

For The Bulletin Of October 8, 2017



From Father Robert

We expect promises to be kept. We expect contracts to be fulfilled. We expect directions to be followed. Despite our expectations, however, deep down we know there is no guarantee that our expectations of integrity, doing what is right, being reliable will be met. How true this was for the landowner in today's gospel parable who leases his vineyard to tenants. He presumed that the tenants would fulfill their half of the agreement. How wrong he was! The landowner carefully planned for his vineyard; the tenants carefully planned how they could seize what did not belong to them. Oh, how misguided some planning can be! How misguided and deadly some decisions and actions can be!

Jesus tells a parable about a landowner who carefully plants, protects, and equips his vineyard, and about tenants who take progressively more violent steps to usurp what is not their. With these words Jesus issues judgment against the Chief Priests and Elders to whom He directs the parable in no uncertain terms: "the kingdom of God will be taken away from you/and given to a people that will produce its fruit."

Indeed, the kingdom of God will be taken from anyone who acts egregiously against the norms of righteousness. The Chief Priests and Elders. Even us. It will be given to those who remain faithful to the Son, the Cornerstone. Anyone.

As a metaphor for the kingdom of heaven, it is obvious that the vineyard belongs solely and exclusively to God: God owns it, builds it, and does all that is necessary to protect it. We are the laborers invited into the kingdom to tend the divine vineyard, to produce an abundance of fruit. Ironically, the vineyard which the wicked tenants attempt to gain by violence is freely given to those of us who will work faithfully to produce its fruit. We are those new tenants who produce fruit because we surrender our self-will to God and accept Jesus as the One Who shows the way. By so doing we gain everything. Apart from Jesus we tenants can do nothing on our own, but with Jesus as our Cornerstone we can do anything that is expected of us.

Living The Paschal Mystery

Many of us throw our whole hearts into what we are doing, with great expectations of success. We want to get ahead. We do our best if for no other reason than to look good. We can readily identify with the two vineyard owners in both the first reading and the gospel. They put their whole hearts into their vineyard, doing everything they can to assure fruit. This describes aptly God's way with us. God puts all the divine heart into coaxing us to be good and faithful tenants, cooperating with the divine will to produce an abundance of fruit.

After all this talk, what is the fruit of the kingdom? What is it we are to produce? Here is the real twist of the gospel: the fruit of the kingdom is the life God offers, but the only way to produce that fruit is to die to self! Just like the gospel tenants and landowner's son (but for every different reasons), we get "killed" ourselves. That is, we must die to ourselves in order to do the work God asks of us and inherit the abundance of life God offers. Finally, then, the kingdom does involve a kind of violence: our rooting out anything that keeps us from growing in relationship to God and hearing His word, our dying to self so that we can do God's will.

The parables are always challenging and personal. What will be my response to the Parable of the Tenants?

- In this parable, I identify with...Jesus identifies me as...
- In sense having a share in the kingdom of God when...I fear losing a share in the kingdom of God when...
- I build my life on Jesus the Cornerstone when I...

About Liturgy: Fruit of the Vine

The image of the vineyard and tenants and fruit might lead us to think that the fruit we are to produce as faithful disciples is something that only occurs in the future. In fact, God has already given us the fruit of the vine and with this the strength we need to produce even more abundant fruit. This image of "fruit of the vine" can have many meanings, one of them being the good works we perform for others in our daily living. More specifically with respect to the Eucharist, we are offered the "fruit of

the vine" as Jesus' Blood in Holy Communion.

The General Instruction to the Roman Missal, No. #281 states that Communion under both kinds "has a fuller form as a sign." It further states that the reason for this is that the new covenant was ratified in Jesus' Blood and in this the relationship between our eucharistic banquet and the messianic banquet can more clearly be seen. We encourage everyone to partake in this fuller sign of God's love for us.



The Floral Arrangement at the Ambo today is placed to the Glory of God and In Loving Memory of Rosario Perez on the Anniversary of her birthday from her son, Jose.

Adult Faith Formation Series On The 500th Anniversary of the Reformation

Beginning this coming Tuesday, October 10th and continuing for the next two Tuesdays, October 17th and 24th, we are privileged to have Father Tom Bonacci, CP with us to give three sessions on the 500th Anniversary of the Reformation. Each session begins at 7:30 p.m. and hospitality will follow. Please come and join for these informative and enlightening sessions to help us as we prepare for the Reformation Festival Service on Sunday, October 29th at 4:00 p.m. which we are

hosting and will include the participation of our neighboring Protestant communities.

The Fatima Anniversary Celebration

A beautiful celebration of the Anniversary of the Appearances of Our Lady in Fatima will take place at our parish on Friday evening, October 13th beginning with Sung Evening Prayer at 7:30 p.m. and followed by a traditional candlelight procession through the parking lot as we pray the Rosary in English, Tagalog, and Portuguese. I hope you will plan to join us for this historic event.

The Feast of St. Ignatius of Antioch

On the weekend of October 21st and 22nd we will celebrate the feast of our Patron, Ignatius of Antioch. Please wear RED to help enhance the liturgies that weekend. The Gala Dinner takes place on Saturday evening, October 21st and is a SOLD OUT event. Then on Sunday, following the 10:00 a.m. Eucharist, we will have the parish festival which culminates in the Grand Raffle Drawing. Please plan to be with us for these special days of celebration and honoring St. Ignatius of Antioch.



Thank You

Where would our parish be without all the wonderful volunteers who help in so many ways each day! Our thanks to: those who clean and prepare the church and parish hall each Saturday morning: **Jack Goncalves, Carole Miller, Jun**

Bajet, Cathy Romeo, Mency Osborne, Angela Bueno, and Heather Hatteroth.

...to those who clean and maintain the bathrooms in 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:

Kathy Augusta, Beth Enea, Melodye Costanza, Harlan Young, Sofie Zimmerman, 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: **Carole Miller, Dave Costanza, Judy Quicho, Vangie Parrilla, Kathy Augusta and Beth Enea.**

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

From The Bishop

Dear Father Rien,

On behalf of everyone here at the diocese, I would like to express my deep gratitude for you and your staff's tremendous efforts in this year's Bishop's Appeal! I am overjoyed to see your efforts result in raising \$31,643.00 and reaching 102% of your goal at St. Ignatius of Antioch Parish.

I know it can be difficult to continuously ask your parishioners for money, which is why I am so appreciative of your effort and support of the Appeal. Please convey my gratitude to your parishioners who have so generously supported our Diocese through the Appeal.

May God continue to bless you, your parish, and all those you faithfully serve.

Fraternally yours in Christ,
Michael C. Barber, S.J.
Bishop of Oakland

More Catholic than the pope

Oct 3, 2017

by [Thomas Reese](#)

"More Catholic than the pope" used to be a joking reference to conservative Catholics, but these days there truly are some people who think they are more Catholic than the pope.

Four cardinals (two of whom have recently gone to their eternal reward) criticized the pope publicly in 2016 by issuing what they called a "dubia," asking the pope to clarify what they considered his straying from the true faith. Last month, several dozen

theologians accused the pope of spreading heresy.

The fuss is over the pope's willingness to open the door to the possibility of divorced and remarried Catholics receiving Communion, even if they do not have a church annulment. But it raises a larger question: Who has the right to challenge the pope's teachings in the Catholic Church?

These criticisms of Pope Francis put progressive Catholics in an awkward position. Progressives are big fans of Francis, but it would be somewhat hypocritical of them to suddenly become papal absolutists when they clearly had disagreements with Pope John Paul II and Pope Benedict XVI. On the other hand, conservatives who are now critical of Francis accused progressives of being "cafeteria Catholics" when they disagreed with John Paul or Benedict.

All I can say is, "Welcome to the cafeteria."

The truth is all Catholics are cafeteria Catholics. Conservative Catholics were quite willing to ignore John Paul's and Benedict's strong statements on justice and peace, and progressive Catholics are happy to ignore Francis' opposition to women priests.

Disagreeing with the pope was not welcomed during the papacies of John Paul and Benedict. Bishops, priests, theologians, and Catholic publications were expected to unreservedly cheer any statement that came out of Rome. Priests were silenced, seminary professors were removed, and magazine editors were fired if they strayed from the party line. The open debate that occurred during the

Second Vatican Council was closed down. Candidates for the episcopacy were chosen based on loyalty to Rome rather than on intelligence or pastoral abilities.

The atmosphere has changed under Francis. Bishops are being chosen because of their pastoral abilities and identification with the poor. Theologians are free to speak and write what they please. Catholic publications are not subject to censorship. And cardinals and theologians are publicly criticizing the pope, something that would never have been allowed in earlier papacies.

Francis can only blame himself for this. He asked for it. At the beginning of the 2016 synod on the family, he told the bishops to "Speak clearly. Let no one say, 'This can't be said, they will think this or that about me.' Everything we feel must be said, with 'parrhesia' (boldness)."

The Greek word "parrhesia" comes from the Acts of the Apostles where Paul takes on Peter, the first pope, in arguing that the Gentile Christians need not be circumcised. Paul won that argument.

Francis remembers how when he was a cardinal at an earlier synod, officials from the Roman Curia told him what subjects could not be brought up. Although the purpose of the Synod of Bishops is to advise the pope, most bishops at earlier synods spent most of their time quoting the pope to himself. It was a silly exercise.

Francis is not afraid of open discussion in the church. "Open and fraternal debate makes theological and pastoral thought

grow," he said. "That doesn't frighten me. What's more, I look for it."

Well, he got it. Some people would like to see him crack down on those dissenting from his teaching, but I rather admire him for his patience and willingness to let people speak their minds. He trusts that the Spirit will guide the church in the right direction.

Catholics need to grow up and learn to live in a church where arguments take place, but we should not let disagreements break up the family. We need to understand that people have different viewpoints and that we can learn from one another by having dialogue. Rather than dividing into partisan factions, we need to model what it means to be a community.

[Jesuit Fr. Thomas Reese is a columnist for [Religion News Service](#) and author of *Inside the Vatican: The Politics and Organization of the Catholic Church*.]

From Fr. Tom Bonacci, CP
NEVER AGAIN

The violence and killings in Las Vegas tell us we have much more to do as a society to find peace in our minds and hearts. We are overwhelmed by the scope of the violence and the mind behind it. There is too much sorrow, anxiety and uncertainty in the world at the present time. We need to pause for a moment and breathe deeply as we seek to make sense of what is happening. We offer several suggestions for practicing peace in the midst of conflict and division.

1. Realize behind every event and issue there are real people involved. Think of the real persons struggling to survive in

Puerto Rico. Consider the wounded in Las Vegas as well as those murdered. Imagine how their families and loved ones feel. Hold them all deeply in your heart.

2. Allow the brokenness of their lives to touch you deeply. Do not be afraid to weep or get angry. Get in touch with your deepest emotions. This is our capacity for empathy. Such empathy empowers our ability and willingness to love.

3. Reach out to other suffering people. Realize the hurt of one person far away affects those close by especially those who have suffered a recent loss.

4. Do not allow the violence to define your understanding of what it means to be human. Think of all those who come to the rescue of hurting people. Think of all those who risk their lives for the sake of others. Think of the surge of humanness that happens in the time of trouble.

5. Seek and find as much information about issues that break your heart. Be wary of simplistic analysis and unjust stereotypes.

6. Talk to others about your heart-break, concerns and fears. We need to stand together. We need to be with one another.

7. We need to recover from the glorification of violence that has infected our society. From assault weapons in our streets to violence as the staple of entertainment, we need to disarm our minds, hands, hearts and souls. The Interfaith Peace Project wishes to express our love and sympathy, our care

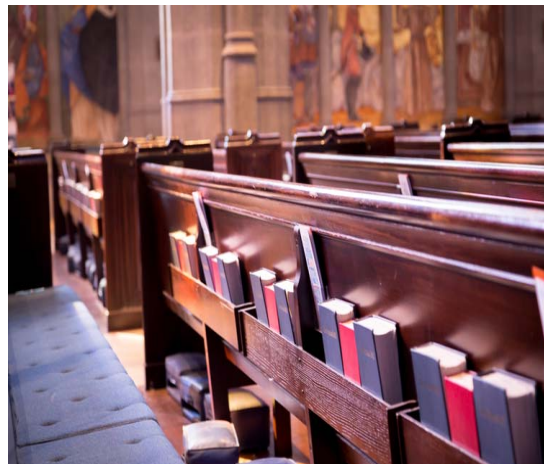
and support to the hurting and suffering people all around us. Let us continue to walk with one another in the pursuit of what is just, right and good.

Peacefully,
Thomas P. Bonacci, C.P.

Yes, millennials like brunch. But that's not why they're skipping Mass.



[Jackie Semmens](#) September 25, 2017
AMERICA, The Jesuit Magazine



It is Sunday morning again. And we should go to Mass; we really should. We do not have an excuse this week.

Most weeks we have an excuse.

The baby is teething. The toddler had nightmares all night last night. The preschooler has a fever. Mom is coming down with a cold. Dad worked yesterday,

and we have not seen him all week. Mom has morning sickness. Mom and Dad are just plain tired. Someone threw up. We are out of town. We have family in town. The weather is bad. The weather is nice.

They are not all good excuses.

The truth is, we do not go to Mass weekly because it is hard. Not hard in a “walk uphill both ways in the snow to fulfill our Christian duty” way. But hard in a “I don’t want to have to wrestle two preschoolers to sit still for an hour while I receive judgmental stares” way. My standards are far more lax than those of my parents, who actually did have us walk uphill in the snow one Sunday morning.

The truth is, we do not go to Mass weekly because it is hard.

While a perfect attendance record may elude us, our twice-monthly attendance at Mass is practically pious by my generation’s standards. [Two-thirds of millennial Catholics attend Mass a few times a year or less](#). I am guessing that for many attendance directly correlates with the number of times their own mom and dad come into town.

Wiggly children are not the only reason my fellow millennials are missing from the pews. The benefits of a church community seem less tangible for young Catholics. The parish simply does not function as the same center of social life that it did for prior generations. Fellowship opportunities are limited for those who are older than youth group age and not quite old enough for the Tuesday morning knitting groups.

But the growing dissatisfaction goes deeper than preferring brunch with friends over stilted coffee and donuts. Millennials, many with a passion for social justice rooted in their Catholic values and upbringing, are dissatisfied with an

institution that preaches community and compassion and often practices the opposite. Taught to reach out to the marginalized, young Catholics are typically protective of their L.G.B.T. friends—or feel unwelcome themselves. They do not want to be a part of an organization that has too often been a deep source of pain for the people they love.

Wiggly children are not the only reason my fellow millennials are missing from the pews.

There are other disconnects between the values of millennial Catholics and the church’s practices. They might find the lack of women in positions of leadership unacceptable or consider the church’s emphasis on sexual ethics—birth control, abortion, gay marriage—to be outsized when immigration, health care and climate change feel like far more pressing issues.

Of course, people distance themselves from the faith—or at least the pews—for reasons beyond the doctrinal and political. Young Catholics who have gone through trying, dark times have sometimes found the faith of their childhood did not provide the protection or guidance they needed.

Despite these disappointments, many of my peers have a profound desire to connect with God. But a hard and lonely pew may not be the easiest place to find that connection. Perhaps that is why Jesus is so often found going out and touching those in need, rather than lecturing the crowds, “The temple is open more than just twice a year, you know!”

Those of us who remain in the pews have our work cut out for us.

My family often skips Mass because of the amount of work involved. It is difficult to wrangle toddlers in the pews. It is difficult to give up Sunday mornings we could be spending making pancakes in our pajamas. But the truth is, being a practicing Catholic should be much harder than all of that. If we truly wish to live out the call of the Gospel, those of us who remain in the pews have our work cut out for us.

I dream of a better church. I hope for one that can be a home for all in need, from the L.G.B.T. teenager kicked out of the house by his family to the immigrant in need of protection to the young mother. If I leave the church, I cannot help provide that home for others—at least not in the place that first taught me why serving those on the edges of our society should be my top priority.

Despite my frustrations, despite my children who do not sit still, we will keep going to Mass. We will go not just because of the Catholic guilt that starts eating at me if it has been longer than a few weeks since I spent a homily pacing in the vestibule with a crying child. I go because I believe in one God, the Father, the Almighty, the maker of all that is seen and unseen. What is unseen at the moment is the type of church we will choose to be for future generations.

In all honesty, I do not know how to build a better church. But I am guessing it probably has something to do with showing up a little more often, not ducking out immediately after Communion and doing something more concrete than telling strangers on the internet I think we could do better.

Perhaps I will get some more ideas at Mass this week. Perhaps not. Either way, I am out of excuses.

