

**For The Bulletin Of
August 19, 2018**



**THE 20TH SUNDAY IN
SUMMER'S ORDINARY TIME**

From Father Robert

“Repetition is the mother of learning.” This Latin phrase demonstrates the value that the ancients found in repetition. While we might not want to attend the kinds of schools they did, writing lessons again and again on their slates with a stylus, there was some wisdom in their saying. Today’s gospel begins with the same verse that formed the conclusion of last week’s gospel: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” In case we didn’t get it last week, these are important words worthy of repetition.

That line last week was the pinnacle of a series of “ratcheting it up” on Jesus’ behalf. This week, that line merely sets the stage for Jesus’ going even further. If we thought He was ratcheting it up last week, we are in for more. His opponents immediately questioned

Jesus’ meaning about His flesh being true food. In reply Jesus does not apologize for an apparent misunderstanding. He does not say that his image was only a metaphor, not meant to be taken literally. Instead, He adds the term “blood” to flesh and continues with His preaching to mean that unless someone consumes His flesh *and blood* there is no life in that person. And so that there is no room for misunderstanding, He claims His flesh is true food and His blood true drink.

Jesus then spells out the relationship between the Father, Himself, and His believers: Jesus has life because of the Father, and those who “feed on” Jesus have life because of Him. They abide in Him and He in them. The Greek term translated here as “feed on” can mean “gnaw, munch, or crunch.” The term is graphic indeed, and its use is purposeful.

We will not be surprised to see the puzzlement and anger on the part of His opponents grow. Jesus is not backing down; He is not backing away. He continues to raise the stakes and make claims that sound more and more baffling to the crowds and to many others. Only with eyes of faith can we, like His disciples, accept this teaching. Many more are those who will walk away bewildered.





Living The Paschal Mystery

Scripturally speaking, our Eucharistic theology is rooted not only in the Synoptic accounts of the Last Supper and in Paul's account of the Lord's Supper but also in the bread of life discourse from the Gospel of John. This Johannine Eucharistic theology is packed into this discourse because there is no "institution narrative" of the Eucharist at the Last Supper in the Gospel of John. For this evangelist, the Last Supper is the occasion of the washing of feet. Yet, John's theology of Eucharist might be said to be the most profound, reflective, and deep in the entire New Testament.

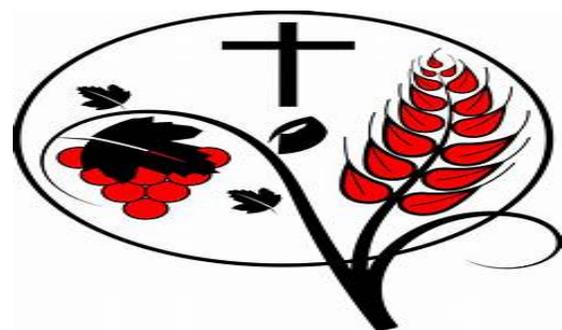
The Word of God made flesh comes to His believers as flesh. The bread of life come down from heaven is literally (not merely figuratively) consumed by the believers who abide in Him and thus attain eternal life. The life that is enjoyed by the Word of God because of the Father is given to those who in turn gnaw on that same word.

The bread of life discourse is not merely a lesson for ancient Christians. But in our Eucharistic liturgies this discourse finds its true expression, for it is there

that this reading is fulfilled each and every time. We believers are united to the Word when we feed on the bread, the Word of God made flesh. The incarnational reality of the Son of God finds expression in the incarnational sacramentality of Eucharist. This is truly a lesson worth repeating at least every week, for "repetition is the mother of learning."

The celebration of Eucharist each week is at the very heart of who we are as the disciples of Jesus in the world today. Following are some questions to help you focus and personalize the scripture passages.

- Today's scriptures contain several images of preparing and sharing meals. How do these images help us understand what it means to become a Eucharistic community?
- Have you ever participated in some sharing of food or drink that you found to be a meaningful experience of "communion?"
- How would you define wisdom? What are the defining characteristics of a "wise" man or woman? Who is or was the wisest person you have known?





About Liturgy: Communion From The Cup

One criticism you may still hear about the post Vatican II Eucharist is that there's too much emphasis on Communion as "banquet, or meal" and not enough on Communion as "sacrifice." Well, when a significant number of people who come to Communion avoid drinking the Blood of Christ, or when not having the Communion cup available to the assembly has returned to "normal" then our celebrations of the Eucharist are neither banquet/meal or sacrifice.

The General Instruction of The Roman Missal, #281, puts the two images together: "Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord." However, since the Council of Trent, the church has also taught that Christ, whole and entire, is present in the consecrated bread. If we receive only the Body of Christ, we receive the full grace of the sacrament. So why bother receiving from the cup?

In today's first reading, Wisdom invites us, "Come, eat of my food, drink of the wine I have mixed!" and at every Eucharist, we hear Jesus' command,

"take this, all of you, and drink from it..." Drinking from the Eucharistic cup is essential to understanding the meaning of Communion and Jesus' sacrifice – a sacrifice in which we participate. Rev. Edward Foley, OFM Cap, said that eating the Body of Christ shows us *who* we are to become. But drinking the Blood of Christ show us *how* to do that, and to do that on Christ's terms, not ours.

Drinking the Blood of Christ makes us accountable to the "amen" we gave in assenting to becoming what we have eaten, the Body of Christ. "Will you drink this cup?" In other words, will you pour yourself out for the sake of others as Jesus did for us? In these days of hand sanitizers, drinking from a common cup may be unusual. Yet it is essential if we are to *be* the Body of Christ for others.



About Liturgical Music: Why We Sing After Communion

For many of us, we grew up with the four hymn liturgy approach to liturgical music. Music for our Eucharistic liturgy is much more of an art form than a science. First we need to know the "why" behind the hymn. Every part of the Eucharist has a particular purpose, and that purpose may require the accompaniment of sung music. It might even be fulfilled only by the singing of a hymn or acclamation, as in the Glory to God, the purpose of which is simply to

praise God as Father, Son, and Holy Spirit. One area where we often misunderstand the “why” of the song is after the distribution of Holy Communion. The General Instruction to the Roman Missal is quite clear about what happens after Communion: “When the distribution of Communion is over, the Presider and assembly pray quietly for a time. Then a Hymn of Praise is sung by the whole congregation.” (88) In doing so, we need to remember the last part of that sentence, which is key to knowing the hymn’s purpose: “sung by the whole congregation.” The purpose of the hymn sung after Communion is not to give us a chance to meditate, nor is it time for the choir to sing an anthem. The purpose is to give praise to God together as one Body of Christ having shared in the one bread and the one cup.



The Floral Arrangement before the Altar today is placed to the Glory of God and In Loving Memory of **Dan O’Connor** by the **O’Connor, Nelms, and Barnes Families**.



To **Mr. and Mrs. Vincent Bellafronte** who celebrated the **Sacrament of Holy Matrimony** on Saturday, August 11th

and to **Mr. and Mrs. Mark Zankich** who celebrated the **Sacrament of Matrimony** yesterday afternoon. We wish God’s richest blessings to both couples as you begin your married life together.



...to our wonderful volunteers who come early each Saturday morning to clean and prepare the church and parish hall for the weekend: **Rose Salamanca, Heather Hatteroth, Mency Osborne, Jean Rogers, Al Cosce, and Jun Bajet.**

...to our volunteers who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Steve Rojek, Mary Ewing, Patricia Britton, Fr. Robert, 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, Yvette Young, Alicia Perez, Sharon

Cissell, Harlan Young, Joe Fanfa and Bev Iacona.

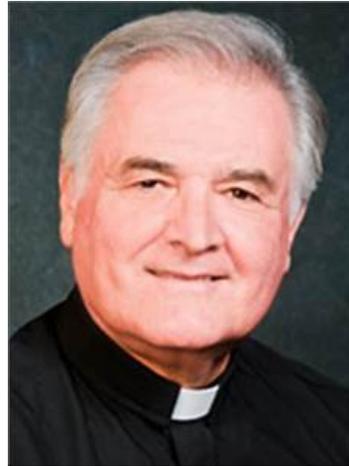
...to our St. Vincent de Paul and Mobile Mall volunteers who transported last week's donations: **Frank Zamora and Barbara Jackson.**

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

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



During the past three weeks, **Rich Confetti, Don Benson, and Joe Palomino (RDJ)** have been repairing and filling cracking of the asphalt in our parking lot at the northwest section. You can see where the repairs have been done as the new asphalt is darker than the previous material. On behalf of all of us, I thank them for the great work they have done in preserving the pavement for the near future until it is time to re-seal and stripe the entire parking lot again. Please feel free to drive to that area of the parking lot to see how much work has been done to preserve the pavement.



Vacation News From "Moses"

Many Italians are on vacation this week. The "fair week" of August honors the Assumption of Mary. This Thursday we leave with our friends and 20 parishioners of San Concordio to bus ride to Bratislava, Slovakia, Krakow, Poland and Vienna, Austria. Will get back just in time to conclude our visit here in Lucca, pack up and head home. We leave on the 27th.

We enjoyed the river cruise on the Danube. Either side of the river is heavily forested until it comes to the Capitals that we visited along the way: Prague, Passau, Linz-Salzburg, Durenstein-Melk, Vienna, Bratislava, Vienna and Budapest. I thought the cruise would be more relaxing, but not so if you wanted to see the Capital cities. I walked four to five miles a day, just to see and keep up with tours. All very informative and very old and beautiful.

The weather has been very hot and humid. Finally a break has come in the intensity of the heat, the last two days. Supposed to have rained today, a minute and then nothing. Tuscany is as beautiful as ever.

I hope that all of you are well♥

'New Ultramontanists': Why do some Catholics fear change?

Aug 13, 2018

by Brian Flanagan

"When the Pope thinks, it is God who is thinking in him."

—Louis Veuillot

"I should like a new Papal Bull every morning with my Times at breakfast."

—William George Ward

These two quotations seem shocking today, and were, in fact, shocking to many in their own time; they come from two 19th-century journalists Louis Veuillot and William George Ward. Veuillot, Ward, and others were at the vanguard of a theological, cultural and political movement within the Roman Catholic Church named "ultramontanism" — "over-the-mountain-ism."

Ultramontanism looked over the Alps that separated Germany, France, Ireland and England from the pope in Rome, promoting him and a particular theology of the papacy as a bulwark against Enlightenment rationalism and the forces of change in the 19th century.

The ultramontanist movement was diverse, decentralized, youthful — and successful, encouraged by the first celebrity pope, Pope Pius IX, and culminating in the definitions of papal primacy and infallibility of the First Vatican Council.

Arguably the ultramontanist movement made the modern papacy that we know today.

Most Catholics can recognize the pope immediately; the pope appoints bishops for every diocese in the world; papal encyclicals and other documents are published frequently and read widely; and seven out of the ten popes beginning with Pius IX have been canonized, beatified, or set on the path toward canonization — making Pius X, John

XXIII, John Paul II, and, this fall, Paul VI, the most recent popes since Pius V was canonized in 1712.

In recently reading *Vatican I: The Council and the Making of the Ultramontane Church*, Jesuit historian Fr. John O'Malley's newest book on Vatican I, including his survey of the ultramontanist movement in 19th-century Europe, the parallels between these ultramontanist thinkers and authors and those I would name the "new ultramontanists" of today were striking. Who are the new ultramontanists? As in the 19th century, the movement is diverse, difficult to categorize, and susceptible to overstatement or stereotype. But in the family of thinkers from the conservative Catholic public intellectuals like Ross Douhat and Matthew Schmitz, to the more bombastic, Veuillot-like tirades of "rad-trads" and others on Catholic Twitter, one can see some fascinating parallels between the 19th century and our own. First, in both periods it was journalists who promoted these views with the most energy and effectiveness, rather than academic theologians or even, at first, most clerics or bishops. Veuillot used his journal *L'Univers* and William George Ward the *Dublin Review*; Veuillot at least was regularly in conflict with the Archbishop of Paris. Along with them, *La Civiltà Cattolica*, now known for its wide-ranging centrism, was first established by the Jesuits as an ultramontanist mouthpiece.

Today's ultramontanists similarly disseminate their ideas not through the pulpit or the academy, but primarily through *First Things*, *The New York Times*, and the Catholic blogosphere and Twitter. They have a much wider reach than most academic theology will ever have, and yet many theologians would

critique the lack of theological education that sometimes leads to simplistic, underdeveloped or simply wrong understandings of ecclesiology or church history.

For many voices on Twitter, their experience of the Catholic Church during the long pontificate of John Paul II is how the church always was, and also how the church ever shall be. And, like the polemics of L'Univers and the earlier incarnation of La Civiltà Cattolica, the vitriol, even violence, directed at institutions and individuals betrays a deep lack of Christian charity "in the service of the truth."

Also similar is the prominence of converts to Roman Catholicism in both times and places. Some converts, like Ward and Henry Manning (later Cardinal Manning), came to the Roman Catholic Church from the Oxford Movement in the Church of England; others, like Veillot, could best be described as converts from a purely minimal or formal childhood baptism to active life in the Catholic Church. Similarly, the prominence of converts like Ross Douthat and the late Fr. Richard John Neuhaus among Catholic conservative intellectuals forms an interesting parallel. One must tread carefully here — I would never presume to judge the sincerity of a fellow Catholic's belief. Especially through past ministry with the Rite of Christian Initiation for Adults, I've always rejoiced with new Catholics, not only because they are becoming Catholic, but primarily because it is almost always a graced moment of deeper growth in their relationship with God.

But just as the biography of any theologian helps us to understand who they are and why they think what they do, the prominence of new Catholics in

ultramontanist movements then and now raises for me the question of what about the Catholic Church — or about the particular understanding of the Catholic Church — attracted them and underlies their worldview.

Many voices on Twitter, like that of Veillot, are "converts" from a nominal or lackadaisical Catholicism of their youth to a full-throated, muscular Catholicism that, going beyond enthusiasm to abusive attacks or commands to "repent and submit to the pope," unfortunately mirrors some of the worst toxic masculinity and lack of charity of other areas of social media. And that brings me to a third parallel, where it seems that the label "ultramontanist" is a bad fit. Those I have termed the "new ultramontanists" aren't particularly fans of Pope Francis. In intellectually sophisticated pieces like editorials in *First Things* or in Douthat's book *To Change the Church: Pope Francis and the Future of Catholicism*, or in far less informed diatribes directed at Francis, cardinals or bishops like those regularly propagated by websites like LifeSiteNews and Church Militant, Francis' actions and teaching are met with unease, disagreement and sometimes active dissent. The Aug. 2 announcement of the modification of the Catechism of the Catholic Church to declare the death penalty "inadmissible" further raised a howl of anti-Francis noise, especially among U.S. Catholics whose political support for the death penalty seems increasingly in contradiction to authoritative teaching. So how can this be described as ultramontanism? Isn't anti-papal ultramontanism a contradiction in terms? The missing link that connects the two movements is not support for a particular papacy, but opposition to change.

Reading O'Malley's book and re-reading some of the primary sources, on one hand, while keeping Twitter open on my computer on the other, has underlined more clearly for me that, both in the 19th century and today, the possibility of the church changing is the monster hiding under the bed, or the pew, for many of these thinkers.

That the church changes — the "dirty little secret" as Garry Wills named it in the 1970s and as Jesuit Fr. Mark Massa revived it in his study of 1960s Catholicism — would be a contradiction in terms for both Veillot and his contemporary equivalents. This may explain some of the parallels.

Any theologian or church historian knows just how often and radically the church has changed in the past, knowledge that some further reading in theology might benefit the average rad-trad on Facebook.

John Noonan's magisterial *A Church That Can and Cannot Change: The Development of Catholic Moral Teaching* is just the most thorough treatment of how in relation to slavery, usury and marriage church teaching on morals has changed, sometimes radically, in the past. And for those converts to Catholicism for whom the conservatism and stability of the era of John Paul II and Benedict XVI was the refuge to which they fled from the upheavals and relativism of the past forty years, this new experience of development, however minor or gradual in the wider horizons of church history, will be a profound test of faith.

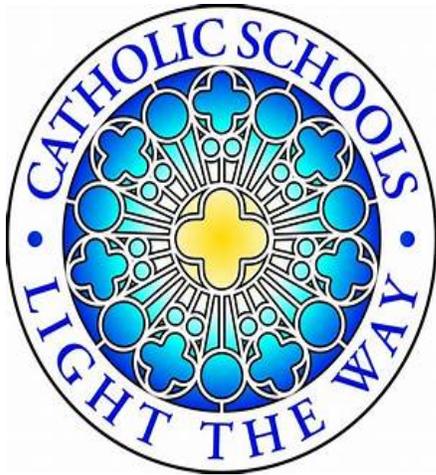
But if I'm correct, and the real heart of ultramontaniam, new and old, is not simply the papacy, but how to understand the historical reality of the church, then we're in for a bumpy ride.

Those of us who may have thought that the issue of the historical nature of the church was settled at the Second Vatican Council should be alerted out of our complacency to speak and teach about the phenomenon of ecclesial change. And we ought to remember that it was Veillot and Ward who won the day through their skillful use of media, not the Archbishop of Paris or the theological elites who argued with them in theological journals.

The youthful populism of earlier ultramontaniam warns us against dismissing similar movements today, particularly in relation to the world of upheaval and uncertainty threatening many educated, indebted and economically vulnerable young Catholics.

And yet, as John Henry Newman famously wrote, "To live is to change, and to be perfect is to have changed often." Continuing to share the good news of the life of the church, a life that involves change, is one additional task for theologians and church leaders for this time in our history.

[Brian Flanagan is associate professor of theology at Marymount University in Arlington, Virginia.]



***From Our Adopted Parochial School of
St. Peter Martyr, Pittsburg***

Dear Father Robert,

Thank you to your parishioners, pastoral staff, and all who participated in this year's Back Pack Outreach for your overwhelming response with the donation of backpacks and school supplies for the children of our school. A very special thanks to Brian and Vicki McCoy, Dave Costanza, and Carole Miller and all who helped in coordinating, delivering, and contributing to this wonderful project. We received 82 backpacks filled with school supplies and lovely notes for our students. We continue to be graced by the heartfelt generosity and love from St. Ignatius of Antioch in support of Catholic Education – what a blessing!

The backpacks and supplies bring joy and hope to all students and their families who receive them. This is a great back-to-school gift and an excellent example of stewardship for our students.

On behalf of the students, their families, our faculty and staff, I extend our sincere thanks and appreciation for y our prayers

and support. You and all the parishioners of the parish are remembered in our daily prayers of gratitude and encouraged to stop by for a visit. We would love to have more students from your parish enrolled in our school.

Respectfully yours in Christ,

Joe Siino, Principal

