

CROSS ROADS



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DISCIPLESHIP ON MAIN STREET:

Catholic young adults gather monthly in downtown Lexington

Will F. Peterson

LEXINGTON. Lexington's Main Street plays host to its court, central library, arts center, shops, businesses, hotels, and now a monthly Mass and night of discipleship for Catholic young adults. Awesome, Inc. at 348 Main St. lets the public take a look at its inner workings throughout the day with floor to ceiling windows serving as the

outer wall. Starting at 6 p.m. on the first Thursday of each month, those driving home from work or walking through downtown will see through those windows a collection of 30-odd young adults celebrating Mass, breaking bread, and taking in a live talk on a projector. It is the Disciples' Night for the local chapter of i.d.9:16.

From its website, i.d.9:16 states that it "exists to form young adults



About 30 young adult Catholics get together every first Thursday evening at Awesome, Inc. in downtown Lexington for the local chapter of i.d.9:16's Disciples' Night which includes Mass, fellowship, and live talks in order to be formed into becoming intentional disciples. CR photo: Will Peterson

into intentional disciples of Jesus Christ." The i.d. stands for the "intentional disciples" who are to be formed. "9:16" refers to 1 Corinthians 9:16: "If I preach the gospel, this gives me no ground for boasting, for necessity has been laid upon me. Woe to me if I do

not preach the Gospel." Based in Ann Arbor, MI, the organization hosts a monthly Disciples' Night at which there is a Mass, meal, talk, and Q & A session. The talk is live-streamed, so that chapters such as the one in Lexington can take part in the talk and Q & A afterwards.

Father Steve Roberts, pastor at the Holy Spirit Parish/U.K. Newman Center, is the chaplain for the i.d.9:16 chapter in Lexington. He said, "This ministry naturally fits with the Newman Center's ministry. We need to look after our graduates, and it is needed for the

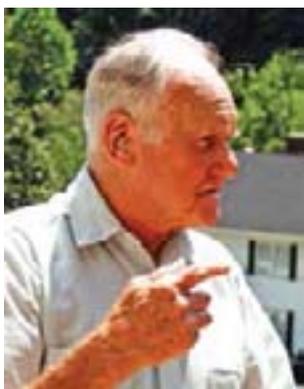
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Two Franciscan former E KY pastors die within days of one another

Two beloved Franciscan former pastors to the people of Eastern Kentucky died within days of one another last month.

Franciscan Father Edward Lammert, 85, died Dec. 17, 2016, following a long bout of illness. He served for 23 years in the parishes at Harlan, Lynch, Cumberland, and Hazard.

Franciscan Father Rock Travnikar, 71, died on Christmas Day, 2016. He served as the pastor of Mother of Good Counsel, Hazard, from 1980 to 1993.



Father Edward Lammert, OFM.
Photo: Rev. Jeff Estacio

"They were both deeply loved by the people they served in Eastern Kentucky," said Pat Riestenberg, pastoral associate for Mother of Good Counsel Parish.

Fr. Edward was born May 11, 1931, to Edward and Florence (Polhkamp) Lammert. He was one of six children. Educated by Franciscans his entire life, he joined the friars in 1949, making his solemn profession in 1954. Fr. Edward was ordained to the priesthood in 1958.

In addition his tenure as pastor in Appalachia, Fr. Edward served as a campus minister, formation director of Duns Scotus College in Southfield, MI, associate pastor of parishes in Michigan and Indiana. He served in Harlan County from 1987 until his retirement in 2010.

Known as an avid gardener, cook, and sportsman, Fr. Edward not only ministered to his parishioners but was well loved by the people of Harlan County, through his Scripture reflections on the local



Father Rock Travnikar, OFM.
Photo provided

radio station, according to Riestenberg.

A Mass of Christian Burial was celebrated December 26, 2016, in St. Clement Church, Cincinnati, OH. Interment took place the following day in the friars' plot at St. Mary Cemetery, St. Bernard, OH.

Father Rock was born in December 11, 1945 to Joseph and Caroline (Smith) Travnikar in Madison Heights, MI, one of six children. He entered the Franciscans at St. Joseph
Turn to Franciscans, Page 8

The new year and looking toward the future

BISHOP JOHN STOWE, O.F.M. CONV.

For the fiftieth time, the new calendar year began as a World Day of Prayer for Peace. In his address to mark this occasion, Pope Francis called for the world's population to be intentional about working for peace and to actively cultivate non-violence.



He lamented particularly gruesome manifestations of violence around the world and calls for a new style of politics to resist the piecemeal violence that is destroying the world.

The Holy Father is not calling for a passive kind of non-violence that is unable to resist evil in the world, but rather the cultivation of the virtues that lead to non-violent attitudes and the promotion of justice that is a necessary condition for peace. Recognizing that the human heart is the battlefield where violence and peace meet, individuals should not just feel helpless and hopeless in the face of so much violence, but should look inwardly to remove violent thoughts and attitudes. The pope wants each of us to be artisans of peace. This will require a willingness to truly hear and try to understand people who are different than ourselves and think differently than ourselves. It will require an effort to avoid quick judgments and categorizations of people which do not respect their dignity as men and women made in the image and likeness of God. As Christians, it requires a real effort to love our enemies—as impractical and unrealistic as that sounds. It is that love of enemies that Pope Francis calls the “magna carta of non-violence.” Sadly, too often, we are busy re-enforcing the battle lines between us and them, left and right, even within the church. A culture of non-violence avoids the demonization of the other and seeks a path towards the truth.

This first month of the year, which began in the Christmas season, also includes the annual commemoration of Migration Week. We begin on the Feast of the Epiphany, recalling the foreign pagans

who were led to Jesus by a star and journeyed to find Him. Because of the jealousy of King Herod, after the departure of the magi St. Joseph was warned in a dream to take Mary and the Child Jesus to Egypt for safety. The Holy Family was a refugee family in the early years of Jesus' life. God took his place among the outcast from the night of his birth in the stable and his place among

migrants as an infant. Is it any wonder that the pope calls for openness to refugees and migrants? That is how God Himself came among us.

Migrants and refugees are part of our local church, and I am grateful that they are. Our Hispanic brothers and sisters are enlivening and energizing our local church by their fervent

devotion, their colorful celebrations of faith, and connecting faith to everyday life. Their families, their children, are a great part of the growth of our church. In the Fayette Deanery, parishes and their pastors have really made a wonderful effort to

embrace the Congolese community who have been re-settled here. The Congolese bring their deep faith and their beautiful culture to an environment that seems cold and sometimes unwelcoming. I am proud of our Catholic community's effort to reach out and embrace these brothers and sisters whom God has sent us.

The beginning of this new year also marks a new phase in our pastoral planning for the future. After series of parish meetings where strengths, weaknesses and hopes for our parishes, missions and for the whole diocese have been shared; now

we are meeting at the deanery level to surface the main issues that face our local church. Our goal in this whole process is to be faithful to the mission

entrusted to us by the Risen Christ—to be a truly missionary church which celebrates our faith as one body. Our one body is beautifully diverse: geographically, culturally, economically, and in many other ways. We are called to be One in Christ—one church, united in our diversity.

May the year we have just begun be a year of blessings, of spiritual growth, and be an occasion for cultivating the non-violence of the Gospel, as we continue to celebrate the mercy of our Savior who conquered sin and death with His all-encompassing love.

PEACE & ALL GOOD



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BISHOP STOWE'S PUBLIC SCHEDULE



JANUARY 2017

- Jan. 15** Feast of Santo Nino Mass at Our Lady of the Mountains/Stanton – 11:00 am
- Jan. 18** Catholics Returning Home at the Cathedral of Christ the King/Lexington – 7:00 pm
- Jan. 20** St. Mary School Mass at Annunciation/Paris – 8:15 am
- Jan. 22** Christian Unity Service at Pax Christi/Lexington – 7:00 pm
- Jan. 23** Mass at St. Elizabeth Ann Seton/Lexington – 6:00 pm
- Jan. 27** School Mass at the Piarist School/Hagerhill – 9:00 am
- Jan. 29** Masses at St. Leo/Versailles – 8:30 & 11:00 am

For more events on Bishop John's public schedule, go to www.cdlex.org/homepage

CORRECTION

In the byline of the story on the Louise Summerhill Award (CR, December 18, 2016) the writer was misidentified as “Ari Baez.”

The line should have read “Ary Baez.” Cross Roads regrets the error and is happy to set the record straight.

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¡La paz hoy, todo el 2017 y siempre!

M. YVETTE MILLÁN TORRES LL.M.
(M. YVETTE CULP LL.M.)

Este nuevo año 2017 tenemos otra oportunidad de realizarnos como personas en todos los aspectos



que Dios nos ha guiado, guía y continúa guiándonos en cada momento. Y lo más encantador es que nos seguirá guiando siempre cada día hasta el Paraíso y más allá.

Tal vez parezca difícil pensar positivamente y en la paz durante este comienzo de año debido

a los problemas locales, del país y mundiales. Por ejemplo, algo muy de moda es hablar de la elección de un nuevo presidente de los Estados Unidos de América, el cual da la impresión en ocasiones de querer marginalizar a ciertos grupos dentro del país y de alejarnos de amigos extranjeros de mucho tiempo tales como México; esto es preocupante y alarmante para muchos. También, las enfermedades en casa, algunas muy graves y en ocasiones terminales, causan estrés, depresión, y terminan con la vida en su peor efecto. Igualmente, la falta de dinero en algunos hogares o pobreza causan peleas, tristeza, enfermedad, depresión y en ocasiones conducen al abuso de drogas o al maltrato familiar. El terrorismo local e internacional. No es un paraíso nuestro mundo terrenal, en ocasiones dependiendo en que parte del mundo nos encontremos, pareciera ser muy hermoso, pero

también en ocasiones pareciera ser un infierno.

Sin embargo, es con este motivo que es importante recordar siempre el llamado de nuestro Señor Jesús, el llamado a la paz y al amor por el prójimo.

La paz, definida por el diccionario de la real academia española como la situación en la que no existe lucha armada en un país o entre países. La relación de armonía entre las personas, sin enfrentamientos

ni conflictos. El acuerdo alcanzado entre las naciones por el que se pone fin a una guerra. La ausencia de ruido o ajeteo en un lugar o en un momento. El estado de quien no está perturbado por ningún conflicto o inquietud. En el cristianismo, sentimiento de armonía interior que reciben de Dios los fieles,

EL PEREGRINO

por ejemplo, "la paz descienda sobre vosotros". En la misa, saludo que toda la asamblea se ofrece mutuamente como signo de paz y reconciliación.



Nuestro Papa Francisco en su mensaje del primero de enero de este año nos recordó que hay que buscar la paz y hacer de esta nuestra vida diaria. En su 50 Jornada Mundial por la Paz exclamó "Al comienzo de este nuevo año formulo mis más sinceros deseos de paz para los pueblos y para las naciones del mundo, para los Jefes de Estado y de Gobierno, así como para los responsables de las

comunidades religiosas y de los diversos sectores de la sociedad civil. Deseo la paz a cada hombre, mujer, niño y niña, a la vez que rezo para que la imagen y semejanza de Dios en cada persona nos permita reconocernos unos a otros como dones sagrados dotados de una inmensa dignidad. Especialmente

en las situaciones de conflicto, respetemos su «dignidad más profunda»[1] y hagamos de la no violencia activa

nuestro estilo de vida."

El escuchar las palabras de nuestro Papa, es reconfortante y a la vez nos recuerda que es real la posibilidad de paz en nuestras vidas, especialmente en tiempos de violencia y en todo momento, o por lo menos en la mayoría de nuestras vidas. Aprendemos al escuchar, e ideas nos fluyen después de estar expuestos a palabras de amor y paz. Es como hacer ejercicio, mientras más ejercicio hacemos y con constancia nuestros músculos mejoran y tenemos bienestar general. Así, nuestros deseos por la paz se convierten en realidad si practicamos diariamente el amor al prójimo y recordamos nuestro deseo de paz y lo ponemos en práctica.

"También Jesús vivió en tiempos de violencia. Él enseñó que el verdadero campo de batalla, en el que se enfrentan la violencia y la paz, es el corazón humano: «Porque de dentro, del corazón del hombre, salen los pensamientos perversos» (Mc 7,21). Pero el mensaje de Cristo, ante esta realidad, ofrece una respuesta radicalmente positiva: él predicó incansablemente el amor incondicional de Dios que acoge y perdona, y enseñó a sus discípulos a amar a los enemigos (cf. Mt 5,44) y a poner la otra mejilla (cf. Mt 5,39). Cuando impidió que la adúltera

fuera lapidada por sus acusadores (cf. Jn 8,1-11) y cuando, la noche antes de morir, dijo a Pedro que envainara la espada (cf. Mt 26,52), Jesús trazó el camino de la no violencia, que siguió hasta el final, hasta la cruz, mediante la cual construyó la paz y destruyó la enemistad (cf. Ef 2,14-16). Por esto, quien acoge la Buena Noticia de Jesús reconoce su propia violencia y se deja curar por la misericordia de Dios, convirtiéndose a su vez en instrumento de reconciliación, según la exhortación de san Francisco de Asís: «Que la paz que anunciáis de palabra la tengáis, y en mayor medida, en vuestros corazones»[3]." (Papa Francisco)

El Papa nos llama a ser verdaderos discípulos de la enseñanza de Jesús de decir no a la violencia mencionando también palabras del Papa Benedicto XVI— «esta enseñanza es realista, porque tiene en cuenta que en el mundo hay demasiada violencia, demasiada injusticia y, por tanto, sólo se puede superar esta situación contraponiendo un plus de amor, un plus de bondad. Este "plus" viene de Dios»[4]. Y añadía con fuerza: «para los cristianos la no violencia no es un mero comportamiento táctico, sino más bien un modo de ser de la persona, la actitud de quien está tan convencido del amor de Dios y de su poder, que no tiene miedo de afrontar el mal únicamente con las armas del amor y de la verdad. El amor a los enemigos constituye el núcleo de la "revolución cristiana"»[5]. Precisamente, el evangelio del amor a vuestros enemigos (cf. Lc 6,27) es considerado como «la carta magna de la no violencia cristiana», que no se debe entender como un «rendirse ante el mal... sino en responder al mal con el bien (cf. Rm 12,17-21), rompiendo de este modo la cadena de la injusticia»[6]."

¡Que demos más (un "plus" de) amor y bondad este año y que la paz y la prosperidad reine nuestro año 2017 y siempre, Feliz Año Nuevo!

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LIFE IN THE DIOCESE



The students at St. Julian School collected enough socks and slippers in their Socks and Slippers for Seniors campaign to supply all the residents of the Middlesboro Healthcare Facility with a Christmas gift along with a handmade card. Photo: Michelle Miracle

St. Andrew, Harrodsburg, celebrated "Coats and Cocktails" on Dec. 3rd at the Chiericozzi residence. Parishioners donated over 100 garments for the Catholic Action Center. Photo provided by Pete Chiericozzi



Our Lady of the Mountains in Stanton – a parish of 35 families – provided food baskets and presents to well over 200 families and their children this Christmas. Photo provided



University of Kentucky 2016 December Graduating Students at the Holy Spirit Parish/Neuman Center's Baccalaureate Mass- Sunday night Dec. 11. The students and UK faculty members, also in their caps and gowns, walked with the opening procession of the Mass. Photo: Kevin Steele

On Sunday, Dec. 18, Fr. Noel Zamora, pastor of Jesus Our Savior, Morehead, celebrated the annual Simbang Gabi Mass at Mary Queen in Lexington with St. Paul pastor Fr. Chris Clay assisting and Bishop John preaching. Photo provided



What's going on in your parish?

Send us your photos & a brief description and we'll publish them in Cross Roads! Send them to: solson@cdlex.org

Bishop John Stowe blessed the newly installed solar power panels on the roof of the parish life center at St. Elizabeth of Hungary Parish in Ravena, Saturday, Dec. 17. In his remarks, the bishop said that the solar panels represent the church's commitment to care for the earth and sustainability. CR photo: T.F. Shaughnessy



On Dec. 18, Fr. Noel Zamora blessed the new crucifix for the sanctuary of St. Julie in Owingsville. It was dedicated in memory of Jeff Porter, a former parishioner of Jesus Our Savior, Morehead. Pictured are members of the Porter family with Fr. Noel (left), pastor, and Dcn. Bill Grimes, St. Julie pastoral associate (right). Roger Porter, Jeff's father, (second from left) built the new crucifix. Photo provided



As we conclude our exploration of prayer, let us remind ourselves that prayer is the turning of the body, mind, and spirit to God in an intimate way. It is an act of communing with God; a process of orienting ourselves toward God in a way that both reverences God's power and goodness and habituates us to look to God for everything. In this way, prayer, through its transformative power, conforms us to God.

FROM STONE TO FLESH

Let's try a little exercise: point to yourself. Have you done it? If so,

where is your finger pointing? If you are like most people, you pointed to your chest, i.e., to your heart, rather than to your head or some other body part. Why?

The word, sin, derives from the Greek *hamartia* which means "to miss the mark." It is something we all struggle with, because we live in a fallen world. Consequently, disorder is bound to occur as we continuously "separate" ourselves from God by sin. Perhaps, this is why the Psalmist (51:18-19) sings "For you do not desire sacrifice; a burnt offering you would not accept. My sacrifice, God, is a broken spirit; God, do not spurn a broken, humbled heart."

The heart is of paramount importance for, as the Catechism tells us, the heart is the place "to which [we] withdraw." It is our hidden center, a center that is beyond the grasp of our reason and beyond the grasp of all others. What's more, only the Spirit of God can fathom the human heart and know it fully.

So it is critical that we approach God with our broken spirits and humble hearts, in order that, as the prophet Ezekiel (36:26) teaches us, they may be transformed by God into new hearts with a new spirit. It is precisely in prayer that this transformation occurs.

True prayer is an encounter between our hearts and God in an intimate communion that transcends our efforts to describe and articulate. The gift of prayer gives us the great opportunity to "turn back" to God and re-enter into a state of communion with our source and our destiny where transformation alone can occur.

In prayer, our hearts are transformed through the personal encounter with the God who is our source and our destiny, and our prayer is transformed, as the Catechism teaches, into

PRAYER THE TRANSFORMATIVE POWER OF PRAYER

DOUGLAS CULP

"the life of the new heart." Authentic prayer then involves calling to mind those ways in which we have turned away from God and have missed the mark. It involves our asking forgiveness, a forgiveness that is always offered, in order that we may be restored to proper order, proper communion.

FROM MERIT TO GRATITUDE

One of the most powerful forces in the world is an attitude of gratitude. In contrast, the demand for immediate gratification and a sense of entitlement seem to be the dominant attitudes today in our culture.

Nonetheless, thanksgiving for the blessings and even for the challenges of life is an essential part of Christian prayer. Such an attitude acknowledges that all good things, especially life itself, come from our Creator as a free gift and thereby it habituates us to a right ordering of our lives. We merit nothing, but we lack nothing – such is the graciousness of our God.

St. Paul exhorts us to "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you." (1 Thess 5:18) By habituating us to give thanks, prayer fosters the development of this attitude of gratitude. This mindset helps us to empty ourselves of false notions of self-sufficiency and to instead focus on all that we have been given in life – from this very moment to the day to the lives of those we love.

FROM FEAR TO FAITH AND BOLDNESS

A theology professor once told me, "Your faith won't grow if you don't want to know." And prayer is a critical piece of this "wanting to know" because it is, by its very nature, intimate communion with the God in whom we are to believe. Prayer

draws us ever deeper into knowledge of the Triune God through the workings of the Holy Spirit and thereby strengthens our faith as we learn more and more that "He is."

As our faith increases so does our boldness because we increasingly believe our prayers will be answered by God. "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you." (Matt 7:7) These words actually begin to mean something to us.

Perhaps the most famous example we have of this boldness that comes with faith is Peter walking on the water. It wasn't until

doubt and fear entered his mind that he sank. Like Peter, we can move mountains as long as we stand on the faith in Jesus Christ that comes from prayer.

FROM NEEDS TO LOVE

We most often pray when we need something. Our prayer life, if we are truly honest with ourselves, is mostly about us. However, the more we pray, the more our prayer will be transformed into praise. The Catechism states "Praise is the form of prayer which recognizes most immediately that God is God." It asks nothing, seeks nothing, and expects nothing. Praise simply rests in the knowledge and the joy of God as God.

Praise truly is a fruit of prayer because it results when one communes deeply with the God who is Love. In fact, the one who prays really only acts as the instrument through which praise erupts because of his or her sharing in this relationship of love between the Father, Son, and Holy Spirit. Praise is the fruit of the overflowing, abundant love that will radiate God's light out to the world through the person.

IN CLOSING

The Catechism teaches that the "Fathers of the spiritual life in the Deuteronomic and prophetic traditions insist that prayer is a remembrance of God often awakened by the memory of the heart." Prayer is the life of the new heart, a heart that is the result of the transformative power of prayer itself. Consequently, prayer ought to animate us at every moment, but, as the Catechism states, we cannot pray "at all times" if we do not pray consciously at specific times. With this in mind, may 2017 be a "Year of Prayer" for us all. ■

Frigid blast blows in reflections on martyrdom

MIKE ALLEN

I was recently haunted by some ghosts in my shower. I guess I'd better explain.



In the dark hours one recent morning, I was preparing to shower, when I heard our dogs clawing at the back door, ready to answer nature's call. Our back door is located just outside our bathroom, so I leaned out to pull it open.

The frigid wind from 2017's coldest morning yet cut through me just enough to hasten my dash to the steaming shower, where my thoughts soon turned to the Fourth Century martyrs of Sebaste, 40 Christians who froze to death rather than renounce their faith.

Not that this is normal. My deepest shower thoughts usually involve my aging eyes discerning whether the needlessly small letters on the bottle I'm holding say "shampoo" or "conditioner."

But I've been haunted of late by the novel "Silence," which I requested and received for Christmas, a book published in 1966 by the Japanese

Catholic author Shusaku Endo. Acclaimed director Martin Scorsese has made the story into a movie, which I'm hopeful will finally be available in our area later this month.

"Silence" is a work of historical fiction centering on a 17th Century Portuguese Jesuit missionary priest and colleague who secretly enter Japan to ascertain the fate of a mentor who has allegedly apostatized while being tortured. Their clandestine arrival is received with joy by the Christian peasants who have longed for someone to administer the sacraments since the government began the anti-Christian purge.

The book is heavily laden with questions about the relationship between Christianity and culture, evangelization and imperialism, and courage and cowardice. But amid the larger existential issues, one personal question rattles relentlessly around the mind like an empty bottle on the floorboard: What would I do in the face of torture?

As Endo's Father Rodrigues wonders, "How many of our Christians, if only they had been born in another age from this persecution would never have been confronted with the problem of apostasy

or martyrdom but would have lived blessed lives of faith until the very hour of death?"

That's why the Sebastian martyrs invaded my 2017 morning routine. If one blast of cold air left me rushing for a hot shower, how would I hold up like those 40 Roman soldiers, accused of being clandestine Christians and forced to stand naked

★ FAMILY LIFE

on a frozen pond in the bitter cold, with warm baths visible for those who would renounce? Could I suffer willingly to the end or would I succumb in search of relief? As I type this next to a crackling fire, my self-confidence isn't high.

For a long time, I've imagined martyrdom as mostly a sudden choice—renounce the faith or face instant death. For whatever reason, that seems more manageable to me, at least in the safety of theoretical speculation. As Flannery O'Connor wrote of one character: "She could never be a saint, but she thought she could be a martyr if they killed her quick."

In "Silence," an even more disturbing dilemma faces the Portuguese priest, the temptation not to renounce the faith to save his own skin but to end the audible suffering of Christian peasants enduring unspeakable torments. The Japanese authorities were strategically brilliant that way; they knew that the best way to attack Christianity was not by creating martyrs but apostates.

Most of us will never encounter such a dilemma, but the gap between the choices we face and those the martyrs face is more quantitative than qualitative. In fact, a day never passes when we don't choose between fidelity to Christ and our own personal comfort, between serving our neighbor or serving ourselves. If we don't notice, it's probably because comfort usually wins.

And that's the rub. It's in the daily choices we make, how we respond to the invitation, in St. Paul's words, to offer our bodies as "living sacrifices," that we groove our souls for potentially greater trials to come. Only in being breathing martyrs can we prepare to be dying ones.

St. Paul Miki and the many other Japanese martyrs, pray for us!

Reflecting on Pope Francis' 2017 World Day of Peace message

TONY MAGLIANO

"May charity and nonviolence govern how we treat each other as individuals, within society and in international life." This statement written by



Pope Francis in his Jan. 1 World Day of Peace message – the 50th annual papal peace message to the world – extols nonviolence as an essential and nonnegotiable key to true

and lasting peace.

In his peace message titled "Nonviolence: a Style of Politics for Peace," the Holy Father says, "When victims of violence are able to resist the temptation to retaliate, they become the most credible promoters of nonviolent peacemaking.

"In the most local and ordinary situations and in the international order, may nonviolence become the hallmark of our decisions, our relationships and our actions, and indeed of political life in all its forms."

Throughout this extremely challenging New Year's peace message, Pope Francis boldly raises

the moral bar, calling each of us, and each nation, to heed the clear nonviolent way of Jesus: "Put your sword back into its sheath, for all who take the sword will perish by the sword" (Matt. 26:52).

Most unfortunately, in contrast to Jesus' nonviolent message over 50 countries are involved

★ MAKING A DIFFERENCE

in armed conflicts (see: <http://bit.ly/2irdlju>), Pope Francis accurately laments: "Today, sadly, we find ourselves engaged in a horrifying world war fought piecemeal."

The Holy Father powerfully declares: "Violence is not the cure for our broken world."

Francis points out that meeting violence with violence produces tremendous suffering, not only in death and destruction, but by diverting necessary resources for human life to military ends.

And judging from recent dangerous comments of President-elect Donald Trump and Russian President Vladimir Putin, the world could get far more violent.

Responding to Putin's recent comment about strengthening Russia's nuclear weapons capabilities in 2017, Trump – a day after meeting with Pentagon and defense contractors – called on the U.S. to "greatly strengthen and expand its nuclear capability" until the rest of the world "comes to its

senses" regarding nuclear weapons (see CBC News <http://bit.ly/2irt2Ha>).

With hundreds of nuclear weapons currently aimed at each other on hair-trigger alert, it's Putin and Trump (as well as Obama) who need to come to their senses.

For a nonviolent, reasonable way to reverse this violently dangerous course, visit Global Zero (<http://www.globalzero.org/no-first-use>) to learn the facts and what you can do to help rid the world of these most monstrous weapons.

Pope Francis writes, "To be true followers of Jesus today also includes embracing his teaching about nonviolence." Francis reminds us that Jesus'

teaching of God's unconditional love calls us to turn the other cheek, love our enemies and faithfully live the Sermon on the Mount.

Francis counters the frequent mistaken criticism that "Nonviolence is sometimes taken to mean surrender, lack of involvement and passivity, but this is not the case," he says. He cites famous effective nonviolent examples like Mahatma Gandhi, Rev. Martin Luther King, Jr. and "Leymah Gbowee and the thousands of Liberian women, who organized pray-ins and nonviolent protest that resulted in high-level peace talks to end the second civil war in Liberia."

And currently international groups like the "Nonviolent Peaceforce" (see: <http://www.nonviolentpeaceforce.org/>) are courageously, nonviolently and effectively helping to reduce and even stop violent conflict.

Please carefully reflect on Pope Francis' "Nonviolence: a Style of Politics for Peace" (go to <http://bit.ly/2hj78oP>). A prayerful reading of this short, powerful papal teaching, will deepen your resolve to be a true peacemaker – in the nonviolent footsteps of the Prince of Peace.

An unsolicited letter to the next U.S. President...

RUSSELL SHAW

Dear President-elect Trump:

Unsolicited advice is said to be the best kind, because it is the most easily ignored. But even if



this letter accomplishes nothing else, at least it will help me focus my own thinking about what I expect from you as president.

Admittedly, I didn't vote for you, but neither did I vote for Mrs. Clinton. I was one of those voters, not few in number, who just didn't find either an appealing choice. As you prepare to start your presidency, I hope I was wrong about you.

My first piece of advice is that you reconsider your twittering. Notice that I say "reconsider," not "stop." I realize that you've ingeniously turned Twitter into an extremely effective political tool that you can hardly be expected to give up.

But the campaign is over. You're preparing to assume the mantle of leader of the free world, and the presidency is an office that doesn't look

kindly on occupants who sound off whenever and however they like. Spontaneity is all very well, but serious unforeseen consequences can flow from careless talk by a president. No more top of the head twittering, please.

COMMENTARY

Next I urge that you give high priority to keeping the promises you made to the pro-life voters who did so much to elect you. Among other things, that means vigorously supporting measures to bar the killing of unborn infants capable of feeling pain, make the Hyde Amendment permanent law, and end federal funding of Planned Parenthood.

Especially, it means naming a pro-life justice to fill the Supreme Court seat left vacant by Justice Scalia's death, then continuing to nominate pro-life candidates for the court as often as you get a chance, while applying the same criterion to the selection of judges for lower federal courts.

(Well over a hundred of these important appointments are pending, I hear.)

My next suggestion may be hard for you to swallow, but—patch up your relationship with the mainstream press. Many Americans look to that media as necessary sources of information. Sure, they have faults—I've often written about these myself—but the mainstream press plays a crucial role as an agent of accountability. Political leaders who brush it aside are brushing off an important instrument of democracy at work.

Extend a hand of welcome to the many decent people among the undocumented aliens now in the United States and to America's fair share of the refugees from violence and oppression in the Middle East. Yes, there are some bad apples among them. By all means, take steps to weed them out. But open the door wide to those willing and able to make a positive contribution to this country.

There are a lot of other things I could mention,

but let me close with a delicate but extremely important subject: your faith.

During the campaign you didn't present yourself as a deeply religious man, but you said you were a believer. I don't expect you to become Saint Donald overnight, but I urge you to turn regularly to God for strength and light in facing up to the challenges of your job.

Take time every day to read the New Testament. The Sermon on the Mount is a good place to start. You may find it at odds with your own gospel of being a winner, but remember—you're the president for losers, too. Talk that over with God in prayer.

And be sure that many of us will be praying for you.

Hopefully,
Russell Shaw

If you or someone you know has been the victim of sexual abuse or sexual misconduct by church personnel, contact the Diocese of Lexington's Victim Advocate, Nelda Jackson • 859-253-1993, ext. 214 or njackson@cdlex.org

Abraham: The first person in the Bible of epic stature

FATHER PAUL PRABELL

Abraham seems to be the first person in the Bible who is of epic stature. What is most significant about him?



Abraham is revered by Jews, Muslims, and Christians as the original and ultimate patriarch. The story of Abraham is told in

Genesis 11-25. It is a story that never ceases to be intriguing and inspiring.

Genesis 11 relates how the people of Babel resisted God's desire that they continue their nomadic ways. They followed their own desire and tried to build a magnificent city. The tower of Babel collapsed due to the weight of sin. God's people had no home, and their distance from one another and God increased as different languages emerged. Abram is named in chapter 11, as a son of Terah, who migrated to Ur and then to Haran. Sarai is also named and described as barren. Abram was a man of faith, he did the will of God, and he took his family and all his belongings to Canaan.

Abram spoke with God personally, had the insight that God is one, and erected altars at critical points in his journey as he gave thanks and praise to God. God changed his and Sarai's names to Abraham and Sarah.

Abraham trusted God so strongly that he was prepared to obey God and sacrifice his son Isaac. Isaac was miraculously born as the only child of Abraham and Sarah. Isaac and his descendants were the only hope for the fulfillment of God's covenantal promise: that the descendants of Abraham would become a great nation. Yet Abraham takes Isaac to the top of the mountain and prepares to sacrifice him. It is perplexing that God (or Abraham's understanding of God) would ask this of him. This episode has troubled people of faith over the centuries.

Many see the passage as a pre-cursor of the obedience of Jesus to his Heavenly Father. As we know, Abraham prepared to sacrifice Isaac, but Isaac's life was spared and Abraham's conscience was spared by the intervention of God's angel. It is striking that Abraham and Isaac went up the mountain on the third day, and striking that Abraham told his ser-

vant as they began the climb, "we will be back."

The story of Abraham reveals a man specially blessed by God. He was chosen to be a patriarch. He was blessed to have visits from God or Divine messengers. He was the beneficiary of the sacrificial prayers of Melchizedek, who blessed bread and wine. Even some of his morally questionable decisions led to greater wealth.

Abraham was very human. As he traveled to foreign lands, he introduced Sarah as his sister rather than his wife. She was beautiful and desirable as an addition to any monarch's harem. Abraham felt he would be killed if he admitted they were married. When the monarch learned the truth, he would dismiss Abraham and Sarah and give herds and servants to them.

Abraham and Sarah had a maidservant, Hagar. Before Isaac was conceived, Hagar and Abraham had a child, Ishmael. Sarah became jealous and badgered Abraham to drive away Hagar and Ishmael.

Although he had experienced the good nature of the people in Canaan, Abraham later insisted

that his son Isaac should have a wife from the "original homeland", from his own race.

Abraham was a good uncle to his nephew Lot, who traveled with him, bringing his own family and retinue. When their families and servants were arguing, Abraham let Lot choose to live in the fertile land to the East of the Jordan River. Abraham rescued Lot when he was captured by his enemies.

Abraham petitioned God to preserve Sodom and Gomorrah, and eventually, Lot and his family, at the time of the destruction of these twin sin-cities.

Abraham, the nomad, obtained the first Jewish land in Canaan as he acquired Macpelah, a burial place for Sarah and eventually, himself.

Finally, there is a mythic message in the Genesis genealogy culminating in Abraham. From Adam to Noah are 10 generations of resistance to God's will; then Noah does the will of God and a world flooded by sin starts over. From Noah to Abraham there are 10 more generations of resistance. Finally, with Abraham, God's will is obeyed, the covenant of a great nation is established, and Jewish history begins.

Q&A

Discipleship

Continued from Page 1

young adults of the city.” Ryan Haley, a U.K. graduate and the development of center at the Newman Center, expanded on Fr. Roberts’s comments. “We see so many students come into the faith in college, then ask ‘What now?’ upon graduation. It can be hard to jump right into a parish. We heard the need here, so we finally made it happen.”

In order to get the chapter started, Fr. Roberts and Haley turned toward a leadership team of dynamic Catholic young adults. One of whom, Nick Such, describes why the group meets in an office space on Main St. as opposed to a church in the area. He says, “One of the reasons we looked for a space that wasn’t a church was to help open the eyes of our group to the opportunities to preach the Gospel everywhere we are. It also helps to keep the group feeling as open as possible to members of a variety of parishes in Lexington, as well

as non-Catholics.” Indeed, in addition to a large contingent of Newman Center members, members come from Christ the King, St. Paul, and more.

At the December Disciples’ Night, al-



The local i.d.9:16 chapter meets in an office space instead of a church to remind the group that opportunities to preach the Gospel are everywhere they happen to be. It also fosters an openness among those from different parishes as well as non-Catholics.
CR photo: Will Peterson

most 40 young adults braved the onset of the cold to come together at the Eucharist, listening to a powerful sermon by Fr. Roberts invoking Advent as a time to open hearts to the movement of the Holy Spirit through increased dedication to prayer.

and group prayer.

In addition to simply “Rock,” Fr. Rock was also known as “the barefoot priest.” According to Fr. Mike and others, Fr. Rock invited a woman to come to Mother of Good Counsel. She responded that she could not go to church, because she was barefoot. Fr. Rock assured her that she would not be the only one barefoot. “Thereafter, he celebrated the liturgy barefoot so no one would be ashamed to come to church,” Fr. Mike wrote.

Fr. Rock served as the director of ministry at Rocky Creek Village, a retirement community in Tampa, FL, from 2009 until his death.

A Memorial Mass was celebrated January 5, 2017, at St. Lawrence Church, Tampa. A Mass of Christian Burial was celebrated January 10, 2017, in Transfiguration Church, Southfield, MI, followed by interment in the friars’ plot in Southfield.

A memorial service will be celebrated at Mother of Good Counsel, Hazard, on January 28, 2017, at 4 p.m. ■

Traffic stopped and started just feet outside the window walls.

A bar was opened after Mass as people came together in small groups to talk among old friends and new, and the tables

those present. Contributions were encouraged from all. Even the ones who said they hated their jobs felt comfortable sharing and receiving feedback.

Attention turned back to the screen, as the speaker was invited to answer questions from the audience in Ann Arbor as well as questions submitted through Twitter from the other chapters.

The night ended in prayer.

One attendee when asked why he came said, “This is Lexington’s way of not having us looking at an aquarium, but having us become fishers of men. I love being a part of it.”

Another leader, Ray Grijalba summed it up this way: “When we love Him and all that His Church teaches, we learn the true meaning of purpose. So, if you want to live a life filled with joy and passion and meet friends that truly

were set up for dinner. The catered meal for the night, tacos from Moe’s, was blessed, then eaten as conversation continued.

A projector brought the speaker into focus. Martin Steinberithner, a member of the Servants of the Word, spoke in Ann Arbor on how young adults can turn their jobs into vocations through prayer. Appreciating the specialized message cannot be received on a typical Sunday, due to the broad demographics of most parishes, the Lexington audience nodded along.

Once the talk finished, about ten minutes were allotted for discussion among

care for you, take time out of your busy schedule and come here for fellowship, food, and beer.”

The next Disciples’ Night is February 2 in the Awesome, Inc. office space at 348 Main St. in downtown Lexington. The Mass, which is optional to attend, begins at 6:30 p.m. with dinner afterwards and the talk beginning at 8 p.m. It finishes at about 9 p.m. The dinner is free for first time attendees, then \$5 subsequent nights. Interested young adults can find more information on the group’s Facebook page: “i.d.9:16 Lexington”. ■

Franciscans

Continued from Page 1

Brothers’ School, Oldenburg, IN, in 1965, professed vows in 1968, and was ordained to the priesthood November 14, 1976. Besides his pastoral work, Fr. Rock served as vocation director, provincial councilor for nine years, and in retreat work and as a university chaplain.

Fr. Rock came to Mother of Good Counsel in June, 1980, as pastor. “Rock was a very charismatic man, pastor, and community leader; he created a huge presence in the community among the poor, the addicted, and those who never saw the inside of a church,” said Franciscan Father Mike Chowning in an e-mail to Bishop John Stowe. He worked closely with D.A.R.E. and supported Alcoholics Anonymous, and was the first pastor in the area to allow A.A. meetings on church grounds.

While in Hazard, Fr. Rock wrote “The Blessing Cup,” a book to promote family

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