

St. Rita Catholic Church



14404 14th Street Dade City, FL 33523 • (352) 567-2894 web: www.stritaparish.org

PASTOR: Rev. Daniel Kayajan, C.S.C.
Phone: (352) 567-2894 Ext. 223

PAROCHIAL VICAR: Rev. William Persia, C.S.C.
Phone: (352) 567-2894 Ext. 224

RELIGIOUS SISTERS:
Sr. Silvia Vivas, MDML
Sr. Martha Flores, MDML
Phone: (352) 567-2894 Ext. 226

OFFICE:
14404 14th St.
Phone: (352) 567-2894
FAX: (352) 567-2777

MASS SCHEDULE
SATURDAY VIGIL MASS: 4:30 p.m.
SUNDAY MASSES: 8:00 a.m. and 11:00 a.m.
Spanish Mass: 5:00 p.m. (Summer: changes 9:30 a.m. June through August)

DAILY MASSES:
Monday through Saturday: 8:30 a.m.
Spanish: Wednesday: 7:30 p.m.

SACRAMENT OF PENANCE:
Saturday: 3:30 - 4:15 p.m. and by appointment
In Spanish: Every Sunday at 4:00 p.m.

RELIGIOUS EDUCATION:

CLASSES: English: Sundays from 9:30 a.m. until 10:45 a.m.
Español: Domingos de 6:15 p.m. - 7:30 p.m.

MUSIC MINISTRY:

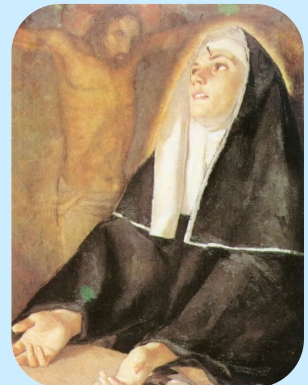
Director: Jim McKinney

ST. ANTHONY INTERPAROCHIAL SCHOOL:

Principal: Sr. Alice Ottapurackal, F.S.S.E.
Phone: (352) 588-3041

January 29, 2012

SAINT RITA Pray for us



WELCOME TO ST. RITA

We extend a warm welcome to all who attend our Church. We hope that you will find our parish community a place where your life of faith will be nourished. We also hope that you will share your special gifts within the community. Your prayers, your presence, and your talents are most welcome. May God bless all of us!

The progressive city of Capernaum, situated on the banks of the lake, four kilometers from the beginning of the Jordan, will be the center of the preaching of Jesus. He does not only call his first apostles there but also sends out an invitation from the synagogue calling for the opening of God's kingdom which is eminent.

Mark helps us to discover in the first chapters of his gospel how the divine word through the mouth of Jesus is extended from the synagogue, that is to say from the Jewish people, to the rest of the earth, the semi pagan of the Decapolis, as well as the pagans of Phoenicia. It is the beginning of Christian universalism.

One thing is quite clear, the Jewish people are the first to be called to the new community. At first it would seem that Jesus had quite a bit of success, "everyone was amazed at his teaching, not like that of the learned because he taught with authority". However, the faith of the people remained in just the admiration of Jesus without arriving at authentic discipleship.

Referring to their positive attitude with respect to Jesus, it seems that they discovered a new prophet announced by Moses as we heard in the first reading, the great Hebrew leader promised by God who would announce the divine word. God would continue to guide his people through the prophets, insofar as God himself says so—"I will put my words in their mouth and will tell them what to say, and the ones who do not listen to what they say in my name, I will hold them accountable".

Mark, continuing with his thought about Jesus introducing something new with relation to the Old Testament, insinuates that Jesus has not come to repeat the old nor to explain the traditions of those who went before him, but rather to reveal an authentic novelty, and for that reason speaks with authority and thus the people recognize him.

His authority consists in that he breaks with the past and as an authentic prophet, introduces us in a new way to the cult of God. This will produce anger in the Jewish leaders, who consider him an innovator suspected of heresy.

Here we must stop in our reflection in order to underline the prophetic character of the words of Jesus.

The prophet is not tied to any tradition of the people, does not teach what is already known, does not repeat what has been transmitted from generation to generation. The prophet sees the situation people are living and discovers what allows him to break with the past and move forward. For that reason the prophets will always be challenged by the most conservative elements and those who make the word of God coincide with their own interests or customs.

What surprises us is that Jesus did not go through the rabbinical schools precisely because he was not in their service. He comes from the desert, there where he encountered God and where he received the Spirit, in order to introduce a new way of looking at things.

La progresista ciudad de Cafarnaum, situada a orillas del lago y a cuatro kilómetros del nacimiento del Jordan, será el centro de la predicación de Jesús. No solamente llama allí a sus primeros apóstoles, sino que también allí hace una llamada a toda la población desde la sinagoga para que se abra al Reino de Dios, ya inminente.

El evangelista Marcos nos hace descubrir en los primeros capítulos de su evangelio como la palabra divina por boca de Jesús se extiende desde la sinagoga, o sea: desde el pueblo judío, hacia el resto de las poblaciones vecinas, tanto las semipaganas de la Decapolis, como las netamente paganas de Fenicia. Apunta ya así el principio del universalismo cristiano.

Por lo pronto, hay un hecho que queda claro: el pueblo judío es el primero en ser llamado para constituir la comunidad nueva. En un primer momento Jesús parece tener éxito en su empresa, pues todos "se quedaron asombrados de su enseñanza, por que no enseñanza como los letrados, sino con autoridad". Sin embargo, la fe de aquella gente se quedo en la admiración de Jesús, sin llegar al autentico discipulado.

En su positiva actitud de asombro ante Jesús, parece que descubren al nuevo profeta anunciado por Moisés. Según hemos oído en la primera lectura, el gran caudillo hebreo promete en nombre de Dios que con el no morirá el anuncio de la palabra divina. Siempre Dios se guira hablando por boca de sus profetas, ya que—dice el mismo Dios—"pondre mis palabras en su boca y les dirá lo que yo le mando; ya a quien no escuche las palabras que pronuncie en mi nombre, yo le pediré cuentas".

Marcos, continuando con su pensamiento de que Jesús introduce algo nuevo con relación al Antiguo Testamento, nos insinúa que Jesús no viene a repetir lo viejo ni a explicar las tradiciones de los antepasados sino a revelar una novedad autentica; por eso habla con autoridad y así lo reconoce el pueblo.

Su autoridad consiste en que se desprende del pasado y, como autentico profeta, nos introduce en una nueva forma de culto a Dios. Esto será lo que atraerá hacia el las iras de los jefes judíos, pues lo consideraran como un innovador sospechoso de herejía.

Aquí deberíamos hacer un alto en nuestra reflexión para subrayar el carácter profético de las palabras de Jesús.

El profeta no esta atado a las tradiciones del pueblo, no enseña lo que ya todos saben, no repite lo que se transmite de generación en generación. El profeta mira el hoy que vive el pueblo y descubre en el esa ruptura que permite dar un alto hacia delante. Por eso los profetas siempre serán combatidos por los elementos mas conservadores y por aquellos que hacen coincidir la palabra de Dios con sus propios intereses o costumbres.

Es llamativo el dato de que Jesús no concurrió a las escuelas rabínicas, precisamente porque no estaría a su servicio. El viene desde el desierto, allí donde se encontró con Dios y donde recibirá el Espíritu, para introducir una ruptura en el esquema reinante. De ahí que su palabra provocara, por un lado, la admiración y estupor del pueblo; por otro, la agresiva respuesta del poder.

The history of our Church, as well as that of the Jewish people, that the mission of the learned and teachers of the law ends by sterilizing the message revealed if it is not compensated for by prophetism, whose inspiration comes, not from the schools, but rather from that historical institution that knows how to discover the word of God through the same events that they are living.

Our error consists in having transformed the prophetic message of Jesus into a cold theological-moral code as though it were immovable insofar as the words were more important taken literally rather than their transforming spirit. And so we confuse announcing the gospel with repeating the gospel text, or the theological texts that seem to explain it or comment on it. The Prophetic spirit demands a critical attitude not only what one lives, but also through the way one interprets living out the faith.

We have said before that in these chapters of Mark's gospel, based on how Jesus acts, he tries to present what should be the way in which any Christian community should act.

If this is true, we must ask ourselves what it means that our community must be dedicated to expelling impure demons, in the same way that we asked about the sense of the prophetic Jesus.

Actually there is something that we all agree on. Even though it is a painful reality: in the history of every community and of each man or woman there is a mysterious force at work that tries to derail us from our true way. Not only does it derail us but it tries to make us act with bad intention, with deception, with cruelty etc. It is an impure spirit that corrodes the basic fundamentals of the life of society.

Jesus, as the one sent by God, comes precisely to destroy the root of evil that exists in the world, whatever might be its name or its form. While the Jews were awaiting the arrival of a holy war, Jesus establishes with clarity what his holy war consists of. It is the war of the Spirit, that is established in ones interior (within their body), and the society, which demands that the corrupted take leave of the community in order that the community be free and walk in the Spirit of God.

If Jesus is the prophet announced that brings the entire word of God, it is also He who lives that word, and for that reason He is the holy one of God and in Him, we too.

Fr. Bill Persia, csc

La historia de la Iglesia muestra, al igual que la del pueblo hebreo, que la misión de los letrados y maestros de la ley termina por esterilizar el mensaje revelado si no esta sanamente compensado por el profetismo, cuya inspiración viene, no de las escuelas, sino de esa intuición histórica que sabe descubrir la palabra de Dios a través de los mismos acontecimientos que se están viviendo.

Nuestro error consiste en haber transformado el mensaje profético de Jesús en un frío código teológico-moral como si fuese un esquema inamovible en el que fueran mas importantes las palabras y las frases literalmente tomadas que no su espíritu transformador. De ahí que con fundamos anunciar evangelio con repetir los escritos del Evangelio o los textos teológicos posteriores que intentan explicarlo o comentarlo... El espíritu profético exige una actitud crítica, no solo hacia los acontecimientos que se viven, sino también hacia la forma con que interpretamos la vivencia de la fe.

Decíamos en otra oportunidad que en estos capítulos el evangelista Marcos pretende, basándose en el modo de actuar de Jesús, presentar cual debe ser el modo de actuar de cualquier comunidad cristiana.

Si esto es cierto, debiéramos preguntar nos que significa que nuestra comunidad debe dedicarse a expulsar demonios impuros, de la misma forma que, anteriormente, nos preguntamos sobre el sentido del profetismo de Jesús.

En efecto, existe un hecho que—cualquiera que sea su nombre—todos admitimos como una dolorosa realidad: en la historia de cada comunidad y de cada hombre o mujer actúa una fuerza misteriosa que nos impulsa a desviarnos de nuestro recto camino. No solamente nos impulsa, si no que llegamos a obrar con torcidas intenciones, con engaños, con insidia, con crueldad, etc. Es el espíritu de lo impuro que corroe hasta sus últimos fundamentos la vida de la sociedad.

Jesús, como enviado de Dios, ha venido precisamente a destruir de raíz el mal existente en el mundo, cualquiera que sea su nombre o su forma. Mientras los judíos esperaban un Mesías que los llevase a la guerra santa, Jesús establece con claridad en que consiste esta guerra santa: es la guerra del espíritu, la que se establece en el mismo interior de la persona (dentro de su cuerpo) y de la sociedad; la que exige que lo corrompido se aleje de la comunidad para que esta, libre, camine según el espíritu de Dios.

Si Jesús es el profeta anunciado que trae toda la palabra de Dios, también es quien vive esa palabra; por eso es el santo de Dios...y de ahí también nosotros. Padre Bill Persia, csc

TODAY'S READINGS - LECTURAS DE HOY

January/Enero 29

1st Reading (1ª Lectura): Deuteronomy 18:15-20

Responsorial Psalm (Salmo): Psalm 95

2nd Reading (2ª Lectura): 1 Corinthians 7:32-35

Gospel (Evangelio): Mark 1:21-28

DAILY READINGS - LECTURAS DE LA SEMANA

January/Enero 30 - February/Febrero 4

Monday: 2 Sm 15:13-14, 30; 16:5-13; Mk 5:1-20

Tuesday: 2 Sm 18:9-10, 14b, 24-25a, 30 — 19:3;
Mk 5:21-43

Wednesday: 2 Sm 24:2, 9-17; Mk 6:1-6

Thursday: Mal 3:1-4; Heb 2:14-18; Lk 2:22-40 [22-32]

Friday: Sir 47:2-11; Mk 6:14-29

Saturday: 1 Kgs 3:4-13; Mk 6:30-34



MONDAY/LUNES, JANUARY 30
 8:30 am +Charlotte Daszkiewicz
 By Lorette Spalding

TUESDAY/MARTES, JANUARY 31
 8:30 am +Albert Matala
 By Jean Matala

WEDNESDAY/MIERCOLES, FEBRUARY 1
 8:30 am +Edwina A. Green
 Husband, Frank Green

(Sp.) 7:30 pm Vocations to the Priesthood and
 Religious Life

THURSDAY/JUEVES, FEBRUARY 2
 8:30 am +John Thompson and
 +Edward & Irene Fleis
 By Ruth Ann Smith

FRIDAY/VIERNES, FEBRUARY 3
 8:30 am Deceased of Parish including Mary Fay,
 Bernice (Bea) Moeller

SATURDAY/SABADO, FEBRUARY 4
 8:30 am +Maria Guilday
 By Dad & Mom

4:30 pm +Rita Gagnon
 By Bill Gagnon

SUNDAY/DOMINGO, FEBRUARY 5
 8:00 am +Angel Luis Alexander
 By Family

11:00 am Parishioners

(Sp.) 5:00 pm +Virginia Garcia
 By Maria Contreras



Congratulations to Jasel Zuniga who celebrated her Quinceañera on January 21.

VOCATION VIEW: Jesus speaks as one having authority, so that even the demons must obey. As we celebrate Catholic Schools Week, we see in this same authority passed down to the Church that she might guide us closer to Christ. (Mark 1:21-28)

PANORAMA VOCACIONAL: Jesus habla como una persona que tiene autoridad, para que hasta los demonios obedecen. Mientras celebramos la semana de colegios catolicos, vemos en esta misma autoridad como lo pasan de una generacion a otra dentro de la Iglesia para que nos guie y acerca mas a Cristo.

LITTLE ROCK SCRIPTURE STUDY
The Passion and Resurrection Narratives of Jesus



This scripture study compares the particular insights found in the passion and resurrection of the four Gospels. Examining these events, the core of our faith, will challenge us to incorporate both the pain of the cross and the hope of the resurrection into our daily lives. This Lenten study will be held every Friday after Morning Mass (about 9:15). Study is 7 sessions, from February 17 to March 30. Cost is \$10/person or couple for materials.

Meetings



MEETINGS

ACTIVITIES

Sunday/Domingo, January 29
 9:30 am Faith Formation and R.C.I.A.
 6:15 pm Formación de la Fe y R.C.I.A.

Monday/Lunes, January 30
 9:00 am Eucharistic Adoration until
 4:30 pm followed by Evening
 Prayer and Benediction

7:00 pm Grupo de Juan XXIII

Tuesday/Martes, January 31
 6:00 pm English/Spanish Language Class
 (Intermediate)

Wednesday/Miércoles, February 1
Spanish Baptism Class after 7:30 pm Sp Mass
 8:00 pm Encuentro de Matrimonios

Thursday/Jueves, February 2
 6:00 pm Misión en los campos

Friday/Viernes, February 3
6:00 pm BINGO (Doors open at 5:00 pm)
 6:00 pm Encuentro de Jovenes Adultos

Saturday/Sabado, February 4
 7:00 pm Grupo de Jovenes Adolescentes

Sunday/Domingo, February 5
Special Collection for Catholic Education

Tou 9:30 am Faith Formation and R.C.I.A.
 6:15 pm Formación de la Fe y R.C.I.A.



LOA SERVING JANUARY 15, 2012



This is St. Rita's third year anniversary feeding the homeless and less fortunate with "LOA" and has God's light shined through each and every one of us that participated in this ministry! Over the three years I have watched over 1500 people get a hot meal, Christmas presents given to children, gift cards given to families, and enough love to put a tear of joy on your face! This last serving we served 69 people, gave out 21 take out and had food left over that Father Dan passed out to some needy families. Our next serving will be February 19, sign-ups on February 12. May God's light of love shine through each and every one of you!

OUR LADY OF LOURDES NOVENA

Novena Dates February 2-10 **Feast Day February 11**
 O ever Immaculate Virgin, Mother of Mercy, Health of the Sick, Refuge of Sinners, Comfort to the Afflicted, you know my wants, my troubles, my sufferings. Deign to cast upon me a look of Lourdes, make it a privileged dispensation your favors, my sufferings. By appearing in you were pleased to ferers have obtained the cure of their infirmities, both spiritual and corporal. I come, therefore, with the most unimplore your maternal intercession. Obtain, O loving Mother, the granting of my requests. Through gratitude for favors, I will endeavor to imitate your virtues that I may one day share your glory. Our Lady of Lourdes, pray for us. Amen. **(Our Father, Hail Mary, Glory Be)**



Faith Formation

Educate for Men and Women as Builders of Peace

Boys and girls today are growing up in a world that has, so to speak, become smaller, where contacts between different cultures and traditions, even if not always direct, are constant. For them, now more than ever, it is indispensable to learn the importance and the art of peaceful coexistence, mutual respect, dialogue and understanding.

Young people by their nature are open to these attitudes, but the social reality in which they grow up can lead them to think and act in the opposite way, even to be intolerant and violent.

Only a solid education of their consciences can protect them from these risks and make them capable of carrying on the fight, depending always and solely on the power of truth and good. This education begins in the family and is developed at school and in other formative experiences. It is essentially about helping infants, children and adolescents to develop a personality that combines a profound sense of justice with respect for their neighbor, with a capacity to address conflicts without arrogance, with the inner strength to bear witness to good, even when it involves sacrifice, with forgiveness and reconciliation. Thus they will be able to become people of peace and builders of peace.

In this task of educating young generations, a particular responsibility lies with religious communities. Every pathway of authentic religious formation guides the person, from the most tender age, to know God, to love him and to do his will. God is love, he is just and peaceable, and anyone wishing to honor him must first of all act like a child following his father's example. One of the Psalms says: "The Lord does deeds of justice, gives judgment for all who are oppressed ... The Lord is compassion and love, slow to anger and rich in mercy" (Ps 102:6,8). In God, justice and mercy come together perfectly, as Jesus showed us through the testimony of his life. In Jesus, "love and truth" have met, "justice and peace" have embraced (cf. Ps 84:11). In these days, the Church is celebrating the great mystery of the Incarnation: God's truth has sprung from the earth and justice looks down from heaven, the earth has yielded its fruit (cf. Ps 84:12,13). God has spoken to us in his Son Jesus. Let us hear what God has to say: "a voice that speaks of peace" (Ps 84:9). Jesus is a way that can be travelled, open to everyone. He is the path of peace. Today the Virgin Mary points him out to us, she shows us the Way: let us walk in it! And you, Holy Mother of God, accompany us with your protection. Amen.



Formación de la fe

Formar hombre pacíficos y constructores de paz

Los muchachos y las muchachas actuales crecen en un mundo que se ha hecho, por decirlo así, más pequeño, en donde los contactos entre las diferentes culturas y tradiciones son constantes, aunque no siempre dirigidos. Para ellos es hoy más que nunca indispensable aprender el valor y el método de la convivencia pacífica, del respeto recíproco, del diálogo y la comprensión.

Por naturaleza, los jóvenes están abiertos a estas actitudes, pero precisamente la realidad social en la que crecen les puede llevar a pensar y ac-

tuar de manera contraria, incluso intolerante y violenta. Sólo una sólida educación de su conciencia les puede proteger de estos riesgos, y hacerles capaces de luchar siempre y sólo contando con la fuerza de la verdad y el bien. Esta educación parte de la familia y se desarrolla en la escuela y en las demás experiencias formativas. Se trata esencialmente de ayudar a los niños, los muchachos, los adolescentes, a desarrollar una personalidad que combine un profundo sentido de justicia con el respeto del otro, con la capacidad de afrontar los conflictos sin prepotencia, con la fuerza interior de dar testimonio del bien también cuando supone sacrificio, con el perdón y la reconciliación. Así podrán llegar a ser hombres y mujeres verdaderamente pacíficos y constructores de paz.

En esta labor educativa de las nuevas generaciones, una responsabilidad particular corresponde también a las comunidades religiosas. Todo itinerario de formación religiosa auténtica acompaña a la persona, desde su más tierna edad, a conocer a Dios, a amarlo y hacer su voluntad. Dios es amor, es justo y pacífico, y quien quiere honrarlo debe sobre todo comportarse como un hijo que sigue el ejemplo del padre. Un salmo afirma: «El Señor hace justicia y defiende a todos los oprimidos ... El Señor es compasivo y misericordioso, lento a la ira y rico en clemencia» (Sal 103,6.8). Como Jesús nos ha demostrado con el testimonio de su vida, justicia y misericordia conviven en Dios perfectamente. En Jesús «misericordia y fidelidad» se encuentran, «la justicia y la paz» se besan (cf. Sal 85,11). En estos días la Iglesia celebra el gran misterio de la encarnación: la verdad de Dios ha brotado de la tierra y la justicia mira desde el cielo, la tierra ha dado su fruto (cf. Sal 85,12.13). Dios nos ha hablado en su Hijo Jesús. Escuchemos lo que nos dice Dios: Él «anuncia la paz» (Sal 85,9). La Virgen María hoy nos lo indica, nos muestra el camino: ¡Sigámosla! Y tú, Madre Santa de Dios, acompáñanos con tu protección. Amén.

Rose for Our Lady

Pray for Our Children who have fallen away from the Catholic Faith
Requested by No Name Submitted



Please call Phyllis Grossi @352-567-6105 for information. Openings are available. Please submit intention at least 2 to 3 weeks in advance, using the envelopes stamped with "Rose for Our Lady" that can be found at the entrances of the church. When completed, please put them in the collection basket at the weekend Masses.

COFFEE AND DONUTS Every Sunday after the 8:00 am Mass. Please join us in the hall.



ANNULMENT IN THE CATHOLIC CHURCH

There will be an informative presentation given by our Tribunal at St. Anthony of Padua Church on Monday, February 13th at 7:00 P.M. in the Parish Center. This is an opportunity to explore the various grounds for marriage, nullity, dispel myths about annulments and answer questions. If you have experienced a failed marriage, or know someone who has, or are just curious about the annulment process, please join us.

SPIRITUAL MOTHERHOOD FOR PRIESTS

Quarterly event will be held on February 11 at St. John Vianney Church in St. Pete Beach, who have offered to hold the event at their parish. The presenter will be Fr. David Toups, author of "Reclaiming our Priestly Character". Fr. Toups is a priest in our Diocese of St. Petersburg and is the pastor of Christ the King Catholic Church. Tickets are \$10 and includes lunch. Our day begins with Eucharistic Adoration at 8:15 am. Please come and join us praying for priests. Tickets & info: Sue Richardson 352-521-3430.

SAINT ANDRE FREE CLINIC

FREE medical services for people **NOT** covered by other programs/insurance and with limited income. Any ID is OK.

WHERE: 37733 Meridian Ave., Dade City, 813-285-0726

WHEN: 8:30-11:30 AM on **February 4 and February 18**

READER	EXTRAORDINARY MINISTER OF THE EUCHARIST
	Saturday, 4:30 p.m., February 4
Volunteer, at Mass	K.T. John
Elizabeth Bodine	Joseph Schambeau Edward Laezza
	Sunday, 8:00 a.m., February 5
Charlie Basile	Micheline LeBlanc
Foncy Flores	John Kutsch Elizabeth Kutsch
	Sunday, 11:00 a.m., February 5
Mark Hoffmann	Margherita Hoffmann
Joan Hoffmann	Eric Phaller Mary Barrett



PRAYER LIST - Please notify the office if you wish to have a family member's name on the Prayer List. Names will remain on the list for two weeks.

HOSPITALIZATION Please notify the office if a family member is hospitalized, and make sure that the patient is listed in hospital records as a Catholic. The hospital will not release your name. We can only visit if you notify the parish.



HOSPITALIZADOS: Por favor informe en la Oficina si tiene algún familiar o amigo enfermo y desea que sea visitado.

Cursillo News: **Ultreya** is a gathering of Cursillistas. For more information or if you are interested in joining a Friendship Group at St. Rita please call Buddy Boyd at 352-458-3322 or 352-428-9680.

2012 GOOD COUNSEL CAMP



Summer Adventure opportunities at Good Counsel Camp, Floral City, FL, which is owned and operated by the Catholic Diocese of St. Petersburg. This is a co-ed residential camp for ages 7 to 15, offering 1 and 2 week sessions. Camp brochures and fees are available in the parish office, or can be requested by contacting the camp at 550 US Hwy 41S, Inverness, Florida 34450 or by calling 352-726-1910 or email GoodCounselCamp@aol.com or visit our website at GoodCounselCamp.CatholicWeb.com. The first session begins Sunday, June 17. Discount available if paid by March 1 and May 1.

ICON WORKSHOP - DADE CITY CENTER FOR THE ARTS FEBRUARY 14-18, 2012

Spend the week painting an icon of The Good Shepherd or the Sorrowful Mother with Iconographer Phil Zimmerman. No painting experience necessary. Fee includes instruction and all materials. Commuter Fee - \$350, or stay at Holy Name Monastery - \$675. Info: Visit philzicons.webs.com or call Virginia at 352-567-6570 or Phil at 724-235-9784.

AARP FREE TAX RETURN PREPARATION

Available from February 4th through April 14th at St. Rita on Saturdays from 8:30 am to 12:30 pm To make an appointment, call the United Way at 211 or 727-845-4357 Walk-ins also accepted after taxpayers with reservations have been accommodated. Bring social security cards for all taxpayers and dependents, photo ID's, all tax papers, information on home energy improvements, and last year's return.



For/ Para: 1/21-1/22
 Offertory/Colecta : \$ 6,407.40

THANK YOU FOR YOUR GENEROSITY AND MAY GOD BLESS YOU ABUNDANTLY!
GRACIAS POR SU GENEROSIDAD Y QUE EL SEÑOR LES BENDIGA ABUNDANTEMENTE!

OFFICE

14404 14th Street

Phone: (352) 567-2894 FAX: (352) 567-2777

PRAYER LINE

For prayer requests please call Ethel at (352) 521-9851

MASS SCHEDULE:

Saturday Vigil Mass: 4:30 p.m.

Sunday Masses: 8:00 a.m. and 11:00 a.m.

Spanish: 5:00 p.m. (Summer **changes** to 9:30 am June through August)

Daily Masses:

Monday through Saturday: 8:30 a.m.

Spanish: Wednesday: 7:30 p.m.

SACRAMENT OF PENANCE:

Saturday: 3:30 - 4:15 p.m. and by appointment

Sunday: 4:00 p.m. - 4:45 p.m.

ADORATION OF THE BLESSED**SACRAMENT FOR VOCATIONS:**

Every Monday: 9:00 a.m. - 4:30 p.m.

Evening Prayer at 4:30 p.m. followed by Benediction

MIRACULOUS MEDAL NOVENA:

Monday after the morning Mass

ROSARY BEFORE SUNDAY MASSES**SACRAMENT OF BAPTISM**

Parents please contact the Parish Office.

Spanish: A month of preparation classes.

SACRAMENT OF FIRST HOLY**COMMUNION AND CONFIRMATION:**

Two years preparation required.

SACRAMENT OF MARRIAGE:

Please contact the Parish Office at least 6 months prior to the proposed date.

VISITATION

Hospital: The hospital will not release your name.

We can only visit if you notify the parish.

Shut-ins: Weekly by request.

Sick: please notify the Parish Office of any homebound.

QUINCEAÑERAS:

Please contact the office at least 6 months in advance.

Elisa Chavez—Practice (352) 567-9531

R.C.I.A. (RITE OF CHRISTIAN INITIATION OF ADULTS)

Contact the Parish Office for information.

CURSILLO:

English: Call Buddy Boyd at (352) 458-3322 or (352) 428-9680.

Español: Call Moises y Ecden Guadarrama at (352) 437-4905.

TALKS FOR HISPANIC MARRIED COUPLES:

Call the office.

SPANISH CHILDREN'S CHOIR REHEARSAL:

Call the office.

ENGLISH CHOIR REHEARSAL:

Every Thursday evening at 7:00 p.m. (except summer)

SPANISH CHOIR REHEARSAL:

Every Tuesday at 7:30 p.m. Call Nestor Ponce at (352) 523-2429