This past weekend I had the privilege of baptizing 26 infants and young children. It is often a very joyous occasion when baptizing so many at the same ceremony. The presence of all these babies and little children speak of the fatherly nature of our wonderful God. The sacrament of baptism is filled with ritual and symbols that help us to be united to one another and to God. It is one of the great joys of being a priest and a part of all of this.

However, there is the human element, after all the church is made up of humans. Many who attend these baptisms, walk through the doors of the Cathedral looking as if they were complete strangers. Standing next to our flowing baptismal font, they will ask me if the baptisms will be taking place near the altar. They will often hold loud conversations and walk in the Cathedral carrying their drinks with a "when is the show going to start?" look on their faces. Although their apparent confusion and inability to be in ritual dialogue can be frustrating it does not overshadow the greater presence of the gift of the sacrament itself.

I do sense that I spend much time celebrating the sacraments of initiation and marriage to strangers to our faith, even though they are Catholic. I could take a very positive approach and believe that at least they are still baptizing and getting married and that the Grace of God is working in them. I could remind myself that the Church is bigger than the gathering of people for Sunday worship and that the life of the domestic church plays a significant role in understanding the Body of Christ. All this is true, and I do take that approach often. However, the sad reality is that a life outside of the worshipping body is no longer church. It would be like members of a family who never get together but still say they are family. That isn't family, it's strange. The church is not simply a sacrament dispenser. We worship as one Body, and our worship is directed toward the Giver of those sacraments.

The truth is, when I baptize 26 infants in a group, the majority have no sense that this is worship. They do not see God as either the reason for or the end result of their being there. Rather, like a civil ceremony, they are spectators who find themselves lost in their own home. So, how do we get our message to Catholics who seldom attend anything Catholic? I could speak at Mass, offer classes and make more requirements, but I don't think these "strangers" will come. This message must go out beyond the walls of our church. With our own lives, we reveal that an active life in the Church, being a member of the family and not a stranger, is vital to our very being and existence. Once we understand clearly why we participate in the life of the Church we need to reveal it to the ends of the Earth.

~Father Michael~

“I am the Alpha and the Omega, the beginning and the end.
To the thirsty I will give water as a gift from the spring of the water of life.”

~Revelation 21:5~
Bishop Robert Barron | Aleteia.org

Does anyone doubt that, if this law is enacted, attempts will be made to entrap priests?

SB 360, a piece of proposed legislation currently making its way through the California state senate, should alarm not only every Catholic in the country, but indeed the adepts of any religion.

In California, as in almost every other state, clergy members (along with a variety of other professionals, including physicians, social workers, teachers, and therapists) are mandated reporters—which is to say, they are legally required to report any case of suspected child abuse or neglect to law enforcement. However, California clergy who come by this knowledge in the context of “penitential communication” are currently exempted from the requirement.

SB 360 would remove the exemption. Senator Jerry Hill, the bill’s sponsor, characterized the scope and purpose of his legislation as follows: “The law should apply equally to all professionals who have been designated as mandated reporters of these crimes—with no exceptions, period. The exemption for clergy only protects the abuser and places children at further risk.”

I would like to make clear what the passage of this law would mean for Catholic priests in California. Immediately, it would place them on the horns of a terrible dilemma. Since the canon law of the Church stipulates that the conscious violation of the seal of confession results in automatic excommunication, every priest, under this new law, would be threatened with prosecution and possible imprisonment on the one hand or formal exclusion from the body of Christ on the other. And does anyone doubt that, if this law is enacted, attempts will be made to entrap priests, effectively placing them in this impossible position?

What I hope is clear—not only to Catholics, but to any American committed to the First Amendment—is that we are dealing here with an egregious violation of the principle of religious liberty. In its stipulation that Congress shall make no law respecting the establishment of religion, the first amendment holds fast, if you will, the aggression of any religion toward the civil state. But in its further stipulation that Congress shall never legislate in such a way as to obviate the free exercise of religion, it blocks the state’s aggression toward religion. The framers of the Bill of Rights were legitimately alarmed at the prospect of the government meddling in the affairs of a religious community, monitoring its beliefs and policing its behavior. But such meddling and monitoring is precisely what SB 360 involves.

I realize that non-Catholics and nonbelievers might not appreciate how precious the sacrament of Confession is to Catholics and why the seal of Confession matters so profoundly. In my last year in the seminary, my classmates and I took a course in the theology and practice of the sacrament of Reconciliation (to give it its proper title). Our professor said something that has stayed with me for the 33 years of my priesthood: burned into my mind and soul. He told us, "If someone asks, ‘Father, would you hear my confession?’ the answer is always yes. Even if hearing that confession puts your own life in danger, the answer is always yes.” And he went on, "If a person inquires about what was said during a confession, you should act as though the confession never even happened. And if doing so puts your own life in danger, you should still act as though the confession never happened.”

Why do we Catholics take this sacrament with such seriousness? We do so because we believe that through this sacramental encounter, a sinner accesses the healing and forgiving grace of Christ. In the context of Confession, the priest, we hold, is operating in the very person of Christ, and therefore, the penitent is speaking to and hearing from the Lord himself. Thus, absolutely nothing ought to stand in the way of a sinner who seeks this font of grace. In light of these clarifications, one can understand the indispensable importance of the seal. If a penitent thought that the priest to whom he confessed were likely to share with others what was given in the most sacred confidence, he or she would be reluctant indeed ever to approach the sacrament of Reconciliation. And this is why the Church has striven so strenuously to protect, at all costs, the integrity of Confession.

And through the entire course of our country’s history, the government has protected the right of the Catholic Church to determine its own sacramental practice and has never sought to compel the church’s formal doctrine. But so should anyone who cares about the religious liberty is indeed under grave threat, especially when we consider the slippery slope onto which SB 360 would invite us. Surely murder, theft, spousal abuse, child neglect, and rape are terrible crimes. Would the state determine that priests are obligated to report these offenses to the authorities, should they hear of them in the confessional?

For some time now, the public institutions of the Church have been under attack from the secular state. The government has been seeking to determine what is taught and practiced in Catholic schools and hospitals. In California, as in almost every other state, Catholic schools and hospitals are currently exempted from the reporting requirement. But when these practices run counter to the Church’s formal doctrine. But with SB 360, the secular authorities are reaching into the inner life of the Church, into its sacramental practice and discipline. Catholics should, of course, rise up in strenuous protest against this very aggressive incursion—but so should anyone who cares about the freedom of religion in our society.

Mystagogy

Question: Why is the Easter season so long? And should we be doing something special for it?

Answer: You’ve probably noticed the priest continuing to where white vestments at the Sunday liturgy. While we celebrated Christ’s resurrection several weeks ago, the Easter season extends fifty days—just over seven weeks—from Easter Sunday to Pentecost. For most of that time—about six weeks—Jesus is still with the disciples, teaching and encouraging them. The Easter season isn’t just a celebration of when Jesus is with us. At the Last Supper, Jesus promised to send an "advocate" or "counselor" when he left. At the Ascension, he directs the disciples to await "power from on high"—the coming of the Holy Spirit. The Ascension completes the paschal mystery, beginning with Jesus’ suffering and death and continuing in the resurrection. But the Holy Spirit ushers in a new era for the Church.

After spending weeks in prayer, fasting, and service during Lent, it may seem odd that we don’t widely have similar practices for Easter. That doesn’t mean you can’t embrace the season. Commit to taking moments of little joy throughout the weeks, like random acts of kindness towards others. Consider reading the Acts of the Apostles to learn more about the early Church or picking up an Easter devotional to pray with. He is still risen indeed.
6th Sunday of Easter

Missionary Cooperative Appeal Weekend

This weekend, Father Michael Agliardo, executive director of the US-China Catholic Association, will speak about its work and how Catholics in the U.S. can support their brothers and sisters in faith in China. Father Michael travels frequently to China and has taught at the Chinese National Seminary.

Few realize that China has over 12 million Catholics. They live under strict government regulation, yet under these circumstances they strive to witness to their faith and serve society.

All our recent popes have emphasized the vital importance of the Church’s mission in China. Pope Francis was able to reach a difficult, often misunderstood agreement regarding the appointment of bishops in China.

Through its website, its newsletter, various speaker series, study tours in China, and biennial national conferences, the USCCA provides the American public with balanced information concerning the circumstances of the Church in China. In collaboration with affiliate organizations, it is developing programs for lay ministerial training, outreach to Chinese studying in the United States, translation of religious and devotional literature, and the provision of informational materials regarding Catholicism in China for Americans traveling there.

The USCCA is the only national Catholic nonprofit dedicated to linking the U.S. Church with Catholics in China. Learn more at www.USCatholicChina.org.

Next week, a second collection for the Catholic Communication Campaign.

This campaign connects people with Christ in the United States and in developing countries around the world through the Internet, television, radio, and print media. Fully 50% of funds collected remain herein the Diocese of Sacramento to fund local communications efforts. Your support helps spread the gospel message! To learn more, visit www.usccb.org/ccc.

Save the Date – Holy Hour for Reparation and Healing

Please join the Parish Pastoral Council for a Holy Hour for reparation and healing in the Church. We pray for the sanctification of the clergy and the laity as well as for the victims of sexual abuse. Our next Holy Hour is set for June 7th at 8:00 pm in the Cathedral. Please join us. If you’re unable to be present, we ask that you join us spiritually by praying in your homes during this hour.

Cathedral ACTS Women’s Retreat: June 20-23, 2019

A parish ACTS retreat strives to achieve the directives of Vatican II and the goals of the Revised Code of Canon Law of 1983 which emphasize “community and pastoral care” within a parish. The weekend allows the retreatants to experience God’s love and joy. They return to their parish with a deeper love for each other and a desire to become more involved in their parish faith community. Visit saccathedralacts.org for more information.
Readings & Observances

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<tr>
<th>Date</th>
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<td>Saturday May 25</td>
<td>5:00 pm / Mau Dang S.I.</td>
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<td>Sunday May 26</td>
<td>6th Sunday of Easter</td>
<td>RCIA - Breaking of the Word at the 9am Mass Liturgy of the Word for Children at the 11am</td>
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<tr>
<td>Sunday May 26</td>
<td>7:30 am / Winifred Owens +</td>
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<td>Sunday May 26</td>
<td>9:00 am / Mau Dang S.I.</td>
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<td>Sunday May 26</td>
<td>James Humphrey +</td>
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<td>Sunday May 26</td>
<td>11:00 am / People of the Parish</td>
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<td>Sunday May 26</td>
<td>1:00 pm (Spanish) / Tomas Gutierrez S.I.</td>
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<td>Sunday May 26</td>
<td>Silvia Barrios S.I.</td>
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<td>Sunday May 26</td>
<td>3:00 pm (Chinese)</td>
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<td>Sunday May 26</td>
<td>5:00 pm / Marguerite Trejo S.I.</td>
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<td>Sunday May 26</td>
<td>7:00 pm / Luis Martinez Lemus +</td>
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<tr>
<td>Monday May 27</td>
<td>12:00 pm / Carolyn Kozik +</td>
<td>6:30 pm RCIA Evening Prayer</td>
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<td>Monday May 27</td>
<td>5:10 pm / Souls in Purgatory</td>
<td>7:00 pm RCIA Class</td>
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<td>Tuesday May 28</td>
<td>12:10 pm / Sandra Walker +</td>
<td>7:00 pm Teen Confirmation Class</td>
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<td>Tuesday May 28</td>
<td>5:10 pm /</td>
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<tr>
<td>Wednesday May 29</td>
<td>12:10 pm / Della Rodriguez +</td>
<td>7:00 pm English Choir rehearsal</td>
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<tr>
<td>Wednesday May 29</td>
<td>5:10 pm / Souls in Purgatory</td>
<td>7:15 pm Ecumenical Action for Unity</td>
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<tr>
<td>Thursday May 30</td>
<td>12:10 pm / Elizabeth Walker S.I.</td>
<td>7:15 pm English Choir rehearsal</td>
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<tr>
<td>Thursday May 30</td>
<td>Emma DeMello +</td>
<td>7:15 pm Spanish 1pm Mass Choir Rehearsal</td>
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<tr>
<td>Friday May 31</td>
<td>12:10 pm / Gerald Eugene Bledsoe +</td>
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<tr>
<td>Saturday June 1</td>
<td>5:00 pm / Damien Avoce +</td>
<td>6:30 pm &quot;A Night Under the Stars&quot;</td>
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<td>Saturday June 1</td>
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<td>Fiesta - Mercy Hall</td>
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"The world is charged with the grandeur of God."

~Gerard Manley Hopkins~
Este fin de semana pasado tuve el privilegio de bautizar a 26 bebés y niños pequeños. A menudo es una ocasión muy alegre cuando bautizamos a tantos en la misma ceremonia. La presencia de todos estos bebés y niños pequeños habla de la naturaleza paterna de nuestro maravilloso Dios. El sacramento del bautismo está lleno de rituales y símbolos que nos ayudan a estar unidos unos a otros y con Dios. Es una de las grandes alegrías de ser sacerdote y parte de todo esto.

Sin embargo, existe el elemento humano, después de todo, la iglesia está formada por humanos. Muchos de los que asisten a estos bautismos, caminan por las puertas de la catedral luciendo como si fueran completos extraños. De pie junto a nuestra fuente bautismal que fluye, me preguntarán si los bautismos se llevarán a cabo cerca del altar. A menudo sostienen conversaciones en voz alta y caminan en la Catedral llevando sus bebidas con una mirada de "¿Cuándo empezará el espectáculo?". Aunque su aparente confusión e incapacidad para participar en el diálogo ritual puede ser frustrante, no opaca la mayor presencia del don de la Santa Cena.

Tengo la sensación de que paso mucho tiempo celebrando los sacramentos de iniciación y matrimonio con extraños a nuestra fe, aunque sean católicos. Podría adoptar un enfoque muy positivo y creer que al menos todavía están bautizando y casándose y que la Gracia de Dios está trabajando en ellos. Podría recordarme que la Iglesia es más grande que la reunión de personas para la adoración del domingo y que la vida de la iglesia doméstica juega un papel importante en la comprensión del Cuerpo de Cristo. Todo esto es cierto, y tomo ese enfoque a menudo. Sin embargo, la triste realidad es que una vida fuera del cuerpo de adoración ya no es la iglesia. Sería como miembros de una familia que nunca se juntan, pero aún así dicen que son familia. Eso no es familia, es extraño. La iglesia no es simplemente un dispensador de sacramentos. Adoramos como un solo Cuerpo, y nuestra adoración está dirigida hacia el Dador de esos sacramentos.

La verdad es que cuando bautizo a 21 bebés en un grupo, la mayoría no tiene ningún sentido de que esto sea adoración. No ven a Dios como la razón o el resultado final de su presencia. Más bien, como una ceremonia civil, son espectadores que se encuentran perdidos en su propio hogar. Entonces, ¿cómo llevamos nuestro mensaje a los católicos que rara vez asisten a algo católico? Podría hablar en la misa, ofrecer clases y hacer más requisitos, pero no creo que estos "extraños" vengan. Este mensaje debe ir más allá de los muros de nuestra iglesia. Con nuestras propias vidas, revelamos que una vida activa en la Iglesia, siendo un miembro de la familia y no un extraño, es vital para nuestro propio ser y existencia. Una vez que entendamos claramente por qué participamos en la vida de la Iglesia, necesitamos revelarla a los confines de la Tierra.

~Padre Michael~

“Soy el Alfa y la Omega, el principio y el fin. A los sedientos les daré agua como regalo del manantial del agua de la vida”. ~ Apocalipsis 21: 5 ~
Las lecturas de la semana del 26 de mayo de 2019

Domingo: 6o Domingo de Pascua

Lunes: San Agustín de Canterbury, obispo; Día de los caídos en guerra
Hch 16, 11-15/Sal 149, 1-2. 3-4. 5-6 y 9 [cfr. 4]/Jn 15, 26-16, 4

Martes: Hch 16, 22-34/Sal 138, 1-2. 2-3. 7-8 [7]/Jn 16, 5-11


Jueves: La Ascensión del Señor
Hch 18. 1-8/Sal 98, 1. 2-3. 3-4 [cfr. 2]/Jn 16, 16-20.

Ascensión: Hch 1, 1-11/Sal 47, 2-3. 6-7. 8-9 [6]/Ef 1, 17-23 o Heb 9, 24-28; 10, 19-23/ Lc 24, 46-53

Viernes: La Visitación de la Virgen María
Sof 3, 14-18 o Rom 12, 9-16/Is 12, 2-3. 4. 5-6 [6]/ Lc 1, 39-56

Sábado: San Justino, mártir
Hch 18, 23-28/Sal 47, 2-3. 8-9. 10 [8]/Jn 16, 23b-28

LA CORRESPONSABILIDAD DIARIA

A menudo dirijo la oración grupal con palabras similares: "Danos la sabiduría para conocer Tu voluntad para nuestras vidas y la valentía para seguirla mientras buscamos hacer de nuestra comunidad un reflejo más claro del Reino de Dios." Las palabras reconocen que necesitamos centrarnos sobre la voluntad de Dios, no la nuestra; y en ese viaje, daremos mayor testimonio del poder transformador de Jesucristo.

Hablamos de cómo somos llamados a vivir una forma de vida de corresponsabilidad y de que se nos han dado muchos dones buenos, pero nunca se trata realmente de nosotros. Nunca somos lo principal. De la misma manera, nunca se trata realmente de nuestra parroquia. Nuestra corresponsabilidad combinada puede llevar a muchos frutos, como un aumento del ofertorio o más vitalidad en la vida parroquial. Sin embargo, siempre se trata del Reino de Dios y del Rey, Jesucristo.

A través de nuestra corresponsabilidad, permitimos que nuestra comunidad parroquial brille como una ciudad en una colina para que otros la vean y luego se sientan atraídos hacia Jesucristo. Nuestra oración constante debe ser que siempre procuremos discernir la voluntad de Dios y seguirla mientras buscamos hacer de nuestra comunidad un reflejo más claro del Reino de Dios. "Las palabras reconocen que tenemos el deber de discernir la voluntad de Dios, no la nuestra; y en ese viaje, daremos mayor testimonio del poder transformador de Jesucristo.

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Primera comunión española el 19 de mayo

AYLIN AGUILERA
ANGEL ARENAS
JIMENA AVILES
ARIANNA BARAJAS
MIA BARRAGAN
PAOLA BAUTISTA
GAEL BECERRA
PAOLA BOTELLO
JOSE CAMPA
LILIANA CAVANA
CHELSEA ESPINOZA
ALONDRA FIGUEROA
KAREN FLORES
ITZAYANA GODINES
ITZIA GODINES
GIOVANNI GOMEZ
ANGEL GONZALEZ

JUAN PABLO GONZALEZ
PABLO GONZALEZ
SEBASTIAN GONZALEZ
SANTIAGO GUTIERREZ
ALEJANDRO HERNANDEZ
CESAR HERNANDEZ
NANCY HURTADO
KEVIN JIMENEZ
MEA LARA
DANIEL LOPEZ
JOSE LOPEZ
MARCO LOPEZ
MELISSA LOPEZ
JOSE MARQUEZ
JESUS MARTIN

JONATHAN MENDEZ
MIGUEL MONTOYA
TIFFANY MORENO
MARLENE NEGRETE
GERARDO NEGRETE
JIMENA NEGRETE
OMAR A. PALOMINO
PATRICIO PELAYO
ZIELO PEREZ
VALERIA RAMIREZ
SOPHIA RICO
ALEXANDRA A. RIVERA
EVELYN RIVERA
FRANCO ROJAS
MIGUEL ROMERO
CRISTIAN RUELAS
DAYANI RUIZ

LUIS SANTANA
BRIANDA SUAREZ
URIEL SUAREZ
EDWIN TREJO
GISELLE VALDOVINOS
EVELYN VARGAS
YARELI VAZQUEZ
IAN VELAZCO
SASHE VELAZCO
LUIS VENEGAS
KATHERYN VILLEGAS
ALEXANDER ZAMORA
BARUC ZAMORA
JOSUE ZAMORA
MAGALY ZAMORA

-Tracey Earl Welliver, MTs
CATHEDRAL OF THE BLESSED SACRAMENT
1017 11th Street, Sacramento, CA 95814
916-444-3071, Fax 916-443-2749, cathedralsacramento.org
Rectory Office Hours — Monday to Friday, 9:00 am to 12:00 pm, 1:00 pm to 5:00 pm

PASTORAL AND ADMINISTRATIVE STAFF
Father Michael O’Reilly, Rector
Father Kieran McMahon, Priest in Residence
Father Nicholas Ho, Chinese Mass
Deacon John Gisla, Office Manager
Deacon Don DeHaven
Deacon Edgar Hilbert
Deacon Omar Bardales
Sister Jenny Aldeghi, Director of Education
Michael Ognisty, Sacristan
Rex Rallanka, Director of Music
Tom Waddock, Cathedral Manager
Carmen Perez, Secretary
Katie McAllister, Bookkeeper
Titi Kila, Wedding Coordinator

PARISH PASTORAL COUNCIL
Peggy Oakden, Chairperson
Eileen Dunn
Jaime Elizaldi
Jeff Weiss
Ellis Chan
Thulie Fletcher

FINANCE COUNCIL
Robert Ingenito, Chairperson
Janet Bardales
Steve Harrold

MASSES
Monday to Friday 12:10 pm
Monday to Thursday 5:10 pm
Saturday Vigil 5:00 pm
Sunday 7:30 am
9:00 am
11:00 am
1:00 pm en Español
3:00 pm Chinese
5:00 pm
7:00 pm en Español
State Holidays 12:10 pm only

SACRAMENT OF CONFESSION
Monday to Friday 11:30 am to 12:00 pm
Saturday 4:00 pm to 4:45 pm
Domingo en Español 12:30 pm a 12:45 pm
6:30 pm a 7:00 pm

EUCHARISTIC ADORATION
When attendants are available:
Wednesday 12:45 pm to 4:45 pm
Thursday 12:45 pm to 4:45 pm
Friday 12:45 pm to 3:45 pm

ANOINTING OF THE SICK
- By appointment only. Call the rectory at 916-444-3071

BAPTISMS
(Registration is required)
English - 3rd Saturday of the month, 9:00am
Español - 4º Sábado del mes, 9:00am

BAPTISM CLASSES
(No registration required)
English - 1st Thursday of the month, 7:00pm
Español - 2do jueves del mes, 7:00pm

The Cathedral Parish is solely supported by weekly offertories and individual donations. It is a self-sustaining, non-profit organization and does not receive funding from any other sources, including the Sacramento Diocese or any of its parishes.

The Cathedral’s weekly expenses exceed $20,000. To maintain fiscal integrity, the offertory every week needs to cover more than half of the expenses. The Finance Council has set a weekly offertory goal of $11,500.
# June 2019

Cathedral of the Blessed Sacrament, 1017 11th Street, Sacramento, CA 95814
916-444-3071, Fax 916-443-2749, cathedralsacramento.org.
Rectory Office Hours — Monday to Friday, 9:00 am to 12:00 pm, 1:00 pm to 5:00 pm

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<th>SUN</th>
<th>MON</th>
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<tr>
<td></td>
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<td>Weekday Mass Schedule: Monday to Friday - 12:10 pm Monday to Thursday - 5:10 pm (Unless otherwise indicated)</td>
<td>10:00 am Ordination of Priests 6:30 pm “A Night Under the Stars”</td>
<td>6:30 pm Cinema Divina Movie Night &amp; Potluck</td>
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<td>7th Sunday of Easter</td>
<td>THE ASCENSION OF THE LORD</td>
<td>PENTECOST</td>
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<td>Mass - 7:30am, 9:00am, 11:00am, 5:00pm Spanish: 1:00pm, 7:00pm Chinese: 3:00pm</td>
<td>RCIA - Breaking of the Word at the 9am Mass Liturgy of the Word for Children at the 11am</td>
<td>Mass - 7:30am, 9:00am, 11:00am* Spanish: 1:00pm, 7:00pm Chinese: 3:00pm</td>
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<td>RCIA - Breaking of the Word at the 9am Mass Liturgy of the Word for Children at the 11am</td>
<td>5:00 pm Vigil Mass</td>
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<tr>
<td>RCIA - Breaking of the Word at the 9am Mass Liturgy of the Word for Children at the 11am</td>
<td>Youth Confirmations</td>
<td>TRINITY SUNDAY</td>
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<tr>
<td>Mass - 7:30am, 9:00am, 11:00am, 5:00pm Spanish: 1:00pm, 7:00pm Chinese: 3:00pm</td>
<td>RCIA - Breaking of the Word at the 9am Mass Liturgy of the Word for Children at the 11am</td>
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<td>“Soy Liber, Soy Amada, Soy Respetada” Spanish Women’s Retreat</td>
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<td>PENTECOST</td>
<td>HOLY BODY &amp; BLOOD OF CHRIST</td>
<td>TRINITY SUNDAY</td>
<td>HOLY BODY &amp; BLOOD OF CHRIST</td>
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<td>5th Sunday Collection</td>
<td>ACTS Women’s Retreat</td>
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<td>*ACTS Retreatants return Corpus Christi Procession After 11am Mass</td>
<td>5th Sunday Collection</td>
<td>The Cathedral’s 130th Anniversary</td>
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<td>Sacred Heart of Jesus</td>
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<td>6:30 pm Cinema Divina Movie Night &amp; Potluck</td>
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**Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.** Isaiah 60:1
St. Philip Neri (May 26)

Philip Neri was born in 1515 at Florence. At the age of 18, Philip was sent to his uncle, Romolo, a wealthy merchant at San Ger-
mano, a Neapolitan town near the base of Monte Cassino, to as-
sist him in his business, and with the hope that he might inherit
his uncle’s fortune. He gained Romolo’s confidence and affection,
but soon after coming to San Germaino, Philip had a religious con-
version. From then onward, he no longer cared for things of the
world, and decided to live in Rome.

In 1548, Philip founded the Confraternity of the Most Holy Trinity
of Pilgrims and Convalescents, whose primary object was to min-
ister to the needs of the thousands of poor pilgrims who flocked
to Rome, especially in jubilee years, and also to relieve the pa-
tients discharged from hospitals but who were still too weak for
labor. Members met for prayer at the Church of San Salvatore in
Campo where the devotion of the Forty Hours of Exposition of the
Blessed Sacrament was first introduced into Rome. In 1551 Philip
received all the minor orders and was ordained deacon and finally
priest because of his devotion.

As the community grew, and its mission work extended, the need
for a church entirely its own made itself felt, and the small parish
church of Santa Maria in Vallicella, conveniently situated in the
middle of Rome, was offered and accepted. The building, however,
not large enough for their purpose, was pulled down, and a
splendid church erected on the site. It was immediately after tak-
ing possession of their new quarters that Philip formally orga-
nized, under permission of a papal bull dated 15 July 1575, a
community of secular priests, called the Congregation of the Ora-
tory. He died around the end of the day on 25 May 1595, the
Feast of Corpus Christi that year, after having spent the day hear-
ing confessions and receiving visitors. About midnight he began
hemorrhaging, and his successor read the commendatory prayers
over him. Although he could no longer speak, he blessed his fol-
wowers with the sign of the cross and died at the age of 80. He
was canonized in 1622.