



“This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.”

The First Sunday of Lent February 21, 2021

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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Bulletin Editor: David Wanat (530) 250-7466

convoyb@gmail.com

MISSIONS

Our Lady of the Valley 43434 Hwy. 299E Fall River Mills	St. Stephen's 201 Hwy. 299E Bieber
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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	February 21	February 28
Lectors:	Carolyn Garfield	Karen Churney
	Jim Billo	Bob Gartner

Ex. Min. of Holy Communion:

CALENDAR

Sat/Sun	2/20-21	ANNUAL CATHOLIC APPEAL COMMITMENT WEEKEND
Wed	3/10	Day of Penance for Negative Attitudes and Discrimination
Sat/Sun	3/13-14	The Catholic Relief Services Collection (shared w/Church in Central & Eastern Europe)
Sun	3/14	Daylight Savings Time begins
Sun	3/28	Palm Sunday
Fri	4/2	Good Friday
Sun	4/4	Easter Sunday

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

Financial Report

July 1 to December 31, 2020

	This Year	Last Year	Difference	%
Collections	50,688.88	62,604.47	-11,915.59	-19.0%
Total Income	60,083.64	70,014.97	-9,931.33	-14.2%
Total Expense	<u>-66,927.82</u>	<u>-73,042.05</u>	<u>-6,114.23</u>	<u>-8.4%</u>
Surplus (-Defecit)	-6,844.18	-3,027.08		

Reflection

Lent is a desert journey that represents our whole journey of life. We begin the first week of Lent full of hope for the glorious outcome of our difficult desert journey. Let us open our hearts to sincere repentance and to belief in the mercy of God.

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.

Gospel Reflection From St. John Paul II's *Redemptor Hominis* #20

Indeed, if the first word of Christ's teaching, the first phrase of the Gospel Good News, was "Repent, and believe in the gospel" (metanoete), the Sacrament of the Passion, Cross and Resurrection seems to strengthen and consolidate in an altogether special way this call in our souls. The Eucharist and Penance thus become in a sense two closely connected dimensions of authentic life in accordance with the spirit of the Gospel, of truly Christian life. The Christ who calls to the Eucharistic banquet is always the same Christ who exhorts us to penance and repeats his "Repent". Without this constant ever renewed endeavour for conversion, partaking of the Eucharist would lack its full redeeming effectiveness and there would be a loss or at least a weakening of the special readiness to offer God the spiritual sacrifice in which our sharing in the priesthood of Christ is expressed in an essential and universal manner. In Christ, priesthood is linked with his Sacrifice, his self-giving to the Father; and, precisely because it is without limit, that self-giving gives rise in us human beings subject to numerous limitations to the need to turn to God in an ever more mature way and with a constant, ever more profound, conversion.

In the last years much has been done to highlight in the Church's practice—in conformity with the most ancient tradition of the Church—the community aspect of penance and especially of the sacrament of Penance. We cannot however forget that conversion is a particularly profound inward act in which the individual cannot be replaced by others and cannot make the community be a substitute for him. Although the participation by the fraternal community of the faithful in the penitential celebration is a great help for the act of personal conversion, nevertheless, in the final analysis, it is necessary that in this act there should be a pronouncement by the individual himself with the whole depth of his conscience and with the whole of his sense of guilt and of trust in God, placing himself like the Psalmist before God to confess: "Against you ... have I sinned". In faithfully observing the centuries-old practice of the Sacrament of Penance—the practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction—the Church is therefore defending the human soul's individual right: man's right to a more personal encounter with the crucified forgiving Christ, with Christ saying, through the minister of the sacrament of Reconciliation: "Your sins are forgiven"; "Go, and do not sin again". As is evident, this is also a right on Christ's part with regard to every human being redeemed by him: his right to meet each one of us in that key moment in the soul's life constituted by the moment of conversion and forgiveness. By guarding the sacrament of Penance, the Church expressly affirms her faith in the mystery of the Redemption as a living and life-giving reality that fits in with man's inward truth, with human guilt and also with the desires of the human conscience. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied". The sacrament of Penance is the means to satisfy man with

the righteousness that comes from the Redeemer himself.

In the Church, gathering particularly today in a special way around the Eucharist and desiring that the authentic Eucharistic community should become a sign of the gradually maturing unity of all Christians, there must a lively-felt need for penance, both in its sacramental aspect, and in what concerns penance as a virtue.

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

The Holy Father's Prayer Intention (February) Universal intention: Violence against women

We pray for women who are victims of violence,
that they may be protected by society and have their
sufferings considered and heeded.

Annual Catholic Appeal

We may not all be social workers, yet through the Annual Catholic Appeal, the whole Catholic community leans in to help our Catholic charities...and our own parish...to sustain programs and ministries that help lift our neighbors and friends out of the hardships of poverty. The Annual Catholic Appeal is dedicated solely to the social mission of the Church here in Northern California. Last year, as our communities pulled together to overcome the paralyzing effects of the COVID-19 pandemic, 362,000 people were helped through Appeal-funded charitable works. Please be as generous as you can. Every gift makes a profound difference in someone's life.

Tal vez no todos seamos trabajadores sociales; sin embargo, a través del Llamado Católico Anual, toda la comunidad católica se une para ayudar a nuestras organizaciones benéficas católicas... y nuestra propia parroquia...para mantener programas y ministerios que ayudan a sacar a nuestros vecinos y amigos de las dificultades de la pobreza. El Llamado Católico Anual está dedicado exclusivamente a la misión social de la Iglesia aquí en el norte de California. El año pasado, cuando nuestras comunidades se unieron para superar los efectos paralizantes de la pandemia de COVID-19, ayudamos a 362,000 personas a través de obras de caridad financiadas por el Llamado. Por favor sean tan generosos como puedan. Cada donativo hace una profunda diferencia en la vida de alguien.

**From the Ash Wednesday Homily of Pope Francis
(2/17/2021)**

We are now embarking on our Lenten journey, which opens with the words of the prophet Joel. They point out the path we are to follow. We hear an invitation that arises from the heart of God, who with open arms and longing eyes pleads with us: "Return to me with all your heart" (Joel 2:12). *Return to me.* Lent is a *journey of return to God.* How many times, in our activity or indifference, have we told him: "Lord, I will come to you later, just wait a little... I can't come today, but tomorrow I will begin to pray and do something for others". We do this, time and time again. Right now, however, God is speaking to our hearts. In this life, we will always have things to do and excuses to offer, but right now, brothers and sisters, right now is the time to return to God.

Return to me, he says, *with all your heart.* Lent is a journey that involves our whole life, our entire being. It is a time to reconsider the path we are taking, to find the route that leads us home and to rediscover our profound relationship with God, on whom everything depends. Lent is not just not about the little sacrifices we make, but about discerning where our hearts are directed. This is the core of Lent: asking where our hearts are directed. Let us ask: Where is my life's navigation system taking me – towards God or towards myself? Do I live to please the Lord, or to be noticed, praised, put at the head of line...? Do I have a "wobbly" heart, which takes a step forwards and then one backwards? Do I love the Lord a bit and the world a bit, or is my heart steadfast in God? Am I content with my hypocrisies, or do I work to free my heart from the duplicity and falsehood that tie it down?

The journey of Lent is an *exodus*, an *exodus from slavery to freedom.* These forty days correspond to the forty years that God's people trekked through the desert to return to their homeland. How difficult it was to leave Egypt! It was more difficult for God's people to leave the Egypt of the heart, that Egypt they carried within them, than to leave the land of Egypt. It is hard to leave Egypt behind. During their journey, there was an ever-present temptation to yearn for leeks, to turn back, to cling to memories of the past or to this or that idol. So it is with us: our journey back to God is blocked by our unhealthy attachments, held back by the seductive snares of our sins, by the false security of money and appearances, by the paralysis of our discontents. To embark on this journey, we have to unmask these illusions.

But we can ask ourselves: how do we then proceed on our journey back to God? We can be guided by return journeys described in the word of God.

We can think of the prodigal son and realize that, for us too, it is time to return to the Father. Like that son, we too have forgotten the familiar scent of our home, we have squandered a precious inheritance on paltry things and have ended up with empty hands and an unhappy heart. We have fallen down, like little children who constantly fall, toddlers who try to walk but keep falling and need, time and time again, to be picked up by their father. It is *the Father's forgiveness* that always set us back on our feet. God's forgiveness – Confession – is the first step on our return journey. In mentioning Confession, I ask confessors to be like fathers, offering not a rod but an embrace.


We then need to *return to Jesus*, like the leper who, once cured, returned to give him thanks. Although ten had been healed, he was the only one saved, because he returned to Jesus (cf. Lk 17:12-19). All of us have spiritual infirmities that we cannot heal on our own. All of us have deep-seated vices that we cannot uproot alone. All of us have paralyzing fears that we cannot overcome alone. We need to imitate that leper, who came back to Jesus and threw himself at his feet. We need *Jesus' healing*, we need to present our wounds to him and say: "Jesus, I am in your presence, with my sin, with my sorrows. You are the physician. You can set me free. Heal my heart".

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 Fall River Mills
 (At the "Y")
336-6547

***We Bill All Insurances**

We have had the pleasure of improving the quality of life of the people in the valley over 20 years.

Flocknote Enrollment

Please enroll so we can contact you by email or text message.

First Name: _____

Last Name: _____

Email Address: _____

Mobil Phone: _____

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