

## For The Bulletin Of June 2, 2019



Dear Fellow Parishioners of St. Ignatius of Antioch,

This weekend marks the 40th anniversary of the founding of St. Ignatius of Antioch Parish. I am grateful to the Members of the 40<sup>th</sup> Anniversary Committee for all their work in helping us celebrate this important milestone. It has been my privilege and distinct honor to serve you since my appointment to St. Ignatius of Antioch in December of 2005. Many honorable men preceded me in service to you including **Anthony Harcar, Vince Cotter, Leo Edgerly Jr., Ramiro Flores, and Geoffrey Baraan**. We have also been blessed by the presence and commitment of our Permanent Deacons; **Al Fleischer, Jerry Waters and Gary Hack**. On this Anniversary Weekend, let's remember and thank the current and past members of our Pastoral Staff for their unflinching dedication to the parish. Let's also celebrate the tremendous parish organizations, ministries and individual volunteers who play such an integral role in shaping and supporting our parish community.

Of course, I am painfully aware of the suffering inflicted on our community by some members of the clergy previously assigned to this parish. I am thankful that

you have been able to rise above the failings of some men and indeed the Church hierarchy to embrace Jesus' message of love in Matthew 22:37-39: "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is like it: You shall love your neighbor as yourself." Your heartfelt acceptance of this message is evident in our parish's reputation for hospitality and outreach.

As we look forward to the future, let us remember and honor those who came before us, let us thank God for the blessing of this vibrant community, and let us commit ourselves to doing whatever we can to build God's kingdom in this world. With a grateful heart, I remain your Pastor and Shepherd, **Father Robert**



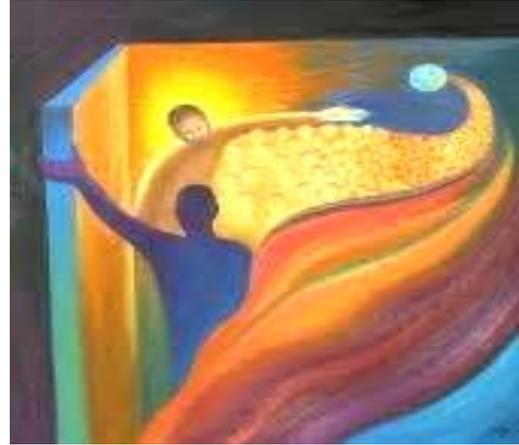
Beginnings and endings are important. Sometimes we even ritualize those events, such as with baptism and funerals. But there are other important beginnings and endings throughout our lives as well. Today's gospel is from the conclusion of the Gospel of Luke. It ends where it began, in the Jerusalem temple. It's as though Luke is telling us that all has come full circle. And immediately prior to the disciples being in the temple, they had been brought out to Bethany, a village on the slope of the Mount of Olives, about a mile and a half

from ancient Jerusalem. There at Bethany they witnessed for the final time the visible, risen Christ. And that is the fundamental definition of the ascension, the going up to the heavens; it is the final leave-taking of Jesus before His assembled followers. After this, the Risen Lord will no longer appear as He did.

Importantly, we are reading today from the Gospel of Luke, where the ascension of Jesus takes place on Easter Sunday evening. Later, when Luke writes the Acts of the Apostles, he says that the ascension took place forty days after Easter. But in the Acts of the Apostles Luke is also telling the story of Pentecost, a Jewish feast celebrated fifty days after Passover, which we do not hear about in the gospel. So that might be part of the reason Luke gives us the extended time frame in Acts, because it brings the narrative forward to Pentecost.

Luke is keen to indicate both in the gospel and in Acts that there was a time when the resurrection appearances to the disciples came to an end. After that time Jesus would be known in the “breaking of the bread.”

So, according to the Gospel of Luke, the story has come full circle. What began in the temple with the appearance to Zechariah has now been completed. The disciples are left praising God in the temple for the wondrous works God has done in and through Jesus. No longer will they witness the risen Christ, but from now on, they know Him in the breaking of the bread.



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

So many of us Christians long to have witnessed Christ. Why does He not appear anymore? Where is He now? These are questions the ascension is meant to answer. Jesus has ascended to His glory with the Father. The time of His appearance has been completed. And now, as we will learn in Acts, the gift of the Spirit has been given to us. Moreover, as we learn in the last chapter of Luke, we now come to know Jesus in the Breaking of the Bread.

The ascension, then, is not so much about a physically present Jesus floating up and up into the clouds as it is a theologically sophisticated concept proclaiming His eternal presence with the Father in glory. When we take this image too literally we miss the theological truth it attempts to convey. As we live the paschal mystery we are reminded that rising with Christ is rising to new life, no longer to be subject to death. Rising with Christ is rising to glory with the Father. This is much more profound and sophisticated than flying through the sky without wings.

How has this helped deepen your understanding of the heart of today's feast?

- In the Acts of the Apostles, the two men in white ask the disciples, “Why are you standing there looking at the sky?” Where have you been looking for Jesus in your life?
- Jesus calls His disciples to witness “to the ends of the earth.” What places are “the ends of the earth” for you? What people are the most difficult for you to contemplate witnessing the love of Jesus to?
- In what areas of your life are you in need of “power from on high” in order to persevere and be successful?
- The Gospel of Luke ends where it began, in the temple in Jerusalem. Often our lives seem cyclical. Where and when did your spiritual journey begin? Where is the journey taking you now?



**About Liturgy: Commissioned To Go**

One unique aspect of Luke’s gospel account of the ascension is that Jesus “raised His hands, and blessed them,” that is, He blessed the disciples. Every Sunday the same gesture is made over us at the conclusion of Eucharist when the Presider raises his hands over the assembly, blesses us, and he dismisses us to “go and announce the Gospel of the

Lord.” The word “Mass” is taken from this very ritual of sending in which, at one point, the words of dismissal were *Ite, missa est*, meaning “Go, she [the church] has been sent.”

In the ascension, what is primary is not so much *where* Jesus went but where Jesus sends *us*. We are sent to “be [Christ’s] witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” Imagine that! Every time we celebrate Eucharist, we are given a mission to go as far as we can beyond our neighborhoods and familiar places, beyond our comfort zones and our own preferences, needs, and biases, to announce what we have seen, heard, touched, tasted, and known – that Jesus has conquered death, so we need not be afraid any longer to lay down our lives for one another.

Yet, sometimes the dismissal I see as a welcome end to what might have been a less than life-giving ritual and our final “Thanks be to God” takes on a sense of relief rather than readiness for the work that continues in the world. If we find that our assembly is lacking in its sense of mission, then we need to look to the other parts of the Eucharist to see where we can better emphasize the liturgical rhythm of gathering and sending.

As we begin the final days of this year’s Easter Season awaiting the memorial of the coming of the Spirit upon the disciples, let us pray that the Spirit will also rekindle the flame of Christ’s mission in our hearts today.



### *The Feast of Pentecost*

Next weekend, June 8<sup>th</sup> and 9<sup>th</sup>, we conclude the Easter Season with the Feast of Pentecost. I invite you to wear RED as a way of participating in the liturgies and contributing to the environment. On behalf of all of us, I wish to thank the members of our Art & Environment Committee for once again creating such a beautiful and fitting environment for the celebration of the parish anniversary as well as for Pentecost, Holy Trinity, and the Body and Blood of Christ feasts: **Rich Confetti, Carole Miller, Tony & Claudia Gumina, Pablo & Norma Villegas, Tom & Stevie Catchings, Dorothy O'Connor, Lorraine Lohmeier, Kathleen Maasberg, and Theresa Nelms.**

Heartfelt   
**THANKS**  
**TO OUR VOLUNTEERS!**

Once again, I want to express gratitude on behalf of all of us to all those who give so much of their time and talent to help us with the various aspects of ministry in our parish: to those who

arrive early each Saturday morning to clean the church and parish hall: **Jun Bajet, Al Cosce, Alfred Madoshi, Carole Miller, Angela Bueno, Jean Rogers, Mency Osborne, Nancy Santos, Nina Bourain, and Adaugo Nnaji.**

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

...to **Dilcia Aparicio** 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:

**Frances Rojek, Mel Costanza, Maryann Peddicord, Estrella Rusk, Rowena Cayaban, Alicia Perez, Joe Fanfa, Bev Iacona and Paul Riofski.**

...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 keeps watch over our vehicles during the weekend Liturgies: **Don Benson, Steve Rojek and Dave Simpson.**