

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

DOMINGO APR 25

ESTABLISHED IN 1946 / ESTABLECIDA EN 1946



ST FRANCIS X CABRINI CATHOLIC CHURCH

Yo soy el Buen Pastor!

Lecturas del Domingo

4° DOMINGO DE PASCUA

Daily Reading for Sunday

4TH EASTER SUNDAY

Reading 1,

Acts 4:8-12

Responsorial Psalm,

118:1, 8-9, 21-23, 26, 28, 29

Reading 2,

1 Jn 3:1-2

Gospel, Jn 10:11-18



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

Call our office for more information or the little sisters
Llame a la oficina para más información o a las hermanitas
Office/Oficina: 323-757-0271
Little sisters/Hermanitas: 424-489-8022



MASSES / MISAS
(Limited Availability
Cupo Limitado)

SUNDAY/DOMINGO

7:15 AM Español

9:00 AM English

10:45 AM Español

12:30 PM Español

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

A MISSION TO HELP CLARIFY VACCINATION MISINFORMATION

This spring, the Pontifical University of Santa Croce in Rome is hosting a webinar series via Zoom called “Inspiring Trust.” The organizers recognize a growing skepticism on the part of the public toward organizations and institutions, and that a “culture of suspicion toward political parties, financial institutions, trade unions, the media, and also — of course — the Church, is now the norm.”

In six sessions, the webinar will focus on “the indispensable role of trust, its volatility and the ways to inspire it again,” specifically seeking to educate organizational and institutional leaders.

It’s a much-needed effort at combating one of the greatest communications challenges of our age: the loss, or misplacement, of trust and simultaneous agenda-driven growth of misinformation.

Misinformation, as a whole, has become big business. A 2019 study found that websites dedicated to publishing false and misleading information earned about \$235 million each year in advertising revenue from technology companies. The dissemination of “fake news” is such a problem that even Pope Francis addressed it in his 2018 message for World Communications Day called “‘The truth will set you free’ (Jn 8:32): Fake news and journalism for peace.”

The coronavirus pandemic, with its novelty, its impact on every citizen, and its heavy reliance on the leadership of government and the scientific community, has created even more opportunity for misinformation. Tapping into fear of the unknown and increasing skepticism of institutions, the pandemic has resulted in further division within our already polarized nation.

The Church has not escaped the effects, nor has it escaped the divisions. From the earliest days of the pandemic, Catholics were divided on the cancellation of public Masses and the method of reception of the sacraments. The responses of parishes and organizations within the Church to requirements by the state for mask-wearing and social distancing at Masses and other events to try to reduce the spread of COVID-19 was varied. A fault line developed between those wanting to receive the sacraments at any cost, and those willing to forgo reception of the sacraments for a time in favor of charity and caring for the most vulnerable.

Now, a year into the pandemic, another fault line is forming: one between those who are pro-COVID-19 vaccine and those who are against it.

Pope Francis and bishops around the world, including those in the United States, have encouraged Catholics to receive the vaccine. In early April, Pope Francis visited hundreds of homeless men and women receiving doses of the vaccine provided by the Vatican. Bishop Kevin C. Rhoades of Fort Wayne-South Bend said in early March that there is “no moral need to turn down a vaccine,” adding that the Vatican “has made clear that all the COVID vaccines recognized as clinically safe and effective can be used in good conscience.”

If one has a choice on the vaccine, the bishops recommend selecting the one with “the least connection to abortion-derived cell lines” — meaning that the Johnson & Johnson vaccine (the distribution of which has been halted by the FDA over a rare possible side effect as we write) would be the one to be avoided, if possible.

And yet there are many Catholics who are choosing not to become vaccinated. We have observed three primary objections: 1) that the COVID-19 vaccines are so new that their effects on the body cannot yet be fully known; 2) that the vaccines are morally unacceptable because of the use of aborted fetal cell lines during creation or testing; and 3) that the scientific community and the government creating and distributing the vaccine have nefarious motives and cannot be trusted.



The widespread belief in one or more of these objections, despite the information released by the Church and the scientific community, is the reason why Our Sunday Visitor has joined an international consortium of Catholic media, news agencies and world-renowned scientists to help clarify misinformation about COVID-19 vaccines. As stated in the news release, the consortium seeks to provide clarification and explanation by scientists, bioethicists and theologians on the “scientific and ethical questions” surrounding the vaccine.

Our participation in this consortium is a commitment to seeking and sharing the truth, and to helping to correct the vast amounts of misinformation being spread on the internet for a profit. We welcome your thoughts and encourage your questions as we participate in this important work.

NOW VACCINATING ANYONE 16 AND OLDER WHO LIVES OR WORKS IN LA COUNTY

In order to be vaccinated, you will need to show:

Photo ID, and Proof that you live or work in LA County, and Proof that you are 16 or older. You do not need to show government issued ID and you do **not need to be a US citizen to get a vaccine.** One document may meet more than one requirement (e.g. a driving license).

<http://www.publichealth.lacounty.gov>

¿QUÉ QUISO DECIR JESÚS CON «YO SOY EL BUEN PASTOR»?

A ESO ES LO QUE DEBERÍA ASPIRAR CUALQUIER CRISTIANO CON ALGUIEN A SU CARGO

«Yo soy el buen pastor» (Juan 10,11) es la cuarta de las siete declaraciones «Yo soy» de Jesús registradas sólo en el Evangelio de Juan. Estas proclamas «Yo soy» apuntan a Su identidad y propósito único y divino. Inmediatamente después de declarar que Él es «la puerta» en Juan 10, 7, Jesús declara: «Yo soy el buen pastor». Él se describe a sí mismo no sólo como «el Pastor», sino como «el Buen Pastor».

Debe entenderse que Jesús es «el Buen Pastor, no simplemente «un buen pastor, como otros pueden ser, sino que es único en su carácter (Salmo 23, Zacarías 13, 7, Hebreos 13,20, 1 Pedro 2:,25; 1 Pedro 5, 4).

La palabra griega kalos, traducida como «buena», describe lo que es noble, sano, bueno y bello, en contraste con lo malo y desagradable. Significa no sólo lo que es bueno interiormente, sino también lo que es atractivo exteriormente. Es una bondad innata.

Por lo tanto, al usar la frase «el buen pastor», Jesús está haciendo referencia a Su bondad inherente, Su justicia y Su belleza. Como el pastor de las ovejas, Él es el que protege, guía y nutre a su rebaño.

Como lo hizo al declarar que Él es «la puerta de las ovejas» en Juan 10:,7, Jesús está haciendo un contraste entre Él y los líderes religiosos, los fariseos (Juan 10, 12-13). Los compara con un «mercader» o «mano contratada» que no se preocupa por las ovejas.

En Juan 10, 9, Jesús habla de ladrones y ladrones que trataron de entrar sigilosamente en el rebaño. En ese pasaje los líderes judíos (fariseos) se contrastan con Cristo, que es la Puerta. Aquí, en Juan 10,12, el mercenario se contrasta con el pastor verdadero o fiel que voluntariamente da su vida por las ovejas.

El que es un «asalariado» trabaja por salarios, que son su principal consideración. Su preocupación no son las ovejas sino él mismo.

Curiosamente, los pastores de la antigüedad no eran generalmente los dueños del rebaño. Sin embargo, se esperaba que ellos ejercieran el mismo cuidado y preocupación que los propietarios. Esto era característico de un verdadero pastor. Sin embargo, algunos de los mercenarios pensaban sólo en sí mismos. Como resultado, cuando un lobo apareció -la amenaza más común a las ovejas en ese día- el mercader abandonó el rebaño y huyó, dejando las ovejas para ser esparcidas o muertas (Juan 10, 12-13).

Primero, para comprender mejor el propósito de un pastor durante los tiempos de Jesús, es útil darse cuenta de que las ovejas son totalmente indefensas y totalmente dependientes del pastor. Las ovejas están siempre sujetas a peligro y siempre deben estar bajo la atenta mirada del pastor mientras pastan.

Por los valles, precipitaciones de agua repentinas y fuertes pueden arrastrarlas, los ladrones pueden robarlas y los lobos pueden atacar al rebaño. David cuenta cómo mató a un león y a un oso mientras defendía el rebaño de su padre como pastor (1 Samuel 17,36).



Conduciendo nieve en invierno, polvo cegador y arenas ardientes en verano, largas y solitarias horas cada día, todo esto el pastor aguarda pacientemente por el bienestar del rebaño. De hecho, los pastores eran frecuentemente sometidos a un grave peligro, a veces incluso dando sus vidas para proteger a sus ovejas.

Igualmente, Jesús dio Su vida en la cruz como «el Buen Pastor» por su cuenta. El que salvaría a otros, aunque tuviera el poder, no escogió salvarse a sí mismo. «El Hijo del hombre no vino para ser servido, sino para servir y dar su vida en rescate por muchos» (Mateo 20,28).

Por medio de su sacrificio voluntario, el Señor hizo posible la salvación para todos los que acuden a Él con fe. Al proclamar que Él es el Buen Pastor, Jesús habla de «dar» Su vida por Sus ovejas (Juan 10,15, 17-18).

La muerte de Jesús fue divinamente designada. Sólo por medio de Él recibimos la salvación. «Soy el buen pastor; Y conozco mis ovejas, y soy conocido por los míos» (Juan 10,14).

Además, Jesús deja claro que no fue sólo para los judíos que Él dio su vida, sino también para las «otras ovejas que tengo que no son de este pliegue; también yo los traeré, y oirán mi voz; Y habrá un rebaño y un pastor» (Juan 10,16). Las «otras ovejas» claramente es una referencia a los gentiles. Como resultado, Jesús es el Buen Pastor de todos, judíos y gentiles, los que llegan a creer en Él (Juan 3,16).



THE GOOD SHEPHERD

Like most people today, chances are you do not know any shepherds. For the first Christians, who were familiar with shepherds, the Good Shepherd was a favorite image to associate with Christ. In fact, the earliest Christian art depicts Christ as the Good Shepherd, not the crucified Savior. Often he was portrayed as a beardless youth. Surprisingly, the image of Jesus as the Good Shepherd is still popular. In fact, early childhood education experts tell us that young children find the concept of a shepherd and his love for his sheep enchanting.

In the Old Testament God was called a shepherd, and God's people the flock. For instance, in Psalm 23 the psalmist sings that the shepherd leads him to green pastures near refreshing waters. The shepherd guards him in right paths and protects him from evil. God says, "I myself will pasture my sheep; I myself will give them rest. . . . The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal" (Ezekiel 34:15-16).

According to the Gospels, Jesus referred to himself as a shepherd. He said, "My sheep hear my voice; I know them, and they follow me" (John 10:27). A shepherd knows his sheep well. There is a personal relationship between Jesus and his followers. Jesus knows each of us by name. On the other hand, we respond to his voice and do not follow the voice of strangers who may lead us to harm. Jesus said, "I am the good shepherd. A good shepherd lays down his life for the sheep" (John 10:11). Unlike a hired hand who flees to save his life, Jesus saved his flock from the wolf even though it meant sacrificing his own life.

The parable Jesus told about the lost sheep is a story about Jesus' concern and care for us sinners. He is the loving shepherd who goes to great lengths to search for his lost sheep and when he finds it, carries it back on his shoulders rejoicing.

When Jesus gave Peter the responsibility of leading his Church, he again used shepherd imagery. He told Peter, "Feed my lambs. . . . Tend my sheep. . . . Feed my sheep" (John 21:15-17).

Knowing about shepherds sheds light on the image of Jesus as shepherd. The shepherd uses a staff with a hook on the end to guide the sheep and pull back the stray. Today Jesus guides his flock through bishops, who are known as pastors, the Latin for shepherds. Bishops carry staffs called crosiers. The shepherd has a rod to fend off wild animals that might harm the flock. Jesus saved us from evil.

Jesus restores our souls. Shepherds feed their flocks. Jesus feeds us with the excellent bread of the Eucharist and brings us to living waters: baptism and the Holy Spirit.

The image of shepherds is that they are kind, loving, patient, strong, and self-sacrificing. They are a good image for Jesus. And sheep, who can be rather stupid and foolish creatures, are a good symbol for us!

† The Lord is my shepherd; I shall not want! †



"A Prayer for Healing Victims of Abuse"

Holy Spirit, comforter of hearts, heal your people's wounds and transform brokenness into wholeness.

Grant us the courage and wisdom, humility and grace, to act with justice.

Breathe wisdom into our prayers and labors.

Grant that all harmed by abuse may find peace and justice.

We ask this through Christ, our Lord.

Amen.

"Oración por la sanación de las víctimas de abuso"

Espíritu Santo, consolador de corazones, sana las heridas de tu pueblo y transforma su fragilidad en integridad.

Concedéenos el valor y la sabiduría, la humildad y la gracia para actuar con justicia.

Infunde sabiduría en nuestras oraciones y acciones.

Permite que todos los que han sido lastimados por el abuso encuentren la paz en la justicia.

Te lo pedimos por Cristo, nuestro Señor.

Amén.





• Fr. Juan Bosco Jimenez Garcia Pastor / Pastor Rev. • Marcos Villanueva Associate Pastor
 • Mrs. Carmen Hart School Principal
 • Mrs. Carmen Carbajal / Religious Education • Mrs. Nora Medina / Business Manager
 • Mrs. María Renteria-Paez / Parish Secretary
 (323) 757-0271 • (323) 757-0272 • (323) 754-4730

CABRINI'S GROUPS AND MINISTRIES

MINISTRY OF THE WORD PASTORAL PROFETICA

Carmen Carbajal

Coordinator
(310) 767-0271 Ext. 15

Fundamental Evangelization

Paco Cartagena 232-274-6285
Petra Najera 323-627-9445 (clerk)

Rite of Christian Initiation for Adults

(RCIA) & Children (RCIC)
Maricela Carranza 310--213-9127
Petra Najera 323-627-9445 (suport)

Religious Education and Confirmation Programs

Carmen Carbajal
(323) 757-0271 ext 15

Pre-Baptismal Program

Michelle Gonzalves) 323-757-0271
Rosa Rivas (Español)323-757-0271

MINISTRY OF WORSHIP PASTORAL DE LITURGICA

Nelson Santos

(310) 819-5380

Altar Servers

Fredy y Guadalupe Esparza
424-223-4231

Sacristan

Angel Santiago
(323) 334-7357

Choirs

Rafael Salgado (Sp)
(310) 850-3907

Divine Mercy Group

Ego Marie Therese Okpala
(323) 383-7903

Guardias de Honor

Jose Oliver (661) 450-5023

Lectors

Alfredo Navarro 424-541-6009(Esp)
Ruben Hernandez 310-651-4251(Esp)
Glenda Slater 323-777-1390 (Eng)

Eucharistic Ministers

Bertha y Angel Santiago
323-334-7357(Esp)

Jose y Alejandra Valdez

323-533-8744(Esp)

Glenda Slater 323-777-1390(Eng)

Hospitality Ministers/Ministros de Hospitalidad

María Angeles y Francisco Ponce
323-412-1291(Esp)

Guillermina Guzman 323-273-6293

Jeannie Hambick 323-755-2519 (Eng)

Environment Ministry/Ministerio de Ambientacion

Clarissa Coronado 424-240-3859

Bertha Santiago 323-206-0667

Lourdes Gonzalez 310-292-2283

Quinceaneras & Wedding Rehearsal

Yolanda Marmolejos 323-757-0271(Esp)

Michelle Gonsalvez 323-757-0271(Eng)

Guardia de Honor

Jose Oliver (661)450-5023

Divine Mercy Group

Ego Maria Therese Okpala
323-383-7903

MINISTRY OF SERVICE PASTORAL SOCIAL

Gladys Oliver

(323) 425-5817

St. Vincent De Paul Society

Javier Gallegos 424-221-6847

Ministers to the Sick

Steve Alcantar (Eng) (323) 756-9935

Esther Flores (Sp) (323) 755-5526

Rehabilitation Ministry

Armando Tejas (323) 537-7554

SFXC Parish School

Mrs. Carmen Hart (323) 756-1354

Academia Ave Maria

Roberto Duron (323) 797-1013

Vicky Guevara (951) 258-6571

Candles

Beatriz Hernandez (323) 636-3559

MINISTRY OF COMMUNION PASTORAL DE COMUNIÓN

Nelson Santos

(Sp Coordinator) (310) 819-5380

Kim Collins

Eng Coordinator (310) 527-1693

Divino Salvador del Mundo

Gena Lozano 323-821-1124

Hermandad del Cristo Negro de Esquipulas

Lety Monroy (310) 339-2959

Jorge Monroy (310) 351-2725

Grupo De Cursillistas

Enrique Cordero 310-261-0843

Emmaus Support Group

Loretta Tyson (323) 754-1961

Grupo De Oración

Gloria Castellanos 323-534-8605

Coro San Jose

Rafael Salgado 310-850-3907

Grupo Guadalupanos

Antonio Aguilar (310) 491-8191

Nancy Aguilar (310) 350-6200

Legión De María

Obdulia Mendoza (310) 729-2072

Bertha Aquino 310-946-2395

KPC Ladies Auxiliary Court 319

Alice Thomas (323) 295-1988

SFXC Women's Council

Kim Collins (President) (310) 527-1693

African American Evangelization

Janet Mazes-Martin (323) 394-1319

YOUTH MINISTRY PASTORAL JUVENIL

Nancy Saucedo 310-692-0821

Coro de Jovenes Nueva Esperanza

Antonio Chavez (323) 707-3386

Vocational Committee

Esperanza Navarro (310) 428-5584

FAMILY MINISTRY PASTORAL FAMILIAR

Carlos y Liduvina Grimaldo 323-494-1915

Encuentro Matrimonial/Marriage Encounter

Gregorio & Rufina Romero - (323) 603-1809

Safeguard the Children

Carmen Carbajal (323) 757-0271 ext. 15

AMONESTACIONES

CHRISTIAN GONZALEZ Y
MARTHA ADELINA CRUZ RODRIGUEZ
EL 24 DE ABRIL DEL 2021
EN GUADALAJARA, JALISCO

AMONESTACIONES

VICTOR LEYVA Y
LAURA GABRIELA MARISCAL
EL 8 DE AGOSTO DEL 2021
EN TLALTENANGO DE SANCHEZ, ZACATECAS

