

For The Bulletin Of July 19, 2020



THE 16TH SUNDAY IN SUMMER'S ORDINARY TIME

From Father Robert

Today we continue reading from Matthew 13, the chapter on parables. This is the primary chapter in the Gospel of Matthew where Jesus speaks in parables, and He speaks seven of them. That alone should tell us that we are dealing with Matthew's evangelical hand in editing and placing these parables where he does in his story about Jesus.

The shorter gospel reading today is about the weeds and the wheat, whereas the longer reading includes other parables. The parable of the weeds and the wheat occurs only in Matthew. No other gospel includes this parable, causing scholars to wonder whether Matthew had access to a special source, or perhaps he composed it himself. Even if that is so, the passage is still scriptural, still inspired, and still authoritative. One reason scholars question whether Matthew composed it is that so many of the stories that are unique to him fit a pattern of

judgment followed by a fiery end. And this story certainly falls into that category.

The good sower expects a harvest of wheat but is unaware that his enemy cast weeds into the field. The precise term for the weed is "darnel," which is a plant that looks like wheat. Darnel is sometimes called "false wheat."

Rather than uproot the darnel, a process that would harm the wheat, both are allowed to grow together. In the end there will be a sorting, and the darnel is destined for the fire.

Such an apocalyptic image requires little imagination. This is hardly the sort of parable whose meaning is difficult to discern. Instead, we see clearly that the followers of Jesus, the "church" (Matthew is the only gospel to use that term), is a field of wheat and weeds, the good and the bad. The church does not (or should not) play God and determine who will be uprooted. Instead, uprooting is God's role and He will perform it...in the end.

For anyone whose life is bound up in the church (or any institution composed of human beings), today's gospel rings true. There are weeds in the church in every time and place. But it is not our role to uproot. At harvest time God will separate the weeds from the wheat. Our role is simply to produce for the harvest.



Living The Paschal Mystery

How many of us would like to be in charge, deciding what's best for the group, what's best for the church? When enemies get in the way, we would have the authority to uproot and be rid of them. Even if we are not the ones to be "in charge," how many of us would like someone else to do the uprooting or weeding? But such is not the way it is with God and the church. In today's gospel passage found only in Matthew, we learn from Jesus that God is aware that there are weeds growing within the wheat. God is content to let them grow together, only to be separated later, at harvest time.

It is our task to simply let God be God while we grow into the harvest we are meant to be. Our lives are not to be filled with judgmentalism but with mercy. WE are reminded of the words of Francis, Bishop of Rome, "Who am I to judge," or Jesus' own words in the Gospel of John, "let the one who is without sin cast the first stone." These are gentle reminders for us that as disciples, followers of the Son of God, we are content to allow God to act in His own time.

Parables are challenging and meant to raise questions in our mind and heart. Here are some questions, based on today's scripture passages, that may help you in your reflection and meditation:

The Book of Wisdom proclaims, "those who are just must be kind." How do you try to balance justice and kindness in your own life?

The first reading announces that we have "good ground for hope that God would permit repentance for our sins." Where in your own life are you in need of forgiving others or receiving forgiveness?

In the second reading, St. Paul talks of the Holy Spirit's role in our prayer by interceding for us "with inexpressible groanings." How do you make space for the Holy Spirit within your life of prayer?

Of today's many parables, which one speaks to you the most about the mystery of the kingdom of God? What does it reveal?



As many of you are aware, the members of our Reopening Committee have been working together over the past month to prepare for our gathering together for in-person worship.

This past Friday, July 10th, Contra Costa County issued its latest Order which does not allow worship inside of the church building. The Order has been issued for an indefinite period of time.

One of the issues our Reopening Committee has addressed is having Liturgy in the garden behind the church, on the grass, beneath the pine and sequoia trees. It would provide for the celebration of the Eucharist,

allow for social distancing, and most important of all, be outside which is deemed more safe. It also would mean that we would not need to do the disinfection and sanitation required once we return to the inside of our church building.

How will this work?

- Parishioners would need to make a reservation to attend the announced Liturgy; the reservation would be made on line, via Flocknote, or by phoning the parish office.
- You will need to take your temperature before coming to church and if your temperature is greater than 100.4, you will not be able to attend. If you do not feel well, please do not attempt to come.
- When you arrive in our parking lot, you will be required to park in every other space.
- Ushers will greet you in the Gathering Plaza and escort you to the Garden and seating. Greeters will check you in and confirm your reservation. **Please bring your own lawn chair; masks are required and we ask that you also bring your own personal hand sanitizer.**
- For the disabled and elderly, seating will be provided on the patio, with social distancing being observed. Please be sure to wear your mask.
- There will be no singing or music, no passing of the Offering Basket, no Sign of Peace. Offering receptacles will be available in which to place your tithes and offerings as you leave the Liturgy.

- Holy Communion will be distributed only in the hand at the conclusion of the Liturgy as you leave. Please be sure to disinfect your hands before receiving Holy Communion.
- At the conclusion of the Liturgy, the ushers will guide you to the Communion Stations, with the elderly and disabled on the patio receiving first.
- Social distancing is to be observed coming from the parking lot to the garden, during the liturgy, and after the liturgy as you return to your cars. Please do not stand in groups or clusters in order to visit.

We will do our best to keep you informed with up-to-date information through the bulletin, my Insert, our website, and Flocknote. Once again, if you are not yet a member on Flocknote, I cannot recommend highly enough that you join – it’s simple, it doesn’t cost anything, and is the most immediate way for us to keep you informed about the changing situation regarding the parish, information that you need, making a reservation to attend in-person worship, and keeping abreast of the changes and Orders from the County Health Department.

Thank you for your patience during this very challenging time and thank you for your continued financial support to keep us “up and running” to the best of our ability. Please remember that the Parish Office is open for telephone calls Monday through Friday, 8:30 a.m. to 12:30 p.m. No in-office visits are yet possible.



Parables everywhere

by [Pat Marrin](#)

[Spirituality](#)



“A sower went out to sow” (Matt 13:3). The Parable of the Sower is the first parable in Matthew’s large collection of remarkable stories of Jesus because it was a story about parables. Jesus was a sower of parables, each one a small seed designed to germinate in the imagination of a hearer, offering lifelong lessons about the relationship and interaction of God with Creation and with us as children of Creation.

Collections of sayings and stories must have been the basis for the earliest preaching. They may be the closest we come to the mind of Jesus, whose teachings were later adapted to fit the narratives and theological patterns of each Gospel. The original parables reveal a brilliant teacher able to summarize profound insights into simple images: a hidden treasure, a pearl of great price, salt, light and leaven, business dealings, construction, weddings, lost sheep, lost coins and lost sons.

These small dramas and images answered a central question: What is the reign of God like? Behind this, the deeper mystery: What is God really like? Some parables were given artful form by the evangelists to apply them to the needs of the early churches. Luke’s “Prodigal Son” reveals a loving father who wants both his sons at the family table, sinners and the righteous together. Other parables were adapted and altered to judge enemies of the church or conflicts within the church, like the parables of the “Wheat and Weeds,” the “Vineyard,” and “Wedding Guests.”

The great blessing of the Parables for us now is not just to meditate on each one and look for personal meaning, but to imitate Jesus by finding parables in our own lives. We may do this already, for each time we describe our experience with a metaphor using “like” or “as,” or by comparing it to some natural process we are finding meaning by storytelling. A “sunrise after a long, hard night,” a “soaking rain after a long dry spell,” help us describe and explain our lives, and by doing this we are tapping into deeper ideas about life’s teachable moments and transcendent truths.

So, whether we are asking what kind of soil we are for the seeds of faith or just trying to plant a garden while dealing with hungry

birds and squirrels, too much of shade, stony soil or weeds, we mode. If we have experienced or waited on “tip toes” (one translation of Rom 8:22) for something wonderful to happen, we are using our imagination to understand the longing of the human heart for God’s promise to be true.

Thinking and feeling in parables, to convey spiritual questions through imagery by drawing from our own memories. We meet God through our experiences of longing, anxiety and frustration. The way we know the stories inspired by this way of communication from God is that divine parables always end in Good News. Adversity leads to hope, loss inspires determination. God inspires us to keep knocking, asking and seeking until we find our way.

Even though most of the seeds sown by the sower were lost, those that found good soil multiplied many times over to produce a real harvest. Hear then a parable. Let those who have ears to hear, listen, for parables are everywhere.



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**A Reflection from the
Christian Traditions:
LET YOUR STORY BE
TOLD
REFLECTIONS ON THE
PARABLE OF THE SOWER
MATTHEW 13: 1-9
FIFTEENTH SUNDAY IN
ORDINARY TIME
by Thomas P. Bonacci, C.P.**

Someone once said that life was a parable. Indeed, we all have our stories and each and every one of us is a story to be told. If we appreciate the stories of our lives as parables, we can reach out to others with understanding, empathy, and practical compassion. As we share our stories with others, we gain insight into ourselves and others.

Jesus was a master of the story. His parables were anything but simple

stories. Parables challenge us to see the extraordinary in the ordinary. Consider the time Jesus went down to the Lake. As the crowds gathered, he mused on a certain sower scattering seed in field. It seems the sower was somewhat extravagant by our standards. Ancients scattered the seed everywhere and anywhere hoping for an abundant harvest.

As Jesus tells the story, the sower's effort resulted in monumental failure. Sun, thorn, rock, dry land all contributed to the destruction of the seed and the failure of the harvest. Then, suddenly, Jesus concludes the parable with a surprise. The seed that fell on "good" ground yielded enough harvest to more than compensate for the failure. In terms of percentages, one quarter of the land and seed resulted in an overwhelming abundance. The sower, in the parable, is one amazing person. The courage and persistence of the sower was remarkable in the wake of the seventy-five percent failure.

Typically, the parable of the "sower" is told as the parable of "seed." We need to remember the seed found a home in the soil because of the courage, ingenuity, creativity, and persistence of the sower.

Now is the time for us to think of all the "sowers" in our lives. We need to think about the thousands and thousands of people throughout the World who scatter the seed of their love, compassion, empathy, and encouragement in the soil of our hearts, minds, and lives. They take the

chance, risking everything, for the sake of helping others.

We might pause and call to mind those "sowers" of hope we know and hear about in the course of our daily lives. Think of those who risk their lives to scatter the seed of racial justice. Think of those who scatter the seed of their professional skills in caring for the sick and dying. Think of those who scatter the seed of truth in a World sometimes overwhelmed with stereotypes, misunderstandings, and fears. Think of those who scatter the seed of their lives for the sake of others. Like the sower in our parable, they are not tempted by success or failure. They take the chance that the harvest will be abundant against all odds.

We need to go down to the Lake of the World and share a few parables hoping the seed of our courage will bless others. Let us forego the temptation to think our harvest needs to be abundant for our courage to be great and generous.

Thank you, Holy Community, for all the times you scattered the seed of yourself in the soil of another person's need, fear, hurt, failure, or life.

COVID-19 is more than a public health challenge: It's a moral test

by [Thomas Reese, Religion News Service](#)



Laurie Kuypers, a registered nurse, reaches into a car to take a nasopharyngeal swab from a patient at a drive-through COVID-19 coronavirus testing station for University of Washington Medicine patients Tuesday, March 17, 2020, in Seattle. The appointment-only drive-through clinic began a day earlier. Health authorities in Washington reported more COVID19 deaths in the state that has been hardest hit by the outbreak. (AP/Elaine Thompson)

The time is already past to admit that the coronavirus pandemic in the United States is a moral crisis, not simply a public health and economic crisis.

While a certain amount of confusion back in February at the beginning of the crisis is understandable, today it is unforgivable. Bad leadership has cost thousands of lives and millions of jobs.

A large part of the failure has been in separating the economic crisis from the public health crisis when in fact they are intimately related. Until consumers and workers feel safe, the economy cannot revive. Nor should we take the stock market as the key measure of the country's health, rather than the lives of ordinary people.

It can be difficult to see this as a moral crisis because what is needed is not heroic action, but simple acts that everyone must do. People simply need to wear masks, keep social distance and wash their hands. Employers need to provide working conditions where that is possible.

These are practices that public health experts have taught for decades. Too many in the United States have ignored them. Warnings about masks, for example, have been ignored.

For its part, government needs to enforce these measures, expand testing on a massive scale, do contact tracing and help people isolate themselves if they test positive. Instead, government, especially at the federal level, has failed. Businesses, especially bars, restaurants and

entertainment venues, have remained open or been reopened too soon.

That it is possible to do the right thing and control the virus is obvious from the examples of South Korea, Thailand, New Zealand, China, Vietnam, most of Europe, New York, Massachusetts and Connecticut.

There is also the sin of presumption of those who trust in God to protect them from the virus while doing nothing themselves. Those who left it to the Lord forgot that "God helps those who help themselves." There is also an arrogance in seeing ourselves as different from other mortals like us. Areas where people insisted they were somehow immune to this "blue" big-city virus have now been hit with comparable or worse infection rates.

The U.S.' failed response to the coronavirus has made us the laughingstock of the world. We have done so badly that Europe does not want visitors from the U.S. Even Italy, whose people commonly ignore rules and are not famous for efficiency, has done better than we have.

The countries that responded swiftly and effectively to the virus are now beginning to restore their economies. Many U.S. states that reopened too soon are now facing the need to close again.

We can and should do better.

We can do better by continuing to soften the economic fallout from the coronavirus. At the end of this month, the extra \$600-a-month payment in federal unemployment benefits

mandated by Congress in the Cares Act will expire.

Republicans complain that, under this program, some receiving expanded benefits will not return to work because they are getting more money than they did when they were employed.

Given the few jobs available, this is a silly argument. In addition, it shows how poorly paid these workers were in the first place. As an emergency measure, this payment must be extended lest these unemployed workers be cast into dire poverty. Then Congress should see to it that essential workers who have put their lives and their families at risk to keep the economy going are paid at least \$15 an hour.

Another provision of the Cares Act expiring at the end of the month is protection from eviction for renters and homeowners who cannot keep up with payments to their landlords and banks because they got sick or lost their jobs.

The last thing we need during the pandemic is a flood of evictions putting more people on the streets. Small landlords who have lost rental income need compensatory protection from banks to whom they owe interest payments on loans.

If the Federal Reserve Board rescues banks, it would be criminal for it not to require these banks to provide relief to small businesses. Otherwise, the economic crisis will result in the failure of many small businesses and

the further concentration of wealth in the hands of a few.

Large companies, who have access to bank loans, will benefit as the deepening depression puts smaller competitors out of business. They will also be able to buy up smaller businesses at fire-sale prices.

When the recession is over, we will see fewer family-owned businesses like farms, restaurants and stores. They will be replaced by large corporations operating through franchises and chains. That some of these large corporations got government money meant for small businesses is a scandal.

The stock market is doing fine. The government does not need to bail out large firms listed on the stock exchanges. It must focus on saving workers and small businesses.

It is criminal that the Cares Act also included million-dollar bailouts for billionaire real estate investors. Senators who hid this bailout for their donors in the Cares Act should be ashamed. This must be repealed.

In addition, there is no reason the new Cares Act should not have a tax increase on the wealthy who are doing fine during the recession.

The only way out of this public health and economic crisis is to treat it as a moral crisis. Everyone has a moral obligation to wear masks, keep social distance and wash their hands. Employers have a moral obligation to protect their workers. Government officials have a moral obligation to

enforce public health measures and to take care of the unemployed. The healthy and the wealthy have a moral obligation to sacrifice for the common good.

Morality is not just about sex and family values. It is about how we treat one another. Today, it is especially about how we respond to the COVID-19 pandemic and the economic crisis caused by the virus. To put a person's life at risk by not wearing a mask is not freedom, it is recklessness. Not to help those who are sick and unemployed is not frugality, it is selfishness.

[Jesuit Fr. Thomas Reese is a columnist for Religion News Service and author of *Inside the Vatican: The Politics and Organization of the Catholic Church*.]

***Justice Corner by Carolyn Krantz,
Pastoral Associate***

The passage about the wheat and the weeds growing together is a difficult one. Internally, we would like to see ourselves as the wheat, but our faults keep showing up. I remember walking with an old priest who confessed that he wished to be kind to everyone, but the harder he tried, the more he failed. In reality, he was probably one of the kindest men I had ever met, but he did not see himself that way. God had transformed whatever meanness was there. As he approached death, he was the finest wheat.

Externally, we see all the weeds in our world. Children being shot, wars being fought, families in extreme poverty, etc. Lots of weeds. The

pandemic has also allowed us to see lots of hidden wheat: the sacrifice of health care workers, the consistency of grocery clerks, the continued faithful delivery of the mail, etc. How do we maintain balance with these two aspects of life? Wishful thinking would have us pull out the weeds, but Jesus does not recommend that. “Let them grow together until the harvest.”

Like a plant, we must open our lives to the Son (sun) and balance our lives with routine and discipline. As a child I was blessed to be taught discipline and delayed gratification. When I watch the beach parties and large gatherings on the news, I wonder where discipline is. One cannot always get what one wants when one wants it. We know the virus is transmitted by close contact, and yet somehow these gatherings continue. We all would like to get out of quarantine, but most of us have the discipline not to infect others. We have changed our lives by constructing routines that are useful and beneficial to our families. Examine your routine. How is it helpful? What needs to change?

Freedom is not, “I can do whatever I want.” Freedom is balanced by consideration of others and forgiveness of their weeds. Freedom involves discipline and judging rightly. Are we teaching our children what it truly means to be free?

When we speak of justice, we think of a blindfolded woman with scales in one hand and the sword of truth in the other. She is hearing both sides of the discussion, and choosing truth. The Prophet Amos says, “Let Justice surge

like water and goodness like an unending stream.” (Amos 5:24) When we balance our lives with discipline, it flows. We are able to judge impartially. We can look back and see the wheat growing, despite the weeds.

The country is divided. The two sides do not agree on much. When issues are brought up in conversation, tensions rise. Many people have given into, “Don't talk about politics and religion at the dinner table.” We seem not to have the discipline to listen to the other side with openness and compassion. We seem unable to hear the fears underneath. But unless we begin to talk about our differences, we remain forever divided.

Sometimes this is frustrating. I cannot pull up the weeds of racism that have been growing for 400 years. I cannot stop the virus that is infecting so many. But I can make sure that my life is balanced with discipline and routine. I can put aside judgment and hear the stories of others with compassion. I can comfort the fears of those caught in the divide. I can, “Wait on the Lord with courage. Be stouthearted and wait on the Lord.” (Ps 27:14) When the harvest comes, I can trust He will judge fairly and gather me into His barn.

***Parish Perspective by
Peter Degl'Innocenti, Pastoral
Associate***

Weeds in the Lawn

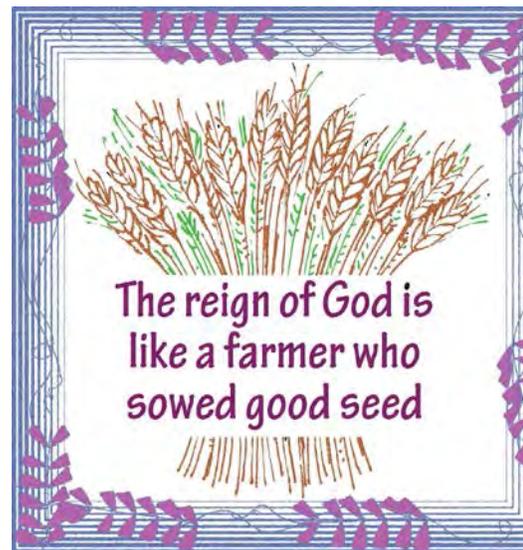
Jesus' parables are metaphorical, especially this one; I tried it. Many years ago, when I bought my first house there was an awful red lava rock garden covering most of the

backyard. I decided to put a lawn in instead. The lava rock went out, the soil was turned, and lawn seed was planted. It was much cheaper than sod, especially after just buying a house. The grass started to grow and looked magnificent. Then as if overnight there were weeds. Nasty awful things, but how to pick the weeds out without trampling the delicate grass seedlings? This Sunday's parable came readily to mind. I waited and watched both grow till the backyard was as ugly as the lava rock had been. It's much easier to rid a field of weeds from a wheat or corn crop than it is to do so between tiny blades of grass. The weeding should have been done when first noticed, much like the intuitive nature of the farm servants.

The master farmer tells his servants to wait because Jesus is talking about people not plants. So why wait for the evil to grow with the good? Jesus is wise and trying to impart that wisdom to his disciples. We have only to dwell briefly on some of the passages of the Old Testament to have the lightbulb go on. Even in the year 2020 I still get questions like, "How can you believe in a god that had so many people killed in the Old Testament?" Those who do not understand the ways of God, and no one totally does, would be hard-pressed to accept, let alone love, a God of continual death and destruction.

The daily fear of doing something wrong would rob anyone of their potential for bearing spiritual fruit. Remember last Sunday's parable about the plant choked by thorns? Today's parable is an extrapolation

and a more in-depth look at the nature of things we face that might have us be unfruitful or even turn away from God. Our lack of fully understanding God's ways can be as harmful as tromping on newly planted grass or pulling up weeds whose roots are entwined with a fruit bearing plant. There are many things happening in our world today that we don't understand. But understanding is not as important as growing and being fruitful. Nothing is more important than being made more Christ-like and sharing the love of God.



Two Long Running Outreach Efforts Going Virtual

For more than a decade, St. Ignatius of Antioch parish has conducted two drives during the summer months:



The Mary Project in support of
Birthright of Brentwood

and



The Backpack Drive in support of
the students of St. Peter Martyr



Due to the risk caused by the ongoing pandemic, these two traditional outreach efforts are going virtual. Rather than collecting specific items for donation to these organizations, we are collecting cash donations between now and Sunday, August 15, 2020.



If you would like to support this effort this year, please make your check payable to St. Ignatius of Antioch. Write **“SUMMER OUTREACH”** on the memo line. All funds received with this designation will be split 50/50 and forwarded to Birthright of Brentwood and St. Peter Martyr the week of August 16.

If you prefer that your donation to go to one organization or the other, please write:

“BIRTHRIGHT OUTREACH” or

“SCHOOL OUTREACH” on the memo line.

Thank you for supporting these two long running efforts. We look forward to filling the church with diapers, clothes and other baby items for Birthright and backpacks and school supplies for St. Peter Martyr in 2021.

July 2020 Opportunities for Involvement



Fall 2020 Backpack Drive: Would you like to bring a smile to a child's face this fall? Join us in the Annual Backpack Drive. Help equip formerly homeless and low-income students for a successful 2020-2021 school year. This year we have partnered with Sydney Paige, a nonprofit organization that helps bring backpacks and supplies to children and families in need. With your support we plan on delivering over 400 backpacks to the children in our program. Please visit the following link to support our backpack drive: <https://give.sydney Paige.org/hope2020>. If you have any questions about this year's backpack drive, please contact Sandibel Arnold at sarnold@hopesolutions.org.



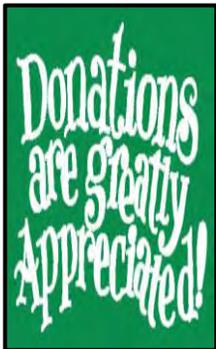
Homework Club Support: As the new school year approaches, we have started to plan for Homework Club. Although there are still uncertainties of how school will look during the 2020-2021 school year, we are determined to provide homework support for the children in our program. If you are interested in providing academic support and mentoring, whether it is remotely, on site, or a hybrid of both please contact Sandibel Arnold at sarnold@hopesolutions.org.



Furnishings: Every month we have families and individuals moving into homes. We try our best to provide furnishings and household items. We are looking for furnishing donations and this month we are in need of a few items, such as cleaning supplies, kitchen kits, bath towels, dishes, pots and pans, and silverware. We are also in need of \$25 gift cards to Target for new families moving into homes. For a complete list of furnishings needed this month, please take a look at the attached Furnishing Request sheet [here](#).



Face Masks: Are you a sewer? If so, we need your help. We are looking for volunteers to sew face masks for our residents. If you are interested in making face makes for our program but movement restrictions are holding you back, we can arrange to drop off materials and pick up completed masks at your residence. If you are interested in sewing face masks for our residents, we encourage you to use these patterns: <https://tinyurl.com/sfwstpy>. Please contact sarnold@hopesolutions.org or call 925-788-3676 to make arrangements for materials.



Seeking In-Kind Donations:

- Feminine hygiene products of all kinds
- Diapers size 1 through 6 and baby wipes for families in our programs
- Cinemark or Fandango movie passes to give to families who participate in our programs
- Welcome Kits for new families moving into permanent housing (laundry basket filled with cleaning supplies, key chain, and \$25 gift card to FoodMaxx or Safeway)
- Paper products (plates, cups), snacks, copy paper for after school programming
- Cleaning Supplies for our multi-site clients (Comet, Windex, Simple Green, buckets, mops, etc.)

Stay Informed! Get all the latest news about Hope Solutions and the housing landscape in Contra Costa County. Read stories about our impact, and the many residents we serve together. Sign up for our mailing list here: <https://tinyurl.com/lgdp3gs>



Furnishings and Donations Request for July 2020

Hope Solutions provides new and lightly used household items and furniture for our incoming clients. Below is a list of items that we are requesting for the month of July. Please note that this list changes every month. We ask that all items are like new or gently used. Due to storage capacity, pick up, drop off, and delivery will be determined per item.

Furniture	Household/Kitchen Items	Bathroom Items
2 Bedding - Size Full	5 Cleaning Supplies	5 Shower Curtains
4 Pillows	5 Sets of Dishes for 4	5 Sets of Hand Towels
1 Dresser	5 Sets of Glasses for 4	5 Sets of Washcloths
2 Lamps	5 Sets of Silverware for 4	5 Sets of Towels
4 End Tables	3 Wastebaskets	
2 Dining Tables and Chairs	5 Boxes of Trash Bags	
	5 Laundry Baskets	
	2 Toasters	
	2 Microwaves	
	2 Coffee Maker	
	2 Vacuums	
	3 Small Shopping Carts	

If you would like to donate any of the items above, please contact Sandibel Arnold at sarnold@hopesolutions.org. For furniture donations, please send a picture of items to sarnold@hopesolutions.org or to 925-788-3676. Please include location and if you are able to deliver or would need pick up.

We do not accept the following donations (including but not limited to):

- Used bedding
- Used pillows
- Used mattresses
- Used towels of any kind
- Non-working items
- Broken or badly worn items
- Stuffed animals
- Used car seats