

**For The Bulletin Of
March 13, 2016**

**THE FIFTH SUNDAY OF
LENT**

From Father Robert

Once again this Sunday, I share with you the comments, reflections, and liturgical scholarship of **Msgr. Kevin Irwin**, my professor and mentor when I was a student at the Catholic University of America doing post-doctoral studies in Liturgy. Regarding today's scripture passages and the liturgical context, he writes as follows:

Prior to the reform of the liturgy the Fourth Sunday of Lent was called "Laetare Sunday"; this Sunday was called "Passion Sunday" and ushered in a two week period called "Passiontide." These two weeks before Easter were marked by a liturgy whose tone was somber and severe. All statues and crucifixes were veiled with purple that was removed at the Easter Vigil (save for the crucifix, which was uncovered as part of the Good Friday liturgy). These external observances were viewed as signs of penitential preparation for Easter.

The present reform, however, is a return to an older tradition in which initiation and reconciliation were the ways that communities observed Lent as they prepared for Easter. The communal observances of Lent stressed sacramental celebrations rather than external and ceremonial details.

Today's Sunday is called the Fifth Sunday of Lent and the term Passion Sunday is given to next Sunday,

formerly called Palm Sunday. This shift reflects the fact that one of the synoptic accounts of the passion of our Lord is proclaimed next Sunday.

In the reformed Lenten liturgy, today's Eucharist celebrates and concludes the scrutiny liturgies and begins to turn our attention toward the death and resurrection of Jesus at the Liturgy of the Hours.

Cycle "A"

The narration of the raising of Lazarus completes the trilogy of Johannine texts that together form the basis for the celebration of the scrutinies prior to initiation.

Today's narrative deals with the symbol of life, the new life into which a candidate is initiated at baptism and the new life to which the already initiated recommit themselves at Easter. The association between this incident and eternal life after death is signaled by the use of part of this text as an option for the Funeral Liturgy.

As is to be expected in a Johannine narrative, the event of the raising of Lazarus provides the setting for the evangelist's exposition of his theology for the benefit of Christian believers.

At the beginning of the text we are surprised at Jesus' apparent disinterest of His friend's illness when He states: "This sickness is not going to end in death; rather it is for God's glory, that through it the Son of Man may be glorified." Yet, as we have often seen in Johannine theology, such words are pregnant with meaning. God's glory will be revealed through Jesus Who will raise His friend from physical death. It is

another of the signs in John's gospel through which Jesus does the works of God and by which He reveals the power of God.

Jesus says that Lazarus is dead, and then adds: "For your sakes I am glad I was not there, that you may come to believe." This is an interesting statement because these disciples first came to believe at Jesus' first sign at Cana; now He states that they are to grow in this faith. Faith is not a static gift but a quality that grows and progresses. It is fitting, therefore, that the scrutiny is held today, another step in the catechumen's coming to faith profession at Easter.

The dialogue with Martha reveals a further insight of Johannine theology. Martha affirms her faith in "the resurrection on the last day" and says that her brother will eventually rise again. But Jesus interjects that He is the resurrection and the life. All that is promised to those who believe in eternal life is now present in Him: "Whoever believes in Me, though he should die, will come to life." Eternal life is present already in Jesus and through Him is shared by those who follow Him in faith. Martha replies that she has "come to believe" that He is the Messiah. Once again the same expression is used to denote a growing, deepening notion of faith, as was used in verse 15.

The rest of the text relates the raising of Lazarus using some significant Johannine phrases. Jesus "looked upward," thus using a prayerful posture that was common in Jewish piety and referred to in the Roman Canon: "The day before He suffered He took bread in

His sacred hands and looking up to heaven, to You, His almighty Father..."

John then tells us of Jesus' prayer: "Father, I thank You for having heard me," once again reaffirming the intimate connection between Him and the Father. It is the will of the Father that is to be done and is always to be accomplished by Jesus. Jesus asks that Lazarus be raised "for the sake of the crowd," that they may believe that You sent me." Lazarus comes forth from the tomb, but the result of Jesus' work is more than a physical restoration to life. This act is a manifestation of the power of God at work in Jesus, a power shared with His followers who, like Lazarus, share His life. Jesus is the source of real *life* for those who have faith despite the obstacles, disappointments, and setback in professing faith.

The first reading from Ezekiel is from a section of the book dealing with the prophet's vision of dry bones being enlivened and enlivened. It is the Lord Who will open grave and have the dead rise and it is the Lord Who will pour forth His Spirit that they will live. These verses are especially significant for initiation because of the obvious references to "spirit" and "life." While these passages refer to salvation for Israel, they also affirm that the Lord is the origin of true life.

The responsorial psalm, psalm 130, with its refrain, "With the Lord there is mercy and fullness of redemption," aptly reflects the experience of believers whose only trust, at times, is in the Lord alone. As Israel waited for the Lord, so do we, knowing that He Who redeemed Israel "from all their iniquities" will redeem us from our sins.

The reading from the Letter to the Romans provides a connection between today's other two scripture texts. The comments about flesh/spirit deal not with a duality of body/soul but rather with choosing that which is to be the dominant principle of our lives: our selfishness or God. For those who believe, Paul affirms that the "Spirit of God" dwells in them and that anyone who does not have this Spirit of Christ cannot belong to Christ.

This enlivening spirit is the gift of Christ. "if Christ is in you the body is dead because of sin, while the spirit lives because of justice." Initiation into the death and resurrection of Christ at baptism is what the Elect prepare for during Lent, and this is the reason why the scrutinies take place these Sundays. Conversion to God in Christ means that we give priority to the Spirit over flesh throughout our lives.

Deanery Communal Penance Liturgies Continue This Week

The schedule for our Deanery Lenten Communal Penance Liturgies is as follows:

Monday, March 14, 7:00 p.m.
Holy Rosary, Antioch

Tuesday, March 15, 7:00 p.m.
St. Anne, Byron

**Thursday, March 17, 7:30 p.m.
St. Ignatius of Antioch, Antioch**

Monday, March 21, 7:00 p.m.
Our Lady, Queen of the World, Bay Point

The Chrism Mass

Each year, shortly before Holy Week, the Bishop blesses and consecrates the Holy Oils for the coming year. This liturgy is known as the Chrism Mass and this year it will be celebrated in the Cathedral this coming Wednesday, March 16th, at 6:30 p.m. The liturgy begins with a procession of representatives of the parishes and is followed by the Blessing of the Holy Oils of Catechumens and of the Sick and the Consecration of the Sacred Chrism. The Holy Oils will be returned to the parish and presented solemnly at the Evening Mass of the Lord's Supper on Holy Thursday. All members of the Diocese are invited to attend this liturgy. Our representatives this year will be **Frances Rojek, Diane Hack, and Harlan Young.**

Palm Sunday Preparation

This year we will be preparing the palms for Palm Sunday this coming **Friday, March 18th, beginning at 9:00 a.m. in the kitchen.** Please bring gloves and scissors. The palm branches will be cut to create palms for the congregation as well as being washed, dried, and bundled. **Please wear RED for the liturgies of March 19th and 20th to add to the festivity of the day.**

The Last Fish Fry

This coming Friday, March 18th, is the last Fish Fry for Lent. What a great experience it has been for all those who have joined us for these wonderful evenings of delicious beer battered pieces of Norwegian Cod, Crispy French Cries, tangy Cole Slaw, Dessert, and beverages, all for the low, amazing price of \$14. With a coupon, there is a discount and the bulletin continues to have the coupons on the last page. A

part of the draw of these Lenten Friday evenings has been “Lightening Bingo” called by the one-and-only **Ron France**. The last Fish Fry is special as we bring the season to a close and, as in the past years, there will be some surprises! You will not want to miss this exceptional evening of great food and fellowship. I hope you will join us.

Holy Week, Triduum, and Easter
Palm Sunday of the Lord’s Passion
Saturday Vigil March 19, **5:00 p.m.**
Blessing and Distribution of Palms

Sunday, March 20, 8 and **10:30 a.m.**
Blessing and Distribution of Palms,
Procession (Incense at 10:30 a.m.)
*Rite of Reception of Tina Costanza
through Profession of Faith,
Confirmation, and First Eucharist*

Monday of Holy Week
March 21, 8:00 a.m., Holy Eucharist

Tuesday of Holy Week
March 22, 8:00 a.m.
Liturgy of the Word and Holy
Communion

Wednesday of Holy Week
March 23, 8:00 a.m., Holy Eucharist

Holy/Maundy Thursday
March 24, 8:00 a.m., Sung Morning
Prayer

The Great Paschal Triduum
Holy/Maundy Thursday, March 24
7:30 p.m. *Reception of the Holy Oils,
Liturgy of the Word, Washing of Feet,
Liturgy of the Eucharist, Candle-light
Procession to the Altar of Repose,
Adoration until 10:30 p.m. (Incense)*

Good Friday, March 25
8:00 a.m. Sung Morning Prayer

12:00 Noon Outdoor Stations of the
Cross at our newly-installed Stations in
the northeast section of the parking lot.

**3:00 p.m. Solemn Commemoration of
the Lord’s Passion and Death**
*Liturgy of the Word, Veneration of the
Cross, Holy Communion (No Incense)*

7:30 p.m. Tenebrae and Veneration of
the Cross

Holy Saturday, March 26
8:00 a.m. Sung Morning Prayer

**7:30 p.m. The Great Paschal
Vigil**
*Lighting of the New Fire of Easter,
Lighting of the Paschal Candle,
Candle-light Procession Into
Church; Liturgy of the Word,
Liturgy of Initiation celebrating
the Sacraments of Initiation for
Xochi Perez; Renewal of
Baptismal Promises with Newly-
blessed Baptismal Water, Liturgy
of the Eucharist
(Incense)*

**Easter Day, The Solemnity of the
Resurrection of the Lord**
8:00 a.m. Procession, Liturgy of the
Word, Renewal of Baptismal Promises
and Sprinkling With Newly-blessed
Baptismal Water, Liturgy of the
Eucharist (No Incense)

10:30 a.m. Procession, Liturgy of the
Word, Renewal of Baptismal Promises
and Sprinkling Rite with Newly-blessed

Baptismal Water, Liturgy of the Eucharist (Incense)

The Easter Environment

You are invited to be a part of a wonderful tradition here at St. Ignatius of Antioch by contributing to help the Art & Environment Committee create an environment that says “EASTER!” for the entire 7 weeks of the Easter Season. Your generosity will help provide the panels of seasonal cloth at the Icons, the blooming plants and cut flower arrangements, the trees, and other special elements that will help us celebrate the Resurrection of the Lord for the entire 50 days. Your gifts may be given either in honor of OR in loving memory of family members and loved ones. Please make use of the envelopes provided with my Easter Letter or additional envelopes found on the credenza. Thank you!

You are also invited to join the members of the Art & Environment Committee in creating the Easter Environment on Holy Saturday, March 26th, beginning at 9:00 a.m. We hope to be finished with all the work between 2 and 3:00 p.m.

Welcome New Parishioners!

Last Sunday during our 10:00 a.m. Eucharist we celebrate the Rite of Reception of New Members and then honored them with a Brunch in the parish hall, hosted by the Pastoral Council. Members of the Pastoral Staff, the Pastoral Council, and the Finance Council were present and were introduced. Also, our Grand Knight, **Bill Barbanica**, was present and introduced them to the work and mission of our Knights of Columbus and invited the men present to join their fraternity.

Congratulations and welcome to:
Carolyn Krantz, Vincent and Kathleen Augusta, Stanley and Felisa Todd, Natalia Joyce, Robert Isaacson, Carolyn Godfrey, Edward and Illena Zick, Alice Lideros, Rachelle Martin, Cory Cook, Adrian Villasenor and Jazmyne Gonzalez, Cheryna Wright and Jose Estrasda-Cardenas, and Raymond and Nallely Malaspina.

Thank You

Each week, a significant number of parishioners volunteer themselves in service and ministry to serve our parish community. We are honored to recognize them for their service.

Our thanks to **Jun Bajet, Mency Osborne, Rose Salamanca, Angela Bueno, Steve Rojek, and Carole Miller** for cleaning the church last Saturday morning and to **Robert Goncalves, Mary Ewing, Patricia Britton, and Harlan Young** for cleaning and maintaining the bathrooms in both the church and parish hall.

...to our **counting teams** who are here every week to count the weekly collections.

...to our volunteers who assisted in the parish office last week: **Mary Ng, Harlan Young, Karen Oliver, Barbara Jackson, Rowena Cayaban, Joe Fanfa and Bev Iacona.**

...to our St. Vincent de Paul and Mobile Mall volunteers who transported last week's donations: **Bob Carvalho and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Bob Carvalho, Carole Miller, Dave Costanza, Vangie Parrilla, Judy Quicho, Belen Farin and Dilcia Aparicio.**

...to our facilities volunteers who assisted Rich Confetti: **Don Benson and Jose Palomino** (aka: RDJ).

Boundless Mercy: Religious Education Congress 2016

Every year during Lent, for the past 60 years, the Diocese of Los Angeles hosts a Religious Education Congress (a gathering of laypersons, priests and religious) to listen, learn and renew one's faith through the many speakers they invite. This event attracts worldwide attention and has had up to 40,000 people in attendance. On Feb. 25th, six of our Faith Formation catechists had the privilege to participate and each has shared a portion of their experience.

I am so blessed to have been able to experience the Religious Education Congress for the second year in a row. The best moment I had was hearing Jeanne Cotter's witness talk about the good son in the parable of the Prodigal Son. She, along with eight other colleagues presented "Song of Mercy." I was so moved by the closing song of the presentation: "We are Called." I came away with a renewed spirit.

-Pam Confetti

"On not being stingy with God's mercy." Mercy needs always to be tempered by truth. But sometimes the motives driving our hesitancy are less noble and our anxiety about handing out cheap grace arises more out of timidity, fear, legalism, and our desire, however unconscious, for power.

Father Ronald Rolheiser, OMI,
Speaker...Friday. 10-11:30 p.m.
Boundless Mercy Religious Education Congress 2016 - ***Belen Farin***

The whole conference experience for me was absolutely wonderful and I would definitely go again. Seeing all the youth from all over during Youth Day on Thursday was really exciting. I even went down with Alicia Perez to get a closer look while they were in the plaza, and had the opportunity to speak to one of the teens (he was holding a "Hug Me" sign...so I did). Also, hearing the various speakers and shaking hands with Christopher Walker (who knows of Don Pearson very well) was just fantastic. Fr. Ricard really got my attention during his session too. All the speakers were wonderful!! I definitely was renewed and recharged.

- Maryann Peddicord

In my own understanding about the workshops: Our relationship with our Lord God is like food. We need to eat when we are hungry to nourish our body. Then we should always hunger for the word of God. It is the food for our soul. We should hunger for His presence and His everlasting love. God loves to feed us always. We need to focus on Him (to our Lord God) whatever we do.

PBJ=PEANUT BUTTER JELLY? No – It now has a different meaning for me...

PBJ= PATIENCE, BALANCE, AND JOY

The kind of relationship with our Lord God is most important. We must teach our children about our faith.

From another presentation: I see the church as a field hospital after battle. It is useless to ask a seriously injured person if she/he has high cholesterol and about the level of his/her blood sugar! You have to heal his wounds and only

then we can talk about everything else. Heal the wounds...and you have to stand from the ground. - **Rowena Cayaban**

I am afraid I am not much of an essayist when it comes to expressing the experiences we had at the Educational Congress. If one was to sum up my experience, there would be so many words that come to mind; positive words of course! The Religious Education Congress at best can be described as enlightening, joyous, full of ideas, eye opening, faith building, love encompassing, just to give you a sense of three days of learning how to teach the word of God to adults, children, young adults, choir members, and parishioners.

The first day was a witness to the faith of our children; thirteen thousand plus students participated in a march of love, mercy and compassion In Jesus' name. Each group held up a sign that identified their respective parish. Need I say that The Religious Congress invited people from around the world, so we had students from various parts of our States and other countries joined together. What a beautiful and awesome sight to have such devotion to Jesus displayed by our youth! One sign held up as we watched them pass by that said, "Hug Me" and I did do just that, with the young man that held the sign.

Twenty two thousand adults from all over the world, participated in this three day event. The theme for this year of Mercy is "Boundless Mercy" and serves as a reminder that we must make mercy the path that we walk in our Christian Life.

Our weekend of prayer, fellowship and formation gave us an opportunity to enter more deeply into our hearts the gift of mercy that we receive from our heavenly Father and a reminder that we must extend that mercy to others.

"Mercy" abounded in the variety of workshops, liturgies, and lectures. In fact, with over 200 classes to choose from, we would have needed at least a few years of on campus stay to have been able to catch them all!

- **Alicia Perez** 

We had the opportunity to hear Auxiliary Bishop Robert Barron of the Catholicism series, Fr. Leo Patalinghug featured on ETWN and composers and musicians whose music grace our liturgies, Haas, Daigle and Haugen, to name a few. I experienced varying degrees of joy and tears, but most of all, a deep sense of the Spirit of God within...I believe that I've returned to our community a better disciple of Jesus Christ. - **Frances Rojek**