

For The Bulletin Of
18 July 2021



From Father Robert – Reflecting On The Gospel

The prophet Jeremiah sounded a warning over 2,500 year ago, chastening those who would mislead the Lord’s flock: “Woe to the shepherds who mislead and scatter the flock of my pasture, says the Lord.” It is also a current problem, made tragically clear in the crisis of clergy sex abuse and its mishandling by so many of the bishops, laid bare in the media for all to see. It is a reality that drive people out of their parishes and even out of the church.

Each of us is responsible before God for our behavior, but those who have been assigned to care for the people of God the shepherds who have been asked to guide the sheep, have a heavy burden when the sheep are scattered and driven away due to the actions, or lack of action, by the shepherds. God chastises the shepherds who have “scattered my sheep and driven them away.”

Through Jeremiah, God promised that the scattered “remnant of my flock” would be gathered up and good shepherds raised up to guide them. While the historical context of the Babylonian exile is clear in these promises to Israel through the prophet Jeremiah, the eschatological context is also evident in God’s promise to “raise up a righteous shoot to David,” who “shall reign and govern wisely.” This promised Messiah was raised up as the Good Shepherd not just

for the people of Israel, but also for all of the sheep who did not belong to that one fold (John 10:16).

And it was through the life of the Good Shepherd that we “who once were far off have become near by the blood of Christ” (Ephesians 2:13). The shepherd not only protected his sheep, but gave up his own life to bring us to life eternal. This compassion for the flock, both those who knew the voice of the shepherd and those who were not yet aware of their heritage as God’s people, enlivened all that Jesus did in His mission. His work was for the life of His flock.

Jesus also raised up shepherds to continue to guide the flock. After being sent out to evangelize, the apostles reported back to Jesus on “all they had done and taught.”

The Good Shepherd’s compassion extended to these proteges, who Jesus knew needed rest, so He took them to a deserted place.

Yet Jesus, when He “saw the vast crowd,” did not turn from the flock and focus on the shepherds. Jesus’ compassion was poured out on the sheep, “for they were like sheep without a shepherd.” Jesus’ compassion instead was a model for the shepherds who would continue His mission. In responding to the needs of the flock, Jesus gives us the priorities of the Good Shepherd: serve the people; care for the people; build up the people. These are the priorities not just of the Good Shepherd; they must be the priorities also of the successors to the apostles, who have been called to shepherd the people.

There are no excuses for shepherds who scatter the flock and drive people away. It is not that there is not forgiveness from God for all those who repent, for sin stalks all of the sheep of the flock. But when shepherds are unable to bear the burden of caring for the sheep, protecting the sheep, and even aid in the destruction of the sheep, they will indeed be forgiven when they genuinely repent. Still, even with forgiveness, they

must never be allowed to guard the sheep any longer. It is for this reason that Francis, Bishop of Rome, has recently established tribunals to deliberate on negligence among bishops.

All of us stumble, but true shepherds do not repeatedly put the sheep, especially the little ones, in harm's way, time after time, year after year, and then claim to be doing the work of the Lord. The Good Shepherd gave Himself up for the sheep; woe to those shepherds who give up the sheep to protect themselves.



Questions for Further Reflection

Through the prophet Jeremiah, God proclaims, "I will appoint shepherds for my flock who will shepherd them." Which bishops, priests, deacons, religious and lay ministers have shepherded you well in life? Today's psalm is the well beloved Psalm 23. At this moment in your life, which verse calls to you the most?

In his letter to the Ephesians, St. Paul preaches that all become one in Him. Where are there places of division in our parish and how might Jesus be calling you to work for unity?

In the gospel, Jesus invites the disciples to "come away by yourselves and rest a while." What spiritual practices do you turn to when facing burnout?



...to our faithful parishioner volunteers who clean and prepare the church and bathrooms for the weekend and the coming week:

Carole Miller, Mency Osborne, Rose Salamanca, Thelma and Reno Benasfre, Angela Bueno, Jun Bajet, Al Cosce, Jean Rogers, and Emilia Freking.

...to **Lisa Lombardo** for faithfully taping the liturgy each week and uploading it to our You Tube Channel for those who cannot be with us, especially our shut-ins, those in hospital, assisted living facilities, convalescent hospitals, and care homes.

...to our Knights of Columbus who provide parking lot security each weekend as well as for our funerals: **Don Benson, Jose Perez, Tony Gumina, and Brian McCoy.**

...to our Knights of Columbus who cleaned Contra Loma Blvd. last Saturday: **Bill Saunders, Leo Rivera, Tony Onate, Chip Sharpe, Walter Schlueter, Phil Hadsell, and Larry Demonteverde.**

Monday, 12 July 2021

Richard Rohr's Daily Meditation

From the Center for Action and Contemplation



Week Twenty-Eight: Doorways to Christian Contemplation

Present, Open, Awake

My friend and CAC teacher James Finley is a true contemplative! I watch the crowds—from conferences to Living School students—settle in his presence almost immediately. He is so centered in himself and in God that he is at peace and “transmits” the message with peace everywhere he goes. Here he offers gentle, loving instructions for what many consider traditional meditation:

There is no single way to meditate. There are, however, certain acts and attitudes inherently endowed with the capacity to awaken sustained states of meditative awareness. . . .

With respect to the body: Sit still. Sit straight. Place your hands in a comfortable or meaningful position in your lap. Close your eyes or lower them toward the ground. Breathe slowly and naturally. With respect to your mind, be present, open, and awake, neither clinging to nor rejecting anything. And with respect to attitude, maintain nonjudgmental compassion toward yourself as you discover yourself clinging to and rejecting everything, and nonjudgmental compassion toward others. . . .

Keep in mind that these guidelines are but suggestions for you to explore as part of your ongoing process of finding the ways to meditate that are most natural and effective for you. What matters is not which method of meditation you use, but the self-transforming process by which meditation leads you into more . . . openness to God. . . .

Go to your place of meditation. . . . You might say a brief and simple prayer expressing your gratitude to God for having been led to the path of meditation and asking for the wisdom, courage, and strength to be faithful to it. . . .

[Then] let go of all that is preoccupying you at the moment. Choose to be present in the immediacy of the present moment by simply relaxing into being right where you are, just as you are. Settle into the intimate, felt sense of your bodily stillness. Settle into being aware of your breathing and whatever degree of fatigue or wakefulness you may be feeling in your body at the moment. Be aware of whatever sadness, inner peace, or other emotion may be present. Be aware of the light and the temperature in the room where you are sitting. In short, simply be present, just as you are, in the moment, just as it is. Cling to nothing. Reject nothing. Rest in this moment. . . . Relax. Give yourself a break. Simply sit in a “Here I am, Lord” stance. . . . Know and trust that God is already perfectly present in your simply being alive and real in the present moment just as it is. . . .

Be humbled and grateful in knowing that you are learning to awaken to your true nature in learning to be like God. . . . Jesus said, “Judge not and you shall not be judged” (Matthew 7:1). Sitting in meditation, we put this teaching of Christ into practice in remaining present, open, and awake to ourselves just as we are, without

judging, without evaluating, without clinging to or rejecting the way we simply are.

Let's build a post-pandemic church worth going back to

14 July 2021

by [Steven P. Millies](#)

[Spirituality](#)



A crucifix is silhouetted against a stained-glass window in this illustration photo. (CNS/Mike Crupi, Catholic Courier)

Our presider, vested for Mass, was holding the church door open for all of us lined up to enter. He said to no one in particular, "These are tough times in the church and we're all being asked to do more." I laughed hard. It was our family's second trip back to Mass after we all had passed two weeks since our second vaccine dose. The whole experience is a little uncertain — the unfamiliarity of not having done it for more than a year added to a few lingering COVID-19 measures conspiring to make the whole experience a little odd. What should be familiar instead seemed a little foreign. The chance to laugh was welcome. And, I knew what he meant.

These *are* tough times in the church. We all know why. Priests and ministers do not know how many of us are coming back after

the pandemic. Meanwhile, the U.S. bishops have picked a [senseless fight](#) with our second Catholic president. The abuse scandal continues to disillusion us. The church in Canada [seems to be competing](#) with U.S. bishops for an insensitivity prize. Around the globe, authoritarians who reject free politics have relationships to the church that are a little too close in too many cases. Pope Francis encounters opposition almost every time he opens his mouth. Catholicism is not a pretty picture in 2021.

During our 15 months away, like a lot of people I had time to reflect on what I was missing by being away from our parish for so long. Early in the pandemic I thought about what I came to think of as our American "sacramental affluence," the entitled sense that the Eucharist should be there and available for me whenever I want it.

A lot of the objections to public health measures that closed churches and limited attendance came from this sacramental affluence, a luxury of American Catholicism that is not a part of Catholic life in other parts of the world. Many of our brothers and sisters got more worked up [about a Pachamama](#) in the Vatican than they did about how women and men in South America sometimes wait a year for the Eucharist or more. Many of those same people were demanding regular Eucharist here in the U.S. during the pandemic, never seeing the plank in their eyes.

In a short period of time, if I am being honest, our family discovered we were not missing Mass at all. We missed the Eucharist, of course. But we had a home Liturgy of the Word every Sunday and on every holy day during the pandemic. In important ways, our liturgy was better. We

were active ministers, all of us. We took turns proclaiming the readings. We renewed our baptismal promises each week. We heard reflections on the Scriptures from some of the most thoughtful Catholic women and men everywhere in the world. This was the experience of the early church before Catholicism became an institution. Home church was church long before there ever was parish life. Our experience confirmed that it was a different, in some ways better Sunday observance that felt very Catholic.

After a few months, we began to realize something else. We had never heard from our parish (except twice when they appealed for money). I knew about some parishes that had organized phone trees to reach out to older or sick parishioners. Sometimes that gave an opportunity to pray or talk together on the phone. Other times, it was a chance to make sure someone who could not go out still got their groceries or prescriptions.

But we had no such calls, and my sense was that very, very few parishes were doing this kind of thing. I thought a lot about this, too. The men trained by our seminaries were trained to lead an American church they expected always would show up on Sundays. Very little seminary training (if any) prepares men to think of their ministry differently. There were priests who had enough pastoral sense, themselves, to know how to be ministers while their churches were empty. But the pandemic revealed how small their number is. I find myself wondering today how they will think about their ministries if very few of their parishioners come back at all.

That is the question of the moment, isn't it? Why go back? I have been asking it myself. And, though it's embarrassing to admit, I have not really had a ready answer. We have

gone back. Mostly, I think, we were motivated by a sense of obligation. Thinking a lot about our church and our parishes during the long 15 months away did not yield many strong arguments to return, even for me —a "professional Catholic."

But the answer began to come back to me after our presider held the door at that second Mass. I began to get the answer when I began to notice what I had not experienced during all of those home liturgies across the long fifteen months. Babies crying. Footsteps in the aisles. Laughter coming up from the narthex. The clatter of hymnals being dropped or banged on pews. The whole, glorious mess of a Catholicism that means, "Here comes everybody." The cantor sang the offertory hymn, not one of my favorites. But the words caught my thoughts — "I see glory on each face/Surely the presence of the Lord is in this place."

This is our faith. This *is* the faith of the church. Beyond the seven sacraments, beyond the ministerial roles, beyond everything else lies a much deeper truth: What our faith tells us is that we encounter God together, in one another and when we assemble to hear the word and to receive the sacrament. Holiness comes from God. But we find it most frequently together when we are open to it. Parish life, for all its faults, prepares us to be receptive when holiness comes to find us.

I hope everyone will come back to the pews, eventually. But I have a much more important hope too. I hope that we will not forget our pandemic experience, and we will bring a new set of expectations to parish life. The best way to have a church worth coming back to is to build one. To build one together, that is.



Steven P. Millies

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With looming retirements, Francis can pick up the pace on naming US bishops

14 July 2021

by Christopher White

Vatican



Pope Francis speaks to Boston Cardinal Sean O'Malley, second from left, alongside other U.S. bishops during their "ad limina" visits at the Vatican Nov. 7, 2019. (CNS/Vatican Media)

If personnel is policy, then a vote last month by the U.S. bishops to draft a controversial document on Communion that the Vatican had cautioned against reveals Pope Francis may have considerable work ahead of him in his efforts to get the American Catholic hierarchy to embrace his priorities.

Although the U.S. Conference of Catholic Bishops has taken great efforts to walk back its own mixed messaging and now insists the eventual document will not address whether pro-choice Catholic politicians like President Joe Biden can receive Communion, the vote of 168-55 to move forward appears to indicate that, after eight years of the Francis papacy, the U.S. bishops' conference is still controlled by a majority of bishops out of sync with Rome. "I thought that they had made more progress than that vote showed," said Jesuit Fr. Thomas Reese, a veteran Vatican observer and senior analyst for Religion News Service. "I was expecting the vote to be about 50/50."

While Reese noted that it is hard to know what was motivating each individual bishop, especially given the conflicting messaging about whether the document would address Catholic politicians, he told NCR it was still significant that a supramajority voted to move forward in light of the Vatican's doctrinal office urging the bishops to tap the brakes on their plans.

Yet if Francis, who turned 84 in December* and was hospitalized last week for the first major health scare of his papacy, is seeking to pick up the pace of episcopal appointments with bishops more aligned with his agenda, he does have a number of opportunities on the horizon.



The Cathedral of the Holy Trinity in New Ulm, Minnesota. One of three currently vacant dioceses in the United States, the New Ulm Diocese has been without a bishop since August 2020. (Wikimedia Commons/Gabriel Vanslette)

To date, three dioceses in the U.S. are currently vacant, another nine bishops have already passed the age of 75, when bishops are required to submit their resignation to the pope, and there are several other dioceses that will soon open.

The three vacant dioceses in the United States are Crookston, Minnesota (vacant since April 2021); Gaylord, Michigan (vacant since March 2020); and New Ulm, Minnesota (vacant since August 2020). In addition, the nine bishops who have already reached retirement age are:

- Cardinal [Sean O'Malley](#) of Boston (age 77);
- Bishop [Nicholas DiMarzio](#) of Brooklyn, New York (age 77);
- Bishop Dennis Sullivan of [Camden](#), New Jersey (age 76);
- Bishop Donald Kettler of St. Cloud, Minnesota (age 76);
- Bishop [Robert Guglielmone](#) of Charleston, South Carolina (age 75);
- Bishop John Michael Quinn of [Winona–Rochester](#), Minnesota (age 75);
- Bishop Paul Bradley of Kalamazoo, Michigan (age 75);
- Bishop Felipe Estévez of St. Augustine, Florida (age 75);
- Bishop [Peter Deeley](#) of Portland, Maine (age 75).

Minnesota has a total of seven dioceses, most of which have been affected by clergy

abuse scandals. With already two vacant dioceses and another two where the ordinary has reached retirement age, the pope has an opportunity to dramatically reshape that state's Catholic leadership.

DiMarzio is [currently under investigation](#) for allegations of sexual abuse, which he has denied.

DiMarzio's megadiocese of Brooklyn has a population of more than 1.5 million Catholics, making it the largest diocese in the country and larger than most archdioceses. Its new leader will oversee one of the country's best-funded [Catholic media operations](#), as well as play a key role in the diocese's [shared seminary system](#) with the New York Archdiocese and Rockville Centre Diocese.



Bishop Nicholas DiMarzio of Brooklyn, New York, uses holy water during the dedication of Sts. Peter & Paul Church in Brooklyn June 29, the feast of Sts. Peter and Paul. (CNS/Gregory A. Shemitz)

Three other bishops, including one metropolitan archbishop, will also reach retirement age in the coming months:

- Archbishop Joseph Kurtz of Louisville, Kentucky (turns 75 on Aug. 18);
- Bishop [Salvatore Matano](#) of Rochester, New York (turns 75 on Sept. 15);
- Bishop Thomas Olmsted of Phoenix (turns 75 on Jan. 21).

Kurtz is a [onetime president](#) of the U.S. bishops' conference. Olmsted, who leads the diocese of the [fastest-growing city](#) in the United States, has been one of the more vocal U.S. prelates in support of the Communion document and has [long been tied](#) to a number of conservative Catholic organizations, many of them hostile to Francis.

St. Joseph Sr. Catherine Hoegeman, co-author of [Catholic Bishops in the United States](#), told NCR that one major determining factor in the appointment of new bishops will be "What does the priest pool look like right now?"

"That's just a question that is going to influence everything," she observed, adding that even if Francis seeks to appoint bishops more aligned with his agenda, the options may be limited as "he's still drawing from a more traditional, conservative priest base," and hence, the bench for new Francis-minded priests who could become bishops may be limited.

Based on Hoegeman's own data, she said that among the ordinaries leading U.S. dioceses right now, 53 were appointed by Pope John Paul II, 70 by Pope Benedict XVI, and 79 by Pope Francis.

Yet she warned that just because a bishop was named by Francis, it does not necessarily mean they are in the mold of Francis, noting that in many respects the pope is "playing catch-up" after being ill-served by the now disgraced former papal nuncio to the U.S. [Archbishop Carlo Maria Viganò](#).

Until his resignation in 2016, Viganò was responsible for preparing the list of names for potential episcopal appointments that were sent to the Vatican's Congregation for

Bishops, which advises the pope on potential bishop nominations.

Reese said in looking back over the last eight years, he does not believe Francis has understood or prioritized the importance of selecting bishops in the United States.



Pope Francis speaks during a Sept. 12, 2019, meeting with bishops ordained over the past year and tells them that they must spend time in prayer and time with the priests and people of their dioceses. (CNS/Vatican Media)

By contrast, Reese noted, "John Paul understood that and he really remade the American episcopacy." The late Polish pope named archbishops who "were supportive of his views and policies" — whom he could rely on to make suggestions and vet other candidates for diocesan appointments in their region, Reese said.

"Francis' top priority is 'Is he pastoral? Is he concerned about the poor?'," said Reese.

"It's not about whether he's loyal to Francis or not, which was the only issue that mattered under John Paul."

"I think Francis wasted a lot of years in not getting control of the appointment process and making sure that there were people that he wanted," Reese added.

He also expressed dismay as to why Francis has not yet replaced Canadian Cardinal Marc Ouellet, head of the Congregation for Bishops. Ouellet, who is 77, was named to the post in 2010 by Benedict XVI.



Cardinal Marc Ouellet, prefect of the Congregation for Bishops, walks through St. Peter's Square at the Vatican in February 2019. (CNS/Paul Haring)

To date, the two American members of the Congregation for Bishops are Chicago Cardinal Blase Cupich, who has served in that role [since 2016](#), and [newly added](#) Cardinal [Joseph Tobin](#) of Newark, New Jersey. Both are considered among the pope's closest allies in the U.S. church. Reese said that while their influence on the congregation is significant, it still requires having the right men for the job back at home and the top leadership in the Vatican to help push through candidates best suited to implement the pope's agenda.

He added that John Paul II had nearly three decades to remake the American church hierarchy and that it took him seven years before he had replaced all of the top people in the Vatican bureaucracy with his appointments.

Given that reality, said Reese, it may take "one or two more popes or a few miracles to turn around the Catholic Church in the United States."

**This story has been changed to correct Pope Francis' birthday.*



[Christopher White](#)

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Pope Francis returns to Vatican ten days after surgery

14 July 2021

by [Nicole Winfield](#), [Domenico Stinellis](#), [Gianfranco Stara](#), [The Associated Press](#)

[Vatican](#)



Pope Francis stops to greet police that escorted him as he arrives at the Vatican after leaving the hospital on July 14, 2021. (AP Photo/Riccardo De Luca)

ROME — Pope Francis was discharged from a Rome hospital and returned home to the Vatican on July 14, ten days after undergoing surgery to remove half his colon.

Francis, 84, sat in the passenger seat of the Ford car, which left Rome's Gemelli Polyclinic around 10:45 a.m. He made a stop to pray at Rome's Santa Maria Maggiore basilica, which has a beloved icon of the Virgin Mary which Francis always visits after returning home from a foreign trip.

After the brief stop, Francis' small motorcade approached a side entrance to the Vatican. The Ford stopped before reaching the gate and Francis got out with the help of a bodyguard. He greeted some Italian security guards — two army soldiers standing guard and a handful of Italian police motorcycle escorts — and got back in the car, which then entered the Vatican through the Perugino gate.

Francis had half of his colon removed for a severe narrowing of his large intestine on July 4, his first major surgery since he became pope in 2013. It was a planned procedure, scheduled for early July when the pope's audiences are suspended anyway and Francis would normally take some time off. The Vatican spokesman, Matteo Bruni, confirmed Francis' return from the hospital and visit to the Rome basilica. Praying before the icon, Francis "expressed his gratitude for the success of his surgery and offered a prayer for all the sick, especially those he had met during his stay in hospital," Bruni said in the statement.

Francis will have several more weeks to recover before beginning to travel again in September. There are plans for him to visit Hungary and Slovakia [in a Sept. 12-15 trip](#), and then make a quick stop in Glasgow, Scotland, in November to participate in the COP26 climate conference. Other possible trips are also under review.

The Vatican had originally said Francis could be discharged last weekend, but later said he would stay a few days extra for further recovery and rehabilitation therapy. The pope appeared for the first time in public since the surgery on July 11, looking in good form as he delivered his weekly prayer from the 10th floor hospital balcony, surrounded by young cancer patients. He used the occasion to call for free health care for all.

On the afternoon of July 13, the eve of his release, he visited the pediatric cancer ward,

which is located on the same floor as the papal hospital suite.

The Argentine pope had part of one lung removed when he was a young man but has otherwise enjoyed relatively robust health. [AP video journalist Luigi Navarro contributed to this report.]

Cardinal Cupich: To save planet, US must reject 'false idol' of money

14 July 2021

By Brian Rowe



Cardinal Blase Cupich of Chicago, pictured bottom left, speaks during the first night of the "Laudato Si' and the U.S. Catholic Church" conference. Others pictured include, from top left, Creighton University theologian Dan DiLeo; Dan Misleh, executive director of Catholic Climate Covenant; Emily Burke, a recent Creighton graduate; and theologian Maureen Day of the Franciscan School of Theology at the University of San Diego. (NCR screenshot)

A bolder embrace of *Laudato Si'* in the U.S. requires rejecting individualism, indifference and the "false idol of economic growth" that permits reckless exploitation of the environment, Chicago Cardinal Blase Cupich said at the start of a conference seeking to bolster the response of the nation's Catholics to climate change and the pope's landmark ecological encyclical.

Cupich challenged Catholics to see sacrifice as "essential to saving our planet" and called on young people to meet with their bishops and priests to share their concerns about climate change and urge them to speak out on the environmental challenges facing the world.

"I am convinced that it is useless to talk about advancing a culture of life absent a vigorous commitment — both by individuals and communities — to making the sacrifices required for improving the socioeconomic, ecological and political crises of our time," Cupich said.

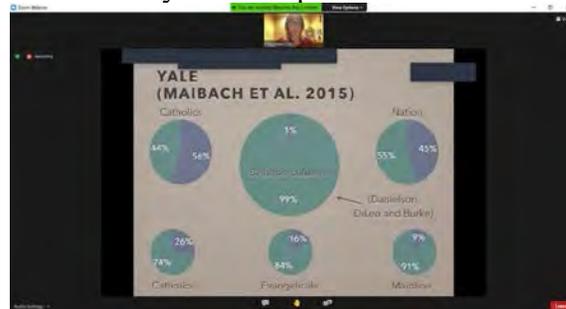
The cardinal's remarks came during the opening event at the [second "Laudato Si' and the U.S. Catholic Church" conference](#) co-hosted by the Catholic Climate Covenant and Creighton University. The three-day conference, the second in a series of [three biennial gatherings](#), is an effort to mobilize greater action within the U.S. church in response to Pope Francis' 2015 encyclical, "*Laudato Si'*, on Care for Our Common Home."

Held virtually because of the coronavirus pandemic, the conference attracted 2,600 registrants, according to organizers. The participants included a wide mix of Catholics: priests and women religious, parish ministers, teachers and academics, old and young.

In introducing Cupich, Emily Burke, a recent Creighton graduate, said the encyclical's publication "gave me great hope" as a young Catholic concerned about climate change. And while some parts of the church have increased their focus on climate, she said, "it's become clear that the U.S. Catholic Church is moving too slowly and tepidly on an issue that is quickly worsening [and] an issue that requires bold action."

A study she conducted with Creighton theologian Daniel DiLeo and sociologist Sabrina Danielsen found that less than 1%

of diocesan columns written by bishops from the year before the publication of *Laudato Si'* to four years after have mentioned climate change, and in even fewer have bishops sought to teach substantively on the topic.



Maureen Day, assistant professor of religion and society at University of San Diego's Franciscan School of Theology, discusses studies on how much Catholics and the U.S. population has heard about *Laudato Si'*. The center circle reflects recent research that found less than 1% of U.S. bishops' columns published around the time of the encyclical's June 2015 release referenced climate change or global warming. (NCR screenshot)

"We need Catholic leaders who recognize what Vatican II called our griefs and anxieties, and who adequately address the climate emergency as an expression of the fullness of faith," Burke said.

Maureen Day, assistant professor of religion and society at the University of San Diego's Franciscan School of Theology, said that surveys taken around the time of the encyclical's June 2015 release indicated it has made a difference, though not enough. Getting more church leaders to talk about *Laudato Si'* is a key factor needed to change course, she said, along with addressing the nation's polarization, deeper links between faith and civic engagement, and a better understanding of humanity's relationship with the rest of creation. Later, in a question-and-answer period, Cupich said that Francis' example shows that leaders can make a difference when they engage on issues of climate change and

environmental challenges, and added that he hoped more in the church would take that responsibility.

"But at the same time, we have to make sure that everybody is all hands on deck for this to be dealt with," he added, urging young people to ask their pastors to give voice to their concerns.

"You have much more power than you really think, young people, in the minds of the adult world. So don't overlook or underplay your abilities," Cupich said. In his speech, littered with citations from *Laudato Si'*, Cupich laid out his own ideas on how to move the U.S. church from the "not enough" response on environmental questions that Burke and others have identified to a bolder embrace of the pope's encyclical throughout the church's ministries.

"What does the pope's challenging message mean for a Christian community that professes a commitment to promoting a culture of life, yet acts with indifference to the call to make the sacrifices needed to protect this common home that God has entrusted to us?" Cupich asked, calling the ecological crisis "the most challenging sign of our time" and one caused by human activity.

Like Francis, Cupich said it begins with an ecological conversion, which he broke down into spirituality, education and economics. A core hurdle, he said, is an idolatry of money in the U.S. that "triggers the worst in us" and leads to individualism, indifference and irrational competition. Fueling that mindset has been a misinterpretation of "dominion" in the Book of Genesis as giving humanity free rein to exploit the Earth.

"This 'Promethean vision of mastery over the world,' as Pope Francis calls it, not only has had an impact on how we treat creation but is at the heart of the world's economic crisis, for we have come to adopt a false idol

of economic growth as the sole purpose and overarching desire of society," Cupich said. That mindset, he continued, has caused "many of us to turn a blind eye to the consequences this way of living has on people, our planet and our spirituality," and led to "the illusion that we are free to exploit the Earth for personal and national economic growth, without considering the lasting consequences of our exploitations."

"We have fallen into the misconception that material growth is synonymous with human development," Cupich said.

Misconceptions about development have also distorted notions of freedom and approaches to politics, he added. "While the sense of absolute freedom without responsibility has led us to take from the Earth more than we need, it has also alienated us from our fundamental identities as brothers and sisters of the same human family.

"Let's be clear," the cardinal said. "Sharing, solidarity and communion are neither anti-freedom values nor the basis of an anti-American 'socialist' plan. They are first and foremost Christian values, deep human values that are vital for actual human development."

The speech echoed some of the critiques of libertarianism that Cupich raised earlier this year, though he did not mention it directly. In March, Cupich said the political ideology [was a central barrier](#) to more people of faith embracing Francis' messages in *Laudato Si'*.

Speaking Tuesday night, Cupich echoed Francis' call for a shift from an economic model that prioritizes unfettered profits and growth to one that emphasizes integral human development and new ways of understanding progress.

"For that to occur, the economy should serve society and political life, not the other way around," he said.



Chicago Cardinal Blase Cupich addresses the "Laudato Si' and the U.S. Catholic Church" conference. (NCR screenshot)

Along with that, there's a need for "bold politics" that can challenge "long-standing idols and free-market fundamentalism," Cupich added. He called on Catholics to become engaged in the political process, including advocating for protection of voter rights.

Ecological education can help promote new ways of thinking about life and humanity's relationship with nature, and can also counter ideas of consumerism and unregulated markets common to a utilitarian mindset, he said.

But systemic change to address environmental destruction cannot be left to governments and economic systems alone, Cupich said. Individuals, in their everyday practices and spirituality, have an important role to play in creating a more sustainable planet. Critical to that is sacrifice.

Cupich said the world's religious and ethical traditions all encourage substantial individual and social sacrifice to save the planet. And while at times it can seem that U.S. society has lost its ability for selfless actions, the cardinal said he found hope that it still exists in the majority of people who donned masks during the pandemic and the "enormous" sacrifices families make for their children. Such "sustained sacrifice," he said, is "the linchpin for building a public

ethic of sacrifice in pursuit of a just and sustainable world."

"Pope Francis has been clear about the interconnected nature and complexity of the challenges we face, and the need to address them in unity, ever mindful that it is in God we trust. It is up to us to put aside our false idols and continually respond to the call to conversion that will lead to a more just, equitable and loving future," Cupich said. The conference continues Wednesday and Thursday with a number of smaller sessions focused on eight ministerial tracks for further implementing *Laudato Si'*. In addition, there will be an update on U.S. involvement in the Vatican's [Laudato Si' Action Platform](#) and a closing address July 15 from Franciscan Sr. [Ilia Delio](#).



Brian Roewe

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Justice Corner by Carolyn Krantz, Pastoral Associate

There are several mentions of sheep in today's readings. Sheep are part of the life of an agrarian society, but their ways are unfamiliar to us. Jesus used the familiar to give people an idea of God's ways. We can imagine something similar if we think about our pets. Where would they be if we were not there to feed them, walk them, watch over them in danger?

The Psalm is so familiar to us and is often used at funerals when we feel lost and bereaved. "The Lord is my shepherd. There

is nothing I shall want.” It affirms that God is ever with us, even when we don't feel His presence. The sheep may not know where the Shepherd is, but that does not mean He isn't there.

“He guides me in right paths.” If we are a praying person, if we ask for guidance, if we wait on the Lord, He gives us courage and shows us the way. This demands faith. “Only goodness and kindness follow me, all the days of my life.” Jesus lived that out even when on the cross. Aye, there's the rub. We have to hold on to faith “even though I walk in the dark valley.” He breaks down “the walls of enmity.” He creates peace in our hearts even in tough times. The crowd in the Gospel followed Jesus into the desert because they longed for His teaching. “He was moved with pity for them, for they were like sheep without a shepherd.” They were not yet trusting in the faithfulness of God.

The first reading promises that God the loving Father will gather “a remnant of my flock...and bring them back to their meadow.” God will provide for us, even in dark times. We must hold on to that promise. These are truly dark times when people are divided and believing in ways that promise safety, but don't deliver it. Smashing windows and ransacking offices are not the way of peace. Shooting people is not the way of justice. The way of the Lord is the way of justice. He is a reconciler. He transforms our hearts into the way of peace. That means that we cannot sit by and watch people fight with each other. We must act. We must interfere when our family or friends speak or act in viscous ways. We must teach people how to act with generosity and love. Sometimes we just want to run from arguments, but that doesn't change things. We must be shepherds and guides to those whose lives are in disarray.

We must love them even though they cannot return our love. “Seek peace and follow after it,” says the scriptures.

So when you experience people fighting with words, pray about it. Ask the Lord what he wants you to do. Be a guide and a shepherd to those around you. Then truly, “The Lord our justice” will rise up in these times. With peace in our hearts, “There is nothing I shall want.”

Thirteenth Annual St. Peter Martyr Backpack Drive

St. Ignatius of Antioch is again sponsoring a back to school backpack and school supplies drive for our adopted school, St. Peter Martyr. The teachers have prepared lists of supplies that each student needs to begin the new school year. You're invited to select a grade, purchase a new backpack, and fill it with the supplies listed.

Please mark the backpack with the appropriate grade designation.
Bring backpacks to the weekend liturgies on August 7 and 8.

Pre-kindergarten & Preschool

Backpack large enough to hold folder, jacket & lunch
2 bottom pocket folders
1 zipper pencil pouch large enough to hold crayons
4 sm. glue sticks
1 lg. box facial tissues
2 rolls paper towels
1 lg. box Baby Wipes
2 lg. Clorox Wipes

Kindergarten

Backpack large enough to hold folder, jacket & lunch
1 cloth zipper pouch
2 bottom pocket folders
1 red bottom pocket folder
2 boxes of crayons
4 BLACK dry erase markers
4 glue sticks
1 pair blunt tip children's scissors
1 pack 100 index cards (3 X 5)
1 lg. box facial tissues
2 rolls paper towels
1 lg. box Baby Wipes
2 lg. Clorox Wipes

First Grade

Backpack large enough to hold folder, jacket, and lunch
1 cloth zipper pouch
4 solid color folders 2 yellow, 2 blue
2 lg. pink erasers
2 boxes crayons
1 10 count washable markers
2 packages sharpened #2 pencils
2 highlighters
4 BLACK dry erase markers
4 glue sticks
1 pair blunt tip children's scissors
1 set 8 watercolors with brush
1 pack 100 index cards (3 X 5)
2 lg. boxes facial tissues
2 rolls paper towels
2 lg. box Baby Wipes
2 lg. Clorox Wipes

Second Grade

Backpack large enough to hold folder, jacket, and lunch
1 cloth zipper pouch
1 pair blunt tip children's scissors
2 solid color folders 1 yellow, 1 blue
1 composition book (wide ruled)
2 lg. pink erasers
2 boxes crayons
1 8-10 count washable markers
2 packages sharpened #2 pencils
2 highlighters
4 dry eraser markers
(continued in right column)

Second Grade (continued)

4 glue sticks
1 set 8 watercolors with brush (max 8 count)
2 lg. boxes facial tissues
2 rolls paper towels
2 lg. box Baby Wipes
2 lg. Clorox Wipes

Third Grade

Backpack large enough to hold folder, jacket & lunch
3 red pencils
1 pair safety scissors
2 glue sticks
1 box crayons
1 set markers
1 package sharpened pencils
1 set of 8 watercolors with brush
1 12" ruler— has inches and metric
1 pkg. ruled index cards
1 package wide ruled binder paper
1 hardback composition book
4 solid color plastic bottom pocket folders (one of each: blue, red, yellow, green) with no names on folders
1 zipper pouch or supply box
1 lg. box facial tissues
2 rolls paper towels
1 lg. box Baby Wipes
2 lg. Clorox Wipes

Fourth Grade

Backpack large enough to hold folder, jacket, and lunch
2 package mechanical pencils (5 count)
2 lg. erasers
1 set of colored pencils
3 highlighters
1 box of 24 crayons — not fluorescent
1 12" ruler— has inches and metric
2 each: blue, red, yellow, purple, and green solid color plastic bottom pocket folders
3 small glue sticks
2 bottles hand sanitizer
1 set of washable colored markers
2 red ball point pens
1 pack of Black or Blue pens
4 dry eraser markers (thin tip preferred)
1 pkg. ruled index cards
2 pkg. Wide ruled binder paper
4 one subject notebooks (2 red, 1 yellow, 1 Blue)
1 pair of safety scissors
1 two-inch binder
1 pencil box
1 backpack
1 whiteboard eraser
2 clear sheet protectors
5 small size Post-It notes (various colors)
1 bottle Elmer's White Glue
1 lg. box facial tissues & 2 rolls paper towels
1 lg. box Baby Wipes & 2 lg. Clorox Wipes

Thirteenth Annual St. Peter Martyr Backpack Drive (continued)

Fifth Grade

Backpack
4 dry eraser markers
2 FIVE subject spiral notebooks with plastic covers
4 SINGLE subject spiral notebooks with plastic covers
5 durable folders (plastic preferred)
1 pkg. 3x5 notecards
2 red pens
1 package #2 pencils
1 box colored pencils
1 set markers
2 highlighters
1 bottle white glue
2 glue sticks
1 pair school scissors
1 12" ruler— has inches and metric
1 clear protractor
1 pkg. loose-leaf binder paper
1 Report Cover (must hold 25 pages)
5 small size Post-It notes (various colors)
1 lg. box facial tissues
2 rolls paper towels
1 lg. box Baby Wipes
2 lg. Clorox Wipes

Sixth Grade

Backpack
1 package plastic mechanical pencils (5 count)
1 package of Black or Blue pens
1 large eraser
1 box crayons
1 package of markers
1 box colored pencils
1 red pen
1 package of loose-leaf binder paper
3 glue sticks
1 pair scissors
2 highlighters
1 12" ruler— has inches and metric
1 covered pencil sharpener (optional)
5 single subject spiral notebooks with plastic covers
4 durable bottom folders
5 small size Post-It notes (various colors)
1 package of colored pens (At least 4 different colors)
1 lg. box facial tissues
2 rolls paper towels
1 lg. box Baby Wipes
2 lg. Clorox Wipes

Seventh Grade

Backpack
1 pack of Blue or Black pens
1 package of colored pens (At least 4 different colors)
1 package mechanical pencils
1 red pen
1 12" ruler— has inches and metric
1 pack binder paper
1 pkg. 3x5 index cards
1 box crayons
1 box colored pencils
1 box of markers
1 pair scissors
2 highlighters
3 glue sticks
1 THREE subject notebook
4 SINGLE subject spiral notebooks with plastic covers
4 durable folders
5 small size Post-It notes (various colors)
1 lg. box facial tissues
2 rolls paper towels
1 lg. box Baby Wipes
2 lg. Clorox Wipes

Eighth Grade

Backpack
5 dry erase markers
1 package mechanical
1 package of Black or Blue pens
1 red pen
1 package of colored pens (At least 4 different colors)
1 package of binder paper
3 glue sticks
1 pair scissors
2 hardbound composition books
2 highlighters
1 box crayons
1 package of markers
1 box colored pencils
1 12" ruler - has inches and metric
4 single subject spiral notebooks college ruled
4 durable bottom pocket folders
5 small size Post-It notes (various colors)
1 lg. eraser
1 lg. box facial tissues
2 rolls paper towels
1 lg. box Baby Wipes
2 lg. Clorox Wipes

Other Welcome School Supplies:

- Cases of Copy Paper (8.5 x 11)
- Whiteboard Markers
- Construction Paper

Expansion Update

July 16, 2021

Replacement of the tile roof is essentially complete. New gutters, including leaf guards, were installed as part of this project. Given the number of trees that surround our building, these roof guards will ease an unseen annual maintenance burden.

The installation of the drywall (including our signature panel!) is complete. The walk-in cooler is scheduled for installation within the next week. Work on the expansion joint, the area between the existing building and the new kitchen will be complete by the end of July. Stuccoing the exterior should begin next week.

The first progress payment of \$16,025 has been paid to Dynamic Roofing. The Dynamic Roofing contract generally covers labor only. The shingles for this project were purchased directly by the parish and the first payment of \$12,283 has been made to ABC Supply Company. \$28,000 was budgeted for the shingles but the final cost will be approximately 20% less. Payments for the roofing project come from the parish reserve fund, not expansion funds.

Once the Expansion Project construction is complete, the parish plans to move forward with the installation of solar panels. As part of the diocesan solar program, the installation and maintenance of the solar panels will be at no cost to the parish. We have already received a proposal from Solar Norcal and will continue these discussions. Participating in this program will STABILIZE the parish energy costs - not eliminate them.

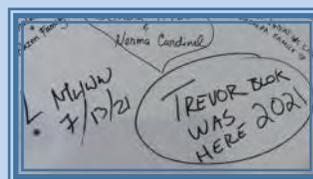
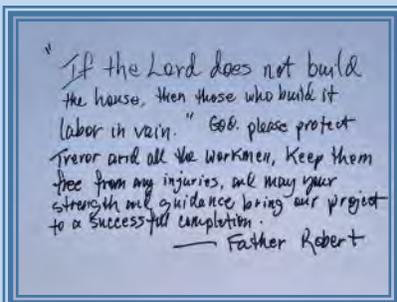
The Oliver & Co. third progress invoice of \$183,967 for the June construction has been approved and paid.



Moving the parish's signature panel.



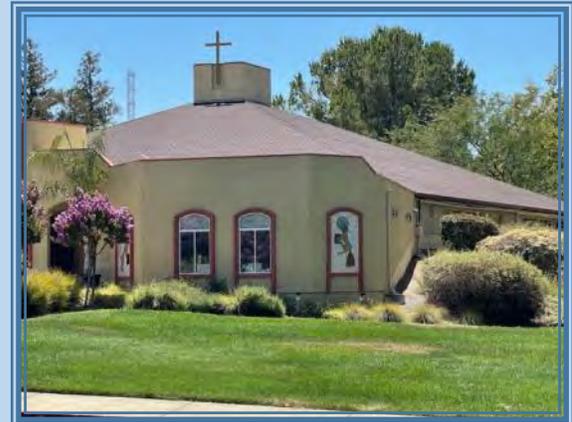
Installation: the location will be directly behind the ranges in the kitchen.



Project Superintendent and Antioch Building Inspector were added to the panel after installation.



Message left by roofers in 1986.



↑ Completed composition roof



← New interior wall in the parish hall. Will close off the existing electrical room creating an enclosed storage area.



One of two new skylights that will provide natural lighting in the new portico at the rear of the building.

