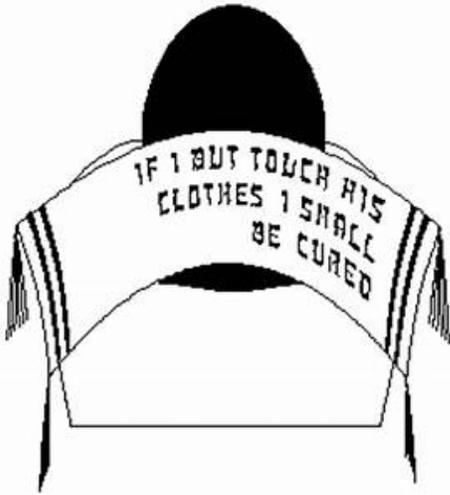


**For The Bulletin Of
July 1, 2018**



**THE THIRTEENTH SUNDAY
IN SUMMER'S ORDINARY
TIME**

From Father Robert

Another Markan “sandwich” greets us today, a story wrapped in another story. The story of the woman touching Jesus’ garment is sandwiched between the story of Jairus’ daughter being raised from the dead. Mark tells the stories with such detail and verbosity that when Matthew has a chance to include them in his gospel he condenses the entire episode to few than ten verses!

But for Mark, these details provide a color commentary and give us, the readers, a sense of what was going on. There are some surprising details in Mark that Matthew leaves out. For example, when the woman with a hemorrhage reaches out to touch only Jesus’ garments, power immediately flows out of Him. He is unaware of who touched Him. Indeed he asks the crowd who touched Him. When He finds out, He tells the woman that her faith has made her well. This is not all the way

Matthew tells the story. For him, the woman merely thinks to herself that if she touches His garments she will be made well. Jesus then turns to her and says so. He is fully and completely aware. The difference in stories (there are many other differences as well) is part of the reason scholars believe Mark was written prior to Matthew. The earlier, Markan story was made “better” by Matthew. Yet the Markan story preserves for us something that might approximate the historical Jesus more closely.

The story that forms a bookend around the woman with a hemorrhage is the raising of Jairus’ daughter. Here Jesus continues His confrontation with evil, this time, with death. And He is victorious. Before He even arrives at the home, the twelve-year-old girl is pronounced dead. Jesus replies that she is only asleep, for which He is ridiculed and laughed at. But in the end, He raises the girl and admonishes the three disciples who were with Him not to say anything.

Jesus’ power is on clear display. Merely touching His garment with an act of faith is enough to heal somebody. Jesus Himself raises the dead to new life. His identity is coming into sharper focus as we journey with Him through this gospel.

Living The Paschal Mystery

Medical professionals were rare in the ancient world. We almost take them for granted today. But for those in antiquity who suffered from one ailment or another, their lives were often destined for suffering and to be on the margins. We are not surprised to know that life spans were much shorter in the ancient

world without access to medicine, proper care, or in some cases sanitary conditions. Despite all of our advances in medicine, human beings are still subject to death. We have not conquered that, but only delayed it.

Jesus' own power is expressed by stories of curing the woman with the hemorrhage and raising the dead. Jesus restores human beings to a full, active, and healthy life in one story. He literally raises the dead to life again in another. If He and His power can do these things, we should be paying attention.

We will find later in the gospel that there is more to His ministry than grand displays of power. There will be the necessary suffering and death. Once that aspect of His ministry is revealed, many if not most of His followers will fall away. It might not be too difficult to imagine following someone who raises the dead. It's quite another to see that same one put to death.

When we encounter moments of pain, suffering, and even the death of loved ones, it is good to remember that we follow One Who seeks to restore, Who seeks to raise the dead to life again. That is our common Christian hope.

Some questions for further reflection and hopefully, conversation with family and friends:

- Have you known a parent whose love for his or her child truly reflected the love of God, the Father of all?
- Have you ever feared someone or something only to discover that fear to be totally unfounded?
- Who are the "afterthought" people in our community?



The Floral Arrangement at the Altar today is placed to the Glory of God and In Loving Memory of **Michael Angelo Lamendola by his wife, Dorothy.**

About Liturgy: The Power of Touch

How often in the liturgy do we use our sense of touch? In both formal and informal gestures, we use our hands to hold, carry, sign, bless, offer, pray, reconcile, welcome, and send. In many ways, we need touch in order to be *in touch* with God Who is right in our midst.

Yet, we often take for granted the gift of touch – a gift we receive and offer. Notice how quickly we tend to make the sign of the cross over ourselves or how casually we take a person's hand during the Sign of Peace with hardly a glance into their eyes or a moment of genuine human connection. Many are careful to attend to the touch they show the Body of Christ as they share in Holy Communion. However, the Body of Christ is also found in those around us, among the crowd of people that surrounds us every day. Most especially, the Body of Christ is found in those who have been discarded by society, pushed to the

fringes/margins, or made invisible by stigma, prejudice, or shame.

In liturgy, let us pay attention to how we reverence God in sacred gifts and in sacred people through the act of sacred touch. In doing this, we are training ourselves to find the one within the crowd of people we encounter each day who is most in need of God's healing, given in simple human touch and offered with true reverence and care.



We will celebrate Holy Eucharist on Wednesday, July 4th, at 8:00 a.m. as usual. There will also be a special celebration of The Eucharist at Holy Cross Cemetery at 11:00 a.m. to which everyone is invited. Have a wonderful holiday where ever your plans may take you – and have a safe and sane 4th!

Poor People's Campaign Meeting

On June 23rd, a very hot Saturday afternoon, about 60+ people met at Antioch Church Family for the Poor People's Campaign's East County Rally.

The Poor People's Campaign is a national call for moral revival to unite tens of thousands of people across the country to challenge the evils of systemic racism, poverty, the war economy, ecological devastation, and the nation's distorted morality.

The twelve fundamental principles of PPC were explained. Then people with different life experiences but still similar themes told their stories of facing adversities.

I was most touched by a woman who is basically homeless but lives in an RV with no adequate air conditioning. She must continually move it, since she has no permanent rental space. Her goal is getting an education in the medical office field so she can regain custody of her daughter from her ex-husband.

We have all probably read stories like this, but to hear someone relate what poverty is like first hand and to hear it through her tears is deeply moving.

Speakers from various organizations provided information about their group.

Of the twelve principles of PPC, I would like to highlight # 11: We uphold the need to do a season of sustained moral direct action as a way to break through the tweets and shift the moral narrative. We are demonstrating the power of people coming together across issues and geography and putting our bodies on the line to the issues that are affecting us all.

From this principle the words that resonate with me are "sustained" and "power of people coming together." Those words translate to "commitment" and "community."

How can we challenge ourselves to join this movement? For more information go to poorpeoplescampaign.org

Pat Kramer
Parishioner of St. Ignatius of Antioch



Thank You

...to our volunteers who arrive early each Saturday morning (or sometimes on Friday morning) to clean and maintain our church and parish hall: **Rose Salamanca, Alfred Madoshi, Carole Miller, Dora Pesapane and Jean Rogers.**

...to those who clean and maintain the bathrooms in both the church and parish hall: **Steve Rojek, 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, Monika Kauer, Cynthia Enrique, 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, Richard Enea, Kathy Augusta, Vince Augusta and Sherry Webb.

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



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.**