



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.*

PALM SUNDAY OF THE PASSION OF THE LORD— MARCH 28, 2021



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Bishop of the Diocese of Oakland

The Most Rev. Michael C. Barber, SJ

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The Pastor's Page/Página del Pastor

Dear families of the Immaculate Heart of Mary,

For the Palm Sunday Gospel, we return to the Gospel according to Mark. The account of the Passion takes up nearly one-third of Mark's entire Gospel and, of all the evangelists, he is the one who presents the details most graphically. He depicts the humanity of Jesus most intensely, describing his sufferings thoroughly.

Mark portrays Jesus as a complete fulfillment of the "**Suffering Servant**" of Isaiah, **the obedient, humble slave dying on a cross** of whom Paul speaks in Philippians. But it is important to remember that we call this "Holy Week" and not "sad week" or "suffering week," for each of the readings today, even the lamentations of the psalm, end in the promise of the strength and hope that is granted by God to those who faithfully give of themselves in love.

As we enter into this week through these readings, we must reflect deeply on the sufferings of Jesus, but still be confident in the joy of the risen that eternal life awaits all of us who faithfully walk with him through these days.

Last year at this time we found it hard to walk faithfully with Jesus when we could not have our Holy Week services. We have become so used to our special services and many of us felt lost without them. This year back in the Church we will be able to have the Holy Week but are asked to adjust to the norm as we knew and follow simpler celebrations.

Immaculate Heart of Mary, pray for us.

Father quang

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Queridas familias de Inmaculado Corazon de Maria,

Por el Evangelio del Domingo de Ramos, volvemos al Evangelio según San Marcos. El relato de la Pasión ocupa casi un tercio de todo el Evangelio según Marcos y, de todos los evangelistas, él es quien presenta los detalles más gráficos. Marcos representa la humanidad de Jesús con mayor intensidad, describiendo sus sufrimientos a fondo.

Marcos presenta a Jesús como el cumplimiento completo del "**Siervo suficiente**" de Isaías, el **esclavo humilde y obediente que muere en la cruz** y de quien Pablo habla a los filipenses. Pero es importante recordar que a esto lo llamamos "Semana Santa" y no "semana triste" o "semana de sufrimiento", porque cada una de las lecturas de hoy, incluso los lamentos del Salmo, terminan con la promesa de la fuerza y la esperanza que son otorgadas por Dios a los que fielmente dan de sí mismos en amor.

A medida que entramos a esta semana por vía de estas lecturas, debemos reflexionar profundamente sobre los sufrimientos de Jesús, pero con la tranquilidad de la alegría de la vida resucitada y eterna que nos espera a todos los que fielmente caminamos con él durante estos días.

El año pasado por estas fechas nos resultó difícil caminar fielmente con Jesús cuando no pudimos tener nuestros servicios de Semana Santa. Nos hemos acostumbrado tanto a nuestros servicios especiales y muchos de nosotros nos sentimos perdidos sin ellos. Este año de vuelta a la Iglesia podremos tener la Semana Santa, pero se nos pide que nos adaptemos a la norma que conocíamos y sigamos celebraciones más sencillas.

Immaculado Corazon de Maria, ruega por nosotros.

Padre Quang

Weekday Masses/Misas Diarias

Monday, Wednesday, Friday: 8:0AM (English) - Tuesday, Thursday, Saturday: 8:00AM (Bilingual)

Saturday Vigil Mass

5:00PM (English)

Sunday Mass/Domingo Misa

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. 27th

8:00 am Alfonso Ochoa Mora - Birthday
5:00pm + Baudelio (Buddy) Serna

Sun. Mar. 28th

9:00 am + Carroll Elkins
10:45 am + Angelita y Ricardo Sanchez
12:30 pm IHM Parishioners
2:00pm + Margot Valcarcel
5:00 pm Michalina Siedliski - Special Intention

Mon. Mar. 29th

8:00 am + Charles Mercier

Tues. Mar. 30th

8:00 am + Guy Fligor

Wed. Mar. 31st

8:00 am Maria Figueroa - Birthday

Thurs. Apr. 1st

8:00am Lauds

Fri. Apr. 2nd

8:00am Lauds

Holy Week Services

Lauds - 8:00am - Thursday, Friday, Saturday



The Lord's Supper - Holy Thursday
7:00PM - Mass



The Lord's Passion - Good Friday
12:00PM - English
3:00PM - English
6:00 - Spanish



Easter Vigil Mass - 8:00PM



Easter Sunday - Masses
7:30AM - English
9:00AM - English
10:45AM - Spanish
12:30PM - English
2:00PM - Spanish
5:00PM - Latin

Sick Relatives & Friends Parientes y Amigos Enfermos

Ryan McCloud, Ramon Antonio Toledo, Lyndsey Burrow, Kay Aviani, Chris Heuer, Meghan Heuer, Jan Coopoer,, Louise Delia, Anita Camera, Richard Grimes, Art Silvergleid, Dcn. Ron Horan, Connie Healey, Gina Lilly, Giselle Honore. *****
Roselia Santillon, Mary Lou Rodriguez, Chita Moore, Frances Ramos, Teresa Burke, Mary Franchetto, Rita and Richard Nahm, F. Albert Grosskopf SJ. , Shane Pearce, Dan Holmes, Eleanor Janson, Patrick Bowen, Phillip Aiello, John Hesse, Janet Gonzalez, Ryan Enos, Jose Santos-Silva, Ross Stevie, Greg Fasula, William Smith., Romano Marchetti, Marge and Larry Cagle, Janet and Ehrich Heitzmane, Frank Vargas, Aurora Tiangco, Michalina Siedliski, Rick Souza, Gail Della Nina, Oscar Alvarez, Dan Holmes, Shane Pearce, Solangue and Nicole Patino-Patroni, Gloria Almeida, Priseiliano Cuevas, Bernadette Gluck, Jesus Garatachea, Maria de Jesus Jaimes, Ramiro Cortez, Darlene Riva, Baby Adrian Rodriguez , Enid Ortiz, Bob and Lelani Gray, Rodney Gallegos, Scott Bolen, Jen H., Daniel Figueroa, Frank Vargas, Ted Tinges, Laura Vecchio, Domingo Celis, Jr. , Mary McGrath.

If you would like a name added to the prayer list, please call the parish office at (925) 634-4154 or e-mail: bulletin@ihmbrentwood.com. At the end of each month you must call to place the name again on the list.

Ud. quiere añadir un nombre en esta lista, por favor llame a la oficina de la parroquia al (925) 634-4154 o mande un correo electrónico al: bulletin@ihmbrentwood.com. Al final del mes, usted debe llamar a la oficina si desea que el nombre aparezca de nuevo.

READINGS FOR THE WEEK LECTURAS DE LA SEMANA

Monday: 257: Is 42:1-7 Ps 27:1-3, 13-14
Jn 12:1-11

Tuesday: 258: Is 49:1-6 Ps 71:1-4a, 5-6b,
15, 17 Jn 13:21-33, 36-38

Wednesday: 259: Is 50:4-9a Ps 69:8-10, 21-22,
31, 33-34 Mt 26:14-25

Thursday: 39: Ex 12:1-8, 11-14 Ps 116:12-13,
15-16c, 17-18 1 Cor 11:23-26
Jn 13:1-15

Friday: 40: Is 52:13—53:12 Ps 31:2, 6, 12-13,
15-17, 25 Heb 4:14-16;5:7-9
Jn 18:1—19:42

Sunday: 42: Acts 10:34a, 37-43
Ps 118:1-2, 16-17, 22-23
Col 3:1-4 Jn20:1-9

Lectura

Primera lectura

“El Señor me ha dado una lengua experta, para que pueda confortar al abatido con palabras de aliento. Mañana tras mañana, el Señor despierta mi oído, para que escuche yo, como discípulo. El Señor Dios me ha hecho oír sus palabras y yo no he opuesto resistencia ni me he echado para atrás. Ofrecí la espalda a los que me golpeaban, la mejilla a los que me tiraban de la barba. No aparté mi rostro de los insultos y salivazos. Pero el Señor me ayuda, por eso no quedaré confundido, por eso endurecí mi rostro como roca y sé que no quedaré avergonzado”.

Is 5:4-7

Salmo Responsorial

Ps 22:8-9, 17-18, 19-20, 23-24

Dios mío, Dios mío, por qué me has abandonado, por qué me has abandonado, Dios mío.

Segunda Lectura

Flp 2, 6-11

Cristo, siendo Dios, no consideró que debía aferrarse a las prerrogativas de su condición divina, sino que, por el contrario, se anonadó a sí mismo, tomando la condición de siervo, y se hizo semejante a los hombres. Así, hecho uno de ellos, se humilló a sí mismo y por obediencia aceptó incluso la muerte, y una muerte de cruz. Por eso Dios lo exaltó sobre todas las cosas y le otorgó el nombre que está sobre todo nombre, para que, al nombre de Jesús, todos doblen la rodilla en el cielo, en la tierra y en los abismos, y todos reconozcan públicamente que Jesucristo es el Señor, para gloria de Dios Padre.

Evangelio

Mc 14: 1-15, 47

Faltaban dos días para la fiesta de Pascua y de los panes Ázimos. Los sumos sacerdotes y los escribas andaban buscando una manera de apresar a Jesús a traición y darle muerte, pero decían: “No durante las fiestas, porque el pueblo podría amotinarse”.

Estando Jesús sentado a la mesa, en casa de Simón el leproso, en Betania, llegó una mujer con un frasco de perfume muy caro, de nardo puro; quebró el frasco y derramó el perfume en la cabeza de Jesús. Algunos comentaron indignados: “¿A qué viene este derroche de perfume? Podía haberse vendido por más de trescientos denarios para dárselos a los pobres”. Y criticaban a la mujer; pero Jesús replicó: “Déjenla. ¿Por qué la molestan? Lo que ha hecho conmigo está bien, porque a los pobres los tienen siempre con ustedes y pueden socorrerlos cuando quieran; pero a mí no me tendrán siempre. Ella ha hecho lo que podía. Se ha adelantado a embalsamar mi cuerpo para la sepultura. Yo les aseguro que en cualquier parte del mundo donde se predique el Evangelio, se recordará también

en su honor lo que ella ha hecho conmigo”.

Judas Iscariote, uno de los Doce, se presentó a los sumos sacerdotes para entregarles a Jesús. Al oírla, se alegraron y le prometieron dinero; y él andaba buscando una buena ocasión para entregarlo.

El primer día de la fiesta de los panes Ázimos, cuando se sacrificaba el cordero pascual, le preguntaron a Jesús sus discípulos: “¿Dónde queremos que vayamos a prepararte la cena de Pascua?” Él les dijo a dos de ellos: “Vayan a la ciudad. Encontrarán a un hombre que lleva un cántaro de agua; síganlo y díganle al dueño de la casa en donde entre: ‘El Maestro manda preguntar: ¿Dónde está la habitación en que voy a comer la Pascua con mis discípulos?’” Él les enseñará una sala en el segundo piso, arreglada con divanes. Prepárennos allí la cena”. Los discípulos se fueron, llegaron a la ciudad, encontraron lo que Jesús les había dicho y prepararon la cena de Pascua.

Al atardecer, llegó Jesús con los Doce. Estando a la mesa, cenando, les dijo: “Yo les aseguro que uno de ustedes, uno que está comiendo conmigo, me va a entregar”. Ellos, consternados, empezaron a preguntarle uno tras otro: “¿Soy yo?” Él respondió: “Uno de los Doce; alguien que moja su pan en el mismo plato que yo. El Hijo del hombre va a morir, como está escrito: pero, ¡ay del que va a entregar al Hijo del hombre! ¡Más le valiera no haber nacido!” Mientras cenaban, Jesús tomó un pan, pronunció la bendición, lo partió y se lo dio a sus discípulos, diciendo: “Tomen: esto es mi cuerpo”. Y tomando en sus manos una copa de vino, pronunció la acción de gracias, se la dio, todos bebieron y les dijo: “Ésta es mi sangre, sangre de la alianza, que se derrama por todos. Yo les aseguro que no volveré a beber del fruto de la vid hasta el día en que beba el vino nuevo en el Reino de Dios”.

Después de cantar el himno, salieron hacia el monte de los Olivos y Jesús les dijo: “Todos ustedes se van a scandalizar por mi causa, como está escrito: Heriré al pastor y se dispersarán las ovejas; pero cuando resucite, iré por delante de ustedes a Galilea”. Pedro replicó: “Aunque todos se scandalicen, yo no”. Jesús le contestó: “Yo te aseguro que hoy, esta misma noche, antes de que el gallo cante dos veces, tú me negarás tres”. Pero él insistía: “Aunque tenga que morir contigo, no te negaré”. Y los demás decían lo mismo.

Fueron luego a un huerto, llamado Getsemaní, y Jesús dijo a sus discípulos: “Siéntense aquí mientras hago oración”. Se llevó a Pedro, a Santiago y a Juan; empezó a sentir terror y angustia, y les dijo: “Tengo el alma llena de una tristeza mortal. Quédense aquí, velando”. Se adelantó un poco, se postró en tierra y pedía que, si era posible, se alejara de él aquella hora. Decía: “Padre, tú lo puedes todo: aparta de mí este cáliz. Pero que no se haga lo que yo quiero, sino lo que túquieres”.

Volvió a donde estaban los discípulos, y al encontrarlos dormidos, dijo a Pedro: “Simón, ¿estás dormido?

Lectura

¿No has podido velar ni una hora? Velen y oren, para que no caigan en la tentación. El espíritu está pronto, pero la carne es débil". De nuevo se retiró y se puso a orar, repitiendo las mismas palabras. Volvió y otra vez los encontró dormidos, porque tenían los ojos cargados de sueño; por eso no sabían qué contestarle. Él les dijo: "Ya pueden dormir y descansar. ¡Basta! Ha llegado la hora. Miren que el Hijo del hombre va a ser entregado en manos de los pecadores. ¡Levántense! ¡Vamos! Ya está cerca el traidor".

Todavía estaba hablando, cuando se presentó Judas, uno de los Doce, y con él, gente con espadas y palos, enviada por los sacerdotes, los escribas y los ancianos. El traidor les había dado una contraseña, diciéndoles: "Al que yo bese, ése es. Deténganlo y llévenselo bien sujeto". Llegó, se acercó y le dijo: "Maestro". Y lo besó. Ellos le echaron mano y lo apresaron. Pero uno de los presentes desenvainó la espada y de un golpe le cortó la oreja a un criado del sumo sacerdote. Jesús tomó la palabra y les dijo: "¿Salieron ustedes a apresarme con espadas y palos, como si se tratara de un bandido? Todos los días he estado entre ustedes, enseñando en el templo y no me han apresado. Pero así tenía que ser para que se cumplieran las Escrituras". Todos lo abandonaron y huyeron. Lo iba siguiendo un muchacho, envuelto nada más con una sábana y lo detuvieron; pero él soltó la sábana y se les escapó desnudo.

Condujeron a Jesús a casa del sumo sacerdote y se reunieron todos los pontífices, los escribas y los ancianos. Pedro lo fue siguiendo de lejos, hasta el interior del patio del sumo sacerdote y se sentó con los criados, cerca de la lumbre, para calentarse.

Los sumos sacerdotes y el sanedrín en pleno, buscaban una acusación contra Jesús para condenarlo a muerte y no la encontraban. Pues, aunque muchos presentaban falsas acusaciones contra él, los testimonios no concordaban. Hubo unos que se pusieron de pie y dijeron: "Nosotros lo hemos oído decir: 'Yo destruiré este templo, edificado por hombres, y en tres días construiré otro, no edificado por hombres'". Pero ni aun en esto concordaba su testimonio. Entonces el sumo sacerdote se puso de pie y le preguntó a Jesús: "¿No tienes nada que responder a todas esas acusaciones?" Pero él no le respondió nada. El sumo sacerdote le volvió a preguntar: "¿Eres tú el Mesías, el Hijo de Dios bendito?" Jesús contestó: "Sí lo soy. Y un día verán cómo el Hijo del hombre está sentado a la derecha del Todopoderoso y cómo viene entre las nubes del cielo". El sumo sacerdote se rasgó las vestiduras exclamando: "¿Qué falta hacen ya más testigos? Ustedes mismos han oído la blasfemia. ¿Qué les parece?" Y todos lo declararon reo de muerte. Algunos se pusieron a escupirle, y tapándole la cara, lo abofeteaban y le decían: "Adivina quién fue", y los criados también le daban de bofetadas.

Mientras tanto, Pedro estaba abajo, en el patio. Llegó una criada del sumo sacerdote, y al ver a Pedro calentándose, lo miró fijamente y le dijo: "Tú también

ni entiendo lo que quieras decir". Salió afuera hacia el zaguán, y un gallo cantó. La criada, al verlo, se puso de nuevo a decir a los presentes: "Ése es uno de ellos". Pero él lo volvió a negar. Al poco rato, también los presentes dijeron a Pedro: "Claro que eres uno de ellos, pues eres galileo". Pero él se puso a echar maldiciones y a jurar: "No conozco a ese hombre del que hablan". En seguida cantó el gallo por segunda vez. Pedro se acordó entonces de las palabras que le había dicho Jesús: 'Antes de que el gallo cante dos veces, tú me habrás negado tres', y rompió a llorar.

Luego que amaneció, se reunieron los sumos sacerdotes con los ancianos, los escribas y el sanedrín en pleno, para deliberar. Ataron a Jesús, se lo llevaron y lo entregaron a Pilato. Éste le preguntó: "¿Eres tú el rey de los judíos?" Él respondió: "Sí lo soy". Los sumos sacerdotes lo acusaban de muchas cosas. Pilato le preguntó de nuevo: "¿No contestas nada? Mira de cuántas cosas te acusan". Jesús ya no le contestó nada, de modo que Pilato estaba muy extrañado.

Durante la fiesta de Pascua, Pilato solía soltarles al preso que ellos pidieran. Estaba entonces en la cárcel un tal Barrabás, con los revoltosos que habían cometido un homicidio en un motín. Vino la gente y empezó a pedir el indulto de costumbre. Pilato les dijo: "¿Quieren que les suelte al rey de los judíos?" Porque sabía que los sumos sacerdotes se lo habían entregado por envidia. Pero los sumos sacerdotes incitaron a la gente para que pidieran la libertad de Barrabás. Pilato les volvió a preguntar: "¿Y qué voy a hacer con el que llaman rey de los judíos?" Ellos gritaron: "¡Crucifícalo!" Pilato les dijo: "Pues ¿qué mal ha hecho?" Ellos gritaron más fuerte: "¡Crucifícalo!" Pilato, queriendo dar gusto a la multitud, les soltó a Barrabás; y a Jesús, después de mandarlo azotar, lo entregó para que lo crucificaran.

Los soldados se lo llevaron al interior del palacio, al pretorio, y reunieron a todo el batallón. Lo vistieron con un manto de color púrpura, le pusieron una corona de espinas que habían trenzado y comenzaron a burlarse de él, dirigiéndole este saludo: "¡Viva el rey de los judíos!" Le golpeaban la cabeza con una caña, le escupían y, doblando las rodillas, se postraban ante él. Terminadas las burlas, le quitaron aquel manto de color púrpura, le pusieron su ropa y lo sacaron para crucificarlo.

Entonces forzaron a cargar la cruz a un individuo que pasaba por ahí de regreso del campo, Simón de Cirene, padre de Alejandro y de Rufo, y llevaron a Jesús al Gólgota (que quiere decir "lugar de la Calavera"). Le ofrecieron vino con mirra, pero él no lo aceptó. Lo crucificaron y se repartieron sus ropas, echando suertes para ver qué le tocaba a cada uno.

Era media mañana cuando lo crucificaron. En el letrero de la acusación estaba escrito: "El rey de los judíos". Crucificaron con él a dos bandidos, uno a su derecha y otro a su izquierda. Así se cumplió la Escritura que dice: Fue contado entre los malhechores.

Los que pasaban por ahí lo injuriaban meneando la cabeza y gritándole: "¡Anda! Tú que destruías el templo y lo reconstruías en tres días, sálvate a ti mismo y baja de la cruz". Los sumos sacerdotes se burlaban también de él y le decían: "Ha salvado a otros, pero a sí mismo no se puede salvar. Que el Mesías, el rey de Israel, baje ahora de la cruz, para que lo veamos y creamos". Hasta los que estaban crucificados con él también lo insultaban.

Al llegar el mediodía, toda aquella tierra se quedó en tinieblas hasta las tres de la tarde. Y a las tres, Jesús gritó con voz potente: "Eloí, Eloí, ¿Jlemá sabactaní?" (que significa: Dios mío, Dios mío, ¿por qué me has abandonado?). Algunos de los presentes, al oírlo, decían: "Miren, está llamando a Elías". Uno corrió a empapar una esponja en vinagre, la sujetó a un carrizo y se la acercó para que bebiera, diciendo: "Vamos a ver si viene Elías a bajarlo". Pero Jesús, dando un fuerte grito, expiró.

Aquí todos se arrodillan y guardan silencio por unos instantes.

Entonces el velo del templo se rasgó en dos, de arriba a abajo. El oficial romano que estaba frente a Jesús, al ver cómo había expirado, dijo: "De veras este hombre era Hijo de Dios".

Había también ahí unas mujeres que estaban mirando todo desde lejos; entre ellas, María Magdalena, María (la madre de Santiago el menor y de José) y Salomé, que cuando Jesús estaba en Galilea, lo seguían para atenderlo; y además de ellas, otras muchas que habían venido con él a Jerusalén.

Al anochecer, como era el día de la preparación, víspera del sábado, vino José de Arimatea, miembro distinguido del sanedrín, que también esperaba el Reino de Dios. Se presentó con valor ante Pilato y le pidió el cuerpo de Jesús. Pilato se extrañó de que ya hubiera muerto, y llamando al oficial, le preguntó si hacía mucho tiempo que había muerto. Informado por el oficial, concedió el cadáver a José. Éste compró una sábana, bajó el cadáver, lo envolvió en la sábana y lo puso en un sepulcro excavado en una roca y tapó con una piedra la entrada del sepulcro. María Magdalena y María, la madre de José, se fijaron en dónde lo ponían.

Credo de Nicea

Creo en un solo Dios, Padre todopoderoso, 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 credo, 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 una 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 futura del mundo. Amen.



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

Readings

First Reading

The Lord GOD has given me
a well-trained tongue,
that I might know how to speak to the weary
a word that will rouse them.
Morning after morning
he opens my ear that I may hear;
and I have not rebelled,
have not turned back.
I gave my back to those who beat me,
my cheeks to those who plucked my beard;
my face I did not shield
from buffets and spitting.
The Lord GOD is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.

Responsorial Psalm

Ps 22:8-9, 17-18, 19-20, 23-24

My God, my God, O why have you abandoned me?

Second Reading

Phil 2:6-11

Christ Jesus, though he was in the form of God,
did not regard equality with God something to be
grasped.

Rather, he emptied himself, taking the form of a slave,
coming in human likeness;
and found human in appearance, he humbled himself,
becoming obedient to the point of death,
even death on a cross.

Because of this, God greatly exalted him and bestowed
on him the name which is above every name,
that at the name of Jesus every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

Gospel

Mk 14: 1 – 15:47

The Passover and the Feast of Unleavened Bread
were to take place in two days' time.
So the chief priests and the scribes were seeking a
way to arrest him by treachery and put him to death.
They said, "Not during the festival, for fear that there
may be a riot among the people."
When he was in Bethany reclining at table in the house
of Simon the leper, a woman came with an alabaster jar
of perfumed oil, costly genuine spikenard.
She broke the alabaster jar and poured it on his head.
There were some who were indignant.
"Why has there been this waste of perfumed oil?
It could have been sold for more than three hundred
days' wages and the money given to the poor."
They were infuriated with her.
Jesus said, "Let her alone.
Why do you make trouble for her?
She has done a good thing for me.
The poor you will always have with you, and whenever
you wish you can do good to them, but you will not
always have me."

Is 50:4-7

She has done what she could.
She has anticipated anointing my body for burial.
Amen, I say to you, wherever the gospel is proclaimed
to the whole world, what she has done will be told in
memory of her."

Then Judas Iscariot, one of the Twelve, went off to the
chief priests to hand him over to them.
When they heard him they were pleased and promised
to pay him money.
Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread,
when they sacrificed the Passover lamb, his disciples
said to him, "Where do you want us to go and prepare
for you to eat the Passover?"

He sent two of his disciples and said to them,
"Go into the city and a man will meet you,
carrying a jar of water. Follow him.
Wherever he enters, say to the master of the house,
'The Teacher says, 'Where is my guest room where I
may eat the Passover with my disciples?'"
Then he will show you a large upper room furnished
and ready. Make the preparations for us there."
The disciples then went off, entered the city, and found
it just as he had told them;
and they prepared the Passover.

When it was evening, he came with the Twelve.
And as they reclined at table and were eating, Jesus
said, "Amen, I say to you, one of you will betray me,
one who is eating with me."
They began to be distressed and to say to him, one by
one, "Surely it is not I?"
He said to them,
"One of the Twelve, the one who dips with me into the
dish. For the Son of Man indeed goes, as it is written of
him, but woe to that man by whom the Son of Man is
betrayed. It would be better for that man if he had never
been born."

While they were eating, he took bread, said the
blessing, broke it, and gave it to them, and said,
"Take it; this is my body."
Then he took a cup, gave thanks, and gave it to them,
and they all drank from it.
He said to them,
"This is my blood of the covenant,
which will be shed for many.
Amen, I say to you, I shall not drink again the fruit of the
vine until the day when I drink it new in the kingdom of
God."
Then, after singing a hymn, they went out to the Mount
of Olives.

Then Jesus said to them,
"All of you will have your faith shaken, for it is written:
*I will strike the shepherd,
and the sheep will be dispersed.*
But after I have been raised up,
I shall go before you to Galilee."
Peter said to him,

"Even though all should have their faith shaken,
mine will not be."
Then Jesus said to him,
"Amen, I say to you,
this very night before the cock crows twice
you will deny me three times."
But he vehemently replied,
"Even though I should have to die with you,
I will not deny you."
And they all spoke similarly.

Then they came to a place named Gethsemane,
and he said to his disciples, "Sit here while I pray."
He took with him Peter, James, and John,
and began to be troubled and distressed.
Then he said to them, "My soul is sorrowful even to
death. Remain here and keep watch."

He advanced a little and fell to the ground and prayed
that if it were possible the hour might pass by him;
he said, "Abba, Father, all things are possible to you.
Take this cup away from me,
but not what I will but what you will."
When he returned he found them asleep.
He said to Peter, "Simon, are you asleep?
Could you not keep watch for one hour?
Watch and pray that you may not undergo the test.
The spirit is willing but the flesh is weak."
Withdrawning again, he prayed, saying the same thing.
Then he returned once more and found them asleep,
for they could not keep their eyes open
and did not know what to answer him.
He returned a third time and said to them,
"Are you still sleeping and taking your rest?
It is enough. The hour has come.
Behold, the Son of Man is to be handed over to sinners.
Get up, let us go. See, my betrayer is at hand."

Then, while he was still speaking,
Judas, one of the Twelve, arrived,
accompanied by a crowd with swords and clubs
who had come from the chief priests, the scribes, and
the elders.
His betrayer had arranged a signal with them, saying,
"The man I shall kiss is the one;
arrest him and lead him away securely."
He came and immediately went over to him and said,
"Rabbi." And he kissed him.
At this they laid hands on him and arrested him.
One of the bystanders drew his sword,
struck the high priest's servant, and cut off his ear.
Jesus said to them in reply,
"Have you come out as against a robber, with swords
and clubs, to seize me?
Day after day I was with you teaching in the temple
area, yet you did not arrest me;
but that the Scriptures may be fulfilled."
And they all left him and fled.
Now a young man followed him
wearing nothing but a linen cloth about his body.
They seized him,
but he left the cloth behind and ran off naked.
They led Jesus away to the high priest,
and all the chief priests and the elders and the scribes

came together.
Peter followed him at a distance into the high priest's
courtyard and was seated with the guards, warming
himself at the fire.
The chief priests and the entire Sanhedrin kept trying to
obtain testimony against Jesus in order to put him to
death, but they found none.
Many gave false witness against him, but their
testimony did not agree.
Some took the stand and testified falsely against him,
alleging, "We heard him say,
'I will destroy this temple made with hands and within
three days I will build another not made with hands.'"
Even so their testimony did not agree.
The high priest rose before the assembly and
questioned Jesus, saying, "Have you no answer?
What are these men testifying against you?"
But he was silent and answered nothing.
Again the high priest asked him and said to him,
"Are you the Christ, the son of the Blessed One?"
Then Jesus answered, "I am;
and 'you will see the Son of Man seated at the right
hand of the Power and coming with the clouds of
heaven.'"
At that the high priest tore his garments and said,
"What further need have we of witnesses?
You have heard the blasphemy.
What do you think?"
They all condemned him as deserving to die.
Some began to spit on him.
They blindfolded him and struck him and said to him,
"Prophesy!"
And the guards greeted him with blows.

While Peter was below in the courtyard,
one of the high priest's maids came along.
Seeing Peter warming himself,
she looked intently at him and said,
"You too were with the Nazarene, Jesus."
But he denied it saying,
"I neither know nor understand what you are talking
about."
So he went out into the outer court.
Then the cock crowed.
The maid saw him and began again to say to the
bystanders,
"This man is one of them."
Once again he denied it.
A little later the bystanders said to Peter once more,
"Surely you are one of them; for you too are a Galilean."
He began to curse and to swear,
"I do not know this man about whom you are talking."
And immediately a cock crowed a second time.
Then Peter remembered the word that Jesus had said
to him, "Before the cock crows twice you will deny me
three times."
He broke down and wept.

As soon as morning came,
the chief priests with the elders and the scribes,
that is, the whole Sanhedrin held a council.
They bound Jesus, led him away, and handed him over
to Pilate.
Pilate questioned him,
"Are you the king of the Jews?"

He said to him in reply, "You say so."
The chief priests accused him of many things.
Again Pilate questioned him,
"Have you no answer?
See how many things they accuse you of."
Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested.
A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion.
The crowd came forward and began to ask him to do for them as he was accustomed.
Pilate answered, "Do you want me to release to you the king of the Jews?"
For he knew that it was out of envy that the chief priests had handed him over.
But the chief priests stirred up the crowd to have him release Barabbas for them instead.
Pilate again said to them in reply,
"Then what do you want me to do with the man you call the king of the Jews?"
They shouted again, "Crucify him."
Pilate said to them, "Why? What evil has he done?"
They only shouted the louder, "Crucify him."
So Pilate, wishing to satisfy the crowd,
released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort.
They clothed him in purple and, weaving a crown of thorns, placed it on him.
They began to salute him with,
"Hail, King of the Jews!"
and kept striking his head with a reed and spitting upon him.
They knelt before him in homage.
And when they had mocked him,
they stripped him of the purple cloak,
dressed him in his own clothes,
and led him out to crucify him.

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha — which is translated Place of the Skull —,
They gave him wine drugged with myrrh,
but he did not take it.
Then they crucified him and divided his garments by casting lots for them to see what each should take.
It was nine o'clock in the morning when they crucified him.
The inscription of the charge against him read,
"The King of the Jews."
With him they crucified two revolutionaries, one on his right and one on his left.
Those passing by reviled him, shaking their heads and saying,
"Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross."

Likewise the chief priests, with the scribes, mocked him among themselves and said,
"He saved others; he cannot save himself.
Let the Christ, the King of Israel, come down now from the cross
that we may see and believe."
Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon.
And at three o'clock Jesus cried out in a loud voice,
"*Eloi, Eloi, lema sabachthani?*"
which is translated,
"My God, my God, why have you forsaken me?"
Some of the bystanders who heard it said,
"Look, he is calling Elijah."
One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying,
"Wait, let us see if Elijah comes to take him down."
Jesus gave a loud cry and breathed his last.
Here all kneel and pause for a short time.
The veil of the sanctuary was torn in two from top to bottom.
When the centurion who stood facing him saw how he breathed his last he said,
"Truly this man was the Son of God!"
There were also women looking on from a distance.
Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome.
These women had followed him when he was in Galilee and ministered to him.
There were also many other women who had come up with him to Jerusalem.

When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus.

Pilate was amazed that he was already dead.
He summoned the centurion and asked him if Jesus had already died.
And when he learned of it from the centurion, he gave the body to Joseph.
Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock.
Then he rolled a stone against the entrance to the tomb.
Mary Magdalene and Mary the mother of Joses watched where he was laid.





March 28, 2021

Written by
THE
FAITHFUL
DISCIPLE

Palm Sunday of the Lord's Passion

Is 50:4-7 | Phil 2:6-11 | Mk 14:1—15:47 or Mk 15:1-39

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

From early childhood, I remember Palm Sunday – there was a kind of excitement about receiving the fresh palms, followed by the somber reading of the Passion. The contrast strikes me: While the palms, in ancient times, symbolized goodness and victory, hope and triumph, the account of Jesus' suffering and death reminds us of the price he paid for our redemption. Jesus knew that we can't have one without the other. It is the paradox of the cross: Jesus gave his life so that we might live. For many, the past year has been like one long Good Friday, filled with discouragement, suffering, and loss. As we reflect on Jesus' passion, the palms we carry home remain a sign of hope; we know now how the story will end. As we place our palms in a special place, let us say a prayer of thanks to Jesus and ask for the grace to renew our faith and trust in God as we enter Holy Week.

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

There is a richness in the liturgies of Holy Thursday, Good Friday, and the Easter Vigil that is both humbling and uplifting. This time period, known as the Sacred Triduum (Latin for “three days”), is the official end of Lent, and the summit of the liturgical year. As a society, we give far more attention to the buildup and celebration of Christmas – which is not to deny its importance, of course! – and so sometimes the Triduum is not as familiar to people in both its meaning and importance. Yet, it is during these days that we most intentionally remember and celebrate the gift of our redemption; we liturgically embrace the paschal mystery of Christ: dying he destroyed our death, and rising he restored our life. We have faced a difficult year together, and we rely on each other for prayer. As we continue through this Holy Week, perhaps we can accompany each other by attending the services with one another, or at least setting aside complementary prayer time on our own.

PRAY A local Eagle Scout built a beautiful outdoor Stations of the Cross at a college campus near us. Visit your parish or outdoor stations and reflect on each one. The United States Conference of Catholic Bishops has excellent resources for praying the stations: www.usccb.org.

April 2021

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This schedule
is subject to change.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28	29	30	31	Holy Thursday 1	Good Friday 2	Holy Saturday 3
	 HOLY WEEK	 HOLY WEEK	 HOLY WEEK	8:00 Lauds – Dcn. Paul 7:00 The Lord's Supper – All Priests & Deacons – Preaching - Fr. Arturo	8:00 Lauds – Dcn. John 12:00 Lord's Passion – English – Fr. Arturo 3:00 Lord's Passion – English – Fr. Quang 6:00 Lord's Passion – Spanish – Fr. Arturo	8:00 Lauds – Dcn. LeLand NO Confessions 8:00 Easter Vigil – All Priests & Deacons Preaching - Dcn. John
Easter Sunday 4	5	6	7	8	9	10
7:30 Fr. Quang / P 9:00 Fr. Quang / P 10:45 Sp. Fr. Arturo 12:30 Fr. Quang / P 2:00 Fr. Arturo 5:00 Latin-Fr. Arturo	8:00 Fr. Quang	8:00 Fr. Arturo	8:00 Fr. Arturo	8:00 Fr. Arturo Benediction / Adoration 6:00 Benediction	8:00 Fr. Arturo Benediction / Adoration 4:00 Benediction	8:00 Fr. Arturo 10:00 Bap – Dcn. John 12:00 Wed.– Fr. Arturo 2:00 Quin. – Fr. Arturo 3:30 Confessions 5:00 Fr. Quang
2 nd Easter-Mercy 11	12	13	14	15	16	17
7:30 Fr. Quang 9:00 Fr. Quang 10:45 Sp. Fr. Arturo 12:30 Fr. Quang 2:00 Fr. Arturo 5:00 Latin-Fr. Arturo	8:00 Fr. Quang	8:00 Fr. Quang/C	8:00 Fr. Quang	8:00 Fr. Quang/C Benediction / Adoration 6:00 Benediction	8:00 Fr. Quang Benediction / Adoration 4:00 Benediction	8:00 Fr. Quang/C 10:00 Bap – Dcn. Paul 12:00 Convalidation – Fr. Quang 3:30 Confessions 5:00 Fr. Quang / L
3 rd Easter 18	19	20	21	22	23	24
7:30 Fr. Quang / L 9:00 Fr. Quang / L 10:45 Sp. Fr. Arturo 12:30 Fr. Quang / L 2:00 Fr. Arturo 5:00 Latin-Fr. Arturo	8:00 Fr. Arturo	8:00 Fr. Arturo	8:00 Fr. Quang	8:00 Fr. Arturo Benediction / Adoration 6:00 Benediction	8:00 Fr. Quang Benediction / Adoration 4:00 Benediction	8:00 Fr. Quang 10:00 Bap – Dcn. LeLand 12:00 Wed.– Fr. Arturo 3:30 Confessions 5:00 Fr. Quang
4 th Easter 25	26	27	28	29	30	
7:30 Fr. Quang 9:00 Fr. Quang 10:45 Sp. Fr. Arturo 12:30 Fr. Quang 2:00 Fr. Arturo 5:00 Latin-Fr. Arturo	8:00 Fr. Arturo	8:00 Fr. Arturo	8:00 Fr. Quang	8:00 Fr. Arturo Benediction / Adoration 6:00 Benediction	8:00 Fr. Quang Benediction / Adoration 4:00 Benediction	

Information/Información

St. Vincent de Paul for Friday's Food Pantry
For the weekend of April 4, 2021, please bring canned vegetables. THANK YOU!

+++

Para el fin de semana del 4 de abril, 2021, por favor traigan vegetales enlatados. GRACIAS!!!

SCHEDULE OF SECOND COLLECTIONS

April 18, 2021 - Maintenance Fund
May 2, 2021 - Facility Improvement

+++

FECHAS DE SEGUNDAS COLECTAS

18 de abril, 2021 - Fondo del Mantenimiento
2 de mayo, 2021 - Fondo del Mejoramiento de las Instalaciones

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2021 Scholarships



Graduating High School Seniors and Continuing College Students are reminded that the 2021 High School and College scholarships are available on the IHM Brentwood Website or at the parish office. Scholarships are **due by April 10, 2021**. A minimum of six High School graduates and one continuing college scholarships are available.



Masks are mandated while in Church.

†

Es mandatorio usar mascaras cuando estan en la iglesia.

We now have a code for the website **FORMED.ORG** - Simply open a web browser and type in: www.formed.org. - Go to the lower right hand side and click on "Register" and follow the prompts. Our IHM code is: **CM7TFZ**

This is a dynamic website that has all things Catholic, on demand, all the time! Check it out!!!

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

Contact a priest / llame a un sacerdote

+

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Requires at least six month preparation
Requiere por lo menos 6 meses de preparación

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634-4154

+

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Beginning with the end we understand His greatness

One way to understand a book, or to watch a movie, is to begin at the end. To read, or watch, backwards allows every character and plot twist to be interpreted in light of their conclusions. Working backwards removes much of the drama and tension from a story, of course, but it also makes the story perfectly intelligible. No slow unwinding of the plot, no "whodunit," no surprise around the corner, and no unexpected deaths. Skipping to the end makes the entire narrative clear, with prior knowledge infusing prior meaning into the story as it unfolds.

The Gospels of Matthew, Mark, Luke, and John are essentially Passion narratives with extended introductions. There is plenty of evidence that the end of Christ's life, particularly his last seventy-two hours, were well remembered by His disciples, the events being repeated in great detail until they were ultimately written down. The Evangelists eventually supplemented these often repeated Passion narratives with further details about Christ's life which had occurred long before Holy Week. These prior narratives are often inconsistent across the Gospels, emphasize diverse aspects of Christ's life, and omit or add details in a seemingly arbitrary manner. What is very consistent, however, are the Passion narratives. Their vivid details are, without doubt, the heart and soul of the story of Jesus Christ.

On Palm Sunday we begin with the end. We read our way backwards. It is not possible for any Christian to think of Jesus Christ divorced from how His earthly life ended. Even the earliest Christian writings were composed from a post-Resurrection perspective. The "real" Jesus of history did not have miracles placed on Him like ornaments on a Christmas tree. His miracles were not later adornments hung on His human frame to lend Him credibility. The "real" Jesus is not the simple carpenter lurking in the shadows behind the Christ of Faith created by later generations. There are scant biblical references to Jesus' occupation as a carpenter, or to His simple and humble existence in a provincial town. There is a massive amount of biblical evidence, on the contrary, that Jesus suffered, died, and rose from the dead. And this biblical evidence is buttressed by an abundance of postbiblical testimony and the universal witness of an army of Apostles, saints, and martyrs.

All of this means that the "real" Jesus is the Christ of faith! The "real" Jesus did suffer, die, and rise from the dead! The "real" Jesus is not found in the *subtext* of the Gospels—He is found in the *text* of the Gospels! And those texts are indisputably ancient. In other words, the narrative read at Mass on Palm Sunday is the oldest, truest, and most well-remembered portion of one of the most fully preserved and extraordinary documents from the ancient world—the New Testament.

Our faith is rooted in history, a miraculous history. The Passion of Jesus Christ is not a parable, analogy, or metaphor. It is not a story meant to teach us a lesson apart from its facts. It is not a morality play whose actors mean to teach a lesson. The Passion of Christ is theologically significant because it is historically true. If it were not historically true it would have no significance beyond its power to inspire as a story. But every culture already has myths to inspire its people, or at least mythical figures whose superhuman qualities model greatness. The story of Christ is so much more. It is the true story of a God-man who was betrayed by a friend, suffered calumny from His enemies, was publicly humiliated, made to carry the instrument of His own execution, and then was left to die, naked on a rough-hewn tree. This story is not sad by analogy to another story. It is sad in and of itself. This is the story we hear every Palm Sunday. This is how a great man's life came to an end. It is also the story of how the Son of God conquered death and opened the gates of heaven to all who not only believe in Him but who belong to Him through the Catholic Church.

Lord of the Passion, You suffered calumny and humiliation, You bore the Cross and did not complain. Intercede before Your heavenly Father that we may bear whatever crosses we must with fortitude. With Your grace, Lord, we can emulate You. Without Your grace, we are no better than Godless pagans, in search of frivolous signs to lend meaning to life.

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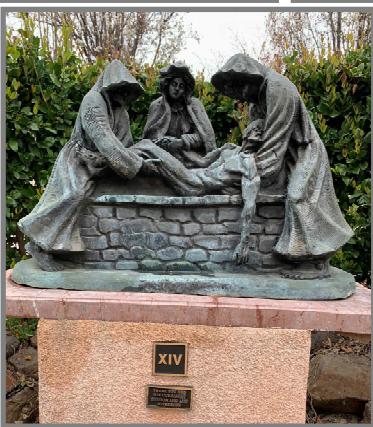
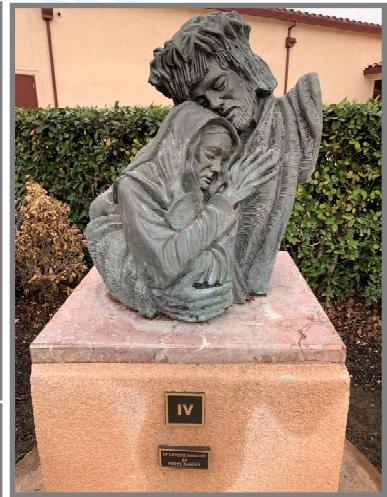
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