

**For The Bulletin Of  
August 27, 2017**

**THE 21<sup>ST</sup> SUNDAY IN  
ORDINARY TIME**

***From Father Robert***

It's such a seemingly simple question by Jesus: "But who do you say that I am?" The disciples still had so much to learn! So do we!

At first, in their response to Jesus' questions about who He is, the disciples mention only prophets. This ought to be no surprise. This is how their contemporaries would interpret this itinerant Rabbi. Throughout their history prophets had guided the Jewish people in the ways of God. Prophets had called them back to covenantal fidelity. Prophets had warned the Jewish people about impending punishment when they strayed from God through being stiff-necked, self-reliant, and unfaithful. How much more did the disciples have to learn about who Jesus is! They could not be prepared for the wholly new that Jesus is – the new Adam, the new Moses. They could not be prepared for the wholly new covenant Jesus was offering through who He was. They could not be prepared for the new church, the new beloved people they themselves would become. Indeed, Jesus is a prophet, but so much more: He is "the Christ, the Son of the Living god." Nothing short of a revelation by the "heavenly Father" could make this known to Peter. Nothing short of revelation by the community of believers who acknowledge Jesus as "the Christ" and remain ever faithful to His saving mission could continue to make this known even to our own day. The church

is a fluidity of persons cemented together by the common bond of faithfully living the mystery of who Christ is. And who we are in Him.

This gospel challenges us to keep before our eyes an understanding of church as the community of believers who constantly make present the risen Christ. Jesus makes a vital connection between His self-identity and the reality of the church. The church rests in Jesus, derives from who He is and His ministry, and is built up only by our own participation in the identity of Jesus. The church is the Body of Christ made visible in the community of believers who carry forward Jesus' saving mission. The church will prevail because Jesus' saving mission will prevail to the end of time when all will be gathered back to the Father.

Jesus is doing a wonderful thing in this gospel – He is telling us that by being church we participate in His identity (as children of God) and His saving mission. Nothing will prevail against this church so long as we keep ourselves turned toward Jesus and remember that our own identity as members of the Body of Christ is bound up in who Jesus is: "The Christ, the Son of the living God."

***Living The Paschal Mystery***

Church isn't something we *go to* once a week, but it is an *identity* we share as members of the Body of Christ into which we were initiated at baptism. The disciples were "ordered" by Jesus to "tell no one that He was the Christ." No, we are not to *talk* about the Christ, we are to *be* the Presence of Christ living as He did. We build up this Body, the church, any time we reach out to another in need and respond as Christ would. We build

up this Body, the church, every time we gather as a liturgical assembly to give God praise and thanks. We build up His Body, the church, any time we forgive, offer an encouraging word, show mercy and compassion. In all these and many other ways we are not only building up the church, we are also witnessing to our identity as church – as the Presence of the risen Christ made visible in and through us. Such an identity we share!

- I would answer Jesus' question about His identity by saying He is...
- My understanding of Jesus' identity clarifies and solidifies my understanding of the church in that...
- I experience Jesus continuing to build His church on Peter when...on me when...

***About Liturgy: Liturgy and the Identity of Christ***

Each liturgy includes numerous times when we acknowledge the identity and Presence of Christ. For example, we begin the celebration of Holy Eucharist each time with the Sign of the Cross – an acknowledgement not simply of the Presence of “Christ, the Son of the Living God,” but of the other two persons of the Trinity as well. Even more telling is our language preceding and concluding the proclamation of the gospel. In both acclamations we utter praise: “Glory to *You*, O Lord”; “Praise to *You*, Lord Jesus Christ.” It is telling that we use second person pronouns in these two acclamations: *you* (we don't do so at the conclusion of the first and second readings). Our language itself is saluting the very person of Christ whom we address as really present to us in this assembly, during this gospel

proclamation, during this celebration of Holy Eucharist.

These gospel acclamations say something more: by our *common* acknowledgement of the Presence of Christ in the very proclamation of the gospel, we also are binding ourselves together as one community; the “glue” that binds us is none other than our shared identity as the Body of Christ which we ourselves proclaim by acknowledging Christ's Presence. The proclamation of the gospel is a particular moment for building up the Body of Christ, the church!



An informational meeting will be held this coming Tuesday, August 29<sup>th</sup>, 7:00 p.m., in the church for all those going with us to Norway in 2018. **Linda Grelli, from Black Diamond Travel**, who has arranged all the details of the trip, will be with us to answer any questions.

***Antioch Neighborhood Clean Up***  
Next Saturday, September 2<sup>nd</sup>, from 9:00 to 11:00 a.m. is the next Antioch Neighborhood Clean Up. Please see the flyer attached to this insert with all the detailed information. I hope to see you there!

### ***9/11 Commemoration***

Our parish has a tradition of commemorating the horrific events of September 11, 2001. Nearly 3,000 innocent Americans were killed and over 6,000 were injured in the terrorist attacks at the World Trade Center in New York City, the Pentagon, and Shanksville, Pennsylvania. The casualties in New York included 343 firefighters and 72 Police Officers. Fire Chaplain Father Mychal Judge from the NYFD was killed by falling debris while providing comfort for the dead and injured at ground zero. This was the deadliest incident for firefighters and police in the history of the United States.

In the days and weeks that followed September 11, 2001, our whole country came together in a tremendous spirit of community and volunteerism. This extraordinary response to the tragedy solidified the notion that compassion for those in need is a very powerful and unifying force.

That spirit of community and volunteerism continues with the outreach efforts in our parish such as our participation in the Stand Down on the Delta and so many others. They are also reflected in the parishioners who donate their time and talent to the many programs and ministries of St. Ignatius of Antioch.

When you come to Mass on September 9-10, you will see a visible tribute to all those affected by the September 11 attacks. You are invited to take a moment to stop and view the memorial and reflect on what it means to you and how you might give back from your heart. You may wish to help with one of our parish ministries or outreach programs or simply help a stranger in

need. *We are grateful for a generous gift from a parishioner that covered the entire cost of the tribute.*



...to all our wonderful parishioners who volunteer to serve our community in so many diverse ways, including:

...those who clean and prepare the church very early each Saturday morning for the weekend: **Jack Goncalves, Carole Miller, Emilia Freking, Angela Bueno, Mency Osborne, Heather Hatteroth, Rose Salamanca, Cathy Romeo, and Steve Rojek.**

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

...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, Yvette Young, Alicia Perez, 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.**

...to our wonderful Parking Lot Security who keep watch over our vehicles during weekend liturgies: **Don Benson, Jose Perez and Jose Palomino.**

***Thoughts About The Current State of the Priesthood By Father Donald Cozzens – Given at the National Convocation of Priests in Anaheim This Summer***

It is a real honor to receive this Touchstone Award from the NFPC. I am honored because, as many of you know, I haven't always been honored for my efforts on behalf of priests and our church. So, my sincere thanks to you. It is humbling to be added to the impressive list of past recipients of this award.

I've been asked to say a few words as this year's recipient. I'm happy to do so. I know there are a number of younger priests here at this meeting of the NFPC. But most of us are past our middle years – I sometimes think of us as the “Medicare Corps!” With this reality and image in mind, I'd like to mention two images of priesthood that might inspire us at this time in our history – the priest as *elder* and the priest as *trail guide*. Our secular culture, whether it knows it or not, is in need of the wisdom of elders

and the direction of tested trail guides. God has created us for more than the two-dimensional lives most people in our cities seem to be living. We have been “programmed” for transcendence...for relationship with mystery, for living in holy communion. We seem to have lost our way.

We presbyters, we elders, have something to say to our society. We elders are called to speak of the good news of God's compassion and mercy...to be men of compassion and mercy living the midst of God's people. As elders, we're meant to speak our truth without fear. Otherwise our caution chips away at our integrity.

Pope Francis speaks of priests as disciples on a journey. Trail guides, if you will. We walk with our sisters and brothers, we rest with them, we rub our tired feet with them, we eat and drink with them. “Sometimes we go quickly, sometimes our steps are uncertain. Sometimes we stop and we may also fall. But always keep on with the journey.” (Address to the Congregation for the Clergy, October 3, 2014)

And to his elders and trail guides, Pope Francis says don't be sad. Perhaps there is nothing sadder than a sad priest. Francis is right, of course. People should see that we are fundamentally joyful disciples. But that isn't easy. I've believed for some time now that we priests have been grieving...a low level grieving that we might not even be aware of. It's helpful to acknowledge this grieving, to name it. And we shouldn't be afraid to do so. Energy always follows an honest embracing of what is.

Some causes of our grieving:

There's a clever, creative title of a book on our post-modern world that always makes me smile: *Reality Isn't What It Used to Be*. (Walter Truett Anderson, 1990). For many of us, the priesthood isn't what it used to be...for better or for worse. We appear to be unimportant to growing numbers of Catholics except for funerals, wedding, and baptisms. We're marginal figures to be called upon occasionally. Many of us are aging and tired. And we are told simply to recruit and pray for vocations. We are divided into so-called Vatican II priests and "John Paul II priests."

And we are still trying to cope with the nightmare of clergy abuse of children and teens. We don't seem to know how to heal the deep wounds some priests have inflicted. I think our rectors should require their seminarians approaching ordination to take the physicians' Hippocratic Oath to "Do no harm!"

I believe we are grieving...but that's no excuse for not being joyful. It's been said "we are not grateful because we are happy. We are happy because we are grateful." (David Steindl-Rast)

We men of Eucharist know something about gratitude. May we elders be "joyful grievers" and confident trail guides. After all, we don't walk alone.

Finally, let me say that I think history will look kindly on us priests who keep slogging on in very difficult, very challenging times.

*From Father Tom Bonacci, CP*  
**LIGHT SHINING IN THE  
DARKNESS**



*Heather Heyer Vigil - The Washington Post/Getty Images*

The religious traditions of the World emerged out of trouble, conflict and division. The common misconception is to believe the spiritual life is the result of centeredness, peace and vision born of leisure and quiet time. In fact, the Buddha came to enlightenment in the midst of devastating temptation. The Christian traditions emerged from an unjust and cruel execution. Biblical Judaism emerged from exile. Islam emerged in the midst of warring tribes. We might ask what is being born in the midst of the conflict and uncertainty that overwhelms so many in our contemporary time and World?

First, the recent conflicts in the United States concerning Confederate Monuments have unearthed the dark world of racism and white supremacy that has infected American identity from the beginning. However, the uprising against hate groups and movements may very well serve to reveal the true character of the American people after all. There is a growing intolerance against intolerance. More and more people do not want to be associated with

the injustice of racism. While the Confederacy is part of our history it is not part of our heritage as a people. Cities across the United States are removing the symbols of hate and intolerance as a renewed consciousness of what it means to be a free people emerges. We are truly free when we do not oppress others. Freedom of speech is not permission to demean or dehumanize other people. The right to anything must be tempered by the virtue it commands.

Second, the religious leaders of the World are now faithfully, continuously, and courageously speaking out against the acts of terrorism foreign and domestic. Communities of Faith are more and more denouncing the idea that religion and intolerance can be paired in any meaningful manner. The day is quickly emerging when the faith traditions of humankind are becoming profoundly aware of the ethical and moral leadership they can provide in such turbulent times. Every faith tradition now must honestly reexamine itself to ensure its manner of thinking and acting does not contribute to violence and intolerance. Religion, if it is to be authentic, must contribute to the awareness of the dignity of each and every human person. It is simply not enough to condemn violence in the World and not repent of the explicit or implicit teachings and practices that might encourage what we abhor.

Finally, while it is fashionable in many circles to condemn or caution against the rise of social media and the power of the internet, the fact is these modern means of communication give people a means to achieve justice and hope. People all over the World are having their

consciousness raised because of the genius of social media. We must not allow this tool to be dominated by those who would destroy and terrorize. Governmental and political leaders must do all in their power to enhance access to all forms of social global communication. Such global networks can be the source of compassion and empathy as recent events have revealed. Think of Paris, Sweden, and Jerusalem in recent days. What alarms us calls us to action.

Once again we are outraged by the hatred and violence we see and experience in our World. It is easy to see why people would despair. These are dangerous times and great moral leadership is demanded on the part of all leaders, governmental, political and religious. Dangerous times can disable us. But think of those who rise up against intolerance far and near. Do not let the world around you become the World within you. If you can, march in the streets. If you can, pray for justice and the courage to cause it. If you can, elevate the conversation with others beyond the partisan to the moral and responsible. If you can, be the sanity you seek. If you can, transform the World with your love and understanding.

The Interfaith Peace Project stands with you as together we seek to bless and calm even those who would hate and harm.

Peacefully,  
Thomas P. Bonacci, C.P.

### ***Diocesan Priest Retirement Benefit Trust***

The special collection for the Diocesan Priest Retirement Benefit Trust is set for the weekend of Sept. 10, 2017. This is an important collection which allows Catholics to express gratitude and support of our retired and soon-to-be retired clergy. You can see more information about the trust in the Aug. 14, 2017 issue of The Catholic Voice.

(<http://www.catholicvoiceoakland.org/2017/08-14/frontpage2.htm>)

The Diocese's average annual benefit for retired priests is \$23,700. This is paid from a trust owned by the Diocese, the Priest Retirement Benefit Trust of the Diocese of Oakland. It is managed by a professional firm.

Health care, dental and long-term care are provided separately. Some priests also paid into the US Social Security system. The Diocese estimates their average compensation is \$16,000 annually.

Retired priests are responsible for their housing, transportation, and other daily expenses. Some pay rent to live in rectories; others provide services for the parishes on a part time basis to cover their room and board.

According to the database, there are currently 57 retired priests for the Diocese (this does not include priests who belong to religious orders). Their average age at retirement was 68.4; their current average age is 78.5.

**It is anticipated there will be 69 retired priests by Jan. 1, 2018.**

One challenge for the Diocese is that life expectancies for priests is rising, which means that more money must be set aside to care for them.

Based on actuarial assumptions, the trust is underfunded at 81%. For the Diocese to reach a 100% funded status by January 1, 2032, it is estimated the Diocese would have to continue its present annual funding/contribution of \$1.5 million through 2031. The special collection for the Diocesan Priest Retirement Benefit Trust is a significant and key opportunity for the faithful of the Diocese to make this funding possible.

### **Bishop Michael Barber joins other faith leaders in responding to hate marches**

### **Encourages participation in interfaith prayer service at Temple Beth Abraham on Aug. 26**

Bishop Michael C. Barber, SJ, is joining other local faith leaders in encouraging acts of kindness and peace in response to recent events, including the horrific tragedy that happened in Charlottesville, VA, Aug. 11-12. He has issued the following statement:

Hatred has no place in the hearts and minds of Christians. Our love of Christ compels us to treat people of all races and nationalities as our brothers and sisters, with generous kindness and sincere love. I ask all Catholics in the Diocese of Oakland to join me in praying for those who have been harmed or threatened by the evil ideology of racism. May they be delivered from hatred by our unrelenting embrace of

solidarity and unity, and may our children especially be healed from the violence and terrible words and images they have witnessed these days. May the Word of Life replace words of fear and intimidation.

The rector of the Cathedral of Christ the Light, Father Jay Matthews, will be Bishop Barber's official representative at an interfaith prayer service of peace, "Standing Together," to be held Aug. 26 at 4 p.m. at Temple Beth Abraham, 327 MacArthur Blvd. Bishop Barber joins Rabbi Mark Bloom in inviting the public to come together as a community of peace and love. For more information on the prayer service, please contact Rabbi Bloom at 510-832-0936.

