



From the Desk of Fr. Leo

History will no doubt record that this century was one of amazing progress, a time of incredibly rapid advances in almost every area of human endeavor. We are moving so fast that our latest productions are almost obsolete the minute they roll off the assembly line. And all our progress is due to one thing: our scientific knowledge. Travel, communications, medicine, agriculture, entertainment – almost every phase of our lives has been improved by science. It is science that has lifted us far above the primitive conditions of our ancestors.

Yet, despite our advances, there is a problem which our ancestors faced and which is still a problem for us today. There is one reality which has plagued the human race from its beginning, and will continue to plague the human race until time is no more. This ever-present problem, this inescapable reality, is the fact of death.

If you stop and think about it, in life the greatest issue is death. The life of each one of us must end in death. It is true that we have to work to improve the world we live in; we must try to overcome the blight of poverty, the idiocy of war, the injustice of racial inequality. But even if all these problems were to be solved in a flash tomorrow, we would still have to face death. Now our medical men and women are making great strides against all forms of diseases or illness; life is being extended by means of all forms of amazing operations. But no matter how great the medical advance, death will still await us. And even though our scientists may soon make space travel a commonplace occurrence, we will still find that we cannot fly away from the awesome fact of death.

Where shall we turn for a solution to this inevitable fact of death? To science, medicine, or what? Jesus is the solution to the problem of death. As we heard in this weekend's epistle of St. Paul's, "Christ has been raised from the dead, the first fruits of those who have fallen asleep." The first fruits of the harvest were an indication of what could be expected from a later harvest. Christ's resurrection from the dead is a sign of our own resurrection. Christ has made the successful passage through death before us, and has come out alive. By his death he destroyed the power of death to destroy us. By his resurrection he has won for us a new life.

Our trust is not in any human means; our hope is not in science; our reliance is not upon medical research. It is Jesus who will raise us from the dead to new life. He will not affect an organ transplant to prolong our earthly life, rather, he will give a share in his own glorified life. What we will yearn for is not merely the continuation of his present life; we want the perfect life, the full time, which is found only in God.

Fr. Leo Alban Asuncion

Mass Intentions for the Week

Table with 3 columns: Day, Date, Time. Rows include Tues. February 8 11:00AM, Wed. February 9 11:00AM, Thur. February 10 11:00AM, Fri. February 11 11:00AM, Sat. February 12 4:30PM, Sun. February 13 9:00AM, and Port Costa 11:00AM.

Sunday Collection - February 6th



Table with 2 columns: Parish, Amount. Rows: St. Rose, Crockett \$2738; St. Patrick Mission \$365

Thank you again to all who support our Parish!

Ash Wednesday

Wednesday, March 2, 2022
Mass will be held at 9:00AM and at 6PM for Ash Wednesday.



Synod

What does the word Synod mean?

Synod is a greek word (synodos) meaning a meeting or assembly. The two Greek words that make up synod are syn meaning together and hodos meaning way or journey.

What is the Synod of Bishops?

A helpful short definition of the Synod of Bishops is a gathering of bishops that:

- 1. fosters closer unity between the bishops and Pope.
2. provides counsel to the Pope on matters of faith and morals, and discipline of the Church.
3. studies questions concerning the Church in the world (c.f. Code of Canon Law c. 342).

Voting in the Synod of Bishops is limited to bishops present at the synod gathering. However, clergy, men and women religious, theologians, catechists, canon lawyers, and lay experts all participate in the synod gathering with bishops by providing their counsel.

What is Synodality?

Synodality and the synodal process are not a gathering or meeting of bishops, nor are they the administrative arm of the Church. Rather, synodality is the path and process of the Church as communion. It is the communion of all the baptized who are listening to each other, dialoguing with each other and praying together to hear the voice of Holy Spirit as we all seek holiness and proclaim the Gospel. Synodality involves clergy, religious and laity listening and speaking, praying and discerning together, and placing the hopes and concerns of the People of God at the foot of the bishops, who, united with the Pope, decide matters of faith and morals in order to preserve the faith and strengthen the Church throughout the world.



What is different about this Synod?

This Synod is unique for two reasons. One, the Holy Father is asking that the entire Church participate in this Synod. The faithful, clergy and religious are invited to pray, listen, and talk together with the Bishops before the 2023 gathering of Bishops in Rome. In our Archdiocese, we will pray, listen and talk with one another through parish listening sessions.

Second, this Synod is a unique gift for our local Church. It is a gift of time – a chance to take a step back and reconnect with our parish communities. It is an opportunity to invite people not only back to Sunday Mass but also to parish life. This invitation to parish life starts with listening – listening to each other's joys, hopes, sorrows and anxieties. Listening to each other is the basis of dialogue, friendship and community life. This Synod is not about changing doctrine or church structures, but rather encountering each other as brothers and sisters in Christ in post-pandemic world.

