

**For The Bulletin Of
October 28, 2018**



**THE 30TH SUNDAY IN
ORDINARY TIME**

From Father Robert

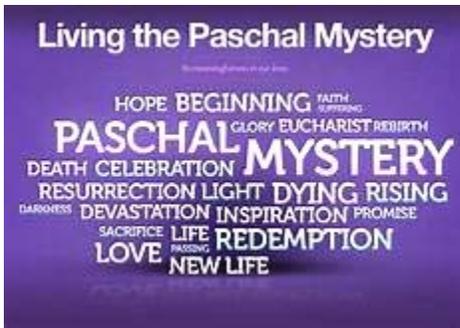
The Gospel of Mark introduces us to a variety of characters not seen elsewhere or even mentioned again in the New Testament. Bartimaeus, the blind man, is one such example. We have not been told of him in any story prior to this in the Gospel of Mark. And after this brief episode we will never hear of him again. Matthew and Luke will tell different versions of the story, but each is built on Mark. It's as though the reader or the early community would have known Bartimaeus as the blind man who sat begging on the road to Jericho.

From the way the story is told, Bartimaeus certainly had heard of Jesus, for upon learning that he was on the road, Bartimaeus immediately cries out. His behavior is judged to be uncouth and undignified, not worthy of Jesus or His followers. The response Bartimaeus receives is one that we might expect in "polite society." He is shut down. We

can imagine the rebukes: Nobody wants to hear a shrieking blind man calling out for Jesus. Let Jesus and His followers pass in peace. Don't make a scene. Bartimaeus will have none of it and cries out all the more. It's as though nothing else matters but Jesus and the power He has.

In an exchange reminiscent of Jesus' interaction with James and John last week, Jesus asks him point-blank, "What do you want Me to do for you?" Here again we might ask ourselves, how would we respond to Jesus' question? Face-to-face with Jesus and His direct question, "What do you want?" How are we to answer? We recall how James and John answered. They wanted glory. They wanted to sit at either side of Jesus in the Kingdom. But Bartimaeus responds differently. He simply wants to see. For him, not one of the Twelve, not one of the chosen from the beginning, there is no grasping for power, glory, or authority. Bartimaeus merely wants to be made whole.

Jesus' response and Bartimaeus's healing is immediate and simultaneous. His sight is restored and he follows Jesus. Perhaps surprisingly, we never hear of Bartimaeus again. He is now a true disciple, a follower of Jesus. And his faith response to Jesus is a model for us, perhaps even a better model than the brothers James and John.



At times we can think of the disciples as something of superheroes. The stories told about them in catechetical classes or homilies can make them seem like examples of faith. Today we hear about another disciple, not one of the Twelve, but a follower of Jesus nevertheless. It's not an accident that the story of Bartimaeus follows immediately upon the story of James and John. In each story Jesus asks, "What do you want Me to do for you?" That question is asked of us as well. Will our answer be like the brothers who want to game the system for their own glory? Or will our answer be like the blind Bartimaeus who seeks merely to see? Though the brothers James and John were called by Jesus from the beginning, it seems that Bartimaeus has a better self-understanding. He is more humble and less grandiose than the "real" disciples. Bartimaeus, about whom we know very little, serves as a prime example of discipleship. What do we seek of Jesus? What do we want Jesus to do for us?

- Have you ever experienced blindness of any kind – physical, emotional, intellectual? How were your eyes or consciousness finally opened to what you did not see or understand?
- Did you ever fail to recognize the goodness of God in your midst during a difficult time in your life?

- Who do you know who are among the faithful "remnant" like Bartimaeus: individuals who, despite the poverty and challenges they face, show us the light and riches of God?



Commitment Weekend

During the past week, all of our registered parishioners received my pastoral letter introducing you to Commitment Weekend. You received the Commitment Form with my letter, one side of which is the Commitment that we as the Pastoral Staff make to you, the other side of the form is YOUR Commitment to be a good steward of the Time, Talent, and Treasure with which God has blessed you and how you will make use of those gifts in the coming Pastoral year. Today, at each liturgy, we are invited to come forward in a great procession to bring our Tithes and Offerings to the Altar along with our Commitment Form, placing it in the chest that will then be returned to the Heart of the Altar as a constant reminder of what each one of us is giving back to the Lord in gratitude and thanksgiving in the coming year. I want to thank, on behalf of all of us, the members of the Pastoral Council: **Steve Rojek, Mark Webster, and Oscar and Zoila Jovel**, for the wonderful witness talks they gave over the last three weeks to prepare us for Commitment Weekend. And, I want to thank each one of you for your

gracious and generous response to God's invitation to share and return to Him a portion of the Time, Talent, and Treasure with which He has blessed you and in return becomes a blessing for our parish.



In conjunction with Commitment Weekend, this is also our annual Ministry Fair Weekend! I am deeply grateful to the members of our Pastoral Council and especially to **Reggia Desmond** to take responsibility for planning and setting up the displays in the Gathering Plaza. We are blessed with 40 Ministries to which you are invited to visit each booth, receive information, and hopefully sign up to serve. There is a place in ministry for you! There is no better way to take ownership of the parish than becoming involved in a ministry, program, or outreach. This is the way of discipleship.



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.



Once again we invite to join us in one of our biggest outreaches each year by participating in our Annual Thanksgiving Food Baskets give-a-way. In today's bulletin you will find the bright orange flyer listing the ingredients for a complete Thanksgiving Dinner to which our St. Vincent de Paul Society will add a turkey on the day of the give-a-way, Monday, November 19th. Our friends at Lucky have made it very easy with the wonderful display they have prepared right at the entrance to the store on Contra Loma. You can get each ingredient by walking around the display and picking out what you need to fill your box. It is also wonderful to provide paper plates, napkins, and a festive paper tablecloth. I always include a Thanksgiving Card from us, extending

best wishes and holiday greetings to the family who receives the basket I have prepared. We ask you to bring your completed and decorated basket to any of the liturgies on the weekend of November 17th and 18th, the weekend before Thanksgiving which is celebrated this year on Thursday, November 22nd. Last year, there were more than 200 beautiful baskets donated to needy families. Thank you for joining us in this outreach that brings so much joy and happiness to those who are not as fortunate as we. It is also a special blessing to receive all of the baskets provided by our adopted parochial school of St. Peter Martyr who last year contributed 50 baskets! In this way, we together become the hands and the heart of Jesus embracing those in need. Thank you for what you will do for our sisters and brothers this Thanksgiving.



Thanksgiving Day Liturgy

One of the most beautiful liturgies in the entire year is our Thanksgiving Day Eucharist, which this year will be celebrated on **Thursday, November 22nd, at 9:00 a.m.** Music, under the direction of our Director of Music, Organist, and Artist-in-Residence, **Don Pearson**, along with our Cantors and The Parish Choir lead us in praise and thanksgiving for all of God's wondrous and abundant blessings. One of the special aspects of the liturgy is

that one of our parishioners gives the homily/reflection that day and it is always a special, personal, and emotional experience. Please plan now to join us and be a part of this festive liturgy. You are invited to bring the bread/rolls and wine for your Thanksgiving Day dinner to be blessed at the conclusion of the liturgy.



...to those who arrive early each Saturday morning to clean and prepare the church and parish hall for the weekend: **Rose Salamanca, Angela Bueno, Jean Rogers, Mency Osborne, Jun Bajet, Al Cosce, and Alfred Madoshi.**

...to those who clean and maintain the bathrooms in both the church and the parish hall: **Steve Rojek, Mary Ewing, Patricia Britton, Harlan Young, and Fr. 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, Rowena Cayaban, Yvette Young, Sharon Cissell, 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), Vangie Parrilla, Belen Farin, Kathy Augusta, Vince Augusta, Rowena Cayaban and Sherry Webb.**

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

Ouellet vs. Viganò exposes right wing's anti-Francis strategy

Oct 18, 2018

by NCR Editorial Staff

Cardinal Marc Ouellet's concise and sharply worded refutation of the now infamous Viganò letter is the very point needed to burst the bubble of fabulist concoctions spinning around the Catholic far right. Those theories, which wouldn't pass for bad fiction, are easily unveiled as clumsy attempts to discredit the Francis papacy.

Ouellet's out-of-the-ordinary pronouncement is fitting for these extraordinary times. Its very existence signals with some finality the end of the pretense of unity with which the hierarchy in recent decades attempted to mask deep divisions in its ranks.

It also bares as pretenders those who previously claimed the high ground of "orthodoxy" as defined, in their world, by unquestioning loyalty to the pope and the magisterium. In fact, their orthodoxy extended only so far as their agreement with prevailing papal tendencies.

Ouellet dissected the letter by Archbishop Carlo Maria Viganò, former nuncio to the United States, who claimed a widespread cover-up of allegations against former Cardinal Theodore McCarrick. The letter was quickly found to be an ideologically loaded screed with claims that Ouellet termed "incredible and absurd" as well as "unjust and unjustified."

The letter had been fashioned with the help of several right-wing figures who attempted to make the case for Viganò apparently so they could, in turn, use the case with the authority of a former nuncio. The whole mess has backfired. Ouellet, however, speaks with legitimate authority as the prefect of the Congregation for Bishops. He is able to build his case from actual documents held by his congregation.

Further, Francis, the pope who ultimately dethroned McCarrick, has ordered a thorough investigation of all of the steps along McCarrick's rise through the hierarchical ranks as rumors swirled everywhere about his inappropriate sexual behavior. Those alleging cover-up may regret the investigation, since McCarrick's rise came about through appointments made by Pope John Paul II, who sent him to head the Diocese of Metuchen, New Jersey, and then the Archdiocese of Newark, New Jersey, and finally the Washington Archdiocese.

Discrediting Viganò is the easy part. Conducting a credible investigation will be more difficult, requiring a degree of transparency within the Vatican that is perhaps unprecedented. But the crisis requires unprecedented responses.

Quite apart from the investigation, Ouellet's intervention was valuable in dealing with other oddities of the moment. The most telling line in Ouellet's response is the one that directly addresses Viganò groupies in the United States: "In response to your unjust and unjustified attack on the facts, dear Viganò, I conclude therefore that the accusation is a political frame job lacking a real foundation."

Viganò was able to rattle the church with his fanciful claims and gather around him some of the more eccentric expressions of Catholicism in the United States because of the leadership vacuum created by both the deeply compromising damage of the clergy sex abuse scandal and the lingering effects of John Paul II's episcopal appointments. It is known that the late and sainted pope valued loyalty far more than leadership in his bishops. In the United States, that meant a national conference that once wrestled with major cultural issues was reduced to much internal squabbling over minutiae.

Other beneficiaries of that vacuum were lay forces on the right wing of the church that figured out how to manipulate the Catholic narrative in this country by funding a host of new nonprofit organizations with narrow political and ideological ambitions. NCR has begun cataloging the money and the messages in stories documenting the funding and interwoven interests of such

groups. A connecting thread among them is a version of the Gospel unabashedly at the service of Republican Party politics and unbridled capitalism. One of the brashest operators among this relatively new breed of Catholic lay involvement is Napa Institute founder Timothy Busch. He is a successful and wealthy entrepreneur who, when he is not tending to his boutique winery, high-end resorts and investment business, is bouncing about the church as if it were an arcade and he was in search of a favorite game. His current corner of choice in the arcade is the Catholic University of America, where his name is affixed to the business school and where he conducts conferences on how to dress up libertarian economics in a Catholic costume.

We have been reporting on and monitoring the activities of Busch for several years because he is among the most aggressive of that cast of U.S. Catholics whose primary ambition, it seems, is to convince the rest of us that the Christian Gospel was actually promulgated to justify the most extreme expressions of American-style capitalism.

It used to be that in pursuit of those ends, he drew his bona fides from hobnobbing with just about anyone in fine silk and fancy lace beneath a red or purple skullcap. His ecclesiology embraced a clericalism of the highest order. He was the kind of hierarchical toady who had the money to court the highly placed and treat them to his institute's summer gatherings in the California wine country for bouts of what he called "in-your-face Catholicism."

But at some point this year, he got the memo that bishops didn't necessarily hold the keys to the kingdom, especially not hierarchs like his organization's "independent contractor," Archbishop John Nienstedt. Napa took in Nienstedt after he resigned as archbishop of St. Paul-Minneapolis for mishandling abuse cases and amid an investigation into allegations that he had engaged in sexual misconduct. The Napa Institute only recently cut ties with Nienstedt. Busch is not alone among those who, having virtually ignored the sex abuse crisis for more than 30 years, now seize on the mess as an opportunity to smear the current pope and to plant the church of their dreams. It is a church, ironically, that would return us to the high notions of ordination and clericalism that led to the scandal in the first place.

Busch's new cause — reform — is a scattershot effort of misappropriated language ("We are the church!" the newly minted revolutionary declares); a staggeringly inappropriate model (he'll have respect for clerics "to the extent they are compliant with normal business acumen and behavior"); wrapped in a juvenile tantrum vowing anarchy (he will end this scandal "regardless of what civil and canon law says"). And he is a civil lawyer. And, of course, he won't do anything of the sort.

What he will do is host, as he did recently in Washington, a collection of the newly emboldened, and take as his lead the already discredited.

"Viganò has given us an agenda," declared Busch, "We need to follow those leads and push that forward." One of the participants, Patrick Lencioni, founder of Amazing Parish,

which provides consulting services for parishes, declared, "The moral authority of Pope Francis has been greatly tarnished and damaged, no doubt." Amazing arrogance, and God help the parishes that follow that lead.

Another, the equally unfiltered Bishop Robert Morlino of Madison, Wisconsin, one-upped Lencioni when he postulated that the problem today is that "there is too much talk of love in the church and too little hatred of evil."

Morlino and a range of other speakers at Busch's reform conference are convinced that the sex abuse crisis is rooted in clerical homosexuality, which, in turn, justifies unleashing torrents of ugly and perfectly inane assertions about members of the LGBT community within the church and at large.

Of course, it is the widely held view of experts, some of whom conducted a survey paid for by the bishops, and the view as well of members of the clerical ranks with impressive psychological and medical training, that the root of the crisis is not gayness. It is, rather, an illness that was allowed to flourish in the church because of the deceit and cover-up of a clerical culture desperately in need of fundamental reform.

The leadership vacuum is sucking into itself realms of Catholic oddities and peculiarities that have accumulated over recent decades as the community lives through a fundamental transition. Old and unsustainable parochial structures and unrealistic expectations of the ordained and vowed state are fading. We have reached bedrock. At that level, the questions are no less essential than what

it means today to be ordained and what it means to be Catholic.

The work ahead is too serious and critical to be left to the charlatans and religious carny barkers who have, all along, been a large part of the problem. We are glad to see that institutions such as Georgetown University and Fordham University are holding open discussions newly exploring ways of dealing with the scandal. We'll be reporting more on those developments in the coming weeks.

The work ahead will require more than bluster and misappropriated slogans. It will require accessing the deepest levels of our sacramental tradition. It will require the imposition of unprecedented accountability from bishops. It will also require bishops with the will to confront the toughest questions about how the clerical culture arrived at this point.



Another very successful Gala Dinner and Parish Festival has taken place. Last Saturday evening, "A Grecian Gala Kick-off Dinner" was held at the Pittsburg Yacht Club. The event was SOLD OUT! The club was beautifully decorated in a Grecian theme with blue, gold, and crème colors and lovely centerpieces with lighted candles at each table. The Dinner was presented by "Creative Catering" By Michael Vitakes, Owner/Executive Chef and consisted of: Starters: Roasted & Raw Vegetable

Display, Domestic & Feta Cheese Display, Pita Chips with Hummus & Tzaziki, and Greek Keftedes & Dolmades; First Course: Traditional Greek Salad; Main Course: Grilled Chicken or Beef Suvlakis, Athenian Lemon Rice Pilaf & Roasted Vegetable Medley, Grilled Salmon (Vegetarian); Dessert: Baklava with Greek Yogurt, Honey & Mixed Berries.

Two Auction Night Games were played including "Heads or Tails" and "Pick A Card." Following dinner, the Live Auction began with the following items: 1.) The Dead Fish and Patron; 2.) Dinner at "Smith's Landing"; 3 – 6.) VIP Parking for Liturgy; 7 & 8.) Father Robert's Dinner for Six; 9.) Christmas Cocktail Party at Joe & Theresa Nelms Home; 10.) Christmas Dinner for Six at "Fiore" with Father Robert; 11.) Summer Concert Series at Hannah Nicole Winery; 12.) The Vino Bello Resort, Napa Valley/3 Day, 2 Night Get Away; 13.) Magnum of Veuve Cliquot Champagne, \$100 Fleming's Prime Steak House and Wine Bar Gift Card and a Box of Delicious Chocolates; 14.) Diamond Cross Set in Sterling Silver; and 15.) Christmas Dinner at The Historic Mangini Ranch with Father Richard.

On behalf of all of us, special thanks to the Donors: **Dorothy O'Connor, Joe & Theresa Nelms, Will & Catherine Avitabile, Dave & Melodye Costanza, Brian & Vicki McCoy, Dorothy Lamendola, Annette & Chris Romani, Keith & Jennifer Hrabchak, Steve & Frances Rojek, Norma & Pablo Villegas, The Pittsburg Yacht Club, Jim & Maryann Peddicord, and Fr. Richard Mangini.**

To the Committee and Supporters: **The Pittsburg Yacht Club, The Nite Notes, Theresa Nelms – Chair, Dorothy O’Connor, Crystal Stahl, Maryann Peddicord, Nancy Newton, Beth Enea, and Kathy Augusta.**

The Decorating Committee: **Theresa Nelms – Chair, Dorothy O’Connor, Kathy Augusta, and Beth Enea.**

Raffle and Dinner Ticket Sales: **Annette Romani – Raffle Chair, Theresa Nelms – Dinner/Festival Chair, Dorothy O’Connor, Crystal Stahl, Frances Rojek, Nancy Newton, Kathleen Clarke, Mary Anne Douville, Beth Enea, and Kathy Augusta.**

The Grand Raffle Committee: **Annette Romani – Chair, Chris Romani, Theresa Nelms, Crystal Stahl, and Kathleen Clarke.**

The Event Program: **Maryann Peddicord.**

We are also deeply grateful to the Knights of Columbus and especially: **Rich Confetti, Don Benson, Jose Palomino, and Tony Gumina** for setting up the tents, chairs, and tables and to all those who remained at the conclusion of the festival to help take everything down. We are grateful to all those who provided the Food Booths: **The Members of Our Filipino Community: Pablo & Norma Villegas, Estrella Rusk, Doris Radovan, Vangie Parrilla, Bobbie Ocang and Josie Padilla; Yvette Young, Gloria Olvera, Mary Jo Keister, Teresa Fraga, and Terry Pedras for the Mexican Food Booth; the Knights of Columbus for the**

Breakfast and the Beer, Wine and Mimosas Booth; and Steve Rojek for the Chicken Wings Booth. The YLI once again did a great job with the **Cake Walk and Dessert/Sweets Booth and CYO** tending to the **Soft Drinks/Water Booth; the Kid’s Booth** ran by various children from our Faith Formation classes; **Theresa Nelms, Dorothy O’Connor and Pam Confetti for the Holly Faire Booth; and Kathleen Clarke and Annette Romani** for tending to the **“Pull A Cork!” Booth;** and finally **Steve and Steven Rojek** for providing and calling **BINGO!**

The weekend came to a grand finale with the drawing of the winning tickets for the Raffle. The Third Prize of the \$1,000 Safeway Gift Card went to **Gary and Diane Hack;** The Second Prize of \$2,000 in Cash went to **Lisa Drummond;** and The Grand Raffle Prize of a Round Trip Ticket for Two to Greece OR \$5,000 in Cash went to: **Mrs. Roberta Boccio.**

Again, thank you to ALL who in anyway had a part in making this years parish feast day, gala dinner, and festival so successful.