

**For The Bulletin Of
November 6, 2016**

**THE 32ND SUNDAY IN
ORDINARY TIME**

From Father Robert

How ridiculous we can be sometimes when we argue an untenable position! Children might argue that ice cream makes them strong. Teens might argue that drugs help them feel alive. Adults might argue that cheating on their tax return is just to keep Uncle Sam from wasting their money. Taken to extremes, this way of persuasion is *reductio ad absurdum* – arguments showing a position cannot be true by showing its implications are not tenable.

In today's gospel, Luke presents us with an altercation between Jesus and the Sadducees about life after death. This is an interesting *reduction ad absurdum*. By having seven brothers all marry the same woman and die in succession, the Sadducees are trying to show that the very concept of life after death is absurd. How wrong they are! Jesus has arrived in Jerusalem, facing His own imminent death and resurrection. Already in Luke's gospel Jesus has predicted His death and resurrection. Resurrection is not simply coming back to this life; it is the eternal fullness of Life. For the Sadducees, one's immortality was contingent on having progeny, the tradition and context of their argument about marrying and remarrying taken to extremes. Jesus answers them by asserting that there is no marriage and remarriage in heaven because there is no dying in heaven. In heaven, "all are alive," in perfect union with God. The proof of Jesus' truth is His own

resurrection, His own perfect union with His Father. The promise of Jesus' truth is our resurrection, our perfect union with God, our eternal fullness of Life.

Belief in the resurrection brings us to encounter the God "of the living," for whom "all are alive." We cannot argue eternal Life because it is beyond our experience. We cannot argue eternal Life because it is mystery, promise, gift. The basis for this belief is *hope*. Although hope always has a future orientation about it, when we have confidence in God's grace to bring about change in us, when we have patience with ourselves while that change comes about, we already have something of the future in the present – we already are living this new, risen Life which is characterized by faithful relationship with God, union with God. The union enabled by risen Life is that of being "children of God" in an everlasting relationship with the living God. This is the core of our hope, borne out by the daily choices we make to be faithful followers of Jesus.

Living The Paschal Mystery

Paschal mystery living means that we live this life in a way that infuses it with the Life that is to come. The dying part of the mystery always reminds us that suffering and death pale in comparison to the categorically new Life that God offers us in Christ.

When we faithfully live our Christian life, like the brothers in the first reading we will meet with controversy. In fact, controversy may be a sign of integrity since truly living the Gospel always precipitates conflict, because Gospel values are so contrary to human selfishness and pride. This doesn't mean

that we go out looking for controversy; it does mean that when controversy happens because of the authenticity of our Christian living, we see through the controversy with hope for eternal Life. This hope is what gives us the courage of our convictions and helps us remain steadfast even to death. And through death to resurrection.

If the focus of today's readings causes concern, questions, even fear, you are in good company! Thank goodness we are in a place and a parish where questions like these can be addressed, shared, struggled with in an atmosphere of support and comfort.

- I am confident in Jesus' promise of Life after death when...I struggle with belief in everlasting Life when...
- I am most alive in union with God when I...
- My belief in being raised from the dead makes a difference in my daily living in that...

About Liturgy: Resurrection of the Dead

Easter, of course, is the prime time of the year when we think about Jesus' resurrection from the dead. The end of the Liturgical Year, when the liturgy invites us to look to the *Parousia* or Christ's Second Coming, is another time when we think of resurrection and this time as it also applies to ourselves. Our own hope in resurrection, naturally, is based on Jesus' rising from the dead to risen Life. To put this another way (and perhaps make it a bit more concrete and easy to grasp): in His resurrection Jesus was taken into eternity by His Father. Resurrection, then, is less a mystery and more a statement of belief that what

happened to Jesus will happen to His faithful disciples as well – we will one day be with God in eternal glory.

Each time we recite the creed we include a statement of our belief in the resurrection from the dead. This is a doctrine that we Christians have held since apostolic times. Moreover, it is more than belief that the soul will live forever; we also believe that at the general resurrection at Christ's Second Coming somehow our bodies will also be united with our souls. Just as Jesus glorified body was different from His body before the resurrection (He could go through doors, was not immediately recognized, etc.) so will our glorified bodies be different from these, our earthly bodies.

Liturgy Of Remembrance Today At 4:00 p.m

Our annual Liturgy of Remembrance takes place this afternoon at 4:00 p.m. with Sung Evening Prayer. Families of all those whose Funeral Liturgies were celebrated in our church since last All Souls Day have been especially invited to this liturgy as the names of their beloved deceased will be read aloud, memorial candles will be lighted for them, and at the conclusion of the liturgy, these candles will be presented to them as a gift from the parish.

Everyone is invited, whether your loved one's funeral was celebrated here or not, to bring photographs, holy cards, and memorabilia to place on the Memorial Tables. This is a special time of keeping memory and holding our beloved dead near in thought, prayer, and heart.

A wine and cheese reception follows the liturgy in the parish hall.

Our Concert Series

The next event in our Concert Series takes place on Friday evening, November 18th, when **Bill Vaughan, Director of Music for Church of the Assumption, San Leandro, and Dean of the San Francisco Chapter of the American Guild of Organists,** performs a concert of orchestral transcriptions for the organ. The concert begins at 8:00 p.m. and will be followed by a reception in the parish hall. A free will offering will be accepted to help defray the costs of the reception as well as to provide a stipend to the artist. I hope you will plan to attend.

Thanksgiving Baskets

One of the wonderful traditions of our parish takes place on Sunday, November 20th, the Solemnity of Christ the King, as parishioners bring Thanksgiving Baskets to each liturgy which are then distributed to needy families for Thanksgiving. An orange-colored flyer is in the bulletin with the list of items to purchase to feed a family of four for Thanksgiving. The box or basket can then be decorated appropriately, brought to one of the liturgies on the weekend of November 19th/20th and then will be distributed by our St. Vincent de Paul Society on Monday, November 21st. A turkey will be added to each box/basket at that time. Last year, 250 boxes/baskets were contributed and what a difference they made in the lives of so many families! The need is very great at this time of the year especially so I am hoping that our parish will once again respond to the invitation to participate. Many thanks for what you will do to make it possible for needy families to celebrate Thanksgiving.

St. Cecilia Sing

We are a member of the National Association of Pastoral Musicians and in conjunction with them, concerts, recitals, and choral festivals are being held all over the United States on Sunday, November 20th to honor St. Cecilia, the Patron Saint of Church Music. Our parish is participating once again this year with the celebration of Sung Evening Prayer on this day at 3:00 p.m. followed by a reception in the parish hall. I hope you will plan to join us in this service of praise and thanksgiving that honors St. Cecilia and asks for God's blessing on our parish music ministry.

Thanksgiving Day

Our National Day of Thanksgiving this year falls on Thursday, November 24th. We will gather for Eucharist at 9:00 a.m. and this is always a very special day of celebration for us. The homily this year will be given by **Larry and Jeanine Ford**. We will also be blessed by the gift of **Samantha Peralto** who will dance a hula of thanksgiving as a part of the liturgy. Those of you who were privileged to experience her dancing at the parish festival saw how beautiful, how prayerful, how sacred this was. Also, you are invited to bring your bread and wine to be blessed that will be a part of your Thanksgiving dinner. Tables will be setup across the front of the sanctuary on which you may place your bread and wine for the blessing.

Environment Help

On Friday, November 25th, we will say goodbye to our Fall Environment and the conclusion of the Liturgical Year of 2016. Many hands will be needed to make the transition from Fall to the beginning of the new Liturgical Year

and Advent. We will begin at 9:00 a.m. and hope to be finished by noon. Coffee and pastries are provided as a part of our work and fellowship. All are invited!

Kitchen Table Catholicism

This coming Thursday, November 9th, 7:30 to 9:00 p.m. we will be discussing how to help your children/grandchildren deal with anger, illness, and death as well as experiencing Thanksgiving and Christmas.. Don't miss it!

Father Tom's Book of Christmas Meditations

A book of Father Tom Bonacci's Christmas Meditations has been published by "blurb.com, 580 California Street, San Francisco, CA. 94104, Suite 300" and is available for \$19.95 plus shipping and tax, bringing the total to \$24.75. This will make a wonderful Christmas gift.

Thanksgiving and Christmas Cards for Archbishop Brunett

Please do not forget to include Archbishop Alexander Brunett in your Thanksgiving and Christmas card list. His address is:

Archbishop Alexander J. Brunett
Archbishop Emeritus
Archdiocese of Seattle
710 9th Avenue
Seattle, WA 98104

Get Well Cards For San Francisco Police Officer Kevin Downs

I invite you to join me in sending Get Well cards to San Francisco Police Officer Kevin Downs who was shot in the head and who has been released from the hospital and is recovering. Cards, good wishes, and remembrances of prayers may be sent to him as follows:

Officer Kevin Downs
c/o San Francisco Police Officers Association
800 Bryant St., Second Floor
San Francisco, CA 94103

Thank You

What would we do without our faithful volunteer parishioners who do so much "behind the scenes" to care for our parish? Once again, many thanks to those who come early on Saturday mornings to clean and prepare both the church and parish hall for the weekend: **Mila Rodrigo, Jun Bajet, Rose Salamanca, Steve Rojek, Mercy Osborne, Jack Goncalves, and Angela Bueno.**

...to those who clean and maintain the bathrooms in both the church and parish hall: **Robert Goncalves, Mary Ewing, Harlan Young, Virginia Noack, and Patricia Britton.**

...to **Dilcia Aparacio** who washes and irons all 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: **Sofie Zimmerman, Melodye Costanza, Harlan Young, 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: **Bob Carvalho and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Bob Carvalho, Carole Miller, Dave Costanza and Vangie Parrilla.**

New Guidelines From The Vatican Regarding Cremation

Last weekend, I shared with you the new Guidelines regarding Cremation that have just been released from the Vatican. Several people asked if the entire Letter could be published and I responded that I was more than happy to do so. Here, then, is the Letter in its entirety:

Instruction Ad resurgendum cum Christo

regarding the burial of the deceased and the conservation of the ashes in the case of cremation

1. To rise with Christ, we must die with Christ: we must “be away from the body and at home with the Lord” (2 Cor 5:8). With the Instruction *Piam et Constantem* of 5 July 1963, the then Holy Office established that “all necessary measures must be taken to preserve the practice of reverently burying the faithful departed”, adding however that cremation is not “opposed per se to the Christian religion” and that no longer should the sacraments and funeral rites be denied to those who have asked that they be cremated, under the condition that this choice has not been made through “a denial of Christian dogmas, the animosity of a secret society, or hatred of the Catholic religion and the Church”.¹ Later this change in ecclesiastical discipline was incorporated into the Code of Canon Law (1983) and the Code of Canons of Oriental Churches (1990).

During the intervening years, the

practice of cremation has notably increased in many countries, but simultaneously new ideas contrary to the Church’s faith have also become widespread. Having consulted the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous Episcopal Conferences and Synods of Bishops of the Oriental Churches, the Congregation for the Doctrine of the Faith has deemed opportune the publication of a new Instruction, with the intention of underlining the doctrinal and pastoral reasons for the preference of the burial of the remains of the faithful and to set out norms pertaining to the conservation of ashes in the case of cremation.

2. The resurrection of Jesus is the culminating truth of the Christian faith, preached as an essential part of the Paschal Mystery from the very beginnings of Christianity: “For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve” (1 Cor 15:3-5). Through his death and resurrection, Christ freed us from sin and gave us access to a new life, “so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rm 6:4). Furthermore, the risen Christ is the principle and source of our future resurrection: “Christ has been raised from the dead, the first fruits of those who have fallen asleep [...] For as in Adam all die, so also in Christ shall all be made alive” (1 Cor 15:20-22).

It is true that Christ will raise us up on the last day; but it is also true that, in a certain way, we have already risen with Christ. In Baptism, actually, we are immersed in the death and resurrection of Christ and sacramentally assimilated to him: “You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead” (Col 2:12). United with Christ by Baptism, we already truly participate in the life of the risen Christ (cf. Eph 2:6).

Because of Christ, Christian death has a positive meaning. The Christian vision of death receives privileged expression in the liturgy of the Church: “Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven”.² By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. In our own day also, the Church is called to proclaim her faith in the resurrection: “The confidence of Christians is the resurrection of the dead; believing this we live”.³

3. Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places.⁴ In memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death,⁵ burial is above all the most fitting way to express faith and hope in the resurrection of the body.⁶

The Church who, as Mother, has accompanied the Christian during his

earthly pilgrimage, offers to the Father, in Christ, the child of her grace, and she commits to the earth, in hope, the seed of the body that will rise in glory.⁷

By burying the bodies of the faithful, the Church confirms her faith in the resurrection of the body,⁸ and intends to show the great dignity of the human body as an integral part of the human person whose body forms part of their identity.⁹ She cannot, therefore, condone attitudes or permit rites that involve erroneous ideas about death, such as considering death as the definitive annihilation of the person, or the moment of fusion with Mother Nature or the universe, or as a stage in the cycle of regeneration, or as the definitive liberation from the “prison” of the body. Furthermore, burial in a cemetery or another sacred place adequately corresponds to the piety and respect owed to the bodies of the faithful departed who through Baptism have become temples of the Holy Spirit and in which “as instruments and vessels the Spirit has carried out so many good works”.¹⁰

Tobias, the just, was praised for the merits he acquired in the sight of God for having buried the dead,¹¹ and the Church considers the burial of the dead one of the corporal works of mercy.¹² Finally, the burial of the faithful departed in cemeteries or other sacred places encourages family members and the whole Christian community to pray for and remember the dead, while at the same time fostering the veneration of martyrs and saints.

Through the practice of burying the dead in cemeteries, in churches or their environs, Christian tradition has upheld

the relationship between the living and the dead and has opposed any tendency to minimize, or relegate to the purely private sphere, the event of death and the meaning it has for Christians.

4. In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly-stated or the reasonably inferable wishes of the deceased faithful. The Church raises no doctrinal objections to this practice, since cremation of the deceased's body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased body to new life. Thus cremation, in and of itself, objectively negates neither the Christian doctrine of the soul's immortality nor that of the resurrection of the body.¹³

The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, "unless it was chosen for reasons contrary to Christian doctrine".¹⁴ In the absence of motives contrary to Christian doctrine, the Church, after the celebration of the funeral rite, accompanies the choice of cremation, providing the relevant liturgical and pastoral directives, and taking particular care to avoid every form of scandal or the appearance of religious indifferentism.

5. When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has been set aside for this purpose, and so dedicated by the

competent ecclesial authority. From the earliest times, Christians have desired that the faithful departed become the objects of the Christian community's prayers and remembrance. Their tombs have become places of prayer, remembrance and reflection. The faithful departed remain part of the Church who believes "in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church".¹⁵

The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which eventuality is possible, most especially once the immediately subsequent generation has too passed away. Also it prevents any unfitting or superstitious practices.

6. For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted. Only in grave and exceptional cases dependent on cultural conditions of a localized nature, may the Ordinary, in agreement with the Episcopal Conference or the Synod of Bishops of the Oriental Churches, concede permission for the conservation of the ashes of the departed in a domestic residence. Nonetheless, the ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation.

7. In order that every appearance of pantheism, naturalism or nihilism be

avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects. These courses of action cannot be legitimized by an appeal to the sanitary, social, or economic motives that may have occasioned the choice of cremation.

8. When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian faith, a Christian funeral must be denied to that person according to the norms of the law.¹⁶

The Sovereign Pontiff Francis, in the Audience granted to the undersigned Cardinal Prefect on 18 March 2016, approved the present Instruction, adopted in the Ordinary Session of this Congregation on 2 March 2016, and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, 15 August 2016, the Solemnity of the Assumption of the Blessed Virgin Mary.

Gerhard Card. Müller
Prefect

Luis F. Ladaria, SJ
Titular Archbishop of Thibica
Secretary

Marking Reformation, Francis calls Lutherans and Catholics to new 'common path'

[Joshua J. McElwee](#) | *Oct. 31, 2016*
[Reformation turns 500](#)
[Lund, Sweden](#)

At a first-of-its-kind ecumenical event marking 500 years of separation between Lutherans and Catholics after the Protestant Reformation, Pope Francis on Monday urged members of the two faith communities to "mend a critical moment of our history" by forging new common paths together.

Speaking in a 12th-century cathedral here that was once Catholic and is now Lutheran, the pontiff also praised some of the reforms called for by Martin Luther, whose famous writing of 95 theses led to a fracturing of Christianity across Western Europe.

"We have a new opportunity to accept a common path," Francis told Lutherans and Catholics during a joint ecumenical prayer service at Lund's cathedral with representatives of the Church of Sweden and the Lutheran World Federation.

"We have the opportunity to mend a critical moment of our history by moving beyond the controversies and disagreements that have often prevented us from understanding one another," he continued.

The pope later added that the half a millennia of separation between the two faith groups has "enabled us to understand better some aspects of our faith," noting specifically: "With gratitude we acknowledge that the Reformation helped give greater

centrality to sacred Scripture in the church's life."

Francis traveled to Sweden Monday for a two-day trip in a bold gesture to mark the start of yearlong commemorations of the Reformation, which is traditionally dated as beginning with the October 1517 publication of Luther's "Ninety-Five Theses."

The theses, famously nailed to the door of the church in Wittenberg, Germany, questioned the sale of indulgences and the Gospel foundations of papal authority.

There had been some speculation in anticipation of the trip that the pope or Lutheran leaders would use the visit to make some sort of grand overture towards achieving full unity between Catholics and Lutherans, perhaps even with a declaration that members of the two communities could take Communion at each other's services.

Hopes for such a gesture were tempered in a joint statement signed by Francis and the president of the Lutheran World Federation during the prayer service Monday. While the two leaders pledged to work towards intercommunion, they did not indicate it was possible as yet.

"Many members of our communities yearn to receive the Eucharist at one table, as the concrete expression of full unity," said the statement from the pope and federation president Bishop Munib Younan. "We experience the pain of those who share their whole lives, but cannot share God's redeeming presence at the Eucharistic table."

"We acknowledge our joint pastoral responsibility to respond to the spiritual thirst and hunger of our people to be one

in Christ," it continued. "We long for this wound in the Body of Christ to be healed. This is the goal of our ecumenical endeavors, which we wish to advance, also by renewing our commitment to theological dialogue."

Francis gave his remarks at the prayer service following a sermon by Lutheran Rev. Martin Junge, the general secretary of the world federation, who also made a nod toward the issue of intercommunion.

Junge asked that God might see Catholics and Lutherans "building bridges so that we can come closer to each other ... and tables — yes, tables — where we can share bread and wine, the presence of Christ, who has never left us and who calls us to abide in him so that the world may believe."

Francis notably spoke of the separation between Catholics and Lutherans caused by the Reformation in the past tense.

"We ... must look with love and honesty at our past, recognizing error and seeking forgiveness, for God alone is our judge," said the pontiff. "We ought to recognize with the same honesty and love that our division distanced us from the primordial intuition of God's people, who naturally yearn to be one."

Lund, a small city of about 80,000 in southern Sweden, was chosen as the location of the joint prayer service because it is where the Lutheran World Federation was first founded in 1947. The federation, a global communion of Lutheran churches headquartered in Geneva, now has 144 member church bodies in 79 countries.

Younan, the bishop of the Evangelical Lutheran Church in Jordan and the Holy Land, has been the president of the group since 2010.

The ecumenical commemoration of the Reformation is to continue later Monday with an event in Malmo, a city about ten miles southwest of Lund at the very southern tip of Sweden.

The Lund and Malmo events were given the joint theme "From Conflict to Communion, Together in Hope." The two programs were structured around the topics of thanksgiving, repentance and a commitment to joint witness and service.

As part of the prayer service in Lund, both Catholic and Lutheran leaders apologized for their historic treatment of each other.

At one point, **Cardinal Kurt Koch, the head of [the Pontifical Council for Promoting Christian Unity](#)**, said that in the past both groups had "accepted that the Gospel was mixed with the political and economic interests of those in power."

"Their failures resulted in the deaths of hundreds of thousands of people," said Koch. "We deeply regret the evil things that Catholics and Lutherans have mutually done to each other."

Francis and Junge were reflecting in their homilies during the Lund service on a reading from John's Gospel. The Lutheran Archbishop of Uppsala Antje Jackelen, who is a woman and the primate of the Church of Sweden, read the Gospel aloud at the service.

In an exchange of peace during the service, Francis and Jackelen embraced.

Just before his visit to Sweden, Francis said in an interview released over the weekend with an Italian Jesuit magazine that he prioritizes ecumenical encounters to show that while the different Christian churches may be formally divided they can still work and pray together.

"If we don't do it, we Christians hurt ourselves by division," [he told *La Civiltà Cattolica*](#).

In the run-up to the visit the pope has also offered praise to Luther, who was excommunicated by Pope Leo X.

[In a press conference in June](#), Francis called the German Augustinian priest and theologian a church reformer and said his intentions "were not wrong."

[Joshua J. McElwee is *NCR* Vatican correspondent.

Joint Catholic-Lutheran Celebration of the 500th Anniversary of the

Reformation At St. Ignatius of Antioch

Together with our sisters and brothers of St. John's Lutheran Church, Antioch, and their Pastor, The Reverend Linda Vogelgegang, we will host the 500th Anniversary of the Reformation on **October 29, 2017 at 4:00 p.m.** We will be using the same liturgy that was used by Francis and the Lutheran Bishops in Sweden this past weekend. Participating in our local observance will be the Lutheran Bishop of the Pacific Southwest Synod; Father Tom Bonacci, CP, The Reverend Will McGarvey, President of the Contra Costa County Interfaith Council, as well as pastors and congregations from throughout East County. Our hope is to have an Ecumenical Choir, under the direction of **Don Pearson, Director of Music/Organist/Artist-in-Residence**, support our sung prayer that day.

I hope you will mark your 2017 calendars now and plan to be with us for this important and historic worship event.