

**For The Bulletin Of  
January 15, 2017**



**THE SECOND SUNDAY IN  
WINTER'S ORDINARY TIME**

***Welcome Cardinal Levada***

Today it is with great joy that we welcome His Eminence, **William Cardinal Levada**, to preside and preach for our 10:00 a.m. Holy Eucharist. It is an historic moment for our parish and for all Catholics in East Contra Costa County. We are blessed by his presence and I know you will welcome him warmly. He is presently retired and living in residence at St. Patrick's Seminary in Menlo Park. He is helping out in parishes close to the Seminary as well as presenting talks, giving workshops, and speaking on various topics at symposiums. Two years ago he welcomed us to his titular church in Rome for a beautiful liturgy at which he presided and preached and now we have the privilege and honor to welcome him here with us in Antioch. Accompanying him and also concelebrating the liturgy is his first cousin and dear friend,

**Fr. Richard Mangini, Father Richard's sister, Karen, and cousin Martha Levada. A very warm and gracious welcome to you all!**

**The Floral Arrangements at the Altar and Ambo today are placed to the Glory of God and In Honor of the Tenth Anniversary of Marriage of Mike and Kathleen Clarke and the Forty-fifth Anniversary of Marriage of Leo and Cecilia Garcia.**

**Congratulations and best wishes to both couples for many more years of happiness, the best of health, and the deepening of your love for one another.**

***Reflecting On Today's Gospel***

Spring, a time when life bursts forth in all its beauty, is a traditional time for lambing. Among some breeds lambing is seasonal: impregnation in the fall, birth in the spring. It is as though sheep instinctively respect spring's need to be lavish with new life. Spring is the time when grass is plentiful, so feed is plentiful. Twins are the norm – lambs usually come in twos. In today's gospel, John the Baptist calls Jesus "the Lamb of God." And twins/twos and the promise of new Life abound in this gospel.

John's prophetic announcement, "Behold, the Lamb of God," reveals two things about Jesus. He is "the Lamb" Who will be sacrificed for the remission of "the sin of the world." He is "of God" Who will "baptize with the Holy Spirit." This one, seemingly simple phrase "Lamb of God" metaphorically captures the whole saving mystery of Christ. He will be the Lamb Who is sacrificed for our salvation. He is "the Son of God" in Whom God's glory shines. This "Lamb of God" will give His life so that we might have Life. This "Lamb of God" seeks to twin with us so that we may share in His glory. This "Lamb of God" baptizes us with the Holy Spirit so that we might know Him,



***About Liturgy: The “Sacrifice” of the Mass***

Prior to the Second Vatican Council almost the only way we referred to the Mass was as Christ’s “unbloody” sacrifice of Calvary. Since the Council, we rarely speak of Mass as a sacrifice, preferring other paradigms, especially that of a meal. No one way of talking about the Mass can capture the complexity and richness of this sacred action. In the context of this Sunday’s readings we might want to reconsider Mass as a sacrifice.

Surely at Mass we celebrate the paschal mystery – the sacrifice of Jesus in His passion and death but also the new Life of His resurrection. We share in this dying and rising by placing ourselves on the altar, to be offered along with the gifts of bread and wine. Every celebration of Mass requires of us a ritual self-sacrifice made fruitful when we live this sacrifice in our daily lives by imitating Jesus’ self-giving. The transformation of liturgy is a making sacred that enables us to conform our lives more perfectly with Jesus’. Here is the real gift of Eucharist: God loves us so much that we ourselves become sharers not only in salvation for ourselves but coworkers with Christ in bringing God’s salvation to all the world.

When we refer to the Mass as a sacrifice, then, we are committing ourselves to Gospel/paschal mystery living. Perhaps we are reluctant to refer to Mass as a sacrifice because we know the demands this paradigm makes of us.

***Transitions in the Parish Office***

We have a couple of changes in the office staff to report. First, we say goodbye to our Administrative Assistant, **Yvette Young**. For the past year, Yvette coordinated the volunteers in the office, helped organize the front desk, document office procedures, assisted with the production of the worship leaflets and helped out in so many other ways. The good news is Yvette is not going away. She will continue to volunteer in the office on Wednesdays and Fridays. Thank you Yvette for all you did and all that you will continue to do for our parish.

The second bit of news to announce is a change involving **Frances Rojek**. Effective immediately, Frances has assumed the role of Pastoral Associate taking on additional administrative responsibilities in addition to her responsibilities for Faith Formation. Thank you Frances for all you do and will continue to do for our faith community.



***Knights of Columbus Crab Feed***

Tickets for our annual Knights of Columbus Crab Feed on Saturday, January 21st, are once again on sale following all liturgies this weekend. Space is limited so we advise you to get

your tickets as soon as possible as no tickets will be sold at the door. All proceeds benefit our Knights of Columbus and their charitable programs.

### ***The Annual Report***

On the weekend of January 28<sup>th</sup> and 29<sup>th</sup>, I will once again have the privilege of presenting **The Annual Pastoral and Financial Report** at each of our liturgies. This report is required to be given by Diocesan Statute on a weekend early in the new year as a way of being accountable to the parish for our life and ministry together. Hard copies will be available for all those who wish one. More than just reporting statistics, the Report details events, programs, and outreaches, ministries, volunteer involvement, and financial accountability to you for our Stewardship of Treasure. In addition, the Report will help prepare us for a major Town Hall Meeting to be held in early February that will address and present the findings of the On Going Concern Committee that has been working for the past six months on issues that are facing us in 2017 and beyond. Please watch the bulletin and my insert for the day and time of this important gathering. All registered parishioners will be requested to be present.

### ***Liturgical Morning of Enrichment***

Once again this year, our parish, along with St. Anne's, Byron, and St. Bonaventure, Concord, will be offering a Liturgical Morning of Enrichment for all those in liturgical ministry. It will be held here at our parish on Saturday, February 11<sup>th</sup>, from 8:30 a.m. to 12:00 Noon. The focus of the morning will be the New Rite of Christian Matrimony and the new

Guidelines for Cremation. Presenters will be **Anthony Arteaga, Director of Liturgy** at St. Bonaventure and myself. Please see the flyer that is attached to my Insert for all the details.

This is for ALL in liturgical ministry. There is no charge to attend. I hope you will put the date on your calendar and plan to be with us.



### ***Bishop Barber Lays Out Goals and Vision for Our Diocese***

Lots of people are asking what my New Year's resolutions are. Like many, top of my personal list is "lose weight" and "exercise more." I would also add "pray more" – or rather "rely more and more on God's Providence, and not my own ability."

That's what Pope Francis means when he frequently exclaims, "We are not Pelagians!" It's not a form of being vegan or vegetarian. It means we trust in His mercy and His power to save us – and our diocese – in all our spiritual and temporal needs.

Based on that total reliance on Christ, and listening to parishioners, priests and the larger Oakland/Alameda/Contra Costa community for the past three years, I would like to offer my vision and goals for our Diocese of Oakland.

1. **We need to pay more attention to “The Sunday Experience”**

Sunday Mass, and everything associated with it: an intelligent and inspiring homily, sacred music that communicates the presence of God, friendly and warm hospitality. Some of our parishes do a good job of “building community” – but so does a Raider’s game. We do the “horizontal church” well, and that is important – but what about the “vertical” dimension of worship? Celebration of the Sunday Liturgy should be a personal and communal encounter with Jesus Christ. Pope Francis said that every Mass should be like the experience Peter, James, and John had at the Transfiguration. They were so overwhelmed at the beauty, mystery and transcendence of Jesus, they exclaimed, “It is good for us to be here!” How many of our parishioners can say that on Sunday? Many young people say “I’m spiritual, but not religious.” Is their spiritual thirst being satiated through our Sunday worship experience?

2. **We need to continue to emphasize the Corporal and Spiritual Works of Mercy.**

The “Year of Mercy” has been a big success in our diocese, from people coming back to Confession to be reconciled with God after many years, to students and young people who have discovered the joy of helping the poor and destitute. The Catholic Church is always having a “Year

of Mercy.” It is what we are and what we do. IF you feel “dry” in your faith, or feel God is hiding Himself from you, go down to Catholic Charities or St. Vincent de Paul and help at the soup kitchen. Or come on Sunday mornings to Peoples’ Park in Berkeley and help serve breakfast to the homeless with the Catholic Worker volunteers. You will feel grace and mercy flow from heaven to earth through you. Even if you are in a rest home and can’t get around much any more, you can be an apostle of prayer in your own room by taking out the Rosary or Bible or a Magnificat missalette, and praying for our Church, world and diocese. Or you could go to a funeral Mass of someone you don’t know who is being buried from your parish. One of the spiritual works of mercy is “Praying for the Living and the Dead.” Or you could volunteer to teach CCD in your parish. Or go with a group to visit a hospital or county jail. Or help sponsor a refugee family. I applaud the efforts of teachers in our Catholic Schools, youth groups and Confirmation programs who teach and model the Corporal and Spiritual works of Mercy. Our diocese is alive with opportunities to serve the poor, the sick and the suffering. Just ask your pastor.

3. **We need to form our people as Missionary Disciples.** It is not enough just to practice our faith on our own. The Catholic parish is not just the place where we

receive our own spiritual nourishment. If we only attend for our own benefit, then after a few years, we may be the only one left in the pews. Look at the number of parishes that have closed across the United States in the past 20 years! We need to spread our faith. We do that by sharing it – by communicating the joy and consolation we have received from Jesus with others. Our parishes have to move “from maintenance to mission.” That is why the largest department in our diocese is not “fundraising” or “finance,” but “Faith Formation and Evangelization.” That is why we spend so much of your generous contributions from the Annual Bishop’s Appeal on classes for Adult and Youth Formation, and providing training for lay ministry. How can we practice Pope Francis’ call for engagement with social justice if we don’t know what the social teaching of the Church is? How can we grow in our spiritual life, if we don’t know how to pray?

4. **Conclusion**

These three goals are all interconnected. A young woman who came to our diocese’s first meeting to plan our new Safe House for victims of human trafficking decided to return to Sunday Mass because of the outreach of the Church to these suffering women. Children who attended Mass and heard a homily on the Year of Mercy decided to do a class project serving food to the homeless.

Worship, Mercy, and Evangelization are the three essentials your priests and I propose as we move forward as a diocesan family.



***Catholic Schools Week***

Catholic Schools Week is a long-standing tradition at our adopted parochial school of St. Peter Martyr in Pittsburg as well as at parochial schools throughout the United States. This year, Catholic Schools Week is celebration nationally January 29<sup>th</sup> through February 4<sup>th</sup>. The theme is “Catholic Schools: Communities of Faith, Knowledge and Service.” The theme encompasses concepts that are at the heart of a Catholic education. Catholic schools are communities, small families in our own right, but also members of the larger community of home, parish, city, and nation. At St. Peter Martyr School, children are openly taught about God and students and faculty put their faith into practice on a daily basis. In addition to learning the practical knowledge of reading, writing, and math, their students receive spiritual knowledge of God and truth. They are also a community of service, a place where helping one another and aiding those in need are the normal way of living life. Their school will celebrate this special week with many activities and events that will include an Open House and special school Mass on Sunday, January 29<sup>th</sup>, spirit activities, a Spaghetti Dinner, an auction, and a

raffle. To help them celebrate Catholic Schools Week they are also asking each school family to complete a family project. Each family received a project sheet and directions. All completed family projects will be returned to the school office on or before Wednesday, January 25<sup>th</sup> and will be displayed at the Open House on Sunday, January 29<sup>th</sup>. You are warmly invited to attend the special liturgy and Open House on Sunday, January 29<sup>th</sup>.



Dear Father Robert,  
Please accept these two checks from the proceeds of our See's Candy Fundraising. One check is from Catholic Daughters for \$467.01 and the other is a personal donation. The total sale was \$1,703.65. We paid \$1,184.75 fundraising price to See's Candies which left us \$518.90 in profit. 10% was placed into our Catholic Daughters account. On behalf of the Catholic Daughters of the Americas, thank you for supporting us through the years.  
Gratefully, Sofie Zimmerman

*Thank You*

What would we do without our amazing volunteers who do so much for the parish each week?

...to those who cleaned and prepared the church and parish hall last weekend:

**Steve Rojek, Jun Bajet, Carole Miller, Rose Salamanca, Angela Bueno, and Mency Osborne.**

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

...to all those who assisted our Art & Environment Committee in removing the Christmas Environment and creating the present environment for Winter's Ordinary Time: **Rich Confetti, Don Benson, Jose Palomino, Denise Moss, Nancy Di Maggio, Pat Kramer, Pablo & Norma Villegas, Al Cosce, Pat Britton, Harlan Young, Janice Regler, Anne Peck, Robert Carvalho, Tom & Stevie Catchings, Sofie Zimmerman and Gail Burgarino.**

...to **Dilcia Aparacio** who does such an excellent job of washing, ironing, and caring for the Sacred Linens.

...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, Melody Costanza, Harlan Young, Karen Oliver, 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, Dave Costanza, Carole Miller, Judy Quicho and Belen Farin.**

## The opposition to Pope Francis doubles down

[Michael Sean Winters](#) | Jan. 9, 2017  
[Distinctly Catholic](#)

We have grown accustomed, sadly, to hearing Cardinal Raymond Burke bemoan the "confusion" caused by Pope Francis' apostolic exhortation *Amoris Laetitia*, specifically the section that deals with how the church should accompany those who are divorced and remarried. Now, he has been joined by two others who share his given name, Fr. Raymond De Souza of the *National Catholic Register* and Raymond Arroyo of EWTN.

Cardinal Burke, a canonist, can't wrap his head around the fact that the church's mission does not consist in merely repeating the Catechism. Burke repeats, endlessly, that Pope Francis' exhortation could lead some to diverge from what he

terms "the constant teaching of the Church," although in fact the church's teaching on what does, and does not, constitute a valid marriage changed enormously at Trent, and again with the issuance of the universal Code of Canon Law in 1917. Pope Pius XII later tweaked the teaching too. Burke and three other cardinals, since joined by a fifth, submitted five *dubia*, or questions, to the Holy Father and the Congregation for the Doctrine of the Faith.

Fr. Lou Cameli, the archbishop's delegate for formation and mission in the archdiocese of Chicago, responded to the *dubia* in [this article at America](#). I wish to associate myself with every word of Cameli's argument. It was especially brilliant of Cameli to point to two moments in the Gospels when Jesus addresses the subject of marriage. The first, found in both Matthew and Mark, shows Pharisees trying to catch Jesus in a bind, an almost perfect parallel for the *dubia*. The second, in John's Gospel, shows Jesus meeting the woman at the well, and his interaction illustrates the kind of accompaniment Pope Francis wants the Church to mimic. Jesus saves his anger for the doctors of the law but showers the sinning woman with kindness.

Fr. De Souza, [writing at the Register](#), repeats the combative arguments put forward by Burke, but he also dabbles in the kind of distortion, almost a deceit, that would be worthy of Sean Hannity.

For example, he writes of the text of *Amoris Laetitia*:  
*It came very quickly. Despite being the longest papal document ever published in the entire history of the Church, the first draft arrived at the Congregation*

*for the Doctrine of the Faith (CDF) from the papal household in early December 2015, barely six weeks after the conclusion of the second synod. Given that such post-synodal apostolic exhortations often appear two years after the relevant synod, the rush to get such a long and complex document to press was remarkable. It meant that widespread consultation in the drafting was avoided.*

Widespread consultation was avoided? De Souza had just offered a brief history of two synods, synods that the participants said were among the most open, dialogical synods in history. And, the text of *Amoris Laetitia* largely followed the final document from the synod, as well as teachings from previous popes. Would De Souza have found the arguments more to his liking if Pope Francis had waited six months to deliver the text? The implicit suggestion is that the Holy Father knew in advance what he wanted to say, which is ironic because De Souza's hero, St. Pope John Paul II, held synods that were the least consultative in history. And, famously, in 1974, when still a cardinal, John Paul II actually did write the text of a synod document in advance, only to have it rejected by the full body.

De Souza chastises the pope for changing the teaching of the church without owning up to it. He writes, "Several key footnotes do not in fact support the text where they appear, [citing only portions](#) of passages to pervert their plain meaning." Pervert? Forgive my French, as my mother used to say, but who the hell do you think you are Fr. De Souza? Another example of his bias is evident when he complains that Pope Francis does not cite *Veritatis*

*Splendor*, John Paul II's 1993 encyclical on moral theology, which De Souza deems "the principal magisterial document on the moral life since the Council of Trent." That is quite a claim and shows precisely the narrow focus on what constitutes "the moral life" so indicative of Pope Francis' critics.

*Populorum Progressio*, and *Laborem Exercens*, and *Caritas in Veritate* are all significant magisterial texts, no? What about *Gaudium et Spes*? Alas, they deal with the church's social teaching and when conservative Catholics think about morals they tend to be thinking about sex.

Finally, there is Raymond Arroyo, host of "The World Over," a weekly news program on EWTN. This past Thursday, his final segment included a discussion of *Amoris Laetitia* with Fr. Gerald Murray and Robert Royal. Fr. Murray speaks as if he has videotaped Cardinal Burke's interviews and memorized all the lines. Mr. Royal is more thoughtful, but still prone to the kind of arguments that were settled at the synod.

What was galling, however, was that after the discussion of *Amoris Laetitia*, Arroyo referred to "reports" that Pope Francis is backsliding on his commitment to the protection of children. On the screen, below the speakers, the ticker said "sexual abuse crisis." I know of one such "report," a [poorly done article at \*The Week\*](#) by someone who is not a Vatican reporter, Michael Brendan Dougherty, that was filled with inaccurate information and was obviously poorly sourced. I did not respond to that article last week because it was so badly done. Yet, to hear Fr. Murray and Arroyo discuss it, and if you did not know any better, you would

think the pope was relaxing his efforts, even though he sent a letter to all bishops just last month reaffirming his commitment to the protection of children.

They cited the case of an Italian priest who had been defrocked but had since had his sentence changed to "prayer and penance." In the event, I think the church is well advised to assign "prayer and penance" to perpetrators, because defrocking them merely cuts them loose, with no oversight. In a monastery, they won't be around children in the first place. You can only assign prayer and penance if the person is willing to be monitored. Defrocking should be reserved for those who will not so submit.

But, what really got my goat was when Fr. Murray said that the Congregation for the Doctrine of the Faith had taken the lead in the case against Fr. Marcial Maciel. What he neglected to say is that the CDF's report on Maciel was ignored by Pope John Paul II. And, then, in an effort to come full circle, Fr. Murray suggested that this fancied backsliding on child protection was akin to the development of doctrine in *Amoris Laetitia*, that is, both are instances of mercy unmoored from truth. This is a family newspaper, so I can't write what I said to myself as I watched this deplorable performance, but it begins with "b" and runs to nine letters.

It is time for the bishops to step up to the plate. EWTN owns the *Register* and neither outlet posts their board of directors. At the time of Mother Angelica's death, Archbishop Charles Chaput, who presided at her funeral, [was identified by the network](#) as a member of

the board of governors. Carl Anderson, head of the Knights of Columbus said his order and EWTN "partner regularly on important projects." Archbishop William Lori of Baltimore is the Supreme Chaplain of the Knights. Bishop Robert Barron, auxiliary of Los Angeles, did [an ad for the Register](#) in which he said the paper presents "the Catholic context and perspective" and offered a "robustly Catholic take on the world." Bishop Robert Baker is the ordinary in Alabama where EWTN is based and Bishop Kevin Vann is the ordinary in Orange County where EWTN has its new West Coast headquarters. So, Archbishops Chaput and Lori, and Bishops Barron, Baker and Vann: Do you approve of this nonsense? Do you think this is "the Catholic context and perspective?"

The opposition to Pope Francis is not big, but it is loud, it is well organized and it is very well funded. They are not reporting on any "confusion" bred by *Amoris Laetitia*: They are fomenting the confusion. Why so many bishops continue to support this sedition is beyond me, but it is time that they stop.

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