

**For The Bulletin Of  
June 14, 2020**



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

***From Father Robert***

Following last Sunday's Feast of the Trinity, we now celebrate the Feast of the Body and Blood of Christ, also known as Corpus Christi, which is Latin for "Body of Christ." What the church intends to celebrate at this feast is not the corpse of Jesus on the cross, His body during His earthly ministry, or even the Pauline sense of the church itself as the Body of Christ. Instead, what we can tell from the Gospel, the church celebrates the presence of Christ in the Eucharist. The Body and Blood of Christ we celebrate is the consecrated bread and wine that has become Christ Himself.

The Gospel today is not from the Last Supper as we might expect. Instead, the reading is from the part of the "bread of life discourse" of the Gospel of John. The eucharistic theology is up-front and paramount. Jesus proclaims that He is the living bread come down from heaven. And to be certain that His listeners understand,

He states clearly that this is true food and true drink. The imagery is so stark that many stumble over this teaching. Still Jesus maintains that those who consume this bread and drink from this cup will live forever.

Later theologians build on this to say that it is precisely because Christians consume the Eucharist that we have hope of eternal life. The Eucharist is the guarantor of the seed of eternal life that will come to fruition on the last day. Irenaeus, for example, who flourished in the latter half of the second century, says that when we receive the Eucharist, our bodies are no longer corruptible, but have the hope of the resurrection to eternity (Irenaeus, *Against Heresies*, 4.18.5)

Thus, the church gives us this feast to reflect on the sacramental life by which we participate in the divine life. Our consumption of the Eucharist is itself a promise of eternal life. But rather than a mere magical elixir, the Eucharist nourishes us so that we may live as followers of Jesus and emulate the life He led. By our reception of the Eucharist, we, too, are called to become bread for the world and nourishment for those in need. The Eucharist is a call to Christian action.





***Living The Paschal Mystery***

The eucharistic species (the bread and wine) is more than a thing to be reified; it is a eucharistic process, a self-giving of Christ Himself so that He is bread broken and wine poured out in service and in love. It is not enough merely to admire the eucharistic species, though there is certainly a history of eucharistic adoration in our church, and it has a place. To truly celebrate the feast of Corpus Christi, we must become an “alter Christus (another Christ) in the midst of the world today, so that we are bread broken and wine poured out for the life of humanity and the world.

The challenge of Eucharist is not about spending time in private prayer before the Blessed Sacrament, though that is certainly good. Rather, the Eucharist demands that, as followers of Jesus, we, too, allow ourselves to be broken for others, to be poured out. In so doing, we will be emulating Jesus and living the paschal mystery.

Today’s feast certainly challenges our understanding and experience of Eucharist and it should rightly raise questions:

The first reading from Deuteronomy reminds us that “not by bread alone does one

live.” At this moment on your faith journey, which spiritual sources are nourishing you?

St. Paul tells the Corinthians that in receiving the Eucharist they become one body in Christ. Where is our community in need of healing or relationships building in order to more fully reflect this unity?

On today’s feast we revere the gift of the Eucharist in our lives. This past year, how has the gift of Christ’s Body and Blood affected your life?

How does our parish community, in receiving Jesus, “the living bread,” seek to be nourishment to others?



***From Our Reopening Committee***

Beginning today, we will be distributing Holy Communion in the parking lot of our Church, following the live stream of the 10:00 a.m. Liturgy from 11:30 a.m. to 12:30 p.m.

We kindly ask that you view the live stream in the comfort of your home before coming down to the church.

We will have the entrance closest to the church open, so please use that entrance to the parking lot; this is the same entrance you would normally enter through when you come to Liturgy.

You will be directed to follow the route set to receive Communion by a group of very

friendly and helpful individuals. When you arrive at the Communion station, you will then be asked to exit your vehicle, and stand next to it. At that time, you will need to remove your mask and will receive Holy Communion.

You will then return to your vehicle, and proceed forward where you will be able to receive a bulletin, and if you desire will be able make an offering to the Parish.

You will only be receiving the "Body of Christ"; you will not be receiving the "Blood of Christ".

There are a few requirements we must follow to be in compliance with the Contra Costa County Health Department Guidance.

They are:

- 1) You and all the occupants of your vehicle are to remain inside the vehicle until directed by the Eucharistic Ministers distributing Holy Communion.
- 2) You and all the occupants of your vehicle will have to wear masks while in the parking lot until directed by the Eucharist Minister to step out of your vehicle. Small children are exempted from the mask requirement.
- 3) Once you have received Holy Communion, you will then be asked to get back in your vehicle and proceed forward to the next station where you will receive a bulletin and make an offering if you so choose.
- 4) We ask that you refrain from leaving your cars to socialize with other parishioners while waiting in the car line, or after receiving Holy Communion.

Thank you very much for your cooperation with these directives. We look forward to the day when we will be able to return to in-person worship in the church. Please continue to consult the bulletin, the Insert, our website, and Flocknote for updates.



#### ***About Liturgy: The Tabernacle***

As Catholics, we pray before the tabernacle, which is a venerable practice of devotion to Christ in the Blessed Sacrament. It is important, especially on the Feast of the Body and Blood of Christ, to remember the relationship between the tabernacle and the celebration of the Eucharist.

Two points are key: First, the reason for which the church reserves the Eucharist outside the celebration of Holy Eucharist is, primarily, for the administration of viaticum ("Food for the Journey") to the dying, and secondarily, Communion of the Sick, Communion outside the celebration of Eucharist, and adoration of Christ present in the sacrament (Holy Communion and Worship of the Eucharist outside of Mass #5). Second, during the celebration of Holy Eucharist, our focus is toward the Altar and Christ's presence there in the Eucharist, the ministers, and the assembly that gathers

around it. The tabernacle is secondary to the primary action taking place at the Altar during the celebration of Holy Eucharist.

The proper reverence during the celebration of Holy Eucharist is a profound bow to the Altar. When Eucharist is not being celebrated, the reverence is a genuflection towards the tabernacle.

### ***Prayer To End Racism From The United States Conference of Catholic Bishops***

*Mary, friend and mother to all, through your Son, God has found a way to unite himself to every human being, called to be one people, sisters and brothers to each other.*

*We ask for your help in calling on your Son, seeking forgiveness for the times when we have failed to love and respect one another.*

*We ask for your help in obtaining from your Son the grace we need to overcome the evil of racism and to build a just society.*

*We ask for your help in following your Son, so that prejudice and animosity will no longer infect our minds or hearts but will be replaced with a love that respects the dignity of each person.*

*Mother of the Church, the Spirit of your Son Jesus warms our hearts: pray for us. Amen.*

## A Catholic cry for Black Lives Matter

Jun 6, 2020

by [Teresa Marie Cariño](#)



A mural depicting George Floyd is seen in Minneapolis

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ.

For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. ([1 Corinthians 12:12-13](#))

I once attended a racial justice workshop at [New Life Fellowship](#), a nondenominational church in Queens, New York, led by Pastor Rich Villodas in 2015. Affirmed in the works of racial justice and on fire to seek racial justice in my own Catholic Church where I was working at the time, I went to work that Monday morning eager to engage in conversations.

Upon talking to one of our priests, he brushed off the idea that the Catholic Church would need to engage in racial justice work because "the Catholic Church is

a global church." In essence, what the priest was telling me was that racism was not a problem in the church because the church has members of all races. Disheartened, I attempted to take the cause up at a staff meeting. The staff consensus was that given our mostly white congregation, racial injustice was not a concern of our community. However, my sentiment was that *because* of our lack of diversity and our abundance of privilege and wealth, racial justice was our problem.

As Catholics, we cannot fool ourselves into thinking we are "color-blind" or "post-racist." We cannot shy away from our part in colonization and the creation of a racially stratified hierarchy. We cannot wash over the establishment of the Doctrine of Discovery and its legacy of "dysfunctional theological imagination that shaped the European colonial settler worldview," as authors Mark Charles and Soong-Chan Rah wrote in [\*Unsettling Truths: The Ongoing, Dehumanizing Legacy of the Doctrine of Discovery\*](#).

If we take that we are indeed a global church and if we take that all are God's children and if we take that each one of us, together, comprise the body of Christ, then we must admit that our body is broken. Our body is bloodied. Our body is being murdered.

As Catholics, we are called to lament and condemn the murders of our black sisters and brothers. George Floyd, Breonna Taylor and Ahmaud Arbery are just the most recent lives added to a long litany of names that stretch back over 400 years, whose lives were murdered on the stolen soil we call the United States of America in the name of white supremacy.

If we take that we are indeed a global church and if we take that all are God's children and if we take that each one of us, together, comprise the body of Christ, then we must admit that our body is broken. Our body is bloodied. Our body is being murdered.

Fundamental to our moral vision of society is the principle that each life is sacred and each life has its God-given dignity. The rose-colored glasses are coming off and what we are witnessing now is that for too long, this principle has not been equally distributed. What we are witnessing now is a society burning with the anguish of black dignity denied for too long and black life callously extinguished without repercussion. As it has been said, all lives cannot matter if black lives do not matter. As Catholics, we cannot look away.

As Catholics, any life taken at the hands of another or the hands of the state should pierce our hearts as it pierces our baptized body. We should be particularly scandalized by the murder of George Floyd. As the late theologian James Cone wrote in [\*The Cross the Lynching Tree\*](#):

The cross and the lynching tree interpret each other. Both were public spectacles, shameful events, instruments of punishment reserved for the most despised people in society ... "Jesus did not die a gentle death like Socrates, with his cup of hemlock. ... Rather, he died like a [lynched black victim]

or a common [black] criminal in torment, on the tree of shame."

For death on a cross means death by asphyxiation. For death by lynching means death by asphyxiation. For death by a knee pressed into your back and a knee pressed onto your neck is death by asphyxiation.



As Catholics, our salvation history has taught us to first tend to the poor and oppressed as Jesus did. The Catholic social teaching principle of the preferential option for the poor and oppressed is in fact not optional, but fundamental to our call to be disciples of Christ. As it is written in Isaiah,

Is this not, rather, the fast that I choose: releasing those bound unjustly, untying the thongs of the yoke; Setting free the oppressed, breaking off every yoke? ([Isaiah 58:6](#))

This is the fast we have chosen. In choosing to be Catholic, we are called to take up the cries that shout "black lives matter." The cries of our revolutionaries are the cries of the one calling out in the wilderness. To prepare the way for the Lord, we must tend to the wounds of our body, our black sisters and brothers who are broken, bleeding and being murdered. And just as Jesus exorcised impure spirits from a man by calling them

by name, we must exorcise our country by calling out the plague of racism and white supremacy.

[Teresa Marie Cariño is director of faith formation at the Church of St. Ignatius Loyola in San Francisco. She also serves on NCR's board of directors.]



### ***Our Food Bank Ministry – From Werner Hoch***

It is always a good sign when fewer needy families come for the free food giveaway. With plenty of caring volunteers, we were able to help 37 families last Friday.

The food bank had several new items on the truck: corn on the cob and zucchini were a big hit!

A great big thanks goes out to all the volunteers that make helping the needy at St. Ignatius of Antioch such a wonderful success story. We are so proud to be volunteering our time, especially now during the Covid-19 pandemic.

# RESOURCES FOR FAMILIES DURING COVID-19 PANDEMIC

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- **For Parents, Teens, Young Adults (and family):**

<https://vencuentro.org/resources-for-ministry-during-covid-19-outbreak/>

This is an EXCELLENT comprehensive resource with inspiration, activities, enrichment and prayers with something for everyone

[www.pastoralcenter.com](http://www.pastoralcenter.com)

A wide assortment of downloadable resources and activities for growing in faith together as a family

[www.Formed.org](http://www.Formed.org)

Access to over 600 videos, movies and resources from over 50 Catholic contributors. There are movies, short clips and programs for all ages, including many resources for Lent and Holy Week. (This is free if your parish has subscribed or an individual family subscription is \$9.99 per month)

[www.usccb.org](http://www.usccb.org)

Official site of the US Bishops with daily mass readings, prayers, information and links to resources for all ages during the Corona Virus

[www.catholicdoors.com](http://www.catholicdoors.com)

Explore prayer, catholic traditions, learn about

patron saints and much more.

## **For Children:**

[www.Catholicicing.com](http://www.Catholicicing.com)

Activities and resources for families with young children. Currently featuring Lenten activities to engage in at home.

[www.cgsusa.org/discovercgs-approach/cgs-in-the-home-parent-resources/](http://www.cgsusa.org/discovercgs-approach/cgs-in-the-home-parent-resources/)

Great resource with info and activities for parents of children ages 3-6 years.

## **For Teens:**

[www.lifeteen.com](http://www.lifeteen.com)

Resources and inspiration including a link to a series of global Life Nights starting this Sunday

[www.youcat.org](http://www.youcat.org)

Has an app of daily 5 minute faith talk with activities

## Will it be different this time? Will we face our racism?

Jun 10, 2020

by [Michael Sean Winters](#)



Philonise Floyd, brother of George Floyd, speaks during his brother's public viewing at The Fountain of Praise church in Houston June 8. (CNS/Reuters/Adrees Latif)

Are we at a turning point in our nation's long struggle with race? Will this time be different, [as many hope](#)? Or will the protests, like the protests that followed the school shootings in Parkland, Florida, effect little legal or political change? And, what role can the church play in helping the country rid itself of the scourge of racism?

A new [Washington Post poll](#) indicates that most Americans (74%), including most Republicans (53%), support the protests. More importantly, 69% of Americans now say that Floyd's murder is evidence of "broader problems" in our society, compared with only 43% of Americans who thought so in 2014 at the time of the murder of Michael Brown in Ferguson, Missouri. That is progress.

It is also evidence of progress that most of those protesting in the streets the past two weeks are young people and many of them are white. It is easy for us older folk to look at the way racism found ways to survive the civil rights movement, survive the fight to make the Rev. Martin Luther King Jr.'s birthday a national holiday, survive eight years of Barack Obama's presidency, and feel like it is never going away. It is easy to watch one's hopes for an end to racism disintegrate as you consider that Obama was replaced by a president whose racist attitudes and political strategies harken back to George Wallace. It is easy to worry that Obama's victory was not part of some larger victory over racism.



A Franciscan takes part in a prayerful protest outside the White House June 8 in Washington. (CNS/Bob Roller)

But, for a 20-year-old, Obama was president for more than a third of their time on this Earth and most of their formative years. To them, Obama was the norm and Trump the exception. Young people are more likely to grow up in an interracial neighborhood and in an interracial family than was the case when I grew up. In 2015, the Pew Center [did a study](#) that showed the rate of interracial marriages had increased five-fold since the landmark Supreme Court decision, *Loving v. Virginia*, the 1967 ruling that declared Virginia's legal ban on interracial marriage unconstitutional. Seventeen percent of all new marriages were interracial in 2015, including 18% of all black newlyweds, 27% of all Hispanic newlyweds and 29% of all Asian newlyweds. Among Hispanics and Asians born in the U.S., the rates were even higher, 39% and 46% respectively. Yet still more promising is that there is only a modest difference between the intermarriage rates of college educated and non-college educated Americans: This development is not, like many attitudinal indicators, affected by education levels.

These positive trends are the backdrop, also, for the outrage so many young people rightly feel and rightly express after



watching the horrific video of the murder of George Floyd. How is it that racism, murderous racism, is still with us and still so systemic? Many times you hear people refer to racism as America's "original sin," but the danger with that description is that there is no solution to original sin this side of the grave. Is racism really indelible like original sin? Is there no baptism to wash it away?

Boston Cardinal Sean O'Malley, [in a powerful statement released this week](#), reflected on his time in Washington during the 1968 riots and the progress we have made since, but then posed this sober admonition: "But to know that fifty years later four police officers would see themselves entitled to murder a black man with impunity makes clear how far we must yet go to achieve racial equality."

The cardinal rightly pointed to the undeniable fact that racism is systemic. "George Floyd's death makes clear that racist premises and attitudes, often implicit, are woven through basic structures — political, legal, economic, cultural and religious — in the United States." O'Malley went on to indicate the unique role that the teachings of our Catholic faith can help us to rid ourselves of this curse. First, our belief in human dignity is one of the core principles of our social teaching:

We recognize that the Catholic Church in the United States must contend with our historical complicity in slavery and our need for racial healing. However, an important part of the legacy of the Catholic faith is our social teaching. The Catholic Church is a community of people of all colors, nationalities and ethnicities. Catholic moral teaching is based on the fact that all people — without regard to race, religion, ethnicity or nationality — are created in the image of God. This teaching rejects any form of

racism, personal or systemic. Our faith calls us to leadership in breaking down barriers and standing against injustice. To violate human dignity is to dishonor the presence of Christ in each person.

It is important to note that the cardinal began with a confession of our church's failure to honor our teaching. Grace only enters our heart when we have confessed our sins and rid it of pride.

O'Malley then marries our Catholic belief in human dignity with our unquenchable commitment to the sanctity of all human life:

The killing of George Floyd is painful evidence of what is and has been at stake for African Americans — the failure of society in too many ways to protect their lives and the lives of their children. As Catholics we are taught to nurture and protect life from its inception to its natural end and at every moment in-between. The demonstrations and protests of these days have been calls for justice and heart wrenching expressions of deep emotional pain from which we cannot turn away. They call us to affirm the inestimable value of every person's life. They call us to redouble our commitment to foster respect and justice for all people. They call us to uphold and defend the truth that Black Lives Matter.

The cardinal's statement is a necessary and firm rebuttal to any attempt to simply see the protests in our streets in partisan terms or as an extension of the culture wars. Black lives are at risk from police violence in ways white lives are not. Period. And that fact is an intolerable fact against which we are right to rage and sinful to minimize.

Will it be different this time? We don't know. But Catholics must commit to the

cause of racial justice because it is the right thing to do, because our teaching compels us to do so, regardless of what the results may be. It is a moment to contemplate the just judgment of God when we meet him face to face.

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

## When will the US bishops address the evil of systemic racism head-on?

Jun 10, 2020

by [Daniel P. Horan](#)



Fr. Joshua Laws, pastor of the Catholic Community of South Baltimore, holds a "Black Lives Matter" sign before the start of an interfaith prayer vigil in Baltimore June 3 to pray for justice and peace following the May 25 death of George Floyd. (CNS/Catholic Review/Tim Swift)

The time for niceties is long over and the choreography of oblique critique is beyond tiresome. The urgency of the moment demands honesty; therefore I will be blunt: The 2018 U.S. bishops' conference document "[Open Wide Our Hearts: The Enduring Call to Love — A Pastoral Letter Against Racism](#)" has effectively proven to be a *worthless statement*. And nothing has made that clearer than the events over the

last few weeks following the modern-day lynching of Ahmaud Arbery in Georgia and the police murders of Breonna Taylor in Louisville, Kentucky, and George Floyd in Minneapolis.

Last year, not long after the pastoral letter was [released](#), I [wrote about](#) many of the text's stark inadequacies, something likewise noted in other venues such as the [Pax Christi USA](#) and [Sisters of Mercy](#) websites, and by [Fordham University](#) theologian Fr. Bryan Massingale in, among other places, interviews last week with [America](#) and [Commonweal](#) magazines.

I conceded in last year's column that the bishops and their advisers may have meant well, even said many good things, but nevertheless failed to do what was required of them in addressing the evil of systemic racism head-on.

Instead of speaking the uneasy yet necessary whole truth, the bishops' document contorts into passive voice and platitudes of kindness; it speaks of the sin of racism, but never names the sinner. While the title of the recent pastoral letter is an improvement on that of its 1979 predecessor — "[Brothers and Sisters to Us](#)" — its content makes no discernable progress in addressing the persistent and systemic evil of racism and the white supremacy of the church and this nation that perpetuates it.

Over time, I have recognized my obligation to acknowledge the multitude of unearned privileges from which I benefit — as a cisgender white man, an ordained member of a religious order, a documented citizen of the United States, a nondisabled and neurotypical individual, someone with a private college education and graduate degrees, among others — so I can gain perspective, orient myself to the task of self-

education about racial injustice, do my part from my particular location to dismantle white supremacy.

I have learned a lot, but I know I have much more work to do. And because of this ongoing experience of learning and growing, which has often been painful and uncomfortable as it has been enlightening, I feel that I can both empathize with and offer constructive critique to the bishops with whom I share fraternity as a brother priest.

The church in the U.S. needs a document that does not spare the feelings or prioritize the comfort of white people like me. The reality of racism requires an honest acknowledgement of the basic truth that racism is a white problem and progress will only be made when church leaders accept and preach this fact. As Massingale stated frankly in his *Commonweal* interview, "If it were up to people of color, racism would have been over and done, resolved a long time ago. The only reason that racism continues to persist is because white people benefit from it."

So why haven't the U.S. bishops collectively done their pastoral duty to address this pervasive social sin? According to the [U.S. Conference of Catholic Bishops' website](#), there are currently 427 active and retired bishops in the United States. Of that number, according to [the conference's own data](#), only 13 of the active and retired bishops are of African descent. This statistic is important for several reasons.

First, when taken with the similar disproportionately small number of Latino bishops and bishops of Asian descent, the *vast majority* of American bishops are white. As an overpoweringly white group, they are shielded from the full truth of their

complicity and privilege by the very mechanism and logics of white supremacy.

Second, those bishops from minoritized communities are likely to be, historically speaking, disinclined from correcting their white episcopal brothers on these matters, given the overwhelmingly white space the U.S. bishops' conference represents.

Furthermore, it is not the responsibility or obligation of persons of color generally, and the bishops and conference staffers of color specifically, to educate the majority white episcopate. It's the responsibility of white people to educate themselves about racism and white supremacy. And engaging, citing, teaching the work of experts on racism — especially experts of color in and outside the church — is an absolute necessity.

Third, according to U.S. bishops' conference [data](#), there are approximately 37,302 ministerial priests in the U.S., and of that number only 250 are [identified as African American](#). That means that African American priests account for 0.7% of the total number, a startling statistic that further reveals the hegemony of white experience, perspective and culture in ecclesiastical leadership at the parish, diocesan and national levels.



A group of U.S. bishops making their "ad limina" visits to the Vatican arrive to concelebrate Mass at the Basilica of St. Paul Outside the Walls in Rome Dec. 11, 2019. (CNS/Paul Haring)

Fourth, while the numbers alone do not account for (and never justify) white normativity in the U.S. church, the fact that there are hundreds upon hundreds of white bishops who determine policy, vote on the content and language of teaching documents, and offer statements that are supposed to speak for the American Catholic community writ large contributes to the maintenance of the status quo and is likely to consciously or unwittingly prioritize white comfort over the safety and experience of communities of color.

It is this last point that is worth reflecting on for some time. The U.S. bishops' conference, despite best intentions, refused to engage in the long overdue self-criticality required to make real progress in addressing racism.

The reason the 2018 pastoral letter fails at addressing racism in a meaningful way is that it is presented in such a manner that the majority of white bishops, priests, religious and laity in the U.S. could feel good about "doing something" while also never having their comfort and worldview challenged in a substantive fashion.

Yes, we can all agree that racism is sinful and an evil to be rejected, but what about the source and perpetuation of structures and institutions of racial injustice? What about naming and challenging those who, like the enormous majority of priests and bishops in the U.S., including me, benefit from the continuation of systemic racism?

This is something Massingale touches on in his interview with *Commonweal*. He explains: "The document was written by white people for the comfort of white people. And in doing so, it illustrates a basic tenet of Catholic engagement with racism: when the Catholic Church historically has engaged this issue, it's always done so in a way that's calculated to not disturb white people or not to make white people uncomfortable."

The detrimental consequences of prioritizing the comfort of white people over addressing the hard truths of racial inequality and injustice is something that many writers have considered in recent years, including in important works by [George Yancy](#), [Ijeoma Oluo](#) and [Robin DiAngelo](#), among others.

Within an ecclesial context, I was reminded of something St. Óscar Romero of El Salvador once [preached](#): "A church that doesn't provoke any crises, a gospel that doesn't unsettle, a word of God that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed — what gospel is that?"

Romero eventually understood the stakes of proclaiming uncomfortable truths mandated by the Gospel and he [paid the price](#) with his own blood. Comparably, the risk to the majority white episcopate in the U.S. is far less dire. Still the fear of retaliatory anger, the withholding of financial contributions by

wealthy benefactors, the perception of succumbing to "identity politics" or, worse in some circles, "political correctness" drives the promulgation of nonthreatening statements that move the hearts of no one.

I agree with Massingale that the 2018 document "really is woefully inadequate to the challenge of the time." What the outrage, mobilization and protests of recent weeks have shown is that this may be a *kairos* moment, a divinely appointed time for putting into action real Gospel convictions about justice.

Some, like [Bishop Mark Seitz](#) of El Paso, Texas, have recognized this. But most others still haven't. If now isn't the time, when is?

The U.S. bishops' refusal to risk discomfort or take on a share of the pain of racial injustice means that they — as an overwhelmingly white ecclesiastical body — are forcing people of color to, as Oluo says, "continue to bear the entire burden of racism alone."

This sort of behavior is what the Catholic tradition calls *sin*. And what is currently presented by the U.S. bishops as a pastoral letter on racism is, at the very least, indicative of a sin of omission. Which is why it is beyond time for the bishops to acknowledge what Catholic leaders, religious, laity and institutions have done and have failed to do when it comes to racism; to call out their own complicity and participation in unjust structures; and to risk making themselves vulnerable and other white Catholics uncomfortable as an authentic start to a meaningful pastoral document.

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in Chicago, where he teaches systematic theology and spirituality. His recent book is [Catholicity and Emerging Personhood: A Contemporary Theological Anthropology](#). Follow him on Twitter: [@DanHoranOFM](#).]

## I can't breathe because God can't breathe

Jun 10, 2020

by [Anne Arabome](#)



Demonstrators in Washington, D.C., gather along the fence surrounding Lafayette Park outside the White House June 2. (CNS/Reuters/Jonathan Ernst)

To breathe or to take a breath is the clearest sign of life. In my previous ministry as a hospital chaplain, I had the privilege of appreciating more deeply the importance of breathing. It is literally a matter of life and death. When someone begins to struggle to breathe, it signals that he or she is being dragged from the space of life into the arms of death.

It is a painful struggle to watch, sometimes helplessly. In the hospital setting where I worked, such experiences happened with dignity, care, and love for the patient. Think

of how the importance of breathing has become accentuated by the desperate need for ventilators and respirators in the fight against COVID-19.

By faith we know that God's breath is the origin of life. We literally draw our first breath from God. We are quickened to life by God's breath. To breathe is a gift from God; it is an experience of the life of God within us.

The experience of breathing has occupied my mind these days as I think, reflect and pray about the murder of George Floyd — an unarmed African American man who was suffocated to death. A police officer planted his knee firmly on George's neck to the point where he couldn't breathe. His pleas to be allowed to breathe fell on deaf ears. Life was snuffed out of him.

In my reflection, I ask what breathing means to me as a woman of Nigerian and African origin living and working in America, especially under these circumstances. The answer epitomizes my own perennial journey of struggling to reconcile my dual identity as a Nigerian-American.

Bringing these two realities together feels like trying to activate my two lungs to function efficiently. It is a daunting task in a country like America. Sometimes the experience is joyful and fulfilling; most times, it is painful and stressful. I have never been able to breathe fully and truly out of both lungs of my dual identity. It is a constant struggle as I navigate the contours of my identity as an African in America.

I came to the United States over two decades ago. Prior to coming to America, I had not the slightest clue what racism meant outside of its dictionary definition and grammatical use, even though colonial African literature

is replete with experiences of racism. But I was born after my country of origin, Nigeria, gained independence from Britain. Nigeria counts over 250 languages and ethnic groupings. This diversity has its merits and demerits. On rare occasions, it coalesces into a harmonious configuration with a purpose and an intent that generate a space where each citizen feels valued, respected and has a sense of belonging.

Other times, most times, the diversity degenerates into atavistic tribal affinities and conflicts that define and exclude — and sometimes eliminate — the other as a threat. This could be for flimsy reasons — different dialects, sartorial preferences, or cultural practices. We call it tribalism. And it is always important to call it out.

Whenever it rears its ugly head, we call it by its name, because we know that it is not life-giving. Tribalism is the antithesis of life. Yet, looking back on my adult life in Nigeria, I realize that there was a unique and constitutive component of our identity: all of us without exception were black. We still are. You couldn't be more or less black. Being black was not a marker of difference. We embraced it as a fundamental and unalterable identity. This identity neither conferred privilege nor justified discrimination. You are black and that's that.

**When some white people  
shunt past me in a line, their  
excuse always baffles me:  
"Sorry, I didn't see you."  
How could someone be so  
black and still be so invisible  
in broad daylight?**

Today, I live in America, a country where being black means and makes a difference. It is a painful realization that I have struggled with for over 20 years since coming to America. Not only is it painful; it is a suffocating experience.

Consider this. Even though I am an American citizen, I still can't breathe when filling out a form that forces me to identify my race as a black — or simply "other." I can't breathe when I have to constantly fight to be seen or recognized as a human person. Actually, when some white people shunt past me in a line, their excuse always baffles me: "Sorry, I didn't see you."

How could someone be so black and still be so invisible in broad daylight? How could someone officially designated as a *person of color* lose her luster to a racist-tainted myopia?

I can't breathe, when I am disregarded and considered less than another person solely on account of the color of my skin.

As a Nigerian-American, I can't breathe when my name is judged too complicated and better off "Americanized" so it can be pronounced. I can't breathe when I have to scream to be heard and taken into consideration. Every struggle to belong, to be heard and to be seen takes an incredible amount of energy. It drains me of life; it deprives me of breath. It is tough going.

### **No ordinary breath**

We all can recall a time in our lives when we felt stifled, unable to breathe and drained of life. Jesus of Nazareth found himself on the cross, struggling to breathe, until he couldn't anymore and had to give up: "It's finished," he said.

Jesus knew what it meant to be denied the breath of life. And as soon as he was raised from the dead by the power of the Spirit of God, he seemed determined to right that wrong. One of his first deeds was to breathe on the disciples, saying "Receive the Holy Spirit."

He didn't want his followers to suffer the pain of not being able to breathe. He restored God's original gift to humanity: He gave us a breath of life. In so doing, he fulfilled his core mission on Earth: "I have come that all people may have life and have it in all its fullness" (John 10:10).



A demonstrator wearing a protective mask takes part in a protest in Rotterdam, Netherlands, June 3, following the death of George Floyd in Minneapolis, Minnesota. (CNS/Reuters/Eva Plevier)

In its new post-resurrection form, this breath is personalized as the Spirit of God. It is no ordinary breath. It blows wherever it wills untrammelled by the forces of racism, discrimination and prejudice.

As a woman, I have found solace and comfort in embracing the reality of the Spirit as the powerful life-giving feminine expression of God. In my struggle to bring my two identities together, to breathe with two lungs, in America, I hear this same

Spirit filling me with life, saying: "Breathe, Anne. Breathe free. Breathe life. Receive my Spirit."

Breathing in and breathing out is a sacred gift of God, given to all of creation without consideration of class, status, or estate — much less race. Connected with this gift are the gifts of freedom and dignity. To assault any of these is to deny life to a person — as George Floyd and so many others have been denied life.

I was deeply pained and outraged as I witnessed the choking off of George Floyd's breath. I still am. I can't imagine his pain and suffering in that final moment. There he was, his neck under the merciless knee of a fellow man who wore a smirk on his face, while breathing in and breathing out, even as he choked a defenseless, helpless man to death.

This act offends God, and so does every unjust system and structure that has allowed some people to feel more entitled to draw life-giving breath, even as they deny others that same right. My heart joins and bleeds with all those who can't breathe in America and elsewhere in the world.

So many of my sisters and brothers find it difficult to even take a breath. Black men in America, immigrants from other shores, black and poor women in America; people with disabilities, the elderly, the Native peoples, gays and lesbians, Hispanic and Asians — in short, all those who are considered other and, therefore, lesser.

Even nature and Mother Earth cannot breathe when we pollute them and disregard them. In so many ways, all of creation is groaning and crying out: "I can't breathe!"

As the protests continue, I see people on the streets — breathing in and breathing out. In

their voices I hear the God of life screaming and asking for space to breathe again. All desiring to breathe — citizens and law enforcement agents, politicians and partisans.

Meanwhile, in hospitals and nursing homes, people sickened by COVID-19 struggle to breathe on ventilators and respirators. To breathe is to live. One of the vital revelations of George Floyd's killing is that racism deprives people of their right to breathe, that is, their right to life.

If this land is what it claims to be — of the free and of the brave — racism should no longer be allowed a place in our lives, institutions and communities. We need to be able to breathe with both lungs no matter the color of our skin. Let's take a breath. It is our God-given right.

[Social Service Sr. Anne Arabome is the associate director of the Faber Center for Ignatian Spirituality at Marquette University.]





***Parish Perspective by  
Peter Degl’Innocenti, Pastoral Associate  
To Touch Jesus***

Welcome back to reading a solid bulletin in your own two hands! It’s a baby-step forward to the way we want parish social life to be. We humans like the tangible. We love to feel the textures of life and revel in them. We cherish the feeling of cool grass on our bare feet in the park, the touch of top-grain leather in a fine automobile, and the smoothness of a highly polished granite countertop. Having something to hold is important to our nature. That is why Jesus left us with the Eucharist at the last supper. It is a way for us to stay in contact with the physical nature of Christ.

During our isolation, we have had to rely on our spiritual relationship with Christ to keep us going in the faith. Faith building and prayer go hand-in-hand along with the suffering of the ill and dying we have seen caused by this wretched virus. We have felt its effects among those who aren’t infected.

Our second big step, beginning today, is the distribution of Holy Communion after the livestream. “Taste and see the goodness of the Lord”...we’ve heard it, said it, and we

have sung it. How true those words are after so long of going without. It was like rebirth for me. I could feel a spiritual and physical renewal flood over me as undoubtedly a great many others have. It is a connection that is inexplicable and undeniable.

As the Document on the Liturgy from Vatican II tells us, “It is the source and the summit of our faith.” Recall Jesus’ words at the last supper, “Take this, all of you, and eat it...Do this in memory of me.” It is a directive of doing, remembering all that he said and did and making him present in our own day and age, not just watching. It calls for belief and commitment of heart and life. The Eucharist is a Gift we cannot take for granted nor shall we ever again assume its ready availability.

There is light at the end of the tunnel. As a parish community we have taken two significant steps forward. Our next steps will be as wise and sure-footed as the last two have been.

To end on a slightly lighter note there’s a cute little saying I sometimes use during the Thursday bible study (GIFT sessions), “God isn’t stupid.” God and Jesus know exactly what we need and how much we can endure without. So, be not afraid and do not let your hearts be troubled. Know that God is with you. He loves you and all power is in His hands.

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

The scripture readings of this feast remind us that we are meant to be “one body” in Christ Jesus. “Because the loaf of bread is one, we, though many, are one body.”

This is hard to digest because through the pandemic, we have been separated socially and as a church community. We have been

unable to worship together or visibly witness to our oneness. In prayer we can picture different faces and hold them before God, but it takes an extra spurt of faith to know we are one without seeing one another. Yet we sing: “Without seeing you, we believe.” Through this pandemic, we are asked to believe that not only are we one with Jesus, but also one with the community of believers, being bread for one another.

Given the events of the past few weeks, there is another body we must consider, that is the body we call America. The pundits say there are two Americas, the one for white folks and the one for people of color. We have heard of the divisions in income, housing and the Covid death rate. Now we must consider and look into the face of America's “original sin,” that of racism.

When the pictures of George Floyd being choked to death came across the news, many emotions ran through me. How many of these events must we endure before we all take responsibility for the racism that is alive and well in 2020? Arnaud Aubry in Georgia, Eric Gardener in New York, and Michael Brown in Ferguson, MO, Freddy Gray in Baltimore, Treyvon Martin in Florida – how many more must we see on the nightly news before we realize that it is all of our responsibility to do something to end this scourge of prejudice.

I remember, a black male friend, in Louisiana who shared what it was to raise a family of mixed children in this country. We were traveling caravan style in two cars when an officer stopped him on I-10 near Slidell, Louisiana. I remember getting out of the car and letting the officer know I was a witness to his actions. We were not speeding, but I had seen what situations like this in the south turn into. Luckily, the officer did not take him to jail, or harm him

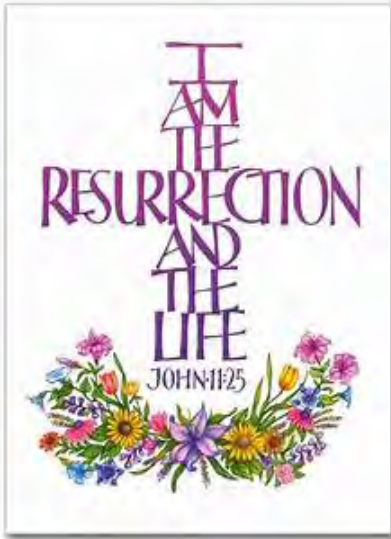
and we went on our way, but I will never forget the feeling of helplessness as we confronted this big strapping policeman who stopped us for nothing. It is the same helplessness that many feel when they are stopped for “driving while Black.”

We “Make American Great” by take steps to recover from this original sin. There are simple ways to do this. TALK ABOUT RACE with your family and friends. They may not like you for it, but it is the only way to begin. Speak up when you hear people make disparaging remarks about people of color. Get to know the people of color in your neighborhood. Teach your children to deal with racism in schools. Did you know that psychologists say that by the time a child is three years old, they know that people of color are looked down upon and if they are a child of color, they are already scarred and think of themselves as “less than?” And if they are white, they think that they are “better than,” even if they cannot put it into words, the conditioning is there.

Today is the feast of oneness, oneness as the Body of Christ and oneness with the whole human race. That's the only “race” there is.

“Conversion to [solidarity with] the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were.”(1) Resolve today to make some small inroad to counteract this sin that has plagued our county since its beginning.

(1) Paulo Friere, *Pedagogy of the Oppressed*, (New York: Continuum Press, 1970), P. 61



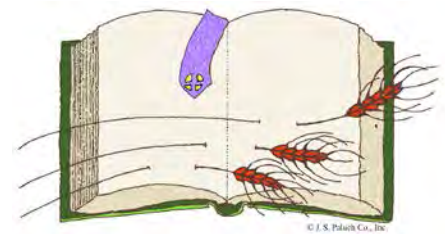
He is being remembered in this morning's celebration of Holy Eucharist.

*Eternal rest grant unto him, O Lord; and let perpetual light shine upon him. May he rest in peace. Amen. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.*

Please keep Gina, the Boys, his parents and family in your thoughts and prayers.

Today I share with you that our beloved parishioner, Hugo Quintanilla, husband of Gina and father of Carlos and Antonio, fell asleep in the Lord this past Thursday morning at 6:30 a.m. He had suffered a massive heart attack from which he could not recover. Gina, the Boys, and I were with him in prayer as he took his last breath on earth and his first breath in heaven.

Hugo was a very proud Fourth Degree Knight of Columbus and how he loved being a member of our Council. He and Gina were both involved in our Social Events Committee along with their sons and present for so many wonderful celebrations and dinners, always helping, always joyful. He was loved by so many including his parents, brothers, sisters, nieces and nephews, and so many more friends. He was 62 years old and he and Gina celebrated 35 years of marriage this year.



He is being cared for by Holy Cross Mortuary and Cemetery Services but due to the restrictions imposed by the Corona Virus pandemic, services will be private and for the family only. When the restrictions have been lifted, we will celebrate a Memorial Funeral Liturgy with a reception following.



# June 2020

## Hope Solutions Opportunities for Involvement



**Fall 2020 Backpack Drive:** Would you like to bring a smile to a child's face this fall? Join us in the Annual Backpack Drive. Help equip formerly homeless and low-income students for a successful 2020-2021 school year. With your support, 410 students in Contra Costa County will be ready to start the school year with a positive outlook. The details, including a new process, collection and drop-off guidelines, will be available in the next two weeks. If you and your community are interested in participating in our fall 2020 Backpack Drive, please contact Sandibel Arnold at [sarnold@hopesolutions.org](mailto:sarnold@hopesolutions.org).



**Summer Camps 2020:** Due to COVID -19, Hope Solutions will be hosting our first Virtual Summer Camps. We are looking for volunteers that are interested in teaching or sharing a skill with the children in our program. We are in need of volunteers who are able to pick-up and deliver materials to the children in our program across Contra Costa County. We are also in need of volunteers that are able to provide technical support during Summer Camps. If you would like more information on how you can help us on this new adventure, please contact Sandibel Arnold at [sarnold@hopesolutions.org](mailto:sarnold@hopesolutions.org).



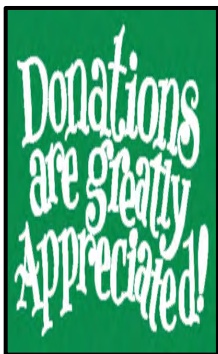
**Volunteers to Pick Up and Deliver Beds:** Transporting beds to new residents throughout Contra Costa County is a great challenge during these times. A volunteer that can pick-up mattresses and platforms (both in boxes) from our Pleasant Hill office and deliver them to various resident's households throughout Contra Costa County is needed. Deliveries will be PORCH DELIVERIES ONLY, no need to set up beds. If you are able to help, please contact Sandibel at [sarnold@hopesolutions.org](mailto:sarnold@hopesolutions.org).



**Furnishings:** Every month we have families and individuals moving into homes. We try our best to provide furnishings and household items. We are looking for furnishing donations and this month we are in need of a few items, such as cleaning supplies, kitchen kits, bath towels, dishes, pots and pans, and silverware. We are also in need of \$25 gift cards to Target for new families moving into homes. For a complete list of furnishings needed this month, please take a look at the attached Furnishing Request sheet [here](#).



**Face Masks:** Are you a sewer? If so, we need your help. We are looking for volunteers to sew face masks for our residents. If you are interested in making face makes for our program but movement restrictions are holding you back, we can arrange to drop off materials and pick up completed masks at your residence. If you are interested in sewing face masks for our residents, we encourage you to use these patterns: <https://tinyurl.com/sfwstpy>. Please contact [sarnold@hopesolutions.org](mailto:sarnold@hopesolutions.org) or call 925-788-3676 to make arrangements for materials.



### **Seeking In-Kind Donations:**

- Feminine hygiene products of all kinds
- Diapers size 1 through 6 and baby wipes for families in our programs
- Cinemark or Fandango movie passes to give to families who participate in our programs
- Welcome Kits for new families moving into permanent housing (laundry basket filled with cleaning supplies, key chain, and \$25 gift card to FoodMaxx or Safeway)
- Paper products (plates, cups), snacks, copy paper for after school programming
- Cleaning Supplies for our multi-site clients (Comet, Windex, Simple Green, buckets, mops, etc.)

**Stay Informed!** Get all the latest news about Hope Solutions and the housing landscape in Contra Costa County. Read stories about our impact, and the many residents we serve together. Sign up for our mailing list here: <https://tinyurl.com/lgdp3gs>



# 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](mailto:linda@blackdiamondtravel.com)

**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.

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

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