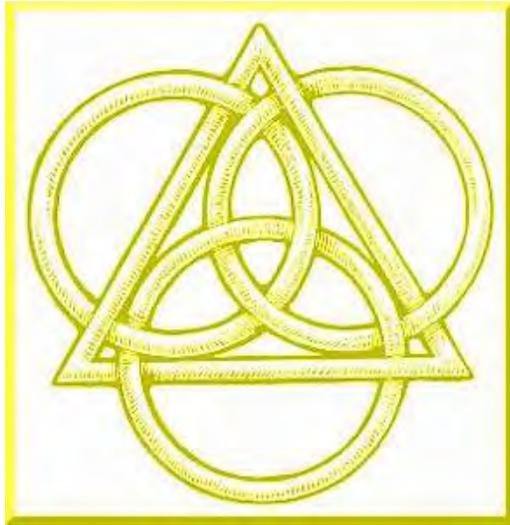


**For The Bulletin Of
June 7, 2020**



**THE FEAST OF THE HOLY
TRINITY**

From Father Robert

On this Feast of the Holy Trinity, we have one of the shortest gospel readings of the year, and this from the Gospel of John. The passage is only three verses and it is proclaimed at the Liturgy of the Eucharist often in less than a minute, no more than two. The opening line of this gospel reading will be familiar to many, as it may be used frequently to sum up Christian theology: “God so loved the world that He gave His only Son.”

This brief statement grounds God’s action and motivation in love. God is not an angry parent waiting for wayward humanity to make inevitable mistakes, only so He can punish and dole out consequences. No, “God is love” and God acts out of love. It is this same love that reflects God’s desire to give (not merely to send) His only Son. The Son of God is given as a gift to the world out of love. As followers of this same Son, we ought to be motivated by love as well.

We freely give without counting the cost; and we give not merely from our excess, but we give our very selves. That is the mark of a Christian disciple.

Finally, though we celebrate the Feast of the Holy Trinity, there is nothing about the Holy Spirit, or the Advocate (to use a Johannine term), in these three verses. The gospel reading reflects a theological relationship between God the Father, Jesus the Son, and the Holy Spirit. Theologians will wrestle with these passages for centuries, struggling to articulate the triune relationship of the One Godhead in a way that expresses Christian belief accurately. But Christian identity is not only about believing, but perhaps even more fundamentally, it is about doing. So, these three verses give us a model for action motivated by love. We are to be givers, disciples of the Son of God Who was given to the world.



Living The Paschal Mystery

The mystery of the Trinity is baffling to comprehend Three persons, one God. We often state the intellectual proposition of faith without understanding it. And when attempting to understand the meaning of our words, we often fall back on that term: mystery. But what does the Trinity mean for us, beyond an intellectual proposition to which we nod assent?

As we read in the opening line of the gospel today, God is self-gift. God loves and God gives. Those attributes would mark our

identity as Christians. If we want to live the paschal mystery, or even live the trinitarian mystery, it would behoove us to become like God and to love, to give to the point of giving our very selves. Doing the gospel, or living our faith, is much more a marker of Christian identity than merely parroting propositions we may or may not understand.

For centuries, Christians have had questions about the nature of the Trinity. Philosophers have tried to explain it in philosophical terms; theologians in theological terms. How have you tried to explain it to yourself, to others?

In the first reading, Moses invites God to “come along in our company.” How do you invite God into your daily life?

On this “idea” feast, how does it change you or affect your perception of God to think of God-self as a relationship of three persons: Father, Son, and Holy Spirit?

In the second reading, St. Paul urges the Corinthians to “encourage one another.” Which individuals or groups within our community are in need of encouragement?

The gospel begins with one of the most well-known lines in Scripture: “God so loved the world that He gave His only Son.” What does this action tell us about the One we call Father?



About Liturgy: A Trinity of Love

June is usually the month for weddings – but not this year. In addition to the disruption caused by the Covid-19 pandemic, the number of Catholic weddings celebrated in church have been falling dramatically over the last few decades. This could be a cause for great concern, or it can strengthen our resolve to give more care to the couples who do ask the church to witness their wedding.

The recent revision of the Order of Celebrating Matrimony brought some new rituals. It also reiterated some old rubrics/directives that have never been fully implemented. One is the entrance processions. The bride and the groom process in together with their parents and the wedding party following them while the Entrance Chant is sung by everyone as at Sunday Eucharist. This is quite different from what most couples expect: the groom waiting for the bride at the foot of the altar as her father “gives her away” to him.

This ritual provides an opportunity to help these couples see their love through the lens of Christian symbol. Through that perspective, the couple enters together because they are equals, choosing on their own accord to give themselves to one another. Following the processional cross and the Book of the Gospels, they begin

their new vocation as spouses at the doors of the church where their life of faith began in Baptism. Joining the assembly in giving God praise, they make their vows in the midst of that community of disciples, who themselves promise their love and support to the couple.

Our Christian rites strive to communicate clearly that marriage is not simply between a man and a woman but is a trinity of love caught up in the love of the Holy Trinity that binds husband and wife to the Christian community through the love of Christ they encounter in the sacrament.



REOPENING OF RELIGIOUS SERVICES IN OUR DIOCESE - A STATEMENT FROM BISHOP MICHAEL C. BARBER, SJ



May 28, 2020

I join my [brother bishops of California](#) in writing, “As we enter into the major solemnities of the liturgical calendar in the weeks ahead, we pray these days and our first steps to celebrating our faith in our churches will be a time of blessing, strength and faith for us all.”

Amidst the many voices declaring how churches should “reopen,” I hope to minimize confusion and provide clear guidance to the Catholics of our diocese as we draw upon the sacraments and our communities for strength and blessing. Public health and safety remain my paramount concern. Safety precautions, such as social distancing, are a practical demonstration of our call to love our neighbor.

As a reminder, I have lifted the obligation of Sunday Mass attendance until further notice. Our parishes are providing livestreaming and videos of Masses, and we have other options for participating in Masses available on our diocesan website.

Governor Newsom and the California Department of Public Health have issued overarching guidelines for places of worship that are positive, constructive and fundamentally in alignment with the

recommendations the California Catholic Bishops have offered in consultation with State and local officials. I am now awaiting specific rules and regulations from Alameda and Contra Costa County health officials, with whom we have been in contact.

Once I have reviewed these in consultation with our Presbyteral Council, I will issue specific instructions to our priests on what the resumption of public Masses will look like, and pastors will then determine a timeline appropriate for each parish.

Last week, I provided guidance to our pastors regarding the celebration of Mass outdoors, in parking lots, and the distribution of Holy Communion outside of Mass. These guidelines included specific instructions on how our parishes can provide you with the Blessed Sacrament, while observing public health standards. Your parish has more information regarding what you should expect when you either attend an outdoor Mass or come to the church to receive Holy Communion.

The experience of the pandemic has reminded us all of the Church's deep concern for the well-being of the whole person—physical, emotional and spiritual. It will be quite some time before we return to the familiar ways of worship that sustained us before the pandemic, and when we can live our faith with the same fervor as we are now expressing our charity and love for our neighbors.

I am grateful to all of you for your continued efforts to express your faith, both in prayer and in action. Your continued financial support of your parish, through online portals or by other means, allows us to continue our ministries. Thank you!

Every day I offer prayers of gratitude and

intercession for each of you. Please, I ask you remember me in your prayers as well.

The gaze of Jesus

Jun 1, 2020

by [Samantha Panchèvre](#)

[Spirituality](#)

This article appears in the [Digging Into Laudato Si'](#) feature series. [View the full series.](#)



READ

Chapter 2, Section 7: The Gaze of Jesus

The ending of chapter 2 offers the example of Jesus and how "the mystery of Christ is at work in a hidden manner in the natural world as a whole" (99). Pope Francis describes Jesus in this way: "The Lord was able to invite others to be attentive to the beauty that there is in the world because he himself was in constant touch with nature, lending it an attention full of fondness and wonder." (97).

Additionally, Francis writes: "The New Testament does not only tell us of the earthly Jesus and his tangible and loving relationship with the world. It also shows him risen and glorious, present throughout creation by his universal Lordship: 'For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross' (Colossians 1:19-20). This leads us to direct our gaze to the end of time, when the Son will deliver all things to the Father, so that 'God may be everything to every one' (1 Corinthians 15:28). Thus, the creatures of this world no longer appear to us under merely natural guise because the risen One is mysteriously holding them to himself and directing them towards fullness as their end.

The very flowers of the field and the birds which his human eyes contemplated and admired are now imbued with his radiant presence" (100).

REFLECT

Francis is saying the gaze of Jesus is embedded in the world around us. [My post from May 25](#) mentioned the idea of human sin caused a rupture within the Holy Trinity in the form of broken relationships with God, with our neighbour and with the earth itself. In a similar vein, if Jesus is in all living things, and we fail to treat other people, other creatures and the environment with care, then what does that say about our relationship with Jesus?

ACT

Think of caring for the poor and protecting the planet as a way to honor Jesus and God's creations. Consider the following prayer.

Dear God,
Please bless the sapphire globe
and the diamonds on the water.

Please cleanse the ground
and heal the air,
and save them all from us.

Forgive us
our trespasses
and make not the earth
trespass on us
as we have so trespassed
on her.

Have mercy on us,
and on her,
and heal our broken bond.

Amen

**From *Illuminated Prayers* (1997) by
Marianne Williamson (p 48-49).**

Source material:



[Laudato Si' Chapter 2, Section 7](#)

***A Reflection from the Christian Traditions:
The Loving Care of One Another
by Thomas P. Bonacci, C.P.***

This week marks the Fifth Anniversary of the prophetic Papal Encyclical, *Laudato si'*. This monumental work of Pope Francis faces the grim reality of the destruction of the environment. Francis appeals to the wisdom of worldwide faith leaders and the work of the scientific community. The work, dubbed the, "environmental encyclical," is actually concerned with the well-being of the Planet as our "common home." We are, as human persons, becoming more and more aware that we are a part of the environment.

We are creatures of Earth. The Earth is our mother. The days of thinking that nature and the environment are outside ourselves are over. To care for the Earth is to treasure the

lives and well-being of every living creature and person. Francis proposes a powerful imagery for our consideration. We are called to live on Earth as members of a common family. We belong to the family of humankind. Simply, we live on Earth as our "common home." As members living in a household have a responsibility to one another, so we who live on Earth have a common duty to provide a clean and healthy environment for the sake of one another. It is fashionable in interspiritual circles to say everything is interrelated, interconnected, and interdependent. Nothing helps us to realize this more than the air we breathe and the water we drink. Francis challenges the Nations of the World to reconsider how they live in this common home. In fact, the responsibility belongs to every person. The Pope invites us to reconsider what we need, how we consume, and how we dispose of what is no longer useful. From this perspective, shopping, consuming, and disposing must be acts of justice by which no one is harmed and the Earth is cherished.

Francis invites to seek the wisdom of Indigenous Peoples who have from times immortal lived in harmony with the forces of Nature. As Gandhi so wisely stated, "We must live simply so others may simply live." The pandemic now disrupting our normal routines is a harsh lesson in how dependent we are on one another. This is a perfect example of how self-care is care for another and care for another is self-care. The Covid-19 virus knows no boundaries. It is more than unfortunate that in some sectors the governmental leadership, or lack thereof, fosters the idea that personal freedom exempts us from caring for one another.

Laudato si' underscores the truth that ecological destruction first hurts the poor who are often deprived of their basic human rights. The poor and disenfranchised are

suffering the impact of the pandemic in ways unimaginable. Since a peoples' greatness is measured by how they treat their poor, this terrible pandemic is a rallying call and stark reminder that we live on Earth as members of one family - the human family. This is our common home and for it and one another we must care.

Thank you for all the times you watered the flowers, pick up the trash, advocated for the poor, blessed the children, and helped another person.

Acting in the midst of grief: how to be during this time

Jun 1, 2020
by **Nancy Sylvester**



Dr. Anthony Fauci, director of the National Institute of Allergy and Infectious Diseases, speaks remotely during the Senate Committee for Health, Education, Labor and Pensions hearing in Washington May 12. (CNS/Pool via Reuters/Win McNamee)

Right after a few states began to "open up" and loosened social distancing restrictions and mandated mask wearing, I saw an interview with Dr. Anthony Fauci and

television journalist Chris Cuomo on CNN. As I looked at Fauci, I was mesmerized by his countenance. He looked full of grief and at the same time with eyes of tender compassion.

I saw a man who understands the nature and the seriousness of this novel coronavirus in ways that surpass most of us. His experience, knowledge and empathy brought him to this place of embracing the enormity of the situation, the cost of the personal suffering, and the frailty of the human condition.

His grief revealed for me the pain of knowing what the potential devastation this virus poses for all the creatures of our planet while seeing much of his advice being overturned with the rush to get back to "normal." Nothing he can do will dissuade the U.S. president from having the country reopen regardless of whether places of business follow the guidelines to protect workers and consumers.

And yet, for many weeks, there Fauci has stood on stage during those press events, speaking what he knows to be factual about the pandemic regardless of the political consequences. He speaks truth to power directly and respectfully. His eyes communicate a power that emanates from one's convictions. They also convey an acceptance or acknowledgment that these truths are too difficult for some to hear as their own fears and needs drown out his words and warnings.

Fauci knows he will not be able to make the changes he sees as necessary but he will continue to do what he can do, say what he must say, so that his words, his wisdom can influence others and some things will change.

His image stays with me as I ponder how to "be" at this time.

How to be in such a way so that the grief of what I know and experience does not paralyze my capacity to speak my truth and act?

My grief is embodied in the increasing death tolls throughout the world and here in the United States. All the persons behind those numbers were living, loving, working human beings connected to families, friends and colleagues. The web of sorrow, tears and heartache crisscross the country as easily and as fast as the virus.

This grief is exacerbated for those of us who saw in the rush of "getting back to normal" an end run around on any attempt to have the conversation address the serious injustices within our economic and political systems — so that we can, in the words of New York Gov. Andrew Cuomo, "come back better." It is a conversation that, if we do not have it, places all of us and our planet in peril.

This grief of lost lives and lost opportunity can be numbing. One can feel helpless given the current divisive political climate. Yet, as Fauci seems to do, we need to embrace this grief without anger or judgment. We cannot let the grief become toxic and disempowering. We need to continue our work with compassionate eyes.

What is the work we are called to do? First, to share what we know and what we believe.

And what do we know as we begin to emerge from this first round of COVID-19?

- Everyone needs access to good, quality health care.

- The economic disparity must be rectified. The privileged few can no longer benefit from such unequal distribution of economic resources while the great majority with little access suffer disproportionately.
- Essential workers, many who are hourly workers, need to be valued and given a living wage.
- Dismissal of medical and scientific facts with self-serving partisan or religious rhetoric places both our economy and our health at risk.
- It is a false choice to pit public health against the health of the economy.
- No nation can respond to this kind of pandemic without collaboration with all nations and international organizations.
- The health of the planet needs to be addressed as we continue to learn that climate change's threat increases our vulnerability for future global crises because of how it affects the availability of water for consumption, food production, personal hygiene and medical care, including for infectious disease.

And what do we believe, who interpret this experience through the lens of faith?

- Every person is a child of God deserving of respect.
- The right to life is a right throughout one's life ensuring that one's basic human needs are met.
- Every being is connected to every other in the web of life.
- The common good of the society needs to be considered in relation to individual choices,

especially in how decisions affect the most vulnerable in society.

- Science and faith are not in opposition to each other.
- We need to care for our Earth home, as the future health of the planet is the future health of all of its creatures — including humans.
- We are called to love one another as our self.

Within what we know and what we believe possible futures can emerge ...

Second, we need to act.

Theologian [Sallie McFague](#) talks about a specific kind of action in her book [Blessed Are the Consumers](#), which reinforces the work that the [Institute for Communal Contemplation and Dialogue](#) is doing. She reminds us that words and concepts that suggest new models that change the basic assumptions people hold about the world are *action*.

She writes: "We live within the models we create, and when they control our actions in ways that are diminishing and destructive, we have the responsibility to suggest alternative models. ... We are fast destroying the planet by our actions taken within a false model."

As we emerge from this pandemic, we need to suggest alternative models so as to create a "better" future. To speak about seeing what is happening through new eyes, through a new model and from a new consciousness. We need to stand firm, share our knowledge and beliefs, write them clearly to our family and friends, politicians and pastors — even when the opposite of

what we are saying continues to get louder and angrier.

And it will.

We are responsible for the vision of our world that has been developing and evolving in us through our experience and within the deep silence of contemplation. It envisions that all of creation is interconnected. The survival and health of the human are intertwined with that of all creatures and Earth itself. Such a vision offers a new model. We must continue to offer it and try to live out of it.

And, like Fauci, we can hold the grief with eyes of compassion and love and continue to stay in the struggle, sharing what we know and what we believe.

*[Nancy Sylvester is founder and director of the Institute for Communal Contemplation and Dialogue. She served in leadership of her own religious community, the Sister Servants of the Immaculate Heart of Mary, Monroe, Michigan, as well as in the presidency of the Leadership Conference of Women Religious. Prior to that she was National Coordinator of Network, the national Catholic social justice lobby. You may be interested in the current ICCD program, *Enter the Chaos: Engage the Differences to Make a Difference*. For information go to www.iccdinstitute.org.]*

El Paso's Bishop Mark Seitz: Black lives matter

Jun 4, 2020

by [Bishop Mark J. Seitz](#)



Bishop Mark Seitz of El Paso, Texas, kneels at El Paso's Memorial Park holding a Black Lives Matter sign June 1. Seitz and other clergy from the diocese prayed and kneeled for eight minutes, the time George Floyd, an unarmed black man, spent under a police officer's knee before dying May 25. (CNS/Courtesy of El Paso Diocese/Fernie Cenicerros)

I think that sometimes we can fall into the trap of thinking that Christianity is a dead letter religion. That it's about things that happened a long time ago or about words on a page.

But every day at Mass, when I kneel before Jesus in the Eucharist, I'm reminded that he is alive and present. That Christianity is an event happening right now. The drama of salvation is something playing out every day. And we all have a role to play.

I taught liturgy in seminary. In good liturgy, our faith is brought to life. I think what we've seen play out over the last couple days is maybe a little bit like liturgy.

The other day I saw a video of a young white woman at a protest near the White House who put her body in front of a young kneeling black teenager as police officers in riot gear approached. As Jesus said, "No one has greater love than this, to lay down one's life for one's friends."

It's a scene of solidarity and self-giving that has played out across the country so many times in the last week. In El Paso, Texas, there were two young police officers who knelt down with protesters here during a demonstration here and it helped defuse some tension.

There is something profoundly eucharistic about these moments and I'm so inspired by our young people. They are teaching us something.

When religion becomes stagnant, we can forget that the Word always comes to us crucified and powerless. As [James Cone](#) put it, in America, the Word comes tortured, black and lynched. Today, we meet Jesus in those tear-gassed, tased, strangled and snuffed out. That's the reason why the church teaches a preferential option for the poor. And why the church stands up for life wherever and whenever it is devalued and threatened.

To say, as all who eat from the table of the Eucharist should be able to say, that black lives matter is just another way of repeating something we in the United States seem to so often forget, that God has a special love for the forgotten and oppressed.

Many are understandably upset by the destruction and looting. It's true, none of us should crave the thrill of violence or revenge. That's wrong. We also need to recognize that we are seeing the effects of centuries of sin and violence and rights denied playing themselves out. And frankly,

civil rights are not enough. That's the minimum and clearly, we're not there yet. We also need to be building a society with housing, and education and health care and just wages for all as well as the right to migrate. And then we can begin to heal.

My brother bishop in Chicago, Cardinal Blase Cupich, [suggested](#) we should be less quick to judge the proportionality of "their" response and start talking about the proportionality of "ours." We also need to remember what Dr. Martin Luther King Jr. said, that "a riot is the language of the unheard."

I think leaders in the church today, and leaders everywhere really, should perhaps say a little less right now. Instead, we should stand with and give the microphone and listen to those who have been unheard for too long. To those who have suffered our shameful history of discrimination and racial profiling and police brutality. To those who are putting their bodies on the line in protest and in defense of others.

Let's look at the grace in all of this. Look at the witness of those who are bravely taking up their parts in the drama of salvation unfolding in front of us. If we look past the static, they're pointing the way to redemptive transformation. They are showing us what the reign of God looks like and what our country can look like when we all have a place at the table. Let's encourage them. And pray with them. And thank them.

With grace, they are joining the living ranks of a long faith tradition of laborers for greater justice, like Moses, Jesus of Nazareth, Joan of Arc, Harriet Beecher Stowe, James Earl Chaney, Oscar Romero, Thea Bowman and so many others. Thank God. Thank God.

[Mark J. Seitz is the bishop of El Paso, a diocese in West Texas on the U.S.-Mexico border.]



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Pope's Appeal for George Floyd: Condemns 'Sin' of Racism, Says 'Nothing Gained by Violence' Addresses 'Friends' in United States of America

"Today, I join the Church in Saint Paul and Minneapolis, and in the entire United States, in praying for the repose of the soul of George Floyd and of all those others who have lost their lives as a result of the sin of racism."

Pope Francis expressed this addressing American faithful during his General Audience, this Wednesday, June 3, 2020, in his papal library, in the midst of the pandemic of coronavirus worldwide, as he focused on prayer.

"Dear brothers and sisters in the United States," he began, "I have witnessed with great concern the disturbing social unrest in

your nation in these past days, following the tragic death of Mr George Floyd."

"My friends," the Pope said, "we cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life. At the same time, we have to recognize that "the violence of recent nights is self-destructive and self-defeating. Nothing is gained by violence and so much is lost".

Today, the Pope said he joins the Church in Saint Paul and Minneapolis, and in the entire United States, in praying for the repose of the soul of George Floyd and of all those others who have lost their lives "as a result of the sin of racism."

"Let us pray," the Pontiff exhorted, "for the consolation of their grieving families and friends and let us implore the national reconciliation and peace for which we yearn.

The Argentinian Pontiff then prayed that Our Lady of Guadalupe, "Mother of America intercede for all those who work for peace and justice in your land and throughout the world."

"May God bless all of you and your families," he said.

The Pope also sent this tweet: "We cannot tolerate or turn a blind eye to racism and exclusion in any form. At the same time, we have to recognize that violence is self-destructive and self-defeating. Nothing is gained by violence and so much is lost. Let us pray for reconciliation and peace."

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

The Trinity is probably the most spiritually astute doctrine of the Church. Father, Creator God, begot the Son and together they send the Spirit. Three Persons bound together in a Community of Love. Many great theologians have written about this. St. Patrick used the shamrock to describe it, but all still remains a deep mystery. There seems to be a centripetal Force of Love that binds them together. But that's not all!

We know we can experience each person of the Trinity because Jesus told us that the person who knows the Son, knows the Father. We also can see the Father's love poured out in all creation. We are part of that creation, as is Jesus. We know that Father and Son send the Spirit to be with us, to guide us on our life's journey. Whether the Force of creation or the Love of redemption, we feel the fire of God's Spirit in us. It is that Spirit of Love that guides us now through the pandemic. But there's more.

The deeper we go into this mystery, the more we learn that each of us was present in the creation of the world and each of us remains in the communion of saints after we die. Each of us was with Jesus on the Cross. Each of us gives witness to the Spirit in our lives. We are one body because we drink of His Spirit. It is easy to lose this thought when we sit at home alone, unable to embrace or visit each other.

Each of us can feel the Spirit-ahead, leading us into an unknown future, but it is a christified future that moves us and this world toward the end times, the Omega, when Christ will come again. We say, "Christ has died, Christ has risen, Christ will come again." We need to hold the Spirit in our hearts and image Christ leading us forward. It is easy to concentrate on the

past, to wish for the way things were. Let us rather imagine the time ahead, when hopefully, more of the Christ-life shines. Let us hold dear all the love and sacrifice that has come to be in our nurses, doctors, clerks, truck drivers, etc. That is the world to come. That is love being caught up in the circle of the Trinity. This unitive consciousness is what is calling us forward to be oned with God.

Through the incarnation, God brings us into the Godhead to be forever oned with Him. "As I am with the Father and He with me, You are with me and I with you." We are part of the joyful dance. We are kneaded into one dough.

Julian of Norwich tells us, "Our soul is trinitarian, like the uncreated Trinity. It is known and loved from without beginning and in its creation, oned to the Creator...For the all-capable Fidelity of the Trinity is our Father, for He created us and keeps us in him. The deep wisdom of the Trinity is our Mother. In her we are all enclosed. The high goodness of the Trinity is Christ in whom we all are enclosed and he in us." And Catherine of Siena in her *Dialogues* says:

O fire of love!
Was it not enough to gift us
with creation in your image and likeness,
to create us anew to grace in your Son's
blood,
without giving us yourself as food,
the whole of divine being,
the whole of God?
What drove you?
Nothing but your charity,
mad with love as you are!

Let us be "mad with love" for all those around us so the Trinity will recognize us and receive us when our time comes to join the communion of saints.



St. Ignatius of Antioch Church Group to France

Day 1: Sun Aug 29, 2021

Welcome to Paris

On arrival at Charles de Gaulle Airport, a group transfer is provided to your hotel. After checking in, the capital's grand boulevards and world-famous landmarks are yours to explore. Join your Travel Director and fellow guests for a Welcome Dinner at a local restaurant.

Meal: Welcome Dinner with Wine

Hotel: Le Meridien Etoile Hotel Paris, 9 nights

Day 2: Mon Aug 30, 2021

Morning at leisure, Churches & the Louvre

Enjoy a leisurely morning before joining your group in the afternoon for a guided visit with your Local Expert of the Louvre (subject to availability). Walk to nearby Saint-Eustache, one of the most visited churches in Paris distinguished by its dimensions, works of art and its great organ. Continue to La Madeleine, a Roman Catholic Church with the design of a Greek temple. Enjoy the afternoon at your leisure then rejoin your group this evening for a cruise along the Seine river with dinner included (early dinner scheduled at approximately 18:00).

Meals: Breakfast, Dinner with Wine

Day 3: Tue Aug 31, 2021

Depart for Lourdes

Pack your overnight bag and depart for the train station this morning for your first class rail journey to Lourdes. After arrival, get settled into your hotel before joining the group for an evening candlelight procession followed by dinner at your hotel.

Meals: Breakfast, Hotel Dinner with Wine

Hotel: Mercure Lourdes, 1 night

Day 4: Wed Sep 1, 2021

Mass and Healing Baths, return Paris

This morning, view the statue of Our Lady of Lourdes before coming together for mass. Visit the nearby healing baths, inspired by one of the apparitions where Virgin Mary told Bernadette "Go and drink at the spring and wash yourself there!" and has since been a source for renewal and healing for millions of pilgrims. Depart this afternoon on your first class rail journey back to Paris.

Meal: Breakfast

Hotel: Le Meridien Etoile Hotel Paris

Day 5: Thu Sep 2, 2021

Food Market Walking Tour

Later this morning, join your Local Expert for a walking tour of a popular Parisian market. Sample fresh cheeses and learn some of the best kept secrets of French cuisine during this immersive experience. Join us for dinner tonight at Le Procope, the oldest café in Paris (availability permitting). Le Procope was conceived in 1686 and has had continuous operation since, welcoming prominent writers and intellectuals, this historical café is not to be missed.

Meals: Breakfast, Dinner with Wine

Day 6: Fri Sep 3, 2021

Eiffel Tower & the Sacred Heart of Paris

Ascend the Eiffel Tower (subject to availability) for spectacular views of Paris. Continue to the Basilica of the Sacred Heart of Paris, commonly known as Sacre Coeur, the second most visited monument in Paris dedicated to the Sacred Heart of Jesus.

Meal: Breakfast

For more information please contact:

Linda Grelli - Sr. Travel Agent
Black Diamond Travel

Tel: (925) 754-5340 Email: linda@blackdiamondtravel.com

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Day 7: Sat Sep 4, 2021

Palace of Versailles

Tread in the footsteps of French nobility and explore the opulence and splendor of Versailles (subject to availability). Join a Local Expert as you wander through the palace's extraordinary Hall of Mirrors, the Apartments and Battles Gallery. Stroll through the picturesque Royal Gardens and visit the Petit Trianon to see first-hand how the French Royal Family lived in private before discovering Marie Antoinette's Hamlet and the Royal Chapel. Enjoy dinner this evening at a local restaurant.

Meals: Breakfast, Dinner with Wine

Day 8: Sun Sep 5, 2021

The D-Day Beaches

Discover the Normandy region and the D-Day beaches with our Local Expert on this full-day tour. We'll visit the dramatic battle-scarred cliffs of Pointe du Hoc; the American cemetery at Omaha Beach and the almost-intact gun battery at Longues-sur-Mer. You'll also enjoy the superb new Operation Overlord Museum before continuing to Arromanches for views over Gold and Juno Beaches.

Meal: Breakfast

Day 9: Mon Sep 6, 2021

Luxembourg Gardens & Churches

Start your day with your Local Expert with a visit to Luxembourg Gardens, sprawled in front of Luxembourg Palace and conceived in the 17th century. Walk to nearby Saint-Sulpice church, the second largest church in the whole city. Continue to Saint Germain, Paris's oldest church, before visiting the royal chapel of Saint Chapelle, once home to the Kings of France until the 14th century. This evening, join your Travel Director and companions for a memorable Celebration Dinner.

Meals: Breakfast, Celebration Dinner with Wine

Day 10: Tue Sep 7, 2021

Au Revoir Paris

After breakfast, it's time to bid Paris au revoir as you prepare to return home after a memorable break in one of the world's greatest cities. A group transfer is provided to Charles de Gaulle Airport, private transfers available at an additional charge.

Meal: Breakfast

St. Ignatius Church Group to France

10 days/9 nights

Below rates are per person, land only, based on double occupancy with final price determined by traveling group size.

35 - 39	paying guests	\$3,600
30 - 34	paying guests	\$3,700
25 - 29	paying guests	\$3,850
20 - 24	paying guests	\$4,050
SINGLE SUPPLEMENT	paying guests	\$1,260

The above pricing is land only, international airfare is at an additional cost. Travel insurance is optional and in addition to the above prices, please refer to insurance rates below.
 For trips totaling \$3,501 - \$5,000: \$289 per person
 For trips totaling \$5,001 - \$7,500: \$399 per person
 For trips totaling \$7,501+: \$499 per person

Deposit due at time of booking (non-refundable): \$200 per person, + insurance cost if taken, payable by check