

## For The Bulletin Of September 2, 2018



### *From Father Robert*

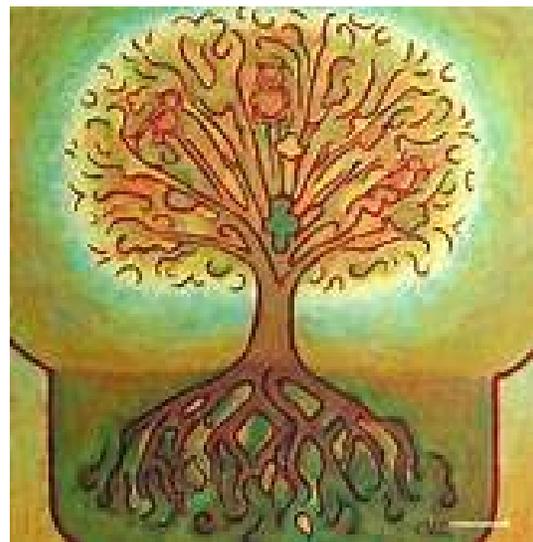
Today we return to the Gospel of Mark after a five week trip through John 6. In some ways Mark may seem to be familiar territory after the theological digression through the Bread of Life discourse and its antecedents. There are some explanatory notes in the gospel today that seem intended for a non-Jewish audience. Mark tells us about some Jewish practices of the time that would have been unfamiliar to the readers of his gospel. For this reason among others the audience would have been sizably, if not majority, Gentile. So quickly (a few decades) after Jesus' death and resurrection the gospel message moved beyond the Jewish soil where it first took root, and grew among Gentiles. It's almost like a cultivated ivy that leaped over a natural boundary to take root beyond the garden.

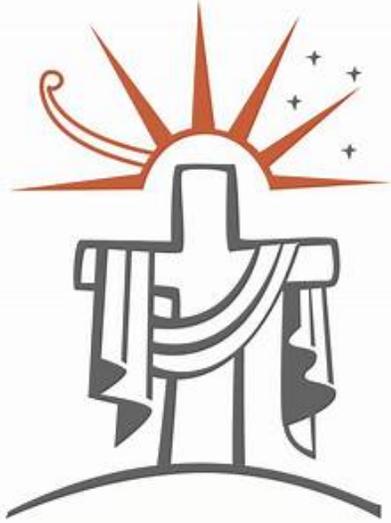
With this gospel reading it is as though we are listening in to one side of a family feud. We hear the early Christians' take on their elder sibling's faith. Not surprisingly, the Christians were critical of Jewish practices, claiming they missed the point. But it would be a misreading to see this only as a history lesson. The practices criticized in this gospel are perilously close to those of any religious person. There is a

strong temptation to believe that we, by our actions and good deeds, make ourselves worthy of God. It can be easy to focus on ritual washing or any ritual, and miss the deeper, more meaningful action that the ritual points to.

We can imagine attending a birthday party with the focus on what kind and flavor of cake and ice cream, when the "Happy Birthday" song is sung, how it is sung, who sings it, whether there is a birthday wish, whether the wish was "voiced" thereby nullifying it, or kept to the wisher thereby guaranteeing its fruition, and many other details of the event. All of the focus on the external ritual of the birthday can cause us to forget that this is a celebration of life for the one whose birthday it is. The party with its attendant rituals should not pull us away from the celebration of the individual.

The early Christians (like Isaiah who is quoted) criticized those who would misplace the emphasis on the externals. Their admonition is not for their theological opponents only. It's also for us.





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

Why is it so easy to think that if we “do it right” all will be well? In fact we all have had experience with so much time and energy going into presentation, preparation, details, etc. that we are left missing the mark. We have probably seen this happen at holidays gatherings, birthday parties, and more. But it can also happen in one’s day-to-day routine. Things need to be fixed, addressed, or made better. Our attention on these details, important as they may seem, can pull us away from real human beings seeking relationship. Being present, without distraction, to those around us is often a more profound gift than any other external.

When a child seeks our attention, a parent calls to check in, or a friend asks how we are doing, each of these is a moment of grace. Being available to another without critique or commentary is a tremendous gift. Rather than focus on externals, this gospel today reminds us to take a few moments to examine what really matters. Once we do that, we can place our focus there. This may cause us to reprioritize our thoughts and actions, but that is precisely the point.

As we hear today’s gospel and reflect on its meaning for our lives, what questions does it raise for you?

- Recall experiences in your life when your “heart” required you to act contrary to your “head.”
- Why do people become disaffected by religion that has become “institutionalized”? How can we respond to such disaffection?
- What practice or ritual of your faith do you find most meaningful to you, that inspires you in living your faith, that makes you most aware and appreciative of God’s presence in your life?
- What’s the difference between one’s *faith* and one’s *religion*?



The Floral Arrangements at the Altar And Ambo today are placed to The Glory of God **and In Honor of the Fifty-fifth Anniversary of Marriage of Bill and June Stuhlreyer and the 60<sup>th</sup> Anniversary of Marriage of Ray and Lillian DuPeer.** Congratulations and we wish you many more years of happiness, the deepening of your love for one another, and the best of health.

***About Liturgy: Loving The People Who Do The Liturgy***

In this week's return to the Gospel of Mark, we might get a bit nervous with today's gospel reading. Aren't disciplines and observing the rules important? Isn't following tradition a good thing? If we just tossed out all the guidelines, wouldn't liturgy become a free-for-all, with everyone doing their own thing and following their own preferences?

As one who has studied liturgy and all the liturgical books and at some point in my life debated the value of one shade of violet over another shade of purple for Advent...and had the same heated discussion all over again at Lent...I know exactly the sin of pedantry. And if it's not a sin, it should be.

There's a reason so many of us can get so caught up in the rules and rubrics of communal prayer. I want to believe it's because liturgy touches each of us so deeply, especially when it's done well. Great liturgy moves us at a core place that we can't explain very rationally. So we go to the books and laws and the rational things we can control, and we put our heart and soul into "protecting" those in order to protect that which we love – the liturgy itself. Then come the blog posts and the rantings and the mean-spirited comments. Then come all the evil thoughts from within that defile and indeed make us what Jesus says today: hypocrites.

Our job is certainly to love the liturgy. But our mission as disciples is to love even more those of us who do the liturgy. All members of the household of God, like us, have their foibles, their weaknesses, their personal likes and

dislikes, and we are called to love one another even at the expense of "correct" liturgy. For there can never be "correct" liturgy without true love for one another.



***Thank You, Fr. Vincent Scott***

Last Sunday morning, you had the privilege of experiencing Fr. Vincent Scott, recently retired and the Pastor Emeritus of Church of the Assumption, San Leandro, preside and preach. The 8:00 a.m. Liturgy was barely over when texts began to come to my cell phone saying what a gift Fr. Vince was to the congregation. The same was true for all those celebrating the 10:00 a.m. Eucharist as well. Bright, articulate, funny, insightful, prayerful, humble, a true "man of the church," Fr. Vince and I attended seminary together with me being one year ahead of him but our friendship and the love of Liturgy and Music has spanned these more than 50 years of ministry. How blessed our Diocese has been to have him serve in a number of parishes in both Alameda and Contra Costa Counties. On behalf of all of us, I thank him once again for coming all the way to "Egypt" to be here to cover for me. He had a great time, loved the liturgy, and most important of all, he loved being with YOU! He was thrilled

with the great participation to both the spoken and especially the sung parts of the liturgy and told me that he was able to pray here, not just preside and preach. What a compliment to you! Thank you for receiving him so warmly.



...to all those who come early every Saturday morning to clean and prepare the sanctuary and parish hall for the weekend: **Jun Bajet, Angela Bueno, Carole Miller, Mency Osborne, Alfred Madoshi, and Jean Rogers.**

...to those who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Steve Rojek, Mary Ewing, Patricia Britton, Harlan Young, and Father Robert.**

...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, Beth Enea, Yvette Young, Kathy Augusta, 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 (Lead), Carole Miller, 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, Steve Rojek and Jose Palomino.**



### ***Knights of Columbus Participate In Special Olympics***

This past weekend, members of our Knights of Columbus participated in the Special Olympics held at Heather Farms Park in Walnut Creek. Many thanks for representing the Knights, the church, and our parish at this wonderful event: To our Saturday crew: **WPGK Bill Barbanica, WPGK Dave Simpson, GK Tim Cox, Adam Haas, Charles Frank, Jack Goncalves, PS Steve Rojek, Tony Gumina, Phillip Rios,**

**Sean Dunleavy, Noel Fortes.** To our Sunday crew: **WPGK Bill Barbanica, WPGK Dave Simpson, Tony Gumina, Phillip Rios, Pablo Villegas, Pat McConnell, Corey McConnell.**



Next weekend, September 8<sup>th</sup> and 9<sup>th</sup> is the Annual Diocesan Priests Retirement Collection. We presently have 58 retired priests but who continue to minister by helping out on weekends in parishes as we experience with Father “Moses” and last weekend with Fr. Vincent Scott. They serve as Chaplains, guest supply when pastors are away for weddings, funerals, etc. as well as Pastors Emeritus. In the next 5 to 10 years, the number of retired priests retiring will bring their number to more than 70. This is our opportunity to thank those who have served so faithfully and with such dedication and love for many years and who have made our Diocese the wonderful local church that it is. Please join me in supporting this collection. Your generosity is greatly appreciated.



Thank you to those who attended our Hot August Night- Western Style Dinner last Saturday evening. It was a wonderful dinner of barbecue chicken, baked beans, homemade cornbread muffins, coleslaw and freshly made apple galette with ice cream. Nobody left hungry!! There was a lot of fun with Western Bingo, raffle prizes and a 50/50 drawing and two tables were able to name all the famous cowboys! A special thank you to all who made this evening possible: **Lorraine Lohmeier, Pat Kramer, Maryann Peddicord, Rachelle Martin, Reggia Desmond, Emily Douville, Emily Plurkowski, Lesley Eubanks, Jose Palomino, Clem Bushman, Steve Rojek, Rich Confetti, Don Benson, Jane Sharpe, Kathleen Clarke, June Stuhlreyer, Zumira Silveira, Mary Ewing, Sue Batterton, MaryAnne Douville, Marc Douville and Marla Plurkowski.** A **BIG** thank you to **Dave Costanza, Tomas Lucia, Carole Miller, Mark Costanza, Brian & Vicki McCoy, Will Avitabile and Catherine Vidaurri.** All proceeds will benefit the 40<sup>th</sup> Anniversary fund and the events planned for this celebration.

## Vigano letter exposes the putsch against Pope Francis

Aug 26, 2018

by Michael Sean Winters

Archbishop Carlo Maria Vigano's testimony proves one thing: The former Vatican ambassador to the United States is to the clergy sex abuse crisis what Oliver Stone is to the assassination of President John Kennedy, a trafficker in conspiracy theories who mixes fact, fiction and venom to produce something explosive but also suspicious. When you finish reading this testimony, as at the end of Stone's 1991 movie "JFK," you can only conclude that the product tells us more about the author than it does about the subject.

Vigano is certainly correct that Cardinal Angelo Sodano, longtime Secretary of State to Pope John Paul II, was a patron of disgraced former-cardinal Theodore McCarrick. Stone recognized the assassination happened in Dallas. But why does Vigano fail to mention the key role played by Cardinal Stanislaus Dsiwiz in protecting McCarrick?

Vigano alleges that Pope Francis lifted sanctions against McCarrick that had been imposed by Pope Benedict. Indeed, the headline on the Edward Pentin story that broke the news of this testimony reads "Ex-nuncio Accuses Pope Francis of Failing to Act on McCarrick's Abuse." But, Francis did act. He is the one who removed McCarrick from ministry in June. The central focus of this testimony is the claim that Benedict issued sanctions against McCarrick: "the Cardinal was to leave the seminary where he was living, he was forbidden to celebrate [Mass] in public, to participate in public meetings, to give lectures, to

travel, with the obligation of dedicating himself to a life of prayer and penance," Vigano writes.

During the Benedict papacy, with my own eyes I witnessed McCarrick celebrate Mass in public, participate in meetings, travel, etc. More importantly, so did Pope Benedict! If Benedict imposed these penalties, he certainly did not apply them. He continued to receive McCarrick with the rest of the Papal Foundation, continued to allow him to celebrate Mass publicly at the Vatican, even concelebrating with Benedict at events like consistories. But, as Vigano tell is, it is all Pope Francis' fault.

Vigano is more than a little obsessed with homosexuality and names prelates whom he accuses of supporting efforts at "subverting Catholic doctrine on homosexuality." Filmmaker Stone was obsessed with the grassy knoll. Back in my seminary days, when one of the seminarians would give evidence of this kind of obsession, making wild claims about homosexuality, its sources and its effects, ignoring the emerging scientific and psychological data, the rest of us would look at each other and someone would say, "I would like to take a look at her dance card."

Something similar is playing out all this summer. Bishops and archbishops speak about gay people with such hatred, you ask yourself how a minister of the Gospel could speak so nastily about other human beings and then it hits you: They are not speaking about other human beings. and you've got to wonder if what you are watching is self-hatred unfolding.

Unfortunately, Vigano's tissue of misinformation will leave its mark. In

the midst of a feeding frenzy, no one stops to ask basic questions and even journalists can forget to undertake basic tasks like asking for corroboration or looking at the questions a text such as Vigano's poses. Here are a few of my questions:

Vigano says he must unburden his conscience now. Why now? If he felt as disturbed by the filth as he claims to have been, why did he not say anything publicly or at least speak to the bishops conference? I recall a few years back, at a meeting of bishops' conference, sitting outside the ballroom in Baltimore chatting with a monsignor from the nunciature. He was waiting for Vigano who was in the executive session of the bishops' meeting. Why did he say nothing then?

If, as he claims, McCarrick had such great influence with Francis, how does he explain McCarrick's fisticuffs with the Argentine bishops over Fr. Carlos Buela and the Institute of the Incarnate Word? When the Argentine bishops, under the leadership of then-Cardinal Bergoglio, refused to ordain the Incarnate Word seminarians, McCarrick stepped in to do it.

McCarrick had nothing, zilch, to do with the selection of Bishop Blase Cupich to become archbishop of Chicago, nor with Archbishop Joseph Tobin going to Newark. It is true that these major sees were filled without the nuncio's consent or input, which tells you only that Francis recognized just how sick he was before the rest of us did. My dog Ambrose has more influence with Pope Francis than McCarrick did.

Vigano even reaches back to recruit the late Jesuit Fr. Bob Drinan for his conspiracy, and the signatories of the 1967 Land O' Lakes statement on Catholic higher education. Really? I am reminded of an old Joan Rivers joke about the fact that a UFO has never landed at Harvard or Yale or Stanford. It is always three yahoos in a pick-up drinking beer: "I saw it! There it was!" Church Militant, the Cardinal Newman Society, LifeSiteNews, these are the church's drunk yahoos and it has been clear for some time that Vigano sees eye-to-eye with these characters. Remember how he tried to ruin a different papal trip? It was he who in 2015 brought Kim Davis, the Kentucky county clerk who refused to issue marriage licenses to same-sex couples, in to meet Francis and falsely presented her as a champion of religious liberty. In fact, Davis was sent to jail because she sought to impose her religious views on others.

And, as my colleague Joshua McElwee pointed out, we know how much Vigano cares about the victims of clergy sex abuse. In Minnesota, Vigano encouraged Auxiliary Bishop Lee Piche to destroy documents relating to the investigation of Archbishop John Nienstedt.

Vigano is a disgruntled former employee. Such people are always a bit angry. They are also often a bit unreliable. He was always a crackpot. But, make no mistake: This is a coordinated attack on Pope Francis. A putsch is afoot and if the U.S. bishops do not, as a body, stand up to defend the Holy Father in the next 24 hours, we shall be slipping towards schism long before the bishops meeting in November. The enemies of Francis have declared war.

