

# The Catholic Free Press

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WORCESTER, MASSACHUSETTS

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## Fiscal year ends with slight deficit

### Operational deficit offset by unrealized investment gains

The Worcester Diocese finished the 2017 fiscal year with a deficit of \$278,802, or slightly more than 1 percent of its total expenses of \$26,169,629, according to the diocesan annual report on financial activities.

If unrealized gains on investment are included, the diocese finished the fiscal year with a surplus of \$1,116,885, or 4.25 percent of total support and revenue, ac-

ording to the report. An unrealized gain in investment is the amount an investment has gained in value above the price at which it was purchased. It could be sold at that new price for a realized gain.

In the previous fiscal year there was a small surplus of less than 1 percent after accounting for unrealized gains, according to a press release from the diocese. The figures do not include the reports of individual parishes, which are posted online at [worcesterdioocese.org/fiscal-affairs](http://worcesterdioocese.org/fiscal-affairs), or of parish or private Catholic schools.



diocese.)

However, the bishop said that receivables due from parishes - loans from the DEF that are still owed - were essentially unchanged.

In a letter to the diocese, Bishop McManus reported that the diocesan central administration reduced the line of credit due to the Diocesan Expansion Fund by almost \$3.9 million. This was done by paying back loans to the DEF, according to Paul Schasel, diocesan director of fiscal affairs. (The DEF, also called the diocesan bank, is essentially a savings and loan unit for parishes and the

This is an indicator of a bigger, more systemic problem. Many parishes are struggling to develop balanced budgets due, in part, the capital needs and increased maintenance costs, the bishop wrote.

In an effort to address the issue, he said a feasibility study is in progress with a professional consulting firm in stewardship and development regarding a proposed capital campaign. It would benefit specific diocesan programs such as Priests Retirement Care, Catholic education and the financial needs of our 96 parishes.

The reports shows that Priests Retire-

SEE REPORT, 6



TANYA CONNOR | CFP

### 'One of the best teachers I ever had'

**NORTHBOROUGH** – Mary Anne Jezierski, social studies teacher at St. Bernadette School, has earned a "Lead Learn Proclaim" award from the National Catholic Educational Association. A story about her award is on Page 4 of the Catholic Schools week supplement, inside. Above, Ms. Jezierski interacts with some of her students: Mary Rillens Lee, Spandana Vagwala, Mary Stefanski, Grace Donfield and Erin O'Keefe. Mary Rillens Lee says she is "one of the best teachers I ever had."

## Food pantry representatives exchange ideas

BY WILLIAM T. CLEW | THE CATHOLIC FREE PRESS

Food pantries in the diocese and in Worcester County are doing the work of Christ, caring for the homeless, caring for the poor and taking care of those who are much less fortunate than ourselves, Bishop McManus said.

He spoke Monday to a meeting of about 50 people who serve at food pantries in Worcester County. The group met in the St. Francis Xavier Center, the food pantry and soup kitchen at St. John Parish on Temple Street, which serves free breakfasts and lunches to the poor, the homeless, the elderly and anyone else who comes in.

The aim of the meeting was to discuss how to improve food pantries for both clients and volunteers. The bishop applauded the planning of the meeting, saying that from a common sense point of view, it is better to have several minds working together rather than one mind working in isolation.

The idea of collaboration in terms of feeding the hungry and attending to those in need in Worcester County is something that should be a common effort, he said. The coming together of those at the meeting was an important point in that dynamic.

The bishop said from a Catholic, Christian point of view, a moral tradition is what is called the seven corporal works of mercy, one of which is to feed the hungry. That is rooted

SEE FOOD, 6

## Church in forefront of pro-life movement, bishop says

BY TANYA CONNOR | THE CATHOLIC FREE PRESS

A decision made 45 years ago inflicted a horrendous moral blight upon our beloved country, leaving unspeakable sin in its wake, Bishop McManus said Jan. 18.

During these 45 years, 60 million babies have been killed and countless other people have been drawn into one of the greatest evils our nation has ever known, he said.

The bishop was talking about Roe v. Wade, the January 22, 1973 Supreme Court decision

that legalized abortion throughout all nine months of pregnancy in all states.

Yet during these same 45 years, the Catholic Church in the United States has been in the forefront of the pro-life movement, he said, preaching at the annual Mass that sends local people to the March for Life in Washington, D.C.

A few local priests concelebrated and local deacons assisted at the Mass at St. Paul Cathedral Jan. 18. Afterwards, about 130 marchers from schools and par-

### 'He (God) will not be mocked by Supreme Court justices and weak-willed politicians.'

Bishop McManus

ishes here boarded three buses for the nation's capital, according to Allison LeDoux, director of the diocesan Respect Life Office. Some met with Worcester diocesan seminarians the next day in Washington.

Other local Catholics took their own transportation and followed their own schedules to participate in the march and related activities.

Mrs. LeDoux said the National Committee for a Human Life

Amendment asked bishops to make short welcome videos for young marchers, which the committee put out on social media. She said Bishop McManus made one, with help from Raymond L. Delisle and Stephen Kaufman of the diocesan communications office.

In his homily Bishop McManus asked why thousands and thousands of people from different faiths go to the march, sometimes in rain, snow or bitter cold,

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## March for Life called 'amazing celebration'

BY MATTHEW HART  
SPECIAL TO THE CATHOLIC FREE PRESS

The 45th annual March for Life was more than a march. It was a celebration of a culture of life that gives us hope and unites us with the inspiring message and theme for the march that Love Saves Lives!

The march was an amazing celebration of the gift of life, a gift that was made visible in the many individuals who attended. I saw this gift in the very young and the elderly and people of all ages in be-

tween gathered for this annual event. I saw it in the people who were there in wheelchairs and people with crutches and in the teachers who were there with their students from schools as far away as Chicago and Kansas City. I saw it in parents who were there with their children and in grandparents and aunts and uncles. I saw it in the young children and babies pushed in strollers or carried in the arms of their

SEE MARCH, 10



TANYA CONNOR | CFP

Father Frank Pavone speaks to MCFL gathering at Mechanics Hall.

## Abortion, assisted-suicide addressed at Assembly for Life

BY TANYA CONNOR | THE CATHOLIC FREE PRESS

WORCESTER Pro-life movement leaders expressed hope for building on a new momentum as they spoke at an interfaith conference Sunday. Their hope was engendered partly by President Donald Trump and last Friday's March for Life.

Father Frank Pavone, national director of Priests for Life, was a key speaker at the Massachusetts Citizens for Life 45th Assembly for Life, held at Mechanics Hall.

He said he'd been told that if Mr. Trump won the presidential

election, he would do more than other pro-life presidents.

And he's fulfilling that promise, Father Pavone said, to applause. We've got to keep this progress going.

He also called for taking advantage of the momentum in the wake of the 45th annual March for Life, which he called of the most successful. He spoke of people newly awakened to the pro-life call.

MCFL president Anne Fox

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Catholic schools open doors for Catholic Schools Week. **Inside**

Young adults want to be heard by the Catholic Church, new study finds. **3**

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# In Holy Land, U.S. bishops say building walls does no good

BY JUDITH SUDILOVSKY | CATHOLIC NEWS SERVICE

JIFNA, West Bank (CNS) Building walls, whether between Israel and the Palestinian territories or the United States and Mexico, can only serve to separate people and create more isolation, said Auxiliary Bishop Eusebio L. Elizondo of Seattle.

Walls can't bring any positive aspect to any country, he said Jan. 21, during a visit to this West Bank village. The image is very negative. I am keeping you out of my life. ... It creates more resentment and isolation. It makes it impossible to see the other.

Bishop Elizondo was among 10 Hispanic U.S. bishops visiting the Holy Land and meeting with Israelis and Palestinians to get a better understanding of the Holy Land situation and to advocate for bridges, not walls.

The bishop said he had returned to the Holy Land for the first time in 30 years and had been disappointed by the feeling that the situation had gotten worse rather than better.

It is a tragic feeling coming to the Holy Land, a place which for centuries has not had peace, he said. It is a long process. A very slow process. I praise and pray for people in that process, but you have to be ready for martyrdom all that time. We humans are very slow learners.

While acknowledging that terrorist violence was one of the push factors for the creation of the Israeli separation barrier — which includes a series of 25-foot cement walls and fences and is expected to extend more than 400 miles — Auxiliary Bishop Arturo Cepeda of Detroit said the whole use of the concept of walls prevents people from seeing the other as a human

person.

If we are not able to see the other as a human person, we are missing the point of who we are. The message is that this is about people, it is a human crisis ... the challenge is what is the most effective way to communicate this, he said. This is a human crisis. In our USA, we are facing a very, very hard human crisis, which is our immigrants. It is a terrible crisis.

Father Firas Aridah, parish priest at St. Joseph Church, told the visiting bishops there are more than 140 Israeli settlements and 636 Israeli checkpoints within the West Bank.

We need the recognition of the simple human principle: No person has the right to impose his occupation on another people. We are waiting for the day when our churches will ring their bells, celebrating freedom and justice for all, Aridah said.



CNS PHOTO | DEBBIE HILL  
Seattle Auxiliary Bishop Eusebio L. Elizondo distributes Communion to Palestinian Aref Jerles, 95, during Mass Jan. 21 at St. Joseph Church in Jifna, West Bank.



CNS PHOTO | PAUL HARING

Pope Francis arrives in procession to celebrate Mass at Las Palmas Air Base in Lima, Peru, Jan. 21.

## At Mass for 1.3 million, pope preaches hope

BY BARBARA J. FRASER | CATHOLIC NEWS SERVICE

LIMA, Peru (CNS) Pope Francis took his message of hope to this sprawling, dusty capital of Peru, celebrating Mass within view of the rocky, waterless Andean slopes where most of the city's poorest residents live.

The day's Scripture readings, in which Jonah was sent to Nineveh and Jesus set out toward Galilee, reveal a God who turns his gaze toward cities, past and present, the pope said in his homily.

Crowds lined the pope's route to the Las Palmas military base, where thousands of people arrived during the night and throughout the morning to participate in the Mass.

Lima's heat and blazing sun did not wither the spirits of the estimated 1.3 million Mass attendees, who chanted and sang as they waited for the liturgy to begin.

Mariana Costa of Lima felt fortunate. She had missed a chance to see Pope Francis in Poland, she said, and now I have the opportunity to see him in my own country.

As a young adult, she was touched by his words to youth.

Ultimately, we're the ones who have to work to make sure this faith

is not lost, she said.

Sister Maria Lucero of Lima was struck by three messages the pope had for the priests, religious and seminarians with whom he met in Trujillo the day before.

He said to remember what we are (and spoke of) joy and gratitude to God for everything we have and do not deserve, she said.

His words kindled a desire to renew her efforts, because the people here need it, she said.

The scores of concelebrants included Boston Cardinal Sean P. O'Malley, who was in Lima to celebrate the 60th anniversary of the founding of the Boston-based Missionary Society of St. James the Apostle, whose priests have worked in many Latin American countries, including Peru. Cardinal O'Malley had spoken out Jan. 20 about Pope Francis' defense of a Chilean bishop accused of covering up sexual abuse. The cardinal said he understood why victims were hurt by the pope's words.

The place where Pope Francis presided at the liturgy is not far from the vast neighborhood of Villa El Salvador, where Pope John Paul II celebrated Mass in 1985, when it was a dusty shantytown in which community leaders, many of whom were

active in parishes, were threatened by terrorist violence.

The poorest neighborhoods form rings around Lima and other Latin American cities, as people migrate from other parts of the country in search of opportunities.

Most build their own houses bit by bit, sometimes in hazardous areas vulnerable to disasters, like the unusual rains in early 2017 that left thousands homeless on the east side of Lima and in cities such as Trujillo, which the pope visited Jan. 20.

The majority also work in the informal economy, eking out a living with day labor, selling goods in markets or working in small, family-run businesses with no health insurance, pension or vacation time.

The pope spoke to them when he talked of our cities, with their daily situations of pain and injustice, which can leave us tempted to flee, to hide, to run away.

While some people can rebuild their lives, others are left living on the fringes of our cities and lacking the conditions needed for a dignified existence, he said. It is painful to realize that among these urban remnants all too often we see the faces of children and adolescents. We look at the face of the future.

### BRIEFS

#### Congolese use violence to disperse protests

KINSHASA, Congo (CNS) Security forces in Congo violently dispersed protesters who were demanding that President Joseph Kabila hold fresh elections.

A spokesman for the U.N. Stabilization Mission said the organization had recorded six deaths, dozens of injuries and more than 240 arrests in Kinshasa when demonstrations were staged after Masses Jan. 21. The church's lay coordinating committee organized the demonstrations.

U.N. radio in Congo reported coalition parties criticized the church for organizing the protests.

Agence France-Presse reported a 24-year-old female religious novice had been killed when police fired on St. Francis de Sales Church.

#### Tension escalates on India-Pakistan border

SRINAGAR, India (CNS) More than 40,000 villagers have fled their homes since Indian and Pakistani soldiers began exchanging fire across their borders.

Ucanews.com reported at least 12 people, including seven civilians, have been killed in skirmishes since Jan. 18 across the Line of Control, a military demarcation agreed by both nations across Kashmir.

Local leaders such as Bishop Ivan Pereira of Jammu-Srinagar have expressed concern over the mounting tension between the nuclear-powered South Asian rivals.

#### Retired Archbishop Couture of Quebec dies



Couture

QUEBEC CITY (CNS) Archbishop Maurice Couture, retired archbishop of Quebec, died Jan. 19 at St. Francis of Assisi Hospital. The 91-year-old archbishop had been hospitalized for a few days.

Cardinal Gerald Lacroix of Quebec, who was preparing to take a few days off when he heard the news, canceled his plans.

A Mass in memory of Archbishop Couture was celebrated Jan. 19 at Notre-Dame Basilica Cathedral. His funeral is expected to be in the first week of February.

#### Cardinal brings up ordaining married men

VATICAN CITY (CNS) The idea of exceptionally ordaining older married men of proven virtue to celebrate the Eucharist in isolated Catholic communities is something that should be discussed, said Cardinal Beniamino Stella, prefect of the Congregation for Clergy.

It is not about being in favor of or against something, but about attentively evaluating various possibilities without being closed or rigid, the cardinal said in a new book in Italian, *Tutti gli Uomini di Francesco* (All Francis Men) released Jan. 22 by Edizioni San Paolo.

The book, by Italian journalist Fabio Marchese Ragona, includes interviews with churchmen named to the College of Cardinals by Pope Francis.

Pope Francis was asked by the German newspaper *Die Zeit* last year about whether, in the Latin-rite church, he could see allowing married *virii probati* men of proven virtue to become priests.

We have to study whether *virii probati* are a possibility. We then also need to determine which tasks they could take on, such as in remote communities, for example, Pope Francis said.

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## In-flight nuptials: Pope didn't glide over church requirements

VATICAN CITY (CNS) Pope Francis' decision to convalidate the marriage of two flight attendants in the air sent waves of turbulence through the Catholic blogosphere, where respected canon lawyers and pastors raised serious questions about the pope sending a message that marriage wasn't so serious.

But three days later, the pope gave reporters more of the background, demonstrating that he did not make the decision on the fly and neither did the couple.

I judged they were prepared, they knew what they were doing, the pope told reporters Jan. 21 on his flight back to Rome. Both of them had prepared before God with the sacrament of penance and I married them.

The blessing of the marriage of LATAM flight attendants Carlos Ciuffardi Elorriaga and Paula Podest Ruiz took place during the pope's flight Jan. 18 from Santiago, Chile, to Iquique.

When the couple went to the back of the plane and told reporters about it, the whole thing had sounded very spontaneous.

But Pope Francis told reporters later that Ciuffardi also worked on the papal flight to Temuco the day before; Podest, whom he had married civilly in 2010, was not working the Jan. 17 flight.

So the groom had a chance to speak to the pope alone. Later, I realized he was

checking me out, the pope told reporters. They spoke about life, marriage and the family. It was a nice conversation.

The next day, both attendants were on duty. They told the pope they had planned to marry in the church, but early in the morning the day of the wedding, Feb. 27, 2010, a massive earthquake struck Chile and the church collapsed.

The couple ended up marrying in a civil ceremony, and they have two daughters. They told the pope they planned to re-schedule the church ceremony but just kept putting it off.

I questioned them a bit and their answers were clear, it was for life, and they told me they had done the pre-marriage course, the pope told reporters. Also, he said, they were aware that they were in an irregular situation.

All the conditions were there, that is clear, he said. So, why not do it today, otherwise they could have put it off for another 10 years.

The pope saw an opportunity and he worked it, said Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life.

What he is saying to the priests and to the church is that God's time to bestow his blessings upon anybody does not necessarily depend on a rule or a regulation, the cardinal told Catholic News Service Jan. 23.

# Every child 'a precious gift from God,' Trump tells pro-life rally

BY JULIE ASHER | CATHOLIC NEWS SERVICE

WASHINGTON (CNS) In remarks broadcast to the March for Life from the White House Rose Garden, President Donald Trump said that his administration will always defend the very first right in the Declaration of Independence, and that is the right to life.

He invoked the theme of this year's march, Love Saves Lives, and praised the crowd as being very special and such great citizens gathered in our nation's capital from many places for one beautiful cause celebrating and cherishing life.

Every unborn child is a precious gift from God, he said, his remarks interrupted several times by applause from the crowd gathered on the National Mall. He praised the pro-lifers for having such big hearts and tireless devotion to make sure parents have the support they need to choose life.

You're living witnesses of this year's March for Life theme, Love Saves Lives, he said. His remarks were broadcast to the crowd live via satellite to a Jumbotron above the speakers stage, a first for any U.S. president, according to March for Life.

During their tenure in office, President Ronald Reagan, President George H.W. Bush and President George W. Bush all addressed the march via telephone or a radio hookup from the Oval Office, with their remarks broadcast to the crowd.

Trump spoke with a crowd surrounding him in the Rose Garden, including 20 students from the University of Mary in Bismarck, North Dakota. One of those standing next to the president was a Marianne Donadio, a top official with Room at the Inn, a nationally accredited Catholic ministry based in North Carolina that serves homeless, pregnant women and single mothers with children.

Vice President Mike Pence, who addressed last year's March for Life in person at Trump's request, introduced the president as the most pro-life president in American history, for among other things issuing



CNS PHOTO | TYLER ORSBURN

**U.S. House Speaker Paul Ryan, R-Wis., speaks during the annual March for Life rally in Washington Jan. 19.**

an executive memorandum shortly after his inauguration to reinstate the Mexico City Policy. The policy bans all foreign nongovernmental organizations receiving U.S. funds from performing or promoting abortion as a method of family planning in other countries.

Trump also has nominated pro-life judges to fill several court vacancies and a day before the March for Life the U.S. Department of Health and Human Services announced formation of a new Conscience and Religious Freedom Division in the HHS Office for Civil Rights. Its aim is to protect the conscience rights of doctors and other health care workers who do not want to perform procedures they consider morally objectionable.

For the first time in a recent memory, the weather in Washington was more than tolerable for March for Life participants as they gathered on the National Mall to mark the

anniversary of the 1973 U.S. Supreme Court decision legalizing abortion. The sun was shining and the blue sky was cloudless. By the time the speeches ended and the march to the Supreme Court started, the temperature had reached 50 degrees.

Jeanne Mancini, president of March for Life, opened the rally by calling on everyone in the crowd to text the word March to 7305 and to show their commitment to ending abortion and join their voices in calling on Congress to defund Planned Parenthood.

Do you agree that's important? she asked the crowd.

Yes! they shouted. March for Life, she said, is about educating people about abortion and mobilizing to end it and to love all those women and families who are facing a troubled pregnancy and other needs.

Love Saves Lives is this year's theme, she added. Love and sacrifice go hand in hand. It is not easy. No one ever said it was, but it is the right choice ... the self-sacrificial option.

House Speaker Paul Ryan, R-Wisconsin, was among several others who addressed the crowd.

Your energy is so infectious, he told the crowd, praising them for being the vigor and enthusiasm of the pro-life movement.

Seeing so many young people is so inspiring because it tells us this is a movement on the rise, he said.

Why is the pro-life movement on the rise? Because truth is on our side. Life begins at conception. Science is on our side.

Rep. Jaime Herrera Beutler, R-Washington, gave an emotional speech about the troubled pregnancy she faced about four years ago. She and her husband, Dan, were told their unborn child had severe defects, that the baby's kidneys would never develop and the lungs were undeveloped because of a rare condition. Abortion was their only option, they were told.

Today, that baby is 4-year-old Abigail. She and her younger brother and their father stood on the stage with the congresswoman.

## Young adults want to be heard by the church

BY DENNIS SADOWSKI | CATHOLIC NEWS SERVICE

LINTHICUM, Md. (CNS) It's no secret that for years, teenagers and young adults have been leaving the Catholic Church, putting aside organized religion for a more personal spirituality, another faith tradition or no faith at all.

A new study by St. Mary's Press looks at the reasons for such religious disaffiliation, asking teenagers and young adults ages 15 to 25 a basic question: Why did you leave the church?

The answers reported in the study, titled Going, Going, Gone: The Dynamics of Disaffiliation of Young Catholics, vary widely with respondents citing sociological, familial and spiritual reasons as well as opposition to organized religion.

What's key to the study, said John Vitek, CEO and president of St. Mary's Press, is that the process gave young people a voice, something which has not happened often within the church.

He made the comments during the Jan. 16 release

of the findings at the Maritime Conference Center near Baltimore.

We wanted to hear in young people's own words their lived experience and their stories. So we spent time listening to young people throughout the country, to hear their story in their own words, uncensored and unfiltered, he said.

The study's release coincided with a 90-minute symposium that included two young adults, a priest, a sociologist who studies religious affiliation trends and an audience of about 200 people from parishes and dioceses throughout the country.

The discussion occurred on the first day of a three-day invitation-only meeting of 65 Catholic leaders, many of whom work in diocesan and parish youth and young adult ministries.

The two-year study found that religious disaffiliation is a process and often begins with questions about faith, doubts and hurts that accumulate over time until it's too much, Vitek said. The process begins at an early age, sometimes as young

as 10 years old. The study also found that the median age for young people to leave the church was 13 even though teenagers may have continued attending Mass with their families because they felt pressured to do so.

Vitek added that almost all respondents interviewed said they felt more freedom and were happier after leaving the church.

Father Edmund Luciano, director of development in the Diocese of Metuchen, New Jersey, and a former diocesan director of youth and young adult ministry, said during the discussion that 13 years old was too young to be allowed to make decision like that.

I see a breakdown in this in the home and in the parents, Father Luciano said. They are the primary teachers of the faith. They are the role models and the examples. I don't think the kids are doing anything wrong. I look to the parents wondering why they're not supporting the growth of their kids.

The priest and others suggested that the church must better equip parents,

teachers and ministry leaders to not shy away from questions young people have about faith.

Panelist Father Joseph Muth, pastor of St. Matthew Parish in Baltimore, said teenagers often have many questions about life and that personal religious life was no exception.

It's the normal process of growing up. In that moment we need someone to trust the questions being asked and to be equipped to give an answer, he said. Many in the audience nodded in agreement.

Christina Hannon, young adult engagement officer with the Coalition with Young Adults in Northeast Ohio, who was in the audience, said she has learned that young adults are looking for a place to be welcomed. If a parish is not welcoming, she suggested, a young person may decide to abandon the church altogether.

*Editor's Note: Information about obtaining the full St. Mary's Press report is online at [www.catholicresearch.smp.org](http://www.catholicresearch.smp.org).*

### BRIEFS

#### Cardinal praises House for voting to protect babies

WASHINGTON (CNS) The chairman of the U.S. bishops pro-life committee said the Born-Alive Abortion Survivors Protection Act passed by the House Jan. 19 is common-sense legislation that offers a simple and widely supported proposition.

A child born alive following an abortion should receive the same degree of care to preserve her life and health as would be given to any other child born alive at the same gestational age, Cardinal Timothy M. Dolan of New York said in a Jan. 20 statement.

He praised the House for approving the measure with a bipartisan vote of 241-183.

#### Descendants urge Georgetown: 'Make it right'

WASHINGTON (CNS) Descendants of Isaac Hawkins, one of 272 slaves owned and then sold by the Maryland Jesuits in 1838 to keep Georgetown University in Washington from closing, said talks with the Jesuit-run university have stalled, with one descendant, Dee Taylor, urging the school to make it right, plain and simple.

Speaking at a Jan. 17 news conference in Washington, Taylor, who lives in Chicago, said she appreciated Georgetown's apology for its role in the slave trade and the other symbolic gestures the school has taken since last April.

Those actions include the renaming of a building in Hawkins name, an institute to study slavery and preferential admissions consideration for any of the descendants, of which more than 200 have been identified.

But in my heart, deep down, I don't feel whole, Taylor said. I believe descendants deserve more and Georgetown has the means to do much more.

#### Poll: Strong majority want restrictions on abortion

WASHINGTON (CNS) The annual poll of Americans views on abortion sponsored by the Knights of Columbus indicates that more than three-fourths continue to want significant restrictions on abortion access, even though a slim majority describe themselves as pro-choice.

The poll, conducted by the Marist Institute for Public Opinion, surveyed 1,267 adults in December and another 1,350 adults earlier this month.

Seventy-six percent indicated support for significant limits, with 92 percent of those who felt that way identifying as Republicans, and 61 percent as Democrats. Fifty-one percent of respondents overall called themselves pro-choice.

I think what you see that's encouraging is that this is not, strictly speaking, a partisan issue, said Andrew Walther, vice president of communications for the Knights.

#### Stockton bishop retires; pope names successor

WASHINGTON (CNS) Pope Francis has accepted the resignation of Bishop Stephen E. Blaire of Stockton, Calif., and named Auxiliary Bishop Myron J. Cotta of Sacramento, as his successor.

Bishop Blaire, a native of Los Angeles, has headed the Stockton Diocese since his 1999 appointment by St. John Paul II. He is 75, the age at which canon law requires bishops to turn in their resignation to the pope.

Bishop Cotta, who will turn 65 on March 21, was named an auxiliary bishop of the Sacramento Diocese by Pope Francis in 2014. A native of Dos Palos, Calif., the bishop speaks English, Portuguese and Spanish.



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#### Why We March

As I watched, from the comfort of my home, all of the tens of thousands of pro-life marchers, Congressmen, the Speaker of the House, the Vice President and finally, the 45th. President of the United States, Donald Trump who spoke at the 45th. Annual Pro-Life March, it gave me chills and such a feeling of hope, love and validation.

I particularly identified with a woman who was honored for deciding to have her child, when she found out that she was pregnant. She did so with the love and support of her parents. This woman, who was honored, not only had her child, but went on to have five children and managed to start a maternity home exactly like Visitation House.

Everything that President Trump said on behalf of pregnant women, their struggles and the rights of their unborn baby stood for the very essence of what Visitation House does. We march for the right to life every day, when we support and serve pregnant women in crisis, who choose life against all odds.

We are such a powerful force in this war against the culture of death and every now and then, it takes an event of this magnitude to remind me of that fact. I have personally witnessed miracles performed at our Catholic Pro-Life maternity home during the 11 years that I have been involved with Visitation House. I am honored to play a small part in this Pro-Life movement.

God Bless us one in all.  
Eve Lindquist

Executive Director, Visitation House, Inc.  
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## OPEN HOUSE/PRE MARDI GRAS 2018 CAMPAIGN KICK-OFF PARTY

**Monday, February 12, 2018 | 12:30 - 2:30 PM**

Chancery Library 2nd Floor • 49 Elm Street, Worcester

12:30 pm - Opening Prayer and remarks by Bishop McManus  
12:45 - (and every 15 minutes) Appeal video playing in the Library

Lunch will be available

RSVP Julie at 508-929-4366 / [development@worcesterdiocese.org](mailto:development@worcesterdiocese.org)

We welcome representatives from each parish to attend.  
**Parish materials will be available for pickup.**

## LETTERS TO THE EDITOR

## Protect the most vulnerable

To the Editor:

Forty-five years ago, to be exact, January 22, 1973, the United States of America lost its soul when, in an exercise of raw judicial power, seven U.S. Supreme Court Justices after ignoring the biological fact that the life of a human being begins at conception, and after disregarding the most fundamental right upon which our nation was founded, the unalienable right to life—legalized abortion-on-demand, the direct and deliberate destruction of the most helpless members of our human family, the innocent unborn.

Every year since that infamous day, anti-life pro-abortionists have celebrated that anniversary, while pro-life anti-abortionists have commemorated the occasion by marching and praying that America will regain its soul by restoring legal right-to-life protection to all human beings, born and unborn. The care of human life, and not its destruction, is the first and only legitimate object of good government.

If you lose reverence for any part of life, you will lose reverence for all life. Vote pro-life! That is, vote for those who will vote for the protection of the most vulnerable human beings at the beginning, and near the end of their lives. Pray for life! More things are wrought by prayer than this world dreams of.

RICHARD A. CAREY  
NEEDHAM

## Forgiveness heals

To the Editor:

I read an editorial in the Worcester Telegram 1/22/2018 that questioned our Holy Father Pope Francis on blessing Cardinal Bernard Law's casket and saying the prayer of absolution at his funeral. The editor said it's too soon to forgive those who committed sexual abuse on others in the Catholic Church, or covered it up. I wholly disagree.

Catholic virtues reflect the awesome character of God. God's attribute of forgiveness is beautifully imaged whenever Catholics imitate God's gracious forgiveness to others. That is why Jesus tells his followers to pray: Forgive us our debts, as we also have forgiven our debtors (Matthew 6:12). He closely links our forgiveness from God with forgiveness of others.

What Pope Francis exhibited at the funeral for Cardinal Law was the most important, yet hardest, virtue of being a Christian. Our Holy Father blessed his coffin and forgave him for his sins.

If we truly call ourselves Christians then in the same way we must be able and willing to forgive others without hesitation. As far as abuse victims, I too was molested by a priest as a Brother novice at a Benedictine Abbey, yet when I was able to forgive the priest who molested me, I felt God took the sword out of my hand. Forgiveness not only heals the wound in the one we forgive, but it heals the wound in us as well because Jesus has taken on our burden as he did on the cross.

WILLIAM A. SCANLON  
WORCESTER

## Trump support mocks 'pro-life'

To the Editor,

As the keynote speaker to a meeting of Massachusetts Citizens for Life, Rev. Frank Pavone, the national director of Priests for Life, received a standing ovation after a speech in which he called President Trump the most pro-life president the nation has ever had.

While Mr. Trump has strongly favored restricting abortion, he has simultaneously defied Pope Francis' urgent appeals to accept more refugees and migrants, to oppose global warming, to withdraw support from dictators, to check the excesses of capitalism, to end the death penalty and war, and to disarm nuclear weapons. The president has also opposed affordable healthcare, living wages, collective bargaining, enforcement of workplace safety, environmental, and civil rights rules.

Catholic endorsement of President Trump is a scandalous betrayal of our faith that mocks the term pro-life. It is long overdue for the Church to begin recruiting and supporting candidates who endorse a seamless garment respect for life.

SCOTT SCHAEFFER-DUFFY  
SAINTS FRANCIS & THERÈSE CATHOLIC WORKER, WORCESTER

## NEWS ANALYSIS

## Pope tackles tough issues in Chile, Peru

BY BARBARA J. FRASER  
CATHOLIC NEWS SERVICE

LIMA, Peru (CNS) Pope Francis tackled politically charged issues during his weeklong visit to Chile and Peru, decrying human trafficking, environmental destruction, corruption and organized crime in speeches before audiences that included political leaders.

At the same time, he called for unity, dialogue and coexistence in each of the two countries, which have been marked by political tension and sometimes-violent conflicts. Invoking Mary, he called for compassion, which he also demonstrated as he blessed a Chilean prisoner's unborn baby and consoled people who lost their homes in devastating floods a year ago on Peru's northern coast.

He also acknowledged that the church must address its own problems, including sexual abuse, corruption and internal divisions.

The kingdom of heaven means finding in Jesus a God who gets involved with the lives of his people, he said.

Pope Francis arrived in Santiago, Chile's capital, Jan. 15. Over the next three days, he met with young people outside the capital, celebrated Mass among indigenous people in the southern city of Temuco, and traveled to the northern desert city of Iquique, which has been a magnet for migrants.

On Jan. 18, he arrived in Peru, where he celebrated Mass in Lima and traveled to the northern coastal city of Trujillo, which suffered disastrous flooding a year ago, and Puerto Maldonado, in the heart of the Peruvian Amazon.

In both countries, the pope met with indigenous people and youth, clearly with an eye toward the Synod of Bishops on youth, scheduled for October at the Vatican, and the synod for the Amazon in 2019. He repeatedly referred to the importance of the earth, calling it our common home, as he did in the encyclical *Laudato Si*.

The defense of the earth has no other purpose than the defense of life, he said.

The trip was the pope's fourth to South America. It came at a time when politics in the region are increasingly polarized and political and economic problems have prompted many people to seek better opportunities in other countries, where they often face discrimination.

Various countries, including Peru, are also reeling from revelations of corruption, especially multimillion-dollar bribes and kickbacks from the Brazilian construction company Odebrecht.

Speaking to an audience of diplomats and politicians that included Peruvian President Pedro Pablo Kuczynski, who had narrowly escaped impeachment a month earlier because of accusations of influence peddling, Pope Francis called corruption a social virus, a phenomenon that infects everything, with the greatest harm being done



Pope Francis greets members of an indigenous group from the Amazon region during a Jan. 19 meeting at Madre de Dios stadium in Puerto Maldonado, Peru.

CNS PHOTO | PAUL HARING

timber, mining and other industries easier access to indigenous people's lands. At the time, then-President Alan Garcia said indigenous people were blocking development in the Amazon.

Speaking in Puerto Maldonado to some 2,500 people from more than 20 indigenous groups, Pope Francis responded directly to that accusation, which has been repeated by government officials and industry executives in other countries.

If, for some, you are viewed as an obstacle or a hindrance, the fact is your lives cry out against a style of life that is oblivious to its own real cost, he said. You are a living memory of the mission that God has entrusted to us all: the protection of our common home.

The pope listed a number of threats that members of his audience had described to Amazonian bishops during an encounter the day before his visit. Governments and corporations promote oil and gas operations, mining, logging, industrial agriculture and even conservation projects without regard for the people living in the affected areas, he said.

He linked the survival of native cultures—especially groups that continue to shun contact with the outside world, many of which live along the border between Peru and Brazil—to protection of the earth.

The pope also linked environmental destruction to social problems, mentioning unregulated gold mining that has devastated forests and been accompanied by human trafficking for prostitution and labor.

He called attention to violence against women, urging his listeners to combat the violence that happens behind walls and femicide, the murder of women because they are women, usually perpetrated by men.

At every stop along his route, the pope was greeted by enthusiastic young people, many of whom were volunteers for his visit.

In Chile, he urged them to make everyday decisions about their actions by asking, 'What would Christ do?'

He also encouraged them to continue their education and work for a better future for their countries, while pointing to the need for improved schooling and job opportunities. Education, he said, should be transformative and inclusive, fostering coexistence.

Speaking with bishops, he addressed problems that included sexual abuse and divisions within the church.

In Chile, Pope Francis met privately on Jan. 16 with sex abuse survivors. In his public remarks to politicians in Chile and Peru, the pope acknowledged the harm done by sexual abuse, as well as the need to fight corruption not only in the public sphere, but also in the church.

'The kingdom of heaven means finding in Jesus a God who gets involved with the lives of his people.'

to the poor and mother earth. He warned political and civic leaders in both countries against the seduction of the false gods of money and power and urged them to maintain unity by listening to their people, including native peoples, with their ties to the earth, as well as youth, migrants, the unemployed, children and the elderly.

The pope stressed the inextricable bonds between humans and the environment, telling leaders in Chile that a people that turns its back on the land, and everything and everyone on it, will never experience real development.

Both countries have seen violent clashes in recent years over large-scale development projects in indigenous territories. Speaking to an audience that included both Mapuche people and descendants of settlers, the pope called for unity, saying, 'Each people and each culture is called to contribute to this land of blessings. He added, 'We need the riches that each people has to offer, and we must abandon the notion that there are superior or inferior cultures.'

Rejecting acts of violence and destruction that end up taking human lives, the pope also spoke out against the signing of elegant agreements that will never be put into practice, which he said is also violence, because it frustrates hope.

In Peru, 34 people died and hundreds were injured in protests by indigenous groups in June 2009, after the government passed a series of laws that could have given

## Homage to Don Briel

In the history of U.S. Catholic higher education since World War II, three seminal moments stand out: Msgr. John Tracy Ellis's 1955 article, 'American Catholics and the Intellectual Life'; the 1967 'Land o' Lakes' statement, 'The Idea of a Catholic University'; and the day Don J. Briel began the Catholic Studies Program and the Catholic Studies movement at the University of St. Thomas in the Twin Cities.

I've long had the sense that Msgr. Ellis's article was retrospectively misinterpreted as a relentless polemic against Catholic colleges and universities mired in the tar-pits of Neo-Scholasticism and intellectually anorexic as a result; on the contrary, it's possible to read Ellis as calling for Catholic institutions of higher learning to play to their putative strengths—the liberal arts, including most especially philosophy and theology—rather than aping the emerging American multiversity, of which the University of California at Berkeley was then considered the paradigm. But that's not how Ellis was understood by most, and there is a direct line to be drawn between the Ellis article and the self-conscious if tacit defensiveness of the 'Land o' Lakes' statement, which seemed to say, yes, we're second-rate, maybe even third-rate, and the way to be first-rate is to be like Harvard, Yale, Stanford, and the rest of what would be called, in 21st-century Catholic academic jargon, 'aspirational peers.'

The problem, of course, is that by 1967, those aspirational peers were beginning to lose their minds, literally, en route to the postmodern sandbox of authoritarian self-absorption they occupy today.

So there is another direct line to be drawn: this time,

from Ellis and Land o' Lakes to Don Briel's catalyzing the Catholic Studies movement, which, among other things, works to repair the damage that was done to institutions of Catholic higher learning in the aftermath of Land o' Lakes.

But there was, and is, far more to Don Briel's vision, and achievement, than damage-repair. Nourished intellectually by John Henry Newman and Christopher Dawson, Briel's work has aimed at nothing less than creating, in 21st-century circumstances, the idea of a university that animated his two English intellectual and spiritual heroes. And, one might say, just in the nick of time.

For the deterioration of higher education throughout the United States in the past several generations has contributed mightily to our contemporary cultural crisis, and the cultural crisis, by depleting the nation's reserves of republican virtue, has in turn produced a political crisis in which constitutional democracy itself is now at risk. The answer to that cultural crisis cannot be a retreat into auto-constructed bunkers.



THE CATHOLIC  
DIFFERENCE

George  
Weigel

The answer must be the conversion of culture by well-educated men and women who know what the West owes to Catholicism as a civilizing force, and who are prepared to bring the Catholic imagination to bear on reconstructing a culture capable of sustaining genuine freedom—freedom for excellence—in social, political, and economic life.

Conversion, then, is what Catholic Studies and Don Briel's life-project are all about: the conversion of young minds, hearts, and souls to the truth of Christ and the love of Christ as manifest in the Catholic Church, to be sure; but also the conversion of culture through those converted minds, hearts, and souls. According to the common wisdom, 'Land o' Lakes' and its call for Catholic universities to 'Be like the Ivies!' was revolutionary. But the true revolutionary in American Catholic higher education over the past decades has been Don Briel, who has enlivened an approach to higher education that embodies the New Evangelization as no one else has done.

Those of us who love and esteem him pray for a miracle that will cure the rare forms of acute leukemia that now afflict him. But, like Don Briel himself, we commend our prayers, as we commend him, to the mysterious and inscrutable ways of divine Providence. We also know that the truths with which he ignited an academic revolution will win out, because this quintessential Christian gentleman and educator taught us by his witness and his work to trust the Lord's guarantee in John 8:32: '...the truth will make you free.'

Thank you, Don, and Godspeed on your journey. The work, thanks to your inspiration and example, will continue—and it will flourish.



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# An exorcism, part of Jesus' teaching ministry

Gospel: Mark 1: 21-28

It is immediately after Jesus calls the first disciples, in Mark 1:16-20, that Jesus performs the exorcism of the man in the synagogue in Mark 1:21-28. The sequencing of these events is significant. Jesus has just invited the disciples to follow him and share in his ministry. Through Jesus' exorcism of the man in the synagogue, he shows the disciples what ministry will involve. Jesus' liberation of the possessed man from evil is a demonstration of the power of the Kingdom of God. This shows the effectiveness of his ministry and the ministry of his disciples to whom he will soon give his own authority.

The Catholic Bible Dictionary tells us that Capernaum was a city on the northwest shore of the Sea of Galilee which was Jesus' chief residence during his Galilean ministry. The text goes on to note that in Capernaum, Jesus made his home, performed several healings and taught in the synagogue. Thus, Jesus' exorcism of the synagogue man contains a dimension of community importance. By performing this mighty deed, Jesus was building up and strengthening his local place, attempting to invest in the faith-lives of his fellow local residents.

The fact that Jesus was allowed to teach in Capernaum's synagogue suggests that the local people recognized the authenticity of Christ and his message. St. Mark notes, in verse 22, that the people were astonished at his teaching, for he taught them as one having authority. This astonishment was soon followed by a demonstration of Jesus' authority, which confirmed its sway over human brokenness.

The unclean spirit's immediate recognition of Jesus as the Holy

One of God is a statement of truth made clear to the synagogue members and Jesus' disciples. Throughout the Gospels of Mark, Matthew and Luke, the demons



SUNDAY'S  
GOOD NEWS

Father  
Michael N.  
Lavallee

testimony to the true identity of Jesus stands in stark contrast with the understanding of human beings who struggle to become certain of Jesus' identity. In Mark 1:24, the demon's testimony links Jesus' true identity with his ability to vanquish evil forces.

Jesus' subsequent rebuke of the unclean spirit possessing the man reasserts his control over it. This rebuke involves Jesus commanding the spirit, in verse 25, to leave the possessed man's body. Indeed, the spirit obeyed the Lord and exited, freeing the possessed man from his bondage. The amazement of the people observing the exorcism leads to their greater faith in Jesus and greater confidence in his powerful authority over evil.

The passage concludes in verse 28. Here, St. Mark states that the exorcism leads to Jesus' fame spreading throughout the whole region. The Collegeville Bible Commentary notes that it is precisely the people's response of being amazed that will (later) bring other hostile forces to seek to destroy Jesus—such as those of Herod or the Jewish religious establishment.

Mark 1:21-28 situates the exorcism squarely within the context of Jesus' teaching ministry. Therefore, this miracle is a direct proclamation of the Kingdom of God and reveals the Good News of the Gospel bringing about true freedom within human beings. As we reflect upon the meaning of this passage, let us consider the power of the Kingdom of God and the wonderful possibilities this offers us.

Jesus' subsequent rebuke of the unclean spirit possessing the man reasserts his control over it.

## FUNDAMENTALS OF CATHOLICISM



CHRISTOLOGY

# His Kingdom will have no end

BY FATHER KENNETH BAKER, SJ

The more we reflect on the incomparable mystery of the Incarnation of the second Person of the Blessed Trinity the more we become aware of the infinite mercy of God. Many, many questions can be asked about this amazing manifestation of God's love for man. In order to get a little better insight into the mystery it might be helpful to consider the following two questions: When did the hypostatic union begin and how long will it last?

With regard to the beginning of the hypostatic union (union of God and man in the one Person of the Logos: Jesus Christ of Nazareth), two false opinions are worthy of notice. In the 3rd century, Origen, influenced by Platonism, said that Christ's human soul pre-existed its union with his body, and was, already before the Incarnation, united with the Logos or the second Person of the Trinity. This opinion was rejected in 543 by Pope Vigilius as false.

Another erroneous view in this matter is that of some of the Gnostics who said that the Logos first descended on the man Jesus on the occasion of his baptism in the Jordan River by St. John the Baptist. This error has reappeared recently in the writings of some biblical scholars who maintain that Jesus did not know that he was the Son of God until the Holy Spirit descended on him at his baptism.

The two theories just mentioned run counter to traditional Catholic faith as it is expressed in the Creed of the Church. The Creed asserts the conception as man of the Son of God. Mary did not conceive a human person who later became Son of God. The latter would have to be correct if the hypostatic union of the two natures had occurred at a later point in time. Thus, the Apostles' Creed proclaims, "I believe ... in Jesus Christ, his only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary..."

The New Testament bears witness to the fact that the Son of God became man because he was conceived and born of a woman. Thus, St. Paul says, "But when the fullness of time had come God sent his Son made of a woman" (Gal. 4:4 see Rom 1:3).

Another truth to consider is that Mary is the Mother of God, not just the mother of a man. If she had not conceived the Logos in his human nature, then she could not truthfully be called the Mother of God; she would be only the mother of a man. But it is the infallible teaching of the Church, confirmed by the early councils, that Mary is truly the Mother of God. This is another proof that the hypostatic union of Christ's human nature with the second Person of the Trinity took place at the moment of his conception.

Catholic thinkers have also asked whether or not the hypostatic union ceased for a time, namely, from the time of his death to his glorious Resurrection. The Apostles' Creed says that the Son of God suffered, was crucified, died, was buried (his body) and descended into hell (his soul). Death means the separation of the soul from the body. Since Christ truly died, it follows that his soul was separated from his body from the moment of his death until his Resurrection. The question arises whether or not the Logos remained united to the body and the soul during those three days. It is a common teaching of Catholic theologians that the divine Logos remained hypostatically united to both the body and the soul after Jesus' death. This means that Jesus' body in the tomb on Holy Saturday was worthy of full adoration.

Some Gnostic heretics have maintained that the Logos abandoned Jesus before his passion. By this they mean that the hypostatic union ceased before he began to suffer. But the hypostatic union did not cease before or during the passion. This is shown by the statement of St. Paul, "If they had known the concealed wisdom of God they would never have crucified the Lord of Glory" (1 Cor 2:8).

The Gnostics try to prove their point by quoting Matthew 27:46, "My God, my God, why have you deserted me?" There is no doubt that the passage has troubled many devout Christians. St. Thomas Aquinas and other theologians explain it in the sense that the Father withdrew certain aspects of his protection of Jesus, but not that the Logos abandoned Jesus. Here Jesus experiences the depths of human suffering and anguish, but he is and remains the Son of God.

Another question that suggests itself in this connection is whether or not the divine Logos, after the end of the world and the judgment of the living and the dead, will cast off his human nature and cease to be hypostatically united to flesh and blood. In the past some have also held this opinion, but it was rejected as heretical by the First Council of Constantinople in 381. In order to make sure that this error did not recur the Council ordered the following addition to the Creed that we pray at Mass, and His Kingdom will have no end. Another indication that the hypostatic union will continue for all eternity is contained in the words of the angel Gabriel to Mary: "The Lord God will give him (Jesus) the throne of his ancestor David; he will rule over the house of Jacob for ever and his reign will have no end" (Lk 1:33).

**Next Week:** THE HYPOSTATIC UNION: "The hypostatic union is a fundamental mystery of the Christian faith. If it is properly grasped, then one has the right understanding of Christianity."

# Helping men be fathers

Many will offer reflections on the 45th anniversary of Roe v. Wade, the Supreme Court decision that legalized abortion throughout pregnancy. It's a good time to consider past efforts and how to continue to build a culture of life. Early on, we focused on the child destroyed by abortion. Then we learned how best to encourage and support the mothers experiencing an unexpected pregnancy. As we look to the future, we need to also consider another person who needs more attention and assistance: the father.

Fathers of unborn children have no recognized legal rights. In some cases, a father doesn't know of his child's existence or is not given an opportunity to weigh in when a mother is considering abortion. As it is for all those touched by an abortion experience, healing after abortion is complicated for fathers as well. The U.S. bishops' 9 Days for Life novena intention on Jan. 22 asks that each person suffering from the loss of a child through abortion find hope and healing in Christ. This prayer effort recognizes that when a child dies because of an abortion, many feel the loss and pain, including the father.

Contraception, pornography, no-fault divorce, sexual abuse, domestic violence, and many other societal evils also contribute to the fatherhood crisis in society and have a connection to abortion. Our society often conditions men to view women as objects and to think that sex is little more than a pleasure-seeking adventure. When a child is conceived from this mindset, rather than within an exclusive, permanent relationship between husband and wife, both the mother and her child often suffer. In many cases, the mother is abandoned and the child destroyed.

By recognizing the unique role of fathers, we more effectively highlight the humanity of the unborn child. We also affirm marriage—what St. John Paul II called the sanctuary of life—that more effectively welcomes children into the world. And we bear witness to the crucial role of a father in raising children. Consider-



LIFE ISSUES

FORUM

Mary  
McClusky

ation of the father's role is important to pro-life efforts. Some might argue that encouraging masculinity and fatherhood harms women's empowerment and personal autonomy; however, these false dichotomies can distract us from the truth that men and women were designed to cling to each other (Genesis 2:24) in marriage and depend upon each other for support in family life. Authentic masculinity and fatherhood are pro-woman and pro-family.

As we consider future pro-life efforts, collaboration on fatherhood initiatives between chastity, family life, and social justice efforts is key. Programs that develop authentic masculinity and support men's growth in holiness are popular in many dioceses. The Knights of Columbus offers the Fathers for Good initiative for men, a key part of their larger Building the Domestic Church program.

Consider St. Joseph's example. He embraced the role of husband and father in very difficult and challenging circumstances. Let us pray for his intercession in our efforts to advance fatherhood and promote a culture of life.

Mary McClusky is Assistant Director for Project Rachel Ministry Development at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For confidential help after abortion, visit [www.hopeafterabortion.org](http://www.hopeafterabortion.org) or [www.esperanzapaborto.org](http://www.esperanzapaborto.org).

# A tale of two dignities

BY KRISTINE CORREIRA

GUEST COMMENTARY

As is usually the case with life issues, each side seems to talk a different language. The same is true in the debate on physician-assisted suicide. From those of us who oppose PAS we hear that all life has dignity while from those who support the practice we hear about death with dignity. What is the difference?

Dignity comes in two forms based on its origin—*intrinsic* and *extrinsic*. *Intrinsic* dignity comes from within ourselves simply because we are human persons. All human life has dignity, from the moment of its conception until the moment of its death. No one can say, "These lives have dignity and those lives don't." The idea is to view every human person, despite any differences in race, belief, ability, lifestyle, etc. with equal dignity. That means no one life is better or more important than another when it comes to protecting that life. From this concept arises altruism, as well as other fundamental principles like all men being created equal and having equal protection under the law. This concept informs our long-held prohibitions against not only murder but also suicide, for *intrinsic* dignity cannot be taken away by anyone, not even by us from ourselves.

Extrinsic dignity comes from

the outside and is based on how we or others define it. This type of dignity is based on opinion, so it is always changing. This is the dignity that those who promote PAS are talking about. They say that if people or their families or their physicians think a person's life no longer has dignity, then that person should have a right to death with dignity—to kill themselves. From this concept arose ones that we long ago rejected, like slavery, and others that we callously accept, like aborting children, particularly those with Down Syndrome.

Why do they decide their lives no longer have dignity? One study asked people over age 60 if they would rather die than have certain conditions. Around 54% thought being incontinent (needing to wear an adult diaper) was worse than death; 50% thought the same of not being able to get out of bed, and 46% thought it of having dementia. Only 4% felt that constant moderate pain was worse than death.

Extrinsic dignity is not only subjective, but it greases the slippery slope into worse atrocities. We are truly naive if we believe that PAS will be restricted to people who are happy to kill themselves rather than live, if less than healthy. We only have to look to where PAS is le-

gal to see what happens. An elderly woman in Vermont is admitted to a rehabilitation center after a fall and is told repeatedly by the staff that she has the option to end her life. In Quebec, a man in his 60s with early cancer is denied antibiotics to cure a bladder infection because the doctor didn't think he was worth treating; the man died from the infection. A Dutch doctor caring for a woman with dementia drugged her coffee and tried to euthanize her. When she woke up and fought to free herself, he called in her family to hold her down while he injected her. A review board cleared him of any wrong-doing.

How easily we move from viewing ourselves as having no dignity to viewing others that way. How easily doctors move from fulfilling patient death requests to deciding themselves who deserves to die. Extrinsic dignity is subjective and shifting while *intrinsic* dignity is objective and constant. It must remain the foundation of all medical practice.

Kristine Correia, MHP, PA-C, is physician assistant experienced in emergency medicine and primary care. She currently works in family medicine in Worcester. She is co-chairman of Witness for Life.

# Bishop calls on young adults to be apostles

'Mass mob' at St. Paul's

BY TANYA CONNOR | THE CATHOLIC FREE PRESS

The congregation was made up mostly of young adults, whom Bishop McManus called to be apostles.

The bishop was preaching to about 40 people at the diocese's first Mass mob Saturday evening at St. Paul Cathedral in Worcester.

Mass mobs, a play on the term flash mob, are to gather people ages 18-39 for Lord's Day Masses and socializing, according to Timothy T. Messenger Jr. He is director of the diocesan youth ministry office called New Evangelization Worcester for Youth & Young Adults, which is organizing these gatherings.

Young adults will be invited to attend a regularly scheduled Mass at a different parish each month, so they can experience different parishes, Mr. Messenger said. A variety of after-Mass activities are being considered. This

month the young adults simply socialized over refreshments in the cathedral cenacle.

The next Mass mob is scheduled for 4 p.m. Feb. 24 at Holy Family of Nazareth Parish, 750 Union St., Leominster.

Anyone is welcome to the Masses, Mr. Messenger said, but the socials are for young adults.

The main thing for me is just to build the community, he said. He wants young adults to know they have peers out there. He said he also hopes this will help establish groups for young adults in different parishes, or at least regions, of the diocese.

He asks them for their contact information so he can inform them of future Mass mobs and Theology on Tap, monthly talks and socializing at The Compass Tavern at 90 Harding St., Worcester.

In his homily Saturday, Bishop McManus said that



WPI students Jamison LaRoche, Thomas Vining and Christopher Tillotson, center, participate in the first "Mass mob" Saturday at St. Paul Cathedral.

stories of Jesus' miracles are very important, but he considered the night's Gospel (Mk 1:14-20) equally important. He noted how it told of Peter and Andrew leaving their livelihood of fishing when Jesus called them to be fishers of men. James and John left not only their livelihood, but their father as well, to follow Jesus.

Jesus was laying the foundations of the Church and needed followers to carry on his mission, Bishop McManus said. He asked why Jesus chose fishermen and said fishing

is hard and requires patience, and courage when storms arise.

The bishop noted that, in the Creed, Catholics profess faith in the apostolic Church, which was founded on the apostles.

But apostolic also means each of us, he said. We are called to be apostles so the Church will continue to grow.

He suggested that the young people pray the following prayer: Lord, give us the strength to be your apostles, to make the Church alive in the world today.

# Priest laicization announced by diocese

Bishop McManus has announced that Peter J. Inzerillo has been laicized, returned to the lay state, at his request. He was dispensed from the clerical state by Pope Francis. As a result of the laicization, Mr. Inzerillo may not function in any capacity as a priest or be referred to as a priest or as Father in writing such as in event announcements or obituaries.

It is my fervent prayer that Christ may bring healing and hope to anyone who has been abused by a priest or by anyone in the Catholic Church, said Bishop McManus.

Peter J. Inzerillo was removed from ministry in 2002 by Bishop Daniel P. Reilly. Mr. Inzerillo has not had faculties for priestly ministry since that time. He was ordained in 1970 and served in the following parishes: St. Anna, Leominster, St. Anthony of Padua, Fitchburg, and St. Leo, Leominster. He was on the faculty of St. Peter Central Catholic High School in

1972 and later headmaster at St. Peter-Marian Central Catholic High School beginning in 1979. He also served as director of vocations from 1983 until 1994. Mr. Inzerillo is 74 years old.

In addition to this laicization, the Diocese of Worcester previously announced that since 2011 the following men have been removed from the clerical state by the Vatican: David Blizzard, Gerard L. Branconnier, Lowe B. Dongor, Thomas Kane, Robert E. Kelley, Robert Shauris, and Thomas Teczar.

In keeping with the Catholic Church's commitment to the Charter for the Protection of Children and Young People, Bishop McManus encourages anyone in need of pastoral assistance as a result of clerical abuse to contact the diocesan victims assistance coordinator in the Office of Healing and Prevention by calling 508-929-4363.

# FOOD: Bishop lauds food pantries for reaching those in need

FROM PAGE ONE

in Sacred Scripture in the words of Jesus, who said we will be judged whether will be worthy to share eternally in the Kingdom of Heaven by how we treat the poor, the homeless and those less fortunate than we are.

The bishop said Pope Francis is a champion of the downcast around the world. When he was elected pope, a cardinal said to him "remember the poor."

The pope often has talked about going out to the peripheries, to the margins of society, to take care of those people who cannot take care of themselves, he noted.

The bishop said the three peripheries in Worcester County that can be addressed by the food pantries are the homeless, the elderly and the working poor.

He said homeless people, some of whom may not have eaten for days, receive a great service from food pantries in the city and beyond that feed the people with empty stomachs.

Some of the homeless go from shelter to shelter to receive nutritional food.

He said the elderly who live on fixed incomes and cannot make their budgets stretch to provide enough food depend on food pantries. He said he was surprised to learn a few years ago on a trip to the St. John Paul II Parish food pantry in Southbridge that most of their clients were elderly.

He said the divide between those who have and those who have not has grown precipitously. He said he is sure that people with families show up at food pantries because their pay checks are not big enough for them to buy enough food to keep their families strong.

He thanked the people at the gathering for what they do and I pray that God will reward you for your goodness to those who are less fortunate than ourselves.

Several discussion groups covered the following topics:

- Importance of nutrition in the food pantry; led by Tracy Paul, food pantry



Tracy Paul, food pantry and nutrition center coordinator for Jeremiah's Inn, Worcester, talks about getting fresh produce.

and nutrition center coordinator for Jeremiah's Inn, Worcester.

- Improving computer intake systems and the importance of collecting the information: led by Jerry Beddes, IT manager for Catholic Charities, Worcester.
- Changing from a pre-set-item based food pantry to a client-choice food pantry and the effect on dignity for both client and staff: led by Walter Doyle,

director of Urban Missionaries and St. Paul Cathedral food pantry.

- Collection of personal client information, best practices from Worcester County Food Bank and the Massachusetts Law Institute: led by Gina Platano, attorney and food security advocate, Central West Justice Center and Jean McMurray, executive director, Worcester County Food Bank.

# REPORT: A look at FY2017

FROM PAGE ONE

ment Care had a deficit of \$453,865 after support from restricted funds, plus \$191,520 raised in October 2016 at a Celebrate Priesthood event. (Restricted funds are funds donated for specific uses.)

Central Catholic Schools finished with a \$120,119 shortfall on operating expenses of \$12,794,312, after support from restricted funds. There were 1,495 students in pre-kindergarten through Grade 12 in the four Central Catholic schools which are St. Peter Central Catholic Elementary School, Holy Name Central Catholic Junior/Senior High School and St. Peter-Marian Central Catholic Junior/Senior High School, all in Worcester, and St. Bernard Central Catholic High School in Fitchburg.

New to this year's report is a review of the 2017 Partners in Charity Appeal which raised \$5,125,527 in cash and pledges from 17,248 donors as of Aug.

31, 2017 Those funds will be spent in the 2018 fiscal year. The report provides a breakdown of funding for 29 agencies and ministries, along with a detailed report on the 4,309 donor households who contributed as members of giving societies.

The use of donations from the 2016 Partners in Charity appeal are detailed in the FY2017 report on financial activities. Partners in Charity had \$4,870,191 in revenue and used \$4,958,077 to fund ministries and programs.

The annual report, which can be found as an insert in this week's Catholic Free Press, also has been sent to parishes for distribution at Masses this weekend. It also is posted online at worcesterdioocese.org/fiscal-affairs.

A complete copy of the audited annual report prepared by O Connor, Maloney & Company, P.C. is available online at worcesterdioocese.org/fiscal-affairs.

# Pope: Sharing 'fake news' makes one an accomplice to evil

VATICAN CITY (CNS) People have a responsibility to check the source of what they share on social media to ensure it is not fake news designed to further prejudices or increase fear, Pope Francis said.

Fake news grabs people's attention by appealing to stereotypes and common social prejudices, and exploiting instantaneous emotions like anxiety, contempt, anger and frustration, Pope Francis wrote in his message for World Communications Day 2018.

The message is a reflection on the theme, "The truth will set you free."

Fake news and journalism for peace. World Communications Day will be celebrated May 13 at the Vatican and in most dioceses. The papal message was released at the Vatican Jan. 24, the feast of St. Francis de Sales, patron saint of journalists.

Fake news is so effective, he said, because it mimics real news but uses non-existent or distorted data

to deceive and manipulate.

The first to employ the fake-news tactic was the serpent in the Garden of Eden who convinced Eve she would not die by eating the fruit of the forbidden tree, he said. The Bible story shows that there is no such thing as harmless disinformation; on the contrary, trusting in falsehood can have dire consequences.

Pope Francis praised educators who teach young people how to read and question the news and the information they see presented on social media. He encouraged efforts to develop regulations to counter fake news and he praised tech and media companies for trying to improve ways to verify the personal identities concealed behind millions of digital profiles.

But, he insisted, individuals always will have the final responsibility for discerning what is real news and what is helpful to share on social media.

# Guidelines during flu season

Bishop McManus has sent out guidelines for receiving Holy Communion and offering the sign of peace at Mass during the flu and cold season.

Those who are not feeling well should refrain from receiving wine from the chalice and should receive Holy Communion under the form of bread alone to avoid transmitting illness, he said.

No one should be allowed to dip the consecrated host into the Precious Blood. The practice is prohibited by Church law and could transmit illness by touching the interior of the chalice.

A nod of the head and a verbal greeting of peace may be used rather than a handshake during the flu and cold season.

Extraordinary ministers of Holy Communion in church or while ministering to the homebound, elderly or the sick should

take special precautions. They should heed all directives by washing their hands frequently and avoiding contact with others, especially those most susceptible to illness.

Catholics who are ill are excused from Sunday worship out of respect and concern for their fellow worshippers, the bishop wrote. The Sunday Mass obligation may be fulfilled through the medium of television. Catholics who are ill may make a spiritual Communion.

The bishop asked that people keep those who are vulnerable to sickness and those who are ill in our prayers.

Let us also use common sense during this cold and flu season, especially in those areas of our daily routine where we come into contact with those who are prone to sickness and for those for whom it may be a matter of serious concern.

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### Mercy Centre scores again!

Holy Cross women's basketball coach Bill Gibbons introduces his team to players and spectators at the Mercy Centre Jan. 18 for a game against the centre's team. Each year, for 26 years, Coach Gibbons has predicted that the Lady Crusaders will win the game. Each year Mercy Centre players and fans loudly and happily disagree. And they have been right for 26 consecutive years. This year the Mercy Centre won, 24 to 19. Tricia Byrne, a Holy Cross team captain who has played for four years, said the team looks forward to the game. She said it is awesome to see the joy Holy Cross gives and gets from the game and the opportunity to give back to the community in the midst of the grind of a Division One college basketball season. The Mercy Centre provides training and programs for adults with developmental disabilities.

## This Lent I'm not giving up anything!

Remember back in the olden days when we were mere youngsters and this time of the year we would go back to what we had done the prior Lenten season and the penitential practices that we had observed. We endured 40 whole days without going to the movies, and can you believe it, six whole weeks without a piece of candy (except for the time I forgot at Joey's birthday party). In those days it was the custom to give something up, to deprive oneself of a pleasure or go without a treat. It seems since Vatican II our observance of the 40 days has taken on a much more positive aspect. Now we are not worried about the man who made the Necco wafers losing his job because we gave up candy for Lent. (Just as an aside, do you remember playing Mass and using the white Necco wafers as hosts? I suppose that's a stage we all went through.)



SENIOR SCENE

Bob Cronin

It seems that we have adopted a much more positive set of observances and rather than what have you given up? the question seems to be what are you doing for Lent? Any little thing that you do is an act of charity, and especially if it is done as a surprise. What is more pleasant or comforting than a bowl of hot soup on a cold windy afternoon? The next time you make a pot of beef stew send a bowl downstairs or across the street. If you're into ethnic dining and are making pierogis or minestrone soup or corned beef and cabbage you can provide some real pleasure, both for yourself and your neighbor.

In planning your Lenten observances remember that you are not as young as you used to be and while it might be nice to get the snow out of Mamie's driveway, you are not as young as you used to be. There's no gain in spending Easter in the hospital with a broken hip. And please remember to be good to yourself. Keep a bag of sand or a bucket of rock salt where you can get it as it's needed. Remember, you have to take care of yourself before you can take care of your friends.

Bishop McManus himself made such a suggestion this week for the cold and flu season. He suggests that those not feeling well should not receive from the chalice, but rather, take the host alone. He also suggests that a nod of the head and a verbal greeting is more than appropriate than shaking hands and spreading germs. He also tells us that persons who are ill are excused from Sunday worship out of concern for the well-being of the congregation.

Please, during the next couple of months, during the ice and snow and cold and flu season, use the common sense you have gathered through your years of experience and act accordingly.

You have finally become old enough to begin to give yourself the benefit of the doubt. All of us are waiting for the sun to come through the wintry clouds on Easter morning and we want you with us, not a victim of flu, falls or fractures.

Also, neither do I want you to think that I have become an iconoclast and abandoning my respect for Lenten regulations this year. I am far too old to make any great changes at this stage of my existence. Hopefully, 40 days and nights from now I will be a better person than I am today. I do feel that there is more to be gotten from our positive activity and outlook than our old custom of giving up some pleasures and relinquishing a few enjoyable activities. Hopefully, a few occasions will present themselves where I can make something a little easier for someone. That's where my observance will be on these soon expected 40 days of Lent. (Ash Wednesday is Feb. 14.) Stay safe, healthy and upright. God Bless!

## Ritual, consistency lead to better participation at Mass, study suggests

BY DAN MELOY  
CATHOLIC NEWS SERVICE

DETROIT (CNS) — So who really is singing "Gather Us In" at Mass?

Does the pastor asking people about their week really make the Mass friendlier and more engaging? Why is the Our Father so engaging? Do people like singing new songs at Mass, or do they prefer tried and true hymns they have been singing for years?

Two local Catholic researchers are trying to find out.

John Ligas and Sacred Heart Major Seminary professor Michael McCallion presented a paper titled "Sociology of the Sacred in Post-Modernity: Ritual Dis-Attunement at Sunday Mass" during the Society for Catholic Liturgy Conference in Philadelphia last October.

The study's primary aim was to discover which parts of the Mass local Catholics were most actively engaged with, and which parts lacked participation.

We wanted to do research on tuning and dis-tuning at a typical Sunday liturgy, Ligas told The Michigan Catholic, Detroit's archdiocesan newspaper.

Ligas is a retired orthodontist and McCallion was hired in 2005 as the sociologist on staff for the seminary's licentiate program.

I was telling John a while ago, there are studies not many that argue only

20 percent of Catholics participate in Mass, McCallion said. (These are very general studies that don't get at what participating actually looks like.

McCallion and Ligas went about observing 35 liturgies across 10 parishes — three parishes in the Chicago Archdiocese and the rest in Detroit's northern suburbs. The pair discretely took notes on who at Mass was actively participating in the Our Father, the opening, closing and communal hymns, the Gloria and the responsorial psalm along with other parts of the liturgy.

A good analogy would be at a football stadium, Ligas said. Everybody is watching the game, but who is participating in the wave? Who cares about what's happening on the scoreboard? Who is checking their phone? We feel the Catholic liturgy is a collective action. So what things contribute to the collective actions and what distracts?

Recognizing the limitations of conclusions one could draw from the observations of two people in a limited scope, McCallion and Ligas just focused on who was singing at Mass.

At every liturgy at every church we observed, everyone joined in for the Lord's Prayer, Ligas said. On the other side of the coin, the responsorial song was a bust, if you consider how many are participating and how many are not.

The summarization of

the Ligas and McCallion's research boils down to the idea that Catholics are more apt to verbally participate in parts of the Mass that are more ritualized, such as the Our Father. The response to the general intercession had the highest rate of response and participation, while more changeable parts of the Mass, such as the hymns, psalms, or the pastor asking the congregation to greet one another, tended to have low rates of participation.

From our initial responses, we found that ritual comes to form again, McCallion said. If people are not singing the same songs, people are less likely to sing. That's our hypothesis that bore out in the data. Some hymns, some other parts of Mass that are constant, we found a greater rate of response.

Ligas and McCallion did make other observations at the Masses, from how many times people check their cellphones, to what they wear at Mass, but limited their analysis to participation in singing.

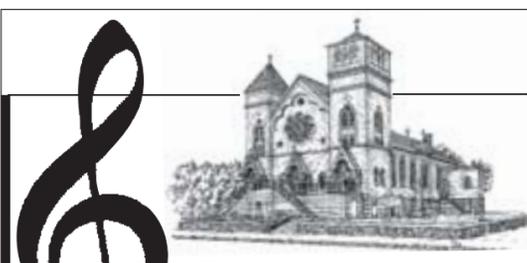
We might have had a feeling the Lord's Prayer

was going to be No. 1 as far as the congregation participating, Ligas said. But we were shocked with just how poor the responsorial song is.

The initial analysis implies that when pastors and music directors change the pattern of the liturgy in an effort to make the Mass more accessible, it tends to have the opposite effect.

When you know what's going to happen, you will know what's going on, McCallion said. When you go to a baseball game, nobody is sitting right next to you telling you every single rule. You just know them, because of the repetition. You know what you are supposed to be doing to enter into the collective ritual.

The liturgy is supposed to be a communal event, but American postmodern culture is really focused on individualism, McCallion said. I'd argue that our liturgy has been affected by individualism. Sometimes, as Emile Durkheim (a sociologist who studied the Mass) said, the secular invades the sacred.



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At 9 a.m., Jan. 30, St. Peter-Marian Junior-Senior High School will host a Blue Mass, honoring men and women who serve as firefighters, police and first responders, as part of Catholic Schools Week at their campus at 781 Grove St., Worcester.

## UPCOMING

**DIOCESAN ENCUENTRO CELEBRATION AND MASS:** The diocesan Encuentro event will be held Saturday, Feb. 3 from 9 a.m.-5 p.m. at St. Paul Cathedral, 15 Chatham St., Worcester, concluding with Mass at 4 p.m. with Bishop McManus. All the Hispanic communities in the diocese, including leadership are invited to participate in this celebration. Please pray for them. For more information visit [vencuentro.org](http://vencuentro.org).

**MEAT RAFFLE:** A Meat Raffle to support Our Lady of Providence at St. Bernard's Church, Saturday, Feb. 3, 2 p.m. at The Compass Tavern, 90 Harding St., Worcester. Proceeds will be used to pay off a new heating system. There will be six tables of meat plus other surprises!

**VALENTINE DINNER:** St. Edward the Confessor Church, 10 Church St., Westminster, will hold a Valentine Dinner, Saturday, Feb. 3, 5-7 p.m. in the hall. Menu includes: apricot glazed chicken, stuffing, mashed potatoes, gravy, carrots, peas, soup, cranberry sauce, rolls and dessert. Tickets at \$10/adult, \$5/under 12 and free/under 6 will be available at the door.

**NIGHT AT THE RAILERS:** Saturday, Feb. 3 will be Diocese of Worcester Night at the Railers-Worcester's Hockey Team. Puck Drop is 7 p.m. Our Lady of the Angels School, Worcester, students will sing the National Anthem, Our Lady of the Valley School, Uxbridge, students will sing God Bless America and St. Anna School, Leominster, students will sing America the Beautiful. To purchase tickets for \$15, visit <https://railers.isportstix.com/order/seats> and enter the Group Code: DioceseWorcester if prompted.

**THEOLOGY ON TAP:** The diocesan young adult ministry will hold a gathering at the Compass Tavern, 90 Harding St., Worcester, Feb. 6, 6:30-9 p.m., for ages 18-39. Christopher Klofft, assistant professor of theology, Assumption College, will present a talk on "the Sexiest Heresy," followed by discussion. Admission is free.

**SEMINAR FOR ENGAGED:** God's Plan for a Joy-Filled Marriage seminar for engaged couples, will be presented Sat., Feb. 10. For details and registration form visit [www.worcesterdiocese.org/marriage-preparation](http://www.worcesterdiocese.org/marriage-preparation).

**COMEDY NIGHT:** All Saints Academy will host a Comedy Night, Feb. 10, 6-10 p.m., with doors open at 5, at the KofC #2087, 1017 Riverside Dr., N. Grosvenor Dale, Conn. To purchase tickets at \$30, donate to or sponsor the event, visit [funny4funds.com/events/all-saints-academy/41](http://funny4funds.com/events/all-saints-academy/41). Price includes dinner, comedy show, raffles, and you must be 18 yrs or older to attend. Contact Julie Hamm at 508-380-9200 or [FASA@allsaintswebster.org](mailto:FASA@allsaintswebster.org) for information.

**ADULT FAITH FORMATION PROGRAM:** Sacred Heart of Jesus Parish will hold its next adult scripture study program, "ACTS - The Spread of the Kingdom" in the rectory, 18 E. Main St. Webster, Wednesdays starting Feb. 21 through July 11 (except March 28 & July 4). Choose one of 2 sessions at 10-11:30 a.m. or 7:30-9 p.m. Cost/Registration including Workbook/Study guide is \$29. For more information and registration form contact Parish Office at 508-943-3140 or Al Kotkin, [alkotkin@aol.com](mailto:alkotkin@aol.com). Deadline to register is Feb. 12.

## SATURDAY JANUARY 27

**PRO-LIFE VIGIL:** St. John Parish will hold a Pro-Life Vigil weekly, 7:45-8:45 a.m., in the lower chapel, 44 Temple St., Worcester. Devotion will include praying the rosary and other vigil prayers.

**PRO-LIFE VIGIL:** A 9-11 a.m. vigil will be held weekly across the street from Planned

Parenthood, Pleasant St., Worcester.

**KOFC PASTA DINNER:** KofC Council #12701 will hold a Pasta Dinner at St. Mary of the Hills Parish, after the 4:30 p.m. Mass, in the church hall, 630 Cross St., Boylston. The suggested donation is \$10/person or \$20/family.

## SUNDAY JANUARY 28

**AFRICAN MASS:** The diocesan African Ministry will hold Mass weekly, 11:30 a.m., in St. Andrew the Apostle Mission, 5 Spaulding St., Worcester.

**OPEN HOUSE:** Assumption School, PreK-8, 17 Grove St., Millbury, will hold its Catholic Schools Week Open House, 12-2 p.m. For more information or to schedule an alternate time for a personal tour call 508-865-5404 or visit [assumption-cs.org](http://assumption-cs.org).

**HAITIAN MASS:** The diocesan Haitian Apostolate Mass will be celebrated in French (primarily) weekly, 12:30 p.m., in Holy Family Parish at St. Joseph Church, 35 Hamilton St., Worcester.

**AFRICAN/GHANIAN MASS:** St. Joan of Arc, 570 Lincoln St., Worcester, will celebrate Mass in Twi weekly, 2 p.m.

**YOUTH MASS:** St. Joseph Parish will hold a LIFE TEEN Mass for children, pre-teens, teenagers and adults weekly, 5 p.m., in the church, 10 H Putnam Road Ext., Charlton.

**SPANISH MASS:** St. Stephen Parish, 357 Grafton St., Worcester, will celebrate a weekly Mass in Spanish, 6 p.m.

## MONDAY JANUARY 29

**ROSARY GROUP:** St. Luke the Evangelist Parish rosary group will meet weekly following the 9 a.m. Mass Monday-Friday and Saturday following the 8 a.m. Mass in the church, 70 West Main St., Westborough.

**ROSARY:** St. Anne Parish will pray the rosary weekly prior to and following the 9 a.m. Mass Monday-Friday in the church, 130 Boston Tpke., Shrewsbury.

**ROSARY GROUP:** Our Lady of Lourdes Rosary Prayer Group will meet weekly, 3 p.m., in Our Lady of Lourdes Church, 1290 Grafton St., Worcester.

**SCHOLARSHIP FUNDRAISER:** The St. Stanislaw Society of the St. John Paul II Parish will sponsor "Public House Night" for the benefit of Trinity Catholic Academy Scholarship Fund, an all you can eat Turkey Feast Buffet in Paige Hall, 277 Main St., Sturbridge. Tickets at \$14/adults and \$5/children 4-12 are available at the door or in advance by calling Ted, 508-764-7909 or Curt, 508-347-5067 for one of 2 seatings, 4:30-6:15 p.m. or 6:30-7:30 p.m.

**PRAYER CENACLE:** The Prayer Cenacle at St. John, Guardian of Our Lady Parish will meet weekly, 6 p.m., in the lower church, 80 Union St., Clinton.

**PRAYER CENACLE:** St. Joseph Parish will hold a Prayer Cenacle weekly, 7 p.m., in the church, 10 H Putnam Road, Ext., Charlton.

## TUESDAY JANUARY 30

**LEGION:** The Legion of Mary will meet weekly following the 9 a.m. Mass in the St. Anne Parish Marian Room in the Father Smith Center, 130 Boston Tpke., Shrewsbury.

**PRAYER GROUP:** Circle of Love Prayer Group at St. John, Guardian of Our Lady Parish will meet weekly, 10 a.m., in the lower church, 80 Union St., Clinton.

**CAFÉ:** CaFÉ (Catholic Faith Exploration) is an opportunity to learn more about our faith. The Catholic Parishes of Millbury offer two options. Sessions are held every Tuesday, 11 a.m. - 12:15 p.m., at St. Brigid Hall, 59 Main St. Evening sessions are held on the first Tuesday of the month, 6:30 - 8:30 p.m., at Our Lady of the Assumption Church, 10 Waters St., both in Millbury.

**PRO-LIFE VIGIL:** A Pro-Life Vigil will be held weekly, noon-1 p.m., across from Planned Parenthood, 391 Main St. Fitchburg.

**ADORATION:** Adoration of the Blessed Sacrament, along with the opportunity for confession, will be held weekly, 5:20 - 6:20 p.m. at Our Lady of the Assumption Church, 10 Waters Street, Millbury.

**CRIBBAGE NIGHT:** The Shrewsbury KofC sponsor a cribbage night weekly, 7-9 p.m. at 206 S. Quinsigamond Ave., Shrewsbury. Open to all. A \$5 fee will be collected and divided among the top 3 finishers.

**ROSARY:** The rosary will be recited weekly, 7:15 p.m., in Sacred Heart of Jesus Church, 22 Main St., West Brookfield.

## WEDNESDAY JANUARY 31

**MASS:** St. Andrew Bobola Parish will hold Mass with devotion to The Divine Mercy weekly, 6:30 p.m., in the church, 54 West Main St., Dudley.

**MASS/NOVENA:** A Mass and novena to St. Joseph will be held weekly, 7 p.m., in St. Joseph Basilica, 53 Whitcomb St., Webster.

**SCRIPTURE STUDY:** St. Ann Parish will hold Scripture Study weekly, 7-8:30 p.m., in the parish hall, 654 Main St., North Oxford. Father Michael Lavallee, pastor, will conduct the sessions.

## THURSDAY FEBRUARY 1

**CANCER SUPPORT GROUP AND MASS:** The Spiritual and Sacramental Support Group at St. Vincent Cancer and Wellness Center will hold a monthly Mass in the chapel, (garden level) 11:30 a.m., and Group Sharing in the Radiation Oncology Conference Room, 12:30 p.m., 1 Eaton Pl., Worcester. Sister Paula Kelleher, SSJ, and Msgr. Peter R. Beaulieu will be the facilitators.

**FOOD WITH FRIENDS:** St. Mary of the Assumption Parish will serve a weekly lunch for the needy 11:30 a.m.-12:30 p.m., in the parish center, 17 Winter St., Milford.

**PRO-LIFE VIGIL:** A Pro-Life Vigil will be held weekly, 3:30-4 p.m., across from Planned Parenthood, 391 Main St. Fitchburg.

**FAMILY PRAYER:** St. George Parish will hold a Family Prayer Hour weekly, 6:30-7:30 p.m., in the church, 38 Brattle St., Worcester.

**PRO-LIFE ADORATION:** St. Benedict's Abbey will hold adoration of the Blessed Sacrament to help stop abortion through the intercession of Our Lady of Guadalupe first Thursday of the month, 6-9:30 p.m., in the abbey, on Still River Road. Still River, MA.

## FRIDAY FEBRUARY 2 THE PRESENTATION OF THE LORD FIRST FRIDAY DEVOTIONS AND SERVICES

### ADORATION

7:30 a.m. - 3 p.m. in St. Joseph Basilica, 47 Whitcomb St., Webster.

7:30 a.m. - 8 a.m. Mass at St. Andrew Bobola Parish, 54 W. Main St., Dudley. Service includes rosary and confessions.

6-7 p.m., with vespers and recitation of the rosary, in St. Joseph Parish, 189 Oxford St., Auburn.

7-8 p.m. in St. Denis Parish, 85 Main St, Ashburnham.

### MASSES

7 a.m. Mass followed by Eucharistic Adoration till noon at the Sacred Heart of Jesus Parish, 7 E. Main St., Milford. The rosary is prayed hourly on the half hour. At noon the Chaplet of Divine mercy is prayed followed by Benediction.

8 a.m. Mass followed by exposition of the Blessed Sacrament concluding 5:15 p.m., with novena prayer to the Sacred Heart and Benediction in Sacred Heart-St. Catherine of Sweden Parish Church, 600 Cambridge St., Worcester.

9 a.m. Mass followed by Benediction of the Blessed Sacrament in St. Christopher

Church, 950 West Boylston St., Worcester.

11 a.m. Mass in St. Peter Church, 931 Main St., Worcester.

12:10 p.m. Mass followed by exposition of the Blessed Sacrament to 3 p.m. in St. Paul's Cathedral, 15 Chatham St., Worcester.

8 p.m. Mass to save babies through prayer will be celebrated followed by eucharistic adoration through the night concluding with a Mass celebrated by Father Michael J. Roy, pastor of St. Roch Parish, Oxford, on Feb. 3, Sat. 8 a.m., both in Problem Pregnancy Chapel, 495 Pleasant St., Worcester.

## SATURDAY FEBRUARY 3

FOR WEEKLY EVENTS SEE JAN. 27

**DIOCESAN ENCUENTRO CELEBRATION AND MASS:** The Diocesan Encuentro event will be held 9 a.m.-5 p.m., St. Paul Cathedral. See details in "UPCOMING."

**FAITH FORMATION:** St. Joseph Parish Adult Faith Formation program will be held monthly, 9:45 a.m., in the Cornerstone Hall of the lower church, 10 H Putnam Road, Charlton.

**MEAT RAFFLE:** A Meat Raffle to support Our Lady of Providence at St. Bernard's Church, 2 p.m. at The Compass Tavern, 90 Harding St., Worcester. See details in "UPCOMING."

**VALENTINE DINNER:** St. Edward the Confessor Church, 10 Church St., Westminster, will hold a Valentine Dinner, 5 - 7 p.m. See details in "UPCOMING."

**BINGO:** The Holy Trinity Evangelization Center Family Bingo will be held monthly, 7 p.m., following Mass, in the center, 69 Lincoln Terrace, Leominster. Food will be served at reasonable costs.

**NIGHT AT THE RAILERS:** The Diocese of Worcester Night at the Railers-Worcester's Hockey Team. Puck drop is 7 p.m. See details in "UPCOMING."

## FIRST SATURDAY DEVOTIONS

**PRO-LIFE MASS:** A monthly 8 a.m. Mass to save babies through prayer will be celebrated by Father Michael J. Roy, pastor of St. Roch Parish, Oxford, at Problem Pregnancy Chapel, 495 Pleasant St., Worcester.

**EXPOSITION:** Mary, Queen of the Rosary Parish, 7 Church St., Spencer, begins its First Saturday devotions at 8 a.m. Mass, with confessions after and again 3 p.m. Exposition of the Blessed Sacrament will be all day, with Benediction 4 p.m., and Vigil Mass 4:30 p.m.

**MASS:** St. George Parish, in honor of the consecration of the diocese to the Immaculate Heart of Mary, will celebrate Mass 8 a.m. in the parish center, first floor Chapel, 40 Brattle St., Worcester.

**MASS:** An 8:30 a.m. monthly Mass will be held in St. John's Cemetery Mausoleum Chapel, 260 Cambridge St., Worcester.

**MARIAN DEVOTION:** A devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary, will be held 9-11 a.m. including adoration, rosary and Healing Mass at St. Joan of Arc Parish, 570 Lincoln St., Worcester.

**FIRST SATURDAY DEVOTIONS:** Immaculate Conception Parish, 353 Grove St., Worcester, will hold devotions, 2:30 p.m., with rosary, confession and end with Mass, 4 p.m.

**FIRST SATURDAY DEVOTIONS:** Our Lady of Mercy Church, 341 June St. Worcester, will hold devotions 3 p.m., with adoration, confession, rosary and end with Mass, 4 p.m. For information call Pat at 508-835-2828.

**FIRST SATURDAY DEVOTION:** Our Lady of Czestochowa, 34 Ward St., Worcester, will hold devotions, 3 p.m., with confession, rosary meditation and Mass, 4 p.m.

## SUNDAY FEBRUARY 4

FOR WEEKLY EVENTS SEE JAN. 28



PHOTO BY DAN TISDELL

**WORCESTER -** The Singing Stars children's choir sings for the African Mass Sunday at St. Andrew the Apostle Church. Bishop McManus celebrated the Mass and attended a reception afterwards to help strengthen the bond between him and African Catholics from two of the communities in the diocese: St. Andrew's and St. Anthony of Padua Parish in Fitchburg. He is to celebrate Mass for the St. Paul Cathedral and St. Joan of Arc communities at 2 p.m. April 15 at St. Joan of Arc.

# After fleeing Iraq, Chaldean Catholic now makes faith-based films

BY MARK PATTISON  
CATHOLIC NEWS SERVICE

WASHINGTON (CNS) Pete Shilaimon was not making movies in Hollywood, his current job, when he fled Iraq.

Shilaimon was only 5 years old when his family—mother, father, brother and sister—left pretty much everything and everybody that they knew behind and headed to Greece.

Now 46, Shilaimon remembers some of the aspects of leaving in searing detail.

I remember my mom and dad experiencing a guttural, heart-wrenching goodbye to their families, Shilaimon said in a Jan. 12 telephone interview with Catholic News Service from Los Angeles. The families, he added, were hoping that they'd stay, but my father, realizing if he didn't get out, all of his boys would be killed—an unselfish act, leaving everything behind to stay with their kids. And I really do remember that like it was yesterday!

A Chaldean Catholic, Shilaimon continued, I remember my grandmother literally falling to her knees, holding on to my mother's dress, begging her to stay. I'll never forget that memory.... My mother gave us each a bag with our clothes, and she gave us each a crucifix to wear. You know what? I have the crucifix to this day, and I wear it to this day.

The reason for the departure in 1977, well before Iraq was on many Americans' radar, was twofold: The war with Iran, and also my mother really needed to be somewhere where she could practice her faith and feel good about it and not have to hide it all the time, Shilaimon said. My father wanted to get out because he didn't want his sons to go into the army and perhaps lose their lives.

Shilaimon himself never returned, but his mother did. My mother got to go back in 1996 to be with her mother for four months, because her mother was passing, he recalled.

There was not a part of her that didn't want to stay. But she ultimately decided, I want to be with my boys and my daughter.

Not in the habit of talking up himself, Shilaimon is more interested in talking up his films. He was the producer of *Risen*, which got a screening last year at the Vatican with Pope Francis. I got to meet the pope, which was the highlight of my life, he told CNS, adding that he had a three-second conversation with



CNS PHOTO | COURTESY ROSIE COLLINS

Pete Shilaimon, a Catholic, is the producer of the new movie "Forever My Girl." He was born and raised in Baghdad and escaped Iraq with his family to avoid religious persecution. He is pictured in a 2014 photo.

## FILMMAKER

**'I remember my grandmother literally falling to her knees, holding on to my mother's dress, begging her to stay.'**

Pope Francis.

Risen, I think, was a game-changer for me as a producer. Risen was the highest quality you could give, Shilaimon said. The impetus behind making the film was, he said, we're going to do a movie about a biblical event, we're going to do it right, we're not going to give it a shoddy production value. ... Every detail is right.

His next project was *Forever My Girl*, currently in multiplexes. It fits in with his personal credo of cinema: movies that are mainstream but movies that have a faith-based element. The two should meet.

*Forever My Girl* deals with an as-

piring country music star who heads back to his small-town roots only to find he's got a 7-year-old daughter he never knew about because his former fiancée never told him.

Real life and small towns work nothing like this idealized plot, said CNS guest reviewer Kurt Jensen in his critique of the film, although he gives credit that the movie plays up the romantic and faith-based elements to smooth over stilted performances and dialogue.

The film received a classification of A-II adults and adolescents for adult themes of life and death and references to excessive alcohol use.

And that's not all on Shilaimon's plate. His next movie comes out April 13: *The Miracle Season* starring Helen Hunt and William Hurt, and based on a true story, about a high school girls volleyball team that rallies behind its coach after the tragic death of its star player.

It focuses not only on the gutsy playing of the high schoolers but how a community comes together to take care of their own, Shilaimon said. The girls' championship never should have happened, he added, but some higher power was looking after them.

# 12 Strong

BY KURT JENSEN  
CATHOLIC NEWS SERVICE

## MOVIE REVIEW

NEW YORK (CNS) True military adventures don't come any more rousing than *12 Strong* (Warner Bros.), the story of a tiny Special Forces unit that won a significant early victory against both the Taliban and al-Qaida in the weeks after 9/11.

Based on Doug Stanton's book *Horse Soldiers*, it's the story of Operational Detachment Alpha 595 of the Green Berets, which embedded with Northern Alliance militias, led by Afghan warlords, to drive both Taliban and al-Qaida fighters from a swath of mountainous northern Afghanistan.

The mission was classified, and not disclosed to the public until years later. The Americans were sent in to call in bombing runs—in this film, only the mighty B-52 bombers appear on Taliban positions.

What made it unique was the American military sometimes fighting as horse-mounted cavalry, something not done since before World War I.

Director Nicolai Fuglsig, working from a script by Ted Tally and Peter Craig, avoids what could have become jingoistic moments and barely refers to Islam.

This is not portrayed as a religious war. America was attacked, these sol-

diers went about their business to prepare a military response, and they're well aware that Afghanistan has been the graveyard of empires for centuries.

Their occasional differences with the warlords are shown as mostly having to do with warfighting strategies, not religious beliefs. They're given just three weeks to accomplish the mission.

There are moral examples shown as well.

Green Beret Capt. Mitch Nelson (Chris Hemsworth) keeps repeating, The only way home is winning. And, learning that Nelson, who leads just 11 men, is the only one in the unit who has not faced combat before, Afghan Gen. Abdul Rahid Dostum (Navid Negahban) reminds him that the only way to win is to lose all fear of dying.

The story keeps a tight focus on Nelson, Chief Warrant Officer Hal Spencer (Michael Shannon) and Sgt. Sam Diller (Michael Pena).

All the elements of a classic war film are here, including supportive spouses back home.

The Catholic News Service classification is A-III adults. The Motion Picture Association of America rating is R—restricted.



CNS PHOTO | WARNER BROS.

Michael Shannon and Chris Hemsworth, facing camera, star in a scene from the movie "12 Strong."

## BOOK REVIEW

# Jesuit's Bible guide can benefit individuals, study groups

BY MITCH FINLEY | CATHOLIC NEWS SERVICE

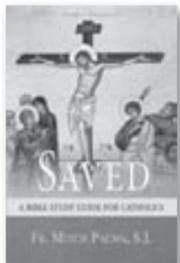
In the 50-plus years since the publication of the Second Vatican Council's Dogmatic Constitution on Divine Revelation (*Dei Verbum*, Nov. 18, 1965), Scripture has become a more prominent part of Catholic life, and more Catholics pray with Scripture and participate in parish Bible study programs. But it's probably fair to say that there is still plenty of room for improvement in this regard.

A book such as this one is welcome, especially because it is designed for both individual and group use. You don't need to join a Bible study class to benefit from this book; you can go through it on your own.

This volume, on salvation, is the latest in Jesuit Father Mitch Pacwa's theme-based Bible study guide for Catholics. Earlier volumes focused on St. Paul, faith, the Eucharist, Mary, mercy and the Holy Spirit. This approach has the great advantage of helping Catholics to see the intimate connections between Scripture and various aspects of Catholic life and faith. Father Pacwa organizes his material into six sessions that examine the theme of salvation from six complementary scriptural perspectives, e.g. *The Role of Baptism and the Eucharist in Salvation* and *The Necessity of a Christian Spiritual Life for Salvation*.

If some approaches to Bible study, particularly in groups, have a weakness, it's the tendency to have everyone read a scriptural passage and then simply invite each participant to share with the group what he or

she thinks that passage means with no input from a resource with some scholarly and/or ecclesial authority. Father Pacwa's book provides this kind of input because he has academic credentials to support his commentaries. Additionally, he writes with a lively style. Each



session includes quotations and other insights from various Catholic sources. At the same time, Father Pacwa gives participants using the book numerous opportunities to share their own reflections and insights.

If there is one characteristic of this book this reviewer finds perplexing it's Father Pacwa's choice to use three different translations of the Bible: the Catholic edition of the Revised Standard Version, the Revised Standard Version—Second Catholic Edition, and the New American Bible, Revised Edition. Yes, looking at various Bible translations can shed light on a given passage or word as translated from the original Greek or Hebrew. But for study purposes, limiting one's attention to one translation or, indeed, one edition such as the admirable Catholic Study Bible edition of the official American Catholic New American Bible, Revised Edition, is likely to short-circuit unnecessary debates about which translation is best.

Regardless, however, *Saved* is a fine Bible study resource and one that deserves a high recommendation.

"SAVED: A BIBLE STUDY GUIDE FOR CATHOLICS" BY FATHER MITCH PACWA, S.J. OUR SUNDAY VISITOR (HUNTINGTON, INDIANA, 2017). 176 PP., \$9.95.

## ON TV/RADIO

### SUNDAY MASSES

8 a.m. Boston CatholicTV and CW 56  
10 a.m. WWLP-TV CH 22  
6 p.m. Charter CH 193  
6 p.m. Mondays (re-broadcast) Worcester CH 194  
Spanish Language: 8 a.m. and 5:30 p.m.  
Charter CH 101; Comcast CH 268; Boston CH 296

### DAILY MASSES (Monday -Friday)

9 a.m. Charter CH 193  
For list of celebrants/specials: [www.worcestercatholic.tv](http://www.worcestercatholic.tv)  
9:30 a.m. Boston CatholicTV and WBXP CH 68  
4:30 p.m. Shrewsbury Cable CH 28/328  
5 p.m. Clinton Comcast CH 99  
7 p.m. Boston CatholicTV  
7:30 p.m. WBXP CH 68

### FAMILY ROSARY

Sunday: 7 a.m. and 4:30 p.m. Shrewsbury Cable CH 28/328,  
8 a.m. Clinton Comcast CH 99,  
8:30 a.m. Charter CH 193  
Monday: 7 a.m. Shrewsbury Cable CH 28/328  
Saturday: 4:30 p.m. Shrewsbury Cable CH 28/328

### CATHOLIC RADIO PROGRAMMING

5:27 a.m., Morning prayer, WTAG, 580 AM and 94.9 FM  
EWTN Global Catholic Radio (24-hours)  
Emmanuel Radio, WNEB 1230 AM Worcester  
and 970 AM Southbridge  
Eternal Life Radio, WQPH 89.3 FM Fitchburg

## CATHOLIC QUIZ

### CatholicQuiz of the Week™ Part A 4th Sunday in Ordinary Time January 28, 2018

1. According to Deuteronomy, who will God raise up to speak in God's name?

- a. a king
- b. a warrior
- c. a prophet

2. According to the psalmist, "If today you hear his voice \_\_\_\_\_."

- a. hide your face from him
- b. harden not your hearts
- c. tomorrow sing his praise

3. According to Paul's First Letter to the Corinthians, a married man is more anxious about the things of this world than an unmarried man.

- a. True
- b. False

4. What was unusual about Jesus' teaching at the synagogue in Capernaum?

- a. he taught by his own authority
- b. he spoke more eloquently than others
- c. he backed up his teaching with a miracle

5. What is it called when Jesus commands silence regarding his work and identity?

- a. the happy fault
- b. the messianic secret
- c. the suffering servant

6. According to Mark's Gospel, who are first to recognize Jesus for who he is?

- a. the disciples
- b. the demons
- c. the scribes

7. According to the Gospel of Mark, what was Jesus' first miracle that caused his fame to spread throughout Galilee?

- a. healing of the paralytic
- b. healing of the man with an unclean spirit
- c. turning water into wine

### Answers and References

1. c. a prophet (*Deuteronomy 18:18*)
2. b. harden not your hearts (*Psalms 95:7-8*)
3. a. True (*1 Corinthians 7:33-34*)
4. a. he taught by his own authority (*Mark 1:22*)
5. b. the messianic secret (*Mark 1:25*)
6. b. the demons (*Mark 1:24-25*)
7. b. healing of the man with an unclean spirit (*Mark 1:23-28*)

## The Catholic Free Press

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Peter Lombardo

# MASS: Bishop sends off marchers to D.C.

FROM PAGE ONE

while politicians and the media ignore their presence. He said the answer was in the night's Gospel reading from Matthew 7:7 those who ask will receive.

God, the author of life and Lord of history, is faithful, and he will not be mocked by Supreme Court justices and weak-willed politicians, the bishop said.

So tonight we once again offer this Holy Mass and beg God to answer our prayer that soon, very soon, our great nation will awake from its moral amnesia and once again become a nation of liberty and justice for all, including the unborn, he said.

Bishop McManus said he believes the civilization of life and love will triumph over the culture of death, because the pro-life movement is rooted in the truth about human dignity and the sanctity of life, while the culture of death is founded on lies and confusion about what is just.

Despite opposition, pro-lifers stand firm in their conviction that life and love will triumph, because God is faithful, he said.

The Mass for Life can be watched from the homepage of the diocesan website at [worcestardiocese.org](http://worcestardiocese.org).

# And then they marched for life



SUBMITTED PHOTO

As part of a contingent from the Diocese of Worcester, St. Peter-Marian Guardians for Life attend the 45th annual March for Life in Washington, D.C., Jan. 19. The group poses in front of the Basilica of the National Shrine of the Immaculate Conception.

# MARCH: Youth minister reacts to event

FROM PAGE ONE

mothers and fathers. I could only imagine and hope that there were babies in the womb, who were there because their pregnant mothers came to the march to celebrate and give personal witness for the gift of life.

When we were at the Capital One Arena for the Friday morning pre-march youth rally and the Mass for Life, you could see the vast number of people. There were a great many men and women religious, whom you could identify by their religious dress, as well as deacons, priests, bishops, and seminarians. When Mass began, a large number of priests flowed into the arena as they processed in through the crowd, on their way to the altar. Their number was truly impressive and our young people commented on it. It's not often that you get to see so many of our priests together at one time. To see so many lay people, religious, and the clergy together at the March was inspiring.

It was inspiring to be with so many people from our diocese, especially so many of our young people. All the teens showed model behavior. They were joyful and positive. I was very proud to be with them. It was the first time for some, including Lauren Wandmacher, Michael Power and Keelia Rabbett, all seniors at Holy Name High School in Worcester. And it was also very cool that both Lauren and Michael were able to be at the march with their moms and with Colleen Casey, who had been their eighth-grade teacher at Trinity Catholic Academy in Southbridge.

One of the comments that Michael made to me was that he experienced the march as a joyful celebration of life for everyone and that he felt he was part of a much bigger picture.

Lauren shared that she went to the march to show her support that all life should be respected, that God created each of us with a unique purpose, and that all life is a precious gift. She loves the message, Love Saves Lives!

The theme of this year's 45th annual March for Life, Love Saves Lives, is a message of hope. The courageous witness from the overwhelming number of people who attended this year's March for Life fills me with hope. It is especially important that today's young people hear the message and see it practiced, so that they will be inspired to live it and be able to give it to a world that desperately needs to hear it.

Matthew Hart is assistant youth minister at St. John Paul II Parish in Southbridge.



PHOTO SUBMITTED BY ADAM CORMIER



PHOTO BY DEACON SCOTT COLLEY

Deacon David Vaillancourt, Father Richard Reidy and Deacon Scott Colley were on the altar for the closing Mass of the National Prayer Vigil for Life, Deacon Colley reports. The deacons and eight others attended the rally and then marched together, pictured above. At left, students from St. Mary High School, Worcester, meet up with diocesan seminarians outside the Basilica of the National Shrine of the Immaculate Conception.



TANYA CONNOR | CFP

At the send-off Mass, people going on the March for Life knelt for a blessing, while the rest of the congregation stood. In the foreground are marchers from Trivium School and Sturbridge.

# MCFL: Father Pavone's talk at Assembly for Life moves listeners to take action, they said

said the march was bigger, more diverse and younger than ever, and the speeches by President Trump and Vice President Mike Pence really showed a commitment to life issues.

She also found encouragement in changes in the U.S. Department of Health and Human Services. It removed most ways that Obamacare forced people to subsidize abortion in their insurance plans, she said. It gave states rights to those which healthcare providers to fund, so priority can be given to those not performing abortions.

Assembly speakers included Matthew Valliere, executive director of Patients Rights Action Fund, who told of problems with physician assisted suicide, and Don Feder, a former Boston Herald columnist, who gave a Jewish pro-life perspective.

Father John Daly, pastor of St. Nicholas Orthodox Church in Southbridge, who works in the Worcester Diocese's Catholic Schools Office, offered the opening prayer. Used in the Orthodox Church in America on Sanctity of Life Sunday, it says, in part, We ask you to enlighten the minds and hearts of those blinded to the truth that life begins at conception and that the unborn are already adorned with your image and likeness.

Bishop McManus offered a closing prayer, asking God to transform our selfishness and sin to build up a culture of life and love, and reiterated points from his homily at the March for Life send-off Mass here Jan. 18.

Father Pavone, who received applause during his talk and two standing ovations as he wrapped it up, mentioned various human rights issues, but honed in on abortion.

Non-violence is not non-violence if we tolerate some violence, he said. He said a society that protects the guilty from capital punishment can't be built without protecting the innocent. And if we can't help children cross the border of the womb, how can immigrants be helped?

The enjoyment of every other right, depends on the right to life, he said.

Every group has its own vocation, Father Pavone said, but told listeners they should never apologize when called to work in the pro-life movement.

Our goal is to end every abortion, but that will require steps, he said. One of those is supporting legislation to protect pain-capable unborn children from 20 weeks of development on. The House passed a bill and the president said he will sign it, and it's in the Senate's hands, he

said. On this we can mobilize pro-choice people too, he said; many oppose late term abortions.

Abortionists are not our enemies, he said. They are captive to the enemy. Our goal is to set them free. It is Jesus Christ who sets us free through his living body, the Church.

Mr. Feder, a political/communications consultant, looked back to his Jewish forebears in the Old Testament. He talked about human sacrifice in ancient times and said that, with God's giving of the Torah on Sinai, the concept of human rights appeared.

He said God's attributes include justice and mercy and asked if abortion is just and merciful, or a sacrifice to the idol called choice.

The only ancient people that are still around are my people, those who introduced the world to Sinai, he said. Those who choose death get death, he said, mentioning abortion, euthanasia and a dropping fertility rate.

Mr. Valliere told how his friend J.J. Hanson, president of Patient's Rights Action Fund, chose life instead of physician assisted suicide. He was diagnosed with terminal brain cancer in May 2014 and given

four months to live. He died Dec. 30, 2017.

Assisted suicide proposals allow any doctor to prescribe a lethal dose and do not require psychological evaluations for patients, Mr. Valliere noted. He said Mr. Hanson experienced depression five months after his diagnosis, and later said, If the pills had been on my dresser during that time, I might not be here today.

In a video Mr. Valliere played, Mr. Hanson said, Every single day is a gift, and you can't let that go.

The video moved you to tears said assembly attendee Joy Pelc, of Our Lady of Czestochowa Parish in Turners Falls. It was a testimony to hold out and not give up.

She said Father Pavone was such a dynamic speaker that you wanted to work against abortion in some way.

He touched on so many different things that you don't usually think of maybe different areas that you could help the cause, said Brian O'Malley, pro-life chairman of the Knights of Columbus chapter at St. Joan of Arc Parish, and a member of St. John Parish, both in Worcester.

Emilia Gordon, of St. Bridget Parish in Framingham, said Father Pavone's talk struck her the mission to save babies is real.