

The Catholic Church of the
Immaculate Conception

2540 San Diego Avenue, San Diego, CA 92110 619 295-4141 FAX 619 295-4142
e-mail: parish@ic-sandiego.org

MARCH 26, 2017

Rev. Richard L. Perozich, Pastor

parish@ic-sandiego.org 619-295-4141 x 11

Deacon Robert H. Fitzmorris

rfitzmor@sdcatholic.org; 858 490-8332

Liz Fielder, Manager, Serra Gifts

fielder@ic-sandiego.org 619-297-3426

Connie Rodriquez, Parish Secretary

parish@ic-sandiego.org 619-295-4141 x 10

Marsha Long, Music

pictures@marshalong.com

Parish Office Hours

Monday: Noon to 4:00 pm
Tuesday-Friday: 9:00 am to 4:00 pm
Saturday & Sunday: Closed

Mass Schedule

Daily Mass: Monday - Saturday at 8:00 am

First Friday Mass & Devotion: 8:00 am

Sunday Masses

Saturday Vigil: 5:15 P.M.

Sunday: 8:30 AM, 10:00AM, 11:30 AM, 5:15 P.M.

Holy Day Masses: 8 A.M., 7:00 P.M.

Penance: For daily Mass goes 7:30 AM. For Parish on Saturday: 4:30 to 5:00 P.M., and by appointment

Baptisms & RCIA: *By appointment only.* Please email Deacon Fitzmorris at rfitzmor@sdcatholic.org.

Weddings: By appointment only. Arrangements must be made at least **one year** in advance. Please contact the office

Funerals: *For arrangements, please call the parish office.*



History of Immaculate Conception Parish

It was here in Old Town that Saint Junípero Serra celebrated his First Holy Mass in California on July 2, 1769, near the site of the present Immaculate Conception Church, and it was on the hill overlooking Old Town that he planted the cross which marked the site of the Mission and the Presidio.

In 1849, the first parish church was established in Old Town with the name of Immaculate Conception and was dedicated in 1858. It still stands and is known as the Old Adobe Chapel on Conde Street. The cornerstone to the present Immaculate Conception Church was laid in 1868 under the direction of Father Antonio Ubach. With the population swing toward the south, it was not until July 6, 1919, that the church was dedicated by Archbishop John J. Cantwell of Los Angeles.

WE PRAY

MASS INTENTIONS

27	8 AM	Lenten Weekday †Stephen Sullivan	RP
28	8AM	Lenten Weekday †Edna Moore	RE
29	8 AM	Lenten Weekday †Abie Feinberg	RP
30	8 AM	Lenten Weekday †Martin Morris	RP
31	8 AM	Lenten Weekday Rev. Richard Perozich, SI	RP
01	8 AM	Lenten Weekday †James DiEdoardo	RP
02	5:15 PM	Rev. Cannon Thomas Thompson, SI	RP
	8:30 AM	†Helen Smith Driscoll	RE
	10:00 AM	Spera Family, SI	RP
	11:30 AM	†William Kennedy	RP
	5:15 PM	†Robert Joseph Freitas	RP

APOSTLESHIP OF PRAYER

MARCH: Intentions of the Holy Father

Support for Persecuted Christians: That persecuted Christians may be supported by the prayers and material help of the whole Church.

PRAY: SEMINARIANS IN THEOLOGY

2nd	Manuel Del Rio, St. John's Seminary, Camarillo
1st	Josue Jiménez, Mt. Angel Seminary OR
3rd	Oscar Lopez, St. John's Seminary, Camarillo
4th	Nathan McWeeny, Mt. Angel Seminary, OR
2nd	Raymond Napuli, Mt. Angel Seminary, OR
2nd	Michael O'Connor, Mt. Angel Seminary, OR
3rd	Eric Tamayo, North American College, Rome
4th	Dcn. Billy Zondler, Mt. Angel Seminary, OR
PY	Antonio Morales, PY

PRAY FOR OUR PRIESTS

27	Rev. Eugene Sta. Ana
28	Rev. Anthony Stanonik
29	Rev. William Stevenson
30	Rev. Nemesio Sungcard
31	Rev. Romeo Supnet
01	Pope Francis
02	Bishop Robert McElroy

PRAY THE SCRIPTURES

Monday: Is 65:17-21; Ps 30:2, 4-13; Jn 4:43-54
 Tuesday: Ez 47:1-12; Ps 46:2-9; Jn 5:1-16
 Wednesday: Is 49:8-15; Ps 145:8-18; Jn 5:17-30
 Thursday: Ex 32:7-14; Ps 106:19-23; Jn 5:31-47
 Friday: Wis 2:1-22; Ps 34:17-23; Jn 7:1-30
 Saturday: Jer 11:18-20; Ps 7:2-12; Jn 7:40-53
 Sunday: Ez 37:12-14; Ps 130:1-8; Rom 8:8-11; Jn 11:1-45

PRAY FOR HEALING

Jesus we ask you to bring your peace and healing touch to those who are ill afraid or worried. Amen

Dena Mendoza	Angelica Ortega
Mary Jane Tiernan	Barbara Driscoll
Marguerite Vorst	Lucille Miller
Martha Zamudio	Reginald Custodio
Tony Jenkins	Victoria Cardenas
Peter Nalwalker	John Hobbs
Socorro Pacheco	Robert Rolli
Amparo Valenzuela	Eleanor Anderson
Phyllis Altomare	Marie Whitman
Alicia Ambrose	Deirdre Rigney
Cosmo & Joan Busalacchi	Marie Wagner
Maria Casanova	Joanne Daleo
Mark Brandon	Dominic Castagnola
Jeanne Pontius	Arthur Acuna, Jr.
Esther Salazar	Frankie Diaz, Jr.
Joane Anderson	Earl Jenkins
Yolanda Garcia	Shirley Ilog
Olivia Ingram	Max Christian
Grace Mulvanity	Alfonso Esquivel

PRAY FOR OUR DEPLOYED MILITARY

Jesus protect all who serve our country.

Sgt. Ahmed John Alexander	Sgt. Adriana Matizel
Natalie Augustine	Wendell Miculob
Major Jerry Bloomquist	LTJG Joe F. Moralez,USN
Col. Mike Bodkin	LCPL Matthew A. Pena
Danny Carpenter, USMC	Sgt. Richard Pierce
LTJG Joseph Colangelo, USN	Sgt. William Paul Powers and Cinco
Cpl. Samuel James Comer	CPL Wilson Santiago
Daniel Dinglebeck, USN	Alfred Tello
PFC David Eley, USMC	Ricky Thibeault
Micah Emery	Tony Tulloss
Sgt. Christopher Escalona	PFC Travis Vliet; & 3rd
1Lt. Cortez Fabia	Marine Aircraft Wing.
Juan Carlos Galazza	SCPO Desiree S. Hayes,
SSGT. Vincent Charles	USN
Lucario	Gil Perez, US Navy
Robert Clinton Long, MC2	Scott Walker, US Navy

† PRAY FOR OUR DECEASED †

Eternal rest grant unto them O Lord and let perpetual light shine upon them. May they rest in peace Amen.

Edna Moore	Carol Raiter
Paul Ramirez	Albina Farrie
Maude Laracy	Stephanie Anzelone
Helen Peña	Fred Levine
Lydia Castillo Herrera	Eleanor Maycan
Bertha Lockwood	Ronald Monreal
Salvador Rivera	Mary Louise Fillet
John Cervantes	Inez Cerda Bull
Daniel Don	Bernice Lyons
Florence Messina	Elias Barajas
Arthur Wilbur Martinez	Robert F. Curry, Jr.
Jesse Benitez	Jean Miller
Margaret Kelly	Marie Rita Dubler
Martha Jane Hotchkiss	Gerry Lyons
Janet Meyers	Wilbur J.R. Monigold
Hector Morales	James Sonny Martinez
	Christopher Mahan

DOMINUS IESUS

FROM THE PASTOR

17. Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him.⁵⁸ The Churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches.⁵⁹ Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church.

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery,⁶¹ are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church.⁶² Baptism in fact tends per se toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.

“The Christian faithful are therefore not permitted to imagine that the Church of Christ is nothing more than a collection — divided, yet in some way one — of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ nowhere really exists, and must be considered only as a goal which all Churches and ecclesial communities must strive to reach”. In fact, “the elements of this already-given Church exist, joined together in their fullness in the Catholic Church and, without this fullness, in the other communities”.

“Therefore, these separated Churches and communities as such, though we believe they suffer from defects, have by no means been deprived of significance and importance in the mystery of salvation. For the spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church”.

The lack of unity among Christians is certainly a *wound* for the Church; not in the

sense that she is deprived of her unity, but “in that it hinders the complete fulfillment of her universality in history”.

V. THE CHURCH: KINGDOM OF GOD AND KINGDOM OF CHRIST

18. The mission of the Church is “to proclaim and establish among all peoples the kingdom of Christ and of God, and she is on earth, the seed and the beginning of that kingdom”. On the one hand, the Church is “a sacrament — that is, sign and instrument of intimate union with God and of unity of the entire human race”. She is therefore the sign and instrument of the kingdom; she is called to announce and to establish the kingdom. On the other hand, the Church is the “people gathered by the unity of the Father, the Son and the Holy Spirit”; she is therefore “the kingdom of Christ already present in mystery” and constitutes its *seed* and *beginning*. The kingdom of God, in fact, has an eschatological dimension: it is a reality present in time, but its full realization will arrive only with the completion or fulfillment of history.

The meaning of the expressions *kingdom of heaven*, *kingdom of God*, and *kingdom of Christ* in Sacred Scripture and the Fathers of the Church, as well as in the documents of the Magisterium, is not always exactly the same, nor is their relationship to the Church, which is a mystery that cannot be totally contained by a human concept. Therefore, there can be various theological explanations of these terms. However, none of these possible explanations can deny or empty in any way the intimate connection between Christ, the kingdom, and the Church. In fact, the kingdom of God which we know from revelation, “cannot be detached either from Christ or from the Church... If the kingdom is separated from Jesus, it is no longer the kingdom of God which he revealed. The result is a distortion of the meaning of the kingdom, which runs the risk of being transformed into a purely human or ideological goal and a distortion of the identity of Christ, who no longer appears as the Lord to whom everything must one day be subjected (cf. *1 Cor* 15:27). Likewise, one may not separate the kingdom from the Church. It is true that the Church is not an end unto herself, since she is ordered toward the kingdom of God, of which she is the seed, sign and instrument. Yet, while remaining distinct from Christ and the kingdom, the Church is indissolubly united to both”.

AROUND THE PARISH

NEW PASTOR

With Fr. Perozich's desire to maintain physical and spiritual health, the bishop has granted father's request for retirement status.

Rev. Michael Sinor has been named the new pastor of Immaculate Conception Parish, effective July 1, 2017. Father Sinor is currently serving as pastor at St. Didacus parish in the diocese.

2017 Baptism Schedule



No baptisms in April.

Next class and baptism
in May...9th & 14th.

STATIONS OF THE CROSS

Fridays during Lent, continue through April 7,
7:00 pm in the church.



**31 March - Soup Supper
5:30 p.m. ... in Serra Hall**

Enjoy a delicious hot supper
before Stations of the Cross

Choice of Clam Chowder, Kale Soup, or Broccoli Cheddar Cheese Soup. Served with dinner salad, dinner rolls/bread, salad and coffee/tea. All at **no cost.**

26 MARCH ... Family Catechesis ...

...for parents with their children 6 years and older and for adults who need sacraments continues on March 26 in the parish hall, 9:45 am sharp, after 8:30 Mass.

Penance Services		
April 3	Immaculata	7:00 pm
April 4	Mission San Diego	7:30 pm
April 4	Our Mother of Confidence	3:30/7:00 pm
April 4	St. Charles Borromeo	6:00 pm
April 5	St. Columba	6:00 pm
April 5	St. Mary Magdalene	7:00 pm
April 5	St. Thérèse of Carmel	7:00 pm

LENTEN PRACTICES

To discipline ourselves in imitation of Jesus' 40 days of fast and prayer, we do the following:

Fasting in a modified way of 2 small meals and one regular meal, refraining from snacks, or the full fast of only 1 meal/day for those who are able for those 21 - 59.

Abstinence from meat (including poultry) on Ash Wednesday, all Fridays of Lent, and Good Friday as well for all 14 and older.

Prayer more intensely to unite us with Jesus.

Discipline of the body from the material pleasures, particularly those which might lead us to sin such as excessive food, alcohol, tobacco, television and other distractions.

26 MARCH ... ANNUAL LENTEN COLLECTION

This weekend has been designated for the 2017 Annual Lenten Collection. Special envelopes are available for the collection which supports the works of Catholic Relief Services, the Church in Africa and the Church in Latin America.

Envelopes may be dropped in the regular collection this weekend or next.



Palm Sunday - The Passion of the Lord
April 9

8:30, 10:00, 11:30 a.m., 5:15 pm
(Vigil Mass on Saturday, April 8, 5:15 pm)

Holy Thursday

April 13
No 8 a.m. Mass
Mass of the Lord's Supper 7:00 pm

Good Friday

April 14
No 8 a.m. Mass
Stations of Cross 2:30 pm & 6:15 pm
The Passion 7:00 pm

Holy Saturday

April 15
No 8 a.m. Mass
Easter Vigil Mass 8:00 pm

Easter Sunday of the Resurrection of the Lord

April 16
8:30, 10:00, 11:30 a.m. and 5:15 pm

AROUND THE PARISH

Gifts of Treasure

With gratitude for the gifts we have received, parishioners and visitors made a joyful return to the Lord.

March 19, 2017

Total Collection: \$4,953.66
Envelopes: \$3,457.00 Plate: \$1,496.66,
Total contributing households: 104

5:15 Sat	\$ 721.10
8:30 Sun	\$1728.42
10:00 Sun	\$1006.00
11:30 Sun	\$ 877.19
5:15 Sun	\$ 385.95
Mailed	\$ 235.00

EXPENSES
 March 13-17, 2017

Internet	\$80.00
Music	\$825.00
Payroll (incl. taxes)	\$3353.21
Payroll Service	\$46.45
Pension	\$390.40
Postage	\$183.78
Priests Pension	\$791.55
Property Insurance	\$1193.91
Workers Comp.	\$170.17

TOTAL: \$7034.47

Annual Catholic Appeal
Goal: \$24,000
Paid Pledges-ytd: \$8868.00

WELCOME TO IMMACULATE
CONCEPTION!

To register at the parish, please fill out the form below and drop it in the basket or call the office at 295-4141.

NAME _____
 STREET _____
 CITY/ ZIP _____
 PHONE _____

Serra Gifts...

Street Level of
Fr. Serra Hall
619-297-3426



Open 7 days a week
 Monday - Friday 9:30 -4:00
 Saturday 10:00 to 4:00
 Sunday 9:30 to 3:00

NEW ITEMS:

Cards for priests and religious
 (anniversary, ordination, etc.)

CHILDREN'S BOOKS:

Miniature Stories of the Saints
 The Easter Story
 Celebrating Lent

Se habla español.

Libros y tarjetas para adultos y niños.

AMORIS LÆTITIA
ON LOVE IN THE FAMILY
OF THE HOLY FATHER FRANCIS

88. The experience of love in families is a perennial source of strength for the life of the Church. "The unitive end of marriage is a constant summons to make this love grow and deepen. Through their union in love, the couple experiences the beauty of fatherhood and motherhood, and shares plans, trials, expectations and concerns; they learn care for one another and mutual forgiveness. In this love, they celebrate their happy moments and support each other in the difficult passages of their life together... The beauty of this mutual, gratuitous gift, the joy which comes from a life that is born and the loving care of all family members – from toddlers
 Love in marriage

89. All that has been said so far would be insufficient to express the Gospel of marriage and the family, were we not also to *speak of love*. For we cannot encourage a path of fidelity and mutual self-giving without encouraging the growth, strengthening and deepening of conjugal and family love. Indeed, the grace of the sacrament of marriage is intended before all else "to perfect the couple's love". Here too we can say that, "even if I have faith so as to remove mountains, but have not love, I am nothing. If I give all I have, and if I deliver my body to be burned, but have not love, I gain nothing" (1 Cor 13:2-3). The word "love", however, is commonly used and often misused.our daily Love.

PARISH & COMMUNITY

Parish Calendar

MARCH

26	Annual Lenten Collection Building Fund Collection Family Catechesis	9:45 AM
27	Visiting Choir Program	10:00 AM
29	Choir Practice	6:00 PM
31	Lenten Soup Dinner (No charge) Stations of the Cross	5:30 PM 7:00 PM

APRIL

1	Quilting Group	9:30 AM
2	Knights of Columbus Membership Drive	
3	I.C. Bingo and Lunch	11:00 AM
5	Visiting Choir Performance Choir Practice	3:00 PM 6:00 PM
7	Lenten Soup Dinner (No charge) Stations of the Cross	5:30 PM 7:00 PM
8	Quilting Group	9:30 AM
9	Parish Breakfast Family Catechesis	8:30 AM 9:45 AM
12	Choir Practice	6:00 PM

FROM FAMILIARIS CONSORTIO
- Pope John Paul II 1981

ON THE ROLE OF THE CHRISTIAN FAMILY IN THE MODERN WORLD 1981

THE PLAN OF GOD FOR MARRIAGE AND THE FAMILY

The Rights and Role of Women

...25 As experience teaches, the absence of a father causes psychological and moral imbalance and notable difficulties in family relationships, as does, in contrary circumstances, the oppressive presence of a father, especially where there still prevails the phenomenon of "machismo," or a wrong superiority of male prerogatives which humiliates women and inhibits the development of healthy family relationships.

In revealing and in reliving on earth the very fatherhood of God, a man is called upon to ensure the harmonious and united development of all the members of the family: he will perform this task by exercising generous responsibility for the life conceived under the heart of the mother, by a more solicitous commitment to education, a task he shares with his wife, by work which is never a cause of division in the family but promotes its unity and stability, and by means of the witness he gives of an adult Christian life which effectively introduces the children into the living experience of Christ and the Church.

CONSULT BIBLE OVER CELL PHONE

Pope Francis has called on the faithful to **consult the Bible with the same frequency as they might consult their cellphones for messages.**

Francis urged a packed St. Peter's Square following his weekly Angelus blessing Sunday to give the Bible the same place in daily life as cellphones, asking:

"What would happen if we turned back when we forget it, if we opened it more times a day, if we read the message of God contained in the Bible the way we read messages on our cellphones."

MARTYRDOM FOR THE FAITH IN OUR TIMES

His Eminence Raymond Leo Cardinal Burke

"The source of the strength to suffer for Christ comes finally from the Holy Spirit, who is said to give power." As Pope John Paul II reminded us, it is the life of the Holy Spirit, dwelling within us through the Sacraments of Baptism and Confirmation, which inspires within us holiness of life, the strength to suffer for Christ. The Holy Spirit, dwelling within our souls, enables us to testify to the truth which Christ teaches us in His Holy Church. Martyrdom is an essential expression of our personal relationship with Christ. It is, in fact, the personal relationship with Christ which gives the martyr joy in his suffering.

RELIGION: THICK AND THIN

David Carlin
FRIDAY, FEBRUARY 24, 2017

I am an old man – old enough to have vivid memories of what American Catholicism was like prior to the end of Vatican II (1965). If I were asked to give a very short summary of the differences between the pre-V2 and post-V2 versions of American Catholicism, I would say the former was a “thick” religion while the latter is a “thin” religion. And I would add that thick religions are “hard” while thin religions are “easy.” So pre-V2 Catholicism was thick and hard, while present-day American Catholicism is thin and easy.

To be sure, the pre-Vatican II religion wasn’t the thickest of American religions. The religion of the Amish was much thicker; and so was the religion of the Hasidic Jews. Nor is the post-Vatican II religion the thinnest of American religions. The religions of mainline Protestant denominations are thinner, and they grow thinner and thinner all the time as they grow more and more liberal.

What made Catholicism thick in the old days?

Doctrine. In the old days Catholics used to believe all the articles of the Nicene Creed plus a few other doctrines (for instance, the Real Presence of Jesus in the Eucharist). Now, it’s not that modern Catholics disbelieve in the Creed, and certainly the Church has not officially repudiated a single article of the Creed. But post-V2 American Catholics don’t think articles of belief are especially important. What’s important in religion is being good. As long as you’re good, it doesn’t really matter very much what you believe. And you can receive Communion on a weekly basis without troubling your mind about the vexed theological question of transubstantiation.

Morality. In the old days, a conscientious Catholic, when doing an examination of conscience, had to ask himself or herself questions about many topics. Am I chaste when it comes to sex? Am I temperate when it comes to drink? Do I give my employer an honest day’s work for an honest day’s pay? Am I honest in paying my taxes? Do I avoid profanity in speech? And more. Today’s Catholics make a much briefer examination of conscience, for there is only a single question: Do I love my neighbor as myself?

Polytheism (or something like it). Catholicism, of course, teaches that there is only one God, the Trinitarian God. But the traditional Catholic veneration of saints, above all the Virgin Mary, bears a resemblance to the polytheism of the ancient Greek and Roman world. The official Catholic teaching has always been that all the saints can do for us is to pray to God on our behalf. But in practice pre-V2 Catholics often believed that saints, if prayed to in the right way and if in the right mood, could work miracles for us; the saints were in effect minor gods. Post-V2 Catholics no longer have much interest in

the saints – except of course for Mother Teresa and Francis of Assisi, who can serve as good examples to us even though they are not so godlike as to be able to make miracles.

c. 1960

Miracles. In the old days, Catholics readily believed in stories of miracles. And not just miracles that happened in famous places like Fatima and Lourdes, but miracles that happened in one’s neighborhood or in one’s family. And Catholics loved to be in close physical proximity to holy pictures, holy statues, holy candles, rosary beads, miraculous medals, holy water, etc.

Laws – lots of them that had to be obeyed, some of them God-made, some Church-made. You had to avoid meat on Fridays. You had to abstain from food and drink (even water) after midnight on a day in which you intended to receive Communion at Mass. You had to go to Confession before receiving Communion.

Chastity. If unmarried, you had to abstain from fornication. If married, you had to abstain from contraception. Of course, the Catholic Church still officially considers fornication and contraception sins – mortal sins. But among younger American Catholics, fornication has been demoted from the rank of mortal sin to the rank of venial sin, if not non-sin. And among married Catholics contraception has been kicked out of the category of sin altogether. It is now a virtue.

Community. And then there was the importance of staying as much as possible inside the Catholic community – the “ghetto” as it was often called. You should go to a Catholic school and college. You should read Catholic magazines and books. You should join Catholic social clubs. Above all, you should marry inside the Church. Don’t marry Protestants or other non-Catholics. And if (God forbid) you do, the wedding won’t take place inside a church; and the non-Catholic will first have to promise to bring up the children as Catholic.

Well, those were the “good old days” – and now they are gone, gone with the wind. Will they ever return? It’s awfully hard to believe they will. But unless it once again becomes *something* like the old thick religion, American Catholicism will continue to shrink and shrink and shrink. It will become less and less important in American life. A religion that was once on the verge of becoming the single most important religious factor in our national life will become little more than a hole-in-the-corner religion. It will never be able to flourish if it continues to be what it is now, a “thin” and “easy” religion. If it is ever to flourish in this country, it will once again have to become what all flourishing religions are, both “thick” and “hard.”

Am I hopeful? Yes. One must never give up hope.

Am I optimistic? No. One must be realistic.

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