

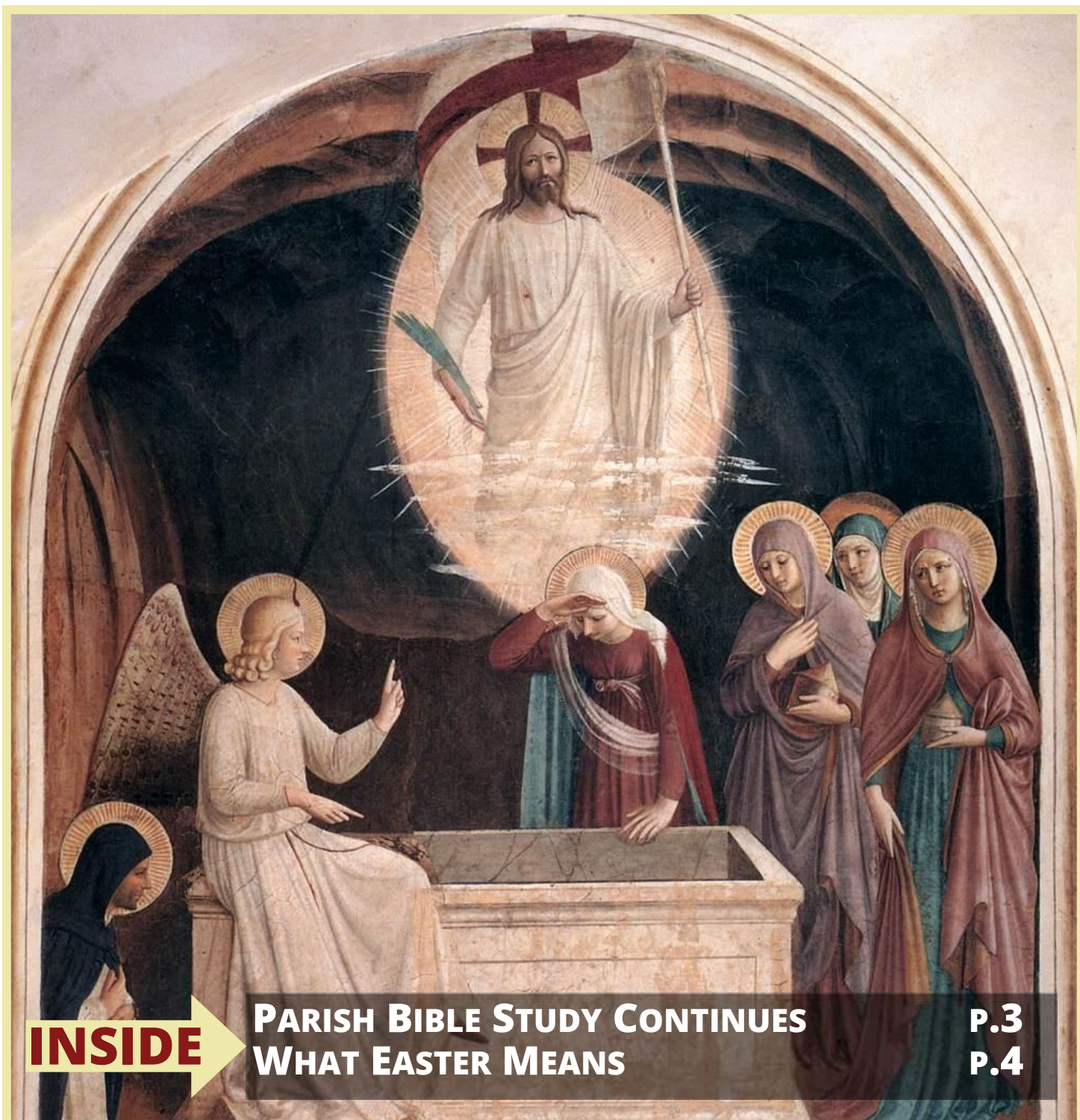


# ST. RAYMOND CATHOLIC CHURCH

SERVED BY DOMINICAN FRIARS



EASTER SUNDAY | APRIL 4, 2021



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## SCHEDULE

ALL EVENTS ARE STREAMED ON FACEBOOK AT  
[facebook.com/straymondmp/live](https://www.facebook.com/straymondmp/live)

ALL MASSES ARE ALSO STREAMED ON YOUTUBE AT  
[youtube.com/c/straymondmp](https://www.youtube.com/c/straymondmp)

### MONDAY TO FRIDAY EACH WEEK

9:00 am Mass (Outdoors)  
3:00 pm Devotional  
6:30 pm Rosary (M-Th)

### MONDAY, APRIL 5, 2021

7:00 pm Parish Bible Study Small Group

### TUESDAY, APRIL 6, 2021

7:00 pm Parish Bible Study Small Group

### WEDNESDAY, APRIL 7, 2021

10:00 am Zoom Weekly Bible Study  
10:00 am Parish Bible Study Small Group  
7:00 pm Parish Bible Study Small Group

### THURSDAY, APRIL 8, 2021

12:00 pm Laudato Si' Group Zoom (p.6)  
7:00 pm Holy Hour (Confession & Adoration) in Church

### FRIDAY, APRIL 9, 2021

3:30 pm Parish Bible Study Small Group

### SATURDAY, APRIL 10, 2021

9:00 am Mass (Outdoors)  
3:30 pm Confessions in Rose Garden  
5:00 pm Vigil Mass (Outdoors)

### SUNDAY, APRIL 11, 2021

8:00 am Mass (Indoors)  
10:00 am Mass (Outdoors)  
5:00 pm Mass (Outdoors)

RSVP for weekend Masses at [straymondmp.org/eventbrite](https://straymondmp.org/eventbrite).

## EGIVING: GIVING MADE EASY

eGiving provides an opportunity to simplify your stewardship donations through secure automatic giving. You can pay with a credit/debit card or your checking or savings account. Schedule or update recurring donations at [straymondmp.org/giving](https://straymondmp.org/giving).



## LITURGY

**Sat., Apr. 3, 8:00 pm** St. Raymond Parish

*The Easter Vigil in the Holy Night*

**Sun., Apr. 4, 8:00 am** The Ruocco Family, Both (indoors) Living & Deceased

*Easter Sunday of the Resurrection of the Lord*

**8:00 am** (outdoors) The Papa Family, Both Living & Deceased

**10:00 am** (indoors) Joseph Chen & Maria Zhang & Joseph & Maria Ngai ††

**10:00 am** (outdoors) Carlo & Maria Paolucci ††

**Mon., Apr. 5, 9:00 am** The Galvez, Herboren, & Ritzen Families, Both Living & Deceased

**Tue., Apr. 6, 9:00 am** Leonard Gutierrez †

**Wed., Apr. 7, 9:00 am** DeAnne Viaropulos

**Thur., Apr. 8, 9:00 am** The Onyeneho Family, Both Living & Deceased


**Fri., Apr. 9, 9:00 am** Charles Galdes †

**Sat., Apr. 10, 9:00 am** St. Raymond (in thanksgiving)

**Sat., Apr. 10, 5:00 pm** Gail Blach †

*Second Sunday of Easter (Divine Mercy)*

**Sun., Apr. 11, 8:00 am** Sosefo Afu Veatama †

**10:00 am**  Fr. Greg Haake

**5:00 pm** St. Raymond Parish

S—Solemnity F—Feast M—Memorial m—Optional Memorial

To request a Mass Intention, please call the parish office.

## REQUIESCE IN PACE

With heavy hearts, we announce the passing of the following members of our parish community.

**Maryann Smetzer**

**Sharon Kennedy Gerlach**

(daughter of Ed & Eileen Kennedy)

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls and all the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

## PARISH BIBLE STUDY GROUPS

### WEEK 5 BEGINS THIS WEEK

#### Sessions:

- Mondays 7:00 pm with Deacon Tom
- Tuesdays 7:00 pm with Fr. Jerome
- Wednesdays 10:00 am with Cheri Girardot and Maria Cornell (Women's Meeting)
- Wednesdays 7:00 pm with Deacon John
- Fridays 3:30 pm with Lauri Hofstrom

It's not too late to join. For complete information and schedule, visit [straymondmp.org/parish-bible-study](http://straymondmp.org/parish-bible-study).

Session 5	Week of April 5	Session 7	Week of May 3
Session 6	Week of April 19	Session 8	Week of May 17

## SPEAKER SERIES TALKS

### THE PSALMS: LIFTING UP THE SOUL TO GOD

WEDNESDAY, APRIL 14, 2021, 7 PM ON ZOOM  
WITH ARCHBISHOP MICHAEL J. BYRNES, S.T.D.

Archbishop Michael J. Byrnes' presentation will focus on the poetic nature of a psalm as a vocal activity in song and chant; the importance of emotional content in the psalm; the scandal of crying out to God and/or the imprecatory Psalms.



**KNOWING THE UNKNOWN GOD**, APRIL 28, 2021, 7 PM  
ON ZOOM, WITH DN. JOHN WINKOWITSCH, OP

**GOD'S KNOWLEDGE AND OURS**, MAY 12, 2021, 7 PM  
ON ZOOM, WITH DN. JOHN WINKOWITSCH, OP

View previous Speaker Series talks at [www.straymondmp.org/speaker-series/](http://www.straymondmp.org/speaker-series/).

## HOLY HOUR IS BACK!

Beginning Thursday, April 8, Holy Hour will return weekly each Thursday from 7:00–8:00 pm inside the Church. Holy Hour consists of Adoration and the Sacrament of Reconciliation.

## CONFIRMATION

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On Saturday, March 13 & 20, 2021, the following members of our community received the Sacrament of Confirmation.



### CONGRATULATIONS!

Anthony Argueta	Alex Matsakis
Carysa Argueta	Clare McCann
Lex Barragan	David McCanna
Julia Beauchamp Crandon	Claire McCoy
Thomas Bernadicou	Logan Meister
Tomas Bruzoni	Trinity Mijares
Scarlett Bundy	Logan Mills
Julia Capasso	Abby Milotich
Joseph Carcione IV	Stella Montgomery
Grace Coyle	Helen Nguyen
Isabella Dova	Aidan Perica
Samantha Duncan	John Plaschke
Izzy Enerio	Jane Ponce
Dario Fernandez Munoz	Kayla Quattlebaum
Grace Fitzpatrick	Parks Ramsdale
James Forese	Andrew Reilly
Geoffrey Franc	Paola Reinoso
Brett Frauenhofer	Charlotte Rohlen
Hampton Galletti	Jack Rolle
Julianna Gamez-Diaz	Ruth Schar
Andrew Greene	Silvana Schmidt
Evangeline Gutierrez-	Charles Scully
Molina	Jack Scully
Gavin Haase	Lucas Selvik
Paige Halligan	Matias Selvik
Ethan Haun	Emma Slocum
Ryla Higgins	Vince Smith
Patrick Kane	Elliot Spieker
Ryan Kim	Bella Svanberg
Luke Kirincich	Karl Sylvester
Emilie Kofford	Natalia Szczerba
Patrick Lanfear	Owen Tokic
Samuel Letsinger	Grace Urban
Armin Loftman	Hailey Wells
Leah Lynch	Nico Young
Luke Machicao	

**THANK YOU TO ALL THE PARENTS,  
SPONSORS, CATECHISTS, AND TEACHERS  
FOR OUR CONFIRMANDI.**

## WHAT EASTER MEANS

BY BISHOP ROBERT BARRON

In first century Judaism, there were many views concerning what happened to people after they died. Following a very venerable tradition, some said that death was the end, that the dead simply returned to the dust of the earth from which they came. Others maintained that the righteous dead would rise at the close of the age. Still others thought that the souls of the just went to live with God after the demise of their bodies. There were even some who believed in a kind of reincarnation.

What is particularly fascinating about the accounts of Jesus' resurrection is that none of these familiar frameworks of understanding is invoked. The first witnesses maintain that the same Jesus who had been brutally and unmistakably put to death and buried was, through the power of God, alive again. He was not vaguely "with God," nor had his soul escaped from his body; nor had he risen in a purely symbolic or metaphorical sense. He, Jeshoua from Nazareth, the friend whom they knew, was alive again. What was expected for all the righteous dead at the end of time had happened, in time, to this one particular man, to this Jesus. It was the very novelty of the event that gave such energy and verve to the first Christian proclamation. On practically every page of the New Testament, we find a grab-you-by-the-lapels quality, for the early Christians were not trading in bland spiritual abstractions or moral bromides. They were trying to tell the whole world that something so new and astounding had happened that nothing would ever again be the same.

Over the past couple of centuries, many thinkers, both inside and outside of the Christian churches, endeavored to reduce the resurrection message to the level of myth or symbol. Easter, they argued, was one more iteration of the "springtime saga" that can be found, in one form or another, in most cultures, namely, that life triumphs over death in the "resurrection" of nature after the bleak months of winter. Or it was a symbolic way of saying that the cause of Jesus lives on in his followers. But as C.S. Lewis keenly observed, those who think the resurrection story is a myth haven't read many myths. Mythic literature deals in ahistorical archetypes, and thus it tends to speak of things that happened "once upon a time" or "in a galaxy far, far away." But the Gospels don't use that sort of language. In describing the resurrection, they mention

particular places like Judea and Jerusalem, and they specify that the event took place when Pontius Pilate was the Roman governor of the region, and they name distinct individuals—Peter, John, Thomas, etc.—who encountered Jesus after he rose from the dead. Moreover, no one dies defending mythic claims. The myths of Greece, Rome, and Egypt are powerful and illuminating indeed, but there are no martyrs to Zeus or Dionysus or Osiris. But practically all of the first heralds of the resurrection went to their deaths defending the truth of their message.

Yet assuming the resurrection is true, what does it *mean*?

It means, first, that the customary manner in which we understand the relationship between order and violence—from the Epic of Gilgamesh to "Game of Thrones"—has to be rethought. On the standard *Realpolitik* reading of things, order comes about through the violent imposition of strength. And if that order is lost or compromised, it must be restored through answering violence. In Jesus' time, the great principle of order was the Empire of Rome, which maintained its hold through the exertions of its massive army and through the imposition of

harsh punishment on those who opposed its purposes. The most terrible and fearsome of these punishments was, of course, the cross, a particularly brutal mode of torture that was purposely carried out in public so as to have greatest deterrent effect. It was precisely on one of these Roman crosses that Jesus of Nazareth was put to death, having been betrayed and abandoned by his friends and condemned by a corrupt tribunal of collaborators.

When the risen Jesus presented himself alive to his disciples, they were, we are told, afraid. Their fear might not have been simply a function of their seeing something uncanny; it might have been grounded in the assumption that he was back for vengeance. However, after showing his wounds, the risen Jesus said to his friends, "Shalom," Peace. The teacher who had urged his followers to turn the other cheek and to meet violence with forgiveness exemplified his own teaching in the most vivid way possible. And what he showed, thereby, was that the divine manner of establishing order has nothing to do with violence, retribution, or eye-for-an-eye retaliation. Instead, it has to do with a love which swallows up hate, with a forgiveness which triumphs over aggression. It is this great resurrection principle which, explicitly or

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implicitly, undergirded the liberating work of Martin Luther King, Jr. in America, of Gandhi in India, of Bishop Tutu in South Africa, and of John Paul II in Poland. Those great practitioners of non-violent resistance were able to stand athwart the received wisdom only because they had some sense that in opting for the way of love they were going with the deepest grain of reality, operating in concert with the purposes of God.

Secondly, the resurrection means that God has not given up on his creation. According to the well-known account in the book of Genesis, God made the whole array of finite things—sun, moon, planets, stars, animals, plants, things that creep and crawl on the earth—and found it all good, even very good. There is not a hint of dualism or Manichaeism in the Biblical vision, no setting of the spiritual over and against the material. All that God has made reflects some aspect of his goodness, and all created things together constitute a beautiful and tightly-woven tapestry. As the Old Testament lays out the story, human sin made a wreck of God’s creation, turning the garden into a desert. But the faithful God kept sending rescue operation after rescue operation: Noah’s Ark, the prophets, the Law and the Temple, the people Israel itself. Finally, he sent his only Son, the perfect icon or incarnation of his love. In raising that Son from the dead, God definitively saved and ratified his creation, very much including the material dimension of it (which is why it matters that Jesus was raised bodily from death). Over and again, we have said no to what God has made, but God stubbornly says yes. Inspired by this divine yes, we always have a reason to hope.

Article courtesy of the wordonfire.org blog. Used with permission. All rights reserved.

## PARISH OFFICE CARPET PROJECT

Now that our flooring in the Church is so beautiful, we would like to replace the carpet in our parish office. Looking at the pictures, our carpet in the large meeting space in the parish office has stains befitting a crime scene that we cannot get out by cleaning. Also, the hallways have carpet speed bumps and large tears. To recarpet the entire parish office will cost \$16,000. If you are able to donate to this much needed cause, please reach out to Fr. Jerome.



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THE  
*Provincial*  
Gala  
VIRTUAL EXPERIENCE

APRIL 10, 2021  
OPWEST.ORG/GALA

6:30pm—Gather w/Friars | 7pm—Presentation

*YOU'RE INVITED TO THE INAUGURAL*  
**Provincial Gala: Virtual Experience!**

Join us for a special opportunity to socialize with friends and friars in a unique online platform, all while advancing the mission of St. Dominic.

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**opwest.org/gala**

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Catholic Charities  
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24th ANNUAL AWARDS CELEBRATION  
A VIRTUAL EVENT

*Hope for a Brighter Tomorrow*

PLEASE JOIN US FOR THIS VIRTUAL EVENT  
an evening of celebration, inspiration, and hope

**THURSDAY, APRIL 8**

**PRE SHOW 5:45 PM  
SHOW 6:00 PM**

Purchase a 4-course dinner from CREDO and wine from SELBY WINERY  
all delivered to your door!

To sponsor the event, register for free, donate and/or order from Credo, visit [CatholicCharitiesSF.org/LoavesandFishes](http://CatholicCharitiesSF.org/LoavesandFishes) or call 415.972.1297

**IMAGE CREDITS**

**Cover**—*Resurrection of Christ and Women at the Tomb*—by Blessed Fra Angelico, O.P. Basilica di San March, Florence, Italy. Public domain.

**Page 4**—*Christ Glorified in the Court of Heaven*, probably by Blessed Fra Angelico, O.P. Fiesole San Domenico Altarpiece. The National Gallery, London. Public domain.



The resurrection of Jesus set the world on a trajectory toward New Creation. St. Paul says “creation is groaning with eager longing for the revealing of the sons of God; to be set free from the bondage of decay and to obtain the glorious liberty of the children of God.” (Romans 8:19-21)

This Lent we have focused on tending the earth, our gardens, and our souls, while strengthening our understanding that care for the earth is not just a slogan. It is a requirement of our faith.

As we celebrate Easter and the resurrection, we step out of the darkness and into full bloom. It is a time of new life bursting forth. We have been tending to and nurturing our relationship with God so on this day we can rejoice that our spiritual life is in full bloom. We are closer to Him and more open to His guidance.

God is calling us to a holistic embrace of Creation Care that involves more than our original task to care for creation. We also have a redemptive task to bring peace and justice to a broken world. The prophet Micah, tells us we are to do justice, love mercy, and walk humbly with God (Micah 6:8). The mission of justice, mercy, and love continues into the New Testament. Creation care is a redemptive act that displays God’s love and grace to the world. We are to be a part of that redemptive work.

During this year of St Joseph, as declared by Pope Francis, take some time to contemplate and learn from the humility of Jesus’ earthly father. If we consider and honor the kind, steady, simple, and always faithful life of Joseph, it can help us to open ourselves to learn from the simple things in our lives.

In keeping with our ‘Garden’ focus throughout Lent, perhaps during the Easter season we can learn from the simple tools of gardening and find ‘tools’ to prepare our souls / prepare ourselves to be God’s instruments in the care and renewal of creation? (Inspired by *Tools from Joseph’s Workshop*, by Rick Sarkisian, Ignatius Press, 2005)

The **hoe** is used to cut down weeds that are harmful to our garden. What temptations, grievances, and self-centeredness do we need to weed out from our lives in order to hear what God is calling us to be and to do.

The **hose** (or even a simple watering can) is the channel to deliver life giving water to the plants in need when their roots can’t reach what they need for themselves. We are often in need of God’s grace. Are we willing to admit our need and allow God to connect with us to deliver His healing, strength, and clarity as to His mission for us?

The **shovel** is a tool to help change the landscape, dig holes, move plants around so they can thrive. What does the landscape of our souls look like? Is it healthy and thriving or could it use a little improvement? Can we be more open to Jesus and, in patient prayer, allow Him to rearrange our priorities a bit so we can make big changes through His guidance.

The **Rake** is a simple but very useful tool. Its individual tines work with a more gentle but unified force to gather and remove loose debris, and smooth out rich soil. Are there distractions and spiritual debris that needs to be cleared from our lives so we can better sense God’s presence and be open to His healing. Are we willing to let God work through us with others to spread the word of hope and salvation to all and justice to the world?

**Pruning Shears** are used to cut things back. Often even thriving branches need to be cut back to ensure the long term health and even survival of the whole plant or garden. Are there aspects of our lives or our culture that need pruning or complete removal for the health and survival of the whole planet?

God is redeeming not only his people, but all creation through our willingness to be His “tools” to Care for His Creation. Through the life, death, and resurrection of Jesus in the power of the Holy Spirit, God calls his children to the great work of salvation of all peoples and creation renewal.

## LAUDATO SI’ WEEKLY ZOOM

Please join our Zoom meetings **each Thursday at noon** to pray, learn, socialize, and serve and care for creation together. To join Zoom Meeting, click here: <http://bit.ly/LaudatoSiZoom>.

## SUNDAY READINGS

April 4, 2021 (Easter Sunday)

Reading 1: Acts 10:34a, 37-43

Resp. Psalm: Psalms 118:1-2, 16-17, 22-23

Reading 2: Colossians 3:1-4 or 1 Corinthians 5:6b-8

Sequence: *Victimae paschali laudes*

Gospel: John 20:1-9

[bible.usccb.org/bible/readings/040421.cfm](http://bible.usccb.org/bible/readings/040421.cfm)

April 11, 2021 (Second Sunday of Easter)

Reading 1: Acts 4:32-35

Resp. Psalm: Psalms 118:2-4, 13-15. 22-24

Reading 2: 1 John 5:1-6

Gospel: John 20:19-31

[bible.usccb.org/bible/readings/041121.cfm](http://bible.usccb.org/bible/readings/041121.cfm)

**WELCOME TO OUR VISITORS** If you are a visitor to St. Raymond Parish, we want you to know you are welcome here—whether you have come from another part of the country, from across the world, or another parish in the Archdiocese. Say hello to any of our parishioners! For information about our parish or

to register, contact us at [office@straymondmp.org](mailto:office@straymondmp.org) or register online at [www.straymondmp.org/register](http://www.straymondmp.org/register).

## ST. RAYMOND PARISH

*Served by the Dominican Friars of the Province of the Most Holy Name of Jesus (Western Dominican Province) since 2013.*

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**PARISH WEBSITE** [www.straymondmp.org](http://www.straymondmp.org)

**SCHOOL WEBSITE** [www.straymond.org](http://www.straymond.org)

**OFFICE HOURS:** Mon. to Wed. 9:30 am to 5:30 pm. For other weekdays, call before visiting.

### PASTOR

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Dan Gilbert, Colleen Foraker, Hallie Colorado,  
Stephanie Lane

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Members: Jane Ananyi, Caitlin Burke, Tres Evans

## CELEBRATION OF THE SACRAMENTS

### MASS SCHEDULE

Saturdays 5:00 pm Vigil (Outdoors)

Sundays 8:00 am (Indoors), 10:00 am (Outdoors), 5:00 pm (Outdoors)

Weekdays 9:00 am (Mon.-Sat. Outdoors)

Holy Days 9:00 am, 12:15 pm, 5:00 pm

### RECONCILIATION

Saturdays 3:30 pm to 4:30 pm in the Rose Garden, or by appointment.

### ANOINTING OF THE SICK

Please contact the parish office at 650-323-1755.

### BAPTISMS, WEDDINGS, AND FUNERALS

Please contact the parish office at 650-323-1755 or email [office@straymondmp.org](mailto:office@straymondmp.org).

**VISION STATEMENT** St. Raymond Parish is a family. As disciples of Jesus, we are “children of God” and “brothers and sisters in Christ.” Jesus himself says, “Whoever does the will of my Father in heaven is my brother, and sister, and mother” (Matthew 12:50). We welcome all to belong to our Catholic family and to inherit with us in Christ the mission to preach the Gospel as we pray-serve-socialize in His Name.

**MISSION STATEMENT** St. Raymond Parish is a community united by our Catholic Faith as disciples of Jesus Christ. We seek communion with God the Father, Son, and Holy Spirit through ongoing personal and communal conversion to Christ and a deeper commitment to the mission Jesus gives each of us to preach the Gospel. The sacred scriptures and sacraments of the Church sustain us. We dedicate ourselves to Truth and strive to grow in love of God and neighbor as we pray-serve-socialize together, and work by grace to build up in one another and share freely with others the abundance of magnificent gifts God has given.

**PRAYERS FOR THE SICK** As a parish community we pray for the sick among us, including: Balvina Gonzalez, Bernice Corcoran, Bill Pflaum, Candy Hernandez, Celeste Green, Diane Mojtehed, Emmanuel Barbariol, Janice Hagy, Lynn Bacon, Modesta Cintron, Penny Bantug, William Cintron, those suffering from the coronavirus, the homebound, and those who wish not to be named. Please contact the parish office if you wish to have a name added to this list.

