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### BRIEFS

**Encyclical named after St. Francis' prayer to be released June 18**

VATICAN CITY (CNS) — Pope Francis' encyclical on the environment, "Laudato Sii" (Praised Be), a line from St. Francis of Assisi's "Canticle of Creatures," will be released June 18, the Vatican press office announced.

"The date foreseen for the publication of the encyclical of the pope is Thursday, June 18," said the statement released June 4.

The head of the Vatican publishing house, Salesian Father Giuseppe Costa, had told reporters in Naples May 30 that publishers from around the world had been asking for the rights to reprint "Laudato Sii" when it is released in mid-June.

"Laudato sii" is the introductory phrase to eight verses of St. Francis of Assisi's famous prayer thanking God for the gifts of creation.

"Praised be you, my Lord, with all your creatures, especially Sir Brother Sun, who is the day, and through whom you give us light," one of the first lines says.

**Cubans await pope with 'open arms'**

VATICAN CITY (CNS) — Cubans are waiting for Pope Francis "with open arms," said Cardinal Jaime Ortega Alamino of Havana. The cardinal met briefly with the pope June 3. The cardinal was in Rome fine-tuning the program for the papal visit to Cuba, according to the Vatican newspaper, L'Osservatore Romano. The pope will visit three cities in the island nation, from Sept. 19 to 22, prior to his trip to the United States, which will conclude with a papal Mass Sept. 27 at the World Meeting of Families in Philadelphia. Cardinal Ortega reportedly told the pope the feeling in Cuba regarding his visit is "the joy of an entire people" and "gratitude for the role he carried out in the development of relations with the United States."

## Bishop announces priest transfers, assignments

Compiled by Tanya Connor

This year's changes in priests' assignments bring new pastors or administrators to 14 parishes and a mission and new chaplains to two colleges. These positions need filling because six priests are retiring and others are going for further studies. Eight transitional deacons being ordained priests June 20 are joining priests being assigned to ministry in different parishes.

All changes are effective July 1, unless otherwise noted.

Father Charles R. Armev, pastor of Our Lady of Loreto Parish, Worcester, is retiring.

Msgr. F. Stephen Pedone is becoming Our Lady of Loreto's pastor, while remaining pastor of Our Lady of Mount Carmel-St. Ann Parish, Worcester. Both parishes have Italian roots. Msgr. Pedone is also remain-

ing diocesan judicial vicar/vicar for canonical affairs.

Our Lady of Loreto is getting a part-time associate pastor, Father Jesus E. Martínez, who is part-time associate pastor at Our Lady of Mount Carmel and director of prison ministry at Worcester County Jail and House of Correction. He is to live at St. Stephen Parish's rectory, Worcester.

Our Lady of Loreto and Our Lady of Lourdes parishes have been clustered for a few years and have done some things together. Our Lady of Lourdes' pastor, Father James B. O'Shea, is retiring Sept. 1.

Father Brian P. O'Toole is to succeed Father O'Shea as Our Lady of Lourdes' pastor Jan. 1, 2016, upon completing sabbatical studies. Father O'Toole, pastor of Our Lady of the Holy Rosary and Sacred

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## Ordinations



Two diocesan ordination Masses are scheduled for this month. All are welcome to attend.

Tomorrow, Bishop McManus is to ordain seven men permanent deacons at a 10 a.m. Mass at St. Paul Cathedral. They are Christopher R. Finan, Bryan P. A. Lagimoniere, David O. Lajoie, Thomas E. Marshall, Van X. Nguyen, Paul J. Reuter and Thomas J. Varney.

On June 20, Bishop McManus is to ordain eight transitional deacons to the priesthood at a 10 a.m. Mass at St. Paul Cathedral. They are Deacons Andres A. Araque, Juan

D. Escudero, Donato Infante III, Stephen E. Lundrigan, Mateus Monteiro De Souza, Daniel E. Moreno, Juan S. Ramirez and Carlos A. Ruiz. Both ordinations can be watched live on the diocesan website, www.worcesterdiocese.org, by clicking on the applicable link.

The permanent diaconate ordination is to be broadcast on Charter TV3 (Cable Channel 193) at 1 p.m. Sunday and 9:30 a.m. Wednesday.

The priestly ordination is to be broadcast on Charter TV3 (Cable Channel 193) from 1-3 p.m. June 21 and 9:30-11:30 a.m. June 23 and June 24.



Brother Patrick Joseph, MICM (left) stands with his younger sister, Sister Mary Imelda, MICM; and his twin brother, Brother Christopher Isaac, MICM.

PHOTO COURTESY OF SR MARIE BERNARD, MICM

## God-centered

By Patricia O'Connell  
CFP Correspondent

SHIRLEY - Jim and Patti Duffy have eight children. Five of them are still at home. Their three oldest have entered religious life at St. Benedict Center in Still River.

Most recently, their son, Michael, now known as Brother Patrick Joseph, MICM, joined his twin, Brother Christopher Isaac, who entered the center's monastery nearly four years ago. In a nearby convent is Sister Mary Imelda, their biological sister.

*Brothers, sister follow calling to consecrated life*

Mr. Duffy said he and his wife didn't do anything special to promote vocations in their house. However, living out the faith was first and foremost.

"We basically made their lives very God-centered, very Christ centered," he explained,

adding that everything was based upon that first question found in traditional catechisms. "Why did God make us?," he asked rhetorically, noting, "We brought them up to say ultimately your aim is to get to heaven."

The Duffy children were also taught to view Jesus, Mary and Joseph as their extended family. The family also said their morning and evening prayers, in addition to an evening rosary.

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## DIOCESAN MASS

Diocesan Mass for the Year of Consecrated Life will be held 10:15 a.m., Sunday, June 14, Saint Paul Cathedral, High and Chatham streets, Worcester.

All are invited to attend as we recognize the consecrated religious men and women in the Diocese of Worcester.

## Chapel dedication comes day after funeral

By Tanya Connor

WORCESTER — A chapel modeled on a church attended by movie stars was dedicated May 27 in memory of one of its donors — the day after her funeral.

St. John Parish's lower church was renovated to look like the Church of the Good Shepherd in Beverly Hills, Calif., said St. John's parishioner Francis R. Carroll. He planned the renovations with his wife, Mary,

whom he credits with paying for them. He said the final cost is expected to be close to \$200,000, and there will be no charge or debt for the parish to pay. Mrs. Carroll's funeral was held at St. John's May 26.

Mr. Carroll said he wanted to copy Good Shepherd Church, where he attends Mass when visiting stars who are his friends, who have helped raise money for St. John's Food for the Poor Program.

"I was impressed with the simplic-

ity and the beauty of the altar" at Good Shepherd, he said. He was impressed that when you walk into the church, what you notice is the altar, the tabernacle and the crucifix.

"We ... went to Beverly Hills to make sure that we got it right," said the general contractor for the renovation, Thomas Lamarche, of First Call Contracting in Worcester. "The idea was to keep as much of the

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## ST. ANTHONY NOVENA

*'God walks with us in the garden of life'*

By Patricia O'Connell  
CFP Correspondent

FITCHBURG — We look around and we see sickness and suffering.

But God does not want this for us, and he created us with a different purpose in mind, Father Dennis O'Brien explained last week, during the annual St. Anthony novena, held last week at St. Anthony of Padua Parish.

The small church was nearly filled as Father O'Brien gave a scriptural explanation for why he believes this is the case, during his talk on "Finding Christ in the Sick."

Father O'Brien said that in the beginning of the world, Adam and Eve lived in paradise.

"There is no sin in Genesis 1 and 2, there is no sickness in Genesis 1 and 2 and there is no death in Genesis 1 and 2," he pointed out. "Sin and sickness and death is not God's will for our lives."

These "three evils" - sin, sickness and death — came about only after Adam and Eve ate the forbidden fruit, he said.

"I equate those three things with evil because they rob us of the very things God wants for us," he noted.

Before the fall, "Adam and Eve were in

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## Partners closes in on \$5M goal

The annual Partners in Charity Appeal has moved to within 12 percent of the \$5 million goal, according to Michael P. Gillespie, diocesan director of Stewardship and Development.

He said gifts and pledges totaling \$4,377,074 have been received so far, with \$622,926 needed to go over the top. Last year at the same time, the Appeal was at 86 percent of the \$5 million goal.

He said 27 parishes have reached or exceeded their goals and 26 others are within 90 percent or more of reaching their goals.

The annual Partners in Charity Appeal helps to support charitable, educational and ministerial organizations in the diocese. They include:



**By the numbers**  
Raised **\$4,377,074**  
Percent of \$5 million goal **88%**  
Needed to reach goal **\$622,926**

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CNS PHOTO/JORGE DAN LOPEZ

Seminarians carry the blood-stained shirt of Archbishop Oscar Romero during his beatification Mass at the Divine Savior of the World square in San Salvador May 23.

## Blessed Romero first of many whom Church should call holy

By Rhina Guidos

WASHINGTON (CNS) – Almost as soon as Salvadoran Archbishop Oscar Romero was declared “blessed” by the Vatican May 23, talk of his canonization began. When? Where? Can it be held in El Salvador since the people to whom it matters the most, the poor, will not be able to make it to Rome?

The beatification has sent Salvadoran church officials on a quest, not just to have Blessed Romero canonized, but also seeking church recognition of the sanctity of other Salvadoran Catholics killed in and around the country’s civil war. They include Jesuit Father Rutilio Grande, another defender of the poor, killed by machine gun, along with two parishioners in 1977. Archbishop Jose Escobar Alas of San Salvador, El Salvador, has asked that Father Grande’s sainthood cause go forward since his death is closely linked to Blessed Romero’s.

The two were friends when Blessed Romero became head of the Archdiocese of San Salvador in 1977, and many believe that Father Grande’s work, with marginalized peasants in the countryside, greatly influenced Blessed Romero. Father Grande’s subsequent assassination, after speaking out in defense of the poor, also had a profound effect on the archbishop. Italian Archbishop Vincenzo Paglia, the postulator of Blessed Romero’s cause for sainthood, often links the two, rarely leaving behind Father Grande when he speaks of Archbishop Romero. Publicly, there is great expectation that

El Salvador’s next beatification will be that of Father Grande.

During Blessed Romero’s beatification Mass, Archbishop Paglia went beyond speaking of Father Grande and brought up the “priests, men and women religious, catechists, and simple faithful who were brutally murdered,” during El Salvador’s 12-year conflict. More than 70,000 Salvadorans perished.

Blessed Romero, Archbishop Paglia said, is “the first in a long repertoire of contemporary new martyrs,” who died at the hands of modern totalitarian regimes.

To some, such as 81-year-old Gregoria Martinez de Jimenez of Soyapango, who lived through the war, what the church is officially recognizing with the beatification and with talk of canonization is something that many in El Salvador already believe: Blessed Romero is a saint and so are those who shed blood, armed with nothing more than the words of the Gospel to defend themselves and others during a violent conflict that lasted from 1979 until 1992.

At the tiny one-bedroom home where Blessed Romero lived as archbishop, there’s a photo that looks as if it’s drawn by a child, featuring the archbishop, accompanied by Father Grande. It’s near a wall of plaques, votive offerings expressing gratitude for the archbishop’s intercession during one type of tribulation or another – a public declaration of faith that he is in heaven and has interceded for them.

Some Salvadoran Catholics do not like, or want, to hear the difference between beatification and canonization and can be

offended by its mere mention. But to those like Patricia Lazo of San Salvador, the church’s official recognition of sanctity “is important because the Catholic Church, which I love, is already recognizing what (Archbishop Romero’s) sheep recognize: his holiness.”

In February, Pope Francis signed the decree recognizing Archbishop Romero as a martyr, a person killed “in hatred of the faith,” which meant there is no need to prove a miracle for beatification. In general two miracles are needed for sainthood – one for beatification and the second for canonization.

Unless the pope intervenes, the church’s sainthood process calls for the verification of a miracle attributed to the sainthood candidate’s intercession before the canonization can be scheduled. The miracle must take place after beatification.

If there’s a miracle that many hope for, it is an end, or at least a sharp decline to the violence that still plagues Blessed Romero’s El Salvador. In May, the country saw more than 500 homicides, even as gang leaders said they would decrease violent activities in honor of the martyr’s beatification.

Archbishop Paglia said that walking toward the canonization of Archbishop Romero “means walking together with him, distancing ourselves from all forms of violence and practicing love and peace. That is the miracle we ask from Blessed Oscar Romero: the miracle to remain united and to change the world with our love. Only love – not violence – changes the world.”

## World Capsules

### Redefining marriage would be ‘serious injustice’

CANBERRA, Australia (CNS) – Redefining marriage will be a “serious injustice” with far-reaching consequences for all, Australia’s Catholic bishops warned as the push for legalizing same-sex marriage in the country appeared to be reaching a crescendo.

On May 28, the bishops released a pastoral letter on same-sex marriage, which was fast-tracked for distribution given the impending introduction of draft legislation on same-sex marriage in the Australian Parliament.

Two days earlier, Opposition Leader Bill Shorten announced his plan to redefine marriage. Debate was expected to begin in the House of Representatives June 1, and the legislation could be passed as early as August.

The bishops’ letter was distributed to all dioceses in Australia, which in turn will distribute the letter to parishes, schools and agencies.

It argues that it is “gravely unjust” to legitimize the false assertion that there is nothing distinctive about a man and a woman, a father

or a mother; to ignore the importance for children of having a mother and a father, committed to them and to each other for the long haul; and to destabilize marriage further at a time when it is already under considerable pressure.

“If we are right in this assertion and if the civil law ceases to define marriage as traditionally understood, it will be a serious injustice and undermine that common good for which the civil law exists,” the letter said.

“Marriage,” it said, “is the covenant of a man and a woman to live as husband and wife, exclusively and for life, and open to the procreation of children.”

If marriage is redefined, “All marriages would come to be defined by intensity of emotion rather than a union founded on sexual complementarity and potential fertility,” the bishops said. “Freedom of conscience, belief and worship will be curtailed in important ways.”

### Finance watchdog agency inspects Vatican bank

VATICAN CITY (CNS) – The Vatican’s financial watchdog agency conducted its first routine on-site inspection of the Vatican bank to verify its compliance with regulations to prevent money laundering and the financing of terrorism.

While the inspection, conducted in early 2014, showed “no fundamental shortcomings,” the oversight agency gave the bank “an action plan” to help it fall in line more fully with required international standards, said Rene Brulhart, president of the Financial Intelligence Authority.

The action plan represented “a strategy” for ways the bank can improve its procedures in preventing and countering financial transgressions and crime, Brulhart told reporters at a Vatican news conference May 29.

Brulhart and Tommaso Di Ruzza, director of the intelligence authority, presented the agency’s third annual report since the agency

was established by Pope Benedict XVI in 2010 to monitor Vatican financial operations and ensure they meet international norms against money laundering and the financing of terrorism.

The new report covers the “facts and figures of what happened in 2014,” Brulhart said, including the implementation, strengthening and expansion of recent regulations and international agreements.

Part of the new transparency measures has meant any suspicious or dubious financial activity must be reported to the Financial Intelligence Authority.

While only six suspicious transactions were reported in 2012 after the requirement went into effect, 202 reports were filed in 2013 and 147 more in 2014.

“We have a reporting system that works” and people are monitoring and flagging potential risks or infractions, Brulhart said.

### Burundi bishops pull consent for priests in politics

BUJUMBURA, Burundi (CNS) – A week before the parliamentary round of Burundi’s elections, the Catholic bishops announced they had withdrawn permission for several priests who were serving in posts on the national electoral council.

The electoral campaign has been marred by violence triggered by the announcement in April that President Pierre Nkurunziza will run for a third term in the June presidential elections. His supporters say he became president under a 2005 peace deal brokered by the international community and that his first term, which ended in 2010, does not count. Article 96 of Burundi’s constitution says the president is elected by universal direct suffrage for a mandate of five years, renewable one time.

Citing canon law, which bans priests from participating in political activities, in a May 26 statement, the bishops explained that they had drawn up a special agreement with the National Independent Electoral Council giving special dispensation for some priests to participate in its work. But after in-depth analysis of the current situation, the bishops have withdrawn the

special dispensation.

“After having considered the way in which these elections are organized, and current developments, and taking into account the mission of priests, which is to reconcile people and bring them together in unity ... we have concluded that it would be better for the priests to resign and for the elections to be organized by others,” the statement read.

As the June 5 parliamentary elections approached, with the presidential polls scheduled for June 26, the political crisis deepened, as Burundians continued to flood into neighboring countries, fearing more violence. The parliamentary polls looked increasingly uncertain when, three days after the bishops’ statement, international news agencies reported that the electoral commission’s vice president, Spes Caritas Ndironkeye, left the country, leaving a resignation letter.

In their statement, the bishops said that despite the difficulties surrounding the current elections, Catholics should still vote, and that lay observers would be deployed by the justice and peace commission to observe the elections.

### Key figure in families meeting under investigation

PHILADELPHIA (CNS) – Archbishop Vincenzo Paglia, the head of the Pontifical Council for the Family and lead Vatican organizer of September’s World Meeting of Families in Philadelphia, is under investigation by Italian prosecutors for alleged embezzlement.

Published reports in European media outlets say the investigation stems from 2011 when the archbishop led the Diocese of Terni in Italy, and diocesan funds may have been used improperly in a scheme to purchase then resell at a profit a 14th-century Italian castle.

A diocesan financial officer at the time was also the head of an Italian firm that purchased the property, which today remains undeveloped.

Prosecutors named the archbishop as one of the people being investigated. No charges have

been filed.

In a statement May 28, Archbishop Paglia said he has not done anything illegal. “Obviously, I remain at the disposition of the investigating authorities, trusting completely in earthly justice.”

In Philadelphia, Archbishop Charles J. Chaput said in a statement May 29 that he was saddened to learn the news of Archbishop Paglia, “and will pray for him.”

“At the same time,” Archbishop Chaput said, “I assure everyone that matters facing him do not impact our plans for September. We continue to work without interruption and joyfully anticipate welcoming our Holy Father and the world to Philadelphia later this year.”

The World Meeting of Families will host tens of thousands of people from 150 countries Sept. 22-25.

### Commission says Zuma spending ‘unjustifiable’

CAPE TOWN, South Africa (CNS) – South African President Jacob Zuma should show ethical leadership and take some responsibility for the excessive expenditure on his private residence, church officials said.

“We wish to remind our political leaders that, at a time when millions of our people are struggling to make ends meet, it is morally unjustifiable for the government to spend excessive amounts” on “one person and on nonsecurity items,” said the Southern African Catholic Bishops’ Conference justice and peace commission.

Aside from obvious security features such as accommodation for security staff, fencing and a helicopter pad, the upgrades included a visitor center, swimming pool, cattle enclosure, chicken run and amphitheater.

Zuma was absolved of any wrongdoing in a May 28 report prepared by a parliamentary committee established to consider whether the president unduly benefited from more than \$20 million in upgrades at his rural residence in

Nkandla.

“We are also concerned with the far-reaching impact that the Nkandla project will have on the national efforts to end corruption and achieve moral regeneration,” the justice and peace commission said in a June 2 statement signed by its chairman, Bishop Abel Gubuza of Kimberley.

The latest report runs contrary to a 2014 state watchdog agency report that said Zuma and his family had unduly benefited from several nonsecurity feature upgrades.

The justice and peace commission said it “notes with dismay” the committee’s findings that Zuma should not have to repay the money spent on these upgrades.



CNS PHOTO

President Jacob Zuma

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# Beau Biden, oldest son of Vice President Biden, dies of brain cancer

BETHESDA, Md. (CNS) – Beau Biden, a Catholic who was former attorney general of Delaware and the oldest son of Vice President Joe Biden, died May 30 at Walter Reed National Military Medical Center in Bethesda of brain cancer. He was 46.

In a statement posted on the younger Biden's website, the family said: "It is with broken hearts that (we) announce the passing of our husband, brother and son, Beau, after he battled brain cancer with the same integrity, courage and strength he demonstrated every day of his life."

"The entire Biden family is saddened beyond words. We know that Beau's spirit will live on in all of us – especially through his brave wife, Hallie, and two remarkable children, Natalie and Hunter."

The Office of the Vice President June 2 announced a schedule of services open to the public "to honor the life of Beau Biden."

On June 4, Beau Biden was to lie in honor in Legislative Hall in Dover, Delaware, from 1 to 5 p.m. EDT. On June 5, a

viewing was scheduled for St. Anthony of Padua Church in Wilmington during the afternoon and evening. A funeral Mass was to be celebrated the morning of June 6 at St. Anthony of Padua Church in Wilmington. President Barack Obama was scheduled to deliver an eulogy.

Wilmington Bishop W. Francis Malooly said in a statement he "was saddened to hear of Beau Biden's passing" and offered "heartfelt condolences" to the entire Biden family.

"I pray that Our Lord will give them strength during this time of sadness and that they find consolation and hope in the knowledge that Beau is in the presence of a merciful God," the bishop said. "Beau Biden was an outstanding husband and father and a hard-working public servant who left his mark on Delaware and our nation. ... He was truly a real gentleman in every way possible. May the Lord now provide him eternal life."

Joseph Robinette "Beau" Biden III was born Feb. 3, 1969, in Wilmington to Joe Biden and Neilia Hunter Biden. In 1972



CNS PHOTO/WIN MCNAMEE

Beau Biden, son of U.S. Vice President Joe Biden, carries the family Bible as he walks past President Barack Obama after the vice presidential swearing-in on Inauguration Day on the West Front of the U.S. Capitol in Washington in this 2013 file photo.

his mother and infant sister, Naomi, were killed in an automobile accident, and he and his brother, Hunter, were seriously injured.

While he was a U.S. senator, Joe Biden would commute from Washington to Wilmington and back by train each day so he could serve in Congress and then be home to spend time

with his sons. Joe Biden married Jill, an educator, in 1977.

In May 2010, Beau Biden suffered a mild stroke. In August 2013, he was admitted to the University of Texas MD Anderson Cancer Center in Houston and diagnosed and treated for brain cancer. This May 20 doctors found his cancer had returned.

# Massachusetts parishioners file emergency motion to keep church open

By Dennis Sadowski

WASHINGTON (CNS) – Parishioners occupying a Massachusetts Catholic church for more than a decade have been granted a few more days to stay in the building by a state court.

The Massachusetts Appeals Court issued a stay June 3 of a lower court's injunction that required parishioners to leave St. Frances Xavier Cabrini Church in Scituate by 5 p.m. on June 5 until their emergency motion asking the court to keep the Archdiocese of Boston from evicting them parish property is heard.

The appeals court scheduled a hearing on the motion for 11 a.m., June 11.

Jon Rogers, a leader of Friends of St. Frances Xavier Cabrini Church, said the group disagreed with the May 14 decision of Norfolk County Superior Court Judge Edward Leibensperger, who gave parishioners 15 days to leave the church after hearing arguments in a lawsuit filed by the archdiocese seeking to remove parishioners from the property.

Rogers and his supporters filed an earlier emergency motion seeking a suspension of Leibensperger's original order pending an appeal. The judge denied the motion May 29 and set June 5 as a new deadline for parishioners to leave.

"We're praying for some resolution here," Rogers told Catholic News Service June 1. "The thing we need to do is stop the archdiocese from destroying our church."

Rogers and a group of parishioners have held an around-the-

clock vigil at the church since October 2004, when the archdiocese ordered the parish's closing under a broad restructuring plan.

Boston Cardinal Sean P. O'Malley welcomed the May 14 judgment in a brief statement.

"We appreciate the court having taken the time to review this matter and issue a clear and thoughtful ruling. We ask the Friends of St. Frances to respect that decision and conclude the vigil. The parishes of the archdiocese welcome and invite those involved with the vigil to participate and join in the fullness of parish life," the cardinal said.

Terrence J. Donilon, ocean director of communications declined additional comment after Leibensperger's May 29 decision.

Rogers said he was unsure of what parishioners would do come June 5.

"The last thing we want to do is be arrested," he said. "I think arrests and jail should be reserved for pedophile priests."

About 50 parishioners gathered for Mass May 31 in what could be the last gathering in the church for the group. Rogers declined to elaborate on other plans that parishioners may undertake.

"There's a ton of anger around here," he said. "There's anger that this organization (the archdiocese) has been allowed to destroy lives of individuals, families and communities. When does the destruction stop?"

Rogers expressed concern that the archdiocese would raze the church.

# Boston to host new March for Life on June 28

By Christine M. Williams  
Special to the CFP

BOSTON — For the first time, Boston will host its own March for Life this summer. Previously termed the Walk to Aid Mothers and Children, the annual pro-life event, has undergone a name change and focus shift. The main focus now will be on witness and advocacy, much like the March for Life in Washington D.C. Organizers have also planned a new route and hope to attract more young marchers.

On June 28, the pre-march rally, held at the Parkman Bandstand on Boston Common, will start at 1 p.m. with the march following at 2:30 p.m. All participants have the opportunity to raise money for 16 local pro-life organizations, including march organizer Massachusetts Citizens for Life. Speakers include Cardinal

Seán P. O'Malley, elected representatives, post-abortive women and young pro-lifers. To further appeal to youth, organizers have booked LIFT Ministries, a group that leads Catholic worship concerts for teens.

This year, participants will march on Boston Common, pass the Statehouse, go around the Public Garden and circle back to the bandstand. Organizers say the change will increase the event's visibility.

MCFL president Anne Fox said that the event will be more like the national March for Life and will give people who cannot go to Washington the opportunity for pro-life witness. It also affords people the chance to participate in local advocacy.

Ms. Fox said that pro-life work is just as essential here as it is everywhere else. Well over one million surgical abortions have been performed

just in the Commonwealth of Massachusetts since 1973. "We forget that until somebody brings it home," she said.

Ms. Fox admitted that in the face of such numbers, it can be easy for pro-lifers to become discouraged, particularly when elected representatives in the state tend to oppose pro-life legislation. Recently, 9 out of 11 of Massachusetts' Congressional delegates voted against the federal Pain-Capable Unborn Child Protection Act.

But those who value the sanctity of all human life are not alone in Massachusetts. Even in the most pro-abortion areas in the state, at least 35 percent of Bay Staters are Pro-Life. In some areas, that percentage climbs to 80 percent, she said.

In recent years, Massachusetts pro-lifers have successfully opposed laws in favor of physician-assisted suicide and lowering the age of

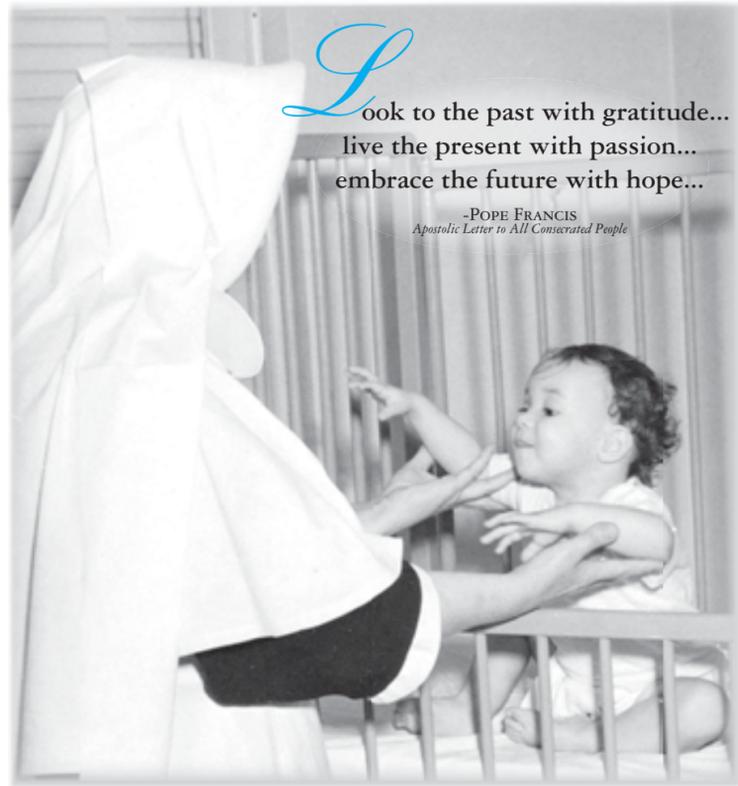
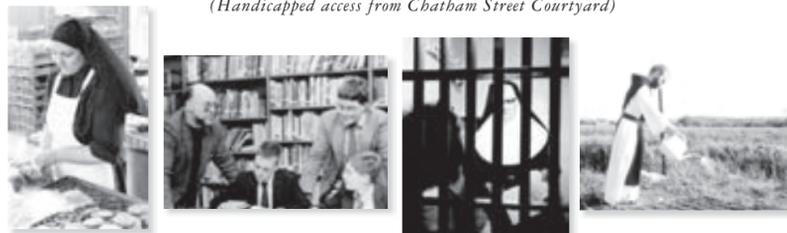
consent for abortion. Another success story came last November; in 11 districts voters passed non-binding ballot questions that instruct local state representatives to vote for a bill that would require all abortion clinics to be licensed and inspected.

March chairman Ed Nazzaro said that Commonwealth residents who are passionate about life need to get involved with the local pro-life movement. "You can make a positive impact right now, right where you're living."

## All are invited to a Mass of Thanksgiving celebrating the Year of Consecrated Life

10:15 a.m. | Sunday, June 14 | St. Paul Cathedral  
High and Chatham streets

(Handicapped access from Chatham Street Courtyard)



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live the present with passion...  
embrace the future with hope...

-POPE FRANCIS  
Apostolic Letter to All Consecrated People



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## Official

His Excellency, the Most Reverend Robert J. McManus, announced the following;

effective July 1, 2015:

**REV. CHARLES R. ARMEY**, from pastor, Our Lady of Loreto Parish, Worcester, to retirement; effective July 1, 2015;

**REV. ERIC K. ASANTE**, to administrator, Prince of Peace Parish, Princeton, while remaining diocesan director, African Ministry, Worcester, effective July 1, 2015;

**REV. JAMES F. CARMODY**, from pastor, St. Peter Parish, Northbridge, to retirement, effective July 1, 2015;

**REV. WILLIAM E. CHAMPLIN**, from pastor, St. Edward the Confessor Parish, Westminster, to pastor, St. Leo Parish, Leominster; effective July 1, 2015;

**REV. MICHAEL J. CLEMENTS**, from pastor, St. Anthony of Padua Parish, Fitchburg, to administrator, Immaculate Heart of Mary Parish, Winchendon, effective July 1, 2015;

**REV. MSGR. JOHN E. DORAN**, from pastor, St. Leo Parish, Leominster, to retirement, effective July 1, 2015;

**REV. JOHN F. HAMM**, to administrator, St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham, effective July 1, 2015;

**REV. KEVIN F. HARTFORD**, to pastor, St. Edward the Confessor Parish, Westminster, effective July 1, 2015;

**REV. JOHN E. HORGAN**, from pastor, St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham, to retirement, effective July 1, 2015;

**REV. JOSEPH J. JURGELONIS**, from pastor, Holy Cross Parish, East Templeton, and St. Martin Mission, Otter River, to pastor, Annunciation Parish, Gardner, effective July 1, 2015;

**REV. THOMAS G. LANDRY**, from Sacramental Assistant, St. Cecilia Parish, Leominster, to administrator, St. Peter Parish, Northbridge, effective July 1, 2015;

**REV. LEO-PAUL LEBLANC**, from pastor, Immaculate Heart of Mary Parish, Winchendon, to pastor, St. Anthony of Padua Parish, Fitchburg, effective July 1, 2015;

**REV. JESUS E. MARTÍNEZ**, to part-time associate pastor, Our Lady of Loreto Parish, Worcester, while remaining, part-time associate pastor, Our Lady of Mount Carmel-St. Ann Parish, Worcester, and director of prison ministry, Worcester County Jail and House of Correction, with residence, St. Stephen Rectory, effective July 1, 2015;

**REV. EDWARD MICHALSKI**, to part-time associate pastor, Our Lady of Czestochowa Parish, Worcester, while serving as sacramental assistant, effective July 1, 2015;

**REV. THIEN X. NGUYEN**, from associate pastor, St. Theresa Parish, Blackstone, to administrator, St. Theresa Parish, Blackstone, effective July 1, 2015;

**REV. MARCIN W. NOWICKI**, from associate pastor, St. Mary Parish, Shrewsbury, to pastor, Holy Cross Parish, East Templeton and St. Martin Mission, Otter River, effective July 1, 2015;

Continued on Page 5

## The Family - Engagement

# Pope Francis

Dear Brothers and Sisters, Good Morning!

Continuing these catecheses on the family, today I would like to speak about engagement. Engagement — one hears it in the word — has to do with trust, confidence, reliability. Confidence in the vocation that God gives, since marriage is first and foremost the discovery of a call from God. Certainly it is a beautiful thing that young people today can choose to marry on the basis of mutual love. But the very freedom of the bond requires a conscious harmony in the decision, not just a simple understanding of the attraction or feeling, for a moment, for a short time ... it calls for a journey.

Engagement, in other words, is the time when the two are called to perform a real labour of love, an involved and shared work that delves deep. Here they discover one another little by little, i.e. the man “learns” about woman by learning about this woman, his fiancée; and the woman “learns” about man by learning about this man, her fiancé. Let us not underestimate the importance of this learning: it is a beautiful endeavour, and love itself requires it, for it is not simply a matter of carefree happiness or enchanted emotion. The biblical account speaks of all creation as a beautiful work of God’s love. The Book of Genesis says that: “God saw everything that he had made, and behold, it was very good” (Gen 1:31). Only when it is finished does God “rest.” We understand from this image that God’s love, which brought forth the world, was not an impromptu decision. No! It was a beautiful work. The love of God created the concrete conditions for an irrevocable covenant, one that is strong and lasting.

The covenant of love between man and woman — a covenant for life — cannot be improvised. It isn’t made up one day to the next. There is no marriage express: one needs to work on love, one needs to walk. The covenant of love between man and woman is something learned and refined. I venture to say it is a covenant carefully crafted. To make two lives one is almost a miracle of freedom and the heart entrusted to faith. Perhaps we should emphasize this point more, because our “emotional coordinates” have gone a bit askew. Those who claim to want everything right away, then back out of everything — right away — at the first difficulty (or at the first opportunity). There is no hope for the trust and fidelity entailed in the gift of self, if prevailing tendency is to consume love like some kind of “supplement” for mental and physical well-being. This is not love! Engagement focuses on the will to care for something together that must never be bought or sold, betrayed or abandoned, however tempting the offer may be.

God, too, when he speaks of the covenant with his people, does so several times in terms of betrothal. In the Book of Jeremiah, in speaking to the people who had distanced themselves from him, he reminds the people of when they were the “betrothed” of God, and he says: “I remember the devotion of your youth, your love as a bride” (cf. 2:2). God took this path of betrothal. He then also made a promise: we heard it at the beginning of the audience, in the Book of Hosea: “I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy. I will betroth you to me in faithfulness; and you shall know the Lord” (2:19-20).

## There is no marriage express: one needs to work on love

—POPE FRANCIS



The road the Lord takes with his people on this betrothal journey is a long one. At the end, God espouses his people in Jesus Christ. In Jesus he marries the Church. The People of God is Jesus’ Bride. But what a long road! ...

The Church, in her wisdom, guards the distinction between being engaged and being spouses — it’s not the same — especially in view of the delicateness and depth of this test. Let us be careful not to disregard lightheartedly the wisdom of this teaching, which also comes from the experience of happy married life. The powerful symbols of the body hold the keys to the soul: We cannot treat the bonds of the flesh lightly, without opening some lasting wound in the spirit (cf. 1 Cor 6:15-20).

Of course, today’s culture and society have become rather indifferent to the delicateness and seriousness of this step. On the other hand, it cannot be said that they are generous to young people who are determined to make a home and welcome children. Indeed, often they put up a thousand obstacles, both psychological and practical. Engagement is a path of life that has to ripen like fruit; it is a way of maturing in love, until the moment it becomes marriage.

Pre-marriage courses are a special expression of preparation. And we see so many couples, who perhaps come to the course somewhat reluctantly: “But these priests make us take a course! But why? We already know...” and they go reluctantly. But afterwards they are happy and grateful, because they have found there the opportunity — sometimes the only one — to reflect on their experience in non-trivial terms. Yes, many couples are together a long time, perhaps also in intimacy, sometimes living together, but they don’t really know each other. It seems curious, but experience shows that it’s true. Therefore engagement needs to be re-evaluated as a time of getting to know one another and sharing a plan. The path of preparation for marriage should be implemented from this perspective, also with the benefit of the simple but intense witness of Christian spouses. And also by focusing on the essentials: the Bible, by consciously rediscovering it together; prayer, in its liturgical dimension, but also in “domestic prayer” to live out in the home, the Sacraments, the Sacramental life, Confession, ... where the Lord comes to abide in the engaged couple and prepare them truly to receive one another “with the grace of Christ”; and fraternity with the poor and those in need, who lead us to live soberly and to share.

Engaged couples who commit themselves to this path both grow, and all of this leads to preparing for a beautiful celebration of Marriage in a different way, not in a worldly way, but in a Christian way! ...

The time of betrothal can truly become a time of initiation, into what? Into surprise. Into the surprise of the spiritual gifts with which the Lord, through the Church, enriches the horizon of the new family that stands ready to live in his blessing.

I invite you now to pray to the Holy Family of Nazareth: Jesus, Joseph and Mary. Pray that the family may make this journey of preparation; and pray for couples who are betrothed. Let us pray to Our Lady all together, a Hail Mary for all engaged couples, that they may understand the beauty of this journey towards Marriage. ... And to engaged couples who are here in the square: “Enjoy the journey of engagement!” †



## THE CATHOLIC DIFFERENCE

GEORGE WEIGEL  
DISTINGUISHED SENIOR FELLOW  
ETHICS AND PUBLIC POLICY CENTER

### The myth of Washington gridlock

“Gridlock” along the Potomac — the difficulties the Congress has in getting things done, the difficulties the Congress and the White House have in cooperating to get things done, or both — is regularly deplored by polls, pundits, and citizens alike. My contrarian view is that this kind of “gridlock” can serve useful public purposes, acting as a brake on passions and a gauge of the nation’s moral health.

As George Will has long insisted, “gridlock” — in the sense of making it difficult to get legislation passed — is built into the American system. The Framers of the Constitution saw fit to establish three branches of government and a Congress with two houses; they also required congressional supermajorities for certain grave matters, like ratifying treaties, convicting impeached officials, or sending constitutional amendments to the states. And that is a prescription for something resembling “gridlock.”

Thus my friend Will’s theory of gridlock-as-accomplishment in the arts of governance parallels manager Jimmy Dugan’s lecture on baseball in *A League of Their Own*: “It’s supposed to be hard. If it weren’t hard, everyone would do it. The ‘hard’ is what makes it great.” The Framers made legislating hard because they didn’t trust transient passions in politics or bullying majorities. Good for them.

Today’s gridlock on the Potomac has a further cause, however, and it’s cultural rather than structural.

As recently as the early 1960s, policy arguments in America unfolded in the context of an intact public culture, itself a by-product of what were thought (in those innocent days) to be obvious moral truths. Today, American public culture is plastic, liquid, susceptible to change — and those once-thought-obvious moral truths are regarded by a significant number of Americans as fictions that can be denied without serious personal or public consequence.

The harbinger of this, as of so many other distempers in American public life, was the Supreme Court’s 1973 double-header, *Roe v. Wade* and *Doe vs. Bolton*, which obliterated the abortion laws of all 50 states and invented a constitutional

“right” to abortion on demand throughout a pregnancy. Pro-abortion advocates declared victory; pro-life advocates refused to truckle; and the issue the Supreme Court thought settled (and so declared in another decision in 1992) continues to be, today, the most sharply contested issue in our public life.

Why? Because the debate over the right-to-life of the unborn, like the debate over who-can-marry-whom and the debate over the breadth of religious freedom, are contestations rooted in dramatically different conceptions of the nature of the human person — and thus of the obligations of the state. In that critical sense, American political gridlock today is anthropological as well as structural. On one side of the gridlock are those who believe there are deep truths inscribed in the human person, truths that no just state can ignore or deny. On the other side of the gridlock are those who believe there is no such thing as “human nature;” that the very idea of “human nature” has been constructed by powerful forces as a means of control and subordination; that “tolerance” requires the given-human-nature people to welcome whatever the no-human-nature people decide is “their truth;” and that, if the given-human-nature people decline to offer that welcome, they must be legally coerced into doing so by the state.

Thus arguments for opting out of what is sometimes called the American “culture war” are like whistling down the wind. The culture war — these clashing visions of human nature, which involves competing concepts of human happiness — has split the United States, and that division is not likely to be bridged anytime soon.

Still, those upholding the biblical view of the human person ought to borrow a note from the first Catholic candidate for president of the United States, Al Smith, and be happy culture warriors, reflecting the joy of the Gospel and remembering everyone’s need for the medicine of the divine mercy.

For the resolution of the American culture war over the nature of the human person will not, in the final analysis, be a matter of politics. It will be a matter of conversion.

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SUNDAY'S EPISTLE

FATHER MICHAEL N. LAVALLEY  
PASTOR, ST. ANN PARISH, NORTH OXFORD

Grounding ourselves in the Eucharist

Reading: Hebrews 9:11-15

The Church's yearly celebration of The Solemnity of The Body and Blood of Christ (Corpus Christi) invites the faithful to reflect upon the centrality of the Eucharist in the life of the Church. The Gospel of St. Mark tells us that on the night before he died, at the first Mass, Jesus "took bread, said the blessing, broke it and gave it to them, and said 'Take it; this is my Body.' Then he took a cup, gave thanks, and gave it to them (saying) 'This is my Blood (of the covenant).'" On Holy Thursday Jesus ordained the apostles as the first priests who would celebrate the Eucharist for God's people. Through apostolic succession and the sacrament of Holy Orders, Jesus ensured that the Eucharist would be available to his people through all the ages of human history until he comes again in glory at the end of time. The Catechism of the Catholic Church teaches us that the Mass is "the memorial of Christ's Passover (which) re-presents (makes present) the sacrifice of the Cross." In the Eucharist, "Christ gives us the very Body which he gave up for us on the Cross, the very Blood which he poured out for many for the forgiveness of sins."

Hebrews 9:11-15 is a reflection upon both the meaning of the Mass and the effects of the Eucharist among the Christian faithful. The letter was written for Jewish Christians using language borrowed from the long history of Jewish religious observance. A careful reading of Hebrews 9:11-15 enables us to gain a deeper appreciation of God's gift of the Eucharist to the Church.

The passage begins with the author's identification of Jesus as "the high priest of the good things that have come to be." This identification reflects the Church's understanding that on the Cross, Jesus offered his own Body as a sacrifice for sin in accordance with the will of God so that human beings might be saved. In the Old Testament, the Jews understood the priest to be one who offered sacrifice to God although the sacrifices offered were animal sacrifices. Thus, Jesus became "high priest" when he offered himself as a living sacrifice on the "altar" of the Cross. The author's mention of

the "good things that have come to be" refers to God's gift of eternal life to human beings through the New Covenant established with the world through the blood of Jesus.

The next verse goes on to describe Jesus the High Priest entering into "the sanctuary... once for all." Here, the author draws from Jewish temple worship to explain the entrance of Christ into heaven after his death. The "sanctuary," or Holy of Holies, was the most sacred part of the Jerusalem Temple, entered by the High Priest once a year on the Day of Atonement. He did this to ask forgiveness of God for the sins of the entire people. The author of Hebrews seems to stress that although the High Priest would do this yearly, Jesus has won forgiveness definitively through his sacrifice, thus abolishing the need for the Levitical (Jewish) priesthood.

The passage continues, in verses 13 and 14, to speak about the power of the blood of Jesus to save and heal broken humanity. It concludes in verse 15 to call Jesus the "mediator of a new covenant." The Catechism tells us, in #667, that "Jesus Christ, having entered the sanctuary of heaven once for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit."

So, how does Hebrews 9:11-15 help us gain a deeper meaning of the Mass? Primarily it does this through reinforcing the idea that the Mass is a sacrifice. The Catechism teaches that "the sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice." Hebrews 9:11-15 also helps us to grasp the effects of the Eucharist among the faithful in that it shows us that it has the power to impart grace which heals, sanctifies and unites us to God and other believers. Finally, the passage gives us a deeper appreciation of the Eucharist in that it reminds us of Jesus' total gift of self for our salvation which reveals his deep love for each of us. It is this total gift of self that we receive each time we have Communion.

In a time when a high percentage of Catholics no longer believe in the Real Presence of Jesus in Holy Communion, Hebrews 9:11-15 challenges us to ground ourselves in Eucharistic faith and devotion.

Official

Continued from Page 4  
effective July 1, 2015:

REV. D. TIMOTHY O'MARA, from administrator, St. Theresa Parish, Blackstone, while remaining pastor, St. Paul Parish, Blackstone, effective July 1, 2015;

REV. BRIAN P. O'TOOLE from pastor, Our Lady of the Rosary and Sacred Heart of Jesus Parishes, Gardner, to sabbatical studies, effective July 1, 2015; upon completion of studies, to pastor, Our Lady of Lourdes Parish, Worcester, effective January 1, 2016;

MSGR. F. STEPHEN PEDONE, to pastor, Our Lady of Loreto Parish, Worcester, while remaining pastor, Our Lady of Mount Carmel-St. Ann Parish, Worcester, and judicial vicar/vicar for canonical affairs, effective July 1, 2015;

REV. ROBERT M. SPELLMAN, from pastor, St. Joseph the Good Provider Parish, Berlin, to retirement, effective July 1, 2015;

REV. THOMAS M. TOKARZ from pastor, St. Joseph Parish and Holy Spirit Parish, Gardner, to pastor, St. Joseph the Good Provider Parish, Berlin, effective July 1, 2015.

effective August 1, 2015:

REV. HUGO A. CANO, from associate pastor, St. John, Guardian of Our Lady Parish, Clinton, to chaplain, Worcester Polytechnic Institute, Worcester, with residence, St. Paul Cathedral Rectory, Worcester, effective August 1, 2015;

REV. JUAN D. ECHAVARRIA, from chaplain, Worcester Polytechnic Institute and part-time Hispanic Ministry, St. Peter Parish and St. Andrew Mission, Worcester, to Canon Law studies, The Pontifical Gregorian University, Rome, effective August 1, 2015.

REV. ADRIANO NATALINO, CSSR, from Portuguese/Brazilian Community, St. Mary of the Assumption Parish, Milford, to priestly ministry, Brazilian Community, St. Stephen Parish, Worcester, with residence, St. Stephen Parish, effective August 1, 2015;

effective September 1, 2015:

REV. ANTHONY MPAGI, to Catholic chaplain, Fitchburg State University, Fitchburg, while remaining pastor, St. Boniface Parish, Lunenburg, effective September 1, 2015;

REV. JAMES B. O'SHEA, from pastor, Our Lady of Lourdes Parish, Worcester, to retirement, effective September 1, 2015;

newly ordained on June 20, 2015:

REV. DONATO INFANTE, III, newly ordained, to Christ the King Parish, Worcester, effective July 1, 2015, to be followed by his return to Rome for further studies this fall;

REV. STEPHEN E. LUNDRIGAN, newly ordained, to assisting in priestly ministry for the summer, St. Cecilia Parish, Leominster, followed by further studies at Boston College in September, with residence, St. Cecilia Parish, effective July 1, 2015;

REV. ANDRES A. ARAQUE, newly ordained, to part-time associate pastor, St. Joan of Arc Parish, Worcester, and part-time associate pastor, St. Peter Parish, Worcester, with residence, St. Joan of Arc Parish, effective August 1, 2015;

REV. MATEUS MONTEIRO DE SOUZA, newly ordained, to priestly ministry to the Portuguese/Brazilian Community, St. Mary of the Assumption Parish, Milford, effective August 1, 2015;

REV. JUAN D. ESCUDERO, newly ordained, to associate pastor, St. Mary Parish, Shrewsbury, effective August 1, 2015;

REV. DANIEL E. MORENO, newly ordained, to associate pastor, Good Shepherd Parish, Linwood, and St. Augustine Parish, Millville, with residence, Good Shepherd Parish, effective August 1, 2015;

REV. JUAN S. RAMIREZ, newly ordained, to associate pastor, St. John, Guardian of Our Lady Parish, Clinton, effective August 1, 2015;

REV. CARLOS A. RUIZ, newly ordained, to associate pastor, Our Lady of the Lake Parish, Leominster, effective August 1, 2015.

GUEST COMMENTARY

KRISTINE CORREIRA

Risk-avoidance sex education

For the first time in 18 years, Congress has increased funding for "risk-avoidance" sex education, also known as "abstinence" education as part of the health care funding bill President Obama signed into law. Funding rose from \$50 million to \$75 million, matching the amount for "comprehensive" sex education. Discussions about whether the government should be spending money at all on these programs aside, I applaud the increase. Some, however, are outraged at how that money will be used. According to the U.S. Department of Health and Human Services, in order to qualify for funding, abstinence education must:

- Have as its exclusive purpose, teaching the social, psychological, and health gains to be realized by abstaining from sexual activity;
- Teach abstinence from sexual activity outside marriage as the expected standard for all school age children;
- Teach that abstinence from sexual activity is the only certain way to avoid out-of-wedlock pregnancy, sexually transmitted diseases, and other associated health problems;
- Teach that a mutually faithful monogamous relationship in the context of marriage is the expected standard of human sexual activity;
- Teach that sexual activity outside of the context of marriage is likely to have harmful psychological and physical effects;
- Teach that bearing children out-of-wedlock is likely to have harmful consequences for the child, the child's parents, and society;
- Teach young people how to reject sexual advances and how alcohol and drug use increases vulnerability to sexual advances;
- Teach the importance of attaining self-sufficiency before engaging in sexual activity.

While opponents may object to what is—and is not—taught in abstinence programs, the most common criticism is that they are not effective. While some studies have found comprehensive education to be marginally more effective, others have demonstrated a significant benefit from abstinence programs.

Sadly, neither approach is making any impact on the spread of sexually transmitted diseases (STDs) like human papilloma virus

(HPV), chlamydia, gonorrhea, herpes, and HIV. The numbers are staggering. People ages 15 to 24 account for half of the 20 million new STD infections each year even though they account for only 25 percent of the sexually experienced population. Some 43 percent of teens will have had sex by the time they are 19; 1 out of every 4 teens has an STD. An estimated 24,000 women become infertile every year from an undiagnosed STD. We spend \$16 billion annually treating them. Yet 100 percent of STDs listed are preventable with chaste living.

I diagnose and treat STDs frequently working as a physician assistant in the emergency department.

Given the powerful influence of the sexualized culture around us, frank discussions are necessary. Shifting names from "abstinence" to "risk-avoidance" education emphasizes the health hazards inherent in a sexually-active lifestyle outside of marriage. An effective risk-avoidance program should reach out to both those who have and those who have not yet initiated sexual relationships. Clearly discuss the physical and emotional risks involved with sexual activity along with its moral and spiritual implications. Instead of detailing how to go about having sex, as comprehensive programs do, explain the realities of that "choice." Urge all young adults that have not initiated sexual activity to remain chaste, but also urge those who have had sex to heal their bodies by going for STD testing, heal their souls by going to confession, and to begin again in a new life of chastity.

Given the increased funding for risk-avoidance sex education, perhaps more of these programs can be funded in our communities. A "sexually active" lifestyle carries serious health risks and should be strongly discouraged by health professionals, parents, and schools.

— Mrs. Correia, PA-C, MHP is a physician assistant in emergency medicine, an online educator, and a homeschooling mom. She is the Respect Life coordinator at Christ the King parish in Worcester. You can follow her on Facebook at Procreative Health and Twitter.com/ProcreativeHlth.

ON THOMAS MERTON

JOHN COLLINS

'We Are Already One' a message of hope

As mentioned in a previous column (CFP 1/30/2015), this is the Centenary Celebration year (1915-2015) of Thomas Merton. In honor of the Centenary Year, a book has been published titled "We Are Already One—Thomas Merton's Message of Hope" (Edited by Gray Henry and Jonathan Montaldo). The book includes testimonies from many Thomas Merton scholars and readers. In the introduction, Jonathan Montaldo states the following: "May this gathering of reflections to honor Merton's 100th birthday instigate new streams of awareness of his legacy of hope for us, that we can realize and act out of our essential kinship, of our being one humankind with one another. The reflections by so many young contributors to this volume sustains belief that Merton will continue to mentor succeeding generations in how to be alive and awake to their co-creating together a more peaceful and compassionate world."

In this and subsequent columns, I will share with you some of the many reflections of the contributors to this Centenary volume. James Martin, SJ, the Jesuit writer states the following: "There are four persons who are responsible for my Jesuit vocation: the Father, the Son, the Holy Spirit, and Thomas Merton." Later in his essay, Father Martin recounts his visit to Gethsemani Abbey where Thomas Merton resided as a Trappist monk. As Father Martin visited Merton's grave he writes: "I didn't know what to say to this man who had changed my life, so I simply knelt down on the grass and said aloud, 'Thanks.'"

Michael Higgins is a renowned scholar and the author of more than a dozen books including Thomas Merton titles. He is currently writing the only biographical account of Henri Nouwen that is authorized by the Nouwen Legacy Trust. The following is a concluding statement in the Thomas Merton Centenary volume: "Merton introduced me to a genuine ecumenicity of mind, an unfettered Catholic way of being in the

world, an intellectual vulnerability that eschewed certitude in favor of exploration—humble, tentative and fearless."

Thomas Del Prete is a college educator who works with developing and practicing teachers and schools and community partners in an urban neighborhood. Mr. Del Prete's essay focuses on the effect of Thomas Merton on his work in the training and education of teachers in the urban environment. Merton's search for authenticity resonates with his own striving for authenticity as an urban educator. In part he states: "In the face of anomie, [Merton] offered the possibility of authenticity.... In my own case, the struggle to act authentically is located in work tied to teacher education and urban public schooling in the United States."

Patricia Burton has been compiling and publishing bibliography and indexes of Merton's work since 1997. Her essay is about the many visitors that came to the Abbey of Gethsemani to visit Thomas Merton. I present an excerpt from her essay: "In 1962 the Gethsemani Novitiate was wired for sound; Merton was able to invite well-known visitors to speak, and recordings were made (available at the Thomas Merton Center, Bellarmine University)." Ms. Burton lists a number of visitors including Jewish scholars, Zalman Schachter, Rabbi L. Silberman and R.J. Zwi Werblowsky. Well known monastics visitors and speakers included Bede Griffiths, Aelred Graham and Brother Antoninus (William Everson). "Ivan Englesicvich had the Orthodox view, and Swami Shivaprem from Rishikesh gave the Hindu perspective. These talks we can listen to, and they indicate that when the world was invited to a dialogue, many accepted."

In the next several columns, I will write about the upcoming Thomas Merton Centenary Conference and continue with testimonies from the volume, "We Are Already One - Thomas Merton's Message of Hope"

# Duffy children follow call

Continued from Page One

"Saying the rosary every single day as a family has been huge for us," he said.

At home, instead of watching current television shows, the Duffy children were entertained with more wholesome movies from the 1940s. The music played in the home was of a more innocent genre as well.

The family then started going to the St. Benedict Center community attached to Immaculate Heart of Mary School.

"That opened up a whole Catholic culture for us," Mr. Duffy said, adding that his children were exposed to religious and "the joyous life they lead."

He said this allowed his children to see they led a "very normal, very happy and human existence."

"The kids made friends with them (the religious)," he said. "They had them to look up to."

"Everything was Catholic-centered in a very natural way," he said of his children's upbringing.

The Duffy children read about the lives of the saints, but they also had exposure to some of the more secular classics, such as Winnie the Pooh. A deep devotion to Our Lady was

instilled, and they were taught to bring their needs to Mary, their Heavenly Mother.

He said his children were encouraged to pray to find out what God wants them to do, and then dedicate your life to that.

"The rosary is so important," he stressed, noting that he grew up in a family of 11 children, and every one of his siblings attends Mass.

"The family that prays together stays together," he said. "We've been very blessed cooperating with God's grace. He's been very, very good to us."

Brother Patrick Joseph attended Immaculate Heart of Mary School for 12 years, before going to the University of Massachusetts-Lowell, graduating a year ago with a degree in mechanical engineering.

Although some who knew him were surprised by his vocation, he said he always had an attraction to the St. Benedict Center community. While in college, he would still help out around the center.

As college life was vastly different from his upbringing, he tried to take a retreat before the start of every semester to keep his focus on God.

"The last semester of my senior year was when I knew,"



Brother Patrick Joseph is greeted by some of the Sisters, Slaves of the Immaculate Heart of Mary, including his own younger sister.

he said, referring to his vocation. He said vocations were always "fostered at home" and "always supported by our family."

Brother Patrick Joseph said news of his decision to enter religious life may have been surprising because he had been studying at UMass. "My social life may not have hinted at a vocation at that point," he noted.

Balancing his Catholic faith with his attendance at a public university was "kind of a challenge," he admitted. However, he was able to take summer classes at Thomas More College of Liberal Arts in Merrimack, N.H.

Although he noted that join-

ing a monastery was "definitely quite the transition," he added that, "the peace that you find once you embrace it is almost overwhelming at times."

Brother Patrick Joseph said he considered a vocation to the priesthood. However, he said, "I never felt the draw as strong towards the priesthood as to here. I never felt adequate enough to carry that out."

Although he is a member of a community of consecrated religious, Brother Patrick Joseph considers the term "vocation" to be much broader.

"Whatever you can give back to God with all you have is your vocation," he said. "That's where you'll find true peace."

# Obituary

## Louis Charpentier, 104, 'Mr. Christmas'

LEOMINSTER — Louis Charpentier, 104, of Leominster, died June 3 in the Highlands after a short illness. Mr. Charpentier was born in St. Claude, Canada, Dec. 10, 1910 to Ludger and Alexina (Richard) Charpentier.

When he turned 100, the city of Leominster threw him a huge birthday party.

"The important thing that people should understand about Louis is he is a very talented artist and a very nice person," said Mayor Dean Mazzarella, at the time.

In 2001, city officials named Mr. Charpentier "Mr. Christmas," to commemorate the six decades he has decorated his front lawn with Christmas scenes to the delight of visitors.

He was one of the oldest parishioners at St. Cecilia Parish. According to a story in The Catholic Free Press, the large crucifix that hangs above the altar was carved by Mr. Charpentier over half a century

ago. Mr. Charpentier scoured the former Notre Dame athletic field on South Street in Fitchburg for a suitable tree. Once it was cut, Mr. Charpentier needed to let it dry for six months. However, he and his son Ernest frequently coated the wood with linseed oil to prevent cracking.

A Mass of Christian Burial will be held at 11 a.m. in St. Cecilia Church June 8 from Simard Funeral Home 14 Walker St. Burial will follow in St. Cecilia's Cemetery.

Calling hours are June 7 from 1-5 p.m. in the funeral home.

In lieu of flowers, memorial contributions may be made to the Maryann/Louis Charpentier Scholarship Fund, c/o Narragansett Regional School District, 464 Baldwinville Rd, Baldwinville, MA 01436.

To sign the online guest-book, please visit [www.simard-funeralhome.com](http://www.simard-funeralhome.com).



# Pope, in interview, talks about his daily habits, hopes, concerns

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis said he wants to be remembered as "a good person who tried to do good. I cannot ask for anything more than that."

The statement, as well as comments about his life as pope and situations that move him to tears, were part of an interview he gave in late May to "La Voz

del Pueblo," a newspaper from Tres Arroyos, Argentina. The Vatican newspaper printed a translation of the interview May 25.

Pope Francis insisted he never dreamed of being pope, "nor of being president of the republic or general of an army. Some people have those dreams. I didn't."

Still, he said, he is able to sleep well. "I sleep six hours.

Normally, I go to bed at 9 and read until about 10," when he falls asleep. He wakes at 4 a.m. without an alarm. "But then I need a siesta. I have to sleep 40 minutes to an hour; I take off my shoes and lie down." When he skips the nap, he said, "I feel it."

The only newspaper Pope Francis said he reads is the Italian daily "La Repubblica," which he described as a newspaper for "the middle class."

"I haven't watched television since 1990," he said. "It was a promise I made to Our Lady of Carmel on July 15, 1990."

The reporter asked how he keeps up with soccer, his favorite sport, if he doesn't watch television. "Every week one of the Swiss Guards brings me the

results and the rankings," the pope responded.

Pope Francis has spoken several times about "the gift of tears," and Juan Berretta, who conducted the interview, asked him what makes him cry.

Dramatic human situations, the pope replied. "Like the other day when I saw what is happening to the Rohingya people (from Myanmar)," who have piled on to boats seeking asylum. "When they get close to shore, they are given something to eat, some water, then pushed back out to sea." Thousands of them have been on the seas for weeks.

Sick children also bring the pope to tears, he said, especially those suffering from diseases "provoked by inattention to the environment. This breaks my heart. When I see those creatures I say to the Lord, 'Why them and not me?'"

Visiting juvenile detention centers and prisons also is emotional, he said. Talking to the prisoners he always thinks, "I could be here." In other words, none of us can be certain that we would never commit a crime, something for which we'd be imprisoned."

While the pope said such things make him "weep inside," he said, "I don't cry publicly. Twice it has happened that I was on the brink of crying, but

I was able to stop myself. I was too moved and a tear or two escaped, but I pretended nothing was happening and after a minute I wiped my face with my hand."

The journalist asked the pope why he didn't want to be seen crying. He responded, "I don't know, it just seemed like I had to keep going."

Asked if he was afraid of anything, Pope Francis said: "I am fairly fearless; I act without thinking about the consequences. Sometimes this creates headaches because I'll say more than I should."

As far as his physical safety, the pope repeated what he has said in the past. He has placed himself in God's hands, but has prayed that if he is attacked, the physical pain won't be too great. "I am a coward when it comes to physical pain."

Saying the media reported he came in second in the 2005 conclave to succeed St. John

Paul II, Pope Francis said that at the time, "it was clear that it had to be Benedict, who was voted for almost unanimously, and I was very pleased."

Asked about his popularity, the pope said: "At first I didn't understand why it was happening. Some of the cardinals told me it was because the people say, 'We understand him.'"

"I try to be concrete and what you call magnetism some cardinals have told me has to do with the fact that people understand me," Pope Francis said.

Living in the Domus Sanctae Marthae, which is a Vatican guesthouse, spending hours with people at his weekly general audience and inviting a small group for morning Mass four times a week "is good for me," he said. The people "give me positive energy."

"I became a priest to be with people," the pope said. "I give thanks to God that this is still true."

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Continued from Page One

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# Chapel dedication comes day after funeral

Continued from Page One

church's history" as possible, "but to bring in more light." A St. John's parishioner and nephew of Mr. Carroll, he said they also made a connection with Ascension Parish, which merged with St. John's in 2008. At the dedication Mass Bishop McManus blessed and anointed the new altar, and Mr. Carroll and his adult children adorned it with an altar cloth and candles. Father John F. Madden, St. John's pastor, pointed out the unplanned timing.

"Yesterday we buried Mary Carroll," he said, his voice breaking. "Today we dedicate this chapel in her memory. Only Christians can do this." He expressed gratitude to the Carroll family.

"Mary would be proud," Bishop McManus added.

Mr. Carroll told The Catholic Free Press he had asked Father Madden if they could dedicate the chapel in his wife's honor. They were thinking of holding the dedication a few weeks ago, but that didn't fit Bishop McManus' schedule, so May 27 was chosen, he said.

"The timing was coincidental, but what a blessing from heaven," he said. "Mary is smiling down. We know that Mary's in heaven. So, because she's in heaven, I know she's here."

"I feel her here," said their daughter Lisa Carroll. "She was a woman of very deep faith. ... We never expected to have her funeral the day before the dedication."

Mr. Carroll said he got the



PHOTOS BY TANYA CONNOR

**Bishop McManus prays over St. John Parish's new altar during the dedication Mass, above. At right, Francis R. Carroll points out the temporary plaque which says a gift from his wife, Mary, made the renovation possible.**



idea for the renovation and began taking photos of Good Shepherd Church five years ago. He enjoyed working on the project with his wife, who'd never been to Good Shepherd.

"What I liked about this — everyone worked as a team," Mr. Carroll said.

He said Geoff Kostecki, the artist who restored the murals in St. John's upper church, made a model of the lower church for the renovations. He repainted and restored St. John's Stations of the Cross and the statues of St. John, Mary, and Joseph with the Child Jesus.

"We preserved the original metal ceiling," Mr. Carroll said.

The pews and the stained glass window in the back wall came from Ascension Church, he said.

"We bring a piece of home" to the former Ascension parishioners who joined St. John's, said Mr. Lamarche.

Mr. Kostecki made the

new colored windows behind the altar, which are illuminated from behind. Connie Cremin, of Cremin Builders in Northborough, made the crown molding and furnishings, including the altar, lectern, president's chair, candle holders, kneeler and cross, though not the corpus, which came from Rome, Mr. Carroll said.

"I had to give poor Jesus a hug before I put him on the

cross, said Mr. Cremin, who hails from St. Rose of Lima Parish in Northborough.

Mr. Carroll said there are a few more things to do, including plaques, additional lights, flower boxes on each side of the crucifix and padding on the kneeler in front of it.

"And then I have to photograph the altar so I can send it to Beverly Hills," Mr. Carroll said.

## Diocese offers pilgrimage options to World Meeting of Families, Pope Francis visit

The Diocese of Worcester is offering two pilgrimage options through Canterbury Pilgrimages and Tours, Inc. in September to the 2015 World Meeting of Families Conference in Philadelphia with Pope Francis, according to Allison LeDoux, diocesan director of the Office of Marriage and Families.

One option will run from

Sept. 22 to 27 and will include all conferences and the Papal weekend, including attendance at the Papal Mass the pope will celebrate Sept. 27 on the Ben Franklin Parkway, she said.

The other option, from Sept. 24 to 27, covers events during the Papal weekend, including the Papal Mass.

Prices for the two options

vary by trip and occupancy. Those wishing more information may go on line at [www.worcesterdiocese.org/world-meeting-of-families](http://www.worcesterdiocese.org/world-meeting-of-families).



PHOTO BY PATRICIA O'CONNELL

The annual novena to St. Anthony at St. Anthony of Padua Parish has been running continuously for more than 100 years. Last week people came to hear speaker Father Dennis O'Brien, pastor of Our Lady of the Lake, Leominster.

## 'Sin, suffering not of God'

Continued from Page One

the garden of paradise, and they were naked and they felt no shame," Father O'Brien said, adding that they had a totally open and transparent relationship with God, until they sinned.

"Chapter 3 begins with the fall," he noted, which, in turn, "ruptures their relationship of their transparency with God."

"In the cool of the evening, at the best time of the day, God came to walk with them," he said, explaining that, "He wants to walk with us in the garden of life."

Father O'Brien described the relationship God once had with our first parents as, "totally transparent, God comes to that garden on that breezy time of day, already knowing that Adam and Eve had sinned." But, he stressed, that did not prevent God from seeking them.

During times of trial, Father O'Brien said the question we should be asking is not, "Where is God?" but, rather, "Where are you?"

He said if we strive to have that relationship with our creator, it will get us through any difficulty we have to face.

Father O'Brien urged people who are grieving, after losing a loved one, to not listen to the oft-repeated line that this is "God's will."

"I can say very confidently

that sin, suffering and death is never God's will for us and the Gospel backs me up with that," he said. "What kind of a loving God would ever deliberately desire that we be sick, suffer and die?"

He also noted that when Jesus was here on earth, much of his time was spent healing the sick and raising the dead.

"God sent his Son into the world to redeem us, to rescue us from sin, suffering and death," he added. "The proof he does not want this is the Resurrection."

Father O'Brien also cited New Testament passages that contradict the notion that sickness and suffering is what God has designed for us. In the Book of Revelation, Chapter 21, we are told that there will be no more suffering, crying out or pain.

He once again referred to how Jesus performed miracles specifically aimed at relieving our suffering, during his three years of public ministry. "God is now turning back the power of Satan, the evil one, who brought that sickness, suffering and death into the world."

"In the garden of your life, God desires to walk with you," Father O'Brien said. "He desires to walk with you. He has come to you so that you can have life and have it to the fullest."

## Pope meets sick children and children of Italian inmates

By Cindy Wooden

VATICAN CITY (CNS) — Sometimes, Pope Francis said, the most important thing parents of a seriously ill child can do is to keep asking God, "Why?"

A child of 2 or 3 years will torment his or her parents with a continual series of "whys," the pope said. The little ones are not looking for answers as much as they are seeking the attention of mom or dad.

"We can ask the Lord, 'Why, Lord? Why do children suffer? Why this child?' The Lord will not respond with words, but we will feel his gaze upon us and this will give us strength," Pope Francis told the parents of 20 seriously ill children.

The pope met the children and their parents the evening of May 29 in the chapel of the Domus Sanctae Marthae; the group participated in a Catholic-sponsored pilgrimage to the Marian shrines at Loreto and Lourdes.

Admitting, as he has before, that "many times in my life I've been a coward," he told the parents he is in awe of their courage and "heroism."

Parenting a seriously ill child, he said, "is a journey of courage, the path of the cross." A little girl named Mascia greeted the pope on behalf of the children, who were from 2 to 14 years old, and assured him of the prayers of the group he met in 2014, some of whom are now "in heaven."

One of the fathers, Andrea Maria, told the pope about his wife's difficult pregnancy and how doctors had recommended an abortion. They refused, he said, because he and his wife felt God was calling them to an even greater love.

"A problem can never, ever be resolved by getting rid of someone," the pope said.

"That's what the Mafia does: 'There's a problem, get rid of him.'"

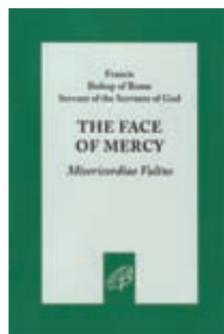
Pope Francis told the parents that just as the real presence of Jesus in the Eucharist is a mystery, so, too, is the suffering of children.

"You might ask, 'But you are a bishop who studied a lot of theology, don't you have anything else to say?' No," the pope said. "The Trinity, the Eucharist, the grace of God, the suffering of children are all mysteries."

"Do not be afraid to ask God why, to challenge him," the pope told the parents, but "keep your hearts open to receive his fatherly gaze. The only thing he might be able to say is, 'My son suffered, too.'"

### The Face Of Mercy Pope Francis

The Catholic Church's tradition of Holy Years dates back 700 years. Until now, the Church has celebrated 25 jubilees, but only two "extraordinary" jubilees. Pope Francis, with **The Face of Mercy**, has now proclaimed the third extraordinary jubilee, which will come to a close on November 20, 2016, the Solemnity of Christ the King.



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## TRANSFERS 2015

# Retiring priests, moving pastors or new administrators

### Father Charles R. Armev

Father Charles R. Armev, pastor of Our Lady of Loreto Parish, will retire July 1.

He was born Nov. 23, 1940, in Worcester, the son of Charles R. Armev and Helen L. (Ross) Lane of Worcester.

He attended St. Paul Elementary School and graduated in 1960 from St. Peter Central Catholic High School.

He graduated magna cum laude in 1975 from Worcester State College with a bachelor's degree in sociology. In 1973 he received the "Certificate d'Etudes" from the French government after completing a study of "2,000 Years of French History" in Paris. In 1974 he was inducted into Kappa Delta Phi, a national education honor society.

He received a graduate assistantship in educational administration from the University of Nevada in 1976.

He completed his studies for the priesthood in 1980 at St. Bernard Seminary in Rochester, N.Y., receiving a master of divinity degree. During his last two seminary years, he worked as a summer intern at The Catholic Free Press.

He was ordained a priest Sept. 20, 1980, by Bishop Bernard J. Flanagan in St. Paul Cathedral, Worcester.

He was associate pastor at St. Mary Parish, Spencer; St. Bernard Parish, Fitchburg, and Our Lady of Mount Carmel Parish, Worcester, where, for many years, was director of music and organist.

He was named pastor of Sacred Heart of Jesus Parish in Southbridge on June 18, 1993. In 1999 he was granted a summer sabbatical in Paris where he attended the American University.

On June 30, 2007 he was named pastor of Our Lady of Loreto Parish, Worcester.

### Father Eric K. Asante

Father Eric K. Asante will become administrator of Prince of Peace Parish, Princeton, July 1 while remaining diocesan director of the African Ministry.

He was born April 2, 1973, in Adjuafua, Ghana, son of Christian K. and Margaret Y. (Brako) Asante.

He graduated in 1995 from St. Mary's Secondary School, Takoradi, Ghana, and earned a bachelor's degree in 2005 from DeVry University, Chicago.

He studied for the priesthood from 2005 to 2012 at St. Charles Borromeo Seminary in Overbrook, Penn., and at St. John Seminary in Brighton.

He was ordained a priest June 2, 2012, by Bishop Robert J. McManus in St. Paul Cathedral, Worcester. He was the first Ghanaian to be ordained a priest in the Worcester Diocese.

On June 30, 2012, he was named associate pastor of St. George Parish, Worcester, and, on July 1, 2014, director of the diocesan African Ministry.

### Father James F. Carmody

Father James F. Carmody, pastor of St. Peter Parish, Northbridge, will retire July 1.

He was born in Worcester on June 20, 1944, the son of Joseph E. and Mary Margaret (O'Brien) Carmody.

He graduated in 1962 from St. John High School, Shrewsbury. He studied for the priesthood from 1962 to 1970 at Our Lady of Providence Preparatory Seminary and Christ the King Seminary, Olean, N.Y.

He was ordained a priest May 22, 1970, in St. Bernard Church, Worcester, by Bishop Timothy J. Harrington.

He was associate pastor of St. Paul Parish, Blackstone, before joining the faculty of St. Peter Central Catholic High School in August 1971.

He was National Guard chaplain from 1968-1974. He was associate pastor of St. Peter Parish before being named co-pastor of St. Patrick Parish, Whitinsville, on Feb. 19, 1982.

At St. Patrick's he was called the "lollipop priest" because he passed out lollipops to parishioners after Sunday Mass. One parishioner took note of the practice by writing a poem called "The Lollipop Priest," the first stanza of which read:

"Along after Mass he passes them out,  
To brethern, the noted and least,  
Sweets on a stick with a blessing, no doubt,  
All this from our lollipop priest."

On June 29, 1990, Father Carmody was named pastor of St. Andrew Parish, Worcester. On July 1, 2006 he was appointed pastor of St. Peter Parish.

### Father William E. Champlin

Father William E. Champlin, pastor of St. Edward the Confessor Parish, Westminster, will become pastor of St. Leo Parish, Leominster, July 1.

He was born May 4, 1962, in Worcester, the son of Edward and Lorraine (Labonter) Champlin.

He graduated in 1980 from Marian High School in Framingham and, in 1988, earned a bachelor's degree in management from Worcester Polytechnic Institute.

He attended St. Mary Seminary in Baltimore, where he received a master of divinity degree and baccalaureate in sacred theology.

He was ordained a priest June 5, 1993, by Bishop Timothy J. Harrington in St. Paul Cathedral. He served as associate pastor at Notre Dame Parish in Southbridge and Our Lady of the Angels Parish in Worcester before being named pastor of Immaculate Conception Parish in Worcester on Dec. 10, 2002.

He was named pastor of St. Edward the Confessor July 1, 2010.

### Father Michael J. Clements

Father Michael J. Clements, pastor of St. Anthony of Padua Parish, Fitchburg, will become pastor of Immaculate Heart of Mary Parish, Winchendon, July 1.

He was born Dec. 18, 1983, in Fitchburg, the son of James and Joyce (Lyonnais) Clements. He graduated from Leominster High School and, in 2007, from St. Anselm College in Manchester, N.H. While at college he worked as an Emergency Medical Technician for the college rescue squad, the Goffstown, N.H., Fire Department and the Nashua and Manchester ambulance squads.

He studied for the priesthood from 2008 to 2012 at Mount St. Mary's Seminary in Emmitsburg, Md. and at St. John Seminary in Brighton.

He was ordained a priest June 2, 2012, by Bishop Robert J. McManus in St. Paul Cathedral and was assigned as associate pastor at St. Joseph Parish, Fitchburg. He was named pastor of St. Anthony of Padua Parish on July 1, 2014.

### Msgr. John E. Doran

Msgr. John E. Doran, pastor of St. Leo Parish, Leominster, will retire July 1.

He was born Oct. 13, 1942, in Worcester, son of John E. and Ann V. (O'Brien) Doran.

He graduated in 1958 from St. John High School. He graduated in 1962 from the College of the Holy Cross.

He studied for the priesthood from 1962 to 1966 at the American College in Louvain, Belgium.

He was ordained a priest on June 18, 1966, in St. Roch Parish, Oxford, by Bishop Bernard J. Flanagan. He was assigned as temporary associate pastor of St. Anne Parish, Shrewsbury, and in September 1966, associate pastor at St. Paul Cathedral Parish.

In August 1969, he was named assistant director of Catholic Charities. On May 24, 1971, he was named regional director of Catholic Charities in Fitchburg. In January 1980, he pursued advanced studies at Brandeis University, where he received a master's degree in human services management.

He was appointed associate pastor of Our Lady of the Rosary Parish, Worcester, in July 1982. On April 30, 1983, he was named pastor of St. Mary Parish, Uxbridge. On June 30, 1989, he was named pastor of St. Leo Parish, Leominster.

Father Doran served from 1975 to 2000 as a chaplain in the United States Army Reserve. He retired with the rank of lieutenant colonel. He was president of the diocesan priests' senate from 1974 to 1976 and was a member of the priests' retirement board from 1990 to 2006. He was elevated to monsignor on Feb. 26, 2009.

### Father John F. Hamm Jr.

Father John F. Hamm Jr., associate pastor at St. Augustine Parish, Millville and Good Shepherd Parish, Linwood, will become administrator at St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham, July 1.

He was born May 9, 1958, in Harrisburg, Penn., son of John F. and Bernadette (Troisi) Hamm.

He graduated in 1976 from Lenape High School in Medford, N.J., after which he joined a couple of rock bands in South Jersey and Philadelphia, singing and playing keyboard.

He entered George Mason University in Fairfax, Va., in 1983 to study music, but left in 1988 before graduating because he had a job with Marshalls and was promoted to a position that took him to Long Island and later to Massachusetts. He joined St. John, Guardian of Our Lady Parish in Clinton, where he became organist.

He studied at Assumption College from 2003 to 2007 and earned a bachelor's degree in liberal studies with a concentration in music. He then studied for the priesthood from 2007 to 2013 at Mt. St. Mary Seminary in Emmitsburg, Md.

He was ordained a priest June 29, 2013, by Bishop Robert J. McManus in St. Paul Cathedral.

He was named associate pastor July 6, 2013, at St. Bernadette Parish, Northborough and associate pastor of the Millville and Linwood parishes July 1, 2014.

### Father Kevin F. Hartford

Father Kevin F. Hartford, pastor of St. Joseph Parish, North Brookfield, from July 1, 2010 to July 1, 2014 when he left to explore consecrated life in the monastic tradition, will become pastor, of St. Edward the Confessor Parish, Westminster, July 1.

He was born in Boston, the son of Francis and Ann (O'Donnell) Hartford. He graduated in 1985 from Wheeling High School, Wheeling, Ill. He attended William Rainey College from

1988 to 1990 and graduated in 1992 from Western Illinois University.

After college he had several jobs, including a four-year stint as a crisis counselor at a homeless shelter.

He studied for the priesthood at St. Mary of the Lake Seminary in Mundelein, Ill., and The Pontifical Gregorian University in Rome. He then spent nearly two years living in a Benedictine hermitage in Southern California before resuming his studies for the priesthood at Blessed John XXIII in Weston.

He was ordained a priest on April 5, 2004, by Bishop Robert J. McManus in St. Paul Cathedral.

He was associate pastor at St. Mary of the Assumption Parish, Milford and St. Leo Parish, Leominster, and chaplain of the Holy Trinity Evangelization Center before being named pastor of St. Joseph Parish on July 1, 2010.

### Father John E. Horgan

Father John E. Horgan, pastor of St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham, will retire July 1.

He was born Dec. 4 in Worcester, the son of John F. and Helen L. (Bergstrom) Horgan.

Father Horgan graduated in 1964 from St. Stephen High School, Worcester. He began studies for the priesthood at Maryknoll Seminary, Glen Ellyn, Ill., graduating in 1966. He continued studies from 1966 to 1972 at St. Mary Seminary, Baltimore, Md.

He was ordained a priest May 5, 1972, by Bishop Bernard J. Flanagan, in St. Stephen Church, Worcester.

He has been an associate pastor of Sacred Heart of Jesus Parish, Gardner, St. Anne Parish, Shrewsbury, and Our Lady of Fatima Parish, Worcester.

He served in campus ministry at Worcester Polytechnic Institute and was associate pastor of St. Andrew the Apostle Parish, Worcester and, later, at Our Lady of the Angels Parish, Worcester.

On Oct. 1, 1984, he was named pastor of St. John Parish, East Brookfield. On Oct. 6, 1989 he was appointed pastor of St. Mark Parish, Sutton. While at St. Mark's, he supervised the expansion of the church, adding two wings which doubled the seating capacity of the church to 500, increased classroom space and added a 30-foot steeple.

On Jan. 22, 1999, he was appointed pastor of St. Brigid Parish, Millbury. On July 1, 2006, he was appointed pastor of both St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham.

### Father Joseph J. Jurgelonis

Father Joseph J. Jurgelonis, pastor of Holy Cross Parish, East Templeton, and St. Martin Mission, Otter River, will become pastor of the new Annunciation Parish, Gardner, July 1.

Annunciation Parish was created by Bishop Robert J. McManus, who merged the four Gardner parishes; Holy Spirit, Our Lady of the Holy Rosary, St. Joseph and Sacred Heart of Jesus.

Father Jurgelonis was born June 19, 1947 in Worcester, the son of Joseph and Helen (Markunas) Jurgelonis. He graduated from Millbury Memorial High School in 1965 and from the College of the Holy Cross in 1969.

He prepared for the priesthood at St. Bernard Seminary, Rochester, N.Y. from 1969 to 1973.

He was ordained a priest at Blessed Sacrament Parish, Worcester, on May 11, 1973, by Bishop Bernard J. Flanagan.

He has served as associate pastor of Our Lady of Good Counsel Parish, West Boylston; Our Lady of the Rosary Parish, Clinton; St. John the Evangelist Parish, Clinton, and St. Mary Parish, Shrewsbury.

On Sept. 1, 1987, he was named pastor of St. Francis Parish, Athol. He was appointed pastor of St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham, on June 29, 1990. On June 30, 2006, he was named pastor of Holy Cross Parish, East Templeton and St. Martin Mission, Otter River.

### Father Thomas G. Landry III

Father Thomas G. Landry III, sacramental assistant at St. Cecilia Parish, Leominster, will become administrator at St. Peter Parish, Northbridge, July 1.

He was born June 21, 1956, in Leominster, the son of Thomas G. and Georgianna (L'Ecuyer) Landry.

He graduated in 1978 from St. Bernard Central Catholic High School, Fitchburg and, in 1978, from the University of Notre Dame.

He studied for the priesthood from 1978 to 1979 at the North American College, Rome and at the Theological College of The Catholic University of America in Washington, D.C., from 1979 to 1983.

He was ordained a priest June 25, 1983, in St. Paul Cathedral by Bishop Bernard J. Flanagan.

He served as associate pastor at St. Mary Parish, Southbridge; St. Paul Cathedral Parish, Worcester; Our Lady of the Holy Rosary Parish, Gardner and St. Mary Parish, Jefferson, and as administrator of St. Mary's in 1991 before going on active duty as a chaplain with the rank of captain in the U. S. Air Force. He served at

Barksdale Air Force Base in Louisiana.

He returned to the Worcester diocese in 1992 as temporary associate pastor at Sacred Heart Parish, Hopedale. In 1993 he was named associate pastor of St. Joseph Parish, Auburn.

In 1997 he was named Catholic chaplain at Memorial Hospital. In 2001 he earned his certification as a Catholic chaplain, National Association of Catholic Chaplains, and continued service as chaplain at UMass Memorial Medical Center through 2006.

He was named interim executive director, National Association of Catholic Chaplains, in 2006. He has served in several national, area and local community ministries. On June 30, 2007, he was named pastor of Good Shepherd Parish in Linwood until July 1, 2008.

### Father Leo-Paul Leblanc

Father Leo-Paul Leblanc, pastor of Immaculate Heart of Mary Parish, Winchendon, will become pastor of St. Anthony of Padua Parish, Fitchburg, July 1.

He was born Oct. 14, 1948, in Moncton, N.B., Canada.

He attended St. Cecilia Elementary School in Leominster and graduated from LaSalette Preparatory Seminary in Enfield N. H.

He graduated in 1970 from Assumption College in Worcester and completed his studies for priesthood at Weston School of Theology in Cambridge in 1977. He holds a master's degree in divinity. He also earned a master's degree in Social Work from San Diego State University in 1988.

He was ordained a LaSalette missionary priest on April 21, 1979 in St. Cecilia Church in Leominster by Bishop Bernard J. Flanagan.

He was co-pastor and parish administrator at St. John the Baptist Parish in Roanoke Rapids, N.C., and associate pastor at Sacred Heart Parish in Lebanon, N.H.

From 1985 to 1989 he was assigned to Blessed Kateri Tekakwitha Parish in Lakeside Calif., ministered to three Indian reservations and was Catholic chaplain at the San Diego City Jail for men.

He then was assigned to the LaSalette Shrine in Attleboro. He worked in family service in Attleboro and Fall River from September 1989 to June 1991 and, from June 1991 to June 1993, was a mental health specialist in Milford. He became a licensed independent social worker in Massachusetts in 1991 and has been a member of the Academy of Social Workers since 1993.

He came to the Worcester Diocese and, in October 1997, he was assigned as associate pastor of Notre Dame Parish, Southbridge. He subsequently was named administrator pro-tem there.

In 2001, he was incardinated into the Diocese of Worcester. He was named pastor of Notre Dame on July 2, 2004. On June 30, 2007 he was named administrator of Sacred Heart of Jesus Parish in Southbridge while remaining pastor of Notre Dame. On July 1, 2011 he was named pastor of Immaculate Heart of Mary Parish in Winchendon.

### Father Thien X. Nguyen

Father Thien X. Nguyen, associate pastor at St. Theresa Parish, Blackstone, will become administrator of that parish July 1.

He was born July 21, 1961, in Saigon City, Vietnam, son of Ung Van Nguyen and Vien Thi Nguyen.

He graduated from Nguyen Trung Truc High School in Saigon City in 1980. Then, at the urging of his mother, who he said sold everything to pay for his place on a small boat, he left Vietnam, spent a total of seven months in refugee camps in Thailand and the Philippines. His aunt sponsored him to come to New Orleans, La., where he studied at Loyola University.

With his brother's help he came to Worcester, earning his bachelor's degree in mathematics at Assumption College in 1993 and his master's of divinity from Blessed John XXIII National Seminary in Weston in preparation for priesthood.

He was ordained a priest on June 2, 2001 by Bishop Daniel P. Reilly in St. Paul Cathedral.

On June 15, 2001 he was named associate pastor of St. Bernard Parish, Fitchburg, and chaplain at St. Bernard Central Catholic High School. On Aug. 8, 2003 he was named administrator of Immaculate Conception Parish, Fitchburg and pastor there on July 2, 2005.

In 2010 he was named associate pastor at St. Leo Parish, Leominster while working with the Vietnamese community in Manchester, N.H.

On July 1, 2014, he was named associate pastor at St. Theresa Parish.

### Father Marcin W. Nowicki

Father Marcin W. Nowicki, associate pastor at St. Mary Parish, Shrewsbury, will become pastor of Holy Cross Parish, East Templeton and St. Martin Mission, Otter River, July 1.

He was born Aug. 11, 1976, near Warsaw, Poland. He graduated in 1997 from Tecmnikum Przetworstwa Spozywczego W Warszawie, in 1999 from Uyasze Metropolitalne Seminarium in Warsaw, and, with a master's degree in political science from the University of Warsaw in 2004.

## TRANSFERS 2015 Retiring, moving

### Continued from Page 8

He completed studies for the priesthood in 2011 with a Master of Divinity degree from St. Mary Seminary, Baltimore, Md.

He was ordained a priest June 4, 2011, by Bishop Robert J. McManus in St. Paul Cathedral.

On July 1, 2001, he was named associate pastor at St. Mary Parish.

### Father Brian P. O'Toole

Father Brian P. O'Toole, pastor of Our Lady of the Holy Rosary and Sacred Heart of Jesus parishes in Gardner, will begin sabbatical studies July 1.

After completion of those studies he will become pastor of Our Lady of Lourdes Parish, Worcester, Jan. 1, 2016.

He was born Dec. 3, 1959, in Clinton, the son of Peter R. and Virginia Rae (Stone) O'Toole. He attended Our Lady of the Rosary and Corcoran elementary schools in Clinton. He graduated in 1978 from Clinton High School and, in 1982, earned a bachelor's degree from Assumption College.

He prepared for the priesthood at the Theological College of The Catholic University of America in Washington, D.C.

He was ordained a priest on June 7, 1986, by Bishop Timothy J. Harrington in St. Paul Cathedral, Worcester. He has served as associate pastor of Notre Dame Parish, Southbridge; Our Lady of the Angels, Worcester; St. Anthony of Padua Parish, Dudley and St. Mary Parish, Shrewsbury.

He was the Worcester delegate to The National Federation of Priest Councils (NFPC) at the group's annual meeting in June 1992 and a member of the Board of Directors.

He was associate pastor of St. Mary Parish, Shrewsbury, in 1993.

He was named pastor of St. Mark Parish, Sutton, April 16, 1999 and was named pastor in Gardner on July 1, 2009.

### Msgr. F. Stephen Pedone

Msgr. F. Stephen Pedone, pastor of Our Lady of Mt. Carmel-St. Ann Parish and judicial vicar/vicar for canonical affairs will also become pastor of Our Lady of Loreto Parish, July 1.

He was born April 14, 1952, in Worcester, son of Julio M. and Barbara (Potter) Pedone. He graduated in June 1970, from Sacred Heart Academy.

He prepared for the priesthood at St. Thomas Seminary, Bloomfield, Conn., and St. John Seminary College and School of Theology, Brighton.

He was ordained a priest on June 3, 1978, in St. Paul Cathedral by Bishop Bernard J. Flanagan.

He was named associate pastor of St. Luke the Evangelist Parish, Westborough, on July 1, 1978. On Jan. 21, 1983 he was appointed pro-synodal judge of the Diocesan Tribunal. In June of that year he was named associate pastor of St. Mary Parish, Jefferson.

He was appointed to the Diocesan Tribunal on a full-time basis on June 13, 1984. In December 1984 he was made temporary administrator of St. Aloysius Parish, Rochdale.

In 1987 he earned a licentiate in canon law from The Catholic University of America in Washington, D.C., and was appointed associate judicial vicar in the Diocesan Tribunal, and part-time associate pastor at St. Stephen Parish, Worcester. Later that year he was named temporary administrator at St. Catherine of Sweden Parish, Worcester.

In March 1993, he was appointed judicial vicar and vicar for canonical affairs of the Tribunal. He is a member of the Presbyterial Council as well as the College of Consultors for the diocese, and a member of the Canon Law Society of America.

In January 2002, Bishop Reilly presided at a ceremony conferring pontifical honors and the title of monsignor on Msgr. F. Stephen Pedone.

On Sept. 3, 2007, he was named pastor of Blessed Sacrament Parish and Oct. 12, 2012, pastor of Our Lady of Mt. Carmel-St. Ann Parish.

### Father Robert M. Spellman

Father Robert M. Spellman, pastor of St. Joseph the Good Provider Parish, Berlin, will retire July 1.

He was born July 13, 1944 in New York City, son of James F. and Margaret E. (Dolan) Spellman.

He graduated from Archbishop Stepinac High School in White Plains, N.Y. He studied for the priesthood from 1962 to 1974 at Wadhams Hall Seminary College, Ogdensburg, N.Y., Holy Apostles Seminary, Cromwell, Conn., and the Theological Coalition, Washington, D.C.

He was ordained a priest May 4, 1974 by Bishop Bernard J. Flanagan in St. Paul Cathedral.

He was associate pastor at St. Mary Parish, Southbridge; St. Francis of Assisi Parish, Fitchburg; Our Lady of the Lake Parish, Leominster; St. Mary Parish, Uxbridge; Our Lady of the Assumption Parish, Millbury; Our Lady of the Rosary Parish, Worcester, and St. Anne Parish, Shrewsbury.

One Aug. 18, 1999, he was named pastor of St. Joseph the Good Provider Parish, Berlin.

# Bishop McManus announces new priest assignments

### Continued from Page One

Heart of Jesus parishes, Gardner, begins his studies July 1.

Father Thomas M. Tokarz is pastor of the other two Gardner parishes: St. Joseph and Holy Spirit. He is succeeding Father Robert M. Spellman, who is retiring, as pastor of St. Joseph the Good Provider Parish, Berlin.

The four Gardner parishes are merging to form Annunciation Parish. Father Joseph J. Jurgelonis is becoming Annunciation's pastor.

Succeeding Father Jurgelonis as pastor of Holy Cross Parish, East Templeton, and St. Martin Mission, Otter River, is Father Marcin W. Nowicki, associate pastor of St. Mary Parish, Shrewsbury. Succeeding him as St. Mary's associate pastor Aug. 1 is Father Juan D. Escudero, newly ordained.

Father James F. Carmody, pastor of St. Peter Parish, Northbridge, is retiring. Father Thomas G. Landry, sacramental assistant at St. Cecilia Parish, Leominster, is becoming St. Peter's administrator.

Father John E. Horgan, pastor of St. Denis Parish, Ashburnham, and St. Anne Parish, South Ashburnham, is retiring. Father John F. Hamm is becoming administrator for the two parishes.

Msgr. John E. Doran, pastor of St. Leo Parish, Leominster, is retir-

ing. Succeeding him as pastor is Father William E. Champlin, pastor of St. Edward the Confessor Parish, Westminster. Succeeding Father Champlin as St. Edward's pastor is Father Kevin F. Hartford.

Father Hartford left his pastorate at St. Joseph Parish in North Brookfield last year to explore consecrated life in the monastic tradition. Recently he has been serving as temporary administrator at Prince of Peace Parish, Princeton. Father James J. Caldarella, former pastor at Prince of Peace, will continue as full time diocesan minister to priests. Father Eric K. Asante is the new administrator for Prince of Peace, while remaining diocesan director of African Ministry.

College ministry changes are also coming.

On Aug. 1 Father Juan D. Echavarría leaves for Canon Law studies at The Pontifical Gregorian University in Rome. He is chaplain at Worcester Polytechnic Institute and does part-time Hispanic Ministry at St. Peter Parish and St. Andrew Mission, Worcester.

Father Hugo A. Cano is to succeed him at WPI Aug. 1 and live at St. Paul Cathedral's rectory. To succeed Father Cano as associate pastor of St. John, Guardian of Our Lady Parish, Clinton, on Aug. 1 is Father Juan S. Ramirez, newly ordained.

On Aug. 1, Father Andres A.

Araque, newly ordained, is to become part-time associate pastor at both St. Peter's and St. Joan of Arc parishes, Worcester, with residence at St. Joan of Arc.

On Sept. 1 Father Anthony Mpagi is becoming Catholic chaplain at Fitchburg State University, while remaining pastor of St. Boniface Parish, Lunenburg. He is succeeding Deacon Benjamin A. Nogueira who recently retired from campus ministry at Fitchburg State.

In another change, two priests are switching parishes. Father Leopold LeBlanc, pastor of Immaculate Heart of Mary Parish, Winchendon, is becoming pastor of St. Anthony of Padua Parish, Fitchburg. St. Anthony's pastor, Father Michael J. Clements, is becoming administrator in Winchendon.

Father Thien X. Nguyen is becoming administrator of St. Theresa Parish, Blackstone, where he is now associate pastor. This means Father D. Timothy O'Mara will no longer be St. Theresa's administrator, but he is to remain pastor of St. Paul Parish, Blackstone.

Redemptorist Father Adriano Natalino is moving from the Portuguese/Brazilian Community at St. Mary of the Assumption Parish, Milford, to priestly ministry to the Brazilian Community at St. Stephen Parish, Worcester, with residence at St. Stephen's, effective Aug. 1.

Father Mateus Monteiro de Souza, newly ordained, is being assigned to priestly ministry at the Milford Portuguese/Brazilian Community, effective Aug. 1. He hails from Brazil.

Changes involving associate pastor assignments include the following.

Father Edward Michalski is becoming part-time associate pastor of Our Lady of Czestochowa Parish, Worcester, while serving as sacramental assistant.

Father Carlos A. Ruiz, newly ordained, is to become associate pastor of Our Lady of the Lake Parish, Leominster, Aug. 1.

Father Daniel E. Moreno, newly ordained, is to become associate pastor of Good Shepherd Parish, Linwood and St. Augustine Parish, Millville, with residence at Good Shepherd, Aug. 1.

Two others to be ordained June 20 begin parish ministry this summer, then go on for further studies. Father Donato Infante III is being assigned to Christ the King Parish, Worcester, and is to return to Rome for further studies this fall. Father Stephen E. Lundrigan is to assist in priestly ministry at St. Cecilia Parish, Leominster, and do further studies at Boston College in September, with residence at St. Cecilia's.

## Saints of healing unveiled



PHOTO BY TANYA CONNOR

**STURBRIDGE** – Assumptionist Father Dinh Vo Tran, director of St. Anne Shrine, blesses the people after unveiling and blessing two new statues in the Hall of Saints: St. Peregrine, patron of cancer patients, and St. John Paul II, whom he considers patron of healing, for his promotion of the Divine Mercy devotion. Father Dinh wants the Shrine to be a place of all types of healing. He said the two statues and the crucifix came from Vietnam and thanked the donors, who remained anonymous. Attendees came from the Worcester Diocese and beyond. Sylvie Nadjarian, of St. Catherine of Siena Parish in Norwood, lit a candle and said many people close to her have cancer. “I can’t love any pope more than John Paul II – ‘til the last second he kept going,” she continued. “The treasure he left behind – Theology of the Body.” She said she asks him to intercede for the world. Sach Nguyen embraced the statue of St. Peregrine and said she came for the “revelation of the saints” with about 100 members of the Boston Vietnamese Cursillo movement.

## Fourth annual Fortnight for Freedom events scheduled locally and nationwide

Threats to religious freedom continue to emerge, making it more urgent for people of faith to take action to defend the full realm of religious practice, said Archbishop William E. Lori of Baltimore, Md.

Speaking during a May 28 webinar announcing the fourth annual Fortnight for Freedom, Archbishop Lori called on Catholics to learn about the importance of religious liberty throughout the history of the United States and to actively promote free religious practice during the two-week period beginning June 21.

This year's fortnight observance will open with Mass at 10:45 a.m. June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. It closes with Mass at noon July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Worcester's Bishop McManus will celebrate Mass at 7 p.m. June 26 in St. Paul Cathedral as part of the diocesan celebration of the fourth-annual national Fortnight for Freedom.

After Mass, Sister Constance Veit, I.s.p., will speak at a reception in the Cenacle in the basement of the cathedral. She is communications director for the Little Sisters of the Poor. She will speak on “Freedom to Bear Witness,” the theme of this year's Fortnight for Freedom.

In a letter to diocesan clergy, the bishop invited every parish in the diocese to be represented at the event. He asked that they also “actively pro-



mote the Fortnight for Freedom' in their parishes. He suggested dedicating homilies to the subject, including special intensions in the Prayer of the Faithful at Mass, use bulletin inserts and hold special devotions and educational events.

Allison LeDoux, director of the diocesan Respect Life Office, said there are many resources available to help parishes plan observances of the Fortnight for Freedom. Those seeking more information may go to the following diocesan Respect Life office websites: [www.worcesterdiocese.org/respect-life](http://www.worcesterdiocese.org/respect-life) or [www.worcesterdiocese.org/fortnight-for-freedom](http://www.worcesterdiocese.org/fortnight-for-freedom) or email [aledoux@worcesterdiocese.org](mailto:aledoux@worcesterdiocese.org).

The website also lists ways individuals can take part in the Fortnight for Freedom. They include prayer, attending daily Mass, praying a daily rosary and/or practice some form of fasting; reading about the fundamental right to religious freedom in articles, church documents, bulletins and watching videos; spreading the word by telling others about the Fortnight for Freedom and the resources on the diocesan websites, and using social media to educate others and spread the

word.

“Religious freedom is not something that stands alone. It's not simply a legal question for the church. It pertains very much to the new evangelization,” Archbishop Lori explained.

This year's fortnight observance theme, “Freedom to Bear Witness,” stems from the Gospel message that Jesus came to the world to bear witness to the truth, explained Hillary Byrnes, assistant general counsel for the USCCB, who joined the archbishop during the webinar.

“We're looking this year to raise awareness of religious freedom so people don't take it for granted,” she added.

Archbishop Lori said government policies, such as the federal mandate to include a full range of contraceptives in employee health insurance and the redefinition of marriage throughout the country, pose growing threats to religious freedom.

The fortnight, he said, also is meant to draw attention to the dangers to religious liberty around the world as Christians and people of other faith traditions face persecution, limits on their freedom and death.

“Pope Francis pointed out that we are truly living in an age of martyrs,” the archbishop said. “I think we have to pay a lot of attention to the sacrifices which people are making for their faith around the world.”

– Catholic News Service and William T. Clew

# Calendar

The Catholic Free Press welcomes information on events from parish and diocesan groups for inclusion in the Diocesan Calendar. Items should be received no later than Tuesday noon, two weeks prior to publication. Mail to the Diocesan Calendar, The CFP, 51 Elm St., Worcester MA 01609, e-mail calendar@catholicfreepress.org or fax: 508-756-8315

**SATURDAY, JUNE 6 - FRIDAY, JUNE 12**

## Saturday

# 6



SPENCER – The 19th annual **International Parish Bazaar** will continue June 5 from 5-11 p.m. and June 6 from noon-10 p.m.; entertainment will include games, raffles, flea market items, gift baskets, as well as a "wide variety of international foods, live music and blow-up rides.

## First Saturday

LEOMINSTER – The **Holy Trinity Evangelization Center Family Bingo** will be held the first Saturday of the month at 7 p.m. following Mass, in the center, 69 Lincoln Terrace; food will be served at reasonable costs.

SOUTHBRIDGE – Catholic Charities will hold a **Drop-In Playgroup** Saturdays from 9:30-11 a.m. at 79 Elm St.; children aged birth to preschool with their parent or caregiver will play, share, hear stories and songs.

SOUTHBRIDGE – **Sacred Heart of Jesus Campus Flea Market** will be open Saturdays from 9 a.m.-1 p.m. in the lower level of the center, 40 Charlton St.; for more information or donation call 508-765-3701.

## Liturgical Services

### First Saturday Services

WORCESTER: **8:30 a.m. Mass** in **St. John's Cemetery Mausoleum Chapel**, 260 Cambridge St.; **8 a.m. Mass** to "save babies through prayer" celebrated by Father Michael J. Roy, pastor of St. Roch Parish, Oxford, at **Problem Pregnancy Chapel**, 495 Pleasant St.; **11 a.m.-1:15 p.m.** beginning with the sacrament of reconciliation followed by Mass in honor of the Mother of God, exposition of the Blessed Sacrament, recitation of the Rosary and benediction in **Our Lady of Mercy Church**, 341 June St., sponsored by the World Apostolate of Fatima.



A **Day with Mary** a devotion to the Immaculate Heart of Mary on the First Saturday of the month, a day of instruction, prayer and intercession based on the message given at Fatima in 1917, will be held from 10 a.m. to 1 p.m. at St. Joan of Arc Parish, 570 Lincoln St. for more information contact Samuel at 774-502-3382.

## Devotions

St. George Parish will hold 24-hour daily **Adoration of the Blessed Sacrament** in the Perpetual Eucharistic Adoration Chapel, 38 Brattle St.

St. John Parish will hold a **Pro-Life Vigil** Saturdays from 7:15 a.m.-8:15 a.m. in the lower chapel, 44 Temple St.; devotion will include praying the rosary and other vigil prayers.

ATHOL – St. Francis of Assisi Parish will hold a **Divine Mercy Chaplet** at 5:15 p.m. on Saturdays and **Our Lady of Perpetual Help Devotion** at 9 a.m. on Wednesdays in the church, 101 Main St.

FITCHBURG – Diocesan Deanery XI will continue to hold 24-hour daily **Perpetual Adoration of the Blessed Sacrament**, in the Divine Mercy Chapel of Perpetual Adoration at St. Camillus Church, 333 Mechanic St.

## Meetings

St. John Parish will hold a **New Beginnings Spiritual Support Group for Former Prisoners** from 10 a.m.-noon in the lower level of the church, 44 Temple St.; for more information call 508-756-7136.

## Sunday

# 7

The annual **Knights of Lithuania "indoor" picnic** will be held at noon June 7, at Maironis Park, 52 S. Quinsigamond Ave, Shrewsbury; a Lithuanian meal will be served at 12:30 p.m.; tables of bakery items with delicious home baked goods, a large raffle and a 50/50 club will be featured.

PRINCETON – The annual **Prince of Peace Parish Mountain Holiday Fair** will be held on June 7 from 10 a.m.-2 p.m. on the parish grounds in Princeton Center; lunch will be served from 10:30 a.m.-2 p.m.; activities will include a Moonwalk, disc jockey, games and competition for youth. Tables of raffles, auction items, jewelry, attic treasures, toys, books, baked goods and perennials will be featured.

SHREWSBURY – **Knights of Columbus Golf Tournament** will be held on June 7 with a Florida format at 1:30 p.m. at Juniper Hill Golf Course in Northboro, to benefit the College Scholarship Program; for more information or to register at \$125 per person, call Andy DiLeo at 508-797-2403 or e-mail ajdileo@aol.com; the Shrewsbury KofC, 206 S. Quinsigamond Ave., is a Catholic fraternal organization that services the local community through fundraising and volunteering.

## Liturgical Services

The diocesan **Haitian Apostolate Mass** will be held with singing, praising, dancing and socializing on Sundays at 2 p.m. in Holy Family Church, 35 Hamilton St.; a hot meal will be served each week as each nationality will have an opportunity to help establish a "Vibrant Faith Community" celebrating the diversity of the diocesan church and to lead the liturgy according to their culture.

The diocesan African Ministry will hold an **African Mass** Sundays at 11:30 a.m. in St. Andrew the Apostle Mission, 5 Spaulding St.

STURBRIDGE/FISKDALE – St. Anne and St. Patrick Parish will hold a **Prayer Service and Anointing of the Sick** at 3 p.m. the first Sunday of the month in St. Anne Church, 16 Church St.

## Devotions

Our Lady of Vilna Parish will hold **Eucharistic adoration** the first Sunday of the month for half an hour following the 10 a.m. Mass in the church, 151 Sterling St.

WEBSTER – A **Novena to the Divine Mercy and Our Lady of Czestochowa** will be held the first Sunday of the month at 3 p.m. in St. Joseph Basilica, 47 Whitcomb St.

## Monday

# 8

## Devotions

The Pro-Life Committee of Our Lady of Czestochowa Parish will hold **Eucharistic Adoration for the unborn and an end to abortion** from noon-6 p.m. the second Monday of the month in the church, 34 Ward St.

CLINTON – St. John, Guardian of Our Lady Parish will hold **Adoration**

## UPCOMING events

### Women of Faith – Day of Prayer

A "Women of Faith – Day of Prayer" will be held June 13 from 9:30 a.m.-1 p.m., in St. Anne's Convent, 720 Boston Post Road East, Marlborough. The theme "Five Women of Faith Calling Us to Follow" will 'explore God's saving grace through five women in scripture whose faithfulness changed the course of history. Through Ignatian prayer and contemplation we will reflect on how their example invites us to grow in our life with God.'" Presented by Nancy Small, M.Div., a spiritual director, retreat leader, hospice chaplain, author, an Oblate of the Benedictine Sisters of Erie, and former national coordinator with Pax Christi USA. "Coffee and" will be served. Pre-registration of \$5 is required by June 9 by email or calling Lori Pandiscio at 508-498-3778 or lamp.lighter9@verizon.net or Sr. Yvette Bellerose, SSA, at 774-239-3372 or srybellerose@yahoo.com.

of the **Blessed Sacrament** from 7 a.m.-9 p.m. Monday-Friday in St. John the Evangelist Church (lower chapel), 80 Union St.

LEOMINSTER – **Eucharistic Adoration** will be held Monday from 8 a.m.-6 p.m. in St. Anna Church, 194 Lancaster St.

NORTHBOROUGH – St. Bernadette Parish will hold **Perpetual Adoration of the Blessed Sacrament** Monday-Friday in the chapel, 266 Main St.

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

SPENCER – Mary, Queen of the Rosary Parish will pray a **Rosary for World Peace** at 6:15 p.m. Mondays in St. Mary Church, 58 Maple St.

## Meetings

The **Legion of Mary**, Mirror of Justice Praesidium, will meet at 9:30 a.m. Mondays in the rectory of St. Joan of Arc Church, 570 Lincoln St.

## Support Groups

St. George Parish Pieta, a **support group for bereaved parents**, will be held the second Monday of the month at 7 p.m. in the parish conference room, 40 Brattle St.; for more information contact Annie Doyle, outreach coordinator, at 508-853-0183.

HOPEDALE – Sacred Heart of Jesus **Parish Divorced Catholics Support Group** will continue to be held at 7 p.m. Mondays in the Parish House, 187 Hopedale St.; discussion will be held on Dr. Bruce Fisher and Dr. Robert Alberti's book "Rebuilding: When Your Relationship Ends," the third edition; for more information contact Mary Cockcroft at 508-581-0874 or Anne Keay at 508-478-2807.

CHARLTON – **St. Joseph Parish Divorced Catholics Support Group** will be held at 7 p.m. the second and fourth Monday of the month in the Knights of Columbus Room in the back of the church, 10 H Putnam Road Ext.

## Tuesday

# 9

## Devotions

BOYLSTON – St. Mary of the Hills Parish will hold **Eucharistic Adoration** from 8:30 a.m.-7 p.m. Tuesdays in the church, 630 Cross St.

WESTBOROUGH – **Eucharistic Adoration** will be held Tuesdays following the 9 a.m. Mass to 6:30 p.m. closing with benediction; at 3 p.m. Divine Mercy Chaplet will be prayed, in St. Luke the Evangelist Church, 70 West Main St.

WEST BROOKFIELD – The **rosary** will be recited at 7:15 p.m. Tuesdays in Sacred Heart of Jesus Church on Main Street.

## Spiritual Studies

WINCHENDON – Immaculate Heart of Mary Parish will hold a "full-immersion" Adult Bible Study Tuesdays from 7-8:30 p.m. in the parish hall below the church.; participants will read and discuss passages together.

## Meetings

**Knights of Lithuania** will meet on June 9 at 1:30 p.m. at Maironis Park, 52 S. Quinsigamond Ave, Shrewsbury; following the meeting create a sundae ice cream social will be held.

CLINTON – St. John, Guardian of Our Lady will hold the **Circle of Love Prayer Group** Tuesdays at 10 a.m. in the lower church, 80 Union St.

SHREWSBURY – The **Legion of Mary** will meet following the 9 a.m.

Mass Tuesdays in the St. Anne Parish Marian Room in the Father Smith Center, 130 Boston Tpke.

## Wednesday

# 10

## Liturgical Services

The Daughters of Isabella St. Katherine Drexel Circle will hold a **Mass for the deceased members celebrated by Father Henry A. Donoghue**, retired pastor, on June 10 at 6:00 p.m. in St. George Church, 40 Brattle St.; following Mass a presentation to the scholarship winner followed by the meeting and a pot-luck supper will be held; Terry Turgeon will present a special reflection.

DUDLEY – St. Andrew Bobola Parish will hold **Mass with devotion to The Divine Mercy** Wednesdays at 6:30 p.m. in the church, 54 West Main St.

WEBSTER – A **Mass and Novena to St. Joseph** will be held Wednesdays at 7 p.m. in St. Joseph Basilica, 53 Whitcomb St.

## Spiritual Studies

NORTH OXFORD – St. Ann Parish will continue **Scripture Study** on Wednesdays from 7-8:30 p.m. in the parish hall, 654 Main St.; Father Michael Lavallee, pastor, will conduct the sessions which will focus on the Gospel reading for the upcoming Sunday, reflection, prayer and fellowship; for more information or to register call Father Lavallee at 508-987-8892; participants are requested to bring a "New American Bible" if available.

SOUTHBOROUGH – St. Anne Parish will hold a **Bible Study on Reading the Wisdom Books** Wednesdays from 7-8:30 p.m. in the parish hall, 20 Boston Road; Father Conrad S. Pecevich will be the facilitator.

## Devotions

BOYLSTON – St. Mary of the Hills Parish will hold **Chaplet of Divine Mercy** the second Wednesday of the month at 7 p.m. in the church, 630 Cross St; the Chaplet of Divine Mercy will be sung by "Wing and a Prayer" and Eucharistic adoration

STURBRIDGE – **Adoration of the Blessed Sacrament** will be held Wednesdays and Fridays from 3-8 p.m. with recitation of the rosary at 6 p.m. Wednesdays and the Chaplet of Divine Mercy at 3 p.m. Fridays in the Hall of Saints, Saint Anne Shrine, 16 Church St.

## Meetings

Central MA Pax Christi, an **ecumenical meeting open to all who "struggle to incorporate Gospel nonviolence into their lives,"** will meet the second Wednesday of each month at 7 p.m. in St. Rose of Lima Parish Hall, 244 West Main St., Northboro; for more information contact Sue Malone at 508-366-2050 or Charlotte or Roger Stanley at 978-838-2274.

## Thursday

# 11

## Devotions

St. George Parish will hold a **Family Prayer Hour** Thursdays from 6:30-7:30 p.m. in the church, 38 Brattle St.; services will include recitation of the rosary and Chaplet of Divine Mercy.

NORTH BROOKFIELD – St. Joseph Parish will hold **Adoration of the Blessed Sacrament** from 3-4 p.m. Thursdays in the church, 296 Main St.; the service will include the Chaplet of Divine Mercy and a rosary devotion.

## Friday

# 12

WEBSTER – St. Joseph Parish School will hold **Bingo** on Fridays with doors opening at 5 p.m. in the school, 47 Whitcomb St.; a full kitchen will feature free coffee; for more information call Rudy Bergeron at 508-943-2277.

## Devotions

Our Lady of Vilna Parish will hold **Eucharistic Adoration** Fridays for one-half hour following the 6:30 p.m. Mass in the church, 151 Sterling St.

SHREWSBURY – **Adoration of the Blessed Sacrament** will be held Fridays following the 8:30 a.m. Mass to 1 p.m. in St. Mary Parish Pastoral Center, 20 Summer St.

## Meetings

The Religious of the Assumption will hold an **Assumption Center Circle** for knitting and crocheting "for a cause" will meet on Fridays from 10-11:30 a.m. in the Assumption Center, 16 Vineyard St.; mittens, scarves and hats will be sent to families in Chaparral, NM, where the Religious of the Assumption have a community; call 508-767-1356 or e-mail center@assumptionsisters.org if you have questions.

## On Television

### Sunday Masses

Charter Communications, Channel 193 at 6 p.m.; WWLP-TV, Channel 22 at 10 a.m.; Boston CatholicTV, CW 56/WLVI at 7 a.m.; Worcester, WCCA Cable, Channel 13 at 6 p.m. Mondays (re-broadcast); **Spanish Language** Charter Communications, Channel 101; Comcast, Channel 268; Boston, Channel 296; at 8 a.m. and 5:30 p.m.

### Daily Masses

**Monday – Friday:** Charter Communications, Channel 193 at 9 a.m.; Clinton AT&T Cable, Channel 8 at 7:30 a.m. and 5 p.m.; Boston CatholicTV, WBXP, Channel 68 at 9:30 a.m.; Shrewsbury Public Access, SPAC, Channel 28 at 4:30 p.m.

### Celebrants

**Monday, June 8** Msgr. James P. Moroney  
**Tuesday, June 9** TBA  
**Wednesday, June 10** Father Paul J. Tougas  
**Thursday, June 11** Msgr. Thomas J. Sullivan  
**Friday, June 12** Father Richard A. Fortin

### Family Rosary

**Sunday:** Charter Communications, Channel 193, 8:30 a.m.; Clinton AT&T Cable, Channel 8 at 8 a.m.; Shrewsbury Public Access at SPAC 28, 7 a.m. and 4:30 p.m.

**Monday:** Shrewsbury Public Access at SPAC 28, 7 a.m.

**Saturday:** Shrewsbury Public Access at SPAC 28, at 4:30 p.m.

### Diocesan Specials

**Sunday:** Charter Communications, Channel 193 at 6 a.m.; Clinton A&T Cable, Channel 8 at 8:30 a.m.; Leominster LATV at 9 a.m.; Grafton Cable Access at 10:30 a.m.; Shrewsbury Public Access, SPAC 28 at 7:30 a.m., and 5 p.m.; Westboro, Charter 11 and FIOS 24 at 7 a.m.

**Monday:** Leominster LATV at 2 a.m.; Shrewsbury Public Access, SPAC 28 at 7:30 a.m.; Athol/Orange Cable Access at 1 p.m.

**Tuesday:** Athol/Orange Cable Access at 1 a.m.; Worcester, WCCA Cable, Channel 13 at 8 p.m.

**Wednesday:** Charter Communications, Channel 193 at 9:30 a.m.; Leominster LATV at 6 p.m.

**Thursday:** Fitchburg, FATV Cable, Channel 8 at 9:30 a.m., 5 p.m.; Leominster LATV at 4 p.m.

**Saturday:** Charter Communications, Channel 193 at 6 p.m.; Westboro, Charter 11 and FIOS 24 at 7 a.m.

### Come Follow Me



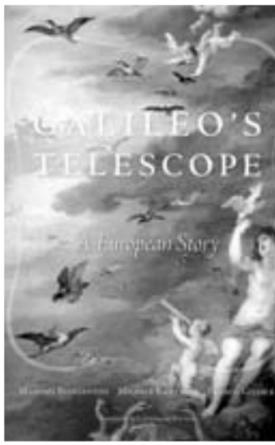
**Sunday:** Charter Communications, Channel 193 at 3 p.m.

**The Daily Mass is on Charter Channel 193 on cable TV!**

Since Charter TV3 has moved to Channel 193 so did our Daily Mass, Family Rosary, Sunday Mass from St. Paul Cathedral and all Weekly Specials. Look for us on 193!

## Book

# Authors offer cultural background on church conflict with Galileo



**“Galileo’s Telescope: A European Story” by Massimo Bucciantini, Michele Camerota and Franco Giudice, translated by Catherine Bolton. Harvard University Press (Cambridge, Massachusetts, 2015). 340 pp., \$35.**

Reviewed by  
**Brian Welter**  
*Catholic News Service*

As reflected in the subtitle, “A European Story,” the authors of “Galileo’s Telescope” present Galileo’s astronomical discoveries of 1609-11 – resulting from his modification of the Dutch “spyglass” – as a European phenomenon that was as much philosophical and cultural as scientific.

The continent’s leading political and social actors, in fact, desired and often received one of the great mathematician’s telescopes, the best in the world, more than astronomers did.

The three authors’ detective work, sifting through letters such as those between Galileo and Johannes Kepler, helps us see the strongly opinionated personalities involved in the great upheaval. As they note, Galileo gave to the world a new sky, one no longer pure and populated by angels and heavenly spheres, but one as corrupt and prone to decomposition as the Earth. The authors succeed in conveying the revolutionary nature of Galileo’s work.

The telescopes he sent throughout Catholic Europe (dispatching none to the Protestant Kepler) allowed people to see with their own eyes his findings, which not only included a moon of hills and valleys, but the later discovery that Venus orbited the sun. The telescopes actually appeared on paintings, including one by Jan Brueghel the Elder, wherein people and artists paid tribute to the new technology and wished to be associated with it. Europeans were technophiles.

The use of letters exchanged among the movers and shakers of the time also illustrate just how quickly the discoveries were coming, upending people’s perspectives on nature, anthropology and philosophy.

The authors capture the pan-European nature of the spyglass and Galileo’s astronomical discoveries via their anecdotes and character sketches of the many players, such as Cardinal Robert Bellarmine and Emperor Rudolf II of the Holy Roman Empire.

The cardinal feared the upsetting of the Aristotelian-Ptolemaic system whose astronomy paralleled the biblical one. Like many Jesuits at the Collegio Romano, whom Galileo tried to convince while on his Roman speaking tour that included seeing a very supportive Pope Paul V, the cardinal feared that people would lose faith upon the new theories’ widespread acceptance. These theories were to remain mathematical only, as Copernicus’ theories had.

The eccentric emperor took a completely different stance from Cardinal Bellarmine, as the authors explain: “Rudolf’s passion for ‘secrets, charms, sorcery, sleight of hand, alchemy, painting and sculpture’” and his “predilection for anything to do with astrology, and perhaps even necromancy,” was well known. “Then there was his obsessive attraction for any type of human invention, any kind of arcana and automata, which he would have people seek around the world to add to his already rich Kunst-Wunderkammer, the most famous and monumental collection of artwork and curiosities in Europe, ... shown to only a fortunate few.”

Not surprisingly, Rudolf was as keenly interested in the telescope and the revolutionary heavenly perspective as certain sectors of the church were against it.

The diversity of opinions and voices, all loudly debating the fresh reality, outlines the lively, intertwined scientific, philosophical and religious culture of the time. The authors show that Galileo, clearly no fool, undertook his travels around Italy, most importantly to Rome, knowing the political and cultural implications of his science. He sought “cultural hegemony,” no less.

“To gain credit, however,” the authors note of his trip to Rome, “the proposal needed the support of institutions that could embrace and substantiate the new theories, embodying them in the various shared ways of ‘practicing science’ and a common vision of natural reality and knowledge.” Confirmation from Rome, the authors note, would have given his discoveries “universal value.”

While the authors never shy away from depicting ecclesiastical authorities opposing the new science, they avoid using the Galileo episode to attack the church, as so many people have done throughout the years. Rather, they show the churchmen’s sincerity, concerned and unsure as they were of how to absorb the new discoveries, not only for themselves, but for Europe’s Christians.

With the Reformation still fresh and unsettled, the church understandably didn’t wish for more unnecessary upheaval.



Benedictine monks perform chants at the Monastery of St. Benedict of Norcia, Italy. The community of monks have recorded a CD of sacred music titled “BENEDICTA: Marian Chant From Norcia,” being released June 2.

## Monks record sacred music

By Abbey Jaroma

WASHINGTON (CNS) – Once again the hills are filled with the sound of music, only this time the music soars from Benedictine monks rather than the von Trapp family.

In Norcia, Italy, about 70 miles northeast of Rome, there is an international community of monks who operate a craft brewery and spend hours a day chanting the Mass and the Divine Office.

“It’s part of the air we breathe,” said Father Cassian Folsom, who founded the community. “There’s a lot of pollution in our world, and so the pure oxygen of Gregorian chant is like a breath of fresh air.”

Sacred music had not been sung by monks in Norcia in nearly 200 years, until 1998 when the community was brought back by Father Cassian.

Norcia is the birthplace of St. Benedict, the founder of the Benedictine Order.

Two-thirds of the monks are from the United States. Others come from Brazil, Canada, Germany, Indonesia and Italy. The community currently has inquiries from men in Denmark and Poland. International communities provide beneficial growth and formation to its members and are becoming more common because of globalization.

“Living with people of different cultural and linguistic backgrounds is a living witness of the universality of the church, and an opportunity for mutual enrichment,” Father Cassian told Catholic News Service in an interview via email.

## EWTN broadcast facility in California is network’s first on West Coast

(CNS) – A new broadcast facility on the Diocese of Orange’s Christ Cathedral campus in Garden Grove is the Eternal Word Television Network’s first such facility on the West Coast.

The production studio and control room, located within the Tower of Hope on the campus, will begin broadcasting news, televised Masses and stories of faith to a global audience the network says numbers more than 240 million television households.

“As we transform the Christ Cathedral campus into a dynamic and inspirational center of Catholic worship and outreach, we are blessed to partner with EWTN to share our community’s energy and faithful witness with the world,” said Bishop Kevin H. Vann of Orange.

“EWTN’s partnership will profoundly benefit our church, enabling us to share the love of Christ with millions across the world in multiple languages from the Cathedral campus, here in Orange County,” he added in the first interview conducted in the new studio.

Bishop Vann led a prayer service to dedicate EWTN’s new broadcast facilities May 13.

EWTN, which has its headquarters in Irondale, Alabama, began construction on its new West Coast facility last year.

Three years ago, the Orange

Diocese finalized its purchase of the landmark cathedral and surrounding campus established by the late Rev. Robert Schuller, the famed televangelist who founded it as the Crystal Cathedral and related ministries.

The diocese took possession of the cathedral property in September 2013. It then began an extensive renovation of the 34-acre campus and its seven buildings, upgrading them to meet modern earthquake and energy efficiency standards and to accommodate the large cathedral parish. The diocesan pastoral center, a Catholic school and a worship site called the Arboretum are now located on the site.

Renamed Christ Cathedral, the church building has been undergoing extensive interior renovation to make it suitable for Catholic worship.

The launch of EWTN’s West Coast studio “marks a significant moment in the history of the network,” said Michael P. Warsaw, chairman of the board and CEO of EWTN Global Catholic Network.

“Our collaboration with the Diocese of Orange will enable EWTN to produce exciting new programming that will bring the people and the stories of faith that make up the church in Southern California to our global audience,” he said in a statement.

single than Gregorian chant, one might wonder how a CD of sacred music will be received in the U.S.

In Father Cassian’s view, pop songs are “frosting on a cake, great for your sweet tooth, but you can’t eat frosting as a steady diet.”

He emphasized that passing trends truly are passing, prompting thoughts about things that endure. He described “BENEDICTA” as “timeless” and “enchanting,” and said that “our hearts long for these things,

even in our contemporary culture.”

“The chant is beautiful, and our souls need beauty in order to grow and thrive. The chant is the church’s love song to her Lord; it expresses the love-longing of the monk’s heart,” he said.

Whether you listen to the CD as an introduction to Gregorian chant, or as a way to immerse yourself into the monastic life lived by the 18 men in Norcia, Italy, the monks hope this chant will give spiritual nourishment to all who listen.

**Build the language of faith!**

**CATHOLICQUIZ OF THE WEEK™**  
PART A  
**MOST HOLY**  
**BODY & BLOOD OF CHRIST**  
JUNE 7, 2015

- 1. What did Moses build at the foot of the mountain after receiving the ordinances of the LORD?**
  - a. a temple
  - b. an altar
  - c. a city
- 2. What was the response of the people to the ordinances given by Moses on the mountain?**
  - a. they promised to do everything that the LORD had told them
  - b. they rejected the law and worshipped the golden calf
  - c. they complained to the LORD that his law was too severe for them
- 3. According to the psalmist, “I will take the cup of \_\_\_\_\_, and call on the name of the LORD.”**
  - a. sorrow
  - b. sacrifice
  - c. salvation
- 4. According to Hebrews, what cleanses our consciences from dead works to worship the living God?**
  - a. the blood of Christ
  - b. confession of sin
  - c. good works
- 5. According to Hebrews, who is the mediator of the new covenant?**
  - a. Christ Jesus
  - b. the Virgin Mary
  - c. the prophet Jeremiah
- 6. According to Mark, when Jesus broke bread at the Last Supper, what words did he say?**
  - a. This is manna from heaven
  - b. Go and do likewise
  - c. Take it; this is my body
- 7. After the Last Supper, where did Jesus and his disciples go?**
  - a. the Mount of Olives
  - b. the Temple of Jerusalem
  - c. Bethany

*Answers and References*

- 1 • b. an altar (Exodus 24:4)
- 2 • a. they promised to do everything that the LORD had told them (Exodus 24:3)
- 3 • c. salvation (Psalm 116:13)
- 4 • a. the blood of Christ (Hebrews 9:14)
- 5 • a. Christ Jesus (Hebrews 9:15)
- 6 • c. Take it; this is my body (Mark 14:22)
- 7 • a. the Mount of Olives (Mark 14:26)

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PRIEST TRANSFERS 2015

# Diocese of Worcester

## Pastoral changes announced by Bishop McManus Effective July 1

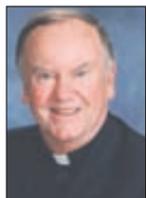
### Pastors



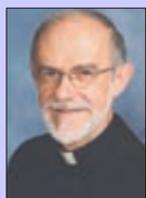
**REV. WILLIAM E. CHAMPLIN**  
from pastor, St. Edward the Confessor Parish, Westminster, to pastor, St. Leo Parish, Leominster



**REV. KEVIN F. HARTFORD**  
to pastor, St. Edward the Confessor Parish, Westminster



**REV. JOSEPH J. JURGELONIS**  
from pastor, Holy Cross Parish, East Templeton, and St. Martin Mission, Otter River, to pastor, Annunciation Parish, Gardner



**REV. LEO-PAUL LEBLANC**  
from pastor, Immaculate Heart of Mary Parish, Winchendon, to pastor, St. Anthony of Padua Parish, Fitchburg



**REV. MARCIN W. NOWICKI**  
from associate pastor, St. Mary Parish, Shrewsbury, to pastor, Holy Cross Parish, East Templeton and St. Martin Mission, Otter River



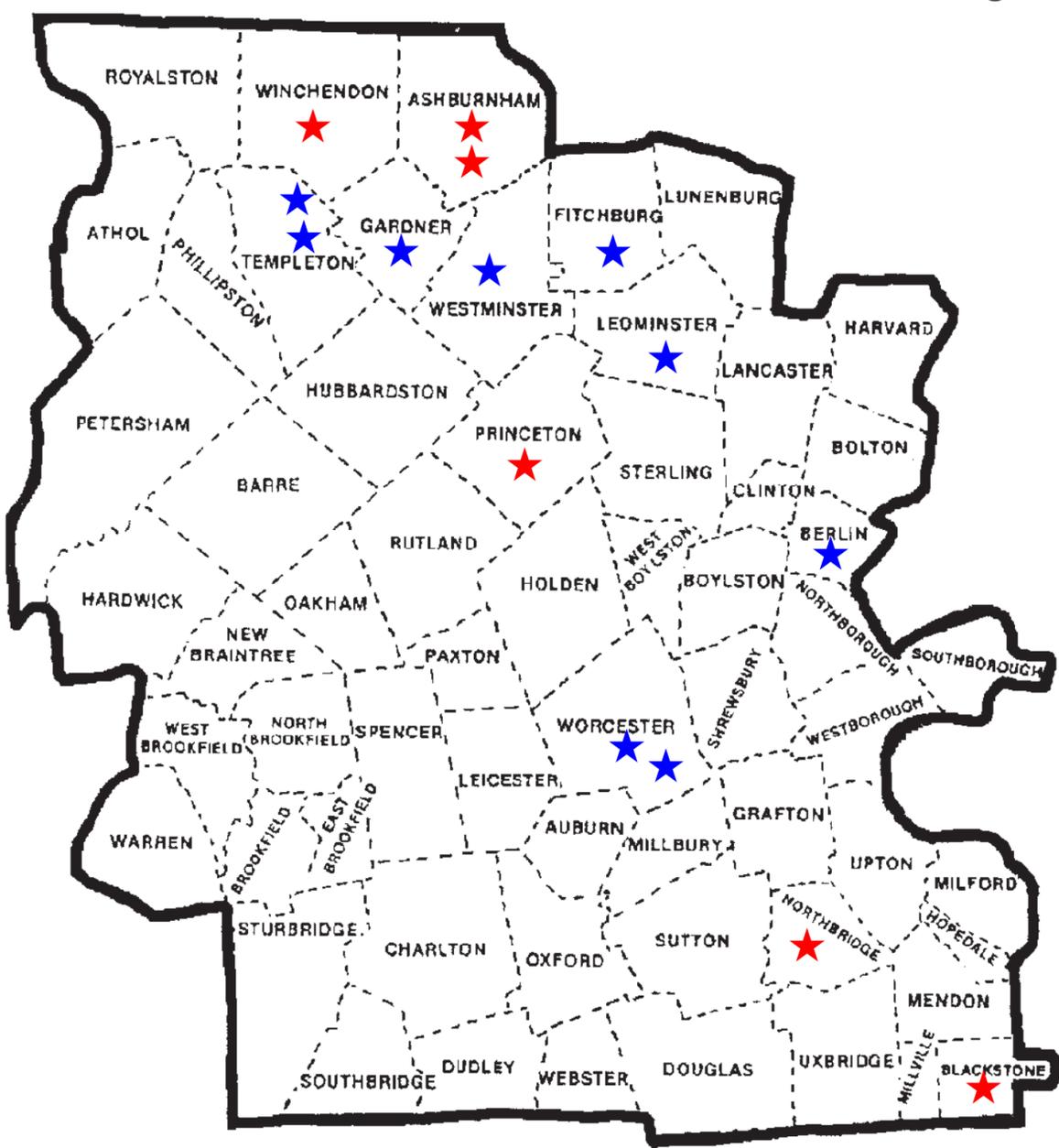
**MSGR. F. STEPHEN PEDONE**  
to pastor, Our Lady of Loreto Parish, Worcester, while remaining pastor, Our Lady of Mount Carmel-St. Ann Parish, Worcester, and judicial vicar/vicar for canonical affairs



**REV. THOMAS M. TOKARZ**  
from pastor, St. Joseph Parish and Holy Spirit Parish, Gardner, to pastor, St. Joseph the Good Provider Parish, Berlin



**REV. BRIAN P. O'TOOLE**  
from pastor, Our Lady of the Rosary and Sacred Heart of Jesus Parishes, Gardner, to Sabbatical Studies, effective July 1, 2015; upon completion of studies, to pastor, Our Lady of Lourdes Parish, Worcester, effective Jan. 1, 2016



### ADMINISTRATORS



**REV. ERIC K. ASANTE**  
to administrator, Prince of Peace Parish, Princeton, while remaining diocesan director, African Ministry, Worcester



**REV. THOMAS G. LANDRY**  
from Sacramental Assistant, St. Cecilia Parish, Leominster, to administrator, St. Peter Parish, Northbridge



**REV. MICHAEL J. CLEMENTS**  
from pastor, St. Anthony of Padua Parish, Fitchburg, to administrator, Immaculate Heart of Mary Parish, Winchendon



**REV. THIEN X. NGUYEN**  
from associate pastor, St. Theresa Parish, Blackstone, to administrator, St. Theresa Parish, Blackstone



**REV. JOHN F. HAMM**  
to administrator, St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham

### RETIRING PRIESTS



**REV. CHARLES R. ARMEY**  
from pastor, Our Lady of Loreto Parish, Worcester



**REV. MSGR. JOHN E. DORAN**  
from pastor, St. Leo Parish, Leominster



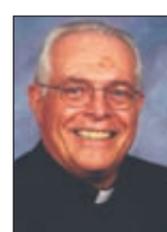
**REV. ROBERT M. SPELLMAN**  
from pastor, St. Joseph the Good Provider Parish, Berlin



**REV. JAMES F. CARMODY**  
from pastor, St. Peter Parish, Northbridge



**REV. JOHN E. HORGAN**  
from pastor, St. Denis Parish, Ashburnham and St. Anne Parish, South Ashburnham



**REV. JAMES B. O'SHEA**  
from pastor, Our Lady of Lourdes Parish, Worcester, effective Sept. 1, 2015