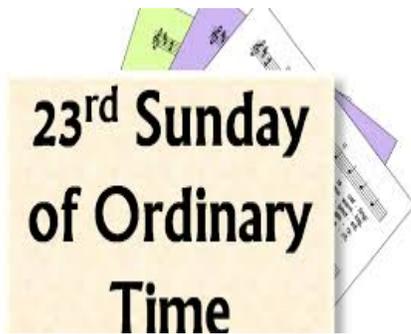


**For The Bulletin Of  
September 10, 2017**



***From Father Robert***

In the TV show *Undercover Boss*, the CEO of a company changes his or her managerial style because of direct experience with the lives of employees. The boss adopts a disguise and works among the employees to get a feel for what they live through day by day. An experience of the plight of the low person on the totem pole, in this TV series, brings the top person to have a change of mind an attitude, to grow in an appreciation of how hard some people work, to do a 180 degree turn in relating to others. In a word, the boss has a conversion experience. The word “conversion” comes from the Latin meaning to turn around, to do an about-face. The heart of today’s gospel concerning reconciliation is actually about conversion and the call to build up the body that is the church. We are all called to bring ourselves and others to conversion and the ongoing challenge to overcome hurts and sinfulness within the community.

To “win over” those who “sin against” another in the church is to bring them to turn their life around and become once again faithful members of the community. The work of effecting reconciliation and conversion, however,

is not simply the personal judgment of a single community member who has been wronged. The work is always communal, informed by humble prayer, and guided by Jesus Who remains “in the midst” of His Body, the church.

Both our human life and our life in Christ call attention to the fact that we are never totally alone nor never act alone: we are members of our families, neighborhoods, social groups, the Body of Christ. We find our deepest identity not in ourselves but in community with God and others. Because of this communal solidarity in Christ, the sin of one member against another affects the life of the whole community of the church. In the church we are accountable to and for one another because our manner of relating, reconciling, and praying together reveals both our commitment to Jesus and His living Presence among us.

What is ultimately at stake in our community relationships is the Presence of Jesus in the church: when reconciliation takes place and where two or three gather in His name, Jesus is “in the midst of them.” The church is nothing less than the Presence of the risen Christ in and among us. This very community of persons makes present Christ. When rifts disrupt the community, they weaken our communal capability to make visible this risen Presence. This is no small matter that Jesus addresses in the gospel! At stake is whether we are being true to ourselves and to the persons God has called us to be in Christ. At stake is whether we care enough about having Christ in our midst that we seek the kind of reconciliation that leads to true conversion.

### ***Living The Paschal Mystery***

Facing another about hurts is one of the most difficult “dyings” we undertake – a dying that requires us to risk relationships, let go of self-righteousness, perhaps face angry reaction. From the other side, admitting that we have hurt another – even something so simple as apologizing to another for an inadvertent hurt – takes great humility and honesty. Neither facing another nor being faced ourselves about sinfulness is easy.

The Good News and strength actually to be reconcilers comes from Jesus’ promise that He is in the midst of two or three gathered in His name. The challenge of this gospel is to grow in the consciousness that we and others are the Presence of the risen Christ for one another, and then to act accordingly.

Today is the second Sunday when we have heard powerfully the demands of discipleship. Last Sunday, it was the invitation to “take up the cross and follow Jesus.” Today it is focused on reconciliation and forgiveness.

- When others sin against me, my instinctive reaction is...Jesus calls me to respond by...
- When I have sinned against another, who or what brought me to conversion was...
- I experience Jesus present where two or three are gathered in His name in these ways...

### ***About Liturgy: Beyond Liturgical Opportunities for Reconciliation***

The gospel today seems to be saying that beyond the official liturgical times for reconciliation, we also need to recognize the value of seeking reconciliation with

each other directly to receive the strength which comes from restored relationships.

The gospel also gives a process (beyond the steps of going individually, then with two or three witnesses, then with the whole community) for such reconciliation. First, the sin must be named and recognized by both the sinner and the one sinned against. Second, the context for this reconciliation is prayer (“gathered in Jesus’ name”). Third, once recognition of sin and reconciliation have taken place, the sin is “loosed in heaven,” that is, the sin no longer controls the relationship between the two parties, indicating that true conversion has happened. This allows the relationship to continue to grow, the real work of reconciliation.



The Floral Arrangement at the Altar today is placed to the Glory of God and In Loving Memory of **Bill Duarte** from his wife, **Betty**, his son, **Gary**, and grandson, **Andrew**.



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Within the past week, a number of individuals who had originally thought they were able to join us for the Trip to Norway in August, 2018, are now not able to go. This means that there are now **six** places available to join the tour. If you would like to go, the deadline for your non-refundable deposit is **September 20<sup>th</sup>**. Please contact Linda Grelli at Black Diamond Travel for details and further information as soon as possible to secure your place for the trip.



The grass areas on either side of the Gathering Plaza have become a fitting memorial for the 9/11 observance. I am deeply grateful to those parishioners who placed flags and prepared the poster. The entire cost of this commemoration was paid for by a parishioner who wishes to remain anonymous. Each flag honors the life of a first responder from the New York

Police Department, the New York Fire Department, or the Transit Authority of New York who paid the ultimate sacrifice that day. The memorial will remain in place through next Wednesday. You are invited to visit it sometime over the next few days and offer a prayer on behalf of all the victims of this tragic event. During the week, the gates are open each day until 12:30 p.m.



...to all our wonderful volunteer parishioners who arrive early each Saturday morning to clean and prepare both the church and parish hall for the weekend: **Jun Bajet, Angela Bueno, Carole Miller, Mency Osborne, Heather Hatteroth, Kathy Romeo, and Rose Salamanca.**

...to our wonderful volunteer parishioners who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Steve Rojek, Mary Ewing, Patricia Britton, Virginia Noack, 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:

**Jeannine Ford, Melodye 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, Dave Costanza, Judy Quicho, Belen Farin, Dilcia Aparicio, Kathy Augusta and Beth Enea.**

...to our wonderful Parking Lot Security who keep watch over our vehicles during weekend liturgies: **Don Benson and Steve Rojek.**

***From Father Mangini: "Winding It Up In Lucca!"***

I have just a few weeks left. It has been a wonderful lifetime experience to live in another country, and especially to live in a part that is very beautiful and rich in history, culture and religion. Tours are very good to give a taste of a place, but to actually live for several months, allows the opportunity to explore, to return to see the full experience of a place, a larger area. In this case, north western Tuscany. And it has been a luxury to have had the time to do it.

My grand niece, Holle and her husband, Raul, have been here for a week. Upon their leaving tomorrow, my cousin Michele and her friend Teresa come for a week. A few days later, my good friends, John and Kathy Arroyo from northern Washington come for 10 days. I am not playing the tour leader, but host. I will encourage them to see what I think is Lucca and environs and not the boutiques shops. I could actually start working for the Lucca tourist bureau.

Many of the places that I have been able to see are much more interesting than those on regular tours.

The countryside of northern Tuscany is beautiful. Like a patchwork quilt, you imagine the colors: wheat fields, sunflower fields, olive trees covering hill sides, grapes growing, old stone homes attached to one another, painted in various Tuscan yellows, roses and apricot colors. Many just reveal the old stones and brick. Rolling hills, forested mountains, multicolored plains--a beautiful patchwork.

People have been living here for over 3000 years, building one civilization upon the other. I did not know much about the Etruscans who were here a thousand years before the Greeks and Romans. There is a very beautiful museum in Volterra with an excellent collection of Etruscan artifacts, carved alabaster burial urns for ashes exquisitely carved with pictures of the people's lives. The ancient cultures pulled down, leveled and built again. So there are 5-to 6 levels under present day cities, even under the 500 year old buildings that exist today.

The buildings of present Lucca come from the Middle Ages of the 13th to the 15th centuries. I think often of the poor workers who built them, paid next to nothing. I think of the craftsmen who worked in brick stone, marble and wood to beautify them. Some of the large Palazzos are still owned by families from the Middle Ages, although others have been turned into office buildings and apartments. Many families were merchants in the silk trade. Lucca was a center for the cultivating silk worms and selling silk cloth to Europe. Nothing of

that remains today.

And the smells of the Italian countryside, of flowers, hay, olive trees, onions, garlic, wine, honey, the cheeses and oil. You can smell the cobweb smelling stones. You can touch the stones worn smooth from the centuries. You can eat all the variants of parmigiana cheeses: Parmigiano, Padano Duro, Reggiano. Each tastes a little different, but not much. And then there is Pecorino which comes from lamb milk while the others are from cow milk.

I will be experiencing Lucca's principal religious feast, the "Santo Volto," the Holy Face on September 13-14. Celebrated on the Feast of the Exaltation of the Holy Cross, it is the yearly homage to an 8th century 7-foot figure of the crucified Jesus. Legend describes its divine inspiration to Nicodemus after the resurrection of Jesus, its miraculous carving and being carried by the angels to Lucca sometime around 750. There are several medieval paintings showing its procession through the streets of Lucca. I will remember all of you in the candlelight processions and Mass.

For those who are not working or who are retired, you could stop at Sottopoggio, a pasticherria and bar for coffee and for something sweet or savory. There is one not far from the house. Colazione is breakfast, a cornetto, and espresso and off to work, or just time to visit. There is no such thing as a Buttercup or Country World.

And there are the Italiani, real people living their lives in a modern Italian culture. I see a lot of retired people, but what most touches me is to see young

couples with children in tow, babes in arms, baby buggy-strollers, little ones sometimes screaming because they do not want to be a tourist. These are the crowded streets of Lucca, San Gimmignano and Florence.

I have been concelebrating Mass in Italian every Sunday. The son of the person from whom I rent the house is a priest of the Archdioceses of Lucca. He serves the Church of San Concordio. Although Italians are baptized Catholics and educated in their catechism Faith through Confirmation, there is only 5% participation or Mass attendance. The Catholic Church is present everywhere: architecture, street names, shrines, paintings on walls along the old streets of cities. So where are you? What is your world like? Do you see and appreciate its beauty, its colors, its smells.

See you at Safeway!

## Editorial: Fling open door for women

Sep 6, 2017

by [NCR Editorial Staff](#)



Cardinal Joseph Tobin knocks on the doors at the Cathedral Basilica of the

Sacred Heart in Newark, New Jersey, to begin his Jan. 6, 2017, installation Mass. (CNS/Bob Roller) Doors are powerful symbols in the church. At his installation, a newly appointed bishop raps on the cathedral door three times with his crosier, symbolically taking possession of the church. The major basilicas in Rome have "holy doors," which are normally sealed from the inside and are only opened for pilgrims during years of jubilee designated by the pope, such as the recently concluded Year of Mercy declared by Pope Francis.

Scripture, too, references doors quite often. In Matthew's Gospel, Jesus instructs his followers to pray quietly behind shut doors. Matthew also includes the instruction to "knock [presumably at a door], and it will be opened to you."

The Acts of the Apostles have several accounts of angels flinging open locked doors (and loosening chains) so Peter, Paul and others can escape harm, punishment and death. In John's Gospel, Jesus calls himself "the door for the sheep." The New American Bible Revised Edition translates that as "gate," but the point is the same.

When Paul and Barnabas returned to Jerusalem from their missionary trip to Lystra, Iconium, Antioch, Pisidia, Pamphylia, Perga and Attalia, "they called the church together and reported what God had done with them and how he had opened the door of faith to the Gentiles" (Acts 14:27).

Irish parish priest [Fr. Roy Donovan](#) [picks up on the door image](#) to describe the state of the church:

The grain stores are full of food but locked away behind "guarded" doors while the people outside starve. We have the solutions. The grain is there but the people are not fed. We are starving people of the richness and nourishment that women can bring. We prefer an exclusive priesthood which is dying out due to a lack of numbers. Women will not harm the church and yet we are unwilling to let them in. Why are men not willing to share the priesthood? Why do men believe women are not worthy of this?

The image of the spiritually hungry left standing at the closed door of a storehouse filled with grace is not uniquely Irish. An NCR reader in a California diocese recently wrote the newspaper with the information that his community was foregoing daily Masses because the parish's full-time pastor had been incapacitated with an unexpected chronic illness and the retired priest who helps out has limited capacity. According to the letter writer, the pastor's illness makes even weekend Masses an endurance test and not a celebration.

Given the growing numbers of aging clergy in the church, Catholics will be witnessing this situation with increasing frequency.

The letter writer also adds that his parish has members who are validly ordained priests but are prevented from leading the community because they have married. The church hierarchy "would rather have no Eucharist than one celebrated by a married or widowed priest," the letter writer says. "And they do it with a straight face as if they are right."

We would add that very likely in that same congregation are a large number of equally qualified and capable women who could be called into ministry but are not — only because they are women.

In Philadelphia in 2015, British theologian [Tina Beattie addressed a conference of Women's Ordination Worldwide](#), a coalition of international groups supporting women's ordination, formed in 1996. Beattie's address explored the confusing, oftentimes contradictory, language on gender in official Vatican documents.

Though the church exhibits "a keen awareness of the extent to which women have been victims of injustice, violence and oppression," she said, the Vatican has increasingly found itself in opposition to international and local movements calling for greater rights for women and children. The reason for this, of course, is the official church's inability to move away from the traditional teaching on the distinctions between male and female that has formed Catholic theology over centuries.

As theologians in recent years explore new perspectives, specifically gender theory, said Beattie, the moral certainties and sexual binaries in traditional theology dissolve and new ways of thinking are ushered in.

"It invites renewed reflection on what it means to say with St. Paul that, 'There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus,' " she said.

Pope Francis closes the Holy Door of St. Peter's Basilica before a Mass to conclude the Extraordinary Jubilee of

Mercy at the Vatican Nov. 20, 2016. (CNS/Maria Grazia Picciarella, pool) Beattie, who was speaking only a week before Pope Francis visited Philadelphia for a World Meeting of Families, concluded her talk with contrasting statements Francis has made that draw on that powerful symbol of doors.



In his 2013 apostolic exhortation, [\*Evangelii Gaudium\*](#), Francis wrote: "The church is called to be the house of the Father, with doors always wide open. One concrete sign of such openness is that our church doors should always be open, so that if someone, moved by the Spirit, comes there looking for God, he or she will not find a closed door."

By contrast, Beattie pointed out, with regards to the ordination of women, Francis says, "The church has spoken and says no. ... That door is closed."

That "no" is not acceptable to Donovan, to Women's Ordination Worldwide, and to countless hosts of other faithful Catholics. They are standing at the door, rapping, waiting to take possession of their church, praying for an angel to break the locks and fling open that door.

