

**For The Bulletin Of
July 10, 2016**

**THE 15TH SUNDAY IN
SUMMER'S ORDINARY TIME**

From Father Robert

Many countries and US states have “Good Samaritan” laws. These laws protect from legal prosecution for wrongdoing anyone who helps or tends to someone who is ill or injured. In a litigation-prone society, these laws are a necessary complement to the charity with which many of us naturally respond when we encounter another person in distress. In a sense, these laws protect charity, protect our acting with compassion, mercy, and love toward those in need. These laws take their name from today’s gospel. This gospel not only expands the notion of neighbor, but also describes how, ultimately, we are to love as God loves us. Neighbor is not simply a victim, someone in need. Neighbor is anyone who deserves our love. And that is everyone!

The generosity of the Good Samaritan goes way beyond expected neighborliness and simple human compassion. He personally cares for the victim: tending to his wounds, carrying him on his own animal, caring for him at the inn. Yet even this is not enough: he leaves money for his continued care. By this parable Jesus teaches that to inherit “eternal life” we must go beyond who we love and how we love them. We must love as God loves: personally, extravagantly, continually.

Jesus’ commandment of love is not impossibly far beyond us because His own life manifests here and now how to

live loving relationships with others. Jesus teaches us how far we must go in loving others. Love has no limits, as Jesus Himself illustrated by His own life. He loved even to the point of death for us. Our own loving one another must go this far as well. This kind of boundless love redefines who our neighbor is and sets no limits on our time or care for others. Further, we show our love for God “with all our heart” precisely when we love our neighbor.

Ironically, the way we inherit eternal life is by dying to self for the sake of another. The Samaritan in the parable isn’t moved to help the stricken traveler because of a commandment, but because he was a person of loving compassion and mercy – he illustrates unbounded love. This is the law written within our hearts – not details about keeping specific commandments, but a positive regard for the other that arises out of genuine love. Our love must be as wide as our universe and embrace all of God’s beloved. Only by loving in this way can we truly be neighbor. Only by loving in this way can we, like God, be defined as love.

Living The Paschal Mystery

Probably in our society and church today we need to become more aware of the value of keeping laws. Our reflection, however, alerts us to the fact that simply keeping laws and commandments isn’t enough. All our actions must be directed to the good of others. Keeping laws promotes good order in any community; doing good for others promotes right relationships in those same communities. Love is the glue that binds us to each other, that helps us make sense out of just laws, that expands our notion of

neighbor to include everyone. Love is of God. It must be of us.

Law is something external to us, rather easily measured. Mercy and compassion, love and care are internal to us and can be measured only in terms of the good we actually do for others. Laws are internalized – written in our hearts – when they are kept for the sake of others. We are to do as the Good Samaritan in the parable: let the law of love and compassion guide us and gain for us eternal life.

Today's gospel is one of the most challenging to us personally and as a church. Did its words "go in one ear and out the other" or did they actually strike at your heart?

- What I find challenging about Jesus' reply to "who is my neighbor?" is...
- To "inherit eternal life," I must love by...
- I know God loves me personally, extravagantly, and continually because...

About Liturgy: Liturgical Law – Enslavement or Freedom?

Some liturgists, liturgy committees, or commissions, and segments of the church get so caught up in keeping every detail of liturgical law that the celebration of liturgy is robbed of any focus on our love and worship of God and concern for others. We are careful to pay attention to liturgical laws but we must be equally careful that our liturgies unfold as prayer and worship, as making present the paschal mystery, as celebrations of God's Word and Sacrament that transform us into being better members of Christ's body living

with love, compassion, and mercy towards all. If our adherence to liturgical law does not aid in this transformation, then we have missed its point. We have made the law external rubrics to be followed for their own sake rather than something written in our hearts. This skews the real purpose of liturgical law – to ensure that liturgy remains the liturgy of the whole church making present Christ's mystery, and not just an idiosyncratic ritual of a few.

About Liturgical Music

The principle of progressive solemnity suggests that the Sunday Eucharist should be celebrated in such a way that it emerges as clearly more important than weekday Eucharistic celebrations. One way of marking this significance is to frame the celebration with an organ/instrumental prelude and postlude. These musical elements unify the celebration as a whole. **The Prelude marks the beginning of the liturgy and helps the gathering assembly ready themselves for the celebration. It is a time for quiet, prayerful listening. The Postlude adds a festive note to our leave-taking.** Ideally the prelude connects thematically with the liturgical season or is musically related to the Gathering Hymn. Likewise the postlude relates to the liturgical season; it can be based on the Hymn of Thanksgiving or can be a generic piece appropriate to the conclusion of the Eucharist.

How blessed we are in our parish to have both a wonderful instrument and a musician who are so well-matched to one another. Each week, **Don Pearson** prepares beautiful and fitting preludes and postludes to inspire us in our worship. I hope you appreciate his artistry and let him know how much you

appreciate his playing which inspires and supports our prayer. Last Sunday's liturgies both in the morning and in the afternoon were thrilling examples of how both a prelude and postlude can enrich our worship.

Police Chaplains' Conference

This afternoon I will fly to Albuquerque, New Mexico for this year's annual Police Chaplains Training. We are fortunate to have Fr. Ricardo Chavez with us once again to preside for the Daily Eucharist on Monday, Wednesday, and Friday. I will return to the parish on Friday evening.

The Deanery Pilgrimage

Now is the time to reserve your space on one of the buses that we have chartered to go to the Cathedral for the Jubilee Year of Mercy Deanery Pilgrimage on Saturday, August 27th. The cost is \$20 per person roundtrip. We will leave the parish at 8:15 a.m. in order to be at the Cathedral by 9:15 a.m. The procession of parishes up the Pilgrim's Path begins at 9:30 a.m., passing through the Holy Year Door of the Cathedral, and a multi-cultural/multi-lingual celebration of Holy Eucharist beginning at 10:00 a.m. We invite you to wear traditional cultural dress to enhance the celebration of the liturgy. Music for the Eucharist is under the direction of our very own **Don Pearson**, with a choir made up of singers from each of the 8 deanery parishes. This will be the first time in the history of the Deanery that we have come together like this. The clergy of the deanery will concelebrate the liturgy with **Fr. Mark Wiesner** who is one of the Missionaries of Mercy commissioned by Francis, Bishop of Rome, for the Jubilee Year. Please call

the parish office to reserve your space on the bus and make your payment.

Installation Gratitude

I can't begin to tell you how touched and humbled I am for all the expressions of support, prayers, affirmation, congratulations, and love that have come from our parishioners, parishioners from parishes previously served, brother priests, and beyond. The personal notes, the amazing generosity to our Building Fund in honor of the occasion, the beautiful cards, Gift Cards, flowers, the joy and beauty of last Sunday's Installation Sung Evening Prayer, The Choir and Cantors, **Don Pearson, Bill Vaughan, Father George Griener, S.J.**, all of the priests and clergy of our neighboring congregations including our Muslim Community, the efforts of our Social Events Committee, our Knights of Columbus, and so many volunteers that gave of themselves, their time and talent, to make the reception such a memorable event. Heartfelt thanks to: **Dave & Melodye Costanza, Rich & Pam Confetti, Susan Batterton, Bob & Marla Plurkowski, Joe & Theresa Nelms, Steve & Frances Rojek, Marguerite Bloomfield, Eli & Geraldine Womack, Joe & Carol Fanfa, Mary Ng, Cecilia Gais, Jena Kwa, Vangie Parrilla, Annette Romani, Jennifer Bezek, Carl & Pat Bartholomeu, The Dunleavy Family, The Perez Family, Julie Bilotti, Jeannine Ford, Rey & Carol Dollete, Barbara Jackson, Xochil Perez, Monika & Frank Kauer, Stan & Theresa Stanek, Al Cosce, The Barbanica Family, Karen Oliver, Gail Burgarino, Jane & Chip Sharpe, Carole Miller, Alicia & Robert Solano, Lee Oliver, Cynthia Enrique, Nancy DiMaggio, Pat Honchell,**

Annette Pisani, Sharon & David Simpson, Sharon Bandy, Virgil & Nancy Santos, Anna & Oscar Tellez, Dilcia & Edgardo Aparicio, Samantha Peralto, Cheryna Wright, Lou Grillo, Alice Lideros, Bobby Zabroski, Dorothy O'Connor, Estrella Rusk, Geri Chiechi, Pam Silva, Bev Iacona, Reyna Garcia, Kathleen Clarke, MaryAnne Douville of Faultless Cleaners, Maryann Peddicord, Yvette Young, The Office Volunteers, Jim Peddicord, and a HUGE THANK YOU to Louie and Jen Zandonella of Zandonella Catering.

The Installation Homily Preached By Father George Griener, S.J., Sunday, July 3, 2016

What's in a name? In *Romeo and Juliet*, Shakespeare's wonderful tale of two start-crossed lovers, Juliet utters one of the most memorable lines in all of Shakespeare: "What's in a name? A rose by any other name would smell as sweet."

She's referring to the two family names that she and Romeo bear, the Montague and the Capulets, families who have been at war for ages. The names are loaded with frightful baggage, baggage that threatens to create a yawning chasm between Romeo and Juliet, making it so hard for them to love each other.

Names or titles often map and define our relationships to each other. This passage from John's Gospel is also about love, but it is also about names: Jesus is sorting through names, trying to find the best way to describe His relationship to us. "I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends." I have called you friends!

We've heard this so often that the audacity of what it says often goes right over our heads. The master and the disciples, the teacher and those who follow, the Word made flesh and those from the flesh, the savior and those who long to be saved, have so much in common that the best way to describe the relationship is to speak of them as friends. "I no longer call you slaves, I call you friends, because I have told you everything that I have heard from my Father."

There are no secrets, nothing held back, there is a transparency that Jesus extends to His disciples, there is an equality, a shared calling, lives lived in common, hopes and visions of a reign of God that are right there in the open for all to see.

There is an honesty and an integrity in the way that Jesus relates to those He has been given, there is a mission so inclusive, so jointly owned, so wholly shared, that it creates a relationship so intimate, so unencumbered, so free and reciprocal, that it can best be described as friendship.

I no longer call you slaves, but friends, because I have told you everything that I have heard from my Father; I have shared with you my most intimate relationship with God; I have poured out my heart and my love, my deepest hopes, my most tested and tried faith, and therefore, I call you friends.

What's in a name? What's in the name "Pastor?" That's a name freighted with baggage, too! It might evoke a variety of disparate memories for each of us, of different ages, of different histories, of different cultures and backgrounds.

What comes to mind when you hear the name Pope? Is it Pius XII, or John XXIII, or John Paul II, or Benedict XVI, or Francis? It is like that with the name “Pastor.” What’s in that name for us?

Of course, one can look up the definition in Canon Law. But I don’t think that is really at issue here. Toward the end of his exhortation on family life, *Amoris Laetitia*, Pope Francis addresses pastors, suggesting ways in which they can approach the people they serve. He sketches there what he understands the role of the pastor to be.

First – and this doesn’t surprise us – it is to be involved in the world of those they serve: pastors should share their lives. They should experience the “joys and hopes, the griefs and anxieties” of the Christians they work with. They don’t live lives apart, aloof, segregated from the rest of the Christian community they minister to. The shepherds –in that unforgettable phrase from Francis – should begin to smell like the sheep!

Pastor is not a title – it is a relationship; someone can’t be a pastor without a community. You can’t be a pastor in isolation from the people. The pastor has to be immersed neck-deep in the life of the community he serves.

Second – the pastor is not a manager but a mediator: he shares with the community all that he has heard from the Father, exposes to them his own relationship with God, invites them into the mission of Christ which all share because of their baptism, invites them to take part in the ministry of the larger Christian community. In a word, he provides spiritual nourishment, not merely for them to consume, but for

them to live and make flesh and blood in their lives. Feed my sheep; nourish them with the vocation that is theirs.

Thirdly – the pastor helps believers learn how to discern how God is acting in their own lives, helps them bring to word and action what each of them hears from the Father, helps them listen – past all the noise of the world and the endless cacophony of voices and opinions that wash over us each day – to harken to what is stirring in their hearts; he helps them respond to the promptings of the Spirit of God which might sound more like a gentle, consistent trickle than a sudden tidal wave, more like a persistent whisper than a shout.

The pastor doesn’t become the conscience of the community, but accompanies each member in the life-long formation of his or her own conscience, helps each to find the path he or she can follow to walk with God, helps each discover their own journey, their own unique discipleship.

Of course, the pastor is also an administrator, and administration always implies a leadership model.

One of the most persuasive models might be that of *Servant Leadership*. Good servant-leadership begins with *listening*, hearing the heartbeat of the community, listening to the spirit blowing through the parish, listening to what is said...and to what is unsaid. It entails *empathy and understanding*, seeing the goodness and the best aspirations of each and everyone in the parish. It calls for *healing, healing* those with broken spirits, heavy hearts, emotional scars and hurts. For *awareness*, self-awareness as well as

awareness of the issues that affect the community and its welfare. He leads by *persuasion rather than authority*, seeks to build consensus, so that the unity and love of the parish remains intact. He is a *conceptualizer*, a dreamer, one who imagines what is not yet, but could be, and works to make it a reality. He is a person of *foresight and stewardship*, committed to the deep growth of the people to whom he ministers.

So, what's in a name? Juliet might say that by any other name, Father Robert would be just as much the Pastor he's been these many years at St. Ignatius of Antioch, just as much the servant-leader, just as much the friend we've come to love and appreciate!

The Lord has been gracious and merciful! Bless the Lord's name forever and ever. Amen.

From Our Local Muslim Community

The following letter was sent to me by Dr. Mohammad Chaudhry, the Director of our local Islamic Community:

The Respected and Reverend Robert K. Rien,

The Muslim Community and I, in my personal position as the Founding President of the Islamic Center of the East Bay here in Antioch, feel so elated and happy on hearing that a great man of spirituality and selfless service like you, is being officially installed as The Third Pastor of St. Ignatius of Antioch Church. Indeed, it is an honor so well-earned by you through service rendered over the past years in the most selfless manner.

Based on my personal interaction spread over the past years, I say it so happily and proudly that you are a religious

leader who is so refreshing and so amiable; as a spiritual leader, you are always so convincing and accommodating. Please let me say that as a man of Spirituality, God has very uniquely endowed you with a cosmopolitan vision – a vision that helps you to discover goodness in others too while you stay so utterly sincere to your own faith. It is a rare blend of faith and humanity. The world needs people like you – as does America.

We are fasting these days, but I will make sure that I do not miss the honor of seeing you officially installed as the Pastor of St. Ignatius of Antioch Church. I pray that you serve the Church and the parishioners for many a year to come in the most memorable ways. Our prayers for your success and effectiveness shall always accompany you.

Yours very sincerely,
Mohammad A. Chaudhry, President

Dr. Chaudhry and his lovely wife were present for the Installation and in addition to the above letter, made a very generous contribution to our Building Fund on behalf of the Muslim Community in honor of my Installation as Pastor.

Thank You

...to our volunteer parishioners who cleaned and prepared the church and parish hall on Saturday, June 25th: **Jun Bajet, Angela Bueno, Carole Miller, Mency Osborne, and Steve Rojek.**
...to those who cleaned and maintained the bathrooms in both the church and parish hall on Saturday, June 25th: **Bob Goncalves, Patricia Britton, Harlan Young, Mary Ewing, and Gino Ramos.**

...to the members of our Art & Environment Committee who prepared the church for last weekend: **Rich Confetti, Jose Palomino, Don Benson, Tom Catchings, Stevie Catchings (who also brought doughnuts!), Pam Silva, Carole Miller, Denise Moss, Gail Burgarino, Lorraine Lohmeier, and Nancy Dimaggio.**

...to those who cleaned the church last Saturday, July 2: **Jack Goncalves, Steve Rojek, Carole Miller, Rose Salamanca, Emilia Freking, Mency Osborne, and Angela Bueno.**

...to those who cleaned and maintained the bathrooms in both the church and parish hall last weekend and throughout the week: **Robert Goncalves, Mary Ewing, Patricia Britton, Gino Ramos, and Harlan Young.**

...to **Dilcia Aparacio** who launders and irons the Sacred Linens each week.

...to our Sacristans and Altar Guild who prepare the sanctuary for the celebration of Eucharist each week: **Peter Degl'Innocenti, Pam and Rich Confetti, Vincent Rodriguez, Harlan Young, Rowena Cayaban, Monika Kauer, Cynthia Enrique, Belen Farin, Nancy Santos, and Rose Salamanca.**

...to our **counting teams** who are here every week to count the weekly collections.

...to our volunteers who assisted in the parish office last week: **Mary Ng, Harlan Young, Melodye Costanza, Karen Oliver, Alicia Perez, Rowena Cayaban, Joe Fanfa and Bev Iacona.**

....to our St. Vincent de Paul and Mobile Mall volunteers who Transported last week's donations: **Frank Zamora and Barbara Jackson.**

....to our faithful weekly bulletin assembly team: **Carole Miller, Dave Costanza, Judy Quicho, Vangie**

Parrilla, Belen Farin and Dilcia Aparicio.

From Father Tom Bonacci, C.P. and The Interfaith Peace Project

WILL THE VIOLENCE EVER STOP?



Picture by Reuters

The violence of the past few weeks makes it difficult to believe that any resolution is possible in the foreseeable future. Orlando, Bangladesh, Istanbul, Baghdad, Saudi Arabia, the on-going shootings in Chicago, to mention a few, make us wonder if dealing with violence is becoming a substantial way of life for so many people. In the United States, for example, there seems to be more concern for the right to bear arms than the right to vote. We are especially concerned about the violence against Muslims by terrorists who claim they are motivated by religion to murder and injure in the name of God. ISIL has once again revealed its true nature as it murdered and injured so many in the Holy Month of Ramadan.

Our hearts are broken over and over again as we reach out in prayer and advocacy to the families, loved ones, and friends of those who were murdered or injured. We at The Interfaith Peace Project can empathize with those who are tempted to believe that the only response to such senseless violence is righteous retaliation. We are deeply concerned about any political expediency or opportunism which seizes upon the fears of honest people. If

there was ever a time for thoughtful reflection, measured response and self-reflection as a people, now is that time. We offer several reflections:

1) Since religion and the practice of such reaches across boundaries and borders of Nations and peoples, spiritual practice has the powerful potential to contribute to mutual understanding and cooperation even between warring people.

2) Rather than make enemies of those who can be our companions on the road to that justice that makes peace, we need to distinguish between the authentic practice of a given faith tradition and its misuse by terrorists and opportunists. The attacks in Bangladesh, Istanbul, Baghdad, and Saudi Arabia claimed by ISIL underscore that no reasonable person should ever think ISIL is a legitimate expression of Islam.

3) We must pursue and be honest about the root causes of "religiously motivated" violence and terrorism in all its forms. We have the responsibility to confront our own demons without justifying or excusing the violence of terrorism. Knowledge of how terrorists attract people empowers us to responsibly respond to this growing threat especially among younger people who are angry about real and perceived injustices.

4) We need to support strong governments who reflect the authentic values and virtues of their people. The powerful, greedy, and expedient cannot be allowed to control the masses of people for the preservation of their power and profit.

5) International cooperation, just trade agreements, international institutes of justice must more and more become agents for a developing sense that we

are a World of interrelated, interconnected, and interdependent people.

6) The Spiritual / Religious / Cultural traditions of any particular people reflect the expressions of the entire human race as we quest for a compassionate ethic of peace based on justice.

7) Each of us, precisely as a human being, must live our lives for the sake of one another in all the affairs of our lives. To this end The Interfaith Peace Project will continue to encourage the ethic of compassion and understanding as the norm and core of all our work.

We are more than aware of the enormity of the task that lies before us. We invite you to enter into deep, respectful, honest, and creative conversations with one another as we confront the violence around us and within us. We must confront the culture of vengeance and retaliation which devalues the humanity of others. In the words and wisdom of Fr. John Dear, pacifist and peace activist, we must "disarm our hearts."

Blessings to you as together we find peace in our hearts and offer that peace to friend and foe alike.

Peacefully,
Thomas P. Bonacci, C.P.