

**For The Bulletin Of  
June 3, 2018**



## **THE SOLEMNITY OF THE BODY AND BLOOD OF CHRIST (CORPUS CHRISTI)**

*From Father Robert*

A middle schooler looked over the menu of the restaurant. The waiter had given her a cloth napkin. That's how she knew it was a "fine" restaurant. As she read the headings of the menu there were some strange sounding titles: antipasti, vegatali, pesci, carni. But under the carni heading there were some familiar dishes. But to be sure, she finally asked her mother, "What's carni?" "It's plural for 'meats,' but literally, 'carne' means 'flesh,'" was the reply. That would do. She loved meat, even though she didn't like to think of it as flesh.

The graphic image of "body and blood" comes from the ancient world where the body is flesh and "blood is life." The bread and wine of the Eucharist become the Body and Blood of Christ, in a *transubstantive* way.

The gospel for today is Mark's version of the Last Supper, which for him was in

the contest of the Passover Meal. Even the singing of the hymn, which Mark is certain to include, is an integral part of the Passover to this very day. But according to the synoptic gospels of Matthew, Mark, and Luke, Jesus gave new meaning to the Passover meal. The bread that He takes, blesses, breaks, and shares is His body. The cup of thanksgiving that is shared is His covenantal Blood. Anyone who has been to a Jewish Seder Meal likely has a profound appreciation for these symbols of bread and wine, and how they were appropriated in the Christian tradition. The Passover Meal, which commemorated the people's delivery from slavery in Egypt, would now commemorate Jesus' death and ultimate delivery from death to resurrection. Our participation in consuming the bread and wine is a participation in the life, death, and subsequent resurrection of Jesus.

We who gather around the Table of the Eucharist (which is a Greek word meaning "thanksgiving") are fed by Christ and become one in Him. The Eucharistic feast actually causes the unity, which is why it is scandalous to have disunity at such a meal, as Paul reminded the Corinthians. The celebration of the Body and Blood of Christ is much more than the celebration of something to be revered. By necessity, the solemnity of the Body and Blood of Christ causes the unity shared by Christians by their participation in the Eucharistic Feast. That unity was Jesus' own desire expressed by His prayer to the Father. May we be instruments of that unity by our own share in that same Eucharist.



## Corpus Christi

### *Living The Paschal Mystery*

Catholicism is a sacramental faith. We are an earthy people, needing to touch, taste, see, smell, and feel. Is it any wonder that the way we connect with the incarnation of God is to consume the Body and Blood of that incarnation? Rather than merely listen to the Word of God, we consume that Word of God made flesh. The sacramental reality reaches something deep within. Our faith is not simply a head trip, or the summary of what can be learned in books. Our faith is something we experience with our senses. We taste bread, we drink wine. By consuming this sacramental meal we participate in the life of Christ and His paschal mystery.

The very word “incarnation” has “carne” (flesh) in its root. We can say the “incarnation” of the Word of god is the “enfleshment” of the Word of god. The graphic nature of the image might repulse us. But we are not disembodied spirits upon this earth. We are earthy, organic omnivores. Our sustenance comes from consumption, and our spiritual sustenance comes from consumption as well. The bread and wine, our sacramental meal, is our living the paschal mystery.

Today’s feast is certainly going to raise some very important questions regarding our faith in the Eucharist.

- How can we be “Eucharist” to another? How can we bring the Eucharist from our church into the world?
- How do our own family rituals at dinnertime and around the family table reflect the Eucharist?
- What ministries and projects of our parish are especially inspired by or connected to our celebration of the Eucharist?
- The word Eucharist means “thanksgiving.” How can our sharing of the Body and Blood of the Lord be an act of thanksgiving, even when we gather under the most painful of circumstances?



The Floral Arrangement before the Altar today is placed to the Glory of God and in Thanksgiving for the successful transplant surgery of **Matthew Ouimet** five years ago and in Loving Memory of **Brandon Burnett** who gave his kidney and liver to Matthew. We welcome both the members of the Ouimet and Burnett Families to this special day and thank them for sharing it with us during our 8:00 a.m. Eucharist.





***About Liturgy: The Difference Between Eucharist and Communion***

We often use these words interchangeably, yet there is a significant difference between Eucharist and Communion. While Eucharist can refer to the consecrated bread and wine, it also describes the entire liturgical action of the celebration. More importantly, Eucharist describes the heart of what we do each time we gather at the Table of the Lord – The Great Prayer of Thanksgiving or the Eucharistic Prayer. In this “center and high point of the entire celebration” we do more than ask the Holy Spirit to consecrate the bread and wine. In this prayer, the church’s intention is that “the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other.” The Eucharistic Prayer calls us to a life of sacrifice for one another, and we embody that sacrifice not only in the prayer but also in the sharing of Communion.

Communion refers specifically to the Body and blood of Christ and generally to the part of the celebration of Eucharist that begins with the Communion Rite (the Lord’s Prayer to the Prayer After Communion). Communion can be distributed outside of the celebration of Eucharist, as in a Communion Service. Although the consecrated hosts shared at a Communion Service are the same Blessed Sacrament as the hosts shared at Eucharist, what is missing is the unique offering of the assembly’s sacrifice of praise that is intended in the Eucharistic Prayer. The sacrifice of the assembly and our offering of praise are not directly and ritually connected to the hosts you receive at a Communion Service. This disconnect also occurs when we distribute Holy Communion from the Tabernacle to the Assembly during the Celebration of Eucharist.

These distinctions may seem subtle. Unfortunately, through years of habitually distributing Communion from the tabernacle at Eucharist or overuse of Communion Services, we have taught people that getting Communion rather than participating in the sacrifice of Christ is the primary goal of the Eucharist.





We are so blessed to have so many wonderful volunteers that share their gifts and talents in service to our parish and wider community. Our thanks to those who arrive early each Saturday morning to clean and prepare the sanctuary and parish hall for the weekend: **Heather Hatteroth, Rose Salamanca, Carole Miller, Angela Bueno, Mercy Osborne, Jun Bajet, and Steve Rojek.**

...to those who clean and maintain the bathrooms in both the church and parish hall: **Robert Goncalves, Mary Ewing, Virginia Noack, Patricia Britton, and Harlan Young.**

...to **Mary Anne Douville** and **Faultless Cleaners** for all the dry cleaning, sewing and miscellaneous other tasks that are completed by her for the parish.

...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, Rowena Cayaban, Monika Kauer, Cynthia Enrique, Belen Farin, 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:

**Jeannine Ford, Melodye Costanza, Harlan Young, Alicia Perez, Sharon Cissell, Yvette Young, Joe Fanfa and Bev Iacona.**

...to our St. Vincent de Paul and Mobile Mall volunteers who transported last week's donations: **Frank Zamora and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Dave Costanza, Sherry Webb, Beth Enea, Richard Enea, Kathy Augusta and Vince Augusta.**

...to our wonderful Parking Lot Security who keep watch over our vehicles during the weekend liturgies: **Don Benson and Steve Rojek.**



Several parishioners approached me last week in regard to the article in "The Catholic Voice," the diocesan newspaper, in which it was reported that newly-ordained priest, Mario Rizzo, is supposedly from our parish. I had an email exchange with one of the correspondents of the newspaper to clarify that Mario's home parish is St. Monica, Moraga, and that the pastor who has had a major influence in his life and choosing to study for and be ordained to the priesthood has been Fr. Wayne Campbell, the current Director of Vocations for the Diocese. Unfortunately, The Voice chose to proceed with the article and its erroneous

information. I am especially grateful to our Knights of Columbus and our Catholic Daughters of the Americas who supported Mario financially throughout his seminary education.

### ***RECLAIMING JESUS IN A TIME OF CRISIS***

**WASHINGTON** — An ebullient church service on May 24 intended to "reclaim the integrity of faith during political and moral crisis" segued into a silent candlelight procession through the capital city's downtown streets before ending in prayer and song about 90 minutes later opposite the White House. There, more than 1,000 people held up candles, simultaneously prayed aloud in multiple languages — a modern-day Pentecost — and listened to leaders of many faiths read the proclamations of "Reclaiming Jesus: A Confession of Faith in a Time of Crisis" just outside the building's wrought iron fence. The declaration contains six principles, including statements decrying racial bigotry, attacks on immigrants and refugees, authoritarianism, sexual violence, the normalization of lying in political life, and ethnic nationalism. The church service that began the evening featured more than a dozen leaders from evangelical, mainline Protestant, Catholic, and African-American churches, including Franciscan Fr. Richard Rohr, founder of the Center for Action and Contemplation; Jim Wallis, president and founder of Sojourners; theologian Walter Brueggemann; and the Most Rev. Michael B. Curry, presiding bishop and primate of the Episcopal Church, among others.

The 23 faith leaders who signed the declaration met several times before this

culminating event, beginning with a retreat on Ash Wednesday when they formulated a response to what they called the country's "growing political amorality."

The leaders wrote the declaration at Easter and released it this past week, at Pentecost, giving it a "liturgical arc, not political timing," Wallis told NCR prior to the service, as the religious leaders dined in a quiet room just steps away from the gathering crowd.



The crowd inside the National City Christian Church on the evening of May 24 (Julie Bourbon) Rohr, dressed in casual clothes before donning his Franciscan robe to address the

congregation, expressed the concerns that led him, at the urging of Wallis and Curry, to join the Reclaiming Jesus effort.

"We Catholics, we have such magnificent social teaching on paper," he said. "It's one of the least preached things from the pulpit in the ordinary parish, and I think the evidence is, although no one would knock it publicly, the bishops and preachers don't tend to really be invested in it."

Referencing the other faith leaders present, Rohr added, "These churches, representing so many denominations, have often told me that we have the most coherent argued position, and yet the corner church in town knows nothing about it. It's amazing there could be such a split between teaching and practice. But I think we're afraid of the division it will bring. No one likes to get hate letters on Monday morning after your Sunday sermon."

Once the time for the service arrived, Rohr and the other faith leaders filed into the church, to the sounds of gospel tunes sung by the Howard University Gospel Choir. Each speaker fired the assembly up more than the last. Often a serious figure, Wallis joked from the pulpit that the favorite question he'd received before the event was "do we need to bring our own candles?" The answer was clearly no.

"The Gospel shines like a light in the darkness and the darkness has not overcome it," Wallis said. "It's a dark time, but we have enough candles for all of you."

Calling this a "Pentecostal moment," Curry, possibly best known to a global

audience for his role in the recent British royal wedding, whipped the crowd into a fervor with calls to "love your neighbor, love the neighbor you like and the neighbor you don't like," he said, gesturing with animation and speaking with a rising cadence.

"Love the neighbor you agree with and the neighbor you don't agree with, love your democrat neighbor, love your republican neighbor, your black neighbor, your white neighbor," Curry continued.

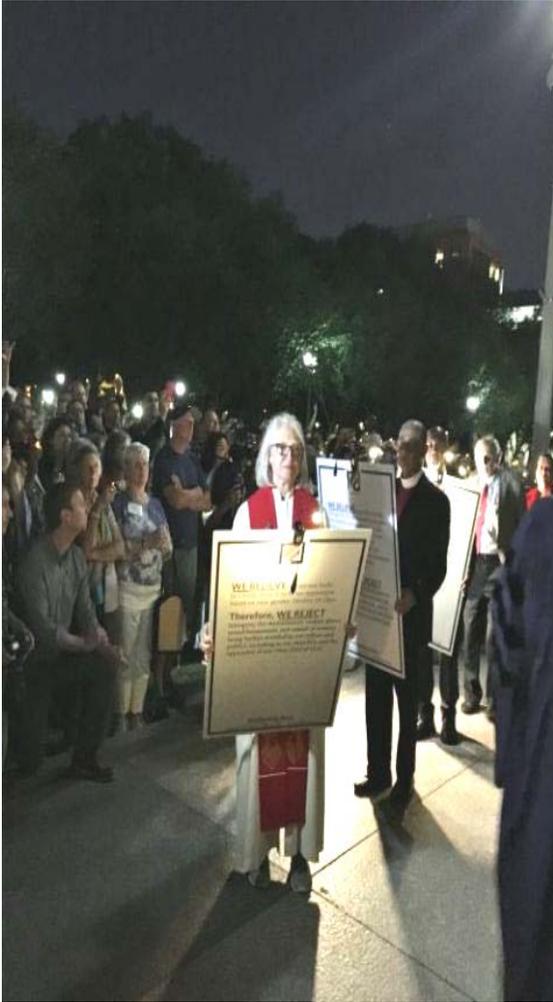
The rest was lost as the congregation rose to its feet and applauded wildly. "The Gospel is still the Gospel, and there are people who still want to live it."  
— Franciscan Fr. Richard Rohr

As Old Testament scholar Walter Brueggemann slowly climbed to the pulpit, the assembly and the elders on the altar rose again in ovation, causing him to tease that they were cutting into his time.

Brueggemann used his few minutes to talk about truth, Biblical truth and "the practice of lying that is invading political and civil life."

"The ninth commandment at Mt. Sinai is you shall not bear false witness," Brueggemann told the congregation. "But this is what Moses really said: Moses said you shall not invent fake worlds for your own convenience." Sharon Watkins, director of the National Council of Churches, explicitly addressed in her remarks at the portions of the declaration having to do with misogyny and sexism, reminding the crowd that the first two evangelists at the tomb were women.

"In Christ, equal work receives equal pay," she said, to loud cheers.



Sharon Watkins, director of the National Council of Churches, holds a sign with one of the six "Reclaiming Jesus" principles outside of the White House, May 24. (Julie Bourbon)

Watkins also called out support for the LGBT community, which some activists have accused the declaration of slighting by not referencing it specifically, and told women that they need not return to their abusers, a clear nod to recent accusations of sexism in the Southern Baptist Convention.

"Jesus is Lord, and we are one," she closed.

Once the service ended, the assembly filed out to fill the front steps of the massive National City Christian Church, spilling onto the sidewalks and street. Police accompanied the silent procession for the nearly mile-long walk to Lafayette Square, across Pennsylvania Avenue from the White House. Pedestrians and al fresco diners on a pleasant late spring night watched the crowd go by, taking pictures, with some joining in and walking alongside. The church elders remained front and center, arms linked.

Once at their destination, there was more prayer before the elders began walking in a tight circle, a la a union picket line, each carrying a washboard-size poster of one of the declarations six principles. They read them aloud as the crowd pressed in close on all sides.

The assembly broke up at about 9:30 p.m., as the elders headed back to the church and the crowd drifted away. It is unclear what the next steps for the Reclaiming Jesus movement — if it is a movement — will be.

At the beginning of the evening when asked what results he hoped for, Rohr responded, "Have we owned what we're hoping for?"

Then he added, "I guess we're hoping to empower people to know the Gospel is still the Gospel, and there are people who still want to live it."

[Julie Bourbon is a NCR contributor based in Washington.]



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You are invited to join me in participating in our Pittsburg/Antioch Ceasefire Movement which is starting up once again. For the past several months, I have been a member of the CeaseFire Task Force that has been meeting each week with Sgt. Cassie Wilkierson from Pittsburg PD and Sgt. Matt Summers from Antioch PD to re-establish the CeaseFire Movement in East County. On Saturday, June 9<sup>th</sup>, beginning at 12:00 Noon, we will meet at Christ Is The Answer Church, 405 School St., Pittsburg, to distribute leaflets to the homes in that neighborhood where the first Community Forum and Nightwalk Against Violence will take place beginning at 6 p.m. on Thursday, June 14<sup>th</sup>. The event will conclude at 8 p.m. Please see the flyer in today's bulletin for detailed information.

