

**For The Bulletin Of  
March 8, 2015**

**THE THIRD SUNDAY OF  
LENT**

*From Father Robert*

In today's gospel, the Passover is mentioned twice – the event in Jewish history that marks Israel's passage from slavery to freedom. This is the founding, saving event that the Jewish people celebrate each year. Those who could come to Jerusalem to celebrate the feast. Jesus is there. On the feast, He goes to the temple and becomes enraged. This is not a picture of Jesus we usually see. Something awfully important had to have been at stake.

The temple in Jerusalem was a sign to the Jews of God's presence and saving works. This sign could be corrupted, however, by human beings who turn away from the temple's true purpose. Enraged, Jesus takes a "whip" and drives out of the temple area those who corrupt the sign. Then Jesus announces both a new temple (His own body) that could not be corrupted and a new sign ("raised from the dead") that would draw those who come to believe in Him to a whole new reality. Even though the new temple of Jesus' body would be destroyed by death, in the end it was not. This temple would be an eternal sign of God's Presence and saving works and those who wish to share in Jesus' Life cannot lose sight of this sign.

God's Presence and saving works are not found in bricks and mortar, but in the risen Body of Christ. Now we are the new temple: the living sign of the new things God is doing for us. This living

sign is no longer a place (a bricks and mortar temple), but a relationship of faithfulness to a new temple (the risen Jesus).

The simple call of the gospel is to see the living signs of God's Presence in our midst. Unlike the signs the Jews asked to see in the gospel – signs which would justify Jesus' extraordinary action in the temple – we are to ask and look for different signs, ones which draw us into the deepest reality of what it means to be a disciple of Jesus. Jesus showed us the signs so clearly: He was crucified and then raised up. Just as surely as God raised up Jesus from the dead, so will we be raised up. The signs are there for us to see and believe. Yes, God can be trusted with our very lives.

*Living the Paschal Mystery*

Most of us get lost in the demands of our everyday living. We get up in the morning, spend our day working, prepare and clean up after meals, shop and clean, drive the kids to soccer practice, worry about them, and do countless other things before we fall into bed at the end of the day – usually totally exhausted. In the midst of all this it is pretty difficult to be single-minded about anything except the tasks at hand. This gospel strikingly challenges us to keep doing all these everyday tasks – but for the right reason: to continue to be living signs of Jesus' risen Presence within and among us.

Ultimately, we are to offer up the temple of our own bodies by dying to self and only in this way can we share in the new Life God offers us. This is our daily dying: not necessarily doing something different, but doing what is demanded of us out of love for God and the good of

others. This is our daily rising: that we have kept our sight on God, have conformed ourselves more perfectly to Christ, and have believed the signs of God's Presence to us.

How shall we respond to the invitation and challenge of today's scriptures?

- I am a living sign of the new temple when I...I corrupt the sign when I...
- Like Jesus, I become enraged by...What I do is...
- Jesus' being "raised from the dead" means to me...It affects me in that...

### ***Reception of New Members and Welcome Brunch Today***

One of the events of which I am especially proud is the Reception of New Members and the Welcome Brunch that follows this morning's 10:00 a.m. Liturgy. Twice a year, we officially recognize all those individuals and families who have registered in the parish by formally welcoming them at Liturgy and then following the Liturgy, host them at either a brunch or a dinner prepared by the Pastoral Council. Today's Rite of Reception during the 10:00 a.m. Liturgy is followed by a Brunch in the Parish Hall.

The members of the Pastoral Staff, the Pastoral Council, and the Finance Council will be present to introduce themselves as well as share some of their "story" of membership, involvement, and ministry with our new members. It is with great joy that we welcome the following new parishioners (by order of registration):

**Jorge & Enriqueta Villalobos,  
Michael & Amanda Krywokulsky,**

**Edwin & Marie West, Brian & Karen Bailey, David & Dorothea Fejarang, Edward Valente, German & Rufina Hernandez, Bernard & Michaela Cabanilla, Pam Silva, Desiree Canepa, Marisol Jensen, Alexandria Mullins, Pedro & Kimberlie Arce, Bart & Virginia Mungcal, Terry Kauer, Anthony & Nicole Nannini, Indalecio & Imelda Ortega, Gabriel & Tanya Ugarte, Robert & Annelite White, Cecilia Kennedy, Ron & Lourdes Clark, Olga & Mena Adams, Albert & Glenda Dacasin, Mario & Nicole Tomas, Nick & Kathleen Romeo, Denise Garcia, Allen & Amy Pajarin, Yolanda Garcia, Mark & Tina Costanza, Janice Silva-Moore, Italo & Ida Milan, Rica Paraiso and Christine Lombardo.**

### ***About Liturgy***

There is perhaps no other portion of the Lectionary that has such strong paschal mystery motifs as the selections for Lent. Already on the first two Sunday of Lent, the gospels – the temptation in the desert and the transfiguration – speak eloquently of dying and rising. In this Year B, the gospels of the third to fifth Sundays of Lent (which we begin this Sunday) also focus on the dying and rising mystery which is clearly evident in the selections. Although Year B draws on Mark's gospel, we notice that all three of these Lenten Sunday gospels are from John. One of the earliest ways of keeping Lent (probably dating from the third century) was to read John's gospel through, culminating in the proclamation of John's passion on Good Friday. We see this pattern clearly this year.

Unlike other Sundays of the year, the first readings don't specifically relate to

the gospels (although often there are converging themes). Instead, the first readings recount major salvation history events; these remind us that the paschal mystery is already foreshadowed in God's plan of salvation unfolding from the beginning of creation.

The second readings are the least related to each other but all of them speak of Christ's dying and rising, and, therefore, are commentaries on the paschal mystery. As often occurs during the festal seasons, the second readings give us insight into the meaning of the season and feast that is being celebrated. To appreciate more fully the careful construction of the Lectionary, it is always helpful to see the readings in relationship to each other and the season.

***Knights of Columbus Lenten Fish Fry***  
Each Friday during Lent, our Knights of Columbus are offering their signature Fish Fry in the parish hall from 4:30 to 7:30 p.m. Take out is also available. Those who dine in are also able to have dessert as well as beer and wine. Bingo is played throughout the evening and always provides great entertainment. Proceeds benefit the charitable programs of the Knights.

This is a great way to spend the Lenten Friday evenings together, enjoying one another, great food, and having a wonderful time.

***Deanery Communal Penance***  
Once again this year, the parishes of our Deanery are offering Communal Penance Liturgies. The schedule is as follows:

Wednesday, March 18<sup>th</sup>,  
St. Anne, Byron, 7:00 p.m.

**Thursday, March 19<sup>th</sup>,  
St. Ignatius of Antioch, 7:30 p.m.**

Monday, March 23<sup>rd</sup>,  
Holy Rosary, 7:00 p.m.

***Chrism Mass***

You are invited to the Chrism Mass at the Cathedral on Thursday, March 26<sup>th</sup>, at 7:00 p.m. This is the liturgy at which the Oils for the coming year are blessed and consecrated. Representatives from each parish in the Diocese bring the Oil vessels to the cathedral from their respective parishes and then return them when the liturgy is over. This is also the liturgy at which the clergy of the Diocese renew their Priestly Commitment.

***Palm Sunday Preparation***

You are invited to take part in one of the wonderful traditions of Holy Week here at St. Ignatius of Antioch. On Saturday morning, March 28<sup>th</sup>, from 9:00 a.m. to Noon, we will cut, wash, dry, and bundle the palm branches that will be blessed and distributed at each of our liturgies. This is a great way to meet new parishioners as well as to help in the preparation of our Palm Sunday liturgies. Please bring gloves and scissors.

***Palm Sunday of the Passion of the Lord***

March 29<sup>th</sup> is Palm Sunday of the Passion of the Lord. Please note that our schedule for this Sunday as well as Easter is being changed. The times of our liturgies are as follows:  
Saturday Vigil, 5:00 p.m., March 28<sup>th</sup>  
Sunday Morning: 8:00 a.m. and **10:30 a.m.** ***PLEASE NOT THE TIME CHANGE!*** Parking lot security will be provided by our Knights of Columbus to

meet the needs of the greater crowds on both of these days.

### ***Holy Week***

There is no week that is more holy to us as Christians than Holy Week. I hope you will make every effort to be with us for most, if not all, of the liturgies that are celebrated. These are our “high holy days.” Our schedule is as follows:

Monday of Holy Week, March 30<sup>th</sup>  
Holy Eucharist, 8:00 a.m.

Tuesday of Holy Week, March 31<sup>st</sup>  
Liturgy of the Word and Holy Communion, 8:00 a.m.

Wednesday of Holy Week, April 1<sup>st</sup>  
Holy Eucharist, 8:00 a.m.

### ***The Great Paschal Triduum***

**Holy Thursday, April 2<sup>nd</sup>**  
Sung Morning Prayer, 8:00 a.m.

Evening Mass of the Lord’s Supper, 7:30 p.m. (*Procession, Presentation of the Holy Oils, Liturgy of the Word, Washing of Feet, Holy Eucharist, Candlelight Procession to the Altar of Repose, Adoration until 10:00 p.m.*)

**Good Friday, April 3<sup>rd</sup>**  
Sung Morning Prayer, 8:00 a.m.

Ecumenical Service, “The Seven Last Words,” 12:00 Noon

The Solemn Liturgy of the Lord’s Passion and Death, 3:00 p.m.  
(*Liturgy of the Word, Veneration of the Cross, Holy Communion*)

Tenebrae, 7:30 p.m. (*A service of scripture passages, music, and Veneration of the Cross*)

**Holy Saturday, April 4<sup>th</sup>**  
Sung Morning Prayer, 8:00 a.m.  
**The Great Paschal Vigil, 7:30 p.m.**

(*Lighting of the New Fire, Candlelight Procession, Liturgy of the Word, Liturgy of Initiation, Renewal of Baptismal Promises, Sprinkling Rite, Liturgy of the Eucharist; Reception for the Newly-initiated in the parish hall following the liturgy*) This service is not recommended for infants and small children as it lasts approximately three hours.

**Easter Day, The Feast of the Resurrection of the Lord, April 5<sup>th</sup>**

Festive Choral Eucharist, 8:00 a.m.  
(*Procession, Liturgy of the Word, Renewal of Baptismal Promises, Sprinkling Rite, Liturgy of the Eucharist*)

Festive Choral Eucharist, **10:30 a.m.**  
(*Procession, Liturgy of the Word, Renewal of Baptismal Promises, Sprinkling Rite, Liturgy of the Eucharist; Parish Choir, Cantors, Organ; please note the change in the time of the liturgy*)

Because there are so many parishioners and guests who have both allergies and asthma, incense will not be used at any of our liturgies.

Parking lot security will be provided by our Knights of Columbus. Please

observe their directions and let them know how much you appreciate their service.

### ***The Easter Environment***

Each year the members of our parish are invited to help create the environment for the Easter Season. Your contributions provide all that is necessary for the environment to say “Easter” for the entire 7 week season. Gifts may be made either in honor of or in loving memory of a family member or friend. Please mark your contribution envelope accordingly as all contributions will be acknowledged in the bulletins of the Easter Season. Thank you.

### ***The Lenten Environment***

On behalf of all of us, I wish to thank the members of our Art & Environment Committee for once again creating an environment for the Lenten Season that is meaningful, appropriate, and engaging. The environment will continue to evolve especially through weeks four and five. Our thanks to: **Rich Confetti, Don Benson, Pablo and Norma Villegas, Denise Moss, Nancy DiMaggio, Jose Palomino, Dorothy O’Brien, Theresa Nelms, and Tom and Stevie Catchings.**

### ***Thank You***

Each week, a small but faithful group of volunteer parishioners arrive early on Saturday morning to clean the church, parish hall, and bathrooms. Their stewardship of Time and Talent saves the parish thousands of dollars each year and is a great gift. Once again, our thanks to: **“Jun” Bajet, Bill Barbanica, Angela Bueno, Emilia Freking, Mency Osborne, Steve Rojek, Reno and Thelma Benasfre,**

**Rose Salamanca, Justin Salamanca, and Nancy Santos.**

And to those who clean and maintain the bathrooms: **Gino Ramos, Robert Goncalves, Steve Rojek, Mary Ewing, and Harlan Young.**

A Sign Up Sheet is posted on the bulletin board outside the church bathrooms on which you may sign up for a month that is convenient for you to do your part, take a turn, and help with this task. Please remember that this is our parish and we need to take ownership of its care and maintenance.

... to all the donors and helpers with the reception following the Healing Mass with Sr. Emma De Guzman last Sunday afternoon: **“Jun” Bajet, Norma & Pablo Villegas, Frances Rojek, Lorraine Lohmeier, Nancy & Virgil Santos, Nancy Newton, Gina Madrigal, Tiffany Trail, Cecile & Charlie Mirano, Kathy Lucido, Nieves Buclatin, Ludy Vocal, Alida Dijanic Vangie Parrilla, Brenda & Maryfrances DiMaggio, Dilcia Aparicio, Earlene Sachi Perez, Vicki Perry, Shirley & Cecil Jemera, Rose Salamanca, Rowena Cayaban, Estrella Rusk, Cynthia Enrique, and Emilia Freking.**

***From Michael C. Barber, SJ, Bishop of Oakland***

In the midst of the political complexity surrounding immigration in this country I am very pleased that the social service arm of our diocese, Catholic Charities of the East Bay (CCEB), is fully engaged. They have attorneys, law students, accredited paralegals, teachers and counselors providing legal, resettlement

and employment services to very needy refugees and immigrants, our neighbors.

On Ash Wednesday I was happy to hear their fine work highlighted on a national NPR news broadcast. Parishes can reach out to CCEB to connect parishioners who need legal help by calling Maciel Jacques, Legal Services Program Coordinator, at (510) 768-3137.

Cardinal Sean O'Malley is co-chair of the US Bishops' Committee on Domestic Justice and Human Development. He reminds us, "Immigration is not primarily a political problem, but rather a deeply human and profoundly moral challenge facing our nation." Catholic social services provide one of the refuges for those grappling with these very human challenges.

These challenges are world-wide. Speaking on the Italian island of Lampedusa, at the borders of Europe, Pope Francis said "We have lost a sense of responsibility for our brothers and sisters. We have fallen into the hypocrisy of the Priest and the Levite whom Jesus described in the parable of the Good Samaritan: we see our brother half dead on the side of the road and perhaps we say to ourselves, 'Poor soul' and then go our way." His words resonate in our part of the world as well.

I invite all to join voices with the California bishops: "We call on Congress and the President to work together toward a more comprehensive response to the humanitarian crisis of a broken immigration system. We will work with the California Congressional delegation and the President to accomplish that goal."

### ***A Thank You From The Bishop***

Dear Father Rien,

I want to thank you and your parishioners for their hard work and effort on behalf of the 2014 Bishop's Appeal. St. Ignatius of Antioch Parish exceeded its goal. I sincerely appreciate the generosity and commitment demonstrated by you and your parishioners for the 2014 Bishop's Appeal. Please accept and pass along to your parishioners my heartfelt thanks.

Sincerely yours in Christ,

Michael C. Barber, S.J.

### ***Intro to Fast and Abstinence 101.***

#### ***Isn't this all just a lot of rules?***

Like many rules, those below are rather detailed in their wording and that's at least in part to answer ahead of time the many questions that such rules often occasion. More important than the details of rules, however, is the *spirit* with which we comply with them. Most of us have some familiarity with dietary restrictions that are part of the religious life of peoples of other faiths and we admire the fidelity that keeps them loyal to their traditions. Their practice can teach us how such customs make the observance of holy days and seasons more personally concrete.

#### ***So, what's the "spirit" that should stand behind fasting?***

Well, here's what the Lord has to say about fasting, through the words of the prophet Isaiah, [Chapter 58:](#)

Is this the manner of fasting I wish,  
of keeping a day of penance:  
That a man bow his head like a reed,  
and lie in sackcloth and ashes?  
Do you call this a fast,  
a day acceptable to the LORD?  
This, rather, is the fasting that I  
wish:  
*releasing those bound unjustly,  
untying the thongs of the yoke;  
setting free the oppressed,  
breaking every yoke;  
sharing your bread with the hungry,  
sheltering the oppressed and the  
homeless;  
clothing the naked when you see  
them,  
and not turning your back on your  
own...  
If you remove from your midst  
oppression,  
false accusation and malicious  
speech;  
If you bestow your bread on the  
hungry  
and satisfy the afflicted...*

Then light shall rise for you in the  
darkness,  
and the gloom shall become for you  
like midday;  
Then the LORD will guide you  
always  
and give you plenty even on the  
parched land.  
He will renew your strength,  
and you shall be like a watered  
garden,  
like a spring whose water never fails.

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In the same spirit, the following  
advice is convincing and compelling  
as we continue the season of Lent...

**Lent** is a season that calls us:

to fast from discontent and to feast  
on gratitude;  
to fast from anger and to feast on  
patience;  
to fast from bitterness and to feast on  
forgiveness;  
to fast from self-concern and to feast  
on compassion;  
to fast from discouragement and to  
feast on hope;  
to fast from laziness and to feast on  
commitment;  
to fast from complaining and to feast  
on acceptance;  
to fast from lust and to feast on  
respect;  
to fast from prejudice and to feast on  
understanding;  
to fast from resentment and to feast  
on reconciliation;  
to fast from lies and to feast on the  
truth;  
to fast from wasted time and to feast  
on honest work;  
to fast from grimness and to feast on  
joy;  
to fast from suspicion and to feast on  
trust;  
to fast from idle talk and to feast on  
prayer and silence;  
to fast from guilt and to feast on the  
mercy of God.

*(Based on a version often attributed  
to [William Arthur Ward](#))*

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### ***Still not convinced?***

Spiritual writer Thomas Merton  
fillets some of our standard Lenten  
practices with a very sharp blade:  
Such exercises as fasting cannot have  
their proper effect unless our  
motives for practicing them spring  
from personal meditation. We have  
to think of what we are doing, and

the reasons for our actions must spring from the depths of our freedom and be enlivened by the transforming power of Christian love. Otherwise, our self-imposed sacrifices are likely to be pretenses, symbolic gestures without real interior meaning. Sacrifices made in this formalistic spirit tend to be mere acts of external routine performed in order to exorcise interior anxiety and not for the sake of love. In that case, however, our attention will tend to fix itself upon the insignificant suffering which we have piously elected to undergo, and to exaggerate it in one way or another, either to make it seem unbearable or else to make it seem more heroic than it actually is. Sacrifices made in this fashion would be better left unmade. It would be more sincere as well as more religious to eat a full dinner in a spirit of gratitude than to make some minor sacrifice a part of it, with the feeling that one is suffering martyrdom.

-Thomas Merton in [\*The Climate of Monastic Prayer\*](#)

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As you can see, the fasting we do and our abstaining from particular foods is meant to be an encouragement of and a sign of what's happening in our hearts. In fact, the spirit of fasting suggested above is much more demanding than the dietary laws for the season of Lent. You might be personally "fasting and abstaining" from particular things during Lent, the following is what's expected of all Catholics during this season.

## **ASH WEDNESDAY and GOOD FRIDAY\* are days of FAST and ABSTINENCE**

### ***What does that mean?***

On Ash Wednesday and Good Friday,

Catholics over 14 years of age are expected to **abstain** from eating meat on this day.

Catholics 18 years of age and up to the beginning of their 60th year

are expected to **fast** on these days: taking only one full meal and two other light meals, eating nothing between meals. (liquids between meals, however, are allowed).

## **All the FRIDAYS of Lent are days of ABSTINENCE**

### ***What does that mean?***

Catholics over 14 years of age are expected to **abstain** from eating meat on the Fridays of Lent.

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*Health concerns and "doctor's orders" should take precedence over the practices of fast and abstinence. Fast and abstinence should never jeopardize one's physical health.*



I need a clean heart this Lent, Lord, so in these 40 days I pray you'll: sweep, dust, cleanse, mend, repair, forgive, purify and strengthen this heart of mine... And because I need a new spirit within me, Lord, I pray you'll: renew my listless spirit, lift up my drooping spirit, rekindle my burned-out spirit, open up my selfish spirit, refresh my failing spirit, energize my tired spirit, pardon my sinful spirit and put a right spirit within me, within this heart of mine...

## **THE INSANITY MUST STOP**



*From Fr. Tom Bonacci, C.P.*

### **Turkish Women Take a Stand**

As The International Women's Day (March 8) approaches, we join our voices with the powerful voices of women throughout the World who are calling for sanity, respect, and peace in the midst of so-called religiously motivated violence. It is crucially important for religious leaders of the World to denounce the horrible acts terrorists do in the name of God. But more is needed.

The fact is much of traditional religious literature is saturated with the language and metaphors of violence and exclusivism based on the exceptional self-understanding of a particular religion. We must understand and appreciate the fact that violence is often attributed to God who supposedly judges humankind with the promise of rewards and the threats of punishments. The time has come to confront the explicit and implicit images of violence embedded in the sacred writings of humankind. Should we not think of the divine in terms of transformation and hope, human dignity and equal rights for all?

We call upon religious leaders to encourage and conduct educational programs and dialogue opportunities confronting violent religious metaphors and teachings that threaten the well-being, dignity, and safety of others.

The responsible practitioner of any religious tradition will confront, explain, and reform their religious tradition in terms of fostering peace and supporting the basic human rights and dignity of all peoples.

We are inspired by the following statement from the South African Muslim Community. We are challenged by the power of their words and the courage of their example. We offer you an opportunity to consider this statement as we invite you to discover your own voice and contribute your wisdom to the pursuit of peace built by justice for all. This statement offers a fine example as to how we might recover the authentic voice of our own religious traditions.

#### THE SOUTH AFRICAN STATEMENT

As South African Muslims, we reject the actions of groups that have adopted murder, kidnapping and violence against innocent people, the destruction of schools, sacred spaces and forced conversions, in the name of Islam. These include Boko Haram, Al Shabab, Al Qa'eda, and more recently, the "Islamic State".

We stand in solidarity with Christians, Yazidis, Jews and Muslims who have been forced to leave their homes, and have experienced terror and trauma at the hands of those who claim to speak for Islam, but are behaving in a manner contrary to the tenets of our faith. We are proud Muslims who stand for justice. We stand with communities that have been divided, with women who have been raped, with churches that have been razed. We stand with children that have known nothing but war, and death. We

condemn the action of groups that use the religion of Islam to justify their brutality against innocent men, women and children of all faiths.

We acknowledge the legitimate concerns of groups that have been economically and politically marginalized, but call for political reform based on inclusivity. ... We call for the responsible use of terms like "Jihadist" or "Islamist". The human rights abuses perpetrated by these terrorists and killers have nothing to do with the concept of Jihad which is to "struggle" or "strive" for goodness. Their behavior is contrary to Islam's teachings and are repugnant to Muslims worldwide.

The Islam that we know and love is centered on values of justice, mercy and compassion. It stands in solidarity with all people facing persecution. These organizations - and the states that sponsor them - do not act in our name. We reject this hijacking and misrepresentation of Islam's teachings. We further reject all forms of sectarianism - in the South Africa that we love, and in majority Muslim countries.

"Remember that people are of two kinds:

they are either your  
brothers and sisters in religion  
or  
your sisters and brothers in  
humankind."

