

**For The Bulletin Of  
August 16, 2015**

**THE 20<sup>TH</sup> SUNDAY IN  
SUMMER'S ORDINARY TIME**

*From Father Robert*

Little children quarrel over sharing toys, who gets to sit next to Nana at a holiday dinner, who gets to choose the TV channel. This is a normal part of the growing up process, of how they grow in self-esteem, of how they learn to live peacefully with others. But when adults quarrel, we are uncomfortable. Adult quarrels are different from childhood misunderstandings or disagreements. Quarrels are usually marked by anger, selfishness, and stubbornness. The “quarrel” of the Jews in today’s gospel is neither a misunderstanding nor a disagreement. Jesus’ teaching and their quarrel go to the heart of issues held dear to their Jewish tradition: dietary laws and blood taboos. To follow Jesus is to let go of tradition and enter a whole new way of living and believing. The key to delving into the reason for the “quarrel” of the Jews in the gospel is the absolute singularity of the incarnation and the resurrection. They could not accept that Jesus was divine. After the resurrection, they could not grasp the meaning of Jesus being raised from the dead. Without this understanding, they could not accept eating Jesus’ flesh and blood. They could not understand that partaking in the divine, risen One is the way to “eternal life.”

Who is “this man”? This question underlies the quarrel the Jews in this gospel are having “among themselves.” Jesus declares that He is “living bread” sent by His “Living Father”; He shares

divine Life with the Father. In Jesus, divine Life has been incarnated in human flesh. When we eat his flesh and drink His blood, we partake in this same divine Life. And so, like god, we will “live forever.” And so, like the risen Christ, we will be the Presence of God incarnated in human flesh. What a mystery! Its depth challenges us no less than the Jews of Jesus’ own time. We, too, are faced with the question, “Who is this man?”

Not only the Jewish people of Jesus’ time who encountered Him and heard His teaching about His being the “living bread” struggled with Who Jesus is, so do we. We spend our lives encountering Jesus in many different ways and grappling with the mystery of Who He is and what He did for us. The mystery of life and death is at the heart of what Jesus was teaching about His being the “living bread” given for us. The mystery of life and death is at the heart of Eucharist, present to us on the Altar of Sacrifice during the Liturgy and on the altars of sacrifice of our daily living as we give ourselves over for the good of others. In this giving we learn Who Jesus is.

*Living the Paschal Mystery*

Jesus’ invitation to eat and drink His flesh and blood is an invitation to enter into His own mystery of self-giving dying and rising. Eucharist is self-giving. We can be self-giving like Jesus because by eating His flesh and drinking His blood we become more perfectly the Body of Christ. This is why we can’t “remain” in Jesus – we are transformed by what we eat. Our relationship to Jesus, then, becomes a relationship of indwelling, of divine Life. This is why Eucharist is a promise of eternal Life:

because we already have divine Life within us.

Eucharist is both gift given and an invitation to live as Jesus did. The mystery of the Eucharist strengthens us for our daily dying and rising, our daily giving of ourselves for the sake of others so that we all might share more abundantly in divine Life. By our daily living as Jesus did we delve deeper into Who He is, and begin to answer that question for ourselves. Surely, this is a lifelong process of encounters with the One Who ever so patiently teaches us Who He is. Indeed, Who is “this man?”

If today’s gospel is challenging for you, you are in good company!

- For me, Jesus is...I am His risen Presence for others when...
- What and who have helped me grow in my understanding of the Eucharist are...I help others grow in their understanding of Eucharist by...
- To partake in divine Life means to me...

***About Liturgy: “Mass,” Holy Communion, Eucharist***

We know that one of our seven sacraments is Eucharist. We also know that it is the third and final of our initiation sacraments (baptism makes us members of the Body of Christ; Confirmation seals us through the Holy Spirit in our new identity; Eucharist nourishes us on our life’s journey). But if we would survey the members of the liturgical assembly about what “Eucharist” means, we would probably get various answers, chief among them being “Mass,” Holy Communion, or Christ’s real Body and Blood. All of

these are correct but a few remarks might bring greater clarity.

“Mass” (the name derived from the Latin dismissal, *Ite missa est*, is the ritual action we gather to celebrate at least every Sunday and for some people, almost every day. We call it a “ritual action” because its structure is something that has come down to us through the tradition of the church and, for the most part, is a sequence of repeated actions; we are familiar with how it unfolds. “Mass” is broader than Holy Communion which is one ritual element of “Mass,” the time during which we process to the Altar (the symbol in the sacred space of the risen Christ and His messianic banquet) to receive the Body and Blood of Christ. The term “Eucharist” includes both Mass and Holy Communion, but it has an even broader meaning. As we have been reflecting on these gospels for the past three weeks, Eucharist includes our giving thanks to God for these wondrous gifts, a thanksgiving that is concretized by our emulating Christ’s life of self-giving. Eucharist, then, goes beyond the walls of the church building and characterizes our lives as Christians. The greatest thanks we can give God for this marvelous Gift is to give of ourselves to build up the Body of Christ.

***About Liturgical Music: Singing A Hymn of Thanksgiving***

One of the most misunderstood musical options in the celebration of Eucharist is the Hymn of Thanksgiving. According to the General Instruction to the Roman Missal, No. 88, once the distribution of Holy Communion is completed, the assembly may spend some time in silent prayer or “a psalm or other canticle of praise or a hymn may also be sung by

the whole congregation.” This may surprise those accustomed to listening to a choral anthem sung by the choir or a vocal solo sung by either a soloist or the Cantor. But the GIRM indicates that this piece of music, when used, is to be a Hymn of Praise rather than a choral anthem or a vocal solo. Moreover, it is to be sung by everyone present. In other words, this hymn has a liturgical function rather than a devotional one. Its purpose is to express our communal gratitude at having been fed at the Table of the Lord and united with Christ and one another through His Body and Blood.

The GIRM, No. 86 indicates that the Music for the Communion Procession is to begin when the presider gives himself Holy Communion, and is to continue until all the faithful have received. When the congregation sings a Hymn of Thanksgiving after Communion, the Music for the Communion Procession is to conclude in a “timely manner” that allows the assembly to settle in before singing again. The GIRM says nothing about posture during the Hymn of Thanksgiving, however, its nature as a Hymn of Thanksgiving suggests that standing to sing would be the most appropriate. Here at St. Ignatius of Antioch, we remain seated for the first two or three stanzas and then stand for the last stanza in order to be ready for the Prayer After Communion.

**The Floral Arrangement at the Altar this weekend is placed to the Glory of God and in Loving Memory of Dan O’Connor from the O’Connor, Nelms, and Barnes Families.**

### ***The Diocesan Missionary Cooperative Appeal***

This weekend we are participating in the annual Diocesan Missionary Cooperative Appeal. We welcome **Fr. Cosmas**, a priest from Nigeria who teaches in the seminary, as our Guest Homilist. He will be a guest in the Rectory for the coming week, through Saturday, August 22<sup>nd</sup> and any members of our community who would like to invite him for dinner, especially our Nigerian Families, are most welcome to do so. Envelopes for the appeal may be found on the credenza at the back of the church. Thank you for your generous support for the missionary efforts of the church.

### ***Breakfast Burritos***

“The Burrito Brothers” are at it again! **Jack and Bob Goncalves** have prepared their signature Breakfast Burritos to help support our Confirmation Program. Burritos are available for sale following each liturgy in the Gathering Plaza. Thank you for your support for our Confirmation students and their program.

### ***Neighborhood Cleanup***

In today’s bulletin you will find a flyer announcing the next Antioch Neighborhood Cleanup. It takes place on Saturday, September 5<sup>th</sup>, from 9:00 to 11:00 a.m. at Gentrytown Park off of Monterey Drive. All the equipment you need is provided by the Volunteers in Police Service (VIPS). This is a great way to contribute/give back as well as make new friends. I hope you will join me.

### ***Hot August Nights***

Our Social Events Committee is sponsoring “Hot August Nights” on Saturday, August 29<sup>th</sup>, immediately following the Saturday evening Vigil Eucharist, in the parish tent.

Representatives from the Social Events Committee are available at a table in the Gathering Plaza this weekend to sell tickets. Please see the flyer in today’s bulletin or visit their table for more information.

### ***Adult Faith Formation – “Laudato Si – Mi Signore!” with Father Tom Bonacci***

You will not want to miss our upcoming Adult Faith Formation series on three consecutive Mondays, August 17, 24, and 31, from 9:00 a.m. to 10:30 a.m. with **Fr. Tom Bonacci, CP**. Please see the flyer in the bulletin. Fr. Tom is sure to engage us as we continue to work through the latest encyclical from **Francis, Bishop of Rome**, on the Care of the Environment. Please put the dates and times on your calendar and plan to be with us.

**Father Tom will also be our Guest Homilist the weekend of August 30<sup>th</sup> and 31<sup>st</sup>.** What a blessing it will be to have him with us once again! You will not want to miss his powerful homily.

### ***Congratulations To The Reverend Dr. Mario H. Howell***

On Friday evening, September 11<sup>th</sup>, at 7:30 p.m., I have been invited to join the congregation of Antioch Church Family in honoring **The Reverend Dr. Mario H. Howell, Pastor of Antioch Church Family, and First Lady, Joyce Howell**, on the occasion of his 20<sup>th</sup> Anniversary as Pastor. Dr. Howell is the longest tenured Pastor of all the clergy serving

Antioch. He has been vitally involved in our community and a fearless advocate for social justice for all oppressed and marginalized peoples. Dr. Howell has become a dear friend and colleague and has joined us each year for our Ecumenical Good Friday Service. You are welcome to join me for this well-deserved evening of recognition, appreciation, and celebration. If you are unable to attend, please feel free to send him an anniversary card of appreciation for his twenty years of ministry to his congregation as well as to the people of East County.

### ***Adult Faith Formation – “The Rites to Die Right!”***

Once again, I will be presenting an Adult Faith Formation program/seminar on “The Rites to Die Right.” It will take place on Wednesday evening, September 23<sup>rd</sup>, from 7:30 to 9:00 p.m. in the parish hall. There is no cost to attend.

The session will focus on the church’s pastoral care of the sick, it’s presence at the time of death, related rites, and the three principal movements of the Order of Christian Funerals: The Vigil, Funeral Liturgy, and Committal. Issues around cremation and disposition will also be addressed. You will not want to miss this informative and entertaining workshop.

For those of you who may not be aware, I am also a Licensed Funeral Director in the State of California, License No. #1598, and am able to bring a unique perspective to the issue of selecting a mortuary/funeral home/cremation society to serve you at the time of the death of a loved one. Please mark your calendars accordingly and plan to attend.

### ***Thank You Faith Formation***

Over the past several months, our Faith Formation Program, under the direction of **Frances Rojek**, has engaged in a number of fund raising projects and this past week, Frances gave me the following report and how the funds have been disbursed:

Diocesan Pledge for the Capital Campaign: \$500.00

St. Ignatius of Antioch Building Fund: \$1,000.00

Our adopted parochial school of St. Peter Martyr, Pittsburg: \$500  
SPRED Retreat Scholarship: \$300

On behalf of all of us, thank you for all you have done to support these various projects.

### ***Thank You***

...to our faithful volunteer parishioners who arrive early each Saturday morning to clean and prepare the church and parish hall for the weekend and the coming week: **Steve Rojek, Mency Osborne, Rose Salamanca, Reno Benasfre, Jun Bajet, Emilia Freking.**

...to our equally faithful volunteer parishioners who clean and maintain the bathrooms in the church and parish hall each week: **Robert Goncalves, Mary Ewing, Gino Ramos, Geri Abaya, and Harlan Young.**

...to **Monika Kauer** for maintaining all the plants in our environment and especially for keeping their leaves "shiny!"

...to **Tom Catchings** who painted the lawn in the upper part of the Gathering Plaza to transform it from the dried brown color to its present shade of healthy green and to **Rich Confetti, Don Benson, and Jose Palomino** who assisted.

...to **Bob Carvalho and Dave Costanza** who delivered all the backpacks to St. Peter Martyr Parochial School, our adopted parochial school.

...to **Rich Confetti, Don Benson, and Jose Palomino** who have done such an outstanding job of rebuilding the narthex following the damage done by the June rain.

## Pope designates Sept. 1 as World Day of Prayer for Care of Creation

[Cindy Wooden Catholic News Service](#)  
*Aug. 10, 2015* [Vatican City](#)

Like their Orthodox brothers and sisters, Catholics formally will mark Sept. 1 as the World Day of Prayer for the Care of Creation, Pope Francis has decided.

The day of prayer, the pope said, will give individuals and communities an opportunity to implore God's help in protecting creation and an opportunity to ask God's forgiveness "for sins committed against the world in which we live."

Francis announced his decision to add the annual prayer day to the Catholic calendar in a letter to Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, and to Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity.

The text of the letter, dated Aug. 6, was released by the Vatican Monday. Francis said he was instituting the prayer day for Catholics because he shares the concern of Ecumenical Patriarch Bartholomew of Constantinople, who initiated a similar prayer day for the Orthodox Church in 1989.

Metropolitan John of Pergamon, who represented the patriarch at the public presentation June 18 of Francis' encyclical, "*Laudato Si'*, on Care for Our Common Home" had suggested there that all Christians join in prayer Sept. 1. "This would mark a step toward further closeness among them," he had said. Francis said Christians want to make their special contribution to safeguarding creation, but to do that they must rediscover the spiritual foundations of their approach to earthly realities, beginning with an acknowledgment that "the life of the spirit is not dissociated from the body or from nature," but lived in communion with all worldly realities.

The ecological crisis, he said, is a summons "to a profound spiritual conversion" and to a way of life that clearly shows they are believers.

Quoting his encyclical, he said, "living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience."

The annual World Day of Prayer for the Care of Creation, Francis said, will be a time for individuals and communities to "reaffirm their personal vocation to be stewards of creation, to thank God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation as well as his pardon for the sins committed against the world in which we live."

The pope asked Koch to consult with and work with the Catholic Church's ecumenical partners and the World Council of Churches to make sure the prayer day becomes a sign of Christians' commitment to work together to safeguard creation "in order to be more credible and effective."

He entrusted to the Pontifical Council for Justice and Peace the task of working with Catholic bishops' conferences and

environmental organizations to publicize and coordinate the specifics of the celebration.

"I invoke upon this initiative the intercession of Mary, mother of God, and of St. Francis of Assisi, whose Canticle of the Creatures inspires so many men and women of goodwill to live in praise of the Creator and with respect for creation," he said.

## Francis: Divorced and remarried 'are not by any means excommunicated'

[Joshua J. McElwee](#) | Aug. 5, 2015  
[Vatican City](#)

Pope Francis has again strongly called on Catholic communities to have a welcoming and merciful attitude to Christians who have remarried outside the church after a divorce, saying that such people "are not by any means excommunicated" and should be made to feel a part of their communities. In his first weekly general audience Wednesday after a month-long pause for the scorching Italian summer heat, the pontiff focused his remarks entirely on how the church should treat divorced and remarried persons. He said it does no good to try to keep them at a distance from the community.

"If then we look at these new bonds also with the eyes of small children ... with the eyes of children, we see again the urgency to grow in our communities a real welcoming towards people that live in such situations," Francis told those gathered in the Vatican's Paul VI Hall for the audience.

"How can we recommend to these parents to do all [they can] to educate their children in the Christian life, giving them the example of a sure and practiced faith, if we put them at a distance from the life of the community, as if they might have been excommunicated?" the pope asked.

“These persons are not by any means excommunicated,” the pontiff said, repeating: “They are not excommunicated.”

“It absolutely does not work to treat them as such,” he said. “They are always [to be] made part of the Church.”

Francis has been speaking in his general audiences for the past months on different roles in the family and on situations facing families around the world, as a way of preparing for a global meeting of Catholic bishops on family life he has called for October.

That meeting, known as a Synod, is the second of two the pontiff called for 2014 and 2015. One of the issues known to be at discussion among the hundreds of prelates attending is how the church treats divorced and remarried persons, who are currently prohibited from taking communion if they do not obtain an annulment of their first marriages.

The pontiff opened his audience Wednesday by saying that while “the church knows well that such a situation contradicts the Christian sacrament,” it is always looking with the “heart of a mother” to seek out the good for people.

He also called on priests “to manifest openly and coherently the availability of the community” to welcome and encourage divorced and remarried persons.

Priests should be welcoming, Francis said, so that remarried persons “may live and grow always more in their belonging to Christ and to the Church with prayer, with listening to the Word of God, with attending the liturgy, with the Christian education of their children, with charity and service to the poor, with a commitment to justice and peace.”

The Gospel reading opening the audience Wednesday was taken from Gospel of John,

when Jesus tells the story of the Good Shepherd who knows their sheep and would choose to lay down their life for them.

“The biblical symbol of the Good Shepherd summarizes the mission that Jesus received from the Father: that of giving his life for the sheep,” said the pope. “Such an attitude is a model also for the church, that welcomes her children as a mother that gives her life for them.”

Quoting from his apostolic exhortation *Evangelii Gaudium* (“The Joy of the Gospel”), the pontiff said: “The church is called to always be the open house of the father.”

“No closed doors,” he told the audience, repeating: “No closed doors!”

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