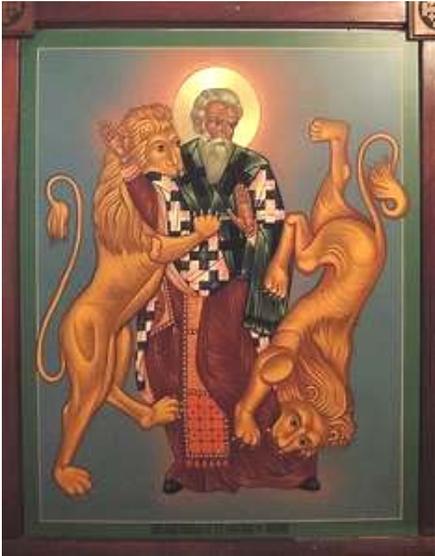


For The Bulletin Of October 21, 2018



THE FEAST OF ST. IGNATIUS OF ANTIOCH

This weekend, we celebrate the Feast of our Patron Saint, St. Ignatius of Antioch. Nothing is known of Ignatius' life apart from what may be inferred internally from his letters, except from late spurious traditions. It is said Ignatius converted to Christianity^[6] at a young age. Tradition identifies Ignatius, along with his friend Polycarp, as disciples of John the Apostle.^[7] Later in his life, Ignatius was chosen to serve as Bishop of Antioch; the fourth-century Church historian Eusebius writes that Ignatius succeeded Evodius.^[8] Theodoret of Cyrrhus claimed that St. Peter himself left directions that Ignatius be appointed to the episcopal see of Antioch.^[9] Ignatius called himself *Theophorus* (God Bearer). A tradition arose that he was one of the children whom Jesus took in his arms and blessed.^[10]

Ignatius' own writings mention his arrest by the authorities and travel to Rome to face trial:

From Syria even to Rome I fight with wild beasts, by land and sea, by night and by day, being bound amidst ten leopards, even a company of soldiers, who only grow worse when they are kindly treated.

— *Ignatius to the Romans*, 5.

Ignatius' transfer to Rome is regarded by scholars as unusual, since those persecuted as Christians would be expected to be punished locally. If he were a Roman citizen, he could have appealed to the emperor, but then would usually have been beheaded rather than tortured. Allen Brent has suggested that Ignatius was involved in conflict with other Christians and was executed for the capital crime of disturbing the peace.^[11]

During the journey to Rome, Ignatius and his entourage of soldiers made a number of stops in Asia Minor. Along the route Ignatius wrote six letters to the churches in the region and one to a fellow bishop, Polycarp, bishop of Smyrna. In his *Chronicle*, Eusebius gives the date of Ignatius's death as AA 2124 (2124 years after Abraham), i.e. the 11th year of Trajan's reign, AD 108.^[12] Ignatius himself wrote that he would be thrown to the beasts, and in the fourth century Eusebius reports tradition that this came to pass,^[13] which is then repeated by Jerome,^[11] who is the first to explicitly mention "Lions". John Chrysostom is the first to allude to the Colosseum as the place of Ignatius' martyrdom.^[14] Contemporary scholars are not clear that any of these authors

had sources other than Ignatius own writings.^{[11][13]}

After Ignatius' martyrdom in the Circus Maximus his remains were carried back to Antioch by his companions.^[15] The reputed remains of Ignatius were moved by the Emperor Theodosius II to the Tychaem, or Temple of Tyche, which had been converted into a church dedicated to Ignatius.^[16] In 637 the relics were transferred to the Basilica di San Clemente in Rome. His feast day is celebrated each year on October 17th. During the time that he was bishop of Antioch, the followers of Jesus became known as "Christians." In one of his sermons, it is reported that he said "Where the bishop is, there is the church."

Reflecting On The Gospel

While the prayers of today's liturgy commemorate the life and martyrdom of St. Ignatius of Antioch, the scripture passages are taken from today in the Lectionary Cycle, the 29th Sunday in Ordinary Time.

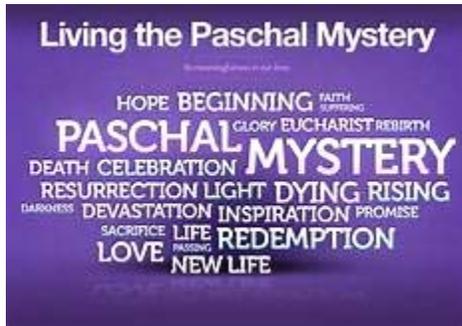
Two men in cahoots together, scheming to get special treatment. This kind of setup is familiar in movies, the news, politics, and even, unfortunately, in daily life. And today, we hear about it in the gospel. Human nature being what it is, two men, brothers in this case, are angling to get a better deal. They speak with Jesus on their own, in private. Their rather bold statement, "we want You to do for us whatever we ask of You" is met with open receptivity on Jesus' part. The way this story begins is reminiscent of children asking something of their parents. As a patient, listening parent, Jesus asks the brothers,

"what do you wish Me to do for you?" What would be our own reply to Jesus at that moment? His question is wide open. What do we want from Jesus? This question can be the source of fruitful meditation and prayer throughout the week.

For the brothers, they want glory, to sit at Jesus' side in His kingdom. They still imagine that Jesus will be a powerful earthly King, ruling over an independent and free Jewish people. But as Jesus did with Peter after Peter proclaimed Him the Messiah, Jesus corrects James and John's misconception. Jesus told Peter that the Son of Man would suffer and ultimately die. He will invite the sons of Zebedee to do the same by asking if they can drink the cup that he drinks. This is a cup of suffering, an image reminiscent of the one spoken of by the prophet Jeremiah and in the Psalms. Before glory there must be suffering and even death. When the brothers seek glory, and a seat at either side of Jesus, they do not realize that they are thereby accepting suffering.

James and John's desire for glory provides Jesus the chance to expound once again on Christian discipleship, which is not the way of the world. For the disciples, greatness comes in service. The servant is the master. Jesus, the true Master and Teacher, did not come to be served, but to serve. Even today, the gospel message of service flies in the face of cultural morés. How many powerful people with authority have underlings to do their bidding? In the power structures we find at work in family, and in the marketplace, those at the top set the agenda and have their wishes carried out. Those who surround the powerful carry out the wishes and commands of the top. With Jesus, this

structure is inverted. The greatest is truly the one who serves. The mark of greatness is humility.



Gospel values should cause us to rethink how we are living our lives. We are never “there,” having arrived at Christian perfection, with nothing more to do. Instead, the message of Jesus consistently calls us to go deeper, question more, and change our behavior to more closely match the Master. For what purpose do we do what we do? Are we seeing the “golden ring?” The life of retirement and leisure? Do we want to be the most important or admired person in the room? Is personal glory the goal? Rather, the Christian life is about self-emptying service. The Christian life does not put the self in the center, but puts the other, with their needs, in the center. Today we might ask ourselves, whose needs will I put before my own?

Today’s feast and the scriptures we are hearing raise some very specific and important questions to consider.

- Who is or was the most “humble person you have known - and what did his or her humility teach you?
- Have you ever worked or served with someone who led by the

“power” of service and the example of commitment?

- When have you found it most difficult to heed the words of Jesus, “it shall not be so among you”?
- Have you ever had to confront another’s ambition or arrogance, similar to the attitude of James and John in today’s gospel?



About Liturgy: Who Go To Eucharist?

If you asked a group of Catholic Christians why they go to the celebration of Eucharist on Sunday, you might get a mix of responses. Many will say Sunday Eucharist is the center of their week and the heart of their faith. Others might say it’s their time to refocus on God and give thanks. Still others are there because it’s where they can gather with close friends and family in prayer. And perhaps a few will say that it’s an obligation or simply that it’s what good Catholics are supposed to do.

In the late 19th and early 20th centuries, some of those who helped bring about a renewal in the liturgy that led to the principles we find in Vatican II saw a profound purpose for going to Sunday Eucharist that focused on what happened outside of its celebration. The Benedictine Monks of St. John’s Abbey

in Collegeville, Minnesota, led by the vision of Fr. Virgil Michel, OSB, saw that liturgy was an act of social justice. If the liturgy could be prepared beautifully with the best that human art and creativity could provide, and if the assembly could understand and engage fully in that liturgy, then ordinary Catholics would be filled with the hope and joy of Christ. Those who understood the meaning of the Eucharist would no longer be confined to just the ordained or those who had special knowledge or degrees. The purpose would be clear for all who participated in it. That weekly encounter with the Living Christ in a way that was meaningful and transcendent would lead them to transform their homes, neighborhoods, and workplaces with that same hope and joy.

For these monks, good liturgy was transformative not only of bread and wine but also of the people who participated in that liturgy. Coming to Eucharist always had to connect with what happened before and after it so that, truly, “the liturgy is the summit toward which the activity of the church is directed; it is also the source from which all its power flows” (Constitution on the Sacred Liturgy, #10). When the faithful are able to participate fully in this source and summit of their lives, they learn what it means to live as Christians in their daily lives, for the liturgy “is the primary and indispensable source from which the faithful are to derive the true Christian spirit” (ibid., #14). Why go to Sunday Eucharist? Because it changes the world.



Today is our Parish Festival with games, food, and fun for the entire family. The Food Booths offer a variety of cultural cuisine as well as games and Bingo. At 3:00 p.m. this afternoon, I will be drawing the Winning Ticket for our “Big Fat Church Raffle” : A Round Trip for Two to Greece! Please bring your family and friends and join us for a wonderful afternoon that at the same time offers fellowship and lots of fun. Thank you for supporting our festival and appreciating all the work that has been done by The Festival Committee to make it possible and successful.



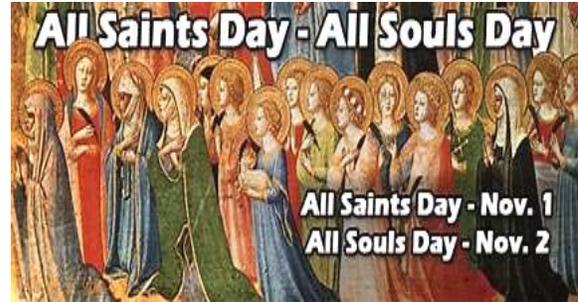
At each liturgy once again this weekend, representatives from our Pastoral Council will address us on the aspect of “Treasure” as we prepare for next weekend and “Commitment Weekend.” The previous two weeks have focused on “Time” and “Talent.” All that we have and all that we are comes from God. “How shall we make a return to the Lord?” What part of our Time, Talents, and Treasure will we return to God for all that He has given each one of us?

Please prayerfully consider this as we prepare to come forward next weekend with our Stewardship Commitment Form which will be placed in the chest that will then be placed at the heart of the Altar during the next pastoral year, reminding us regularly of how each one of us has committed to serve the Lord and build up His kingdom here at St. Ignatius of Antioch.

Our thanks to **Steve Rojek, Mark Webster, and Oscar and Zoila Jovel** who have made the presentations.



This coming week, October 22nd through Wednesday, October 24th, I, along with our three Pastoral Associates: **Frances Rojek, Peter Degl’Innocenti, and Carolyn Krantz**, will be attending a “mini-convocation” of the Diocese at the request of The Bishop at St. Isidore Church, Danville. Meetings will also be held for the clergy at San Damiano. I will report back to you on the proceedings as soon as possible. Please pray for us as we meet to address concerns of our Diocese.



Thursday, November 1st, is the Feast of All Saints, a Holy Day of Obligation. We are privileged to celebrate Holy Eucharist at 8:00 a.m. and again at 7:30 p.m. in the evening. Both liturgies will be sung and the evening liturgy will include The Parish Choir. On Friday, November 2nd, we will celebrate The Commemoration of all The Faithful Departed, All Souls Day, with Holy Eucharist at 8:00 a.m. as usual. Envelopes to list the names of your beloved deceased are available on the Credenza at the back of the church. The All Souls envelopes will be placed next to the Tabernacle during the month of November and they will share in a special commemoration at each liturgy throughout the month.



...to those who arrive early each Saturday morning to clean both the church and parish hall in preparation for the weekend: **Jun Bajet, Angela Bueno, Emilia Freking, Mercy Osborne, Jean Rogers, and Rose Salamanca.**

...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:

Melodye Costanza, Beth Enea, Kathy Augusta, Yvette Young, 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), 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 Tony Gumina.**



Financial Report

The third quarter Financial Report will be included in next weekend's bulletin. In addition to parish operating revenue and expense information, it will include an Expansion Project update.