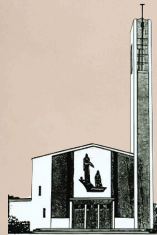


THIRD SUNDAY OF EASTER // TERCER DOMINGO DE PASCUA MAY 4, 2025



ST. FRANCES X. CABRINI CATHOLIC CHURCH

1430 W IMPERIAL HWY. LOS ANGELES, CA. 90047 // OFFICE: (323) 757-0271

EST. 1946

FR. CHRISTOPHER FELIX PARISH ADMINISTRATOR



Welcome to St.
Frances X. Cabrini

BIENVENIDOS A STA. FRANCES X. CABRINI



Easter Time

MASS/ CONFESSION SCHEDULE

Mon./Lun.
8:30 AM ESP.

Tues./Mar.
6:30 PM ESP.

Wed./Mié.
6:30 PM ESP.

Thurs./Jue.
8:30 AM ENG.
(WHEN SCHOOL IS IN SESSION)

Fri./Vie.
6:30 PM ENG
BI-LINGUAL

Sat./Sáb.
Ceremonies
(Schedule Varies)

**SUNDAYS
DOMINGOS**
7:15 AM SPN.
9:00 AM ENG.
10:45 AM SPN.
12:30 PM SPN.

CONFESSIONS
Sat./ Sab.
4:30pm

Weddings/Bodas
Please contact Priest 6 mos.
prior /Favor de contactar el
Sacerdote con 6 meses de
anticipación.

Baptisms/Bautismo
XVñeras
Please contact main office/
favor de contactar la oficina.

OFFICE HOURS

HORARIOS DE OFICINA

MON.-FRI / LUN-VIE.

2PM-7PM

CLOSED/CERRADO SAT. & SUN.

☎ (323) 757-0271

FAITH FORMATION HOURS

HORARIOS DE FORMACION EN LA FE

MON./LUN & WED./MIER
5PM-9PM

CLOSED/CERRADO THURS-SUN.

DIRECTOR:
CARMEN CARBAJAL
☎ (213) 584-8672

CONFIRMATION & R.C.I.A COORD.
PETRA NAJERA
☎ (213) 584-8671

SFXC SCHOOL CONTACT

1428 W IMPERIAL HWY. LOS ANGELES, CA

☎ (323) 756-1354

PRINCIPAL:
CARMEN O'HART

ADMINISTRATION

ASSOCIATE PRIEST:
FR. ROBERTO RAYGOZA

BUSINESS MANAGER:
NORA MEDINA



WWW.CABRINILOSANGELES.ORG



SFXCABRINI@GMAIL.COM



4 SUN THIRD SUNDAY OF EASTER

Acts 5:27-32, 40b-41/Rv 5:11-14/Jn 21:1-19 or 21:1-14 (48)

5 Mon Easter Weekday

Acts 6:8-15/Jn 6:22-29 (273)

6 Tue Easter Weekday

Acts 7:51-8:1a/Jn 6:30-35 (274)

7 Wed Easter Weekday

Acts 8:1b-8/Jn 6:35-40 (275)

8 Thu Easter Weekday

Acts 8:26-40/Jn 6:44-51 (276)

9 Fri Easter Weekday

Acts 9:1-20/Jn 6:52-59 (277)

10 Sat Easter Weekday

[Saint John of Avila, Priest and Doctor of the Church;

USA: Saint Damien de Veuster, Priest]

Acts 9:31-42/Jn 6:60-69 (278)

LITURGY OF THE WEEK

LITURGIA DE LA SEMANA

Did you know / Sabia usted?

MAY 3-4 || SAFE ADULTS CAN HAVE A GENERATIONAL EFFECT

LOS ADULTOS SEGUROS PUEDEN TENER UN EFECTO GENERACIONAL

A child who is a victim of sexual abuse does not just suffer in the moment of the abuse, but in the short and long term afterwards. Abuse has far-reaching consequences, and studies have shown that children of parents who were abused as children, and even grandchildren, are more likely to also experience abuse. Safe adults can break this cycle, by being aware of potentially dangerous situations and by providing a safe space and listening ear for the children in their care. For more information, read the VIRTUS® article

“Superpowers: Safe Adults Have Them” at

<https://lacatholics.org/did-you-know/>.

Un niño víctima de abusos sexuales no sólo sufre en el momento del abuso, sino al corto y largo plazos. El abuso tiene consecuencias de largo alcance, y los estudios han demostrado que los hijos de padres que sufrieron abusos en su niñez, e incluso los nietos, tienen más probabilidad de sufrir también de abuso. Los adultos de confianza pueden romper este ciclo, siendo conscientes de las situaciones potencialmente peligrosas y proporcionando un espacio seguro y un oído atento a los niños a su cargo. Para saber más lee el artículo de VIRTUS® “Superpoderes: los adultos de confianza los tienen”

(Superpowers: Safe Adults Have Them) en

<https://lacatholics.org/did-you-know/>.

*So the disciple
whom Jesus
loved said to
Peter, "It is the
Lord."*

*When Simon
Peter heard that
it was the Lord,
he tucked in his
garment, for he
was lightly clad,
and jumped into
the sea.*

*Entonces el
discípulo a
quien amaba
Jesús le dijo a
Pedro: "Es el
Señor". Tan
pronto como
Simón Pedro
oyó decir que
era el Señor,
se anudó a la
cintura la
túnica, pues
se la había
quitado, y se
tiró al agua.*



TOGETHER IN MISSION

GIFTS of the **HEART**

2025 ANNUAL APPEAL

Our Parish Goal 2025 → **\$29,827**

Sharing God's
Overflowing Love



Parish Fiesta

2025
May 17 & 18, 2025

Support Our Parish Fiesta!

We're seeking donations to help beautify our sacred spaces and enrich our parish. Every contribution counts—thank you for your support!



Donor's Name

Phone #

Thank you for your generosity!

Gracias por su generosidad!

MISSION STATEMENT

We, the People of God, are a multicultural community of faith following the spirit of communion and participation with Vatican II and the Archdiocese Synod. Through faith formation, evangelization, engaging in prayer and inspired by the Eucharist, we are committed to be witnesses of Christ in unity with the church. Walking in unity we make the Church.

DECLARACION DE MISSION

Nosotros, el Pueblo de Dios, somos una comunidad multicultural de fe que siguiendo el espíritu de comunión y participación del Vaticano II y el Sínodo de la Arquidiocesano. A través de la formación en la fe, la evangelización, la oración inspirados por la Eucaristía, lograremos ser testigos de Cristo en undad con la iglesia. Caminando juntos hacemos la Iglesia.



SPRING CARNIVAL PARTY

MAY 17, 2025 6PM - 10PM

MAY 18, 2025 8AM-10PM

ST. FRANCES X. CABRINI

1430 IMPERIAL HWY
LOS ANGELES, CA 90047

SFXCABRINICHURCH.ORG

GAMES

JUMPERS
30FT BOUNCE SLIDE
OBSTACLE COURSES
CARNIVAL GAMES

ALL DAY PASSES AVAILABLE!

RAFFLE PRIZES

1ST PLACE - \$5000
2ND PLACE - \$2000
3RD PLACE - \$1000

WINNER WILL BE ANNOUNCED 5/18 @ 9PM

FOOD

FAMOUS STREET TACOS
HOT DOGS
BBQ
CHEESEBURGERS
HISPANIC TREATS
MULTIPLE CULTURAL DISHES



THE PRIMACY OF THE SUCCESSOR OF PETER

IN THE MYSTERY OF THE CHURCH

1. At this moment in the Church's life, the question of the primacy of Peter and of his Successors has exceptional importance as well as ecumenical significance. John Paul II has frequently spoken of this, particularly in the Encyclical *Ut unum sint*, in which he extended an invitation especially to pastors and theologians to "find a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation".¹

In answer to the Holy Father's invitation, the Congregation for the Doctrine of the Faith decided to study the matter by organizing a strictly doctrinal symposium on The Primacy of the Successor of Peter, which was held in the Vatican from 2 to 4 December 1996. Its Proceedings have recently been published.²

2. In his Message to those attending the symposium, the Holy Father wrote: "The Catholic Church is conscious of having preserved, in fidelity to the Apostolic Tradition and the faith of the Fathers, the ministry of the Successor of Peter".³ In the history of the Church, there is a continuity of doctrinal development on the primacy.

In preparing the present text, which appears in the Appendix of the above-mentioned Proceedings,⁴ the Congregation for the Doctrine of the Faith has used the contributions of the scholars who took part in the symposium, but without intending to offer a synthesis of them or to go into questions requiring further study. These "Reflections" - appended to the symposium - are meant only to recall the essential points of Catholic doctrine on the primacy, Christ's great gift to his Church because it is a necessary service to unity and, as history shows, it has often defended the freedom of Bishops and the particular Churches against the interference of political authorities.

I. Origin, Purpose and Nature of the Primacy

3. "First Simon, who is called Peter".⁵ With this significant emphasis on the primacy of Simon Peter, St Matthew inserts in his Gospel the list of the Twelve Apostles, which also begins with the name of Simon in the other two synoptic Gospels and in Acts.⁶ This list, which has great evidential force, and other Gospel

passages⁷ show clearly and simply that the New Testament canon received what Christ said about Peter and his role in the group of the Twelve.⁸ Thus, in the early Christian communities, as later throughout the Church, the image of Peter remained fixed as that of the Apostle who, despite his human weakness, was expressly assigned by Christ to the first place among the Twelve and was called to exercise a distinctive, specific task in the Church. He is the rock on which Christ will build his Church;⁹ he is the one, after he has been converted, whose faith will not fail and who will strengthen his brethren;¹⁰ lastly, he is the Shepherd who will lead the whole community of the Lord's disciples.¹¹

In Peter's person, mission and ministry, in his presence and death in Rome attested by the most ancient literary and archaeological tradition - the Church sees a deeper reality essentially related to her own mystery of communion and salvation: "Ubi Petrus, ibi ergo Ecclesia".¹² From the beginning and with increasing clarity, the Church has understood that, just as there is a succession of the Apostles in the ministry of Bishops, so too the ministry of unity entrusted to Peter belongs to the permanent structure of Christ's Church and that this succession is established in the see of his martyrdom.

4. On the basis of the New Testament witness, the Catholic Church teaches, as a doctrine of faith, that the Bishop of Rome is the Successor of Peter in his primatial service in the universal Church;¹³ this succession explains the preeminence of the Church of Rome,¹⁴ enriched also by the preaching and martyrdom of St Paul.

In the divine plan for the primacy as "the office that was given individually by the Lord to Peter, the first of the Apostles, and to be handed on to his successors",¹⁵ we already see the purpose of the Petrine charism, i.e., "the unity of faith and communion"¹⁶ of all believers. The

Roman Pontiff, as the Successor of Peter, is "the perpetual and visible principle and foundation of unity both of the Bishops and of the multitude of the faithful"¹⁷ and therefore he has a specific ministerial grace for serving that unity of faith and communion which is necessary for the Church to fulfil her saving mission.¹⁸

