



Pastoral Table Meeting Notes

March 22, 2022

In Attendance: Lisa Gagliano, Sue Geegan, Luis Gutierrez, Fr. Terry Keehan, Anne Madsen, Rick McMahon, Mike Myers.

Excused: Greg Flanagan, Joy Kull, Krystal Harris, Ro Geisler,

Begin Time 18:36 End Time 20: 12

Opening Prayer: Sue Geegan – Prayer from Laudato Si

Lord of Creation, we pray for our parishes and dioceses that they may be attentive to the cry of the earth and promote clean energy, ensure clean air and water for all, protect your creations, and its biodiversity and climate, in particular. May we re-discover our original vocation as carers of our common home and of one another. - Amen

Laudato Si - Sue Geegan (Handout Attached)

Laudato Si' mi' Signore" – "Praise be to you, my Lord" These are the words that open Pope Francis' encyclical on ecology and care for God's Creation. These words, quoting St. Francis of Assisi's beautiful canticle, remind us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.

It is about protecting families and future generations through action to protect our common home. This is not just about Ecology; it is a comprehensive program of caring for Gods creation.

Fr. Terry – encyclical encouraged by Pope and Cardinal

Sue – Cardinal asks parishes to consider conserving resources, how climate issue affects the poor, and families learning to conserve resources.

Archdiocese program – seven main goals (not listed). We will tie this in to Renew My Church (RMC) – St Anne's Parishioner is on committee and can assist us in our effort. This could also be our post pilgrimage project.

Luis - Social Justice perspective – not just climate change focus, but focus on poverty. Lots of hurdles to get people to focus on poverty.

Anne- would like to research books to make this a spiritual exercise. During virus pollution got better, resources were saved, giving us a pause to reflect on change.

Sue – The U.S. uses a disproportionate quantity of resources per capita. Need to possibly embrace that point in the short term. Possibly within the synod or in conjunction with synod. More to come after AIG.

Synod on Synodality (See article attached below)

Note – Conversation began with Synod – but evolved into how the synod related to “Laudato Si” and with the conclusion of AIG – Comments include all three topics.

Anne – getting people active in the synod of the Church – also connecting to our AIG pilgrimage. Post pilgrimage – great achievement but then what’s next. Elation of achievement, and they want to hang onto it somehow. Need to keep pilgrimage alive, alive in our lives. How do grace guides get involved post AIG. Anne Also attended St. Anne’s and shared handout booklet on Synod, bulletin with a sort of Angie’s type list. Parishioners’ needs are in bulletin – social justice in action. Good RMC opportunity

Luis – Continuing the rhythm of AIG – what inspires people. Action inspires action, Parishioners joining groups and taking action (i.e about the poor) AIG sharing our grace – how can projects help us do that. Final destination is heaven. Should be several options – partner with sister church – continuing journey together. “Sharing our Grace” possible name for post AIG.

Sue - a lot of commonalities with Laudato Si, (L.S.) in terms of taking action – more after AIG. Sue is working on a project to involve everyone.

Fr. Terry – The follow up of AIG – L.S., SNOD, RMC, give us the umbrella of what to do. Have a Menu/Covenant of action in outreach. Idea is everybody can do this. Maybe identify one big follow-up project. The language is important –

Fr. Terry’s 3rd year in College, the NCAA tournament was great end, Senior year no playoffs, last game is a hard ending. The language we use ... not an end, stops and a destination, but not an ending. Families should do projects together. Terry Nelson Johnson Anointment topic – conjoin to grief ministry

or other psychological loss to other ministries – opportunity to keep this point alive.

Reconciliation – Beautiful thing, institutionalized in a way that sometimes drives people away. Reconciliation is not just an act of forgiveness – it identifies the truths.

The Pilgrimage continues – Use of AIG constructs, partner with a parish, projects using AIG topics. Empower/ engage more people.

Lisa – After AIG, then call to action opportunities using the AIG constructs. Lisa does projects with her boys – brings them together. Group feels this may be a way to get a menu of services or projects with tie in to AIG.

Gala 2022 - Fr. Terry

- 350 Tickets available, sold 190 so far. Sales started off quickly but have slowed.
- Six Cash envelopes sold so far generating \$800
- 10 of 40 VIP Tickets have been sold
- Over 50K in sponsorship so far
- HFCA Kids Art will be included

Fr. Terry said ask of those who can't come – Cash donation or buy a cash envelope. So many people say – “we need that live activity” – well here it is!

Pastor's Report - Fr. Terry

Welcome Fr David Kelly from - Precious Blood Church – preaching at all masses. They will have crafts, some for purchase in the narthex. Father Kelly and his staff will be in the chapel to answer questions about our partnership with them.

Lots of opportunities for reconciliation – 4/5 at 19:00 all parish reconciliation. It is also offered every Monday 17:00-18:30 in the Church. 3/28 and 4/4 the time will be extended to 19:00 with child care available.

Passion play – 15 teens participating. Three performances on Good Friday . Veneration of the cross will follow with the full Good Friday service including Communion at 15:00.

Anne – Some folks taken aback by violence in passion play – maybe a heads up. Fr. Terry said he would mention this.

FM Mass Palm Sunday 4/9 – lots of prep time, need help planning for FM masses – lots of pressure on Gene. We will need volunteers to help if we move to once per month. Significant planning goes into these masses.

Hospitality – Doughnut Sunday? Appeal to younger people.

Sue - Concern for Doughnut Sunday, goodwill offering or charge. Maybe first time no charge. Very few volunteers for hospitality – need new volunteers to get program going.

Anne – ministries could do it with offerings and the ministry gets proceeds.

MISC

Luis – Get to Church – come to church. Terry did say he'd like people to come face to face. No statement from archdiocese on dispensation. Small discussion on virtual Mass and when Archdiocese will end dispensation for physical mass attendance. Joliet Diocese has ended dispensation, no word yet from Chicago Archdiocese.

Mike – 4th Tuesday of the Month for meetings – next meeting 4/26 – Adhoc changes as needed. We will have a roster of the team with email and phone numbers.

Closing Prayer: Lisa Gagliano

God of the Universe,

Who claims us and calls us Your beloved;

Who rises in us and for us, again and again.

Embolden us to bear Your Light unapologetically;

To carry Your Light to the darkest of spaces;

So that we may seek out, first, the forgotten, the silenced, the humiliated, and the abandoned;

And be a source of wonder to the skeptic, the critic, and the unbelieving.

Drive out any darkness that we harbor in our hearts – our self-doubt and insecurities - the biases and judgments that imprison

us from one another,

So that we may live what it means to belong to You and belong to each other;

*And behold the Holiness of the most inexplicable discovery of finding You in me,
and me in us, and Grace in the most
unexpected of places. Amen.*

Is Pope Francis' Synod on Synodality bound to disappoint—or will it renew the church?



[Louis J. Cameli](#) January 03, 2022



Pope Francis celebrates Mass to open the three-year synodal process that will lead up to the world Synod of Bishops in 2023, in St. Peter's Basilica at the Vatican on Oct. 10, 2021.

(CNS photo/Remo Casilli, Reuters)

Pope Francis has begun a multi-year process for the entire church, what he has called “a synod on synodality.” In his talks and in the preparatory documents, he has explained the unusual term “synodality” very simply by retrieving its Greek roots. “Synodality,” as he

describes it, is being *syn-hodos*, on the road together. The Holy Father wants this vision of the church being on the road or journey together to come alive.

When I first heard about synodality, the concept held a strong appeal for me. I saw it moving the church beyond the usual and tired constructs of institution, organization and bureaucracy. I saw it underscoring an experience of church that included a greater sense of community and connection in the unfolding of history. The Second Vatican Council had captured this with its striking image of the church as the pilgrim people of God in “*Lumen Gentium*.” So far, synodality seemed good, indeed, very good.

Then I began to have questions and hesitations.

The concept of synodality held a strong appeal for me. I saw it moving the church beyond the usual and tired constructs of institution, organization and bureaucracy.

In the preparatory documents, some of the claims for a synodal church seem to be noble aspirations, but also a bit overdrawn. For example, one document suggested that a synodal church would contribute to the reconstruction of democracy in our world. In a sense, I could write that off to the enthusiasm of the people drafting the documents. But a deeper and more fundamental question remained.

A synod on synodality is a process about a process. And that stuck with me. A process about a process seemed to be without content. Where would this lead us? The questions that are posed by the preparatory documents to Catholics throughout the world probe process, not content. The questions about listening attentively, speaking openly and acting boldly are good questions. At the same time, they also seem to suffer from a certain vagueness. Where is a synod on synodality leading us? We are on the road together, but where is that road taking us? What is the destination? In the end, are we bound to be disappointed?

As I sat to reflect and pray over this, I could not get a precise fix on this “process about a process” until I recalled the larger context. Pope Francis is our first post-conciliar pope. He was ordained in 1969, four years after Vatican II concluded. He was formed in the renewal called for by the council and was steeped in its hope. With that reality in mind, the council then became my interpretative key to understand the remarkable synod on synodality that he was convoking.

On Dec. 25, 1961, exactly 60 years ago, Pope Saint John XXIII issued an apostolic constitution, “[Humanae Salutis](#),” and so convoked Vatican II. The key passage of that constitution that sets in motion the renewal begun in the council and that still remains to be fully realized can be found near the beginning:

Today the Church is witnessing a crisis under way within society. While humanity is on the edge of a new era, tasks of immense gravity and amplitude await the Church, as in the most tragic periods of its history. It is a question in fact of bringing the modern world into contact with the vivifying and perennial energies of the gospel...

Pope Saint John XXIII had seen the crisis firsthand in the 20th century, with its two world wars, multiple genocides, the development of weapons of mass destruction and the fearsome inequities that allowed some to prosper and many to languish in abject poverty. The church, he saw, had an urgent mission to bring the world “into contact with the vivifying and perennial energies of the gospel.” And the council would address how that might be accomplished. In his opening address on Oct. 11, 1962, he clearly delineated the scope of the council. It was not about doctrine. He said that everything in the council was to be measured “in forms and proportions of a magisterium which is predominantly pastoral in character.” In other words, everything in the council and the renewal that followed it would hinge on reclaiming the church’s mission in the world.

Pope John XXIII saw that the church had an urgent mission to bring the world “into contact with the vivifying and perennial energies of the gospel.”

If we fast forward to 2021, some 56 years after the close of Vatican II, we can rightly point to many significant elements of renewal that have taken hold in the church. At the same time, we ought to candidly admit our own limited and incomplete embrace of the vision of John XXIII as he convoked the council. Are we now the effective salt, light and leaven that bring “the modern world into contact with the vivifying and perennial energies of the gospel?” In some measure perhaps we are, but certainly not to the full measure of what the world needs. And it is that gap that I think Pope Francis wants to address by summoning the whole church to a synod on synodality. Let me explain.

The French patristic scholar of the *Didache*, Jean-Paul Audet, identified three dimensions of church: an organization-institution, a community-communion and a movement-mission. If we consider our current operational assumptions and the general perceptions of the Catholic Church, the most prominent dimension is organizational-institutional. It seems to be the most evident. At the same time, in ways which are sometimes subtle and sometimes not so subtle, a de-institutionalizing movement is occurring.

Here are some examples drawn mainly in our United States context but not limited to this country. The key force of religious institutional life for matters of education, health care and social services were for many years women religious, and they are not as present and available as they once were. The sexual abuse crisis coupled with evident clericalism triggered a crisis of institutional credibility and diminished institutional reliability. The continued diminishment in the numbers of the faithful participating in the organized life of the church also bear witness to a *de facto* process of deinstitutionalization.

Pope Francis seems to be weaning us off of our dependence on structures, organizations and institutions.

If deinstitutionalization is real, and if we have in fact banked heavily on our institutional life to carry forward the mission to bring “the modern world in contact with the vivifying energies of the gospel,” then we need a change of plan. I would propose that, in his own way, this is what Pope Francis is offering us by calling for a synod on synodality. He seems to be weaning us off of our dependence on structures, organizations and institutions. If so,

then his three main words for the synod—*communion, participation, mission*—make perfect sense. If we are to bring those gospel energies to the world in need, then we must be together, in communion, and be clear about our identity in Jesus Christ. Our participation or involvement with both the gospel and the world enables us to be present where we need to be present. Finally, this movement frees us to embrace our purpose or mission more readily. To go back to the words of John-Paul Audet, we will be less organizational, more focused on community, and—for that—truer to the movement or mission that we are in the world.

If we can return to the preparations for the synod on synodality, I have one word of advice: Reframe the basic question.

The *vademecum* (or handbook) for the synod says: “The fundamental question that guides this consultation of the People of God...is the following: A synodal Church in announcing the gospel, ‘journeys together’: How is this ‘journeying together’ happening today in your particular Church? What steps does the Spirit invite us to take in order to grow in our ‘journeying together?’”

These are good questions, but they are limited to the process. An even more fundamental question could draw us into the content of our journeying together. Could we ask, “As God’s pilgrim people journeying together, how can we more effectively bring the life-giving power of the gospel to a world so desperately in need of it?” That question would more closely correspond to the vision of Pope John XXIII and, I believe, of Pope Francis as well.



ON CARE FOR OUR COMMON HOME

LAUDATO SI'

"Praise be to you, my Lord."

"LAUDATO SI', mi' Signore" – "Praise be to you, my Lord." These are the words that open Pope Francis' encyclical on ecology and care for God's creation. These words, quoting St. Francis of Assisi's beautiful canticle, remind us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.

Pope Francis' encyclical letter *Laudato Si'* was released in June 2015. Five years later, in 2020, Pope Francis invited all Catholics and people of good will to celebrate its fifth anniversary by protecting families and future generations through action to care for our common home. Here are themes that Pope Francis highlighted in *Laudato Si'* which require our urgent response today.

- **A Moral and Spiritual Challenge.** The ecological crisis, Pope Francis writes, is a summons to profound interior conversion—to renew our relationships with God, one another, and the created world.
- **Care for God's Creation.** God created the world and entrusted it to us as a gift. Now we have the responsibility to care for and protect it and all people, who are part of creation. Protecting human dignity is strongly linked to care for creation.
- **We are All Connected.** We are connected to the rest of the human family, to the created world, and to those who will come after us in future generations.
- **Impact on the Poor.** People in poverty have contributed least to climate change, yet they are disproportionately impacted by it. As a result of excessive use of natural resource by wealthy nations, those who are poor experience pollution, lack of access to clean water, hunger, and more.
- **Called to Solidarity.** We are one human family and have a shared responsibility for others and for creation. Wealthy countries have a responsibility to reduce consumption of non-renewal resources and should help poorer nations develop in sustainable ways.
- **Technological and economic development** must serve human beings and enhance human dignity, instead of creating an economy of exclusion, so that all people have access to what is needed for authentic human development.
- **Supporting Life, Protecting Creation.** Concern for nature is incompatible with failure to protect vulnerable human beings, such as unborn children, people with disabilities, or victims of human trafficking.
- **A Time to Act.** Pope Francis calls for a change in lifestyle and consumption. We can make important changes as individuals, families, and communities, and as civil and political leaders.
- **Hope and Joy.** "Injustice is not invincible" (no. 74) and we act knowing that we seek to live out God's vision of renewed relationships with God, ourselves, one another, and creation.

How You Can Respond

Each of us are called to take concrete steps – from reducing consumption to working for political change – to better care for creation. Here are some ideas.

1. **Become more aware of our connectedness.** Care for one another and creation includes understanding that “everything is connected” (no. 91) and that the economy, politics, community involvement, and technology all affect the future of the planet and humankind. How can we become more aware of our connectedness?
2. **Changes to lifestyle and consumption habits can make a big difference.** For example, get a re-usable water bottle, take shorter showers, walk, bike or take public transportation instead of driving, recycle, compost food waste, and buy energy efficient appliances.
3. **Make changes institutionally at your parish, school, or workplace.** For example, start recycling and composting, use washable dinnerware in cafeterias, share electronically instead of printing, do an energy audit, and install solar panels.
4. **Support local efforts to solve environmental problems.** Community groups around the country are working to make city, county, and state-wide changes that can make a big difference. Find out what is going on locally and get involved.
5. **Contact your members of Congress** to share Pope Francis’ message and urge action to address climate change.

Prayer

Triune Lord, wondrous community of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.
Awaken our praise and thankfulness
for every being that you have made.
Give us the grace to feel profoundly joined
to everything that is.

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.

Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good,
advance the weak, and care for this world in
which we live.

The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

Excerpted from “A Christian prayer in union with creation,”
in *Laudato Si’*, no. 246

For More Information

- U.S. Conference of Catholic Bishops webpage on Environment and Environmental Justice (www.usccb.org/environment)
- Catholic Climate Covenant (www.catholicclimatecovenant.org)
- WeAreSaltAndLight.org