

# NORTHWEST CATHOLIC

SEPTEMBER 2021 | VOL. 9 NO. 7

NWCATHOLIC.ORG



## 'I was a stranger and you welcomed me'

Encountering Christ in migrants and refugees

Eucharistic miracle movie 16 | Staying Catholic in college 20 | What is your identity? 22

The Bishops of Washington State invite you to the  
**2021 Cornerstone Catholic Conference**



# FORMING DISCIPLES FOR LIFE & JUSTICE

OCTOBER 30, 2021 | VIRTUAL CONFERENCE

## WORKSHOPS

Attendees may attend two workshops. Workshops with an \* are offered in both English and Spanish.



Catholic Social Teaching:  
The Foundation For Living  
Faithfully, Respecting Life,  
And Acting Justly

**Msgr. Ray East**



Youth Ministry - Meeting  
the Realities of this  
Generation\*

**Katherine Angulo**



COVID-19: Lessons  
Learned and Future  
Opportunities\*

**Bishop Tyson and Panel**



PREPARES  
(Pregnancy & Parenting  
Support)\*



Faith In Action:  
Advocacy and Ministries\*

**Mario Villanueva and Panel**



Doing Pro-Life Education  
the EASY WAY!

**Camille Pauley**



Catolicismo y Colonialismo: La  
Verdad y Las Enseñanzas de  
La Iglesia Contra La Esclavitud  
(presented in Spanish)

**P. Agustino Torres**



La migración como "signo  
de los tiempos" (presented  
in Spanish)

**Brenda Noriega**

## KEYNOTE SPEAKERS

**Fr. Robert Spitzer** – A Case for the Inalienable Rights of the Pre-Born

**Gloria Purvis** – What do the Racial Justice and Pro-Life Movements Have in Common?

**Fr. Agustino Torres** – Maintaining Christian Joy In Times of Darkness (presenting in Spanish)

**Brenda Noriega** - Love your neighbor as yourself! "And who is my neighbor?" (Lk 10:29) (presenting in Spanish)

**Bishops' Panel** The Bishops of Washington state will present on topics related to "Forming Disciples for Life and Justice."

**Featured Musicians** Martín Valverde and Pedro Rubalcava



No registration fee! Please register to receive access to the conference,  
and donations are welcome. [wacatholics.org/cornerstone-2021](http://wacatholics.org/cornerstone-2021)



Kevin Birnbaum

It is frankly terrifying to read Jesus’ description of the final judgment in the Gospel of Matthew and to think how many times I have failed to act with mercy toward “the least of these.”

But St. Augustine puts a beautiful spin on it: “Do not grieve or complain that you were born in a time when you can no longer see God in the flesh. He did not in fact take this privilege from you. As he says: *Whatever you have done to the least of my brothers, you did to me.*”

When we encounter a person in need, we encounter Jesus Christ — God in the flesh. To show him love is not an onerous duty but an incredible honor.

I’m keeping this in mind as the Church celebrates the World Day of Migrants and Refugees this month (see page 8). It’s too easy these days to see immigration as merely a partisan political “issue.” Let us pray we never hear the Son of Man say, “I was a stranger and you gave me no welcome.” Ω

Kevin Birnbaum is the editor and associate publisher of Northwest Catholic. Contact him at [editor@seattlearch.org](mailto:editor@seattlearch.org).

A NOTE TO OUR READERS

Beginning next month, Northwest Catholic will move to a bimonthly schedule, delivering six issues per year: October/November, December/January, February/March, April/May, June/July and August/September.

The pandemic has profoundly impacted budgets at every level of the Church, and this change is part of our effort to be good stewards of the resources entrusted to the Archdiocese of Seattle.

You can be sure that in every issue we will continue to provide the same award-winning, faith-building content that we have since 2013.

We will also continue to provide breaking local, national and international news and commentary on our recently revamped website, [NWCatholic.org](http://NWCatholic.org), where you can sign up for our weekly email digest, and through our social media channels.

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# Encountering Christ through word, sacrament and charity

**A**s we seek to renew our relationship with Jesus Christ, we might ask: Just how is this done? A good starting point would be to look to the nature of the Church, which is the body of Christ.

In his first encyclical, *God Is Love*, Pope Benedict XVI wrote, "The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God ... celebrating the sacraments ... and exercising the ministry of charity."

A simple tour of any Catholic church will tell us about these privileged means of encountering Jesus Christ: word, sacrament and charity.

First, let's visit the baptismal font. In these life-giving waters, we begin our Christian life, dying to self and rising again in the life of the Risen Christ.

Then look for the reconciliation room, where we receive the mercy of God, made possible through the death and resurrection of Jesus who reconciled the world to himself.

From here we can go to the sanctuary, where we find the ambo, where God's living word is proclaimed. St. Paul invites us to let the word of God live deeply within us (Colossians 3:16). As God spoke to Moses and the prophets in the Old Testament, so today he speaks to us through his Son Jesus, the Word of God made flesh (John 1:14).

In the center of the sanctuary, we find the altar, where the Eucharist is celebrated. Jesus himself is the bread of life come down from heaven (John 6:35).

As I wrote in my pastoral letter *The Work of Redemption*, "The sacrifice of Christ, offered once for all on the cross, is renewed in this mystery, and through our Eucharistic



**Archbishop Paul D. Etienne**

sharing, we participate in that same sacrifice. Christ's presence in this sacrament is not merely a symbolic representation of our unity as a community, or a reminder of his love. In the Eucharist, the dying and rising of Christ become tangible, and Christ is truly present in our midst: body, blood, soul, and divinity. We call this presence the 'Real Presence.' When we receive Holy Communion, we truly partake of the Body and Blood of the Lord, offered for our salvation. We are united with Christ, and through our sharing in this mystery, with each other."

Finally, the work of charity is central to the nature of the Church, and thus another essential means of encountering Christ (see Matthew 25:31-46). In making a gift of ourselves in the model of Christ's life and ministry, death and resurrection, we freely give what we have first received from the Lord (see Matthew 10:1-8).

In addition to these privileged means of encountering Christ — word, sacrament and charity — I always add a fourth category, "However else Jesus chooses," recognizing the freedom of Christ, who always takes the initiative, to act in our lives.

Let us continue to seek to grow in relationship with Christ, that we may live our faith in him with even greater unity, truth and love. 

# Encontrar a Cristo por medio de la palabra, el sacramento y la caridad

**A**l buscar renovar nuestra relación con Jesucristo, tal vez nos preguntemos: ¿Cómo se hace esto? Un buen punto de partida sería mirar la naturaleza de la Iglesia, que es el cuerpo de Cristo.

En su primera encíclica, *Dios Es Amor*, el Papa Benedicto XVI escribió: “La naturaleza íntima de la Iglesia se expresa en una triple tarea: anuncio de la Palabra de Dios ... celebración de los Sacramentos ... y servicio de la caridad”.

Un simple recorrido por cualquier iglesia católica nos dirá mucho acerca de estos medios privilegiados de encontrar a Jesucristo: palabra, sacramento y caridad.

Primero, visitemos la fuente bautismal. En estas aguas vivificantes, comenzamos nuestra vida cristiana, muriendo a nosotros mismos y volviendo a la vida en Cristo resucitado.

Luego, miremos el confesionario donde recibimos la misericordia de Dios, hecha posible por medio de la muerte y resurrección de Jesús, que reconcilió al mundo consigo.

De allí podemos ir al santuario, en el cual encontramos el ambón, donde se proclama la palabra viva de Dios. Sn. Pablo nos invita a permitir que la palabra de Dios viva profundamente en nosotros (Colosenses 3,16). Así como Dios habló a Moisés y a los profetas en el Antiguo Testamento, también hoy nos habla a través de su Hijo Jesús, la Palabra de Dios hecha carne (Juan 1,14).

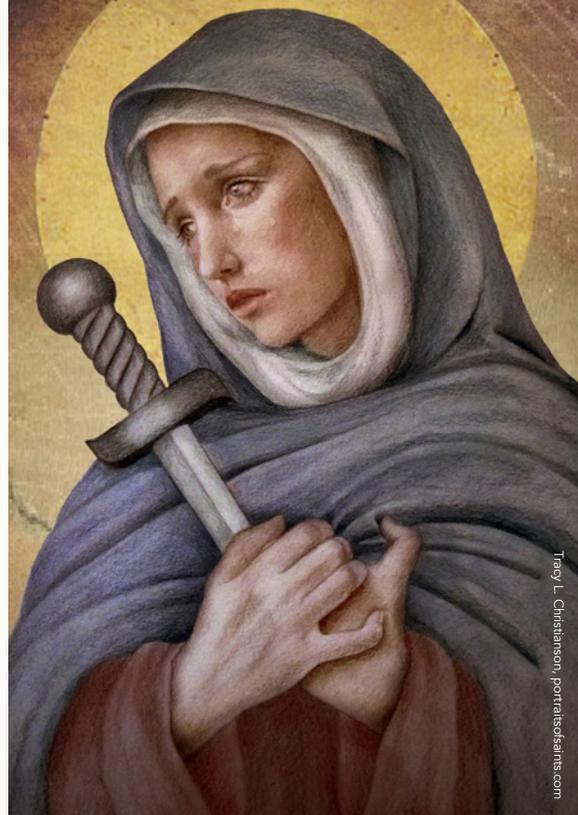
En el centro del santuario, encontramos el altar, donde se celebra la Eucaristía. Jesús mismo es el pan de vida que descendió del cielo (John 6,35).

Como escribí en mi carta pastoral *La Obra de Redención*, “El sacrificio de Cristo, ofrecido una vez para todos en la cruz, es renovado en este misterio, y al compartir la Eucaristía participamos de ese mismo sacrificio. La presencia de Cristo en este sacramento no es meramente una representación simbólica de nuestra unidad como comunidad, o un recordatorio de su amor. En la Eucaristía, la muerte y resurrección de Cristo se vuelven tangibles, y Cristo está realmente presente en medio de nosotros: cuerpo, sangre, alma y divinidad. Llamamos a esta presencia la ‘Presencia Real’. Cuando recibimos la Santa Comunión, realmente tomamos parte en el Cuerpo y la Sangre del Señor, ofrecidos por nuestra salvación. Estamos unidos con Cristo, y al compartir en este misterio, estamos unidos unos con otros”.

Finalmente, las obras de caridad son fundamentales para la naturaleza de la Iglesia y, por ende, otro medio esencial para encontrar a Cristo (ver Mateo 25,31-46). Al convertirnos nosotros mismos en ofrenda en el modelo de vida, ministerio, muerte y resurrección de Cristo, estamos entregando libremente lo que recibimos primero del Señor (ver Mateo 10,1-8).

Además de estos medios privilegiados de encuentro con Jesús — la palabra, los sacramentos y la caridad — siempre agrego una cuarta categoría, “De cualquier manera que Jesús elija”, reconociendo la libertad de Cristo, que siempre toma la iniciativa para obrar en nuestras vidas.

Continuemos buscando crecer en nuestra relación con Cristo, para que podamos vivir nuestra fe en Él incluso con una mayor unión, verdad y amor. Ω



Tracy, L. Christanson, portraitsofsaints.com

## Our Lady of Sorrows

Feast: September 15

This feast, a patronage for all the sorrowing, honors Mary's tribulations as Jesus' mother. Blessed Henry Suso, a German mystic who lived 1295–1366, practiced devotions he called the Five Joys of Mary and the Five Sorrows of Mary. Father John de Coudenberghe, a parish priest in Flanders, began preaching a devotion to the Seven Sorrows of Mary in 1482. The Servites have celebrated this feast since the 17th century, and in 1814 Pope Pius VII made it universal. The biblically based sorrows are: the prophecy of Simeon, the flight to Egypt, the boy Jesus being lost for three days, his adult ascent to Calvary, his crucifixion and death, his body being removed from the cross, and his body being entombed.

# WHAT DOES ENCOUNTERING JESUS MEAN TO YOU?

To me, encountering Jesus means opening our hearts to his presence in all situations, things and people. It means listening for him in the silence and seeking him in the busyness of every day. It means being a servant when we are in a position to serve, and allowing others to help us when we are in need of help.

Renee Maranan  
All Saints, Puyallup

When the path of life unfolds before you, the door opens to something new, or a coincidence is too unbelievable, those are the moments of encountering Jesus.

Janet Thonssen  
Holy Family, Kirkland

As I've built up time in silence over the years, Jesus' reassuring, nurturing and personal voice has become perceptible.

Debra Ricard  
St. Luke, Shoreline

Encountering Jesus means to be filled with the Holy Spirit from actions big or small — like going to church, receiving Communion and other sacraments. It also can be the little things like praying or being mindful and aware of what God is saying to me.

Jessica Vega, grade 5  
Christ the King School, Seattle

Encountering Jesus is not an emotional or ephemeral thing to me. I encounter him through the lived experience of the saints, through the scriptural historical person of Jesus, through the intimate dinners I have had with priests in my home, through serving and being hospitable to the poor. There is a myriad of ways, but none so concrete, physical and intimate as the person of Jesus in the Eucharist.

Amy Parent  
Proto-Cathedral of St. James the Greater, Vancouver

I encounter him deeply while gazing at the humble collection of crosses on my kitchen wall, where each morning I contemplate all he means to me, as I sit reading his lifegiving words in my Bible.

Jean Miller  
Our Lady of Lourdes, Vancouver

Our question for October/November: **How do you honor and pray for loved ones who have died?** Let us know at [editor@seattlearch.org](mailto:editor@seattlearch.org)!



## BACK TO SCHOOL AT HNA!

### UPCOMING ADMISSIONS EVENTS AT **HOLY NAMES ACADEMY**

CATHOLIC  
HIGH SCHOOL  
INFORMATION  
NIGHT  
SEPTEMBER 29

FALL OPEN  
HOUSE  
OCTOBER 24

SCHEDULE A  
DAY AT HNA  
(MORE INFO  
ON OUR  
WEBSITE)



MORE INFORMATION ON OUR WEBSITE  
[WWW.HOLYNAMES-SEA.ORG/ADMISSIONS/APPLICATION-PROCESS](http://WWW.HOLYNAMES-SEA.ORG/ADMISSIONS/APPLICATION-PROCESS)



Kennedy Catholic  
High School



# OPEN HOUSE

Join us for our Fall Open House.  
All families are welcome!

October 20, 2021

[www.kennedyhs.org/RSVP](http://www.kennedyhs.org/RSVP)

Questions?  
[admissions@kennedyhs.org](mailto:admissions@kennedyhs.org)  
[www.kennedyhs.org/admissions](http://www.kennedyhs.org/admissions)

## Seattle Area Catholic High Schools



### Open House Dates:

**Archbishop Murphy:** November 7, January 4

**Holy Names Academy:** October 24, January 4

**Bishop Blanchet:** October 20

**Kennedy Catholic:** October 20, December 11

**Eastside Catholic:** October 17, December 7

**O'Dea:** October 27, January 5

**Forest Ridge:** November 6

**Seattle Prep:** November 9

*Join representatives from each high school for a virtual information night on September 29 at 6:00 p.m.  
Registration information can be found on the high school websites.*

# 'I was a stranger and you welcomed me'

By Chris Koehler

People all over the world are on the move right now. They flee war, persecution, economic ruin and climate collapse. There are 71 million forcibly displaced people worldwide. Every day, on average, 37,000 people are forced to flee their homes.

As Catholics, we are called to speak out prophetically on issues of justice, to respond to the cries of the poor, and to stand in solidarity and fraternity with people on the margins, including migrants and refugees. Jesus not only ministered on the margins — as a Jew from Galilee, he was from the margins himself. Jesus started life as a refugee when the Holy Family fled to Egypt to escape persecution.

## 'RESTORING OUR HUMAN FAMILY'

Since the time of Abraham, the history of our faith is a history of migration in all its forms: economic and climate migration to Egypt, fleeing Egypt and wandering in the desert as refugees, and forced migration to Babylon, to name only a few.

On September 26, the Church celebrates the 107th World Day of Migrants and Refugees, a day designated by the pope to recognize the contributions, joys, struggles and humanity of migrants. Pope Francis describes it as "an invitation for all of us to commit ourselves to restoring our human family."

As Cardinal Michael Czerny has said, "This is just one of the manifestations of how we meet Jesus in others — Jesus who said, 'I was a stranger and you welcomed me.' The pastoral task includes to welcome, to protect, to promote and to integrate. The Church of Christ 'without borders' recognizes Christ and responds to him in each one who becomes, like Abraham and Sarah, 'a wanderer,' a stranger, on exodus, in flight, and in search of some promised land."

## THE SITUATION IN THE U.S.

In the United States, we have seen an increase in immigrants at our southern border. Those from Central America are fleeing violence, threats from gangs and the effects of climate change including floods, droughts and hurricanes. Many are unable to support their families and are in search of work.

People at the border fall into three broad categories: families, unaccompanied youth and single adults (mostly men). Many people waiting at the border are from Africa, Asia, the Caribbean and other places. Right now, due to the closure of our borders, there is a four-year backlog of people waiting.

The border is only part of the story. There are 44 million foreign-born people in the U.S., according to the Pew Research Center — about 14% of the total population.



Migrants from Colombia wait to be processed after turning themselves over to authorities at the U.S.-Mexico border May 12 in Yuma, Arizona.

**71 MILLION**  
people worldwide are forcibly displaced

**41 MILLION**  
are still within their home country

**26 MILLION**  
are refugees who have fled to other countries

**4 MILLION**  
are asylum seekers

Source: UN Refugee Agency

Recent analysis estimates that 40% of these are Catholic. The five top countries of origin are Mexico, China, India, the Philippines and El Salvador. Almost half are naturalized citizens, another third are lawful permanent or temporary residents, and 23% are unauthorized immigrants. Most immigrants come to reunite with family, others for work, and a smaller number are refugees and asylum-seekers. People immigrating to join family can wait anywhere from a few years to a few decades.

## WHAT OUR FAITH CALLS US TO

Our faith calls us to respect the rights and dignity of every migrant as a child of God made in his image. When we encounter the migrant, the stranger, we encounter Christ.

Differences of nationality, race, economics, occupation and immigration status are too often used to push people to the margins and divide the human family. The reality of migration gives us an opportunity to grow in love for and solidarity with our neighbor and heal the divisions that separate us.

The Church spans national boundaries and offers migrants a seamless experience of Christ's love and care throughout their journeys. As Pope Francis said in his message for the 107th World Day of Migrants and Refugees, "The Holy Spirit enables us to embrace everyone, to build communion in diversity, to unify differences without imposing depersonalized uniformity. In encountering the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter, we have an opportunity to grow as Church and to enrich one another." Ω

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Chris Koehler is the archdiocesan director of Immigrant and Refugee Ministry and the director of St. James Cathedral Immigrant Assistance. Contact him at [chris.koehler@seattlearch.org](mailto:chris.koehler@seattlearch.org).

## GET INVOLVED

There are many ways to make a difference in the lives of immigrants. Local parishes have held prayer services and vigils, hosted multicultural potluck dinners, assembled move-in kits for recently arrived refugees, offered presentations by local agencies assisting refugees and immigrants, sponsored refugee families and sent parishioners on mission trips to the border. Here are some other ideas:

- You can volunteer or support the Welcome Center at the Northwest Detention Center in Tacoma, which helps detainees who have just been released by providing clothing, transportation and connection to local resources.
- You can volunteer or donate to the Tri-Parish Food Bank at St. Charles in Burlington, which supports migrant workers.
- You can help immigrants learn English or prepare for the citizenship interview as a tutor with St. James Cathedral Immigrant Assistance.
- You can make your voice heard and promote justice for immigrants by participating in advocacy efforts through the Washington State Catholic Conference ([wacatholics.org](http://wacatholics.org)) or the U.S. Conference of Catholic Bishops' Justice for Immigrants campaign ([justiceforimmigrants.org](http://justiceforimmigrants.org)).

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## PRAYER FOR THE 107<sup>TH</sup> WORLD DAY OF MIGRANTS AND REFUGEES

Holy, beloved Father,  
your Son Jesus taught us  
that there is great rejoicing in heaven  
whenever someone lost is found,  
whenever someone excluded, rejected or discarded  
is gathered into our "we,"  
which thus becomes ever wider.

We ask you to grant the followers of Jesus,  
and all people of good will,  
the grace to do your will on earth.  
Bless each act of welcome and outreach  
that draws those in exile  
into the "we" of community and of the Church,  
so that our earth may truly become  
what you yourself created it to be:  
the common home of all our brothers and sisters.  
Amen.

# Today's prophets

## SOLITARY VOCATION

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Bishop Eusebio Elizondo,  
M.Sp.S.

**B**ut you, prepare yourself; stand up and tell them all that I command you. Do not be terrified on account of them, or I will terrify you before them." –Jeremiah 1:17

A prophet is a messenger, only saying what God commands to encourage, correct, enlighten, warn, save and accompany. A prophet's entire existence is part of the message, not just his words and actions. A prophet is anointed, marked and sealed with the presence and power of the Spirit of God. The prophet remains oneself and is much more than oneself.

A prophet is a visionary of the heart of God and the heart of humankind. The prophet's vision has a light that allows him to see the darkest corners of existence, to find unused treasures or latent dangers. The eyes of the prophet discover hope where all seems lost. A prophet contemplates transformation where others see only destruction.

As the baptized, we have been anointed as prophets to the world. Anointed as prophets in politics, to proclaim the truth in the greatness and dignity of every human being in all its dimensions, from the cradle to the grave and beyond. Prophets in science, to find new ways to improve health, heal disease and identify any contaminated presence. Prophets in the arts, to help us to see, hear, feel, taste, smell and tremble with the magnificent beauty of human expressions that allow us to capture the presence of the Creator.

We have been anointed as prophets of unity to value diversity and harmonize the potential of the

parties for the common good. We were marked as prophets of kindness, to encourage others to be grateful, praise, enjoy, protect and exalt the goods of creation of which we are a part.

As the baptized, we are chosen to incessantly search for truth with greater depth and expansion, to attract everyone to the search and discovery. We are called to be prophets who denounce the explicit lie that hurts or halts human freedom in any way.

As believers, we are called to listen carefully to the voice of God in order to be his loudspeakers, channels and messengers of the most intimate desires of his divine heart, which yearns to see us walk together and in happy freedom.

The Christian vocation is a vocation of prophets, which paradoxically makes us lonely. Our prophetic vocation makes our presence somewhat uncomfortable for others. A Christian prophet must be faithful to their vocation — even if we are not heard or well-received in our own home or land. "Now go to the exiles, to your own people, and speak to them. Say to them, whether they hear or refuse to hear: Thus says the LORD God!" (Ezekiel 3:11, see Amos 7:12 and Luke 4:24).

Mary silently prophesies before Joseph her divine pregnancy, risking rejection. As in her, God wants to prophesy in us in amazing ways. **Ω**

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Bishop Eusebio Elizondo, M.Sp.S., is an auxiliary bishop of Seattle.

¡Hay más  
que leer!

Todos los artículos  
de la revista  
pueden leerse  
en español en  
[NWCatholic.org](http://NWCatholic.org).

# Profetas hoy

## VOCACIÓN SOLITARIA

**Obispo Eusebio Elizondo, M.Sp.S.**

**P**or tu parte, te apretarás la cintura, te alzarás y les dirás todo lo que yo te mande. No desmayes ante ellos y no te haré yo desmayar ante ellos". – Jeremías 1,17

El profeta es un mensajero, solo dice lo que Dios le manda para alentar, corregir, iluminar, advertir, salvar y acompañar. La existencia completa del profeta forma parte del mensaje, no solo sus palabras y sus acciones. El profeta es un ungido, marcado y sellado con la presencia y poder del Espíritu de Dios. El profeta sigue siendo él mismo, y es mucho más que él mismo.

El profeta es un visionario del corazón de Dios y del corazón de los hombres. Su visión tiene una luz que le permite ver los rincones más oscuros de la existencia para encontrar tesoros aún no utilizados o peligros latentes. Los ojos del profeta descubren esperanza donde todo parece perdido. El profeta contempla transformación donde los demás ven solo destrucción.

Como bautizados, todos hemos sido ungidos como profetas para el mundo hoy. Ungidos como profetas en la política, para proclamar la verdad en la grandeza y dignidad de cada ser humano en todas sus dimensiones, desde la cuna hasta la tumba y más allá. Profetas en la ciencia, para ver nuevas formas de perfeccionar la salud, sanar la enfermedad, e identificar cualquier presencia contaminante. Profetas en las artes, que nos ayuden a ver, oír, sentir, gustar, oler y vibrar con la magnífica belleza de las expresiones humanas que nos permiten plasmar la presencia del Creador.

Hemos sido ungidos como profetas de unidad para valorar la diversidad y armonicen el potencial

de las partes en favor del bien común. Fuimos marcados como profetas de bondad, para alentar a otros a agradecer, alabar, disfrutar, proteger y engrandecer los bienes de toda la creación de la que formamos parte.

Los bautizados somos escogidos para buscar incesantemente la verdad con mayor profundidad y expansión, para atraer a todos en esa búsqueda y descubrimiento. Somos llamados a ser profetas que denuncien la mentira explícita que lastima o detiene la libertad humana en cualquier área.

Los creyentes, somos llamados a escuchar atentamente la voz de Dios para poder ser sus altoparlantes, canales y mensajeros de los sentimientos más íntimos de su corazón divino, que anhela ver a todos caminando unidos y en feliz libertad.

La vocación cristiana es una vocación de profetas, que paradójicamente nos hace solitarios. Nuestra vocación profética hace nuestra presencia un tanto incómoda para los demás. El profeta cristiano debe ser fiel a su vocación. Aunque no sea escuchado, aunque no sea bien recibido, aun en su propia casa, en su propia tierra. "Anda, ve donde los deportados, donde los hijos de tu pueblo; les hablarás y les dirás: 'Así dice el Señor Yahveh, escuchen o no escuchen'" (Ezequiel 3,11, cfr. Amós 7,12 y Lucas 4,24).

María profetiza silenciosamente ante José su embarazo divino arriesgando ser rechazada. Como en ella, Dios quiere profetizar en nosotros sorprendentemente. Ω

Obispo Eusebio Elizondo, M.Sp.S., es obispo auxiliar de Seattle.



Bishop Daniel Mueggenborg

# Why do we say the Creed at every Sunday Mass?

**T**he Creed can feel ordinary due to the frequency with which we recite it. But for early Christians, the Creed was anything but ordinary. It was a profession of the faith for which they were willing to die — and many did. Perhaps we can deepen our faith by remembering their witness every time we profess the Creed.

To answer your question, let's consider some historical and liturgical developments.

Although the Creed developed over a few centuries — from the Apostles' (first century) to the Nicene (325), then the Niceno-Constantinopolitan (381) and finally the Chalcedonian (451) — the basic content remained the same while clarifications and distinctions were added.

Before any form of the Creed was used in a liturgical context, simple professions of faith were common in the Gospels and the Acts of the Apostles (e.g., Matthew 9:28, Acts 16:31). Eventually, Creeds were used in the Rite of Baptism. The catechumens were usually adults. The Creed served as a personal profession of faith (which is why it begins with "I" rather than "We") and was called the "Symbol of Faith."

The Greek word *symbolon* (meaning "put together") originally referred to an object broken in two, whose parts were given to different people. When the two people met and put together their individual pieces, the perfect fit served to ensure the identity of the persons. The Creed served this function, since the person to be baptized professed a faith that conformed to the faith of the Church. Thus, their identity was verified as a disciple of Jesus who embraced the

fullness of faith passed on through the one, holy, catholic and apostolic Church. Only someone who believed what the Church believed could make such a profession.

When the age of persecution ended with the Edict of Milan in 313, the Church began to celebrate publicly and openly the faith they previously had to keep hidden and secret. This triumphant proclamation of the faith quickly led to its incorporation into the liturgy. As early as the sixth century, the Creed was being openly and publicly professed at Masses in some parts of Europe. In 1014, the Creed was officially accepted by Rome as an appropriate part of the Mass. Today we continue this ancient tradition of professing the Symbol of Faith by which we personally acknowledge our communion in one faith, one baptism and one Lord Jesus Christ (Ephesians 4:5).

We should also consider where the Creed is placed in the Mass. Why not begin our liturgy with the Creed to verify the communion of faith we are about to celebrate? Or profess it at the end to remind us of the faith we are to carry into the world? The Creed's place immediately after the homily gives it particular significance.

The liturgy is a conversation between God and God's people in which the priest serves as representative of both, and so speaks on behalf of both at different times. It is important to remember who is speaking and what is being proclaimed. In the biblical readings, God is speaking to the people. This conversation reaches a climax in the proclamation of the Gospel in which Jesus is proclaimed as the Word of God incarnate who now speaks to his body, the Church. For this reason, we stand for the

Gospel and show other appropriate signs of reverence.

Following the Gospel, the priest or deacon proclaims the homily which continues the Word of God as it is applied to our daily lives, leading us more deeply into the Paschal Mystery we are called to live and the memorial of which we are about to celebrate in the Eucharist.

What a conversation God is having with us!

The Profession of Faith is our opportunity as God's people to respond to the Lord's self-revelation and salvation. The word of God must be understood and accepted, lest we be passive spectators rather than active listeners (James 1:22).

The Creed is how we say to God: We have heard you and we believe you! The Creed is a summary of Scripture. It expresses our faith in God who is a Trinity of Persons that has acted in historical events and is revealed definitively in the person of Jesus. This revelation continues to mature and grow through the Holy Spirit present in the Church. We are proclaiming that we believe all this revelation, not just part of it, and that God offers it to us as an effective testament of his saving and redeeming love for us.

What a conversation! What a gift! What a privilege to speak to God who has just spoken to us! What an active way to prepare ourselves to celebrate the Eucharist, which is opened to us through our baptism in which the Creed first united us to the Body of Christ, the Church.

The next time you profess the Creed at Mass, remember to whom you are speaking. Think about what God has just said to you in the Scriptures and in the homily. Reflect on what it means to be a member of Christ's people accepting the fullness of what God has revealed and eager to witness Christ to the world — even when it means shedding our blood for Jesus who shed his blood for us. Ω

## FAREWELL, BISHOP MUEGGENBORG!

This is Bishop Mueggenborg's final "Ask a Bishop" column for Northwest Catholic. On July 20, Pope Francis appointed him bishop of Reno, Nevada, where he will be installed September 24. Please join us in praying for Bishop Mueggenborg as he begins his new ministry.



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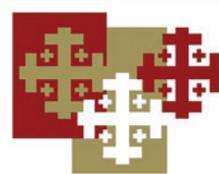
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# BREMERTON TEEN'S FILM HIGHLIGHTS JESUS' REAL PRESENCE IN THE EUCHARIST

By Jeffrey M. Barker



Solenne Santiago

**W**hen Solenne Santiago set out to make a film about the eucharistic miracle of Bolsena-Orvieto, the teenager had never attempted a video project so ambitious or meaningful.

Sure, for years she had run a YouTube channel about her love for pet turtles. And she had helped her parish, Our Lady Star of the Sea in Bremerton, with videos and streaming for its online school auction. But this was narrative storytelling, requiring quality actors, convincing filming sites, complicated logistics during the COVID-19 pandemic and more.

"I just trusted God, and thought, 'This is not just my project, this is your project. And you're going to guide it,'" said Solenne, now a high school senior.

The result is *Faith Prevails: The Miracle of Bolsena*, an impressive cinematic telling of the eucharistic miracle of Bolsena-Orvieto.

The film recounts the story of Father Peter of Prague, a doubter of Christ's real presence in the Eucharist. While on a pilgrimage through Italy in 1263, he was asked to celebrate a Mass at the Church of St. Christina in Bolsena. During that Mass, the consecrated host began to bleed. Evidence of that miracle, including the blood-stained stone slab from the church, remain today.

It is believed that the miracle, in conjunction with the pleading of St. Juliana of Liège, who had long advocated for a springtime liturgical feast in adoration of the Eucharist, caused Pope Urban IV to institute the feast of Corpus Christi just one year later.

Solenne's film premiered June 3 at Our Lady Star of the Sea, and was officially launched to the public on Sunday, June 6, when the solemnity of the Most Holy Body and Blood of Christ



was celebrated in the U.S. Within two months, the film had more than 137,000 views on YouTube.

"I was not expecting the kind of product she turned out," said Father Derek Lappe, pastor of Our Lady Star of the Sea, who appears in a scene in the film. "We're very proud of her."

### PASTOR'S PLAY HAS PROFOUND EFFECT

Solenne's love of the story of Father Peter at Bolsena-Orvieto began a decade ago, when, at 8 years old, she was given a role in a five-scene play telling the story of the miracle that used to be put on annually at Star of the Sea.

Father Lappe authored the drama, which he describes as "a little play I wrote."

Solenne remembers being struck while on stage her first time.

"One of the parishioners made a special-effects host," she said. "He would lift up the host and blood would just start seeping out of the top of it."

Solenne knew it was a prop. Nevertheless, it had a profound effect on her.

"Seeing it was just kind of like 'Wow,'" she recalled. "It further cemented for me that this is real. This is something that happened. I've always carried that with me, that love of the Eucharist."

Solenne adapted Father Lappe's 15-minute play into a 21-scene, 37-minute film that she hopes will be seen by many Catholics and perhaps nonbelievers.

The project was conceived, "praying how to use my particular set of talents," as a way for Solenne to obtain the pinnacle Stars & Stripes Award from the American Heritage



Top: Solenne Santiago films a scene between Deacon Kyle Poje as Father Peter of Prague and Phillip Powell as Gio, a local who invites the traveling priest to say Mass at the Church of St. Christina in Bolsena, Italy.

Bottom: Solenne Santiago, right, was 8 years old when she first had a role in her parish's annual play about the eucharistic miracle of Bolsena-Orvieto. Her movie, *Faith Prevails: The Miracle of Bolsena*, is based on that play.

Girls program, a faith-based, scout-type character development program founded in 1995. Solenne's family was among the founding families of the American Heritage Girls troop at Star of the Sea.

A minimum of 100 volunteer hours is needed to obtain the Stars & Stripes Award.

"We definitely blew through that," said Solenne, who tracked just over

1,864 volunteer hours, about 500 of them hers alone as writer, director, producer and editor. The project — which included Solenne's family, friends and American Heritage Girls troop — took about 10 months to complete, with video shot over 10 days.



Solenne Santiago films the final scene of her film, *Faith Prevails: The Miracle of Bolsena*, at Blessed Sacrament Church in Seattle.

### SIGNS OF GOD'S GUIDANCE

In addition to sites on the Olympic Peninsula, scenes in the movie were filmed in Seattle at Blessed Sacrament Church in the University District and St. Anne Church on Queen Anne hill, and St. Joseph Church in Tacoma.

Father Peter is played by then-Deacon Kyle Poje, who was ordained to the priesthood June 26 at St. James Cathedral. His casting is just one of the many aspects of making the film that Solenne believes to be due to divine inspiration.

"It was quite difficult to find people who were comfortable acting for the camera," she said, recalling being daunted by "finding a man who was

mature enough and willing to take on such a big role."

Deacon Poje auditioned after hearing about the project from a mutual friend. After filming, he continued his seminary studies in Italy, where he was able to film exterior shots of many of the churches that played a role in the miracle. Those images became significant establishing shots featured in the film.

Here's another example of God guiding the project: It initially had no soundtrack.

"Music definitely enhances the experience [of a film]," Solenne said. "It didn't feel complete until the soundtrack was added."

How music was added could be considered a minor miracle. Solenne's sister, attending college at Vanderbilt University in Tennessee, was asked to sing for the confirmation Mass at a local parish she'd never been to.

While there, she heard the pianist off-handedly mention that he was a film composer.

"My sister is looking for one of those," she thought.

The pianist, Ian Mann, agreed to score the film. Solenne can only describe that serendipity as "totally a God thing, just by chance."

Solenne said archdioceses in Oregon and Kansas planned to share the film, and that she is eager to make it available to anyone interested.

"I want as many people to experience it as possible," she says. "My ultimate goal is to inspire a deeper appreciation, understanding and devotion to the Eucharist." Ω



Members of the cast and crew get ready to film a scene for Solenne Santiago's movie, *Faith Prevails: The Miracle of Bolsena*, about a eucharistic miracle in 1263.



The cast of *Faith Prevails: The Miracle of Bolsena* masked up for this group shot in August 2020.

## LEARN MORE

Read about the eucharistic miracle of Bolsena-Orvieto and submit a request to host a showing of *Faith Prevails: The Miracle of Bolsena* at [faithprevailsmovie.com](http://faithprevailsmovie.com). You can stream the film in its entirety on YouTube.



Kianna Garmanian

# How to stay faithful in college

## Dear Kianna,

I'm starting college this fall — how can I keep my faith strong?  
– New Beginnings

## Dear New,

Congratulations on beginning an exciting chapter in your life!

When I began college, it was my first extended time away from home. Since I was away from my family, I had to choose to take ownership of my faith since nobody was there to “monitor” me. The freedom to choose Christ allowed my faith to grow and mature, which transformed every part of my life.

I would love to share a few of my best tips on how to keep your faith strong in college, and even how your faith can grow stronger than ever before!

First, establish a daily prayer routine. When I was in college, I made visits to the campus chapel between classes. Even if it was just for a few minutes, I loved visiting Jesus and recentering my focus on him before going to my next class or activity. Cultivating moments of silence with Christ amid the busyness of college life will sustain and nourish your being, especially when you have 10-page papers to complete or final exams coming up!

Second, and most importantly—Jesus in the Eucharist! If I could share only one piece of advice for keeping your faith strong in college, I would point you to the body and blood of our Lord. There is nothing more intimate or transformative than receiving Jesus at Mass, as you fully bear his lifegiving presence and love within you. I can say with complete certainty that I would not have made it through my college years without the Eucharist, since Jesus sustained me in everything — all my joys, pains and difficult days.

Third, get involved in campus ministry events, service projects and Catholic youth groups. Connecting with other young adults will allow you to form meaningful relationships and grow closer to Jesus together. Some of my favorite memories in campus ministry were leading retreats with my friends, praying the rosary together in the evenings, movie nights with the priests, and having deep discussions about real life and the faith.

Fourth, be aware of the constant presence of Jesus in your life. Whether

you are studying, eating, running or spending time with friends, our Lord is right there with you. There are a lot of growing-up moments in college, so invite Jesus into this process and know that you are never alone!

As young adults, it is very normal to question our worth, attach our identity to accomplishments, and struggle with ourselves, so let Jesus show you who you are in him. If you come to him, he will answer all your questions and fill your heart with an abundance of love so you can discover your true identity in him, as his beloved son or daughter.

Finally, do not be afraid to stand up for your faith. There will be moments when you will feel tempted to turn away, but remember that the power of Christ within you is stronger. Will you be his disciple? May our Lord give you the strength and courage to bring his love to all you encounter each day. [Ω](#)

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Kianna Garmanian is the youth minister at St. Elizabeth Ann Seton Parish in Bothell. Send your questions to [editor@seattlearch.org](mailto:editor@seattlearch.org).

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# WHAT IS MY IDENTITY?



**Shemaiah Gonzalez**

**W**ho am I? I'm a woman, a mother, a wife, a friend. I am a writer, an organizer, a parishioner and a neighbor. My lineage is Mexican, Welsh and Scottish with ancestors who were soldiers and abolitionists and junkies and bookies. I look good in jewel tones and can carry a tune, but none of these are who I truly am.

I belong to Christ. My identity is in him.

As a child, my parents and my church instilled this identity in me. They told me that God chose me before the foundation of the world to love and to be holy (Ephesians 1). I knew I was sealed with the Holy Spirit, just as Jesus was. This marked me. This seal was a gentle touch from God saying, *You are mine and I love you.*

My life story has been one of learning to be loved by God.

When I accept his love, I want to love him back. I answer his call to holiness. When I walk in his light, I move deeper into his love, and it overflows to those around me.

This is the Gospel. The Truth. The Good News. I am free from those false identities that try to hijack who I am. The Father sees me through the glory of his Son. This is my identity.

I am a child of God.

Knowing exactly who I am has helped me

navigate this world. When others have tried to tell me who I am based on lies or gossip or what I look like, I know it is not true. I stand firm in my identity in Christ when others wish I'd conform to their culture or way of thinking.

My husband and I try to instill this truth into our sons. We want them to know the security of knowing they are loved by God.

This has been particularly challenging in the past few months as they returned to society outside our home. Each day they came home visibly shaken from constant messages they received from teachers, other children and media. They were told how to play. They were told who they were based on what they looked like. They were told what they were probably thinking but didn't realize it.

Each evening we reinforced that they were loved, safe, and who they were — children of God. We do not want them to be resentful. We do not want them to treat people the way they are treated. We do not want them to conform to the world around them.

We want them to see the image of God, the imprint of the Creator, in those around them.

We want them to know their life story is simply to let God love them.

This is your story too.

When we allow ourselves to be loved by God, the anxiety, fear and control the world is trying to impose will melt away.

Gender. Race. Politics. Sin. They fade away when we know we are loved by Christ.

This is the Gospel. The Truth. The Good News.

We are free. We are holy.

Do not forsake it. Do not believe another one.

This is our identity. Ω

**I belong to Christ.  
My identity is in him.**

---

Shemaiah Gonzalez, a member of St. James Cathedral Parish, is a freelance writer with degrees in English literature and intercultural ministry and an MFA in creative nonfiction. Find more of her writing at [shemaiahgonzalez.com](http://shemaiahgonzalez.com).

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# God blesses his children through his own children



Mauricio I. Pérez

**T**wo weeks before I wrote this column, I was in the emergency room, choking while feeling a stabbing chest pain. They found an anomaly in my heart on top of an issue with my lung, also found in the emergency room a couple of weeks earlier. Four days later, on Monday morning, the doctor told me this was serious and that I would need to undergo several tests. He instructed me to avoid physical effort and stress, and he prescribed a sublingual pill in the event of a heart attack.

Four hours later, due to the record-breaking extreme heat in town that day, our fire sprinklers went off. All became chaos and confusion as my family and I tried to contain the water and salvage our belongings with the aid of the firefighters. Despite our effort, in less than five minutes we had lost our home. Two thirds of the house ended up being water-damaged and would need to be torn down and rebuilt. At least I had that pill in case I suffered a heart attack!

I immediately had to find a place for my family to spend that night and the months that would follow. I remembered vividly Joseph finding lodging in Bethlehem for the Blessed Virgin and the Child about to be born. Being this the Year of St. Joseph, I prayed for his intercession with all my strength.

I recorded a video for my friends, seeking help, and posted it on the social networks. The immediate burst of helping hands from our friends offering a place to sleep, meals, help packing, all the prayers and the assistance provided by those we would least expect were nothing but the loving hand of God who blesses his children through his own children.

My heart endured the stress and the physical effort this crisis meant. I never lost my inner peace as I absolutely had faith in God. "When I am weak, then I am strong" (2 Corinthians 12:10). God came to our aid through firefighters, friends and neighbors while our relatives prayed ardently for us from abroad.

The first step of our pastoral plan in the Archdiocese of Seattle focuses on encountering Jesus Christ and one another. Often, to be able to behave as the Good Samaritan and be generous and merciful and express solidarity, we need a neighbor in trouble to whom we can offer our hand, with whom we can share our belongings, to whom we can give our time coming to his aid. Sometimes we are in the place of the Samaritan. Other times, we become the pretext for others to shine as good children of God.

Lend your hands to God always and let him bless his children through them. Become yourself a blessing of God to those around you.

Be passionate about our faith! **Ω**

---

Mauricio I. Pérez, a member of St. Monica Parish on Mercer Island, is a Catholic writer and speaker. His website is [www.seminans.org](http://www.seminans.org).

# Dios bendice a sus hijos a través de sus propios hijos

Mauricio I. Pérez

**D**os semanas antes de escribir esta columna fui internado en la sala de emergencias, asfixiándome y sintiendo una puñalada en el pecho al respirar. Encontraron una anomalía en mi corazón sumada a un problema con mi pulmón que habían encontrado, también en la sala de emergencias, un par de semanas antes. Cuatro días más tarde, en la mañana del lunes, el médico me advirtió que era algo serio, que necesitaría someterme a una serie de estudios y me indicó que evitara realizar esfuerzos físicos y estresarme. Me recetó una píldora sublingual en caso de comenzar a sentir un ataque al corazón.

Cuatro horas después, a causa del calor extremo ese día que batió el récord histórico en la ciudad, los aspersores de incendios de mi casa se reventaron. Todo era caos y confusión mientras intentaba con mi familia contener el agua y proteger nuestras pertenencias con el auxilio de los bomberos. Pese a nuestros esfuerzos, en menos de 5 minutos nos habíamos quedado sin hogar. La inundación dañó dos tercios de la construcción, que necesitarían ser demolidos y reconstruidos. ¡Al menos me habían dado una píldora esa mañana por si me daba un ataque al corazón!

Tuve que buscar de inmediato un techo para que mi familia pasara esa noche y los meses que habrían de seguir. Con intensidad recordé a José buscando posada en Belén para la Virgen Santísima y el Niño que estaba por nacer. Siendo

este el Año de Sn. José, me encomendé a su intercesión con todas mis fuerzas.

Grabé un video para mis amigos pidiendo ayuda y lo publiqué en las redes sociales. La ráfaga inmediata de manos que nuestros amigos tendieron ofreciendo un sitio para dormir, alimentos y ayuda para empaquetar, todas las oraciones y el auxilio brindado por quienes menos hubiéramos esperado no eran más que la mano amorosa de Dios, que bendice a sus hijos a través de sus propios hijos.

Mi corazón resistió el estrés y el esfuerzo físico que esta crisis significó. Nunca perdí la paz interior pues mi fe en Dios era absoluta. “Es cuando soy débil, que soy fuerte” (2 Corintios 12,10). Dios vino en nuestro auxilio a través de bomberos, amigos y vecinos mientras nuestros familiares rezaban con todas sus fuerzas desde otros países.

El primer paso trazado en nuestro plan pastoral en la Arquidiócesis de Seattle se centra en concreto en encontrarnos con Jesús y con nuestros hermanos. Muchas veces, para poder comportarnos como el buen samaritano, siendo generosos, misericordiosos y solidarios, necesitamos de un prójimo en apuros al cual podamos tender la mano, con el cual podamos compartir nuestras pertenencias y al cual podamos brindar nuestro tiempo viniendo en su auxilio. En ocasiones, nos toca estar del lado del samaritano. En otras, nos toca ser el pretexto que los demás necesitan para lucir como buenos hijos de Dios.

Préstale siempre a Dios tus manos y permite que bendiga a sus hijos a través de ellas. Sé tú mismo una bendición de Dios para los demás.

¡Apasíonate por nuestra fe! **Ω**

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Mauricio I. Pérez, miembro de la Parroquia de Sta. Mónica en Mercer Island, es escritor y locutor católico. Su sitio web es [www.semillasparalavida.org](http://www.semillasparalavida.org).



Deacon Eric Paige

# Encountering Jesus in the Gospels

**B**efore beginning his homily, our parish priest, Father Basso, would hold up the book of the Gospels for everyone to see and announce: “This is Jesus, speaking to you and to me.” He made sure that we knew that every time we read the Gospel, we encounter Jesus’ words and actions.

Those words and actions changed the apostles forever. That’s why they gave their lives to share Jesus with us. As a successor to those apostles, Archbishop Etienne has asked all of us to renew our personal encounter with Jesus and share that encounter with those we love. A natural way to do this is by sharing the Gospels with our family. Take the steps below to let Jesus speak to your family through the Gospels.

## **Renew your own relationship with Jesus.**

Sharing the Gospels with our family can really transform our relationships in the best possible way. The first step is renewing our own encounter with Jesus, practicing each of the steps below ourselves before we share them with our families. Then, just before speaking to our families, we can ask the Holy Spirit to guide us with a simple silent prayer: “Come, Holy Spirit.”

**Reverence the word.** Keep a family Bible in a prominent place. Let it be a constant reminder of faith. Also, make sure to communicate, through word and action, that the Bible, and especially the Gospels,

faithfully hand on the words and actions of Jesus. Great scholars and faithful witnesses assure us of the historical accuracy of the Gospels, and we should make sure our loved ones share in that confidence.

**Listen to the word.** Even the busiest of families can find time to listen to the Gospel while driving or doing the dishes after dinner. Use the podcasts and links on our website — [marriagefamilylife.seattlearchdiocese.org](http://marriagefamilylife.seattlearchdiocese.org) — to get access to recordings of the Sunday or daily Gospel readings.

**Talk about the Sunday Gospel.** Before and after Mass, talk with your family about the Gospel reading. What did you like? What seemed strange?

How did the homily affect you? Let your family know that it takes a lifetime to understand the Gospels, so it’s OK not to “get it” right away.

**Read.** Our Church provides wonderful tools for reading the Gospels alone or with our family. Check out our website for links to guided reflections you can use with your family. Particularly helpful are Bishop Mueggenborg’s reflections, which explain and offer discussion questions for every Sunday Gospel.

**Join a small group.** Many parishes offer small groups that bring people together to read and discuss the Gospels. Consider joining one to encounter Jesus in community.  $\Omega$

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Deacon Eric Paige is the Archdiocese of Seattle’s Director of Marriage, Family Life and Formation. Contact him at [eric.paige@seattlearch.org](mailto:eric.paige@seattlearch.org).

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# BACK-*to*-SCHOOL PRAYERS

## Prayer for students

Lord our God,  
in your wisdom and love  
you surround us with the mysteries of the universe.

Send your Spirit upon these students  
and fill them with your wisdom and blessings.

Grant that they may  
devote themselves to their studies  
and draw ever closer to you,  
the source of all knowledge.

We ask this through Christ our Lord.

Amen.

## Prayer for teachers

Lord God,  
your spirit of wisdom fills the earth  
and teaches us your ways.

Look upon these teachers.

Let them strive to share their knowledge with gentle patience  
and endeavor always to bring the truth to eager minds.

Grant that they may follow Jesus Christ,  
the way, the truth, and the life,  
forever and ever.

Amen.

Source: usccb.org

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”

Pope Francis



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