

**For The Bulletin Of  
March 19, 2017**



**THE THIRD SUNDAY OF  
LENT**

*From Father Robert*

A “bucket list” is a list of items someone wants to do or accomplish before she or he dies. Here’s a thought: The Samaritan Woman came to the well to “draw water,” so she no doubt had a bucket. Maybe even a bucket list? Her list might have included an easier way to get water, for when Jesus offers to give her “living water” she desires that water so she would not “have to keep coming here to draw water.” Here is an interesting twist: The Samaritan Woman is fixated on water that quenches thirst and on making her present life easier. Jesus is offering “living water” from which one never thirst again, water that leads to “eternal life.”

Jesus Himself is the well of “living water” Who draws the Samaritan Woman into deeper “worship in Spirit and truth.” He is the active agent of the Father Who seeks “people to worship Him.” The physical “where” of worship (Mount Gerizim for the Samaritans, the Temple Mount in Jerusalem for Jews) is far less important than that “true worshipers” do so in “Spirit and truth.” The Spirit stirs the well of “living water”

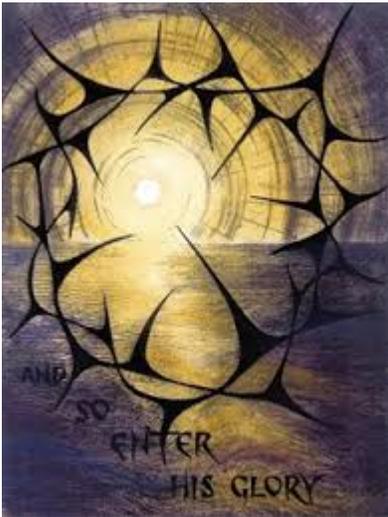
and reveals Jesus as truly “the One called the Christ.” As the well of “Living water,” Jesus Himself is the “where” of worship Who leads us to the Father through the Spirit.

As a well of “living water,” Jesus is ever active in His saving mission. He draws the disciples into His mission of reaping the harvest that is already sown and ripe. Jesus is the One Who sows the seed of salvation among us. He patiently waits for the seed to be watered, take root, and ripen. The seek He sows is His Word and Life. To read what HE sows, we must listen to Him and come to believe in Him, nurture His word in our hearts, and share that word with others. Our mission is to be Gospel people who make known to others that Jesus is the well of “living water” that overflows into a living stream that carries us to “eternal life.”

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As a well of “living water,” Jesus draws the townspeople into deeper belief in Him as “the Christ” Who “is truly the savior of the world.” Believing is a

matter of growing in our relationship with Jesus Who is our life and salvation. His word draws us to Himself and a life-long commitment to worship in “Spirit and truth,” to carry forth His saving mission, and to believe that His Word ever fruitful. Worship, mission, and believing are *The* way to “eternal life.” We need only to drink of Jesus, the well of “living water.”



### ***Living The Paschal Mystery***

One way to deepen our believing and come to know Jesus better is by spending more time with Him as a friend. Lent is an opportune time to become more attentive to Jesus' Presence – especially in prayer – and encounter Him as One Who loves, teaches, and gives us “Living water” that carries us to “eternal life.” Another way to deepen our believing is to enumerate the blessings God has already given us and remember that these truly are gifts from God. Yet another way to deepen our faith and come to know Jesus better is to increase our self-understanding as the Body of Christ and make concrete efforts to act like Christ's body. Something so simple as saying “Thank

you!” or smiling at another who looks sad or depressed are simple acts, but they remind us of who we are: Christ for others. These kinds of everyday acts remind us that, like the Samaritan Woman, we proclaim Jesus' Presence by the truth of our own lives. We carry forth Jesus' saving mission by being His Presence for others. We worship.

- Jesus draws me to thirst for...He satisfies my thirst by...
- My Lenten encounters with Jesus have drawn me to the “Loving water” of...
- My daily living embodies worship, mission, and belief when...

### ***About Liturgy: The Use of St. John's Gospel In the Lectionary***

During the Third, Fourth, and Fifth Sundays of Lent in Year A, we hear proclaimed three lengthy stories from John's gospel that are placed there specifically to lead us to reflect on baptism and its effects for fruitful discipleship. The revised Lectionary does not have a specific year devoted to reading John semi-continuously during Ordinary Time as we do with the Synoptic Gospels of Matthew, Mark, and Luke. Hardly does the Lectionary ignore John, though, but assigns selections from this “theological” gospel at key points in the year.

During Lent in Year A we hear three baptismal stories, as mentioned above. In Year B from the 17<sup>th</sup> to the 21<sup>st</sup> Sundays in Ordinary Time we read almost all of the 6<sup>th</sup> Chapter of John, “the Bread of Life” discourse. And during all three years we draw heavily from John's gospel when we hear Jesus Last Supper discourse to His disciples on

the 5<sup>th</sup> through the 7<sup>th</sup> Sundays of Easter. All of these blocks of passages from John's gospel are kept together and so presented because they give us meaningful imagery and solid theological commentary on the mystery of salvation being presented. It is as though we draw on the Synoptic gospels to carry us on the journey to Jerusalem, but we draw on John to break open the meaning of the Paschal Mystery in our lives.

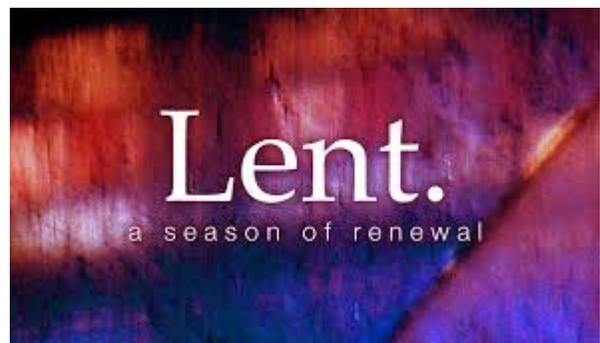


#### *Prayer For The Elect*

Those to be baptized at Easter were enrolled on the First Sunday of Lent and now are called the "Elect" – they are on their final journey to initiation. The gospel readings for the 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Sundays of Lent during Year A are three lengthy stores drawn from John's gospel and all have baptismal overtones: the "living water" Jesus offers the Samaritan Woman at the well; the sight Jesus offers the blind man who comes to faith and worship; the raising to new life of Lazarus. During these Sundays special petitions are added to the Universal Prayer specifically for The Elect: **Jason, Brenda, Bill, Heather, Dustin, Jessie, Jett, Jaxx, Jason, John Thomas, Chauncey, Cezar, Nathan, Gabriel and Adriana.**



Beginning Friday, March 3<sup>rd</sup>, the First Friday of Lent, our **Knights of Columbus** once again began offering their Lenten Fish Fry from 4:30 to 7:00 p.m. Bingo will also be offered as a part of the evening. Dinners may be eaten in or taken out. Beer and wine are offered when dining in at a nominal cost and delicious desserts are available without charge for those who dine in. The Lenten Fish Fry will continue on all the Fridays of Lent with the last dinner being held on Friday, April 7<sup>th</sup>. Bring your family and friends! All are welcome and invited. All proceeds benefit the charitable programs of our Knights of Columbus. Thank you for your presence and support! What a great crowd we had for the first Fish Fry last Friday!!! A capacity crowd; outstanding food; great fellowship; and Bingo! Our first Fish Fry grossed over \$4,000.00!!! Again, thank you to all those who attended and all those who worked to make it so successful.



#### *The Gospels of Lent*

Carolyn Krantz, Pastoral Associate, is offering a wonderful Adult Faith

Formation Series on “The Gospels of Lent.” The sessions take place on Thursday mornings, immediately following the 8:00 a.m. Liturgy of the Word and Communion Service. This is a wonderful way to prepare for each Sunday of Lent and to reflect on how these gospels are calling us as individuals and as a church to conversion and transformation. Please join us. Coffee and pastries are available.

***Thank You***

...to our wonderful parishioner volunteers who arrive early each Saturday morning to clean and prepare the church for the weekend: **Jun Bajet, Jack Goncalves, Rose Salamanca, Cathy Romeo, Sofie Zimmerman, Mency Osborne, Emilia Freking, Carole Miller, and Steve Rojek.**

...to our parishioner volunteers who clean and maintain the bathrooms in both the church and parish hall: **Robert Goncalves, Mary Ewing, Virginia Noack, Patricia Britton, and Harlan Young.**

...to **Dilcia Aparacio** who does such an excellent job of washing, ironing, and caring for the Sacred Linens.

...to our Sacristans and Altar Guild who prepare the sanctuary for the celebration of Eucharist each week:

**Peter Degl’Innocenti, Pam and Rich Confetti, Vincent Rodriguez, Harlan Young, Rowena Cayaban, Monika Kauer, Cynthia Enrique, Belen Farin, Nancy Santos and Rose Salamanca.**

...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: **Sofie Zimmerman, Harlan Young, Melodye**

**Costanza, Yvette Young, Alicia Perez 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: **Carole Miller, Dave Costanza, Bob Carvalho, Vangie Parrilla and Belen Farin.**



***Lenten Communal Penance Service***

Our Lenten Communal Penance Service will take place on Thursday evening, March 30<sup>th</sup>, at 7:30 p.m. in the context of Sung Evening Prayer. Please plan on being with us for this beautiful and meaningful liturgy at which we receive the Sacrament of Reconciliation.

Additional confessors will be present. If you are unable to join us, here is the schedule of additional Penance Liturgies in our Deanery:

**Thursday, March 30, 2017**

St. Peter Martyr, Pittsburg – 7:00 p.m.

**Monday, April 3, 2017**

Most Holy Rosary, Antioch – 7:00 p.m.

**Tuesday, April 4, 2017**

St. Anthony, Oakley – 7:00 p.m.

**Wednesday, April 5, 2017**

St. Anne, Byron – 7:00 p.m.

**Monday, April 10, 2017**  
Our Lady Queen of the World,  
Bay Point – 7:00 p.m.



***Palm Sunday Preparation***

One of the great traditions of our parish is the preparation that takes place on the Saturday before Palm Sunday. You are invited to join us on Saturday morning, April 8<sup>th</sup>, beginning at 9:00 a.m. to cut, wash, dry, and bundle the palm fronds that will be blessed and distributed for our Palm Sunday Liturgies on Sunday, April 9<sup>th</sup>. Please bring gloves and good scissors. We'll have coffee and pastries!



***The Chrism Mass***

You are cordially invited by The Bishop to attend the annual Chrism Mass at the Cathedral on Thursday, April 6<sup>th</sup>, beginning at 7:00 p.m. The Oils of the Sick and Catechumens will be blessed and the Oil of Chrism will be consecrated. These are the oils that are used in the sacraments throughout the remainder of 2017. The newly-blessed Oils will be returned to the parishes to be formally presented to their respective

faith communities at the liturgies of Holy Thursday evening.



***Palm Sunday, April 9, 2017***

Saturday Vigil Liturgy, 5:00 p.m.  
*Blessing of Palms, Procession, Reading of the Passion According to St. Matthew*

Sunday Eucharist, 8:00 a.m. and **10:30 a.m.** – ***PLEASE NOTE TIME CHANGE*** – *Blessing of Palms, Procession, Reading of the Passion According to St. Matthew*

**Monday of Holy Week – April 10**  
Eucharist at 8:00 a.m.

**Tuesday of Holy Week – April 11**  
Liturgy of the Word and Holy Communion

**Wednesday of Holy Week – April 12**  
Eucharist at 8:00 a.m.

**THE SACRED PASCHAL TRIDUUM**

**Holy Thursday – April 13**  
Sung Morning Prayer at 8:00 a.m.

The Evening Mass of the Lord's Supper at 7:30 p.m. *Presentation of the Holy Oils, Liturgy of the Word, Washing of Feet, Holy Eucharist, Procession to the Altar of Repose, Adoration (Incense)*

**Good Friday – April 14**

Sung Morning Prayer at 8:00 a.m.

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

Solemn Liturgy of the Passion and Death of the Lord at 3:00 p.m. *Liturgy of the Word, Veneration of the Cross, and Holy Communion*

Sung Evening Prayer and Veneration of the Cross at 7:30 p.m. (Incense)

**Holy Saturday – April 15**

Sung Morning Prayer at 8:00 a.m.

The Great Paschal Vigil at 7:30 p.m. *Lighting of the New Fire, Procession, Liturgy of the Word, The Celebration of the Sacraments of Initiation (Baptism, Confirmation, Holy Eucharist); (Incense)*

**Easter Day – The Feast of the Resurrection – April 16**

8:00 a.m. Festive Choral Eucharist *Procession, Renewal of Baptismal Promises and Sprinkling Rite, Holy Eucharist (No Incense)*

**10:30 a.m. Festive Choral Eucharist**

*Procession, Renewal of Baptismal Promises and Sprinkling Rite, Holy Eucharist (Incense)*



*Easter*  
Memorial  
Flowers

Become a part of a wonderful parish tradition by helping to provide the Easter Environment! Your contribution makes possible the blooming plants, Easter Lilies, Trees, Festive Cloth Panels, the Paschal Candle, and the triptych at the Altar that celebrate the Resurrection. Your gift may be made either In Honor of or In Loving Memory of a family member, friend, or Loved One. Please use the Easter Flower Envelope that is placed with the Easter Letter or additional envelopes that may be found on the credenza. Contributions will be acknowledged in the bulletins of the Easter Season. Thank you for helping the Art & Environment Committee to create an environment that says “Easter” for the entire seven weeks of the season.



***Birthday Celebration***

You are invited to join me and my family in celebrating my 70<sup>th</sup> Birthday on Sunday afternoon, April 30<sup>th</sup>, beginning at 3:00 P.M. in the parish hall. **Dorothy Lamendola is celebrating her 89<sup>th</sup> birthday the same day!!!** Together we will welcome family, friends, and parishioners to join us in this wonderful celebration of life. Our Social Events Committee, the YLI, and the Knights of

Columbus are all working together to make this one spectacular event. A meal of mixed green salad, hot garlic bread, pasta, and dessert will be served, along with beer and wine, available at a nominal charge. A donation will be requested of each person attending that will benefit the YLI and its outreach ministries, including our parish. Please save the date and plan to join us for this wonderful occasion.

## What we celebrate about this pontificate



Pope Francis greets the crowd during his general audience in St. Peter's Square at the Vatican March 1. (CNS/Paul Haring)

[NCR Editorial Staff](#) | Mar. 11, 2017  
[Four Years of Francis](#)

Anniversaries are good times to review and take stock. Marking the fourth year of Pope Francis' pontificate is such a time, and looking back over these last four years, few things sum up the promise and frustration of this pontificate better than *Amoris Laetitia* ("The Joy of Love"), Francis' reflection on marriage and family life in response

to the Synods of Bishops on the family he called in 2014 and 2015.

Besides the specifics of what it says about marriage and family life, *Amoris Laetitia* reflects Francis' vision of church. How it came about is as important as its message: Francis wrote it after reflecting on the proceedings of two synods built upon consultations with a wide variety of groups in the church. The synod organizers sent questionnaires to national bishops' conferences around the world with instructions to consult widely.

We'll concede that some of these consultations were perfunctory and, in most cases, they were rushed, so the process was not ideal. But even as flawed as the process was, it sparked the imagination of grassroots church groups around the world. Laypeople, religious and clergy joined in dialogue about what family means and how families can best be served.

The idea of using synods to inform the teaching body of the church was evident early in Francis' pontificate. One of his early meetings with the various offices of the Roman Curia was with the council that organizes synods. Meeting council members in their own offices in June 2013, Francis described synods as "one of the fruits of the Second Vatican Council" and a structure "at the service of the mission and communion of the church, as an expression of collegiality." He then suggested a synod on the family.

A month later in Brazil, meeting with Latin American bishops, he talked about reform of the church's central bureaucracy, one of the mandates of his election. He told the bishops about "a

need for increased collegiality and solidarity.”

What is needed, he said, is “not unanimity, but true unity in the richness of diversity.” That is the attitude *Amoris Laetitia* asks us to adopt, and that is the vision Francis has for the church. When he opened the pair of synods in October 2014, he challenged the gathered bishops to “speak with *parrhesia*” — that is, candidly, boldly and without fear — “and listen with humility.”

Conversations begun months before in the consultations continued through the two synods. Speeches were made, position papers shared and books written.

Some argued for a faithful adherence to the long traditions of church teaching on questions about marriage, divorce and annulment; about couples and families in “irregular situations”; about how to embrace our family members who are gay, lesbian, bisexual and transgender; yes, about the nitty-gritty of family life in the early 21st century. Sometimes the discussions grew heated. But discussions happened, and they continue to happen at all levels of the church.

In the United States, while discussions have not happened at the national conference level, the U.S. bishops say they want individual dioceses to examine these issues.

Some in church leadership continue to fight for a rigid, traditional teaching on issues surrounding family life. We would disagree with them, but we won’t condemn them. We will continue to challenge them, but we won’t dismiss them.

For those disappointed by *Amoris Laetitia*, we offer the same advice we offered a year ago on its release: “We’d invite those who hoped for more not to become discouraged, because if *Amoris Laetitia* isn’t strictly revolutionary, it is certainly evolutionary. It does prod this pilgrim church, which has been sitting in wayside for 35 years, forward.” We believe that to be more correct than ever. Our enthusiasm for the model that *Amoris Laetitia* gives us does not blind us to the challenges our church faces. Two examples of unjust situations that are stumbling blocks to the church’s mission are the bar on women from full ministerial participation in the church and our outdated, stagnant teaching on sexuality. We urge Francis to address these issues more robustly.

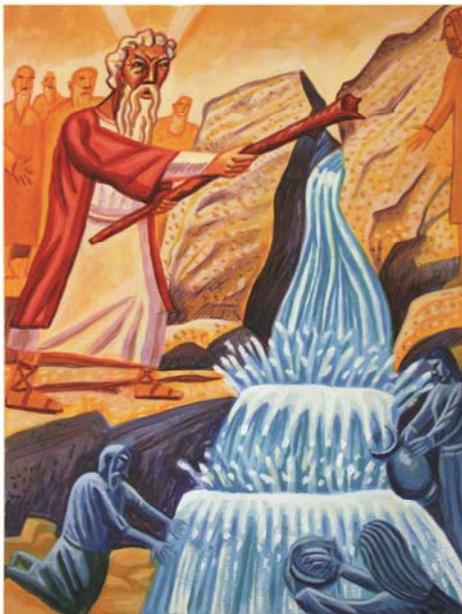
The most critical change the church must affect: Intransigence on clergy sexual abuse is the scandal that must be torn from the soul of the church root and stem, or talk of dialogue, discussion and discernment on any issue is but empty rhetoric.

With the exhortation, Francis is modeling a church membership in dialogue with itself and in the process of discernment. “The complexity of the issues that arose [at the synods and consultations that preceded them] revealed the need for continued open discussion of a number of doctrinal, moral, spiritual, and pastoral questions,” he wrote.

He said that “honest, realistic and creative” thinking by pastors and theologians “will help us to achieve greater clarity,” and he rejected both “an immoderate desire for total change without sufficient reflection or

grounding” and a hard-line “attitude that would solve everything by applying general rules or deriving undue conclusions from particular theological considerations.”

“The Spirit guides us towards the entire truth,” he wrote. We must trust the Spirit, trust this journey and most of all trust ourselves. That is at the core of *Amoris Laetitia* and this pontificate, and that is what we celebrate this anniversary.



### Let Water Flow to the People

Father of all the nations,  
in the desert, your servant Moses  
struck the rock,  
and water flowed for the people.  
At the well, Jesus talked to a woman,  
who led many to believe in him.  
Like her, we long for your living water.  
Fill our empty buckets so that we can  
give a drink  
to the thirsty we meet today.  
Refresh our minds and move us  
to bring others to your Son.  
Lead us again to the paschal waters  
of faith  
that bring forgiveness and peace.  
We ask this through our Lord  
Jesus Christ,  
your Son, who lives and reigns with you  
in the unity of the Holy Spirit,  
one God for ever and ever. Amen.