PARTNERS IN LIFE, PARTNERS IN MISSION

JOCelyn AND RodNEY PIerre-antoINE

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How could anyone stay away?

How I have longed to celebrate this Passover with you.” (Lk 22:15)

When people ask, “Why should we go to Mass?” I answer, “Because Jesus is waiting for you there in the Church, and He wants to be with you — right there — in the Holy Eucharist.”

It is about a personal encounter with Jesus that we have as individuals AND as a community, in the celebration of the Mass. The celebration of the Eucharist is the time and place where we can allow Christ to love us, and we can return His love.

Knowing this, how could anyone stay away?

We are coming off a year and a half of “fasting” from full, personal and active participation in the Eucharist because of the COVID pandemic precautions. Hence the Lord says again to us, as He did to the Apostles at the Last Supper, “How I have longed to be with you!” And how we priests have longed to be with you also to celebrate together the Lord’s Passion, death and resurrection.

I cannot tell you how happy I was to see so many people coming back to Mass for Holy Week and Easter this year, and since the June 15 lifting of most COVID restrictions, for daily and Sunday Masses. I felt like St. Peter at the Transfiguration, when he said, “Lord, it is good for us to be here!”

By participating in the Mass, we can be with Jesus at the moment He lays down His life for His friends. You and I are those friends. Jesus loved His Apostles “to the end” (Jn 13:1), and He will love us “to the end.”

When Christ taught, “Come to me all you who labor and are burdened, and I will give you rest,” I believe He was encouraging us to come to Him where He is most intensely present, in His own Body and Blood on the altar of sacrifice at every Mass. Maybe that explains the sociologists’ study that found all socioeconomic groups of people suffered more anxiety, more stress and more depression during the pandemic, except one — those who attend church regularly.

When Christ said to the Apostles at the Last Supper, “Do this in memory of me,” He was not only giving a command to the Apostles to celebrate the Eucharist; He was also inviting all of us, Christian brothers and sisters, to come together at the altar, to listen to Him speaking to us in the Scriptures and to receive Him inside our bodies and our hearts.

In the documents of the Second Vatican Council, we read that communion with the Body and Blood of Christ changes us into what we receive. We become divinized. St. Thomas Aquinas taught, “The proper effect of the Eucharist is the transformation of human beings into God.” (Aquinas, Sent. IV, dist. 12, q. 2, a. 1.) Do we realize this?

Our belief in the real presence of Christ in the Eucharist is scriptural. Jesus meant it when He said, “This is my body; This is my blood.” (Lk 22:19-20; Mt 26:26-28; Mk 14:22-24; 1 Cor 11:23-25) The Church has always guarded and preserved this teaching faithfully from one generation to the next, despite heresies diluting or even denying the real presence of Christ in Holy Communion.

Jesus Himself taught how important it was to Him that we come to celebrate the Eucharist and receive Him in Holy Communion:

“ Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day . For my flesh is true food, and my blood is true drink. ... Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.” (Jn 6:53-57)

As Bishop Robert Barron recently wrote, “There is simply, this side of heaven, no more intimate communion possible with the risen Lord.”

So let us come back to Him at Mass in person, joining together as a worshipping community, to be fed with His word in Scripture and His body and blood in Holy Communion.

CONTINUED ON PAGE 4
Sharing the good news

You should interview ______ (fill in the blank).

Or: I have a great story for you.

Writers treasure words like these.

As we launch *The Catholic Voice* magazine, we are looking to tell stories of people of faith from all corners of the Diocese of Oakland.

In sharing their stories, we are inspired, perhaps even moved, to make more of a difference with our own lives.

I am so grateful to the people who were willing to be interviewed for this first issue of the magazine. We spent time in conversation, interviews and back-and-forth sharing of ideas.

I am delighted you will have the opportunity to meet, if you don’t already know, Jocelyn and Rodney Pierre-Antoine. I am uplifted every time I have a chance to talk with them about their shared ministry of Catholic education.

I met Regina Mason when she was scheduled to give a talk at St. Columba Parish in spring 2020. Her scheduled talk was postponed (and I hope will be rescheduled). I am grateful to Regina for the time she spent with me on her story. A Catholic schoolgirl’s fifth-grade assignment has become the work of her lifetime, including a book and film, about her ancestor, William Grimes.

Bill Ford, the longtime director of CYO, was one of the people my children looked up to in their time as Catholic school students. I had a chance to catch up with Bill for something of a refresher course on CYO sports: why we play, how we play and why we pray. I know I am not alone in welcoming the return of CYO sports.

Thank you to photographers Dominique Ghekiere-Mintz and Chuck Deckert for their beautiful contributions to the issue.

I am grateful to all contributors. And that means you.

If you have a story idea, please share it with me at mjurich@oakdiocese.org. Please include your name and contact information. Maybe you have an upcoming parish event. Maybe there’s someone who has been an extraordinary help to others in your parish during the pandemic. Maybe there are catechists who are there every single Sunday, on Zoom or in person. Let’s hear about them. Perhaps by their example, we all become stronger missionary disciples.

Gratefully,

*Editor’s Note*

Since the Church always has our spiritual health as her primary consideration, I am reinstating the law, which was dispensed because of the pandemic. Our solemn obligation to attend Mass on Sundays and holy days of obligation will come back into force in the Diocese of Oakland on Sunday, August 15, 2021, the Solemnity of the Assumption of Our Lady into heaven.¹

In the Divine Liturgy of the Eastern Catholic Churches, at the sign of peace, each person says to their neighbor, “Christ is among us.” And the response is, “He is and always will be.” Let us come back into His presence “singing for joy.” (Ps 95:2) †

¹While it is true that illness, infirmity or truly serious reasons may impede and therefore always dispense us of our obligation to come to Church for Mass, any casual absence from Mass without serious reason carries the burden of a willful sin against God and neighbor and should be brought to Confession before receiving Holy Communion. Long before this pandemic, the Church has always recognized that there are “serious” or “grave” reasons that prevent Catholics from attending Mass. For example, if a person is sick or home-bound, or living/visiting areas of the world where access to the Mass is limited, or a situation arises that prevents travel (snowstorm or flat tire), such persons would not be bound by the obligation. In the case of this pandemic, serious or grave reasons would include:

- Anyone who is sick, symptomatic or has been recently exposed to the coronavirus. Protecting the health of others is an act of Christian charity and our moral duty to one another.
- Anyone with significant health risk factors that requires them to avoid public spaces, or if you care for someone with significant risk factors.
- Anyone who cannot attend Mass through no fault of their own, for example, a parent caring for a sick child, or if the priest is sick.

When people ask, “Why should we go to Mass?” I answer, “Because Jesus is waiting for you there in the Church, and He wants to be with you—right there—in the Holy Eucharist.”

*Michele Jurich is editor of* *The Catholic Voice*.

*BY MICHELE JURICH*
Mary saying “yes” to God was one of the most significant acts of obedience in human history. The destiny of humanity was forever flipped by a young woman, alone, in the small Judean town of Nazareth. The simple, yet confident response of “Be it done to me according to your will” remains both unbelievably inspiring and remarkably attainable. With those words, Mary shows us how simple, but not easy, it is to be a disciple of her Son. It begins, is sustained and culminates with “yes.” We’re called to a constant, persevering, unshakeable, loving, hopeful and grateful fiat (Latin for “let it be done”).

The entire history of the Church is marked by women and men who devoted their lives to a radical, simple and often hidden obedience to God which, ironically, produced incredible missionary fruitfulness. Through the power of the Holy Spirit, Mary cooperated with God’s loving plan for her life, and through that same Spirit we are called to do the same. Mary received a unique invitation from Gabriel, one of unparalleled consequence, but each of us receives our own unique invitation! Mary’s fiat led to the Word becoming flesh inside her, and ultimately Jesus being born into the world. Guess what? Our fiat leads us to becoming temples of the Holy Spirit by which we bring Jesus to the world around us.

Too often we reduce missionary activity to big events with bright lights and famous speakers. We let ourselves off the evangelistic hook because there are professionals to carry the load. Unfortunately, when we do either of those things, we aren’t following Mary’s example of humble obedience. All missionary activity, all fruitful evangelistic work, all expansion of God’s kingdom begins with a hidden “yes,” a quiet amen, a simple “thy will, not my will.” This will grow into more opportunities to express your fiat, which probably won’t include traveling to Bethlehem on a donkey but may look like evangelistic coffee dates, grace-filled text messages and divinely inspired moments to chat over the fence with your next-door neighbor. Friends, find your Nazareth, your hidden place, where you can passionately and with deep conviction say “yes” to Jesus, and then wait and see what the Spirit grows in and through you! 

**GROW AS A DISCIPLE**

Respond to God’s invitation!

**GROW + GO**

Pete Burak is the director of i.d.9:16, the young adult outreach of Renewal Ministries. He has a master's degree in theology and is a frequent speaker on evangelization and discipleship.
The good shepherd lays down his life for the sheep

MARTYRS

Father Huong and Father Candelario, you come from a long tradition in Vietnam and Mexico, a long tradition of shepherds, of priests who have laid down their lives for their sheep.

Father Huong, the Martyrs of Vietnam, especially St. Andrew Dung Loc, one of the first native Vietnamese priests. He was arrested multiple times. The faithful Catholics raised the ransom money to get him out of jail multiple times. He was released but traveled and was rearrested, eventually tortured and executed by beheading. He and his companions inspired generations of faithful Vietnamese Catholics who even in our lifetime have suffered for the faith.

When I visited Vietnam about five years ago, the bishop who was my host had me talk to the priests of the diocese. He told me, “Notice there’s a lot of young, some very old, but there’s no one in the between because during the persecution, all the seminaries were closed.” He pointed to all the elderly priests:

“Every single one of them has spent time in prison, most more than 10 years.

Father Candelario, St. Cristobal Magallanes, whom you asked to be added to the litany today, in 1920s Mexico, not even 100 years ago. The government of Mexico was then hostile to the Church. They made it a crime to say Mass or to receive baptism. They closed all seminaries, but Father Magallanes opened a clandestine underground seminary in his parish. Like Father Miguel Pro, Father Cristobal went around celebrating secret Masses to keep the heart of the faith alive in his faithful. He was arrested and falsely accused of inciting rebellion. Without a trial, he was condemned to death. He gave away his meager possessions to his executioners, then he gave them absolution. His last words before he was shot: “I am innocent and I die innocent, I forgive all those responsible for my death. I ask God that the shedding of my blood serve the peace of our divided Mexico.”
The good shepherd lays down his life for his sheep, even here in Oakland.

Father Huong, you’re being assigned to St. Anthony Parish Oakland, one of our oldest parishes. Father William Gleeson was assigned by Archbishop Alemany to start a new parish in that part of Oakland in 1871, 150 years ago. He started with nothing: no church, no house, no school, no land. But I can’t say he started with nothing because he had faith, the same faith as you and me. That made him a rich man. He went there and he found faith in the Catholic people who dwelt in what was then rural Oakland.

He built a small cottage for his house, then opened a Catholic school, and then built a small wooden church.

Father Candelario, you’re being assigned to St. Isidore Parish. It was begun in 1910 by Father Collins, who when he went out there lived initially in the little Danville Hotel and offered Sunday Mass in the Grange Hall. The Catholic people there built him a little house and a church. He started with nothing except faith.

In times like these, with diminishing congregations, amalgamation of parishes, maybe it’s time we re-emphasized the faith that built and started it all, and fidelity to that faith as the key to a successful future.

The faith that the martyrs of Vietnam, the martyrs of Mexico, the faith that the founding pastors of the Diocese of Oakland had, that same faith being lived today in our priests and people of our diocese … people need to see that faith in you, good shepherds who will lay down your entire lives for your sheep.

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Promoting vocations in the Diocese of Oakland

**VOCATIONS INFORMATION**
Office of Vocations, Diocese of Oakland
Father Carl Arcosa, vocations director
carcosa@oakdiocese.org

**DISCERNMENT SATURDAYS**
5 p.m. Mass and St. Andrew’s Dinners
- Sept. 18
  Corpus Christi Church, Fremont
  Host: Father Luis Lopez
- Nov. 20 with Bishop Michael C. Barber, SJ
  St. Michael Church, Livermore
  Host: Father Carl Arcosa

**ROSARY FOR VOCATIONS**
4th Friday of the month
Hosts: Father Arturo Bazan and Father Carl Arcosa

**DIVINE MERCY FOR VOCATIONS**
3rd Friday of the month
Hosts: Father Matthew Murray and Father Carl Arcosa

**HOLY HOUR FOR VOCATIONS**
LIVERMORE
St. Michael
6:30 p.m. Monday-Friday
9:30 a.m. Saturday

BRENTWOOD
Immaculate Heart of Mary
5 p.m. Thursday

FREMONT
Corpus Christi
6 p.m. Thursday

**OAKLAND**
Divine Mercy-St. Lawrence O’Toole
7 p.m. Thursday

**BAY POINT**
Our Lady Queen of the World
6 p.m. Friday

**DUBLIN**
St. Raymond
2 p.m. Monday-Friday

**HOLY HOUR FOR VOCATIONS**
Every 4th Friday at 7:30 p.m.
For the link, contact Father Arturo Bazan
at FrArturo@ihmbrentwood.com

**CHAPLET OF DIVINE MERCY FOR VOCATIONS**
Every 3rd Friday at 7:30 p.m.
For the link, contact Nona Conejo
at nhonz888@gmail.com†
Five hundred years ago, a cannonball changed the course of Ignatius of Loyola’s life. His shattered leg opened him to discerning the call to live “for the greater glory of God.” As a founder of the Society of Jesus (Jesuits), he became one of the most significant leaders in the Catholic Counter-Reformation of the 16th century, and his leadership and spirituality continue to guide Christians today.

Ignatius was born in 1491 in Loyola, Spain, the youngest of 13 children from a noble family. Knighted in 1517, he enjoyed military pursuits until wounded in 1521. During his long recovery, Ignatius was inspired by reading a collection of saint biographies, and The Life of Christ by Ludolph the Carthusian. Discerning that God was calling him to serve, he embarked on a pilgrimage to a Benedictine monastery in Montserrat, Spain. He spent the next year fasting and praying while living as a beggar in a nearby town, where he experienced visions and began writing The Spiritual Exercises. Discerning that he would accomplish more if well-educated, Ignatius spent 11 years studying before earning his master’s degree at a college in Paris.

Shortly after his ordination, Ignatius experienced a vision of God the Father saying, “I wish you to take this man for your servant,” and Christ responding, “My will is that you should serve us.” With Francis Xavier, Peter Faber and companions, Ignatius established the Society of Jesus in 1539, professing vows of poverty, chastity and obedience. When approved in 1540, Ignatius became superior general of the “contemplatives in action.” Before his death in 1556, Ignatius’ Spiritual Exercises were approved and his Jesuit Constitutions were adopted. He began establishing Jesuit colleges and used the Latin phrase *Ite, inflammate omnia*, meaning “Go, set the world on fire,” to encourage his fellow Jesuits. The Society of Jesus has established schools, colleges and seminaries in Europe, India, Africa and America. Today, Jesuits serve in 112 countries.
I learned this important lesson over time: A heartfelt explanation goes a long, long way.

I recall an interview on NPR with an atheist who was asked by the interviewer if he ever rethought his position in regard to God. He shared a fairly powerful story of how his dad sat him down one day and shared how his faith made him a better person. The atheist talked about all the theological and philosophical things that had been thrown at him and how, to that day, none of them moved him like his dad’s simple, heartfelt explanation.

A second general principle would be a bit more blunt: Namely, when they were baptized or when their children were baptized, they made promises to God that they would follow through with this baptism by being “faithful members of his holy people.” There are three distinct times I can think of in the baptism ritual where Mom and Dad promise to practice the faith. Parents are not asked if they’ll practice the faith when it’s convenient or when they feel like it, but rather, if they will make a commitment to doing so. Think of it this way — if you only show up for your spouse or friends when it’s easy or when you’re getting some benefit from it, then how long do you think those relationships will last? Jesus is always faithful, but we have to show up if we want to have a relationship with him. And we promised we would. There is nothing wrong with doing what we are called to do even when we don’t feel like it or even want to: In fact, that is virtue.

So, you gently remind them of their promises to God.

Your question reflects a heart of love, and I am so grateful for it. I think the best thing for me to do is walk you through a general idea or two and then some specific strategies.

In general, I am a big believer in offering your “why” to others. Why did you go back? Why is it important to you? What difference does it make in your life to go to church?

Dear Father Joe,

I have friends who don’t seem to be interested in returning to church since the quarantine ended. **How do I convince them to come back?**

**A**

Your question reflects a heart of love, and I am so grateful for it. I think the best thing for me to do is walk you through a general idea or two and then some specific strategies.

In general, I am a big believer in offering your “why” to others. Why did you go back? Why is it important to you? What difference does it make in your life to go to church?
we are baptized, we become part of the family that is the Church. We have a responsibility to our brothers and sisters to show up at the table. If we’re not getting anything out of our experience at our parish, maybe take a moment to think about what we’re putting into it. How are we making the parish and the Church a better place?

The most common situation I have experienced in regard to why people may not be returning has to do with some genuine failings of the Church. It appears that for a lot of people, this time away from the Church revealed something deeply, deeply sad: their life feels easier/better without their parish community because they were disappointed by their priest.

If this is the reason your friends stopped going to church, then prayer is the best answer. Don’t defend indefensible behavior. Don’t equate clergy with Christ. Instead, focus any discussion on hearing them, processing their pain with them and praying for them.

Should they ask for a defense of the Church, point to the ideal we strive for. We are called to be holy, and a broken Church cannot prevent that. Like you and me, the members of the Church are people who are capable of astounding holiness and shocking sin. In the same way that you are not your failures or sins, the Church is not her failures and sins. She is the bride of Christ. There is no perfect Church in this world because we are all sinners. We all have things to learn, and we all need to grow in holiness. Be merciful to your clergy. Be merciful to your friends and family who failed you. Be merciful to yourself.

Don’t leave because of what people have done or not done; stay because of Christ. Grow in knowing him and imitating him. This is the answer God has given you and me for all the struggles around us: Be Christ. ♠

“Jesus is always faithful, but we have to show up if we want to have a relationship with him.”
REGINA’S JOURNEY

A fifth-grade class assignment has led to the story of a lifetime for Regina Mason

WHAT Began AS A FIFTH-GRADER’S ASSIGNMENT at St. Augustine School in Oakland on “origins” and “ancestry” has grown into a lifelong journey for Regina Mason.

“Sister Helen Walsh had no idea of the impact this oral assignment had on me, the negative impact at first, the overwhelming emotions as well,” she said.

“I had to go through that to come out on the other side, so fulfilled and empowered.”

It was in the 1970-71 school year that the then Regina Brown brought her assignment home and asked her mother, “Where are we from?”

As her mother shared what she knew about the family story, an African connection never came up — something else did. Regina learned for the first time that her mother’s grandfather — Grandpa Fuller — had been enslaved as a child in Richmond, Virginia.

“Instantly, American slavery was no longer in the abstract, as in those nameless and faceless people from long ago. Instead, slavery had become upfront and personal,” she said.

Fifth-grade curriculum includes the study of American history. In that moment, Regina found her place in it. “What I did feel in that moment was a lack of pride,” she said. “Learning about slavery in America was deeply painful for me, especially since I could now put a face on it. I remember my mother saying that Grandpa Fuller never spoke of his family. She had to learn about his emptiness, his pain, his sorrow, from her mother, who was his daughter.

“I was actually angry, because it was an awakening. This was supposed to be a simple class assignment but in reality, it was deeply complex for lots of reasons,” she said.

Sister Helen, she believes, was trying to teach that “each one of us had ties to another country.”

“However, for African Americans with an enslaved history in America, naming that country of origin is very difficult to do. After all, Africa is not a country, it’s a continent, and slavery stripped us...
from ever knowing these origins — although today clues can be found in our DNA. But at the time I began my research, DNA testing was years into the future.

“The class assignment, as innocent as it was, my teacher could not have known the struggle that was touched off inside me,” she said.

Regina found herself trying to connect to a continent she was ambivalent about.

“I came up in the time when you could see ‘Tarzan’ reruns on television, and you could see the blatant, exaggerated stereotypes that were out there. Most everything I saw about Africa as a child on television was from a distorted Western view. Imagine a kid trying to sort through all of this.”

Although Regina would survive the class assignment, she wanted to know more about her heritage and began questioning the seniors in the family for clues. Her elder cousin, whom she called “Auntie,” told her a story that would stay with her for years.

“Auntie Katherine said that someone from New Haven, Connecticut, by the name of Grimes, had a connection to the Underground Railroad. To me, as a fifth-grader, that was huge! I was just learning about the Underground Railroad and its role in American history. I pleaded with Auntie for more information, but she had given me all she knew.”

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The spark to actively seek her roots occurred after Regina’s marriage to longtime CYO basketball official Brandon Mason, officiated by the late Father Jay Matthews and the late Father James O’Connor at St. Joseph the Workman Church in Berkeley, where Brandon had been an altar boy. The family expanded to include two little daughters. She wanted them to know their history and began looking for the man Auntie called Grimes.

In the early 1990s, years before the internet, this journey took her to libraries. She worked at the University of California, Berkeley, which offered the riches of research opportunities during lunch hours and weekends.

Driven by her faith and the desire to verify the story her Auntie had given her, two serendipitous revelations occurred that Regina says could only have been God’s handiwork.

The name William Grimes, inscribed in a family Bible shown to Regina during a Memorial Day gathering in 1993, sent her off on the journey of a lifetime. A year later, she happened on a precedent-setting narrative, Life of William Grimes, the Runaway Slave, written by a man also named William Grimes and published in New York in 1825. In this astonishing story, the author Grimes recounts his life as an enslaved man under 10 masters in Virginia and Georgia before making a daring escape to freedom to New Haven, Connecticut.

Still not knowing if he was the same William Grimes inscribed in the family Bible, Regina did more sleuthing and eventually proved them the same man, making him Regina’s great-great-great-grandfather.

At a time when black autobiography was rare, Life of William Grimes, the Runaway Slave is known among scholars as the first fugitive slave narrative in American history.

“The Grimes narrative is important today because it’s like holding a mirror to America. Through his words, we get to see how far we have come as a nation and by comparison, we can then see where we need to go,” Regina said.

Regina — now an international speaker, storyteller, author and executive producer of the film “Gina’s Journey: The Search for William Grimes” — had been preparing to tell her story and show her film at a benefit for the youth of St. Columba Parish in Oakland; it was among the first of the engagements canceled during the pandemic. “But we also gained in other ways,” she said.

“The virtual world is at our doorstep.” She looks forward to returning to St. Columba to tell her family’s story in person.

“It’s one of those gems — there are so many out there, we just need to discover them — that really need to be told, because not all stories are created equal and included in the American narrative,” Regina said.

“We have to go back and reclaim those stories so we can have a much fuller understanding of our history and of ourselves.

“Without a doubt, for this journey, I owe Sister Helen Walsh a debt of gratitude!”
The miracle of the TRANSFIGURATION

In all three Gospel accounts, Peter sees the glorified body of Jesus, along with the presence of Moses and Elijah, and offers to build tents for them. His intent to do so is likely so that this heralding of the Messiah — demonstrated by the presence of Elijah and Moses, as Scripture foretold — might be seen and celebrated by all. Instead, Jesus tells the apostles that they should stay quiet, “until the Son of Man has been raised from the dead.” (Mt 17:9)

Peter’s instincts were not misguided, just misdirected. “To bring others to Christ” and “let others see and know what we have seen and what we know” is, of course, our Gospel mandate. But Jesus was not to remain on that mountainside — his death and resurrection would be how God’s saving plan for his people would be accomplished. The Transfiguration was meant to strengthen the apostles’ faith and assure them of his divine nature, in anticipation that his crucifixion would strike fear in their hearts. God the Father even spoke: “This is my beloved Son, with whom I am well pleased; listen to him.” (Mt 17:5)

This charge — to listen to Jesus — was meant not just for the three apostles present, but for all of us. We shouldn’t simply hear Jesus’ words but listen, as in let Jesus’ message sink in deeply and move us to action. To listen to Jesus means to heed him. As Jesus was transfigured, giving us a preview of sorts of the glorified life with God that awaits us all, we are transformed by our encounter with him. That transformation is meant to make us closer to Jesus not just in our relationship with him, but in who we are: Christ-like in our interactions with others; loving one another in the same selfless, self-sacrificing way that God loves us.

Society loves to label people, but what if we approached everyone we met — both family and strangers — as the fellow children of God that they are? If we perceive others as having human dignity, made in the image and likeness of God, we encounter the Lord in them. Looking at others mercifully through the eyes of Christ can foster forgiveness, bring personal healing and strengthen our human relationships. The miracle of the Transfiguration shows us that following Jesus in word and deed is what we are called to do. With this perspective, we can transform our lives and the lives of others.

The feast of the Transfiguration of the Lord is Friday, Aug. 6. †
ODNEY AND JOCelyn Pierre-Antoine treat the children of the Diocese of Oakland like their own children.

Married 20 years ago, the pair — she is associate superintendent of the Diocese of Oakland Catholic schools and he is executive director of the Lumen Christi Academies, a coalition of six schools in the diocese that serve, for the most part, students from underserved communities — are in the ministry together.
“When we committed to our ‘I do,’ almost 20 years on August 11, we were receiving the sacrament of service,” Jocelyn said. “We’ve always been in education together, in this ministry.”

“We’ve grown together as a couple and as a married couple. There’s been nothing more life-giving than being in ministry with your spouse. I am challenged by what he says,” Jocelyn said.

“And vice versa,” he said.

“We become a better couple that way,” she said. “We become better people that way.”

For the couple, education is not just a career.

“One of the things we learned at an early time in this work: We are answering a call. This was a vocation,” Rodney said.

“Ultimately what we are doing is more than just a job. We’re really about trying to form the minds, hearts and souls and trying to help, kids, teachers and principals strengthen their personal relationship with Christ.”

They embraced that formation on a personal level, too, especially during the pandemic and the longer hours and challenges that educators were facing.

“We’ve prayed more now than we ever have in the past,” Jocelyn said. They participated in online Bible study with their parish, St. Joseph Basilica in Alameda.

As we emerge from the pandemic, she looks to building on the creativity and innovation shown by schools over the past 15 months.

“What I’m praying: It’s not about the human aspect of it but really about the spiritual side,” she said.

They continue to answer their baptismal call, inviting and encouraging others to embrace their own.

“I think everyone has the same invitation,” Rodney said. “All we do, and all the people on our team do, is we say yes to serving those around us.

“We’re in a ministry where we get a chance to remind people of that invitation. We introduce students to that invitation. You are as a child of God, one, great; Christ is in your DNA. You’re made to be great, but you are made to love and to serve with your greatness.”

Their vocation has deep roots, sprouted long before they met.

Rodney and Jocelyn share similar backgrounds of loving, close and generous families who chose the United States, and highly valued the education of their children.

Jocelyn is empowered by the spirit of giving back. She describes herself as “a proud product of the diocese — and a proud product of financial aid.”

“At St. Edward, the Dominicans helped me; Moreau, Boston College, Notre Dame — every Catholic school I have attended is because of generosity of people I don’t know,” she said.

“I believe Catholic education works,” she said. Her education “developed who I am as a person not just to be ready for a profession and take care of myself.”

“I was raised to believe that I have a bigger purpose. It’s to care about people and their well-being, to embrace the idea we are connected in solidarity, unity, the body of Christ.”

“I want every child to have a chance,” she said. “If I put in whatever I can, I get to model for the principals and teachers what it means to be mission-inspired.”

CONTINUED ON PAGE 18
After graduating from the University of Maryland, Rodney came to California for Teach for America. Two weeks after he arrived in West Oakland to start his assignment as fifth-grade teacher at Hoover School, he met Jocelyn Manuel at Oakland Unified School District’s orientation for new teachers at Golden Gate Elementary School in Oakland.

“What drew me was to be able to teach in an under-resourced, inner-city community,” he said. “West Oakland was on the heels of the heroin and crack epidemic.” Some of his students were from families affected by this. He recalled one student in his class who hadn’t begun school until third grade. “That gave me a sense of these are students with a lot of needs but they were students just like me,” he said.

“I still have a deep affection for my time at Hoover. I was there for six years,” he said. “I keep in touch with a lot of my kids. Now in their 30s, that connection is still there. At the heart of it, it’s human connection.”

Their offices are graced with photos of groups of schoolchildren — Sofia, Hector ... they tick off their names — they’ve worked with over the years.

They credit their families and mentors — the Dominican Sisters of Mission San Jose and Father Ronald Nuzzi, CSC of the University of Notre Dame’s Mary Ann Remick Leadership Program, of which both Rodney and Jocelyn are alumni.

“Growing up in our house, I was used to always living with a village,” Jocelyn said. Her family emigrated from the Philippines; Jocelyn was born in San Francisco. “When they moved to Daly City, my parents bought one house, another family member purchased the house next door, and another owned the house across the street,” she said. “When they moved to Newark, two houses next to each and another house 10 houses away,” she recalled.

“They raised us together — aunts, uncles, grandparents — multigenerational but not in the same house.
“In my house, my parents modeled outreach,” she said. New arrivals needing a place to stay were welcome to stay with them. “We had seven to 10 different families,” she recalled. Some of them had two kids, some were single, married. I was used to a full house.”

Additionally, she grew up in two cultures, entwining interdependence and independence. “I always thought I had a extra gift and privilege my brothers didn’t get,” she said of her Catholic high school education. “I’ve always been grateful to my parents who sacrificed.”

Her parents were married in the Philippines by Bishop Teofilo Camomot, whose cause for sainthood has been opened. “My dad prays to him a lot,” she said.

Jocelyn believes too, that her life is a gift. Her mother had been advised by her doctor to abort the pregnancy based on her age. She declined. And welcomed the daughter for whom she prayed.

“Like Jocelyn, I am a child of immigrants,” said Rodney, who was born in Washington, DC, the second son of immigrants from Haiti. “Our parents introduced us to the faith and allowed us to see the importance in their lives,” he said.

His grandmother took care of the two brothers in Haiti until he came back to the United States as an English-language learner at age 8.

Faith was central to his mother, who had been in a convent. “She made sure we were in faith formation,” he said. After confirmation in eighth grade in Maryland, he chose to continue with his faith formation as a young teen.

“Mr. Thompson was our teacher,” Rodney recalled. “He talked about having a relationship with God. It was really tangible, practical and real to me. I was able to form faith by choice.”

“From Mr. Thompson’s class, there was a teen group. I was on the older end, I got a chance to volunteer. That was my first taste of helping and I really, really enjoyed it.”

This led Rodney to consider teaching. After graduation from the University of Maryland, he did just that, entering Teach for America and making his way to Oakland, where he would meet his life partner.

They treasure their colleagues and friendships made along the journey. One in particular has been long-lasting and nourishing. “We have a circle of friends who share a similar perspective and outlook on life. They’re friends who have become family, from St. Edward young adults. We’ve grown up together. This is our circle.”

All are in ministry. ✩
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Richmond, CA 94804
510.234.4433
salesian.com
When the first cross country runner laces up her shoes and steps onto the course in a team practice in August, 17 months will have passed since the last time CYO student athletes have taken to the course, court or field.

Soon thereafter, basketball players and volleyball players will take to the courts to which they’ve longed to return.

In hope and anticipation, a calendar of sports — basketball, volleyball, cross country, track and field and sand volleyball — has been developed.
If all goes well, there will be a 2021-22 CYO season. The crowd goes wild.

Bill Ford has directed the CYO program for the Diocese of Oakland since 1978. He keeps a full calendar of coaches’ clinics, games and meets, in addition to his responsibilities with the diocesan ministry to Scouting. In 2010, he was honored with the National Youth Ministry Award from the National Federation for Catholic Youth Ministry.

Two years ago, Bill led the process to allocate a $2 million grant from the Valley Foundation that improved 21 gyms throughout the diocese, with an emphasis on safety improvements in parishes with few resources for such ambitious projects.

With the help of the project managers in each parish, Bill Utic served as the project manager for the diocese.

Bill Ford came to the diocese on a recommendation from his previous employer. “I was working for the Hayward recreation district,” he recalled. “One of the areas I worked in was youth sports: I ran a basketball league and flag football.” His supervisor let him know a job had opened up at CYO.

“What attracted me, and has kept me attracted, is that I was able to mix recreation, and all those values, and faith,” said the longtime parishioner at St. Clement Parish in Hayward.

Here’s a refresher course on why we play, how we play and what CYO values are carried on through the game of life.

WHO PLAYS

Who plays depends on the league and the parish. “Some of the parishes with limited resources with a Catholic school tradition are open to children who are in the school or religious education,” Bill said. “Some are open to school, religious education or anybody who lives within the parish boundaries, depending on their resources.

“As a diocese, we provide minimum requirements,” he said. “One of the rules we have is a Catholic kid has priority if they are in a Catholic school or religious education.

“We want to make sure the Catholic kids have a fair opportunity to play.”

If a parish doesn’t have a CYO program, Catholic children are allowed to go to a CYO program in another parish. About 60 parishes have CYO programs.

HOW WE PLAY

Everybody plays. “We have an all-play rule,” Bill said. “In basketball, every player has to be in so much time; every volleyball player has to play so many points. We do enforce that.”

BEFORE WE PLAY, WE PRAY

Every game begins with a prayer. Kids gather with the other team around center court and the home team leads prayer.

At cross country, the first runners — the little kids — get to lead that.

“We have our cross country meets in parks,” Bill said. “A couple of our meets are at Joaquin Miller Park. It’s a beautiful setting: 500 kids, their parents, people get very quiet, all these kids, all these trees. We’re all praying together. That’s that sense of God in community.”

WHICH PRAYER?

“We leave it up to the home team. We have suggested prayers in our athletic manual. Coaches can have one of the players lead a prayer. It can be an Our Father, a Hail Mary or something they made up. A lot of the time, they say a prayer and end with an Our Father,” he said.

“We ask the parents in the stands to stand up and join in the prayer. I think that’s important, so it’s not just the team in the middle.”

WHAT CYO DOES FOR OUR KIDS

“Part of team sports is that it makes us realize that when we’re on a team, there is something greater than we are, because you have to play as a team,” he said. “When you put on the jersey that says St. Joseph, I am representing something greater than I am.

“When you pray, here’s the ultimate greater than I am.”

Sometimes, prayer leads to greater participation.
A coach once told Bill that a little kid said to him, “Coach, that’s the first time I’ve ever prayed.”

Bill has had his own moment like that. After giving a presentation at All Saints Church in Hayward in support of the Bishop’s Appeal, a parent came up afterward and asked to speak with him.

Many of the parishes offer a CYO Mass once a year. The man had dropped off his son for the Mass at All Saints.

After sitting in the parking lot for a while, he decided to go into the church and see what was going on.

He was so moved, he told Bill, that he went home and told his wife, “Let’s go see what it’s all about.”

Eventually, they went through the RCIA program.

“How we coach

“Most of our athletic directors have stayed, champing at the bit, waiting to start again,” Bill said. “I think there are a lot of very good volunteers committed to the kids and the Church.”

To coach in CYO, you have to have a coach’s certification card. “Referees check it before games,” Bill said. “We want to know who’s on the bench and who’s working with kids.

“They’ve got to go to a workshop, been through VIR-TUS training and been cleared through Live Scan [safe environment measures],” he said. “No exceptions.”

All coaches receive an athletic manual at the workshop, not only nuts and bolts but philosophy. Athletic directors have a seminar once a year, which begins with Mass.

MEET THE 2021 BILL FORD CYO SCHOLARS

An anonymous donor established the Bill Ford CYO Scholarships; the first were awarded in 2018. Each scholar receives a $1,000 scholarship.

“I’m honored, especially since it goes directly to kids,” CYO Director Bill Ford said.

The scholarships are not awarded on the basis of skill in sports, but on the candidate’s participation in CYO, in understanding of good sportsmanship and by exhibiting the Gospel values that are the essence of CYO participation.

This was a unique year for CYO and its athletes, in that no CYO games or meets were held in the 2020-21 school year. The three scholars, selected from among 30 applicants, each have a long history of CYO participation, leadership and sportsmanship.

BY MICHELE JURICH
Michele Jurich is editor of The Catholic Voice.

PHOTO BY DEVEREAUX SMITH

APOLLO REGACHO

Apollo Regacho played basketball and sand volleyball at All Saints School in Hayward. He is the son of Bill and Aurora Regacho.

“I believe my years of participation in CYO activities were a great complement to my Catholic Faith and academics. Many valuable lessons were learned that also helped shape my personality such as how to be a leader, to handle adversity, self-discipline, time management, trust and much more,” he said.

“I learned that when you put God first, things sort of come together or work out, maybe not right away, but eventually!”

He expressed his gratitude: “I’m thankful for CYO and my coaches because they taught my teammates and I how to play with confidence by developing our skills through practice (self-discipline) and how to play competitively while respecting each other, on the court and off.”

Tim Verceles, who has been Apollo’s basketball coach since first grade, said, “During this time, he has developed over the years into a fine young, Catholic youth.

“I’ve seen him develop his self-discipline and also learn how to handle adversity, as when he suffered a leg injury during our last season. I am confident he will do well in high school as he continues to strive to reach his potential as a well-rounded, Catholic young man.”

Bill Ford CYO Scholars Apollo Regacho, Raul Barretero Jr. and Samantha Galindo received their awards at a June ceremony. Each receives a $1,000 scholarship.

Bill Ford CYO Scholars Apollo Regacho, Raul Barretero Jr. and Samantha Galindo received their awards at a June ceremony. Each receives a $1,000 scholarship.
Raul Barretero Jr.

Raul Barretero Jr. has played basketball since third grade at St. Elizabeth Elementary School in Oakland. His also played sand volleyball. He is the son of Raul and Olga Barretero.

“I still remember the first time I stepped onto the court,” Raul wrote. “I felt like I could accomplish anything. But before the game, I felt extremely nervous and my parents told me it’s going to be OK. Even though I didn’t know what to do, I stuck through, and it was the best decision I have ever made in my life.

“The thing I love about CYO is that you never feel left out. You are always cheered on and nobody feels any less.”

He cited respect, kindness and forgiveness among the values he treasures: “One thing I loved about CYO was seeing me, my brother and my friends turn into independent young men.”

“Raul has always looked forward to the start of every CYO season,” his coach, Antonio Rodriguez, wrote in recommending him for the scholarship. “He is the first person to sign up, shows up early to practice and stays late.”

Coach also paid tribute to the Barretero family: “His wonderful family has helped Raul by raising him with strong family values and constant support in his academics and sports.”

Samantha Galindo

Volleyball is the sport of choice of Samantha Galindo, who plays for Assumption Parish in San Leandro. She is the daughter of Cutberto and Sylvia Galindo.

In her essay, Samantha describes herself as an introvert. “Playing volleyball had made me feel a part of something and find my voice on the court and in daily life,” she wrote.

Samantha wrote that when she switched in sixth grade, moving from Assumption School to Bancroft Middle School, finding that some of her CYO friends “would be there made me feel more comfortable.

“CYO has given me the opportunity to meet new people and form new friendships and special bonds. “I try to encourage my teammates until the last seconds of the game on and off the court. It’s not over until the whistle blows and you shouldn’t stop trying.”

Her coach Victoria Orozco wrote: “She is the type of student that shows sportsmanship, leadership and respect.”

Every year, Victoria said, Samantha is chosen as captain. “Samantha uses leadership to help her teammates and show kindness to one another.” Also, she noted that after the game, Samantha “goes up to the refs and scorekeepers and says thank you.”

How we serve

When the pope had the Year of Mercy, service was part of that. We started emphasizing it. We asked each team to do service projects,” Bill said.

CYO has three points of emphasis.

“The first is spirituality. We’re Church. We pray. We recognize God is here,” he said.

The second point is service. “We emphasize with the coaches that each team should do service for the parish or for the community.

“Coach Chris Alvarez at St. Leander does a food drive every year for St. Vincent de Paul. They gather on a Saturday morning with parent supervision.”

A St. Vincent de Paul representative tells the children and their parents about the need in the community. “Then they go through the neighborhood, with the parents, and put fliers on the doors,” he said. They ask the neighbors to leave food on their porches to be picked up the following Saturday.

The food is picked up that day and given to St. Vincent de Paul. “They go to Mass,” Bill said. “That’s the whole meaning of we are a Christian community: We serve.”

The final point of emphasis is sportsmanship. “I think that’s part of service,” Bill said. “How we treat each other, how we conduct ourselves, we don’t run up scores. The other team isn’t the enemy; we’re just playing a game. We treat referees well.”

On that first prayer

“It will be a prayer of thanksgiving, I’m sure,” Bill said.

Amen.

Editor’s Note: Thank you to students from St. Leo the Great School — first-grader Tinsley Rowe; third-grader Ezekiel Griffin; fourth-grader Madison Scoggins; and fifth-grader Darren Thompson — and Olaf Pollard, athletic director, for showing their beautifully renovated gym to us.

There’s longevity in CYO coaching, Bill noted, “Many of the coaches contribute hours and hours of service, some even after their children are too old to participate,” he said.

CYO by the numbers

14,000-15,000 Children

2,500 Coaches

CYO by the numbers
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www.allsaintshayward.org
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www.ctlcathedral.org
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www.ctkph.org
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5788 Thornton Ave., Newark 94560-3826
510.797.0241
parishoffice@stedwardcatholic.church
www.stedwardcatholic.com
Pastor: Rev. Mark C. Amaral

ST. ELIZABETH PARISH
1500 34th Ave., Oakland 94601-3024
510.536.1266
stelizabethchurch@yahoo.com
www.saintelizabethoak.org
Temporary Parochial Administrator: Rev. Jose Luis Barrios, OFM

ST. EDWARD PARISH
5788 Thornton Ave., Newark 94560-3826
510.797.0241
parishoffice@stedwardcatholic.church
www.stedwardcatholic.com
Pastor: Rev. Mark C. Amaral

ST. ELIZABETH PARISH
1500 34th Ave., Oakland 94601-3024
510.536.1266
stelizabethchurch@yahoo.com
www.saintelizabethoak.org
Temporary Parochial Administrator: Rev. Jose Luis Barrios, OFM

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925.682.5447
church@sfaconcord.org
www.sfaconcord.com
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Antioch 94509-5468
925.778.0768
st.ignatius@sbcglobal.net
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510.792.1962
stjamesapostle@att.net
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510.532.2068
sjarlath@sbcglobal.net
www.stjarlath.com
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308 Carmel Ave., El Cerrito 94530-3735
510.525.0876
churchsaintjerome@gmail.com
www.stjeromeec.org
Parochial Administrator: Rev. Michael Pham

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Hayward 94541-5809
510.783.2766
stjoachimoffice@gmail.com
www.stjoachim.net
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925.830.0600
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StJohns@sjbc.us
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Office: 16642 Ashland Ave.,
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www.stjohnsparishslz.org
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925.939.7911
staff@sjvianney.org
www.sjvianney.org
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510.522.0181
parish@sjbalameda.org
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Pastor: Rev. Mario Rizzo

ST. JOSEPH PARISH
(OLD MISSION SAN JOSE)
43148 Mission Blvd., Fremont
MAIL: P.O. Box 3276,
Fremont 94539-0327
510.656.2364
stjmisssj@aol.com
www.saintjosephmsj.org
Pastor: Rev. Anthony Huong Van Le

ST. JOSEPH PARISH
837 Tennent Ave., Pinole
MAIL: 2100 Pear St., Pinole 94564-1711
510.741.4900
contact.sjcpinole@gmail.com
www.sjcpinole.church
Pastor: Rev. Geoffrey Baraan

ST. JOSEPH THE WORKER PARISH
1640 Addison St., Berkeley 94703-1404
510.843.2244
info@stjosephtheworkerchurch.org
www.stjosephtheworkerchurch.org
Pastor: Rev. John Prochaska
ST. LEANDER PARISH
550 W. Estudillo Ave., San Leandro
MAIL: Parish Office, 474 W. Estudillo Ave.,
San Leandro 94577-3610
510.895.5631
stleander@sbcglobal.net
stleanderchurch.org
Parochial Administrator: Rev. Hugo França

ST. LEO THE GREAT PARISH
176 Ridgeway Ave., Oakland 94611-5122
510.654.6177
stleo@pacbell.net
www.churchofstleothegreat.org
Parochial Administrator: Rev. Joseph T. Nguyen

ST. LOUIS BERTRAND PARISH
1410 100th Ave., Oakland 94603-2506
510.568.1080
parish@slboakland.com
www.slboakland.com
Pastor: Rev. Olman Solis

ST. MARGARET MARY PARISH
1219 Excelsior Ave., Oakland 94610-2830
510.482.0596
parishoffice@stmargaretm.org
www.stmargaretmaryoak.org
Pastor: Rev. Kenneth Nobrega

ST. MARK PARISH
159 Harbour Way, Richmond 94801-3553
510.234.5886
parishoffice@stmarkrichmond.org
www.stmarkrichmond.org
Parochial Administrator: Rev. Ruben Morales

ST. MARY PARISH
2039 Mt. Diablo Blvd., Walnut Creek
Office: 2051 Mt. Diablo Blvd.,
Walnut Creek 94596-4301
925.891.8900
www.stmary-wc.org
Pastor: Rev. Fred A. Riccio

ST. MARY MAGDALEN PARISH
2005 Berryman St., Berkeley 94709-1920
510.526.4811
www.marymagdalen.org
Pastor: Rev. Nicholas Glisson

ST. MICHAEL PARISH
458 Maple St., Livermore 94550-3238
925.447.1585
office@stmichaellivermore.com
Pastor: Rev. Carl Arcosa

ST. MONICA PARISH
1001 Camino Pablo, Moraga 94556-1831
925.376.6900
office@stmonicamoraga.com
www.stmonicamoraga.com
Parochial Administrator: Rev. Paul J. Coleman

ST. PATRICK MISSION
Main Street, Port Costa
MAIL: c/o St. Rose of Lima Parish,
555 Third Ave., Crockett 94525-1114
510.787.2052
Parochial Administrator: Rev. Leo Asuncion

ST. PATRICK PARISH
1023 Peralta St., Oakland 94607-1927
510.444.1081
stpatricketsecy@gmail.com
Parochial Administrator: Deacon Rigoberto Cabezas
Canonical Pastor: Very Rev. Brandon Macadaeg

ST. PATRICK PARISH
825 Seventh St., Rodeo 94572-1549
510.799.4406
frlarry@stpatrickrodeo.org
www.stpatrickrodeo.org
Pastor: Rev. Larry Young

ST. PAUL CHONG KOREAN CATHOLIC
COMMUNITY IN TRI-VALLEY
425 Boulder Court, Ste. 400, Pleasanton
94566-8324
925.600.0177
office@tvkcc.org
www.tvkcc.org
Rev. JongKwang (John) Kim,
tvkckim@gmail.com

ST. PAUL PARISH
1845 Church Lane,
San Pablo 94806-3705
510.232.5931
office@stpaulchurchsanpablo.org
www.stpaulchurchsanpablo.org
Pastor: Rev. Lazaro Sandoval, OFM Conv

ST. PERPETUA PARISH
3454 Hamlin Road, Lafayette 94549-5019
925.283.0272
office@stpetermartyrofverona.org
www.stpetermartyrofverona.org
Parochial Administrator: Rev. Paulson Mundanmani
Pastor: Rev. Mario Borges

ST. PETER MARTYR OF VERONA PARISH
740 Black Diamond St.,
Pittsburg 94565-2148
925.432.4771
stpetermartyr@yahoo.com
Pastor: Rev. Jesus Hernandez Vidal

ST. PHILIP NERI-ST. ALBERT THE
GREAT PARISH
St. Philip Neri Church: 3101 Van Buren St.,
Alameda 94501-4839
St. Albert the Great Church: 1022 Holly St.,
Alameda 94502-7038
510.373.5200
secretary@spnsa.org
www.spnsa.org
Pastor: Rev. Robert Kennedy Chinnapan, MF

ST. RAYMOND PENAFORT PARISH
11555 Shannon Ave., Dublin 94568-1376
925.828.2460
frontdesk@st-raymond-dublin.org
www.st-raymond-dublin.org
Parochial Administrator: Rev. John Erick Villa

ST. ROSE OF LIMA PARISH
555 Third Ave., Crockett 94525-1114
510.787.2052
strosecrockett@comcast.net
Parochial Administrator: Rev. Leo Asuncion

ST. STEPHEN PARISH
1101 Keaveny Court,
Walnut Creek 94597-2465
925.274.1341
saintstephenwc@gmail.com
www.saintstephenparish.org
Parochial Administrator: Rev. Paulson Mundanmani

ST. THERESA OF THE INFANT
JESUS PARISH
30 Mandalay Road, Oakland 94618-2222
510.547.2777
www.sttheresa oakland.org
Pastor: Rev. Robert J. McCann

TRANSFIGURATION PARISH
4000 E. Castro Valley Blvd., Castro Valley
94552-4908
510.538.7941
transfig_office@sbcglobal.net
www.transfigchurch.com
Pastor: Rev. Mario Borges
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FROM THE OFFICE OF THE BISHOP

COVID-19 WORSHIP GUIDELINES
UPDATE EFFECTIVE JUNE 15, 2021

In light of the color tier system being lifted by the state of California, the following are modifications of previously recommended liturgical practices. Although most of the state’s legal mandates are being lifted, we must continue to adhere to recommendations from the CDC and local health officials for the safety of our people.

CAPACITY
There is no longer a government restriction on capacity for indoor services, provided there is adequate ventilation. Most tape and signage promoting social distancing may be removed.

MASKS AND SOCIAL DISTANCING
If you have been vaccinated, you do not need to wear a mask indoors. However, non-vaccinated persons, including minors, must wear masks indoors. If Mass is outdoors, no one needs to wear a mask.

CLEANING
The cleaning of commonly touched surfaces may be reduced but still maintained. Hand sanitizer should still be available at all entrances.

FONTS AND WORSHIP AIDS
Standing holy water fonts filled with holy water may be reintroduced. Hymnals and missalettes may, once again, be used, although single-use worship aids are still safer. It is still recommended that multi-use worship aids (like hymnals) be cleaned on a regular basis.

MUSIC
The singing of hymns and acclamations may resume. Small vocal ensembles (choirs) may sing unmasked if all singers are vaccinated and they maintain a six-foot distance from each other.

PROCESSIONS
Processions may resume, including the presentation of the gifts at the Offertory. Persons presenting the gifts should be masked if they are not vaccinated. A covered ciborium would be best for preserving the hosts from any possible contamination before and during the procession.

SIGN OF PEACE
The Sign of Peace should still be exchanged without physical contact, except for family members.

PRECAUTIONS REGARDING THE PRIEST
All previous precautions regarding the preparation of the gifts and the segregation of hosts for the faithful from the priest’s host may be eliminated, provided the priest has been vaccinated. An unvaccinated priest should remain masked for the Eucharistic Prayer, but may remove the mask while preaching at a distance from the people.

THE EUCHARIST
It is strongly encouraged that the faithful receive Communion in the hand, however provision should be made so that anyone who wishes to receive on the tongue may do so, from a priest. If the priest does not feel comfortable with this, he may delegate to another, trained minister. We are not authorizing the distribution of the Precious Blood for the time being. Ministers of Communion should remain masked for the foreseeable future. It is also recommended, but not required, that they be vaccinated for their own protection and that of the people. Communion vessels should continue to be thoroughly washed after each Mass, once they have been purified.

HOME VISITS
With caution we can begin to expand Eucharistic outreach to the sick by priests, deacons and extraordinary ministers. It is recommended that the minister and recipient be fully vaccinated and masked. Not all hospitals or nursing homes allow outside ministers at this time, so be sure to check before making arrangements.

ANOINTING OF THE SICK
When anointing the sick, it is recommended that the priest be vaccinated and masked. Masks will probably continue to be required in health care facilities, for patient visitation and for the celebration of Mass.

SACRAMENT OF PENANCE
The use of traditional confessionals and rooms of reconciliation may be resumed, provided the room is well ventilated. The priest and penitent, if unvaccinated should be masked.

RESTORATION OF THE OBLIGATION TO ATTEND MASS
The faithful are encouraged to return to participating in the Sunday Mass if their health permits. Bishop Barber’s Pastoral Letter on the beauty and centrality of the Eucharist in our lives is on Page 3. The lifting of the dispensation from the Sunday Mass Obligation will come into force on Sunday, August 15, the Solemnity of Assumption. The usual dispensations allowed by canon law are explained in the bishop’s letter.

MISC.
• Gatherings before and after Mass are safer outdoors.
• Taking people’s temperature is not required or necessary.
• The passing of collection baskets may resume.
• Altar servers may be reintroduced, following established diocesan policies.
• If they are unvaccinated, they must follow the same precautions, listed above.

OFFICIAL SCHEDULE

| AUGUST 10 | Consultants Meeting |
| AUGUST 12 | Priest Personnel Board and Presbyteral Council Meeting |
| AUGUST 14 | 10 a.m. Diaconate Ordination, Old Mission San Jose, Fremont |
| AUGUST 15-20 | Retreat with Priests of the Diocese |
| AUGUST 25-26 | Retreat with Priests of the Diocese |
Join us on August 18 at 11 a.m. for a community memorial service for the cremated remains of your loved ones.

Gather Them Home is a no-cost mission put forth by the Oakland Diocese to properly lay to rest the cremains of all loved ones who have gone before us.

For more information and to reserve a spot for your loved one visit: www.oakland-engage.org/gather-them-home

855-416-2038

Locations:
- Holy Sepulchre
- Queen of Heaven
- Holy Cross
- St. Joseph

Reservations required and all cremated remains must have paperwork.