

**For The Bulletin Of
June 23, 2019**



**THE FEAST OF THE BODY
AND BLOOD OF CHRIST**

From Father Robert

“Mange, mange!” The Italian grandmother said to her grandchild. The plate of homemade pasta was too good to simply sit there untouched. The grandmother encouraged the child to “eat, eat!” And so the grandchild did and soon there was nothing left but some stray noodles. It brought a smile to both faces.

The Feast of the Body and Blood of Christ has its historical roots in 13th century Belgium but it is celebrated world-wide today. Our reading from scripture comes from the Gospel of Luke. Though we might expect Luke’s account of the institution of the Eucharist at the Last Supper, we have, instead, the multiplication of the loaves. But of course, this episode is laden with Eucharistic overtones, especially in the verbs used: taking, blessing, breaking, and giving. These are the verbs used at the Last Supper, and the verbs we use

today in our Eucharistic Liturgy. So even though we are not reading from the Last Supper, Eucharistic theology is baked into the story of the multiplication of the loaves.

Recall that the evangelist Luke portrayed Jesus as an infant lying in a manger. The word manger is often misunderstood as a cozy, comfy, place to set a sleeping baby. But a manger is actually a “feed-trough,” as the root word, *mange*, indicates. It’s the place from which the animals eat. Narratively speaking, Luke is showing that from infancy, Jesus placed in the feed trough, is food for the world. In the concluding chapter of the Gospel of Luke, on the road to Emmaus the disciples will learn that after the resurrection they come to know Jesus in the breaking of the bread. And in the Acts of the Apostles, too, the apostle Paul is shown celebrating a meal with the Breaking of the Bread. So this Eucharistic theology is not limited to the Last Supper. It permeates the Gospel of Luke and his Acts of the Apostles. How appropriate that we read from his gospel today, on the Feast of the Body and Blood of Christ! We feast on the body of Jesus, food for the world. *Mange, mange!*



Living The Paschal Mystery

It’s said by Christians that Jesus is food for the world. This reflects the Eucharistic theology that is the core of Christian spirituality. Jesus Himself is

the Bread broken and shared. This is prefigured by Luke when the infant Jesus lies in the manger. Though we consider often the paschal mystery, the Eucharist itself is the food for our journey to the paschal mystery. Jesus Himself comes to us as the Bread of Life, food for the world, and satisfaction for the hungry. Now, after the resurrection, after His many appearances to His disciples, we come to know Him in the breaking of the bread. The breaking implies, and even foreshadows, the paschal mystery. The bread is not merely admired, but it is broken as Jesus Himself is broken for us during the passion and death. In so doing, He becomes food for us, life-giving sustenance as we embark on the path to follow Him.

- Jesus tells the disciples, “Give them some food yourselves,” when they ask Him to dismiss the hungry crowd. How does Jesus call you to feed those who experience hunger, whether physical or spiritual?
- How do you see the Eucharistic pattern of taking, blessing, breaking, and giving in your own life? How have you been chosen, blessed, and shared with others?
- At first, in the feeding of the 5,000, the disciples react out of fear of scarcity, but Jesus, abundantly provides. What resource in your life provides this fear of scarcity? Is there a way you might see Jesus’ abundant care in this experience?
- In the Eucharist we experience Jesus present in the bread and wine, the Word of God, the presider, and the gathered

assembly singing and praying. Which of these communicates Christ’s presence to you most strongly? Why?



About Liturgy: Hosts From the Tabernacle at Eucharist

One of the least followed instructions of the Roman Missal is this: “it is most desirable that the faithful, just as the presider himself is bound to do, receive the Lord’s Body from hosts consecrated at the same Eucharist...so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated” (General Instruction of the Roman Missal, #85). This directive was stated in the Constitution on the Sacred Liturgy (55), promulgated in 1963, and has been present in the Roman Missal ever since.

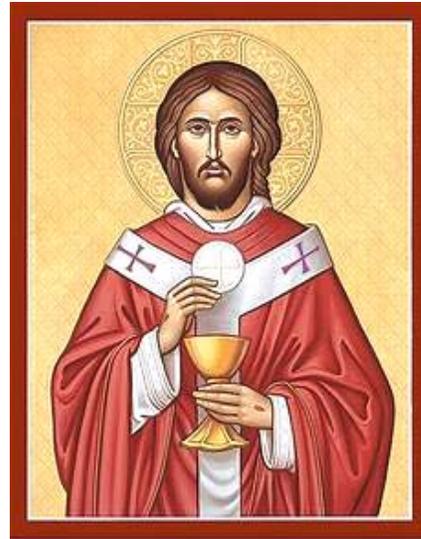
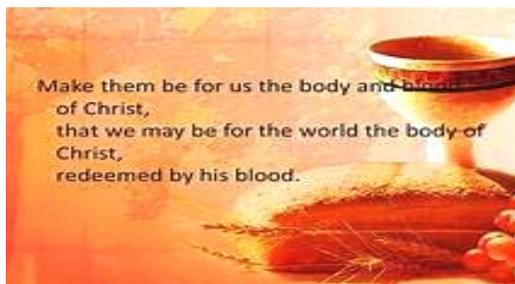
Yet, go to almost any liturgy and you will see someone approach the tabernacle to retrieve hosts to be distributed to the assembly. The reasons they give for doing this have nothing to do with running out of hosts consecrated at that Eucharist. The practice is simply done because of old habits from pre-

conciliar days, ignorance, or in some cases, because that's what they were taught to do.

Some proponents argue that the hosts at the altar and those in the tabernacle are one and the same Lord. That is certainly true, although it is not the primary issue.

First, the hosts reserved in the tabernacle are for the purpose of adoration and Communion to the dying and the sick unable to be present for the Celebration of the Eucharist. There is no provision in any current liturgical document that shows for the assembly to normatively receive Communion from the hosts in the tabernacle during Eucharist.

Second, and most importantly, the assembly's participation in the Eucharist stands out more clearly when they receive the hosts consecrated by the Holy Spirit through the Eucharistic prayer they just prayed together with the presider. Sharing in the Eucharist is not simply about receiving the Body and Blood of Christ but about participating in what Christ did, that is, His sacrifice of praise to the Father through the giving of His life.



Thank you, CYO

This past week, the Coordinators of our CYO program, **Donald Brookes and Brenda Ruffins**, met with me to present a donation to the parish in the amount of Five Hundred Dollars (\$500.00). On behalf of all of us, I wish to thank them for their generosity to the parish and all the good work they do to support and keep our CYO program going.



Congratulations to our newly-confirmed who received the Sacrament at the Cathedral on Saturday, June 8th: **Jeffrey Boatright, Rocco Borelli, Drinnie Francisco, Bryan Le, Luis Salas-Garcia, Jason Hilton, Jason Madrigal, Ben Martinez, Noah Mirano, Brix Morauda, Luke Norris, Udoka Nzerem, Ugo Nzerem, Alex Prado, Benjamin Prado, Andrew Riva-Ramp,**

Johoane Sison, Kyle Smith, Stanley Travers, Robert Vanderklught, Brianna Vocal, and Ranier Yutuc. Also, a special word of thanks to the members of the Confirmation Catechist Team: **Steve Rojek, Cecille Mirano, Maryann Peddicord and Lesley Eubanks.**



On behalf of all of us, I wish to once again thank all those who volunteer in so many ways to help us: those who arrive early each Saturday morning to clean the church and parish hall: **Reno & Thelma Benasfre, Jean Rogers, Carole Miller, Jun Bajet, Al Cosce, and Mency Osborne.**

...to those who clean and maintain the bathrooms throughout the week: **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), 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 Tony Gumina.**



Congratulations to **Joe Nelms** who completed his First and Second Degrees, **Rueben Rocha** who completed his First Degree, and **Jim Tomlins** who completed his Second Degree.

Thank you to those who came out last Saturday to pick up trash along Contra Loma Blvd: **Bill Saunders, Jim Tomlins, Michael Bacchus, Ed Mataba, and GK Tim Cox.**

Also, over the past few years, the Knights of Columbus have sponsored an Essay Contest for students and our

Confirmation students at St. Ignatius of Antioch have participated, and have each year had essays chosen as winners at various levels of competition. This year, we had the theme of "What does my family do to keep their faith in action." We are very proud to announce that 3 of our group were judged as best at the Diocesan competition, and then at the State of California competition. They are **Luke Norris for 10th Grade, Katie Lucido for 11th Grade, and Ana Lucido for 12th Grade.** And Katie went on to be judged as 3rd Place at the National Level of Competition! Congratulations to all of these young people who represent our future.

Barron's idea of evangelization to 'nones' misses the mark

Jun 12, 2019

by [Michael Sean Winters](#)



Los Angeles Auxiliary Bishop Robert Barron in an undated photo (CNS/courtesy Word on Fire)

I confess I am at a loss to understand why people hold Bishop Robert Barron in such high esteem. The auxiliary bishop of Los Angeles and chair of the Committee on Evangelization and Catechesis [gave one of the more bizarre speeches](#) at Tuesday's public session, and bizarre in precisely the kind of

Americanist way that makes me so suspicious of Barron and his influence.

Barron spoke about the [change to the U.S. catechism regarding the death penalty](#) so that it will remain in accord with the universal catechism. Pope Francis built upon the change in the church's teaching begun by Pope John Paul II: The latter said the moral justification for capital punishment was virtually non-existent, and Francis removed the "virtually." I was struck by the antiseptic way Barron discussed the changes. He certainly did not sound like he was endorsing the pope's change, and he several times downplayed the significance of the proposal, that they were only tasked with devising English language that cohered with the original. To be clear, at no point did Barron say, as some conservatives have, that Francis was wrong to make this change. He simply seemed extremely unenthusiastic.

Barron's enthusiasm returned momentarily when he spoke to the bishops about reaching out to the "nones," those who, when asked their religious affiliation, reply, "none." I hope you will have read my colleague Soli Salgado's story about the [Nuns and Nones](#) published on Monday. It was hard not to read that story and have the words "authentic" and "Gospel" rise up in one's thoughts. Those were not the words I found myself thinking about while listening to Barron.

First, he did not once — not once — acknowledge that the bishops' failure to stop child rape has been the single most significant reason many Catholics have become nones. He said that there is a vast library of research about who is

leaving the church and why, and that the No. 1 reason is that they no longer believe. He distinguished this from no longer believing the church's moral teachings. But, he did not probe: Might the lousy witness of so many priests and bishops be the problem? No, he suggested the lack of faith was "the bitter fruit of the dumbing down of our faith." A friend likes to say that John Paul II was a Platonist, that for him if you believed rightly you were the virtuous person. It was this that allowed him to remain blind to the inadequacies and moral failures of many of his collaborators: They believed the right things.

I am not sure if that same Platonist designation could be applied to Barron. It might be that he is just a huckster setting out the rationale to buy his videos and books and whatever else he is selling these days. It seems like every day Word on Fire is trying to separate me from my money. Call me dumbed down, but it is this kind of evangelizing approach that turns off a lot of people, people for whom the witness of Christians so compromises the Christian narrative, that they cease to believe. It is distinctly American, with a whiff of Elmer Gantry about it.

Barron went on to speak about relativism and anytime someone bemoans relativism and does not mention materialism, you know you are in the presence of a culture warrior. He went on to speak about what he calls the "cult of self-invention." He told his brother bishops that he sees this cult all over social media, that it has its source in Nietzsche and Sartre and Foucault, and it has now trickled down to popular culture. Trickle down existentialism.

Maybe. And if the diagnosis is correct? Just delve into Word on Fire's new "Pivotal Players" series that highlights the work of key Christian saints and thinkers. Finally he mentioned that for many young Catholics, the church's teaching on sexuality is a stumbling block but, again, no mention that the bishops themselves, and their mishandling of sex abuse, might have contributed to someone's concluding that the church's teachings were a lie.

When Barron turned his attention to signs of hope, the first item was that most young nones are not hostile to religion, they are merely indifferent. Why is that hopeful? For someone who claims to have spent a lot of time around young people, I think Barron misses the mark here. I find indifference far more difficult to overcome than hostility. You can talk with someone who violently disagrees with you, but with someone who just doesn't care, they tend not to listen. In both cases, nothing Barron said yesterday had half as much insight and evangelical wisdom as Pope Paul VI did when he said in *Evangelii Nuntiandi* #41: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."

Then things got really weird. Barron started talking about Jordan Peterson, the Canadian prophet of machismo whom [Dorian Lynskey at the Guardian](#) exposed as man who swims in, or damned close to, conspiracy theories and faux facts. He likes to rant and his preferred topic for ranting is human sexuality. I share his disgust at the culture of political correctness, a point of view shared by something like 80

percent of people. But, his interviews and speeches are a little too slick, a little too packaged, ultimately a little too superficial. Barron sees him as something of a kindred spirit. In this, I think Barron is profoundly correct. That is not a compliment.

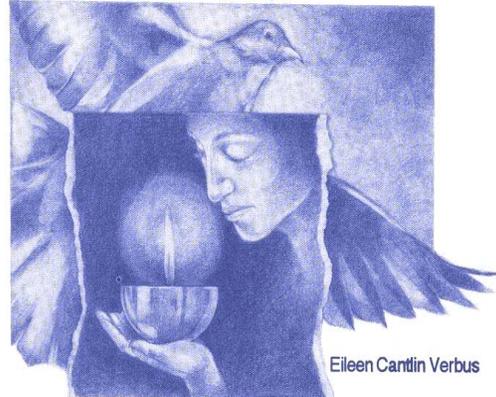
Barron is a master at apologetics, but apologetics is not evangelization and, in fact, to the degree the Catholic Church highlights his brand of apologetics, I will predict our efforts at evangelization will be stillborn. He turns off as many people as he attracts, and I suspect the people he attracts are not nones but the children of fervent, conservative parents who are trying to find their way in life and incline toward preserving the certainties with which they were raised in a social media culture. I find his embrace of Peterson as frightening as I find his evangelizing proposals thin and counter-productive or, as Massimo Faggioli [tweeted at the conclusion](#) of the bishop's speech: "You are Peter(son) and on this I will build my social media Church." Someone replied, "On this Crock."

[Michael Sean Winters covers the nexus of religion and politics for NCR.]

When it comes to church reform, despair is not an option

Jun 15, 2019

by [Christine Schenk](#)



Pentecost illustration by Eileen Cantlin Verbus (Used with permission)

During this season of Pentecost I find myself searching for hope in the midst of horrific stories about [financial corruption](#) by a West Virginia bishop, [priests who raped and sexually abused](#) my religious sisters, and bishops from eight states in the Northeast who spent over 10 million dollars [lobbying against sex abuse victims](#).

I am outraged to learn that Baltimore Archbishop William Lori — who was delegated by the Vatican to investigate Wheeling-Charleston Bishop Michael Bransfield — had accepted over \$10,500 in gifts from him. In his final report to Rome, Lori decided to delete his own name as well as those of ten other influential prelates who had also accepted financial gifts from the Wheeling bishop.

Bransfield bestowed his monetary gifts over ten years while young priest assistants were simultaneously

complaining (to no avail) that he was sexually harassing them.

Lori told the Washington Post that if he had included the names of high-ranking churchmen (among whom were Cardinals Donald Wuerl, Timothy Dolan and Kevin Farrell) it could suggest that there were "expectations for reciprocity" but he had found "no evidence to suggest this."

After the Washington Post story, nine of the prelates involved, including Lori, pledged [to return the money](#) to the Wheeling-Charleston diocese.

Along with the [still-unfinished scandal](#) involving defrocked Cardinal Theodore McCarrick, it is difficult to ignore ever-mounting evidence that the clerical system governing the Catholic church is in a significant state of decay. A [recent Pew study](#) found that nearly 70 percent of U.S. Catholics believe clergy sex abuse is an ongoing problem and 25 percent have scaled back both their donations and their Mass attendance over the issue.

All of which is very depressing. Yet, I can't help believing that the Holy Spirit — who loves creating something new out of chaos — is summoning us to build a new church governance — one that includes sorely needed checks and balances and involves all of the People of God.

But how do we get there from here? Well, that part isn't exactly clear. But we *will* get there, although I suspect it will be messy along the way. We will get there because the Holy Spirit is the renewing, vivifying

principle for believers. Despair is not an option.

To understand how the Spirit moves among us I reviewed biblical texts found in my well-thumbed copy of the now-deceased Rev. John L. McKenzie's book: *Dictionary of the Bible* (Bruce Publishing Company 1965). These passages chronicle how our ancestors in faith experienced the work of the Spirit. I believe they shed light on the present moment.

So here are a few helpful hints from our forebears.

In the Hebrew Scriptures the Spirit is named *Ruah*, a grammatically feminine word that variously means, wind, breath or spirit. McKenzie tells us the spirit "is conceived as a divine dynamic entity" by which God accomplishes God's purposes. "Like the wind, neither its origin nor its course can be discovered." The Spirit is given to judges and to others with offices in Israel (Judges 3:10) and later poured on the whole people of Israel: "I will never again hide my face from them, when I pour out my spirit upon the House of Israel" (Ezekiel 39:29).

A true sign of the Spirit found in both the Hebrew and Christian scriptures is that S/he confers on believers what is necessary to fulfill their mission and inspires them to deeds above and beyond what they can normally do. Samson, Gideon, David, Peter and Ananias accomplish unprecedented mighty deeds because of the Spirit (Judges 14; 1 Samuel 16:13ff; Acts 3, 4; 11:17).

In Ezekiel, the Spirit of Yahweh brings dry bones to life: "Thus says the Lord

God: 'Come from the four winds, O spirit, and breathe upon these slain that they may live' ... and the spirit came into them and they lived and stood on their feet, a vast multitude" (Ezekiel 37: 9-10).

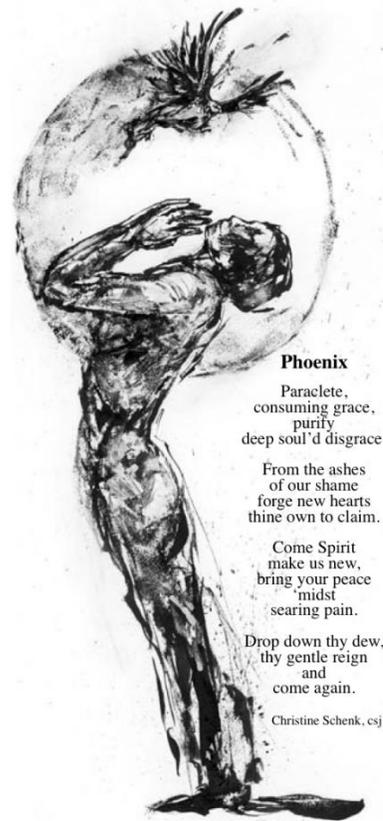
The Spirit is pervasive in the world: "Where can I go from your spirit? Or where can I flee from your presence?" (Psalm 139:7); and Israel is saved not by its own might and power, but by the Spirit of God (Zechariah 4:6).

In the Christian Scriptures, Jesus invokes Isaiah as he inaugurates his mission: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Luke 4:18).

Through the power of the Spirit Jesus overcomes the power of evil and unveils the reign of God: "If it is by the Spirit of God that I cast out demons then the kingdom of God has come to you" (Mt 12:28). Further, he teaches that "people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven" (Matthew 12:31).

What is blasphemy against the Spirit? Simply explained it means refusing to believe in the saving power of God. It is a denial of the very principle (God's power to save) by which sin is forgiven. This is why, when it comes to reforming the Catholic Church, despair is not an option. It is tantamount to saying God is powerless to save God's own people. In John's gospel the Spirit is prominently featured as the Paraclete — the spirit of

truth who dwells in believers to teach us all truth and to bear witness to Jesus: "This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him because he abides with you and he will be in you" (John 14: 17). This Spirit demonstrates the errors of the world and convicts the world of sin (John 16: 6-11).



Artist: Eileen Cantlin Verbus

Pentecost prayer written by Christine Schenk and illustrated by Eileen Cantlin Verbus. (Used with permission)

I submit that this same Spirit is now convicting our clerical structures — and more than a few clerics and their lay sycophants — of error and sin, perhaps along the lines so beautifully explained

in Fr. Dan Horan's timely NCR reflection about [Holy Spirit atheism](#). How can Catholics bring about desperately needed reform? I have three suggestions:

1. Reflect — on the experience of our forebears in the texts above and consider what resonates with your own experience of the call of the Spirit to you today.
2. Pray — perhaps using a prayer-poem I wrote in 2001 when news of clergy sex abuse first broke (see left).
3. Act—perhaps using a new resource, [The Bridge Dialogues](#) which is a joint effort of the Association of US Catholic Priests, Voice of the Faithful and FutureChurch.

Through the power of the Spirit of God our dry decaying bones will rise again.

[St. Joseph Sr. Christine Schenk, an NCR board member, served urban families for 18 years as a nurse midwife before co-founding FutureChurch, where she served for 23 years. Her recent book *Crispina and Her Sisters: Women and Authority in Early Christianity* (Fortress, 2017) was awarded first place in History by the Catholic Press Association. She holds master's degrees in nursing and theology.



New Pergola For The Rectory

Last Saturday afternoon, June 15th, a new wooden pergola was completed for the back of the rectory. I am deeply grateful to brother knight, **Jack Goncalves**, who spear-headed the project, designing and building the pergola with the assistance of **Chip Sharp, Tim Cox, Adam Haas, Walter Schlueter, Ron Yarolimek, Greg Lyons, and Rob Laxner**. The cost of materials was paid for completely by gifts and donations and no funds were taken from our General Operating Fund. The pergola will significantly reduce the amount of sunlight hitting the back of the house and reduce cooling expenses.



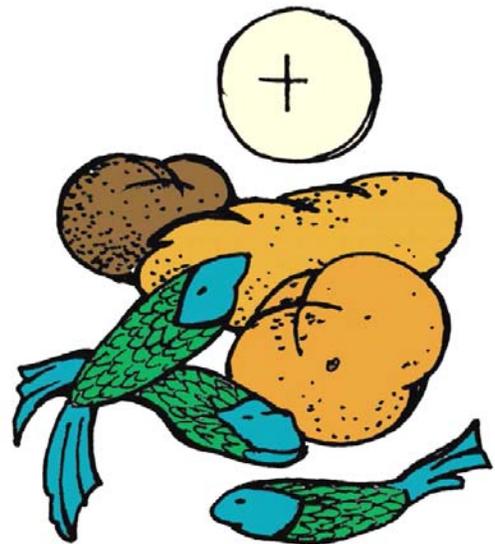


Parish Tour To France

I have begun to plan another tour in 2020 to Paris and the North of France, visiting its famous cathedrals, museums, historical sites, Normandy, and Lourdes.

Linda Grelli and Black Diamond Travel are our travel consultants and are putting the tour together. I am very pleased to share with you, that after consultation with Linda, we have set the dates for the tour as the following: August 25 – September 5, 2020. I have attached the proposed itinerary to the Insert.

If you think you might be interested in joining us, please give the parish office a call and leave your contact information, name, phone number, etc. and we will be in touch to firm up the arrangements. Also, watch my Insert for updates and detailed information.



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