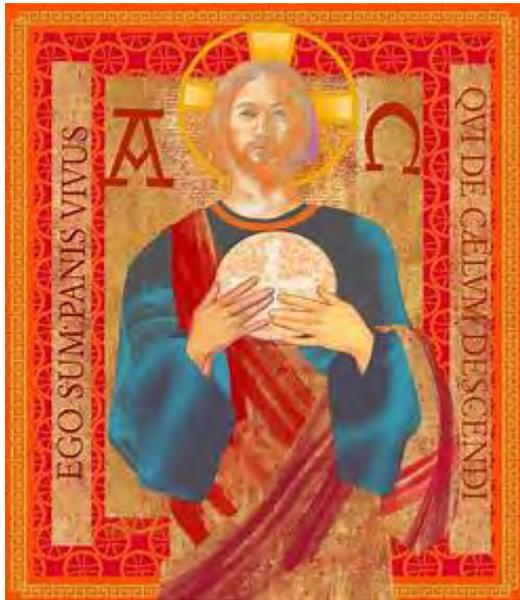


For The Bulletin of
8 August 2021



THE 19TH SUNDAY IN ORDINARY TIME

From Father Robert: Reflecting On The Gospel

In the continuation of the reading from John 6 there is movement to another level of understanding of what Jesus means by “bread”: from material bread, to the bread that is the work of faith, and now to the bread that is Jesus Himself. We should not be too eager to hurry on to eucharistic references – not yet (on this, please see Raymond E. Brown, *The Gospel According to John I-XII*; the Anchor Bible, 272-273). The challenge to the people is to recognize Jesus as the revelation of God’s word. When they come to Him and accept to be taught His wisdom, His words become a source of life. In His person and words, Jesus sets before the people a feast that will be nourishment for eternal life.

The religious leaders (named as “the Jews,” the fourth evangelist’s selective terminology for those who oppose Jesus) are foolishly

certain that they know all about Him because they know His parentage. They have closed the ears of their heart to anything Jesus has said about “my Father” and the unique relationship of this Father and Son. They are not ready for a surprising God, for a God who can be present in the prosaic and ordinary, present in this man who claims to have been sent by God, to speak the words of God, to have seen God, and Who has the temerity to endorse Himself by the teaching of the prophets and compare Himself more favorably with some of the wonderful events of Israel’s past, such as the feeding with the manna that was God’s gift from heaven. From speaking of “this bread” of His teaching, Jesus now unambiguously points to Himself: “I am the living bread that came down from heaven,” says Jesus. The manna was sustenance for a time but Jesus’ revelation will nourish for eternity; the manna fell from heaven but, as John proclaimed at the beginning of his gospel, Jesus is the Word Who was with God and was God from the beginning and Who came from the place close to the Father’s heart to make God known in our human flesh (John 1:1; 14, 18).

Today’s gospel concludes with Jesus speaking of the bread He will give for the life of the world as “my flesh.” There may be some eucharistic hints here, but the word “flesh (sarx)” refers first of all to Jesus’ humanity, His way of being in the world and His self-gift to the world. This is His mission, a consequence of the Father’s love for the world (John 3:16) that will lead Him into His death and resurrection for the life of the world. How this relates to the Eucharist will be further revealed as we listen to the bread of life discourse on the following two Sundays.

There are always options available to us in our journey of faith. Like Elijah, we may

feel it would be easier to opt out, perhaps with a struggle, perhaps with a whimper, and often because there is no “angel” around to help us. Or we may join the ranks of the murmurers, resistant to new ideas, new wisdom, new interpretations, even if from the highest teaching authority in the church – an ecumenical council such as Vatican II. Or we may continue to do the hard work of faith and come to Jesus to feed on His word and wisdom, given to us especially in the Scriptures, in the eucharistic liturgy of the Word and in our personal reading of the scriptures.



In the first reading, Elijah tells God, “This is enough O Lord!” In the life of faith, when have you struggled with despair and what gives you the strength to continue on? Today’s responsorial psalm invites us to “taste and see the goodness of the Lord.” What memories do you have of the first time you encountered the risen Lord in the Eucharist?

In the second reading, St. Paul urges the Ephesians to “be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.” How do you strive to treat those who have harmed you with compassion and forgiveness?

In the gospel Jesus quotes the prophets “They shall all be taught by God.” In the life of faith, how do you continue to be open to learning more and more?



Last Saturday afternoon, I had the honor of presiding for the Wedding Liturgy of Adrian Sermeno, the son of Lupe and Susan Sermeno, our parishioners, to Brittany Tomiko Ueno in the historic Cathedral of San Carlos in Monterey. May God continue to fill your lives and hearts with all that is necessary for strong faith, hope, and love and may you experience many years of happiness, the best of health, the blessing of children, and the deepening of your commitment and love for one another.



Congratulations to Lucky and Katie Thammalangsy on the Baptism of their infant daughter, Elliot Marie, last Sunday during our 8:00 a.m. Eucharist.

New York Archdiocese, he complained of COVID-19 symptoms two weeks after the archbishop [cancelled Masses late March 14, 2020](#). He was hospitalized eight days [after funerals were suspended](#) on March 24 and he died in the early hours of Holy Thursday, one week shy of the [New York State mask mandate](#).

The kind of grief that arises when a loved one just disappears unexpectedly drives a stream of "*if onlys*." *If only* decisions were made sooner. *If only* politicians and public health professionals avoided disseminating conflicting guidance. *If only* church leaders would recognize that sometimes sacred spaces and communal rituals host super-spreader events.

Ironically as I stood in the cemetery, 15 months after my friend's death, grappling with a loss that may or may not have been preventable, [the New York archdiocesan newspaper reported](#), "Since the pandemic has ended, Cardinal Dolan and the archdiocese have made it a priority to have people return to a weekly celebration of Mass in their parish church."

As the country braces for a fourth surge of a virus that owns all seasons, we have yet to account for our dead, let alone learn from their untimely passing. How many ordained and lay ministers have we lost? How many parishioners have died? How many communities of religious women and men are mourning the absence of unprecedented numbers of active and retired members? How many more to come ... *if only* ... With slightly [less than 50%](#) of Americans fully vaccinated, the Delta variant of COVID-19 and [Lambda on the horizon](#) threaten to push the death toll to numbers rivaling those lost to the [1918 pandemic](#), approximately 675,000 nationally. The tragedy is compounded by

the fact that the overwhelming majority of deaths since the widespread availability of vaccines were and are preventable.

During a [CNN interview](#), Dr. Anthony Fauci noted the potential consequences caused by regional vaccination rate discrepancies, "It's almost like it's going to be two Americas. You're going to have areas where the vaccine is high where there is more than 70% of the population has received at least one dose. When you compare that with areas where you may have 35% of the people vaccinated, you clearly have a high risk of seeing these spikes in those selected areas."

[Other studies](#) have focused on the role of partisan divides in vaccine hesitancy demonstrating widening gaps along the lines of Joe Biden voters vs. Donald Trump voters.

Unvaccinated people cannot be easily reduced to the fallout of political polarization. Issues of access and equity are in part responsible for [disparities across racial and ethnic communities](#) that have been historically marginalized in healthcare. More recent trends suggest [a narrowing of racial gaps in vaccination rates at the national level](#), yet Black, Latin@, Indigenous and Asian communities continue to suffer disproportionately from COVID-19, [including dramatic drops in life expectancy](#).

The [Rev. Otis Moss](#), senior pastor at Trinity United Church of Chicago, captured the impact of the pandemic at the intersection of social viruses that have long plagued the United States, "If you take COVID-19 and pair it with COVID 1619, the original American pandemic, you put those two together and you have a disaster and a tragedy. And that's what we are witnessing."

The notion of "two Americas," as interpreted by some in terms of vaccinated and unvaccinated, as well as filtered through optics of political partisanship, not only excludes minoritized and immigrant communities but fails to recognize "America" as an interconnected hemisphere. The assassination of Haitian president Jovenel Moïse, for example, brought to attention the reality that the country remains the only one in North America [without vaccines](#). Social protests in Cuba also illustrate the impact of inadequate responses to the pandemic in exacerbating political and economic instability.

Tabulations from the [World Health Organization \(WHO\)](#) indicate las Americas are the global frontrunner in the number of COVID-19 cases (75 million) and deaths (almost 2 million). This means that nearly 40% of the world's cases and almost 50% of the deaths occur in this hemisphere, with the U.S. maintaining both the regional and global lead. While [over 3.7 billion doses](#) of vaccine have been administered globally, the vast majority of the world remains unvaccinated (over 85%).

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Clearly we are nowhere near the end of the pandemic. *If only* our vaccinated and our unvaccinated, our public institutions and our faith communities would realize that false optimism is dangerous, [misinformation risks lives](#) and COVID-19 is preventable. Solidarity in responding to the pandemic in local, national and international contexts

should be driven by concern for others — loved ones, neighbors, strangers and even enemies, and equally by self-preservation. Framing public health measures in terms of violations of individual rights and religious liberty is disingenuous with respect to investment in the common good. How many unnecessary deaths can be traced directly or indirectly not only to disinformation on social media or influential Fox News celebrities, but to the vaccine confusion set in motion by some religious leaders including a few [Catholic bishops](#)?

Any theologizing through a pandemic is at best provisional, responsive to crisis in the moment without the benefits of prescience hindsight or even the distance necessary to envision a long game. It strikes me, however, that a current theological focus on "real presence" as experienced through in-person celebrations of Eucharist is extraordinarily limited, especially in light of the signs of our global pandemic times.

Initial calls by the U.S. bishops' conference for a eucharistic revival trace in part to a [2019 Pew Research Center study](#) assessing basic religious knowledge of U.S. adults. The study reduced significant knowledge of Catholicism to two questions, purgatory and Eucharist. The [poorly worded question](#) on Eucharist offered participants two possible options — though "none of the above" would have been the best response, as neither "symbol" nor "actual" accurately reflected Catholic teaching on real presence.

Curiously the term transubstantiation occurs more times in the Pew [final report](#) and in their [brief analytic article](#) on the question (five times each) than it appears in the entire [Catechism](#) of the Catholic Church, ([twice](#), both times quoting the Council of Trent)! Hyperbolic episcopal [tweets](#) and headlines neglected to mention that the

number of Catholics surveyed as part of a greater pool of almost 11,000 respondents was 1,835.



A man prays at the entrance of a church during Mass in Port-au-Prince, Haiti, July 11 following the assassination of Haitian President Jovenel Moïse July 7. (CNS/Reuters/Ricardo Arduengo)

A commitment to a [multiyear national eucharistic revival](#) motivated in part by limited data, flawed analysis of that data, and no consultation with the people sounds like a churchy equivalent of the Roman poet Juvenal's "panem et circenses." Focus on who can be excluded from the table, sponsor a few processions and distract the U.S. faithful from a colossal failure of the Catholic sacramental imagination in a time of incredible need.

Launching a variety of "Back to Mass" campaigns in dioceses and archdioceses across the country without a clearer understanding of the relationship between our ritual practices and the transmission of a destructive and ever-changing virus is imprudent. Minimizing the anxieties of Catholics around their return to churches while inadequately addressing the prophylactic need for masks in congregational environments where vaccination statuses remain unknown is beyond irresponsible.

Facetious remarks communicate a lack of pastoral sensitivity not invitation. [One](#)

[bishop wrote](#), "I realize that many Catholics during this COVID period have become accustomed to the ease of attending Mass virtually from the comfort of their own homes and without the inconvenience of busy parking lots, crying children, and crowded pews."

Seriously? The inconvenience of expensive hospital stays, long-term complications and death might better explain the appeal of virtual liturgies.

If flippancy doesn't work to inspire return there is always [threat](#), again from the same bishop: "If I might signal the importance of the Mass in a more negative manner, the Church has consistently taught that baptized Catholics are morally obligated to attend Mass on Sunday and that the conscious missing of Mass, in the absence of a valid excuse, is mortally sinful."

At the heart of the revival and the pleas to return to in-person Mass is the sense that somehow physical proximity is necessary for the divine presence to be real.

At the heart of the revival and the pleas to return to in-person Mass is the sense that somehow physical proximity is necessary for the divine presence to be real. This condescending misconception ultimately fails to appreciate that God's grace and accompaniment know no bounds. What is missed is the efficacious power of the suffering body of Christ that is present virtually — not only through this pandemic, but for decades, for example, as homebound people have long participated in televised Mass ministries.

As long as COVID-19 variants continue to arise, and vaccine hesitancy persists, and most of the world struggles from a lack of access to vaccines and healthcare, the

pandemic is not waning, ended, over or done. COVID-19 continues to mark our bodies, individually, corporately and as the body of Christ.

Until there is a census of our pandemic dead, as church, we participate in their disappearance. As sacramental theologian David Power wrote in response to [the specter of mass death](#), "When names are obliterated in the massiveness of numbers counted or hazarded, these very names must be summoned up from the dead."

The evangelization we crave in these times is recognition of the real presence of Christ in suffering and a re-imagining of ourselves, in the image of God, as masked, vaccinated and virtual. *If only ...*



Carmen Nanko-Fernández
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Richard Rohr's Daily Meditation

From the Center for Action and Contemplation



Week Thirty-One: Everybody Grieves

The Gift of Tears

The human instinct is to block suffering and pain. This is especially true in the West where we have been influenced by the “rationalism” of the Enlightenment. As anyone who has experienced grief can attest, it isn’t rational. We really don’t know how to hurt! We simply do not know what to do with our pain.

The great wisdom traditions are trying to teach us that grief isn’t something from which to run. It’s a liminal space, a time of transformation. In fact, we can’t risk getting rid of the pain until we’ve learned what it has to teach us and it—grief, suffering, loss, pain—always has something to teach us! Unfortunately, most of us, men especially, have been taught that grief and sadness are something to repress, deny, or avoid. *We would much rather be angry than sad.*

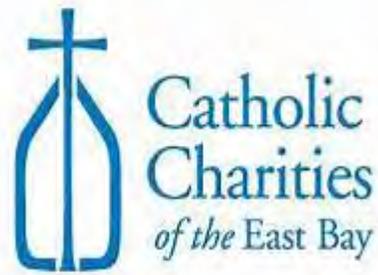
Perhaps the simplest and most inclusive definition of grief is “unfinished hurt.” It feels like a demon spinning around inside of us and it hurts too much, so we immediately look for someone else to blame. We have to learn to remain open to our grief, to wait in patient expectation for what it has to teach us. When we close in too tightly around our sadness or our grief, when we try to fix it,

control it, or understand it, we only deny ourselves its lessons.

Saint Ephrem the Syrian (303–373), a Doctor of the Church, considered tears to be sacramental signs of divine mercy. He instructs: “Give God weeping, and increase the tears in your eyes; through your tears and [God’s] goodness the soul which has been dead will be restored.” [1] What a different kind of human being than most of us! In the charismatic circles in which I participated in my early years of ministry, holy tears were a common experience. Saints Francis and Clare of Assisi reportedly wept all the time—for days on end!

The “weeping mode” really is a different way of being in the world. It’s different than the fixing, explaining, or controlling mode. We are finally free to feel the tragedy of things, the sadness of things. Tears cleanse the lens of the eyes so we can begin to see more clearly. Sometimes we have to cry for a very long time because our eyes are so dirty that we’re not seeing truthfully or well at all. Tears only come when we realize we can’t fix it and we can’t change it. The situation is absurd, it’s unjust, it’s wrong, it’s impossible. *She should not have died; he should not have died. How could this happen?* Only when we are led to the edges of our own resources are we finally free to move to the weeping mode.

The way we can tell our tears have cleansed us is that afterwards we don’t need to blame anybody, even ourselves. It’s an utter transformation and cleansing of the soul, and we know it came from God. *It is what it is*, and somehow God is in it.

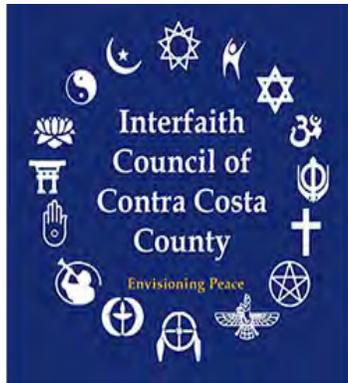


Dear Parishioners,

We are extremely thankful for your help keeping people housed, supporting students experiencing trauma, and feeding the hungry. Your generous gift of **\$2,096.00** on 19 July 2021 to our Annual Campaign is deeply appreciated. Knowing that we are still in difficult times, your donations are twice as significant. As you are aware, our neighbors have exhausted their resources for rent, groceries, and more. Your gifts are the turning point for many who find themselves in these positions, possibly for the first time.

We appreciate your support as do all who have benefitted from your generosity. As we strive to double our services this year, we know it would be not possible without you. Thank you!

Sincerely,
Margaret Peterson, CEO



Dear Members of St. Ignatius of Antioch,

Thank you so much for your gift of \$250 received on 20 July 2021 toward the work of the Interfaith Council of Contra Costa County. Our work together depends on the regular gifts such as yours. Your generous donation enables us to promote interfaith dialogue, address religious intolerance and supports all of our programs. Visit our new and improved website to learn more and for all our upcoming events – interfaithccc.org.

We are blessed with a broad base of affiliations that include more than 108 faith communities, monasteries, and dozens of partner agencies throughout the county. Thank you!

Dr. Erica Bains, Chair
Rev. Will McGarvey, Executive Director

Four Franciscan practices to help us 'see differently'

4 August 2021
by [Daniel P. Horan](#)
[Spirituality](#)
[Theology](#)



One way I have often thought about the core of the Franciscan spiritual tradition is as a distinctive hermeneutic, or lens through which to see the world. St. Francis of Assisi famously established what became one of the largest and most significant religious orders in the Catholic Church with a deceptively simple and direct instruction: "The Rule and Life of the Lesser Brothers is this: to observe the Holy Gospel of Our Lord Jesus Christ."

As basic as that description appears, its simplicity is precisely the root of its challenge. A commitment to live the Gospel, while in some way shared by all the baptized, demands of Franciscans and those with Franciscan hearts a different way of seeing and being in the world. The whole proclamation of the Gospel is about bearing witness to the truth that another way to live is possible; that God's vision for human society and all creation as drastically different from the way most of us operate.

Francis and Clare of Assisi bore witness in word and deed to this alternative reality — not a false reality like we see in those today who refuse to accept truth, justice and peace, but God's reality, which St. Paul describes as "foolishness" according to worldly standards ([1 Corinthians 1:18-31](#)).

We see this in the famous stories of Francis' embrace of the socially and ecclesially marginalized, like the lepers; his courageous and peaceful interreligious practices, like the [meeting with Sultan al-Malik al-Kamil](#) in 1219 in Damietta, Egypt; and in the radical practice of itinerancy, evangelical poverty and hospitality that allowed him to welcome all people into relationship regardless of social class or standing.

I also believe that Pope Francis, living into the legacy of his papal namesake, also bears witness to this way of seeing and being in the world. He has said as much in his powerful magisterial teaching, especially "[Laudato Si', on Care for Our Common Home](#)" and [Fratelli Tutti](#), both of which are deeply indebted to the Franciscan tradition. The latter encyclical also hinges on the Holy Father's prophetic insistence that another way to live and organize our societies is possible.

It is for this reason that I was immediately drawn to the title of a new book: [Seeing Differently: Franciscans and Creation](#), which arrived in my mailbox unsolicited like so many books do each year from publishers, editors and authors. Although it is published by the British Christian publishing company [Canterbury Press](#), it is also [available for order in the United States](#) and elsewhere.

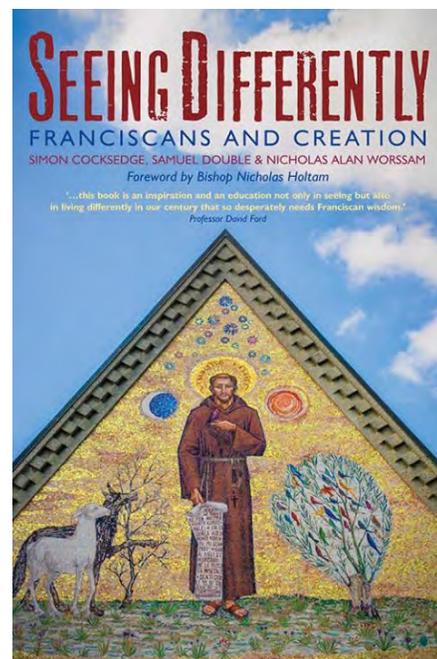
Co-authored by three [Anglican Franciscans](#) — Samuel Double and Nicholas Alan Worssam, two friars of the [Society of St. Francis](#), and Simon Cocksedge, a member of the [Third Order of St. Francis](#) — this book is a real treasure.

Many Roman Catholics may not know that the Franciscan family, which was founded centuries before the Reformation splits between the Roman Church and the

Anglican Communion, Lutheran Church and so on, has branches in other denominations. One of the things I immediately like about this new book is that it reflects the ecumenical gift that the Franciscan tradition offers Christianity in that our shared heritage, tradition, resources and vision transcends the typical boundaries of theological and ecclesiological divides.

At the heart of the book is the conviction I mentioned above; namely, that to be a Franciscan is to embrace another way of seeing the world — *seeing differently*, as the authors poetically put it. As the subtitle suggests, the primary application of this "seeing differently" is the family of creation and our place as humans within it.

In many ways, this book is not original. The authors draw on many well-known and less-well-known sources in the Franciscan hagiographic and theological tradition, as well as contemporary Franciscan scholars and theologians (including myself). But the beauty of this book and its message is not about advancing a novel thesis or original idea.



The key is to return to the roots of the Franciscan spiritual tradition to recover a vision of the world that is grounded in the Gospel of Jesus Christ. What results from that commitment is a radically renewed way of seeing the world that demands of us what Pope Francis has called "ecological conversion."

Organized into three parts, the first two of which expertly and accurately retrace the essential sources for understanding the Franciscan vision of creation from St. Francis up through the great medieval Franciscan thinkers, it is the third part of the book that most captivated me.

Within this section, which is titled "Franciscans and Creation Today," I was struck by the presentation in Chapter 8 of four spiritual practices the authors invite us to deploy in response to seeing differently. They tell us that we should consider Francis of Assisi's "sacramental seeing and inhabiting of the world around him" and that doing so "can transform our relationship with creation and also our self-understanding."

The first practice is "attending." Here we are invited to anchor ourselves in time and space, learning to pay attention to what is before us, around us and even part of us. In a passage worth quoting at length, the authors link this practice to the example of St. Francis.

What comes across clearly in the early writings about Francis ... is that he, too, was a seer in this sense. He possessed the gift of keen observation of the creatures around him — their presence, their colours, their songs and their patterns of behaviour, and what he saw often brought him joy and delight. But his appreciation was not principally aesthetic, nor was his perception

just sentimental or idealistic. ... Rather, his delight in what he observed led him to see in the natural world around him, both animate and inanimate, the "footprint" of the Creator, the maker's mark, a sign of God's mercy, generosity, love and glory.

What is described here is what the medieval Franciscan theologian and doctor of the church St. Bonaventure would call "contemplation," which is the ability to recognize God's closeness to and presence within all of creation.

The second practice is "inhabiting." This is a spiritual practice that many of us were thrust into by the stay-at-home orders of the pandemic. However, although we were stuck in one location, how many of us grew in appreciation of the *place* where we were?

The authors make a distinction between "residing in a place" and "inhabiting it." The latter "requires an emotional and moral commitment to the specific, immediate, place where we live: to all its inhabitants, both human and non-human. Such indwelling can open to us the recognition that the place, wherever we are, is sacred."

The third practice is "valuing." Here we find echoes of *Laudato Si'*, in which Pope Francis also drew from the wellsprings of Franciscan spiritual wisdom. In brief, "valuing" is about recognizing the inherent dignity and value of *all God's creation* and not merely what we humans determine is useful to us.

Seeing differently means seeing the world through God's eyes, recognizing that God is the Creator of everything and therefore has loved the whole universe into existence. The fourth practice is "gazing," which flows from the three earlier practices. It's about our retrained eyes and vision, putting them

into practice as we go about the world. What do we see differently now? What needs to change? What prophetic challenge is God calling us to proclaim?

Our world is suffering in tremendous ways, globally and locally. During this time of increasing divides within the human family and beyond it in terms of the global climate crisis we face, our world is crying out for us to begin "seeing differently." And the Franciscan tradition offers us resources and guidance in responding to that challenge today.



Daniel P. Horan

Franciscan Fr. Daniel P. Horan is the director of the Center for Spirituality and professor of philosophy, religious studies and theology at St. Mary's College in Notre Dame, Indiana. Follow him on Twitter: [@DanHoranOFM](https://twitter.com/DanHoranOFM).



SeeClickFix

This past Tuesday I was made aware of an app that we all can use: "seeclickfix." By downloading this free app, everyone is able to report illegal dumping of garbage, furniture, clothing, etc. on our city streets, sidewalks, shopping areas. The report goes directly to Antioch Code Enforcement and their team will come out quickly and clean up the area. Have you noticed how much cleaner Somersville and San Jose Drive are? This is the result of a concentrated effort to keep our neighborhoods clean and in better shape. We all want our city to be better maintained and kept clean. Efforts are also underway to clean up A Street and other areas that have been affected by illegal dumping. I also want to commend our Knights of Columbus for the regular cleanup of Contra Loma Blvd and doing their part to beautify our street.

Richard Rohr's Daily Meditation

From the Center for Action and Contemplation



Week Thirty-One: Everybody Grieves

Grace Fills in the Gaps

To experience grace is one thing; to integrate it into your life is quite another. — Christian Wiman, *My Bright Abyss*

The following three paragraphs came to me clearly in a very short time while I was walking along the Pacific Ocean during my Lenten hermitage in 2012. I think they sum up why, for me, grace is the key to accepting all deaths—and experiencing all resurrections.

1. *The goodness of God fills all the gaps of the universe, without discrimination or preference. God is the gratuity of absolutely everything. God is the “Goodness Glue,” the love that holds the dark and light of things together, the free energy that carries all death across the Great Divide and transmutes it into Life. Grace is what God does to keep all things God has made in love and alive—forever. Grace is not something God gives; grace is who God is. If we are to believe the primary witnesses, an unexplainable goodness is at work in the universe.*
2. *Death is not just our one physical dying, but it is going to the full depth,*

*hitting the bottom, going the distance, beyond where I am in control, and always beyond where I am now. We all die eventually; we have no choice in the matter. But there are degrees of death before the final physical one. If we are honest, we acknowledge that we are dying throughout our life, and this is what we learn if we are attentive: *grace is found at the depths and in the death of everything.* After these smaller deaths, we know that the only “deadly sin” is to swim on the surface of things, where we never see, find, or desire God or love. This includes even the surface of religion, which might be the worst danger of all. Thus, we must not be afraid of falling, failing, going “down.”*

3. *When we go to the full depths and death, sometimes even the depths of our sin, we can always come out the other side—and the word for that is resurrection. Something or someone builds a bridge for us, recognizable only from the far side, that carries us willingly, or even partly unwilling, across. All that we hear from reputable and reliable sources (mystics, shamans, near-death visitors, and nearing-death experiences) indicates no one is more surprised and delighted than the traveler himself or herself. Something or someone seems to fill the tragic gap between death and life, but only at the point of no return. None of us crosses over by our own effort or merits, purity, or perfection. We are all—from pope, to president, to princess, to peasant—carried across by an uncreated and unearned grace. Worthiness is never the ticket, only deep desire, and the ticket is given in the desiring. The tomb is always*

finally empty. There are no exceptions to death, and there are no exceptions to grace. And I believe, with good evidence, that there are no exceptions to resurrection. Love truly is stronger than death.

**Justice Corner by Carolyn Krantz,
Pastoral Associate**

Pope Francis wrote in *Let Us Dream*, “Sin is a rejection of the limits that Love requires.” None of us can just do what we want in this world without considering the effect our actions have on others. True freedom is not just doing what we want when we want it. True freedom requires that we accept that we live in community with others and we have to consider the effect our actions have on them. If I throw trash on the street, I am not thinking about the street workers that have to pick it up. If I say derogatory remarks about another group, I am not treating them with the respect that the Gospel demands, or listening to the prayer of the Last Supper, “That they all may be one as I am in You, Father, and You are in me.”

Last Sunday, Jesus said. “I am the Bread of Life.” This Sunday he expands on this idea. “I am the Living Bread...and the bread I will give is my flesh for the life of the world.” He gives of Himself for the life of all of us. This is the example we must follow: to give our lives for others, or as the Epistle says, “Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.” This is a tall order in a world where selfishness rules, where it is OK to drive as fast as you want no matter the danger to others. It is OK to rob stores and tackle elderly folks to get their phones.

We, as followers of Christ, must set a different example. We must look upon others with the eyes of love. We set limits

on ourselves when love requires that we serve our families and our brothers and sisters. That's why we must “get the shot” so others will not get sick and die. When I look with the eyes of love at what is going on in the world, I must condemn the selfishness that harms others for the sake of “freedom.” True freedom has the limits that love requires.

Our example is Christ. “I am the Bread of Life,” who sacrificed His life for us. When we eat bread, it is destroyed so that we may live. Let us spend some time in prayer this week examining our actions. Are they sacrificial actions done in love? Where in our lives are we bread for others? Where do we give of ourselves so that others may live in truth and harmony? Choosing actions motivated by love is our true freedom.

Take the example of Simone Biles who chose to give up getting a medal from the Olympics to be a person who sets an example of caring for her mental health. She exposed to the world how difficult it is to be an international figure at the mercy of reporters. She chose to take care of the mind and body that God gave her instead of going for fame and fortune. That is true freedom.

So where in my life am I setting an example of true freedom? Where am I serving the needs of others? Where do I choose true freedom by setting limits for the love of others?

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Expansion Update

August 6, 2021

This week, waterproofing and exterior stucco work started. The project is experiencing some minor delays associated with the walk-in cooler and other stainless steel equipment. However, by shifting other tasks, the project is still on target to be completed by the end of October. All the ductwork on the kitchen roof has been completed. Installation of the roof equipment has started and will continue. The rollup server window is essentially finished. When complete, this window will be wired to the kitchen's fire alarm system.

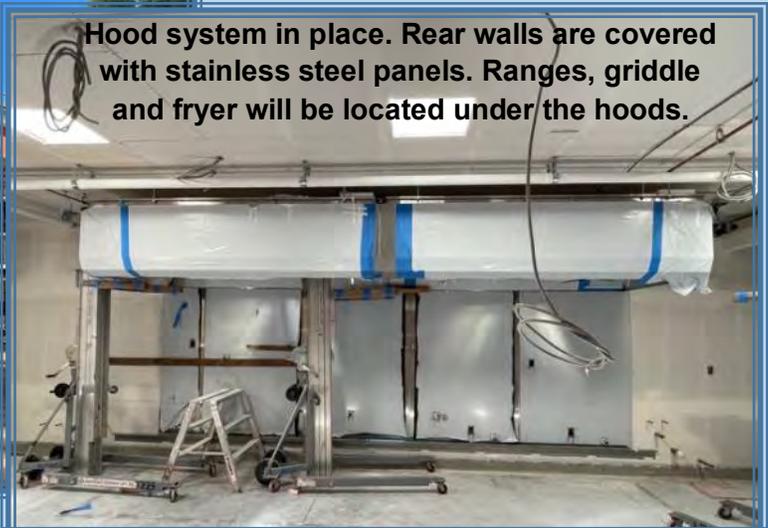
The food panty located in the kitchen is moving along. The drywall has been installed - awaiting final electrical.

On Thursday, Steve Rojek provided a tri-tip lunch for the crew from Oliver & Co. Because they start at 6am, lunch was served at 10am. It was well received and, on behalf of the parish, Steve conveyed our sincere appreciation to all of the crew for their high quality work. *(Note: lunch was prepared offsite and was served outside . . . so the first event in the expanded hall and new kitchen is still in the future.)*

Rich Confetti and Don Benson have nearly completed construction of a new wall located on the west side of the parish hall. This area will be used for storage. See picture at the bottom of page 2.

The 4th progress payment (\$195,094) required under the contract with Oliver & Co. has been certified by the architect and submitted to the Diocese for approval.





Hood system in place. Rear walls are covered with stainless steel panels. Ranges, griddle and fryer will be located under the hoods.

New interior wall in the parish hall. Using the old kitchen door as the door into the storage area.

The existing parish hall bathroom (visible at left) will be converted to storage. Upgrading this bathroom to ADA standards is cost prohibitive.

