



IMMACULATE HEART OF *MARY*

Parish Mission + Mision Parroquial

*With Mary, we seek to know Christ better and to make him better known through our words and actions.
Con María, deseamos conocer mejor a Cristo y darlo a conocer por medio de nuestras acciones y palabras.*

THIRD SUNDAY OF LENT — MARCH 20, 2022

Lent.

a season of renewal

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The Pastor's Page/Página del Pastor

Bishop of the Diocese of Oakland
The Most Rev. Michael C. Barber, SJ

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Dear families of the Immaculate Heart of Mary,

Moses met God in a most astounding way in the bush that was burning but not consumed by fire. Moses clearly had a powerful encounter with the Lord. He even felt bold enough to ask God's name, something unheard of among his people at the time—God's name was unspeakable. Moses stood on holy ground.

Do we not also stand on holy ground? As people who are created in God's image and drawn to Christ through the waters of Baptism, we have been filled with God's grace and goodness. The ground of our lives is holy. Lent is a time when we are called to open our minds and hearts to Christ, rely on God's patient mercy, and to grow as God's holy people.

Some weeks ago, it was suggested this Lent you spend more time attending morning mass, going to adoration, going to confession or take time to pray. Even though we are into the third week of Lent it is not too late to begin. God is patiently waiting for you to come to Him.

There will be an English Lenten Reflection and Retreat this Thursday, March 24, at 7:00pm in the Church led by Fr. Quang. Plan to attend.

Immaculate Heart of Mary, pray for us.
Fr. Quang

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Queridas familias del Inmaculado Corazón de María,

Moisés se encontró con Dios de la manera más asombrosa en una zarza que ardía pero que el fuego no la consumía. Sin lugar a duda, Moisés tuvo un impactante encuentro con el Señor. Incluso se sintió lo suficientemente valiente para preguntarle a Dios por su nombre, algo inaudito entre su pueblo en ese tiempo, no se pronunciaba el nombre de Dios. Moisés estaba en suelo sagrado.

¿Acaso nosotros no estamos también parados sobre suelo sagrado? Como personas que somos creadas a imagen de Dios y atraídas por Cristo a través de las aguas del bautismo, somos llenados con la gracia y bondad de Dios. El suelo de nuestras vidas es sagrado. La Cuaresma es un tiempo en el que somos llamados a abrir nuestras mentes y corazones a Cristo, a confiar en la misericordia paciente de Dios y a crecer como pueblo santo de Dios.

Hace algunas semanas, se sugirió que en esta Cuaresma se dedicara más tiempo a asistir a la misa matutina, a la adoración, a la confesión o a dedicar tiempo a la oración. Aunque estemos en la tercera semana de Cuaresma, no es demasiado tarde para empezar. Dios está esperando pacientemente que se acerquen a El.

Habrà una Reflexión y Retiro de Cuaresma en Inglés este jueves, 24 de marzo, a las 7:00pm en la Iglesia. Planeen asistir.

Inmaculado Corazón de María, ruega por nosotros.
Padre Quang

Weekday Masses/Misas Diarias

Monday, Wednesday, Friday: 8:00AM (English) - Tuesday, Thursday, Saturday: 8:00AM (Bilingual)

Saturday Vigil Mass

5:00PM (English)

Sunday Mass/Domingo Misa

7:30am (English) 9:00AM (English) - 10:45AM (Español) - 12:30PM (English) - 2:00PM (Spanish)
5:00PM - Traditional Roman Rite (Latin)

Confessions

Tuesdays 6:00PM - 7:00PM — Saturdays 3:30PM - 4:30PM

Prayers & Weekly Scriptures/Oraciones y Lecturas de la Semana

MASS INTENTIONS FOR THE WEEK INTENCIONES PARA MISAS DE LA SEMANA

Sat. Mar. 19th

8:00 am † Dominador, Ceferina, & Robert Galban
5:00 pm † Eleanor Galli

Sun. Mar. 20th

7:30am † Juana Sevilla
9:00am † Gilbert Roque, Sr
10:45am † Aurelio Chavez
12:30pm † Manuel & Victor Jr. Alejandre
2:00pm Parishioners of IHM
5:00pm † Faith Rose Lopez

Mon. Mar. 21st

8:00am Gabrielle Ochoa-Aragon - Birthday

Tues. Mar. 22nd

8:00am † Rosa Prado Munoz Ledo

Wed. Mar. 23rd

8:00am Keir Timmons - Birthday

Thurs. Mar. 24th

8:00am Clint Daluz - Birthday

Fri. Mar. 25th

8:00am † Margaret C. Greenwell

Sat. Mar. 26th

8:00am † Federico Taffuri Calderon

For the reception of Holy Communion either kneeling or standing is permitted. If standing a bow of the head is necessary as an act of adoration. If receiving on the tongue you should extend your tongue not just open your mouth. If receiving on your hand place one hand on the other and not use your fingers to receive the host. Immediately step to the side and place the host in your mouth. Do not walk with the host. When the priest or minister says "Body of Christ" your response should be "Amen".



Para recibir la Sagrada Comunion se permite estar arrodillado o de pie. Si se está de pie es necesario inclinar la cabeza como acto de adoración. Si se recibe en la lengua se debe extender la lengua y no sólo abrir la boca. Si se recibe en la mano, se debe colocar una mano sobre la otra y no usar los dedos para recibir la hostia. Inmediatamente, hagase a un lado y coloque la hostia en su boca. No camine con la hostia. Cuando el sacerdote o ministro dice "Cuerpo de Cristo" su respuesta debe ser "Amén".

Sick Relatives & Friends Parientes y Amigos Enfermos

Lyndsey Burrow, Ryan McCloud, Ramon Antonio Toledo, Kay Aviani, Giselle Honore, Sydney Reed, Barbara DeDora, Michael Meada, David Prado.***
Brandon Diaz, Ricardo Oseguera, Fernando Navarro, Pedro Guitron, Eduardo Yanes, Sydney Reed, Marion Cichon, Joseph Oliver, Dean Chromy, Linda Ontai., Mayra Gutierrez, Brandon Diaz, Chris Heuer, Meghan Heuer, Conner Kane, Dawn Lanphere, Jan Cooper, Noreen and Jordan Pitta, Graciela Paz, Graciela Martinez, Mrs. Tikalsky, Brian Patrick Scott, Trevor Rodgers, Ricardo Bautista, Jeff Anadon, Therese Brantome, Maria Luisa Oseguera Guisar, Socorro Ortega, Antonio Cagulangan, Daniel Fonseca, Maria del Refugio Neri, Paul Deunavant, Alonso Martinez, Guadalupe Garcia Medrano, Lexie Gracia, Jorge Selligman, Isaac Narez, Frank Vargas, Gloria Clawson, Eulogio Oseguera.

READINGS FOR THE WEEK LECTURAS DE LA SEMANA

Monday:	237: 2 Kgs 5:1-15b 43:3-4	Pss 42:2-3; Lk 4:24-30
Tuesday:	238: Dn 3:25, 34-43 7bc, 8-9	Ps 25:4-5b, 6, Mt 18:21-35
Wednesday:	239: Dt 4:1, 5-9 19-20	Ps 147:12-13, 15-16 Mt 5:17-19
Thursday:	240: Jer 7:23-28 Lk 11:14-23	Ps 95: 1-2, 6-9
Friday:	545: Is 7:10-14; 8:10 Heb 10:4-10	Ps 40:7-11 Lk 1:26-38
Saturday:	242: Hos 6:1-6 Lk 18:9-14	Ps 51:3-4, 18-21b
Saturday:	5:00pm Scrutiny: 31: 1 Sm 16:1b, 6-7, 10-13a Ps 23:1-6 Jn 9:1-41	Eph 5:8-14
Sunday:	33: Jos 5:9a, 10-12 2 Cor 5:17-21	Ps 34:2-7 Lk 15:1-3, 11-32

LENT

"Create in me a clean heart, O God,
and renew a right spirit within me."
Psalm 51:10

First Reading

Ex 17:3-7

In those days, in their thirst for water, the people grumbled against Moses, saying, "Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?" So Moses cried out to the LORD, "What shall I do with this people? a little more and they will stone me!" The LORD answered Moses, "Go over there in front of the people, along with some of the elders of Israel, holding in your hand, as you go, the staff with which you struck the river. I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink." This Moses did, in the presence of the elders of Israel. The place was called Massah and Meribah, because the Israelites quarreled there and tested the LORD, saying, "Is the LORD in our midst or not?"

Reponsorial Psalm

Ps 103: 1-2, 3-4, 6-7, 8, 11

The Lord is kind and merciful. The Lord is kind and merciful.

Second Reading

Rom 5:1-2, 5-8

Brothers and sisters:
Since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God. And hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us.

Gospel

Jn 4:5-42

Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" —For Jews use nothing in common with Samaritans.—Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you do not even have a bucket and the cistern is deep; Where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty

or have to keep coming here to draw water." Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' For you have had five husbands, and the one you have now is not your husband. What you have said is true." The woman said to him, "Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know that the Messiah is coming, the one called the Christ; when he comes, he will tell us everything." Jesus said to her, "I am he, the one speaking with you." At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, "What are you looking for?" or "Why are you talking with her?" The woman left her water jar and went into the town and said to the people, "Come see a man who told me everything I have done. Could he possibly be the Christ?" They went out of the town and came to him. Meanwhile, the disciples urged him, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Could someone have brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that 'One sows and another reaps.' I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work." Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, "He told me everything I have done." When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world."



Primera lectura

Ex 3:1-8a, 13-15

En aquellos días, Moisés pastoreaba el rebaño de su suegro, Jetró, sacerdote de Madián. En cierta ocasión llevó el rebaño más allá del desierto, hasta el Horeb, el monte de Dios, y el Señor se le apareció en una llama que salía de un zarzal. Moisés observó con gran asombro que la zarza ardía sin consumirse y se dijo: "Voy a ver de cerca esa cosa tan extraña, por qué la zarza no se quema".

Viendo el Señor que Moisés se había desviado para mirar, lo llamó desde la zarza: "¡Moisés, Moisés!" El respondió: "Aquí estoy". Le dijo Dios: "¡No te acerques! Quitate las sandalias, porque el lugar que pisas es tierra sagrada". Y añadió: "Yo soy el Dios de tus padres, el Dios de Abraham, el Dios de Isaac y el Dios de Jacob".

Entonces Moisés se tapó la cara, porque tuvo miedo de mirar a Dios. Pero el Señor le dijo: "He visto la opresión de mi pueblo en Egipto, he oído sus quejas contra los opresores y conozco bien sus sufrimientos. He descendido para librar a mi pueblo de la opresión de los egipcios, para sacarlo de aquellas tierras y llevarlo a una tierra buena y espaciosa, una tierra que mana leche y miel".

Moisés le dijo a Dios: "Está bien. Me presentaré a los hijos de Israel y les diré: 'El Dios de sus padres me envía a ustedes'; pero cuando me pregunten cuál es su nombre, ¿qué les voy a responder?"

Dios le contestó a Moisés: "Mi nombre es Yo-soy"; y añadió: "Esto les dirás a los israelitas: 'Yo-soy me envía a ustedes'. También les dirás: 'El Señor, el Dios de sus padres, el Dios de Abraham, el Dios de Isaac, el Dios de Jacob, me envía a ustedes'. Este es mi nombre para siempre. Con este nombre me han de recordar de generación en generación".

Salmo Responsorial

Ps 103: 1-2, 3-4, 6-7, 8, 11

El Señor es compasivo y misericordioso.

Segunda Lectura

1 Cor 10:1-6, 10-12

Hermanos: No quiero que olviden que en el desierto nuestros padres estuvieron todos bajo la nube, todos cruzaron el Mar Rojo y todos se sometieron a Moisés, por una especie de bautismo en la nube y en el mar. Todos comieron el mismo alimento milagroso y todos bebieron de la misma bebida espiritual, porque bebían de una roca espiritual que los acompañaba, y la roca era Cristo. Sin embargo, la mayoría de ellos desagradaron a Dios y murieron en el desierto.

Todo esto sucedió como advertencia para nosotros, a fin de que no codiciemos cosas malas como ellos lo hicieron. No murmuren ustedes como algunos de ellos murmuraron y perecieron a manos del ángel exterminador. Todas estas cosas les sucedieron a nuestros antepasados como un ejemplo para nosotros y fueron puestas en las Escrituras como advertencia para los que vivimos en los últimos tiempos. Así pues, el que crea estar firme, tenga cuidado de no caer.

Evangelio

Lc 13, 1-9

En aquel tiempo, algunos hombres fueron a ver a Jesús y le contaron que Pilato había mandado matar a unos galileos, mientras estaban ofreciendo sus sacrificios. Jesús les hizo este comentario: "¿Piensan ustedes que aquellos galileos, porque les sucedió esto, eran más pecadores que todos los demás galileos? Ciertamente que no; y si ustedes no se arrepienten, perecerán de manera semejante. Y aquellos dieciocho que murieron aplastados por la torre de Siloé, ¿piensan acaso que eran más culpables que todos los demás habitantes de Jerusalén? Ciertamente que no; y si ustedes no se arrepienten, perecerán de manera semejante".

Entonces les dijo esta parábola: "Un hombre tenía una higuera plantada en su viñedo; fue a buscar higos y no los encontró. Dijo entonces al viñador: 'Mira, durante tres años seguidos he venido a buscar higos en esta higuera y no los he encontrado. Córta-la. ¿Para qué ocupa la tierra inútilmente?' El viñador le contestó: 'Señor, déjala todavía este año; voy a aflojar la tierra alrededor y a echarle abono, para ver si da fruto. Si no, el año que viene la cortaré'".

Credo de Nicea

Creo en un solo Dios, Padre todo poderoso, Creador del cielo y de la tierra, de todo lo visible y lo invisible.

Creo en un solo Señor, Jesucristo, Hijo único de Dios, nacido del Padre antes de todos los siglos: Dios de Dios, Luz de Luz, Dios verdadero de Dios verdadero, engendrado, no creado, de la misma naturaleza del Padre, por quien todo fue hecho; que por nosotros, los hombres, y para nuestra salvación bajó del cielo, **y por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre**; y por nuestra causa fue crucificado en tiempos de Poncio Pilato, padeció al tercer día, según las Escrituras, y subió al cielo, y está sentado a la derecha del Padre; y de nuevo vendrá con Gloria para juzgar a vivos y muertos, y su reino no tendrá fin.

Creo en el Espíritu Santo, Señor dador de vida, que procede del Padre y del Hijo, que con el Padre y el Hijo recibe una misma adoración y Gloria, y que hablo por los profetas.

Creo en la Iglesia, que es santa, católica y apóstolica. Confieso que hay un solo bautismo para el perdón de los pecados. Espero la resurrección de los muertos y la vida del mundo. Amen.



Readings

First Reading

Ex 3:1-8a, 13-15

Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the mountain of God. There an angel of the LORD appeared to Moses in fire flaming out of a bush. As he looked on, he was surprised to see that the bush, though on fire, was not consumed. So Moses decided, "I must go over to look at this remarkable sight, and see why the bush is not burned." When the LORD saw him coming over to look at it more closely, God called out to him from the bush, Moses! Moses!" He answered, "Here I am." God said, "Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground. I am the God of your fathers, " he continued, "the God of Abraham, the God of Isaac, the God of Jacob." Moses hid his face, for he was afraid to look at God. But the LORD said, "I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore, I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey." Moses said to God, "But when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell them?" God replied, "I am who am." Then he added, "This is what you shall tell the Israelites: I AM sent me to you." God spoke further to Moses, "Thus shall you say to the Israelites: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you. "This is my name forever; thus am I to be remembered through all generations."

Reponsorial Psalm

Ps 103: 1-2, 3-4, 6-7, 8, 11

The Lord is kind and merciful. The Lord is kind and merciful.

Second Reading

1 Cor 10:1-6, 10-12

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud and all passed through the sea, and all of them were baptized into Moses in the cloud and in the sea. All ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ. Yet God was not pleased with most of them, for they were struck down in the desert. These things happened as examples for us, so that we might not desire evil things, as they did. Do not grumble as some of them did, and suffered death by the destroyer. These things happened to them as an example, and they have been written down as a warning to us, upon whom the end of the ages has come.

Therefore, whoever thinks he is standing secure should take care not to fall.

Gospel

Lk 13:1-9

Some people told Jesus about the Galileans whose blood Pilate had mingled with the blood of their sacrifices. Jesus said to them in reply, "Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans? By no means! But I tell you, if you do not repent, you will all perish as they did! Or those eighteen people who were killed when the tower at Siloam fell on them— do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!" And he told them this parable: "There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener, 'For three years now I have come in search of fruit on this fig tree but have found none. So cut it down. Why should it exhaust the soil?' He said to him in reply, 'Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future. If not you can cut it down.'"

The Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, **and by the Holy Spirit was incarnate of the Virgin Mary, and became man.** For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.



March 20, 2022 | Third Sunday of Lent

Ex 3:1-8a, 13-15 | 1 Cor 10:1-6, 10-12 | Lk 13:1-9

Written by
THE
FAITHFUL
DISCIPLE

GROW AS A DISCIPLE | PRAY, STUDY, ENGAGE, SERVE

Several years ago, my family gave me a blueberry bush for Mother's Day. It has yet to produce a single berry. However, I can't bring myself to remove it, and today's Gospel encourages me to be patient (a Google search reveals that it can take several years for a blueberry bush to produce a harvest!). The parable of the fig tree shows us how patient God is with us. Like the fig tree, we may not bear fruit or feel as if we're growing spiritually, even as we enter the second half of Lent. Yet Jesus teaches us that if we nurture our faith through prayer and repentance of our sins, we can always grow and blossom. Like the gardener, we need to be patient with ourselves as God is patient with us.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

It strikes me that in the parable of the fig tree, the gardener offered to cultivate *the ground around it*. Just as a tree needs light and water and a little individual TLC, it needs good soil. I think for us Catholics, that can be where our parish community and the broader Church come in. Through small actions such as greeting newcomers at Sunday Mass or volunteering in a parish ministry, we can become the fertile soil that nourishes not only our own faith, but that of the entire community. The 2021-23 Synod on Synodality invites us to share our faith and also to listen without judgment to the experiences of others. In doing so, we as a Church can grow stronger. As Pope Francis said in his opening prayer, "May this Synod be a true season of the Spirit! For we need the Spirit, the ever new breath of God, who sets us free from every form of self-absorption, revives what is moribund, loosens shackles and spreads joy."

STUDY Learn about the Synod on Synodality: www.usccb.org/synod. Check your parish bulletin to see how you can get involved.

Oracion San Miguel

San Miguel Arcángel,
defiéndenos en la batalla.
Sé nuestro amparo contra la
perversidad y asechanzas del
demonio. Reprímale Dios,
pedimos suplicantes,
y tú Príncipe de la
Milicia Celestial,
con el divino poder de Dios,
arroja al infierno a Satanás
y a todos los espíritus malignos
que andan dispersos
por el mundo
para la perdición de las almas.
Amén.



Prayer to St. Michael

St. Michael the Archangel,
defend us in battle,
be our protection
against the wickedness and
snares of the devil.
May God
rebuke him we humbly pray;
and do thou, O Prince of the
Heavenly host,
by the power of God,
cast into hell Satan
and all the evil spirits
who prowl about the world seeking
the ruin of souls.
Amen

Information/Información

St. Vincent de Paul for Friday's Food Pantry

For the weekend of March 27, 2022, please bring canned fruits. THANK YOU!

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Para el fin de semana del 27 de marzo, 2022, por favor traigan frutas enlatadas. GRACIAS!

SCHEDULE OF SECOND COLLECTIONS

March 27, 2022 - Easter Flowers
April 3, 2022 - Facility Improvement

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FECHAS DE SEGUNDAS COLECTAS

27 de marzo, 2022 - Flores para la Pascua
3 de abril, 2022 - Fondo del Mejoramiento de las Instalaciones

Lent 2022

March 24 – Lenten Reflection and Retreat – English – Fr. Quang

March 29 - Penance / Reconciliation Service - 7:00pm

STATIONS OF THE CROSS (Every Friday at 6:45 PM)

March 25 - Emmaus

April 1 - Fil-Am

April 8 - Guadalapanos

April 15 - Sociedad Guadalapanos (crucis at 6:00pm)

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8

SIN AND VIRTUE — VIII

One of the most obvious sins of our era is the sin of lust. I say it is obvious because it is visual, by which I mean, we see it proclaimed as a good thing on television, in movies, in music videos, in magazines, even on billboards where provocatively-clad models are used to sell everything from running shoes to vodka. Though lust is as old as Potiphar's wife (see the Book of Genesis and the story of Joseph) it has been given a new lease on life in our time, with the relaxation of sexual mores. It might be argued that this relaxation began with English divorce laws under Henry VIII; in our time, however, most of us trace it to the 1960s, when the Western world underwent a profound set of moral and cultural shifts.

I think we all know that lust is different from sexual desire. It is sexual desire, in itself not a bad thing, taken to a bad place. It is a selfish hunger or physical gratification at the expense of another person, the person desired being reduced to a sexual object, rather than being seen and appreciated in his/her full humanity and dignity as a child of God. Lust treats human beings as less than human, reduces the desired person to an animal-like status, valued only (or at least, valued chiefly) for his or her physical attractiveness.

Sins of lust in our time have been given a huge new range of operation via the internet. Men in particular are vulnerable to the pull of internet pornography, and should be on guard against it. I often advise penitents to pray for the people they have seen in the images—they are very much in need of prayer. But lust can infect even marital relations: John Paul II pointed out that it is possible for a husband to be lustful toward his wife.

Our Lady warned at Fatima that without prayer and sacrifice, many might be lost because of sins of the flesh. This warning was issued in 1917; it appears that Our Lady foresaw the spread of sexual sin in the decades that followed. Though sexual sins are serious, they are very easily forgiven. They are easily forgiven in part because they are what some commentators have termed "warm-blooded sins," sins of passion and bodily drive. Anger and gluttony are also "warm-blooded sins." They seem to overwhelm the sinner, they seem to leave him/her with no options. Once the fever has passed, once the hunger has been sated, the sinner feels remorse and even revulsion at his/her actions, and can come quickly to repentance. It is a different matter with the "cold-blooded sins," envy, greed and sloth. Lust is opposed by many virtues. I will write on a couple of them later.

PECADO Y VIRTUD VIII — LUJURIA

Uno de los pecados mas obvious de nuestra era es el pecado de lujuria. Digo que es obvio porque es visual, por lo que digo, lo vemos proclamado (como una cosa buena) en la televisión, en el cine, en videos de música, en revistas, hasta en tableros, que con modelos muy provocativos(as) y son usados(as) para vender de todo de zapatos para correr a la bebida— vodka. Aunque la lujuria es tan vieja como la esposa de Potiphar (vean el libro de Genesis y la historia de José) ha dado mas vida en nuestro tiempo, con más relajamiento sexual. Se podría razonar que este relajamiento empezó con las leyes de Divorcio Inglesas en el tiempo de Enrique VIII; en nuestro tiempo, por lo menos la mayoría de nosotros podemos trasarlo desde los años del 1960s, cuando el mundo del Oeste pasó por unos cambios grandísimos morales y culturales.

Yo creo que nosotros sabemos que lujuria es diferente al deseo sexual. Es deseo sexual, en si mismo, no es una cosa mala, llevando a un mal lugar. Es un deseo grande y egoista de gratificación física al costo de otra persona deseada es reducida a un objeto sexual, en vez de ser visto y apreciado en su humanidad y dignidad total como un hijo de Dios. Lujuria trata a los seres humanos como menos de seres humanos, reduce al ser deseado como a un nivel de animal, valorado solamente (o por lo menos valorado principalmente) por su atractivo físico.

Pecados de lujuria en nuestros tiempos han sido otorgados un rango enorme de operación vía el internet. Los hombres en particular son vulnerables a la atracción de la pornografía vía internet y tendrán que estar más alertos contra eso. Yo usualmente aconsejo a los que se confiesan que rezen por las personas que han visto en esas imagines—ellos(a) están necesitados de oración. Pero lujuria también puede infectar las relaciones matrimoniales; Juan Pablo II indicó que es posible que un esposo tenga lujuria hacia su esposa.

Nuestra Señora nos advirtió en Fátima que sin oración y sacrificio, muchos estarán perdidos por pecados carnales. Esta advertencia fue dada en el año 1917; aparentemente parece que Nuestra Señora pudo anticipar el esparcimiento del pecado sexual en las décadas que siguieron. Aunque pecados sexuales son graves, esos son perdonados fácilmente. Estos son fácilmente perdonados en parte porque ellos son como algunos comentaristas los han categorizados como "pecados de sangre caliente," pecados de pasión y deseo corporal. Ira y glotonería también son "pecados de sangre caliente." Estos parecen abrumar al pecador, ellos parecen dejarlo(a) con ninguna opción. Una vez que la fiebre ha pasado, que el hambre ha sido saciada, los pecadores tienen remordimiento y hasta hacen un cambio repentino en sus acciones, y pueden arrepentirse rápidamente. Es un caso diferente con los "pecados de sangre fría" envidia, avaricia y pereza. Lujuria es opuesta por muchas virtudes. Escribere sobre dos de ellas mas adelante.

SIN AND VIRTUE SERIES (CONT'D)

SIN AND VIRTUE — IX Celibacy and Virtues that Fight Lust

Chastity is often intermixed or even confused with celibacy. The two are related but not the same. Celibacy is an entire way of life; chastity is the proper operation of sexual virtue within a life. As such, all men and women are called to chastity—chastity according to their state of life. For married couples this means fidelity in conjugal love. For priests, religious and singles, it means abstinence from sexual relations in order to serve the call to celibacy. Celibacy is the broader and deeper call; chastity serves it, just as it serves the vocation of marriage.

Chastity requires self-discipline, prudence and temperance, all inter-related virtues. Prudence advises us to maintain that “custody of the eyes” which avoids the many sexual temptations which come our way just in the course of a normal day. Self-discipline aids us in this “custody.” Temperance, or moderation, restrains appetites, including sexual appetites; it lifts our minds and hearts to contemplation of the larger reality. In the case of sexual temptation, temperance reminds us of the full humanity and dignity of the other person, and tempers or moderates our response to him or her. The practice of this virtue, too, is made possible by self-discipline. (Self-discipline is synonymous with self-control—which Paul lists as one of the fruits of the Spirit, see Galatians 5:22-3).

The virtues of fidelity, generosity, patience and love all aid us in the fight against lust. Fidelity keeps us faithful to our commitments; generosity gladly sacrifices various desires for the good of another person; patience helps us to grow in the development of any virtue and love always seeks what is best for the other person.

A strong combination of virtues, then, goes into an effective battle against lust. Those who struggle with this sin might see the struggle in a very positive light; they are simultaneously at work on the development of several virtues.

PECADO Y VIRTUD – IX

Castidad, Celibato y virtudes que luchan la lujuria

Castidad es a menudo mezclada o también confundida con el celibato. Las dos se relacionan pero no son iguales. Celibato es completamente una manera de vida; castidad por otro lado es una manera de virtud sexual en una vida. Por eso, todos los hombres y mujeres son llamados a la castidad—castidad es según su estado de vida. Para parejas casadas esto quiere decir fidelidad conjugal en el amor. Para los sacerdotes, religiosos y solteros quiere decir de abstenerse de tener relaciones sexuales de manera de servir el llamado al celibato. Celibato es llamado amplio y más profundo; castidad sirve así como sirve la vocación al matrimonio.

Castidad requiere tener disciplina, prudencia y temperancia, todas virtudes que se relacionan. Prudencia nos avisa de mantener la “custodia de los ojos” la cuál evita las muchas tentaciones sexuales que vienen en nuestro camino en el curso de un día normal. Nuestra disciplina nos ayuda en esta “custodia.” Sobriedad y moderación contra el apetito, incluyendo apetitos sexuales; ayuda a nuestras mentes y corazones a contemplar una realidad más grande. En el caso de tentación sexual, sobriedad nos hace recordar de la humanidad total y dignidad de la otra persona, y suaviza o modera nuestra respuesta a él o a ella. La práctica de esta virtud, también, se hace posible con ser disciplinado. (Ser disciplinado es sinónimo de controlarse a si mismo—lo cuál Pablo lo pone en la lista como un fruto del Espíritu vea Galateos 5:22-3).

Las virtudes de fidelidad, generosidad, paciencia y amor todos nos ayudan a luchar contra la lujuria. Fidelidad nos mantiene fieles a nuestros compromisos; generosidad alegremente sacrifica ciertos deseos para el bienestar de otra persona; paciencia nos ayuda a crecer en el desarrollo de alguna virtud y amor siempre busca lo que es bueno para la otra persona.

Una combinación fuerte de virtudes, entonces, va efectivamente a luchar contra la lujuria. Aquellos que se esfuerzan con este pecado pueden ver el esfuerzo de una manera positiva; ellos **10** están simultáneamente trabajando en el desarrollo de varias virtudes.

SIN AND VIRTUE X

The Sin of Gluttony

Gluttony is the third of the so-called "warm-blooded sins." Like anger and lust it is connected to temperament, to passion and to bodily drives. Like anger and lust, it can overwhelm the person suddenly, and once satisfied, gluttony can leave the sinner almost instantly remorseful and available to grace.

We think of gluttony primarily in terms of eating and drinking, and to be sure, over-indulgence in food and drink is the baseline definition for this sin. But there are other ways to be gluttonous, and especially the Western world today, we see a variety of expressions of the gluttonous appetite. I saw recently where a media personality known above all for her talk show purchased a new home in the Bahamas. This entertainment world superstar has five other homes already, and not one of them is small. I call that gluttony.

We can be gluttonous about clothes, about cars, about all sorts of material possessions and the preserve dynamic of the sin is such that the more the glutton has, the more he/she thinks it needs. I am thinking of a spiritual guru from the 1980s and 1990s, for instance, who lost a lot of his following when it was revealed that he owned over twenty Bentleys and Rolls Royces.

Deep insecurity drives gluttony, whether the sin expresses itself in over-eating or over-consuming. It is radically selfish response to a deep and gnawing need, a need for security and fulfillment, a need that cannot be satisfied the sixth home, a twentieth luxury sedan or even a third helping of dessert. Gluttony is opposed by the by the virtue of temperance/moderation. We'll look at temperance/moderation next time.

PECADO Y VIRTUD X

El Pecado de Glotoneria

Glotoneria es el tercer de los que llaman "pecados de sangre tibia." Como ira y lujuria están conectados a la temperancia/moderación, a la pasión y el llamado corporal. Como ira y lujuria pueden abrumar repentinamente a la persona, y una vez satisfecho, glotoneria puede dejar al pecador casi instantaneamente con remordimientos y disponible a la gracia.

Nosotros pensamos en glotoneria principalmente en terminos de comer y tomar, y estar seguros de gratificación en la comida y la bebida que es la definición para este pecado. Pero hay otras maneras de ser glotoneres y especialmente en el Mundo del Oeste hoy, nosotros vemos una variedad de expresiones del apetito de la glotoneria. Yo recientemente lei de un personaje muy conocido de la farandula que ha tenido varios programas en la televisión que compró una mansion en Las Bahamas. Este personaje que es mundialmente conocido tiene otras cinco mansiones, y ninguna de ellas son pequeñas. Yo llamo a esto glotoneria.

Nosotros podemos ser glotoneres de ropa, de automoviles de cualquier otra posesión material y la dinamica perversa de este pecado es que mientras más el glotón tienen, él o ella más necesita. Yo estoy pensando de un guru espiritual de los años 1980s y 1990s, por ejemplo, que perdió a muchos de sus discipulos cuando se conoció que este individuo tenia más de veinte Bentlys y Rolls Royces.

Una gran inseguridad maneja la glotoneria, aunque el pecado se expresa en comer más de la cuenta o consumir más de la cuenta. Es una respuesta radicalmente egoista a una necesidad profunda de morder, una necesidad de seguridad y satisfacción, una necesidad que no se puede satisfacer con una sexta casa, con el último modelo de un automovil ni con servirse tres veces con un postre. Glotoneria es lo contrario de la virtud de temperanza/moderación. Nosotros veremos a la temperanza/moderación proximamente.

A GUIDE TO CONFESSION:

How to go to Confession —

1. You always have the option to go to confession anonymously, that is, behind a screen or face to face, if you so desire.
2. After the priest greets you in the name of Christ, make the sign of the cross. He may choose to recite a reading from Scripture, after which you say: "Bless me Father for I have sinned. It has been (state how long) since my last confession. These are my sins."
3. Tell your sins simply and honestly to the priest. You might even want to discuss the circumstances and the root causes of your sins and ask the priest for advice or direction.
4. Listen to the advice the priest gives you and accept the penance from him. Then make an Act of Contrition for your sins.
5. The priest will then dismiss you with the words of praise: "Give thanks to the Lord for He is good. You respond: "For His mercy endures forever." The priest will then conclude with: "The Lord has freed you from your sins. Go in peace." And you respond by saying: "Thanks be to God."
6. Spend some time with Our Lord thanking and praising Him for the gift of His mercy. Try to perform your penance as soon as possible.

PRAYER BEFORE CONFESSION: O most merciful God! Prostrate at your feet, I implore your forgiveness. I sincerely desire to leave all my evil ways and to confess my sins with all sincerity to you and to your priest. I am a sinner, have mercy on me, O Lord. Give me a lively faith and a firm hope in the Passion of my Redeemer. Give me, for your mercy's sake a sorrow for having offended so good a God. Mary, my mother, refuge of sinners, pray for me that I may make a good confession. Amen.

AN ACT OF CONTRITION: Oh my God, I am sorry for my sins with all my heart. In choosing to do wrong And failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In His name, my God, have mercy. Amen.



UNA GUIA PARA CONFESARSE

Como confesarse —

1. Siempre tienes la opción de confesarte de forma anónima, es decir, detrás de una pantalla o cara a cara, si así lo deseas.
2. Después de que el sacerdote te salude en nombre de Cristo, haz la señal de la cruz. Él puede optar por recitar una lectura de la Escritura, después de lo cual usted dice: "Bendígame, Padre, porque he pecado. Ha pasado (diga cuánto tiempo) desde mi última confesión. Estos son mis pecados".
3. Cuenta tus pecados con sencillez y honestidad al sacerdote. Tal vez quieras incluso hablar de las circunstancias y las causas fundamentales de tus pecados y pedirle al sacerdote que te aconseje o te oriente.
4. Escucha el consejo que te dé el sacerdote y acepta la penitencia que te proponga. Luego haz un acto de contrición por tus pecados.
5. El sacerdote te despedirá con las palabras de alabanza: "Dad gracias al Señor porque es bueno". Tú respondes: "Porque su misericordia es eterna". El sacerdote concluirá entonces con: "El Señor te ha liberado de tus pecados. Vete en paz". Y tú responderas diciendo: "Gracias a Dios".
6. Pasa un rato con Nuestro Señor agradeciendo y alabando el don de su misericordia. Intenta cumplir tu penitencia lo antes posible.

ORACIÓN ANTE LA CONFESIÓN: ¡Oh Dios misericordioso! Postrado a tus pies, imploro tu perdón. Deseo sinceramente dejar todos mis malos caminos y confesar mis pecados con toda sinceridad a ti y a tu sacerdote. Soy un pecador, ten piedad de mí, Señor. Dame una fe viva y una esperanza firme en la Pasión de mi Redentor. Dame, por tu misericordia, un dolor por haber ofendido a un Dios tan bueno. María, madre mía, refugio de los pecadores, ruega por mí para que haga una buena confesión. Amén.

UN ACTO DE CONTRAINDICACIÓN: Oh, Dios mío, me arrepiento de mis pecados con todo mi corazón. Al elegir hacer el mal y dejar de hacer el bien, he pecado contra ti, a quien debería amar sobre todas las cosas. Me propongo firmemente, con tu ayuda, hacer penitencia, no pecar más y evitar todo lo que me lleve a pecar. Nuestro Salvador Jesucristo sufrió y murió por nosotros. En su nombre, Dios mío, ten piedad. Amén.



Ministry Meetings/Reuniones de Ministerios

+ Confessions / Confesiones

Tuesday/Martes: 6:00 - 7:00PM
Saturday/Sabado: 3:30 - 4:30PM

Devotions/Devociones

Monday to Friday/Lunes a Viernes
7:30AM

Holy Rosary/Santo Rosario

+

Wednesday/Miércoles
8:30AM

Mother of Perpetual Help Novena Novena Madre del Perpetuo Socorro

+

Friday/Viernes
8:30AM

Divine Mercy Chaplet Novena Coronilla a la Divina Misericordia

Anointing of the Sick Unción de los Enfermos

Home Communion Comunión a los Enfermos

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+

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Weekly Calendar/Calendario Semanal

<u>DATE/TIME:</u>	<u>MEETING:</u>	<u>LOCATION:</u>
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Mon. Mar. 21st

5:00pm	Legion of Mary/Eng	Library
7:00pm	Bible Study/Sp	Hall A
7:00pm	Escuela de la Cruz	Luke
7:00pm	Guadalupanos Meeting	John
7:00pm	Men of St. Joseph	Library

Tues. Mar. 22nd

10:00am	IHM Crafters	Library
6:00pm	Confessions	Church
6:00pm	Legion of Mary/Sp	Chapel

Wed. Mar. 23rd

10:00am	Men's Fellowship	Library
4:00pm	Catechesis of the Good Shepard	Jn/Lk/Hall B

Thurs. Mar. 24th

10:00am	Women's Faith Sharing	Library
4:00pm	Catechesis of the Good Shepard	Jn/Lk/Hall B

5:00pm	Widow and Widowers	Library
7:00pm	Discovering Christ	Library
7:00pm	RCIA	Mark
7:00pm	RCIA	Luke
7:00pm	Adult Confirmation	Matt
7:00pm	Young Adult Confirmation	John
7:00pm	Emmaus Men/Sp	Hall A

Fri. Mar. 25th

8:00am	St. Vincent de Paul	Hall A/B/C
3:30pm	Bible Study/Eng	Library
7:00pm	Confirmation Adult/Sp	John
7:00pm	Divine Mercy/Sp	Luke

Sat. Mar. 26th

3:30pm	Confessions	Church
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2022 Scholarships

Graduating High School Seniors and Continuing College Students are reminded that the 2022 High School and College scholarships are available on the IHM Brentwood Website or at the parish office. Scholarships are due by **April 9, 2022**. A number of Scholarships will be available this year.



Becas 2022

Se recuerda que los formularios para las becas de 2022 para la Escuela Secundaria y la Universidad están disponibles en el sitio Web de ICM Brentwood o en la oficina parroquial. Los formularios de las becas deben entregarse antes del **9 de abril de 2022**. Este año habrá varias becas disponibles.

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