

**For The Bulletin Of  
June 17, 2018**



**THE 11<sup>TH</sup> SUNDAY IN  
SUMMER'S ORDINARY TIME**

*From Father Robert*



***Congratulations Confirmandi!***  
Last Saturday morning our High School Students that have been in the Confirmation I and II for the past two years were confirmed in the cathedral. Our congratulations to: **Sofia Amigo, Allen Bayot, Julia Cabral, Mark Anthony Catahan, Zach DeBuhr, Zoe DeBuhr, Sam Dugao, Jamie Emeziem,**

**Luke Fernandes, J.P. Fortez, Hannah Herrera, Melissa Hoang, Aizaiah Laxamana, Carla Miguel, Ashley Munoz, Isabella Necor, Andrew Ngo, Daniela Ortiz, Marc Perez, Nicholas Perilla, Juan Carlo Sandoval, Giulia Sarti, Joshua Suarez, and Paddy Tiongson.** On behalf of all of us we congratulate you and look forward to you taking your place among the fully initiated and experiencing the wonderful gifts you have to offer to our faith community. Thank you as well to their catechists and parents for preparing them.



***From Birthright of Brentwood:*** All of us at Birthright wish to offer you our sincere gratitude for the continued generosity of everyone at St. Ignatius of Antioch Your donations through the annual Mary's Project continue to keep our moms and "Moms To Be" happy! They are always so excited when Mother's Day rolls around! They know we will have diapers, wipes, clothing, and more. That is all because of YOU! Thank you for helping us help them. Special thanks to **Kathleen Clarke, the Foundress of the Project.**

Gratefully,  
The Volunteers of Birthright of Brentwood.



We join the families and friends of **Kevin Fromme and Julia Medicus and Clarice Escorza and Emmanuel Ledesma** who celebrated the Sacrament of Matrimony in our church yesterday in congratulating them and wishing them the deepening of their love and many, many years of happiness.



In the United States, today is also celebrated as Father's Day. We join with our families in praying for all fathers, grandfathers, foster fathers, step-fathers, godfathers, all the men who nurture and give life to others. We also want to be aware of those for whom today is difficult and painful, either because of the death of their father or that this day reminds them of heartache, unfulfilled expectations, or past failures. A special blessing will be given to all fathers at the conclusion of each liturgy today.

#### ***About Today's Gospel and Liturgy***

Parables are a genre that seem to be relegated to the gospels; not many people speak in parables today. But for Jesus, this was a routine way of teaching. Jesus' parables have many meanings and people have differing

interpretations of them. Some parables in Mark's gospel that are left ambiguous are explained in Matthew's gospel. Other parables in Mark are simply enigmatic. We don't find them in any other gospel and frankly, we don't know what Jesus might have meant. The first parable in today's gospel falls into that latter category. The "seed growing secretly" has been interpreted in a variety of ways. Interestingly, neither Matthew nor Luke reproduced it in their gospels. Because of its multi-level meaning, many scholars say that this parable in particular is rooted in the sayings of the historical Jesus. In some ways we are familiar with the gospel image of seed being scattered, such as the parable of the sower and seed, wherein the seed represents God's word. This parable is found in Mark 4:1-20 with parallels in Matthew and Luke. But today's gospel tells a different story. God's kingdom is likened to a man scattering seed upon the ground, and the seed grows without the man knowing how. But when the grain is ripe, the man comes with the sickle. The parable of the mustard seed, which follows immediately, is more familiar to us. Here, too, God's kingdom is likened to something, but in this case a mustard seed. The parable refers to it as the smallest seed of all, but it produces the greatest of all shrubs. Perhaps the meaning of this parable is more self-evident than that which preceded it. In any case, neither parable is explained.

We are told that Jesus spoke to the crowds in parables, but He explained them to His disciples privately. We might wonder why Jesus would not explain the parables to the crowds. Our somewhat disturbing answer comes in the same chapter where Jesus tells His

disciples, “The mystery of the kingdom of God has been granted to you. But to those outside everything comes in parables, so that they may look and see but not perceive, and hear and listen but not understand, in order that they may not be converted and be forgiven.” It may seem strange that Jesus would not want those on the outside to be converted and forgiven. But like other Markan passages, this tells us a great deal about the community for whom Mark wrote, and its sense of being persecuted. The disciples whom Jesus called formed bonds stronger than family. They were chosen to live in relationship with Him and one another. Though He taught in enigmatic parables, He explained all to His disciples. Those on the outside understood the words, but not the hidden meaning of the parables.



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

At a Catholic Biblical Association meeting, one scholar said, “At some point we are going to have to address the strangeness, the oddness of Jesus.” We have domesticated Jesus to such a point that sometimes His message, what it meant at the time, is lost to nice explanations and tidy clarifications. But truthfully, Jesus was someone Who spoke in riddle-like speech we call parables. Perhaps He did not want His meaning to be grasped by larger audiences. Or perhaps that is merely a reflection of the Markan community that

preserved some of these parables. In any case, these enigmatic sayings that Mark preserved needed a solution. They needed to be explained or simply dropped from the story. There are examples of each of these two kinds of solutions in Matthew and Luke. Though it can be difficult, it might not be bad to recognize that Jesus was perceived as eccentric. Such an image can challenge our catechetical Jesus. Let’s allow Him to speak with His own voice in the Scriptures, without wrapping up all the loose ends. His words have power and meaning, especially to a believing audience. Once that power is unleashed it becomes life-giving. But if it remains domesticated it loses its potential efficacy.

At this particular moment in your life and spiritual journey, how are you hearing today’s gospel?

- Have you seen examples of “small seeds” someone unconsciously “planted” that resulted in an unexpected harvest for the good of others?
- Has your life ever been changed by a small “mustard-seed-like” act of kindness or care?
- What does gardening and the planting and nurturing of seeds teach us about everyday life?



***About Liturgy: The Oddness of Jesus***

Flannery O'Connor is often attributed with saying "You shall know the truth, and the truth will make you odd." Mark's Jesus was certainly a bit odd with all His parables and strange sayings, which He refused to explain except to His own disciples. Yet, if we are to be His disciples today, we, too, need to be a bit weird ourselves! Really, who in their right mind believes that sacrifice, especially sacrificing one's own life even to death, is a good thing? What rational person embraces and forgives their enemies, sells all their possessions, and follows the way of a homeless preacher?

If we are Christians, we will certainly cause a few people to go, "huh?" Blessed Pope Paul VI said it more elegantly in his apostolic exhortation *Evangelii Nuntiandi*:

Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts for all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it

that inspires them? Why are they in our midst?" (21)

For those who do not yet have the eyes of faith, our words and actions might seem a bit strange. But this is the first step to planting a tiny seed that may grow without our knowing how. Our goal here with them is not to explain the mystery of our faith with catechisms, detailed exegesis, and theological arguments. First we plant the seed of faith by living a parabolic life that calls us to be courageous in being counter-cultural. Then, when they ask why, we say, come and see!

The liturgy, like the parables of Jesus, cannot be fully understood with rote answers and one-size-fits-all explanations. The Word and our sacraments are a lot more complex and interesting than that. Let us resist the temptation to over-explain our liturgies and simply strive to plant the seeds of faith, by celebrating the liturgy well and by living our faith with strength, courage, and grace.



## Interfaith Center in Antioch Vandalized and Burglarized

June 7, 2018

Dear Friends,

On June 4, 2018, our Interfaith Center in Antioch, CA was vandalized and burglarized. This heartbreaking event occurred when no one was in the Center. Observant neighbors sensed that something was wrong and notified the police while the alarm system was alerting the authorities to the crimes taking place.

Cash designated for the poor and basic day to day needs was taken along with two master computers. The files in two offices were trashed. The back patio doors were smashed and some electronics torn out of the wall. It will take some time before we can resume normal office work and research.

We are most grateful no one was physically hurt but the emotional pain is significant. We are also grateful to our friends who are supporting us throughout this ordeal. The Reverend Andrea Goodman, President of the Board, and our good friend Cheryl Bough spent hours restoring the Center and pursuing the necessary paper work with the police, insurance, and banks.

Such unfortunate events as these invite resentment and anger. Since The Interfaith Peace Project is dedicated to practicing peace in all the affairs of life, we take this opportunity to pray for and extend our friendship to those who harmed us. We affirm our work in the pursuit of Interfaith peace, love and respect. We honor our neighbors who came to our aid. We pledge to work even more diligently in the pursuit of that justice that makes peace a reality.

We will announce soon a day and time for

the rededication of our Antioch Center. Together we will pursue the cause of Interfaith Outreach. Our Center has been blessed by visitors from around the World, the neighborhood, the State and the Nation. We will continue to journey with all our friends in mutual love, care and understanding.

Special gratitude to June Kirk, Director of the Antioch Center, and Susan Batterton, our Communications Director, who responded so courageously and generously to this unfortunate turn of events. We are grateful to many others who came to assist us in restoring the Center to operational order.

Thanks again to many of you who have expressed your love and care. Be assured of our blessings.

Peacefully,

Thomas P. Bonacci, C.P.

With the Board of Directors and all of us at  
The Interfaith Peace Project



### ***Parish To Initiate The Sheepdog Program***

At one of our Deanery meetings recently, a presentation was made by the Chaplain of the Brentwood Police Department regarding the “Sheepdog Program.” The program consists of off-duty police officers, sheriff’s deputies, and California Highway Patrol officers who are members of the parish and provide security during liturgies in the

event of an active shooter. I have asked retired **Pittsburg Police Officer Kirby McNesby** to coordinate the program in our parish and am requesting that all those in Law Enforcement to please contact me with your names and phone numbers to create a list of available officers to participate in the program. Once the list is compiled, we would like to have a meeting of all participants in early August to put the program in place. Thank you for offering yourselves in service to our community in this important way. As of last Sunday, two parishioners have come forward to offer to serve in this new ministry. You may also call the parish office and leave your name and contact information with the receptionist or our Pastoral Secretary, **Maryann Peddicord**.

### ***The Poor People's Campaign***

June 11, 2018

Dear Friends,

This is the fifth of six Mondays of The Poor People's Campaign: A National Call for Moral Revival that began a 40-day campaign on May 14, 2018. On six consecutive Mondays, people of peace are standing up for 12 Fundamental Principles at state capitals throughout the United States, including the country's capital in Washington, D.C. We invite you to be in dialogue with yourself and others about these principles.

**Principle 9:** We recognize the need to organize at the state and local level - many of the most regressive policies are being passed at the state level, and these policies will have long and lasting effect, past even executive orders. This movement is not from above but below.

**Principle 10:** We will do our work in a non-partisan way - no elected officials or

candidates get the stage or serve on the State Organizing Committee of the Campaign. This is not about left or right, Democrat or Republican, but about right and wrong.

### **Questions to Consider Personally and/or With Family, Friends and Faith Communities about Principles 9 and 10:**

- Who were the Poor People when I was growing up? Who are they now?
- How did I grow up thinking about Poor People?
- What is my exposure to Poor People now?
- Do I need to rethink the reasons why people of all races are Poor?

If you wish to learn more or become involved in the Poor People's Campaign, go to:

<https://www.poorpeoplescampaign.org/>  
or search for Poor Peoples Campaign in your state. Let us know where and how you will participate and send us photos and reflections.

Peacefully,

Rev. Thomas P. Bonacci, CPS  
Rev. Andrea Goodman  
President of the Board  
with the Executive Director,  
The Board of Directors,  
The Advisory Board and all of us  
at The Interfaith Peace Project

### ***Parishioners host end of school year BBQ***

Los Medanos Village is a 71 unit affordable housing complex in Pittsburg. Contra Costa Interfaith Housing provides case management and

coordinates a highly successful afterschool homework program for the children. On Monday, June 11<sup>th</sup>, a group of parishioners served a complete BBQ luncheon to more than 70 attendees as part of the annual end of school year celebration at the apartment complex. St. Ignatius of Antioch has hosted this event for 7 years, which celebrates the scholastic accomplishments of the children and honors the volunteers who work with them throughout the year (including our own **Pat Kramer**). Thank you to **Rich Confetti, Sue and Rick Howell, Vicki and Brian McCoy,** and **Jose Palomino**.

## Advocates dismayed by reaffirming ban on women priests

Jun 9, 2018  
by [Dennis Coday](#)

Advocates for the ordination of women in the Roman Catholic Church said they are "deeply dismayed" by a newspaper article penned by the Vatican's doctrinal chief that reaffirmed the church's ban on women priests as "definitive" and "a truth belonging to the deposit of faith." "Archbishop [Luis] Ladaria's arguments are unconvincing and simply nothing new," said a statement from the Women's Ordination Conference, following the release of Ladaria's article. "How long can the Vatican hide behind its sexist arguments that because Jesus was a man, he intended only men to become priests?" the statement read. Writing for the May 30 issue of the Vatican newspaper *L'Osservatore Romano*, Ladaria, prefect of the Congregation for the Doctrine of the Faith, said that Jesus decided to reserve the sacrament of priestly ordination "to

the twelve apostles, all men, who, in turn, communicated it to other men."

"The church has always recognized herself bound by this decision of the Lord, which excludes that the ministerial priesthood can be validly conferred on women," Ladaria writes.

Ladaria's article, "The definitive character of the doctrine of 'Ordinatio sacerdotalis,' " re-examines Pope John Paul II's 1994 apostolic letter that outlined the reasoning behind the ban on the priestly ordination of women.

The archbishop said he decided to write "in response to doubt" about John Paul's teaching, adding that expressing doubt about the barring of women from the priesthood "creates serious confusion among the faithful."

"The only 'serious confusion' among the faithful is just how long the Vatican will continue to parade indefensible arguments that attempt to limit the reaches of God's call," Kate McElwee, executive director of the Women's Ordination Conference, told NCR.

According to British theologian John Wijngaards, "Yes, there is confusion among the faithful, but not because they doubt the validity of their inner sense of what is genuinely Christian and Catholic, but because the persons who are supposed to guide them keep ignoring their just concerns."

"Confusion is healthy if it leads to a process of honest reassessment," added Wijngaards, professor emeritus of Missionary Institute London and founder of the Wijngaards Institute for Catholic Research.

Statistics have shown that a majority of educated Catholics believe women should be ordained, he said. "Their belief stems not from theological studies but from their 'Catholic sense,' their considered judgment that Jesus, who always treated women like the men, would not ban women from ordination in our present world."

"This *sensus fidei* is at the foundation of the teaching authority of the whole church, a foundation hierarchical leaders should take note of in any magisterial decision," he said.

In his essay, Ladaria, who is to be made a cardinal by Pope Francis June 28, addresses the debate over the character of John Paul's *Ordinatio Sacerdotalis*, especially the question of whether it is to be considered an infallible papal teaching.

Ladaria argues that although John Paul did not formally proclaim the teaching *ex cathedra* — as outlined by the First Vatican Council document *Pastor Aeternus* as part of the process of a pope declaring something infallibly — the pope "formally confirmed ... what the ordinary and universal magisterium considered throughout the history of the Church as belonging to the deposit of faith."

"To hold that it is not definitive, it is argued that it was not defined *ex cathedra* and that, then, a later decision by a future Pope or council could overturn it," he stated. "Sowing these doubts creates serious confusion among the faithful, not only about the Sacrament of Orders as part of the divine constitution of the Church, but also about the ability of the ordinary

magisterium to teach Catholic doctrine in an infallible way."

Wijngaards told NCR: "As history shows, many popes have made statements they believed to be 'definite,' which have turned out to be flawed. The 'definitive' character of a papal statement does not only derive from the intention of the pope in question. It is intimately linked to its context."

According to Wijngaards, *Ordinatio Sacerdotalis* does not fulfill the five criteria of an infallible decision by the "ordinary and universal magisterium," as outlined by the Jesuit theologian Karl Rahner.

"*Ordinatio Sacerdotalis*," he said, "first, was not a collegial exercise of the teaching authority. Second, the bishops of the world had not acted as judges. Third, they had not listened to the ordinary faithful. Fourth, the issue in question does not involve revealed faith or morals. Moreover, fifth, the bishops of the world had not wanted to impose a final judgment on the matter."

He continued, "The belief that only men can be priests because all the 12 apostles were men is scripturally unsound. The appeal to an 'unbroken tradition' of excluding women is as faulty as asserting that the world was created in six days because the fathers of the church, medieval theologians and all bishops thought so."

The statement from the Women's Ordination Conference also notes that even in his 1994 document John Paul acknowledged the question of women's ordination was "at the present time in

some places ... considered still open to debate."

"The continued presence of a strong movement clamoring for the ordination of women shows that *Ordinatio Sacerdotalis* is far from definitively held as doctrine by the faithful of the Church," the statement said.

McElwee told NCR, "While the institutional church continues to reject and dismiss the priestly vocations of women, communities of Catholics recognize women's gifts and walk with them on a path of radical inclusion." Kate McElwee is married to NCR Vatican correspondent, Joshua McElwee.

Among those walking "a path of radical inclusion," is Bridget Mary Meehan, one of four bishops in the Association of Roman Catholic Women Priests and pastor of the Mary Mother of Jesus Inclusive Catholic Community in Sarasota, Florida. The international Roman Catholic women priests movement, of which the Association of Roman Catholic Women Priests is one member, claims about 250 priests worldwide.\*

"The Vatican's affirmation of its ban on women priests as 'definitive' teaching rests solely on patriarchal church authority," Meehan said. "In doing so, it denies the workings of the Spirit within the people of God."

-- **Bridget Mary Meehan**

Janice Sevre-Duszynska, ordained a Roman Catholic Woman Priest in 2008, said, "Our movement is growing with enthusiasm among Catholics in grassroots communities, especially with marginalized LGBTI and divorced

[Catholics], and all who seek a bigger table where God's beloved family gathers to celebrate sacraments and to serve their sisters and brothers in mutual love in a community of equals."

Both women priests noted that Ladaria's newspaper article coincides with the 10th anniversary of the Congregation for the Doctrine of the Faith issuing a general decree excommunicating the members of their movement and its supporters. The decree stated, "Both the person who attempts to confer holy orders upon a woman, and the woman who attempts to receive holy orders, incur the excommunication *latae sententiae* [automatically]."

The decree doesn't mention the group or its members by name, but it followed a number of high-profile ordinations of women that year and the year before.

"Why [bring this up] now, 10 years later?" Meehan asked NCR. "What's up with that? Maybe they want us to issue a progress report."

Tell them, she said, "Yes, we keep growing and flourishing."

[Dennis Coday is NCR editor. His email address is [dcoday@ncronline.org](mailto:dcoday@ncronline.org). Vatican correspondent Joshua J. McElwee contributed to this report.]

**\*Editor's Note:** This sentence has been changed to clarify that the the Association of Roman Catholic Women Priests is just one organizational member of the larger women priests movement. Other member organizations in the movement include, for example, Roman Catholic Womenpriests-USA and Roman Catholic Womenpriests Europe East. The full movement claims to have ordained 250 priests.



...to all our volunteers who do such an amazing job of supporting our ministries, programs, and outreaches:

...those who clean and prepare the church for each weekend:

**Carole Miller, Rose Salamanca, Heather Hatteroth, Mency Osborne, Alfred Madoshi, and Steve Rojek.**

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

...to the members of our Knights of Columbus who helped make the Tri-Tip Sandwich Sale so successful: **Ernie Ameral, Vince Augusta, Mike Bacchus, Bill Barbanica, Jeff Boatright, Jeffrey Boatright, Angelica Boatright, Clem Bushman, Tim Cox, Marc Douville, Tony Gumina, Paul Morasutti, Jose Palomino, Bob Plurkowski, Phillip Rios, Steve Rojek, Walter Schlueter, Dave Simpson, Peter Degl'Innocenti, and Nick Suarez.** The event netted \$625 for the Knights Charitable outreaches. Thank you to all who supported them.

...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, Alicia Perez, Sharon Cissell, Harlan Young, Yvette Young, Joe Fanfa and Bev Iacona.**

...to our St. Vincent de Paul and Mobile Mall volunteers who transported last week's donations: **Frank Zamora and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Dave Costanza, Vangie Parrilla, Beth Enea, Kathy Augusta and Vince Augusta.**

...to our wonderful Parking Lot Security who keep watch over our vehicles during the weekend liturgies: **Knights of Columbus, Steve Rojek and Jose Perez.**