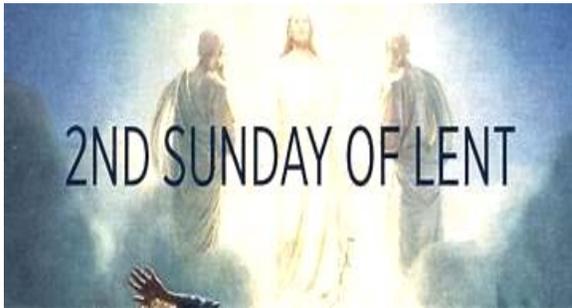


For The Bulletin Of March 17, 2019



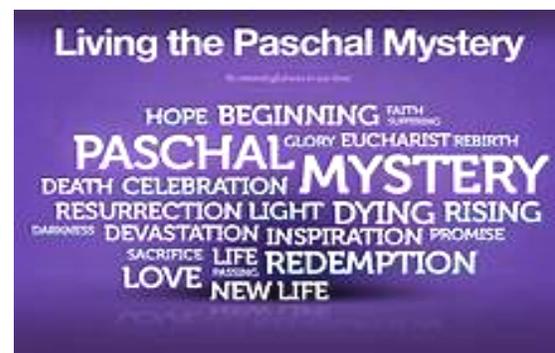
From Father Robert

For the Second Sunday of Lent the church gives us the reading of the transfiguration of Jesus, a story found in the synoptic gospels of Matthew, Mark, and Luke but not in the Gospel of John. Luke tells the story in a way similar to that of Mark, from whom he received it. Any differences are slight.

The presence of Elijah and Moses indicates Jesus as the fulfillment of the prophets (Elijah) and the law (Moses). Only the three disciples are there to witness this terrific encounter, and they, too, dare enveloped in the cloud, which itself is another image from the Old Testament. In particular, during the wandering in the wilderness, the Lord preceded the Hebrew people by means of a column of cloud during the day, and a column of fire at night. There, too, the cloud covered the meeting tent, and in doing so the glory of the Lord filled the place. Even in the time of Solomon we hear about the presence of the Lord in a cloud filling the house of the Lord. Suffice it to say there are many instances in the Old Testament where the presence of the Lord is indicated by a cloud, and that is the sense intended here by Luke as well. The cloud represents the Lord's glory; this is not a story about what happened one foggy day. Moreover, a

voice from the cloud speaks, echoing the message heard at Jesus' baptism, "This is my chosen Son; listen to Him."

More symbolism is present in the face of Jesus changing in appearance and His clothing becoming "dazzling white." There is so much that is symbolic and representative of Jesus' glory in this gospel reading that some scholars of Scripture refer to it as a "displaced resurrection account." In other words, this was originally a story of a resurrection appearance or a story about the risen Jesus that was transposed into a narrative of His earthly ministry by Mark (Matthew and Luke simply followed suit). Whether it is a displaced resurrection story or not, its Christology is profound, demonstrating that Jesus shares the glory of the Lord and fulfills the prophets and the law. He is on par with Elijah and Moses: He is called God's Son, to Whom we should listen.



As the term itself implies, peak experiences do not come often and they do not last. But they can become a touchstone, a marker to which we may return mentally and spiritually at various points in our lives. The birth of a child, falling in love, a special day, or an encounter in nature may all be peak experiences we want to preserve, remember, and cherish. Perhaps like Peter we want to "build a tent," or

otherwise make a memorial to the event and the persons with whom we shared it. But like the events in today's gospel, as soon as the incident happens, it seems to end. "After the voice had spoken, Jesus was found alone." The encounter was over and those who had witnessed it were humbled into silence. The encounter of the transfiguration informs our own peak experiences. They are a taste of the life that is to come, an eternal peak experience that satisfied all longings.

What questions does today's scripture raise for you? Can they help you identify "peak" experiences in your own life?

- Today's psalm encourages us to "wait for the Lord." Where is God asking you to wait and be patient at this time in your life?
- What does it mean to you that your "citizenship is in heaven"?
- The voice from the cloud tells Peter, James, and John "This is My chosen Son; listen to Him." How do you listen to Jesus in your daily life?
- In your life, which places of darkness are longing for the light of Christ? How might you lift those places up to the Light?



About Liturgy

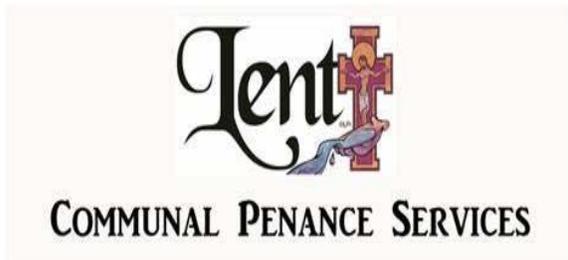
In today's scripture passages we see the image of darkness as the place where

God's shining glory is revealed. In Genesis, once the sun had set and it was dark, the smoking fire pot and the flaming torch represented God Who made the covenant with Abram. In the gospel, the disciples were afraid to enter the cloud which had cast a shadow over them, yet it was from this cloud where the voice was heard: "This is my chosen Son."

The circular letter, *On Preparing and Celebrating the Paschal Feasts*, recommends that "catechesis on the paschal mystery and the sacraments should be given a special place in the Sunday homilies." Today's image of darkness leading to light gives us an opportunity to focus on baptism and the mercy of God. For example, the purpose of the church's rubric (directive) that the Easter Vigil begin in darkness only after sundown, or the baptismal symbol of the Easter Candle as the Light of Christ given to all of us at baptism.

In the liturgy, symbols and symbolic actions express our belief. Therefore, when we say that Christ dispels the darkness of our hearts and mind as we light the paschal fire at The Great Vigil, our Christian faith is more clearly visible when the fire we light actually dispels darkness – not a twilight darkness or a darkness we can control with a switch, but one that reflects our fear and confusion as well as our hope and faith in Christ. Like Moses and the disciples today, we are called to enter into the dark places of our human hearts in order to allow Christ's light to shine there. The abiding Light of Christ, present even in our darkest moments, is symbolized by the paschal candle, which we will light from the Easter Fire in the dark of night. Thus the entire Lenten

season, especially the Lenten Liturgies for those preparing for baptism, is meant to uncover those dark places and then strengthen the grace that the Spirit has already poured into our hearts.



The Delta Deanery will be offering the Sacrament of Penance in each of the eight parishes in communal celebrations on the following dates:

Wednesday, March 20th: Immaculate Heart of Mary, Brentwood; 7:00 p.m.

Monday, March 25th: Holy Rosary, Antioch; 7:00 p.m.

Wednesday, March 27th; St. Peter Martyr, Pittsburg; 7:00 p.m.

Wednesday, April 3rd: St. Anthony, Oakley; 7:00 p.m.

Thursday, April 4th: St. Ignatius of Antioch, Antioch; 7:30 p.m.

St. Anne Parish, Byron; 7:00 p.m.

Monday, April 8th: Church of the Good Shepherd, Pittsburg; 7:00 p.m.



If you have not registered in our parish and have been attending regularly, I invite you to join us officially by registering. It is a simple process of either coming to the parish office in person or even registering over the phone. To register means you are making the commitment to be a member of our parish community, to become involved in ministry as a disciple of Jesus, and to support the parish financially through your tithes and offerings. Over the past weeks we have encountered a number of people who thought that just because they worship with us on the weekend that that made them automatically members – that is not the case. To register is to make a commitment, to take responsibility for your share in supporting the ministry of the parish, to have ownership, to belong. If you have questions about what it means to be a registered member, please do not hesitate to reach out to either me or our secretary, Maryann Peddicord, and we will be happy to speak with you.



The Easter Environment

You are invited to become a part of one of the great traditions of our parish by contributing to the Easter Environment. Our Art & Environment Committee has once again planned a beautiful and appropriate environment that says “EASTER!” for the entire 7 weeks of the Easter Season. Your contributions provide the candles, fabric, art work, vestments, floral arrangements, plants,

and trees that adorn the sanctuary from the evening of The Great Vigil to Pentecost. Your donation may be made either “In memory of” or “In honor of” a loved one. Please place your contribution in the envelopes provided and indicate the nature of your donation, either “in honor of” or “in loving memory of.” Many thanks for your support.



Saturday Morning, April 13th, 9:00 a.m., Join us to help cut, wash, dry, and bundle the more than 2,000 palm fronds that will be prepared for our Palm Sunday Liturgies.

Saturday, April 13th, 4:00 p.m.
The Vigil Eucharist of Palm Sunday
The Blessing of the Palms, Procession, Reading of the Passion, Holy Eucharist

Sunday, April 14th, 8 and 11:00 a.m.
PLEASE NOTE THE TIME CHANGE OF THE LITURGIES!
The Blessing of the Palms, Procession, Reading of the Passion, Holy Eucharist

Monday, April 15th, 8:00 a.m.
Holy Eucharist For Monday of Holy Week

Tuesday, April 16th, 8:00 a.m.
Liturgy of the Word and Holy Communion for Tuesday of Holy Week

Wednesday, April 17th, 8:00 a.m.
Holy Eucharist for Wednesday of Holy Week

Triduum



Holy Thursday, April 18th, 8:00 a.m. Sung Morning Prayer

7:30 p.m. The Evening Mass of the Lord's Supper – *Reception of the Newly Blessed Holy Oils, Liturgy of the Word, Washing of Feet, Holy Eucharist, Candle-light Procession to the Altar of Repose; Incense*

Good Friday, April 19th 8:00 a.m. Sung Morning Prayer

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

3:00 p.m. Solemn Commemoration of the Lord's Passion and Death –
 Liturgy of the Word, Veneration of the Cross, Holy Communion

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

Holy Saturday, April 20th 8:00 a.m. Sung Morning Prayer

8:00 p.m. The Great Vigil – *Lighting of the New Fire, Liturgy of the Word, The Sacraments of Initiation (Baptism, Confirmation, Eucharist), Renewal of Baptismal Promises, Holy Eucharist*



Sunday, April 21st, 8:00 a.m.

*Procession, Liturgy of the Word,
Renewal of Baptismal Promises, Holy
Eucharist*

**11:00 a.m. PLEASE NOTE
CHANGE OF TIME!**

*Procession, Liturgy of the Word,
Renewal of Baptismal Promises, Holy
Eucharist; Incense*



Each week we are blessed by a wonderful group of volunteers who help with a variety of needs to support our parish mission. Our thanks to: those who faithfully arrive early each Saturday morning to clean the church: **Jun Bajet, Thelma and Reno Benasfre, Angela Bueno, Emilia Freking, Mency Osborne, Jean Rogers, Alfred Madoshi, Al Cosce, and Rose Salamanca.**

...those who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Steve Rojek, Mary Ewing, Patricia Britton, and Fr. Robert.**

...to **Dilcia Aparicio** 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, Monika Kauer, Cynthia Enrique, 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:

Mel Costanza, Rowena Cayaban, Alicia Perez, Yvette Young, Joe Fanfa, Bev Iacona and Paul Riofski.

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

...to our faithful weekly bulletin assembly team: **Dave Costanza (Lead), Vangie Parrilla, Vince Augusta and Sherry Webb.**

...to our wonderful Parking Lot Security who keeps watch over our vehicles during the weekend Liturgies: **Don Benson, Steve Rojek and Dave Simpson.**