)

RELIGIOUS INSTRUCTION FOR CHILDREN (CCD)

Please contact Josefa Johnston (294-5290) or Elaine Shields (336-1003) or Estella Valdovinos (524-6434) Spanish

MUSIC: WEDDINGS & FUNERALS

Please contact Joan Knapp (530) 294-1234

BECOMING CATHOLIC (RCIA)

Program of study for non-Catholic adults or Catholics seeking the Sacrament of Confirmation. Contact David Wanat at 335-2941 or email: convoyb@gmail.com

PRAYER REQUESTS

Please contact Bob Gartner 249-8641

MINISTERS

St. Francis

Lectors:

December 27

Bob Gartner
Tom Weber

January 3

Karen Churney
Sandy Ogden

Ex. Min. of Holy
Communion:

CALENDAR

Thu	12/31	Solemnity of Mary, Mother of God Vigil Mass 4:30 PM Our Lady of the Valley
Fri	1/1	Solemnity of Mary, Mother of God Mass 9:00 AM St. Francis Mass 11:00 AM (Spanish) Our Lady of the Valley Mass 1:00 PM St. Stephens
Sun	1/3	Epiphany
Sun	1/10	Baptism of The Lord
Weeklong	1/18-1/25	Prayer for Christian Unity
Fri	1/22	National Day of Penance

For more information see our website at www.stfrancisburney.org

Financial Report

July 1 to November 30, 2020

	This Year	Last Year	Difference	%
Collections	39,401.78	49,775.86	-10,374.08	-20.8%
Total Income	46,026.83	56,098.86	-10,072.03	-18.0%
Total Expense	-55,103.85	-60,769.80	-5,665.95	-9.3%
Surplus (-Defecit)	-9,077.02	-4,670.94		

Reflection

It is most fitting that we celebrate the Feast of the Holy Family within the joyous Octave of Christmas. Love is the core of family life; and Jesus, by his coming among us, has united all who follow him as one family of love. Let us pray for all families, that they may grow holy through all the struggles and joys of family life.

Hospitality at St. Stephen's

Every Sunday is hospitality Sunday at St. Stephen's. Please join us for a nice lunch with soup/casserole, salad, bread, dessert and drinks. All are welcome, bring something to share if you can.

Reflection on the Gospel. St. John Paul II

A just and God-fearing man, called Simeon, appears at this beginning of Mary's "journey" of faith. His words, suggested by the Holy Spirit (cf. Lk. 2:25–27), confirm the truth of the Annunciation. For we read that he took up in his arms the child to whom—in accordance with the angel's command—the name Jesus was given (cf. Lk. 2:21). Simeon's words match the meaning of this name, which is Savior: "God is salvation."

Turning to the Lord, he says: "For my eyes have seen your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel" (Lk. 2:30–32). At the same time, however, Simeon addresses Mary with the following words: "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against, that thoughts out of many hearts may be revealed"; and he adds with direct reference to her: "and a sword will pierce through your own soul also" (cf. Lk. 2:34–35).

Simeon's words cast new light on the announcement which Mary had heard from the angel: Jesus is the Savior, he is "a light for revelation" to mankind. Is not this what was manifested in a way on Christmas night, when the shepherds come to the stable (cf. Lk. 2:8–20)? Is not this what was to be manifested even more clearly in the coming of the Magi from the East (cf. Mt. 2:1–12)? But at the same time, at the very beginning of his life, the Son of Mary, and his Mother with him, will experience in themselves the truth of those other words of Simeon: "a sign that is spoken against" (Lk. 2:34). Simeon's words seem like a second Annunciation to Mary, for they tell her of the actual historical situation in which the Son is to accomplish his mission, namely, in misunderstanding and sorrow. While this announcement on the one hand confirms her faith in the accomplishment of the divine promises of salvation, on the other hand it also reveals to her that she will have to live her obedience of faith in suffering, at the side of the suffering Savior, and that her motherhood will be mysterious and sorrowful.

PLEASE PRAY FOR

St. Francis

Ray Wanat, Nancy Longacre, Irma Welty, Melba Facey,
Christina Mora, Glenda Pearson & Barbara, Bob Heisinger

Our Lady of the Valley

Rick Phay, Eva Rebay, Gary Freeland

St. Stephen's

Olivia Cox, Ryan Graham, Vernon Ferreira,
Trish Bautista, Nancy Fenner, Liz Paul, Breen Hofmann,
Carl & Mary Doyle, Carol Mitchell

From the Document on the COVID-19 Vaccine Issued by the Congregation for the Doctrine of the Faith

3. The fundamental reason for considering the use of these vaccines morally licit is that the kind of cooperation in evil (passive material cooperation) in the procured abortion from which these cell lines originate is, on the part of those making use of the resulting vaccines, remote. The moral duty to avoid such passive material cooperation is not obligatory if there is a grave danger, such as the otherwise uncontrollable spread of a serious pathological agent^[3]—in this case, the pandemic spread of the SARS-CoV-2 virus that causes Covid-19. It must therefore be considered that, in such a case, all vaccinations recognized as clinically safe and effective can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal cooperation with the abortion from which the cells used in production of the vaccines derive. It should be emphasized, however, that the morally licit use of these types of vaccines, in the particular conditions that make it so, does not in itself constitute a legitimation, even indirect, of the practice of abortion, and necessarily assumes the opposition to this practice by those who make use of these vaccines.

4. In fact, the licit use of such vaccines does not and should not in any way imply that there is a moral endorsement of the use of cell lines proceeding from aborted fetuses. ^[4] Both pharmaceutical companies and governmental health agencies are therefore encouraged to produce, approve, distribute and offer ethically acceptable vaccines that do not create problems of conscience for either health care providers or the people to be vaccinated.

5. At the same time, practical reason makes evident that vaccination is not, as a rule, a moral obligation and that, therefore, it must be voluntary. In any case, from the ethical point of view, the morality of vaccination depends not only on the duty to protect one's own health, but also on the duty to pursue the common good. In the absence of other means to stop or even prevent the epidemic, the common good may recommend vaccination, especially to protect the weakest and most exposed. Those who, however, for reasons of conscience, refuse vaccines produced with cell lines from aborted fetuses, must do their utmost to avoid, by other prophylactic means and appropriate behavior, becoming vehicles for the transmission of the infectious agent. In particular, they must avoid any risk to the health of those who cannot be vaccinated for medical or other reasons, and who are the most vulnerable.

The full Statement can be read here: <https://zenit.org/2020/12/21/just-in-vatican-publishes-note-on-morality-of-covid-19-vaccines/>

From the Angelus of Pope Francis on the Feast of the Holy Family (December 31, 2017)

Dear Brothers and Sisters, Good morning!

On this first Sunday after Christmas, we are celebrating the Holy Family of Nazareth, and the Gospel invites us to reflect on the experience lived by Mary, Joseph and Jesus, as they grow together as a family in mutual love and in trust in God. The rite performed by Mary and Joseph, in offering their son Jesus to God, is an expression of this trust. The Gospel states: “they brought him up to Jerusalem to present him to the Lord” (Lk 2:22) as Mosaic Law required. Jesus’ parents go to the Temple to attest that their son belongs to God and that they are the guardians of his life, and not the owners. And this leads us to reflect. All parents are guardians of their children’s lives, not the owners, and they must help them to grow, to mature.

This gesture emphasizes that God alone is the Lord of individual and family history; everything comes to us from him. Each family is called to acknowledge this primacy, by protecting and educating children to open themselves to God who is the very source of life. From here passes the secret of inner youth, paradoxically witnessed to in the Gospel by an elderly couple, Simeon and Anna. The elderly Simeon, in particular, inspired by the Holy Spirit, says in regard to the Child Jesus: “this child is set for the fall and rising of many in Israel, and for a sign that is spoken against [...] that thoughts out of many hearts may be revealed” (vv. 34-35).

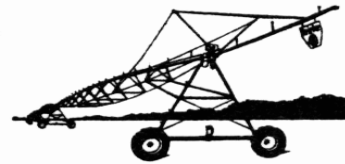
These prophetic words reveal that Jesus has come to tear down the false images that we make of God and also of ourselves; to “speak against” the worldly certainties on which we insistently rely; to make ourselves “rise” to a true human and Christian journey, founded on the values of the Gospel. There is no family situation that is precluded from this new journey of rebirth and resurrection. Each time that families — even those that are wounded and marked by frailty, failures and difficulties — return to the source of the Christian experience, new roads and unexpected opportunities open.

Today’s Gospel narrative recounts that when Mary and Joseph “had performed everything according to the law of the Lord, they returned into Galilee to their own city, Nazareth. And the child grew” — the Gospel says — “and became strong, filled with wisdom; and the favour of God was upon him” (vv. 39-40). Children’s growth is a great joy for the family, we all know it. They are destined to grow and become strong, to acquire knowledge and receive the grace of God, just as happened to Jesus. He is truly one of us: the Son of God becomes a child, agrees to grow, to become strong; he is filled with knowledge, and the grace of God is upon him. Mary and Joseph have the joy of seeing all this in their son; and this is the mission to which the family is directed: to create conditions favourable to the harmonious and full growth of its children, so they may live a good life, worthy of God and constructive for the world.

This is the wish that I offer all the families today, with the accompanying invocation to Mary, Queen of the Family.



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 (At the "Y")

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"We provide personalized care, and have had the pleasure of improving the quality of life of people in the valley for 18 years."