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Hawaii Catholic Herald

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\$1

National Vocations Awareness Week

An annual week-long celebration of the Catholic Church in the United States, Nov. 5-11, dedicated to promote vocations to the priesthood, diaconate and consecrated life through prayer and education

Special section, pages 11-14



Priesthood



Diaconate



Religious life

Prayer for Vocations

God our Father, we thank you for calling men and women to serve in your Son's Kingdom as priests, deacons, and consecrated persons. Send your Holy Spirit to help others to respond generously and courageously to your call. May our community of faith support vocations of sacrificial love in our youth and young adults. Through our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

Secretariat of Clergy, Consecrated life and Vocations
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HCH file photos



Bishop's page



**Bishop
Larry Silva**

CATHOLIC CAMPAIGN FOR HUMAN DEVELOPMENT

Dear Sisters and Brothers,

"Let us not love in word or speech, but in deed and in truth" (1 John 3:18).

This challenging and inspiring quote from the New Testament is the theme for the First World Day for the Poor, which Pope Francis established at the end of the Jubilee Year of Mercy. This special day will be celebrated this year on Sunday, November 19, the same date for the U.S. Bishops' Catholic Campaign for Human Development (CCHD) annual collection.

CCHD is dedicated to breaking the cycle of poverty by funding community programs that encourage people in need to join together to make decisions, seek solutions and find ways to improve their lives in alignment with

Catholic Social Teaching. You are essential to its success. Your generous donations will provide the vulnerable with the support they need to make a positive and lasting change in their lives.

For example, in Charleston, South Carolina, many children live in poverty. By engaging congregations and communities all over the city, the Charleston Area Justice Ministry, supported by CCHD funds, is working to break the poverty cycle by keeping children in school and out of the juvenile justice system.

Here in Hawaii, CCHD has supported a wide range of projects working with the most vulnerable, including HOPE Services Hawaii Inc. and the Pua Foundation, helping women returning from prison and families affected

by incarceration. These projects are ways of supporting "love in deed and in truth."

On the weekend of November 19, the second collection is the primary source of CCHD funding that offers hope every year to the poor struggling throughout the United States. Please remember, 25 percent of the collection's proceeds stay in our diocese to support "love in deeds" with some of the most vulnerable here in Hawaii.

Pope Francis says he established the First World Day for the Poor so that "Christian communities can become an ever greater sign of Christ's charity for the least and those most in need." I encourage you all to give generously to this CCHD collection as a way to Witness to Jesus in deed and truth.

God bless you!

Sincerely yours in Christ,

Most Rev. Larry Silva
Bishop of Honolulu

Homily WITNESS TO JESUS

The demands of love

Here is the text of Bishop Larry Silva's homily for the 30th Sunday in Ordinary Time, Oct. 28/29, delivered at Our Lady of Lourdes Church, Vancouver, Washington

I love ice cream. I love sunny days. I love the Seahawks. I love my home. I love God. I love my neighbor.

The way we use the word "love," it seems that anything and everything that gives me pleasure and enjoyment is love. Have you ever heard anyone say, "I love criticism. I love persecution. I love suffering"? No. We do not love unpleasant things.

But when the Lord speaks of loving widows and orphans, of loving the alien among us, things become more demanding. Widows and orphans are mentioned because they need some extra care that their deceased husbands or parents are no longer around to provide. They may need financial assistance or emotional support. Aliens are mentioned because they can easily be shunned because they are different, and accepting them is going to cost us some trouble or some extra financial support. If we love them, we may be rewarded, but it will not necessarily give us the joy and pleasure we expect with ice cream or beautiful flowers. There is obvi-

ously a different kind of love that is meant by love of God and love of neighbor, a love that often costs us something and is not always pleasant.

Why should I love God when I can be a god? Perhaps it is easier and more pleasant for me to decide when life begins and when life should end; to decide for myself what truth is; or to decide what gender I want to be. God's ways may seem too restrictive, and following them may be very hard and full of struggle. Following God's ways may lead others to criticize me, to persecute me, or even to want to eliminate me. Is this the kind of love I long for? Yet if I love God above all things, I may have to suffer through many things I do not want. But in the end, I will be deeply fulfilled. If I do not follow God's ways, I may have fleeting pleasure, but in the end there will be emptiness and despair.

Loving my neighbor may also bring great reward. I might like working in a soup kitchen or teaching at-risk children. I may feel rewarded for doing these kindly acts. But will I feel so wonderful if I love a neighbor who clearly does not love me; a neighbor who criticizes me and gossips about me? Will I be thrilled if I forgive someone who has hurt me deeply? Will I be overcome with gladness

if the love I give someone else is taken for granted or even rejected? Probably not! But it is just then that the Gospel calls me to love them all the more.

One of the best things today's Gospel can do is to challenge us to be more discriminating about the way we use the word "love," and to reflect more deeply on the fact that love does not always make us feel good immediately, but it is always good for us in the end. But it does demand sacrifice and commitment.

If I let my child do whatever he wants without disciplining him, I may be pleasing him for the moment, but I will not be doing him any favors in the long run. If I look the other way when someone is suffering some kind of unjust discrimination at work, am I truly being loving to the person who is doing the injustice, or would I not be more loving by bringing this problem to the person's attention, even if it means I will be criticized?

It is genuine love that Jesus calls us to live, and sometimes it is pleasant and sometimes it is very painful. But in the end, unless we are willing to love as God loves us, sticking with us through thick and thin, forgiving us 70-times seven times for our sins and offenses, we will never find true happiness. But if we are willing to love God above all things and learn from his ways of love, we will be more disposed to love our neighbor as ourselves, whether it is easy or difficult to do so. And in the end, we will experience the greatest return of love we can imagine, eternal life!

Official notices

Bishop's calendar

Bishop's Schedule [Events indicated will be attended by Bishop's delegate]

- November 3, 9:00 am, St. Francis Healthcare System Board of Directors, Liliha Campus.
- November 5, 8:30 am, Mass at Holy Family Parish, Honolulu. [With Order of Malta, Veterans Day observance]
- November 7-10, National Assembly of Filipino Priests USA, Houston, Texas.
- November 13-15, Fall General Assembly of the United States Conference of Catholic Bishops, Baltimore, Maryland.

Announcements/Appointments

- Bishop Silva announces that Reverend Jose Macoy, until now a priest of the Diocese of Mati, Philippines and currently serving as pastor of Sacred Hearts Church, Lanai, is incardinated into the Diocese of Honolulu, effective November 1, 2017. As of that date he will be a priest of the Diocese of Honolulu.
- Bishop Silva has appointed Toni Bissen as a Member of Catholic Charities Hawaii, effective January 1, 2018 to December 31, 2021.
- Bishop Silva has appointed Abe Correia as a Member of Catholic Charities Hawaii to complete the term of Duke Aiona, effective October 17, 2017 to December 31, 2018.
- Bishop Silva has re-appointed the following to the Diocesan Planning and Building Com-

mission:

- Garry Dixon as the Central Oahu/Molokai Vicariate representative effective July 1, 2016 to June 30, 2021.
- Frank Doyle as the East Honolulu Vicariate representative effective July 1, 2017 to June 30, 2022.
- Margarita Hopkins as the East Hawaii Vicariate representative effective July 1, 2017 to June 30, 2022.
- Bishop Silva has appointed Deacon Roy Matsuo as the West Honolulu Vicariate representative of the Diocesan Planning and Building Commission, effective immediately to June 30, 2020.
- The diocesan offices will be closed on Friday, November 10, 2017 in observance of Veterans Day.

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Deeper discipleship

Inaugural conference ignites evangelization, encounter and the call to saintly service

Story and photos by Darlene J.M. Dela Cruz
Hawaii Catholic Herald

For three spirited days, Island faithful converged on the Hawaii Convention Center in Honolulu to celebrate Hawaii's saints, the Aloha State's multicultural community and the God of love.

The inaugural Damien and Marianne Catholic Conference, Oct. 20-22, drew several hundred participants to a full slate of liturgies, talks and activities. Visiting guests included Cardinal Soane Patita Paini Mafi of Tonga, and keynote speakers theologian Edward Sri and photographer Dewitt Jones.

The conference, under the theme "Saints for Life," underscored the importance of living out the Catholic faith through service and spreading the Gospel.

"God wants his fired-up disciples to go and set the rest of the world on fire with his justice, love and peace," Bishop Larry Silva said in his homily for the DMCC closing Mass, Oct. 22.



Above, the Damien and Marianne Catholic Conference closing Mass, Oct. 22, is celebrated by Bishop Silva. Concelebrating are Sacred Hearts Father Johnathan Hurrell and Cardinal Mafi.



At right, students and teachers from Iolani School and St. John Vianney School share a performance of hula and song dedicated to all who lived and served in Kalaupapa.



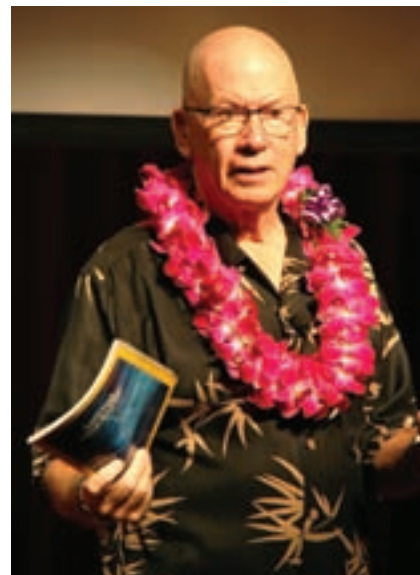
Sister of St. Francis of the Neumann Communities Pat Schofield, above, drapes a lei around a koa case containing a relic of St. Marianne Cope. The relic was placed at the altar for the DMCC Mass Oct. 21, marking the 5th anniversary of St. Marianne's canonization.



Above, local parishioners form a multicultural procession for the DMCC closing Mass. At right are keynote speakers Dewitt Jones (holding National Geographic magazine) and Edward Sri.



A rosary custom made by local artists Ken and Beate Arnapole of Aloha Accents was presented to Bishop Silva as a gift for the inaugural DMCC. The rosary features a medal with an image of St. Damien and St. Marianne designed by Dietrich Varez.



'A space to encounter God'

More than a place for solitude, St. Anthony Retreat Center provides a wide array of retreat ministry services

Story and photo by
Darlene J.M. Dela Cruz
Hawaii Catholic Herald

The retreat ministry team at St. Anthony Retreat Center invites everyone to a special bereavement day of recollection, Nov. 11, 9 a.m.-2 p.m., at Rose Hill in the heart of the retreat center's Kalihi Valley campus.

The day of recollection is the 7th annual event hosted by St. Anthony for those mourning the loss of a loved one. November is the month Catholics traditionally dedicate to remembering and praying for the dead.

Registration for the bereavement retreat is due by Nov. 7. Admission is free, though a free will offering will be taken up. Lunch will be provided. For more information, call (808) 845-0065.

Leading the day of recollection are Sacred Hearts Sister Marie Lemert and Malulani Kamanu. Sister Marie is a nurse by profession and a trained spiritual director. Kamanu is an educator who is experienced in various ministries.

The two women have planned a variety of reflections and activities to aid in healing the pain of grief. They hope that the Nov. 11 retreat will serve as a "springboard" for participants to reach out to others in their parishes and communities for further bereavement resources.

"We really welcome everyone," Kamanu said. "We try to do something a little different."

Sister Marie said they plan to explore the general process of coping with losses in life, as well as the different stages of grieving in the context of the five stages noted by Swiss psychiatrist Elizabeth Kubler-Ross: denial, anger, bargaining, depression, acceptance.

"The stages are not static," Sister Marie said.

She added that the day of recollection is sensitive to each participant's story. Whether mourning the recent loss of a friend or family member, or a tragic death that occurred many years ago, or the passing of a beloved pet, Sister Marie said the retreat is "extremely not judgmental" of



The retreat ministry team and staff of St. Anthony Retreat Center in Kalihi Valley are eager to serve the community's spiritual needs. From left to right are Malulani Kamanu, Sacred Hearts Sister Ivy Yim and Sacred Hearts Sister Marie Lemert.

anyone's situations.

All faiths and all backgrounds are welcome to the bereavement day of recollection.

She and Kamanu encourage participants to bring a photo of their beloved dead. A Mass will be celebrated at St. Anthony that Saturday, during which retreat attendees can pray for their lost loved ones.

St. Anthony services

The Nov. 11 bereavement retreat is just one of many services offered by Kamanu, Sister Marie and the staff of St. Anthony Retreat Center.

Kamanu and Sister Marie are eager to get word out about the myriad ways St. Anthony can be a part of any spiritual journey by providing a quiet place for reflection, customized retreat plans for groups or individuals, as well as events such as the bereavement

retreat led by St. Anthony staff for the entire community.

St. Anthony Retreat Center is sponsored and operated by the Sisters of the Congregation of the Sacred Hearts of Jesus and Mary. It is a non-profit center.

The retreat center ties with the Sacred Hearts sisters' mission to contemplate, live and share with the world God's redeeming love.

More than a century ago, Bishop Libert Boeynaems purchased roughly 124 acres in lush Kalihi Valley to open an orphanage. In 1974, St. Anthony's Home was converted into a retreat facility.

St. Anthony Retreat Center underwent an expansion from 1999-2008, adding private rooms, cottages, a dining hall and conference rooms on the grounds. Today, the retreat center is a welcoming sanctuary away from the hustle and bustle

of Honolulu, nestled in a secluded spot amid verdant mountains and fresh foliage.

Kamanu noted that she, Sister Marie and the St. Anthony retreat ministry team can assist in group retreats if a leader is not available, or if a speaker or other activities are needed. Sister Marie said she is able to provide individual guided retreats as well.

Kamanu recommends that anyone interested in the St. Anthony retreat ministry services "call immediately." She and Sister Marie would love to brainstorm with interested groups or individuals about their spiritual needs, but space at St. Anthony does fill up quickly.

Sister Marie and Kamanu said they hope to expand their outreach in retreat ministry as St. Anthony Retreat Center undergoes upkeep to its facilities and grounds to better serve the com-

munity.

The retreat center is a special place, Sister Marie said.

"It's a space to encounter God," she added.

An email blast is available for those who would like regular updates on St. Anthony events and services. To sign up, visit the center's website at <http://www.saintanthonyretreat.org/>

St. Anthony Retreat Center

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Bereavement Day of Recollection
Saturday, Nov. 11, 2017
9 a.m.-2 p.m.

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A new ministry for 'women of all ages and walks of life'

By Patrick Downes
Hawaii Catholic Herald

Bonnie Moore is a petite, bespectacled woman who glows with the goodness of the Lord. Lines of Scripture flow through her conversation as she talks about her latest venture, Most Beautiful Among Women, a "ministry for women of all ages and walks of life" she founded in September 2016.

"Taste and see the goodness of the Lord, happy the one who takes refuge in him," she said.

The group meets from 1 to 4 p.m. on the third Sunday of each month at the Kamiano Center at the Cathedral Basilica of Our Lady of Peace, where Moore is a parishioner, on the Fort Street Mall in downtown Honolulu.

All women are welcome. All you have to do is show up. The group has grown to about 40 members.

"We are a fellowship of women," its colorful brochure says, "single, married, mothers, daughters those with no children, widowed, divorced —with varied talents, strengths, weaknesses and gifts."

The name comes from the Song of Songs: "Where has your Beloved gone, O most beautiful among women? Where has your Beloved turned, that we may seek Him with you."

The meetings open with prayer and singing, followed by lunch. The group's music and dance teams perform praise and worship music at various times during the meeting. Anyone can join in.

Moore conducts a Bible study lesson on a specific theme and distributes a 10-20 page handout rich in Scripture quotes which expounds on her teaching.

Participants share stories and testimonies, some revealing problems "so we can all pray for and over them," Moore said.

"Sometimes there are tears and sometimes laughing," she said. "Women tend to share and tell a lot and are comfortable about it with other women."

The meetings conclude with a "prayer circle" to pray for "our



Bonnie Moore, seated center, poses with the participants of Most Beautiful Among Women, a group she started, at their Sept. 17 meeting in the Kamiano Center of the Cathedral Basilica of Our Lady of Peace.



Members of Most Beautiful Among Women sing praise and worship songs at a recent meeting in the Kamiano Center of the Cathedral Basilica of Our Lady of Peace.

state, our country, the nations, for government leaders, for all people to be saved and come to know the truth," Moore said. "Then we lay our hands on and pray for those who are sick."

"We have fun, good fun, together in the Lord, and a lot of joy and comfort," Moore said. "We feel like family, and we try to look after each other."

"One member told me that she felt so alone and afraid about

the future because she has no family and no children but now she feels safe because she knows we are there for her," she said.

"We want to be like the early Christians who cared for one another and had love for one another," Moore said.

"Many women said they have been looking for a women's ministry like ours but did not know it existed," she said.

The group also has a prison

ministry and a TV, video and evangelization ministry.

"Our projects are as varied as the skills and talents of our members led by the Holy Spirit," said Moore, who is an attorney.

The next Sunday fellowship meeting is Nov. 19. Among the activities will be free massages by a professional masseuse.

Last month, the organization took a big step into homeless ministry, signing a one-year lease

for an apartment in Kukui Plaza near downtown Honolulu for two of its homeless members. It is a service Moore hopes to expand with more housing.

"The apartment is so beautiful with everything new: appliances, toilet, flooring, air conditioner, cabinets and sink tops, and it has become a beautiful home for the homeless," Moore wrote on her organization's website.

The \$1,500-a-month rent is being paid for by donations, "from a dollar to any amount God puts on your heart," she said.

Most Beautiful Among Women is planning its yearly all-day workshop, Saturday, Jan. 20, 8:30 a.m.-4:30 p.m., at Kamiano Center. It will have lessons, fellowship, praise and worship, breakfast and lunch, gifts and

Last month, the organization took a big step into homeless ministry, signing a one-year lease for an apartment in Kukui Plaza

prizes. For more information, and to register, go to www.hisgoodness2018.com.

"This year God gave me his theme" for the workshop, Moore said. It's "The Year of His Goodness."

"I can't wait to see all the good things he will be doing in and for us," she said. "We have only to open our hearts in faith to receive his goodness."

Most Beautiful Among Women is a program of Marana tha Ministries Inc., a non-profit charitable organization headed by Moore, which among other things, offers Bible studies and television programs, records and distributes original sacred songs, and conducts outreach to the poor.

For more information about Most Beautiful Among Women, visit www.mbaw.info.



Heralding back NEWS FROM PAGES PAST

50 years ago — Nov. 10, 1967

Left, an editorial cartoon published in the Nov. 10, 1967 Hawaii Catholic Herald issue.

25 years ago — Nov. 6, 1992

Diocese's long-range disaster response program takes shape

Nearly two months after Hurricane Iniki battered Kauai, the diocese's long-range disaster relief program is beginning to take shape.

Last week Catholic Charities hired a full-time Kauai disaster response coordinator on Kauai and is helping the island's five parishes form the disaster response committees. ...

This effort will serve the people directly, parish member or not, and is separate from the simultaneous diocesan effort to rebuild parish facilities and programs. ...

Among the committee's duties are: to assess the needs of the community served by the parish; to solicit and process applications for assistance; to refer families and individuals to appropriate agencies for help; to offer financial grants where possible; to provide written reports of its

activities.

10 years ago — Nov. 2, 2007

Second Damien miracle passes Vatican's medical commission

The cause for the canonization of Blessed Damien gained a significant step forward with the recognition of a "miracle" by the medical commission of the Vatican's Congregation for the Causes of Saints.

According to Sacred Hearts Father Bruno Benati, the postulator of Father Damien's cause, the five-physician commission ruled unanimously on Oct. 18 that the medical healing of a Hawaii woman of cancer more than 10 years ago was "unexplainable according to available medical knowledge." ...

The miracle still has to be approved by a commission of theologians, a commission of bishops and cardinals, and ultimately by the pope. The theologians will judge whether or not the cure was due to Blessed Damien's intercession. ...

The cure in question was the disappearance of cancer, without treatment, from the lungs of a Honolulu woman.

VIRTUS, safe environment program for diocese, begins Jan. 1

Story and photo
by Patrick Downes
Hawaii Catholic Herald

VIRTUS will soon be a familiar word in the diocese. Derived from the Latin word for excellence, it is the name of a “safe environment” program, aimed at keeping children safe from sexual abuse.

Primarily a program that trains church employees and volunteers on the recognition and prevention of sexual abuse of minors, VIRTUS will be adopted by all parishes and schools in the diocese starting Jan. 1. It replaces the program Shield the Vulnerable, which ended service to the diocese Oct. 31.

Pat Neal, director of VIRTUS programs and services, was in Hawaii for a week last month, introducing the new program to those who will use it and teach it.

She conducted meetings, webinars and training sessions with dozens of pastors, principals, educational leaders, department heads and safe environment parish liaisons, those who coordinate compliance of diocesan policies in their parishes. She also met with Bishop Larry Silva.

According to Neal, 100 dioceses representing 70 percent of the Catholic population in the



Pat Neal, director of VIRTUS programs and services, left, and Kristin Leandro, safe environment director for the Diocese of Honolulu.

U.S., use VIRTUS, a Tulsa, Oklahoma-based non-profit operation offered by the National Catholic Risk Retention Group, Inc.

One of the advantages VIRTUS has over the program it is replacing is its strong in-person training, in addition to an online instruction option. Shield the Vulnerable’s training was primarily

online.

VIRTUS training explains the signs of child sexual abuse, the methods and means by which offenders commit abuse, and five easy steps one can use to prevent child sexual abuse.

Its three-hour, in-person sessions are “very interactive,” said Neal.

They consist of two half-hour videos, around which are built opportunities for increasing awareness of the issue, reflection and group discussion.

According to Kristin Leandro, safe environment director for the Diocese of Honolulu, the training sessions have served as an opportunity for people to share their own stories of abuse and as a chance to begin a healing process. “Every session, someone comes forward,” she said, some speaking of their experiences for the first time.

The alternative individual on-line training consists of 13 lessons that take about an hour and 15 minutes to complete.

Safe environment training for church employees and volunteers is one of the requirements of the “Charter for the Protection of Children and Young People,” implemented by the U.S. bishops 15 years ago in response to the clergy sex-abuse scandal.

The “Charter” developed national standards to bring healing to victims of abuse and established the framework for the prevention of future abuse.

Church workers are trained to recognize the warning signs of abuse, impending abuse, violations of proper physical boundaries, as well as how to report

abuse.

The Charter also calls for the training of students in Catholic schools and religious education programs to recognize abuse and how to tell someone about it.

Background checks are also required of those who work closely with children and youth.

The Diocese of Honolulu has been planning the “upgrade” to VIRTUS for months, Leandro said, so the move should be “seamless.”

Most current church workers will not have to complete VIRTUS training when the diocese switches to it at the beginning of the year. That is because the Diocese of Honolulu requires safe-environment training every five years and the current training will carry over through the change of programs.

Leandro expects some five to 10 new people trained a month starting Jan. 1 with more around July and August when new teachers are hired for schools and religious education programs.

For the two months, November and December, when the diocese doesn’t have a training program, parishes and schools taking on new employees or volunteers are asked to contact Leandro who will make special accommodations.

Faith in the ohana: more family retreats

Story and photo
by Jayne Mondoy
Special to the Herald

The “family retreat” continues to roll across the state. These are days of spiritual reflection, coordinated by the diocesan Office of Religious Education, that the whole ohana can attend.

Parents who attended the Maui family retreat Sept. 9 at St. Anthony Parish, Wailuku, commented:

“I really needed this!”

“It was good to be with other Catholic families, to be able to speak freely about some of the challenges we face in raising our children in the faith.”

“We might see each other at

Mass but this retreat helped us to get to know each other. We plan to get together with a couple of families that we met today because our kids got along so well.

“To see my teenage son participate in a faith sharing group with other Catholic teens brought tears to my eyes. He’s in our parish youth group but I never get to see him interact with others like this.”

“I loved attending Mass and receiving Holy Communion with all the families we bonded with during the retreat. It was a renewed sense of community.”

Catechists on the Big Island gathered at Sacred Heart Parish, Hawi, Jan. 30 to familiarize themselves with the family retreat format. It’s built around four themes:



Puppets introduce the retreat themes Jan. 30 at Sacred Heart Parish, Hawi.

communication, affirmation, reconciliation and commitment.

At a retreat, a puppet skit introduces each theme. Participants then move to peer groups — adults, teens, pre-teens and young children — for age-appropriate

conversations and activities.

For example, while parents discuss family communication skills, young children learn that prayer is a way to communicate with God. They make paper umbrellas to depict prayer as God’s love

“raining down upon us.”

After spending time in peer groups, families reunite to explore the theme through conversation and a family activity.

The theme of reconciliation is explored by examining ways family members may have hurt one another. Quiet time is spent as a family, sharing hand-written letters of reconciliation and peace.

The session culminates in a foot-washing ceremony, with the parents washing each other’s feet then, together, washing the feet of their children.

Hawaii Island catechists plan to introduce family retreats in the upcoming months.

To learn more about the family retreat, contact Marianist Brother Dennis Schmitz, baldschmitz@aol.com; or Jayne Mondoy, diocesan Director of Religious Education, jmondoy@rcchawaii.org.

Mondoy is the diocesan Director of Religious Education.



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Talk story
OFFICE FOR SOCIAL MINISTRY

Catholic Campaign for Human Development embraces the poor

“Blessed, therefore, are the open hands that embrace the poor and help them: they are hands that bring hope.” (Pope Francis, First World Day of the Poor message)

As the Jubilee Year of Mercy came to a close last November, Pope Francis initiated the First World Day of the Poor, asking us to turn our gaze “to all those who stretch out their hands and plead for our help and solidarity,” where God is revealed in our embrace of the vulnerable with a “culture of encounter.”

Such encounters are indeed happening across our diocese. Recently, representatives from the Catholic Campaign for Human Development (CCHD) visited Hawaii to witness what we are doing to “embrace the poor and bring hope” in our islands. CCHD is an initiative of the U.S. Catholic bishops dedicated to ending the cycle of poverty and supporting human dignity.

In preparation for the CCHD parish collection on the First World Day for the Poor, Nov. 9, our previous column highlighted some of the projects CCHD assists on Oahu. This week’s “Talk story” focuses on projects embracing those most in need on our neighbor islands that CCHD has visited.

Culture of encounter on Maui

CCHD’s visited St. Theresa

Parish in Kihei, Maui, famous for its soup kitchen Hale Kau Kau, which serves some of the most vulnerable on the Valley Island. There CCHD folks met with members of FACE (Faith Action for Community Equity), who are working with several faith-based organizations on the issue of affordable housing.

FACE took CCHD representatives to a community transitional shelter, which is next to public housing where the vast majority of residents are Micronesians migrants. Residents there have asked FACE to help them with the needs of their youth and elderly. Sister of St. Joseph of Carondelet Roselani Enomoto, who has worked closely with CCHD and the Office for Social Ministry on Maui, told CCHD how Maui churches have come together to “embrace the poor.”

Bringing hope to Big Island

During their week-long Hawaii visit, CCHD also flew to the Big Island to visit HOPE Services Hawaii, one of the leading organizations committed to ending family homelessness on the island. HOPE Services is currently working with St. Joseph Parish in Hilo to turn one of its properties into a transitional shelter for homeless persons, including elderly couples.

CCHD then visited Sacred Heart Parish in Pahoa where

HOPE Services is building affordable housing for kupuna and helping parish food pantries answer the needs of the most vulnerable in their areas. CCHD traveled to Kona to visit homeless housing projects coordinated by HOPE Services on behalf of the city and state.

CCHD also visited an amazing Blitz Build project by Habitat for Humanity, which just finished constructing 10 houses in 10 days! This community effort had volunteers from eight parishes, and a dozen other churches, building affordable housing for low-income families.

At the end of the week, CCHD met with Bishop Larry Silva to share examples of “hands that bring hope” in Hawaii. The visit ended with two days of “talking story” and working with the local CCHD committee — men and women, ranging in age from their 20s to their 70s, with ethnicities including Hawaiian, Micronesian, Samoan, Filipino, Portuguese and others — all committed to following the call of Pope Francis to embrace the poor.

For more information about CCHD, please go to the U.S. Catholic Conference of Bishops website page on CCHD — www.usccb.org/about/catholic-campaign-for-human-development. Mahalo,

Your friends at the Office for Social Ministry

Bishop Silva to celebrate special Mass for cathedral ‘alumni’ — bring pictures

Hawaii Catholic Herald

The downtown Cathedral Basilica of Our Lady of Peace is calling all “alumni” — those baptized, confirmed, married and ordained there — to a special homecoming Mass, 6 p.m., Dec. 14.

Bishop Larry Silva will be the main celebrant for the cathedral alumni Mass, a first for the mother church of the Catholic Faith in the islands. Alumni and families are encouraged to attend. A reception will follow.

According to Clara Barnes, director of the Cathedral Renewal Campaign which is raising awareness and funds for the renovation of the historic church, the purpose of the special Mass “is to connect with individuals and families that have celebrated life’s milestones at the cathedral.”

Families are invited to bring pictures to share during the reception, “giving folks a chance to reminisce, reconnect and share stories of the special moments they’ve had in the cathedral,” Barnes said.

Barnes said that Bishop Silva came up with the idea of an “alumni” Mass “because many families have celebrated sacraments at the cathedral; however, the cathedral may not be their home parish.”

The Mass will give these families “that have celebrated important milestones in the cathedral the opportunity to return to the place where they were baptized, married, confirmed or ordained,” she said.



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City students discover the spirit of Assisi in Makaha

By Carol F. Chong
Special to the Herald

Carol Chong, the principal of St. John the Baptist School in Kalihi, took her students and teachers, grades 2-8, on a field trip to Hoa Aina O Makaha, an educational farm on the Waianae Coast, for the Feast of St. Francis of Assisi, Oct. 4. Here she shares the experience.

Last year, to celebrate St. Francis of Assisi's feast day, Oct. 4, we took our students to the Honolulu Zoo. It certainly was a fun experience as the students are zoo experts and knew the lay of the land. Seeing the animals awakened the spirit of St. Francis within them.

This year, however, a presentation by Gigi Cocquio, director of Hoa Aina O Makaha, made it clear to me that we were not going to the zoo again.

Hoa Aina O Makaha started in 1979 on five acres of land on the Waianae coast owned by the Diocese of Honolulu. The place served as an alternative learning center for high school students from Waianae and Nanakuli who were unable to function in a regular classroom environment. There they learned how to care about themselves by caring for the land using traditional Hawaiian values.

It was the perfect place for St. John the Baptist School students to walk in the footsteps of St. Francis. Immediately upon arrival, the students gathered for a Hawaiian chant signaling welcome



Students from St. John the Baptist School, Kalihi, feed the fowl at Hoa Aina O Makaha.

and permission to step into this sacred space. All were led to the halau where they were greeted by Uncle Gigi, Auntie Kuu, Uncle Shannon, Uncle Lonny and Ms. Danielle. Students were told that they were going to learn Hawaiian history, take a nature walk, pet animals, plant flowers and make a prayer banner.

I followed Group 3 with Auntie Kuu who showed the students a model of an ahupuaa complete with water irrigation system, and a representation of the Hawaiian island chain complete with volcanoes. We saw an imu pit, a place to

play Hawaiian games, and a replica of the Polynesian triangle. With the Waianae Mountain Range as the backdrop, we walked past banana trees ripe with fruit, noni trees, cotton plants, an herb garden and kalo. One almost expected St. Francis to appear around the corner.

Kuu led us to the Forest of the Gods where the students saw rocks shaped like the four major Hawaiian gods and learned of their powers. Under a canopy of trees, she shared facts about plants and Hawaiian history. She reminded us that God is always

present when we see the plants billow in the wind!

Kuu's tour ended with students planting their own plants. As they dug the soil with bare hands and tucked little plants into the ground, Kuu urged the students to talk to their plants since they were now the parents and the plants needed reassurance to grow. Kuu said she hoped the students would come back to Makaha to visit their little babies.

Next, Uncle Gigi and Uncle Lonny showed us the Chamber of Blessings and the Blessed where a beautiful triptych by artist Sergio

Mitrotti honors St. Francis of Assisi, St. Damien and St. Marianne. We all sang "Mahalo Ke Akua" and made a prayer flag with words from St. Francis. Uncle Gigi spoke of his love of St. Francis and his trips to Assisi. He showed us a rock from a cave that St. Francis slept in. The spirit of St. Francis was felt here!

Group 3's final stop was the animal area with a brief lesson about the bee apiary. Students petted the Harry Potter-named bunnies and handed an enthusiastic gaggle of geese! They saw Billie the Goat and were told he made a commercial! They could have stayed all afternoon feeding and petting the animals, listening to the clucking of the chickens and the buzzing of the bees, but there was not enough time. We had to board the bus and head back to town.

We left truly feeling the spirit of St. Francis and his love of nature and animals. Being with the trees and mountains, and feeling the wind and sun so completely on one's face, the spirit of God not only touched the bodies of the students and teachers, but spread a true warmth in their souls. The day reminded us that learning never ends when one steps out of the classroom and stands by the phrase, "Lucky we live Hawaii!"

Mahalo, Gigi and the staff of Hoa Aina O Makaha!

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SISTER ANN CIC, OSB | 1929-2017

Benedictine served her monastery as sacristan, bookstore manager, spiritual director

Benedictine Sister Ann Cic, who came to the Benedictine Monastery of Hawaii in Waialua a dozen years ago, died Oct. 24 after two weeks in hospice care in Waialua. She was 88 and a professed religious for 66 years.

Benedictine Sister Ann Cic

Before her illness, Sister Anne served the monastery as a sacristan, nurse, bookstore manager, spiritual director and prayer companion.

Her funeral is at 2 p.m., Nov. 25, at the Benedictine Monastery. Her urn will be interred under the tabernacle in the monastery chapel.

Sister Ann was born in Denver on Aug. 23, 1929, one of seven children of Anton and Annie Hoffman Cic. She entered religious life first as a Sister of Charity of Leavenworth, Kansas, making her initial profession of vows on Aug. 15, 1951.

As a Sister of Charity she served as a nurse in various Midwest hospitals. She then transferred to the Benedictines in New Mexico where she worked

in administration, spiritual direction and retreats. She joined Hawaii's Benedictine community in 2005.

In 2011, on the 60th anniversary of her first profession in religious life she expressed her gratitude for her "parents and family, her Catholic education, the many priests and sisters who touched my life, as well as the many people God sent my way."

"I am blessed!" she said. "My daily walk with the Lord has been life-giving whether in light or in darkness. As I enter the next years of my journey, I am filled with gratitude, love and

anticipation, for he has chosen me and I have chosen him."

In a 2012 Hawaii Catholic Herald interview, she called her years in the monastery "the best years of my life."

"There's beautifulness in this monastery, a sphere of love and acceptance," she said. "Through our regular prayer and community life, I find I am well fed."

"I don't want to make it sound like a paradise, because we all go through our own crosses both in community and in our personal lives," she said. "We aren't all angels. But, we do work out our problems between

each other."

Reflecting on her life's calling, Sister Ann quoted St. Benedict: "Do not be daunted immediately by fear and run away from the road that leads to salvation. It is bound to be narrow at the outset. But as we progress in this way of life and in faith, we shall run on the path of God's commandments, our hearts overflowing with the inexpressible delight of love."

Sister Ann is survived by her sister Eileen Copeland of Denver and many nieces, nephews, grandnieces and grandnephews.



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SISTER ANNE-MARIE TAMANAHA, SSCC | 1930-2017

Maui-born religious was an educator, piano teacher director of lay associates

By Patrick Downes
Hawaii Catholic Herald

Sister Anne-Marie Tamanaha, a Sister of the Congregation of the Sacred Hearts of Jesus and



Sacred Hearts Sister Anne-Marie Tamanaha

Mary and of Perpetual Adoration of the Most Blessed Sacrament, a music teacher and director of the lay Associates of the Sacred Hearts, died Oct. 20 in Honolulu. She was 86 and a religious sister for 64 years.

Funeral services for Sister Anne-Marie are Nov. 10 at St. Patrick Church with viewing at 9 a.m., rosary at 9:30 a.m., eulogy at 10:40 a.m., Mass at 11 a.m. and burial at Hawaiian Memorial Park at 1 p.m.

Sister Anne-Marie was born in Makawao, Maui, on Oct. 29, 1930, to Thomas Yama and Cathryn Maria Tamanaha, the eldest of four children. She attended Waihee Elementary School and Baldwin High School.

Sister Anne-Marie entered the Congregation of the Sacred Hearts in 1951.

In 2013, reflecting on her religious calling on her 60th anniversary of vows, Sister Anne-Marie said she was “inspired by the Sacred Hearts Fathers and encouraged by the St. Francis Xavier Club of St. Ann Church, Waihee” to answer God’s call and entered the congregation.

“The sisters’ life of prayer, perpetual adoration especially, attracted me,” she said. “With a grateful heart, I left home blessed by my parents, family and friends to live, contemplate and proclaim God’s redeeming Love. I thank my God for calling me to a holy consecrated life.”

Sister Anne-Marie earned her bachelor’s degree in education from the University of Dayton, and her masters’ in education administration from the University of Hawaii.

She served at Sacred Hearts Academy from 1952 to 2011

teaching religion and other subjects at all grade levels and giving private music lessons. She was also the principal of Sacred Hearts Elementary School from 1963 to 1980. From 2011 to 2016, she taught piano to students at St. Patrick School.

In addition to her teaching career, Sister Anne-Marie found her greatest joy directing the Associates of the Sacred Hearts. On the second Sunday of every month she met with these lay men and women to pray for the needs of the church and the world. She also held fundraisers to assist Sacred Hearts missionaries in the Philippines, India, Indonesia and Tonga.

In this month’s Associates Newsletter, she reflected on Thanksgiving Day, writing in her director’s message, “We praise God and thank him for all his gifts to us, especially for his love.”

In a 2013 interview in the Hawaii Catholic Herald, Sister Anne-Marie talked about her main work.

“As a sister of the Sacred Hearts of Jesus and Mary, my primary ministry is of adoration,” she said. “It is through my life’s practice of eucharistic adoration that, with my students, I have grown more in tune with the music in the heart.”

Sister Anne-Marie piano lessons were also religion lessons.

“Before and after each lesson, my students and I say a prayer,” she said. “I have taught them the anthem to the Sacred Hearts of Jesus and Mary and they love it. I hope that they keep up that love of prayer in the future.”

Sister Anne-Marie said she regularly recited the Prayer of Jabez from the Old Testament book, 1 Chronicles.

“At the beginning of each day ... I bow as low as my arthritic body can bend as I pray: ‘Oh that you would bless me and expand my territory! Let your hand be with me, and keep me from the evil one.’”

“I ask God to bless me in the way he wants to and to lead me according to the rhythm of whatever he desires me to do.”

Good Friday appeal gave \$90,000 to Holy Land

The Diocese of Honolulu last year contributed \$89,549 to the Holy Land through the Pontifical Good Friday Collection, according to the collection’s 2016 annual report.

A letter from the Commissariat of the Holy Land, dated Sept. 27, to Bishop Larry Silva thanking the diocese of its donation, called its generosity “a special grace for Christians in the Holy Land.”

According to the report, the average U.S. diocese gave about \$70,000.

The money goes to the Franciscans who have been serving the Holy Land for 800 years. There they welcome pilgrims, maintain shrines, run parishes and schools and support refugee centers.

“This annual report of the Pontifical Good Friday Collection is a witness to the faith and perseverance of Christians living, working and praying in the Holy Land,” the letter said.

The letter also asks for support for the next Good Friday collection on March 30, 2018.

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National Vocations Awareness Week | Nov. 5-11



Father Rheo Ofalsa, left, and Diocese of Honolulu seminarian Vincent Anh Vu promote vocations to the priesthood and religious life at the first annual Damien and Marianne Catholic Conference, Oct. 20 at the Hawaii Convention Center in Honolulu. Father Ofalsa is the director of the diocesan Office of Vocations, which provides resources and support to men and women in discernment. Courtesy photo

Hearing God's call

Week of prayer and activities highlights priesthood, diaconate, consecrated life

U.S. Conference of Catholic Bishops

The Catholic Church in the United States will celebrate National Vocations Awareness Week, Nov. 5-11, 2017. This annual event is a special time for parishes and schools to actively foster and pray for a culture of vocations to the priesthood, diaconate and consecrated life.

Cardinal Joseph Tobin, chairman of the U.S. Bishops' Committee on Clergy, Consecrated Life and Vocations, reminds us that each of us has a key role to play in the witness of our vocation in ordinary circumstances.

"As we go about our everyday life and most especially this week, we must keep vocations in our prayers while at the same time being a mindful witness with our own vocation," Cardinal Tobin said.

"We may never know how our lives may have an impact on someone else's story. Simply living out our call as disciples of Jesus Christ fully and joyfully in the world bears witness to the love of Christ as he generously bestows on each of us our own personal call."

National Vocations Awareness Week is designed to help promote vocation awareness and to encourage young people to ask the question, "To what vocation in life is God calling me?"

Observance of Vocation Awareness Week began in 1976, when the U.S. bishops designated the 28th Sunday of the year for the celebration. It was later moved to Feast of the Baptism of the Lord in January. The USCCB Committee on Clergy, Consecrated Life and Vocations moved the observance of National Vocation Awareness Week to November to engage Catholic schools and colleges more effectively in this effort.



More information and resources for National Vocations Awareness Week, including a prayer card, homily aids, suggested prayers of the faithful and bulletin-ready quotes are available online at:

<http://www.usccb.org/beliefs-and-teachings/vocations/national-vocation-awareness-week.cfm>

Special vocations coverage:

- New diocesan seminarians, page 12
- Fostering vocations at the parish, page 13
- Religious vocations milestones, page 14



National Vocations Awareness Week

Nov. 5-11

The diocese's newest seminarians, from left, are Kurt Meyer, James (Alex) Held and John Akau. Meyer is a parishioner from St. Philomena Church in Salt Lake; Held, from the Cathedral Basilica of Our Lady of Peace; Akau, from St. Joseph Church in Hilo. The three men are currently in priestly formation at St. Patrick Seminary in Menlo Park, California, where they are in their first year of pre-theology studies.

Photo courtesy Office of Vocations

Answering God's call

Meet three new seminarians embarking on the path to priesthood for the Diocese of Honolulu

The diocesan Office of Vocations asked Kurt Meyer, James (Alex) Held and John Akau to share their vocation stories. Here are their thoughts on entering the diocesan priesthood, in their own words.

Kurt Meyer

Kurt Meyer, born and raised in Honolulu, Hawaii. I am the fourth of five children born to Frederick and Rebecca Meyer. I have an older brother Fred, two older sisters Theresa and Kelly, a younger brother Aaron. I graduated from Radford High School, and received my BBA degree in accounting and MBA degree from the University of Hawaii. St. Philomena has been my parish all my life. My hobbies are anything I can do with my nieces and nephews, flying kites and creating a well-crafted joke.

I always say that my parents are the primary reason I am in the seminary. My parents were smiling down from heaven. They promoted religious life as an option to all my siblings. I prayed and

talked to former (St. Philomena) pastors. Monsignor Terry Watanabe, Father Peter Miti and Father Rico Bernadez were all helpful.

My friends were very supportive (of the decision to enter seminary). Everyone keeps trying to send me Spam. I don't need any more!

(In seminary) we study a lot, but besides intellectual growth we are also trying to develop our other three pillars of priestly formation: spiritual, human and pastoral. If I had to choose, my two favorite classes are "Doctrine of the Catholic Church" and "Introduction to Scripture."

If God is calling you, don't check the caller ID and send to voicemail. Pick up the phone and answer his call. Follow what God is telling you, and just do it.

James (Alex) Held

I was raised Catholic and owe my family a lot for giving me a great start in life and in the faith. My twin sister and I were raised in Charleston, South Carolina, and attended Catholic schools through

high school. I moved to Honolulu after college in 2013. Before entering seminary I worked managing lifeguards at the Aulani Resort, teaching and substitute teaching at area schools and tutoring services, and giving surf lessons in Waikiki.

It was right after moving to Oahu that I started seriously discerning. I had a lot of time while job hunting and ended up attending daily Mass. It wasn't long before I approached the vocations director.

My family and friends were very supportive of my decision to enter seminary. Most of my friends are not Catholic, so it was exciting to see the enchantment of the idea of Catholic priesthood even across religions and philosophies.

I've only been here at St. Patrick's for a little over two months, but I've had an excellent experience thus far. The most striking feature is the integration of all aspects of life. The structured elements — classes, prayers, Masses, conferences and meetings — as well as the unstructured elements — meals, study and conversations

— all synthesize to create a lifestyle that pulls in a singular direction.

If you think you have a vocation, I think you should do something about it. Until you take action, thoughts are opaque possibilities. After action, you tend to find clarity on the propriety of that action.

I would like to thank all of the parishioners in the diocese for their prayers and support. All of us seminarians are praying for you as well.

John Akau

I come from a large family with seven children. I have all kinds of mixtures in ethnicities such as Hawaiian, Portuguese, Filipino, etc. I went to Kamehameha Schools in Kapalama. I received my bachelor of science degree in nursing in 2009. I worked as a nurse for approximately seven to eight years.

I became embedded in parish life at St. Joseph Church in Hilo. I started praying morning and evening prayer, and also attending adoration. I attended daily

Mass, served as a sacristan and as a teacher for the RCIA program.

My hobbies are swimming, hanging out with friends and going to the beach.

A deeper prayer life and learning more about the Catholic faith aided in my discernment to enter seminary. Responding to the "call" I was feeling took courage, in that I had to renounce a former way of life to follow Jesus's voice.

My favorite courses so far in seminary are philosophy and logic. Learning logic really helps with clarity of reasoning and thought.

If you are discerning a vocation, try to pray more. When we pray, we begin dialoguing with God, and it gives us the opportunity to better hear his will for our lives.

Also, get a good priest who has the time to listen and help you discern your calling. A good priest is like a good doctor who is available to listen and help you come to a better judgment or "diagnosis" of what the signs in your life are leading you to be.

Encouraging God's call

Father William Kunisch fosters vocations through parish experience, parental support

As pastor of Resurrection of the Lord Church in Waipio, Father William Kunisch has many roles and responsibilities. One of his tasks is to aid men and women who are interested in pursuing vocations to the priesthood or religious life. Father Kunisch offered his pastoral insights to the diocesan Office of Vocations about creating a "culture of vocations."

Office of Vocations: Tell us a bit about yourself.

Father Kunisch: I was born and raised in rural Michigan. My family was Lutheran, and we were very active in our church. My mom jokes that she knew I was going to be a minister when I was 3 years old. I would wake my parents up to go to church! I didn't want to miss it!

OV: What are some of the greatest joys that you experience in your life as a priest?

FK: For me, the greatest joy is helping people to renew their faith in Christ and return to the church. I experience this mostly in preaching and celebrating Mass, teaching RCIA or in adult confirmation classes, assisting couples in the validation of their civil marriages, and speaking to the children at our faith formation assemblies on Sundays. It's really exciting to see people start making connections between their faith and daily life, and then watching them live their faith in their homes, school, at work, in the community and in ministry in the parish.

OV: You have in some way mentored several people who have entered into the priesthood or religious life. Who are they and where are they now?

FK: Father Nick Brown and Deacon Pila Tulua were both parishioners at St. Theresa Co-Cathedral where I was the rector when they entered the seminary. Father Alfred Guerrero helped me as assistant to the rector at St. Theresa before he entered the seminary. Brother Allen Pacquing was my pastoral associate at St. Theresa before he joined the Marianists. Emmanuel del Castillo, who is a novice with the Congregation of the Sacred Hearts of Jesus and Mary, was an altar server when I served at Maria Lanakila Church and Sacred Hearts Mission on Maui. Here at Resurrection of the Lord, we have four young men discerning the priesthood and two young women considering religious life.

OV: How do you teach young men about the vocation to the priesthood?

FK: I try to give young men as many opportunities as possible to experience different aspects of ministry in the parish: serving at Mass, teaching children's faith formation classes, leading prayer, visiting the sick, participating in outreach to the poor, working in

the office, serving on committees and attending vicariate/diocesan events. I was very fortunate to have a pastor who did this for me when I was young. As I did different things around the church, it felt like a good fit for my gifts, and I felt a deep sense of joy, peace and contentment. I encourage our parishioners here at ROL to not only pray for those discerning, but to go out of their way to affirm our young people for stepping forward and serving in the church.

OV: What advice might you give to someone who is discerning the priesthood or religious life?

FK: I think it's important that young people not discern in isolation. What we imagine ministry and the church to be like can be very different from what it actually is. It's important to learn the rhythm of parish life, the joys and the challenges of pastoral ministry and/or community life, so that

you can really make a good decision that fits your life and gifts. That's why I encourage those discerning to jump in and experience ministry.

OV: Anything else that you would like to add?

FK: Parents can play an important role in discernment. Sometimes parents only think about the sacrifices, and they may hesitate in giving their full support. Many times they are just not aware of all the blessings. Whenever my mother or father have visited me in the parish, they are often overwhelmed by people's love for them. I can honestly say the only thing better than being a priest or religious is being the parent of a priest or religious! In a very special way, they become part of the church's family too, and receive blessings they can't even imagine!



Father William Kunisch, above, with Zachary Ramones and Jeffrey Caballes at Resurrection of the Lord Church. At right, Father Kunisch lays hands on Alfred Guerrero at St. Theresa Co-Cathedral during Guerrero's priestly ordination ceremony May 19.



National Vocations Awareness Week | Nov. 5-11

Living God's call: Local religious vocations mark major milestones



Photo courtesy of Ace Tui

Isle-born Jesuit ordained deacon

Hawaii-born Jesuit deacon Kyle Shinseki poses with Big Island pastor Father Konelio Faletoi and Hawaii diocesan seminarians Oct. 21 in Christ the Light Cathedral in Oakland, California, after his ordination to the diaconate by Jesuit Bishop Michael Barber of Oakland. Pictured, from left, are Father Faletoi, Kurt

Meyer, deacon Shinseki, Ese'ese "Ace" Tui, Romple Emwalu and Chance Billmeyer. The Honolulu-born, Kauai-raised deacon is a graduate of Kauai High School. He entered the Jesuits' Chicago province in 2009. Shinseki is the nephew of General Eric Shinseki, the former U.S. Secretary of Veterans Affairs.

Priestly ordination set for Sacred Hearts seminarian Sabugo, Nov. 18

Tahiti Archbishop Jean Pierre Cottanceau of the Congregation of the Sacred Hearts of Jesus and Mary is scheduled to ordain Waiialua native Sacred Hearts Deacon Jeremy Basilio Sabugo a priest Nov. 18 at St. Ann Church in Kaneohe.

The Saturday ordination Mass will take place at 10 a.m.

Sabugo is slated to celebrate his first Mass as a priest the following day, Nov. 19, at his home parish of St. Michael in Waiialua at 10 a.m.

Deacon Sabugo, 28, is in his seventh and final year of theological studies at Pacific Regional Seminary in Fiji. Prior to joining the Sacred Hearts, Brother Sabugo earned a bachelor's degree in communications from the University of Hawaii. His religious formation has included service work in places such as Mexico, India, Ireland and the United Kingdom.

He was among the first men in the congregation to make first vows after the Sacred Hearts Hawaii province merged with the East Coast province in November



Sacred Hearts Deacon Jeremy Sabugo, pictured in 2016 with his mother Lourdes Sabugo.

HCH file photo
















2011 to form the U.S. province.

Deacon Sabugo has been chronicling his journey to the priesthood — including many of his favorite social activities and restaurants in Fiji and around the world — on his blog, www.jeremysabugo.com.

More information on the Congregation of the Sacred Hearts of Jesus and Mary can be found on the order's website, www.sacred-hearts-sscc-usa.com.

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On the web: <http://catholichawaii.org/diocesan-offices/office-of-vocations/>

THE SCHOOL NEWS

1 PEARL CITY

Our Lady of Good Counsel School

Our teachers are always finding ways to enrich students' educational experiences beyond the four walls of their classrooms. Every member on staff is challenged to contribute to the team to provide students with a sense of community and real-life experiences. All staff and students journeyed to **Hoa Aina O Makaha** in Waianae and participated in the **Ke Ala Program**. **Students and teachers**, through hands-on activities, learned to respect the land and to become aware of the delicate relationship between humans and their environment. **Preschool through grade three** took the general farm tour which focuses on plant and animal life cycles. **Grades four through eight** experienced the Hawaiiana Tour and explored the voyages of Polynesians, their traditions, the kinds of plants they brought with them and how they used them. The younger students enjoyed searching for bunnies, feeding goats, sitting with bees, and walking with ducks. The older students learned about farm life and planting. The overall message learned certainly influenced the entire school community: "People are like plants — with proper nurturing, attention and care, we are able to grow beautifully!" The school is excited to extend what was introduced at the farm by beginning a school garden of their own! PE teacher **Donna Daligcon** has taken the lead on this new project and the school community is looking forward to the joy the garden will bring. (Reported by *Chantelle Luarca*)

2 HONOLULU

St. Theresa School

On Sept. 30, the entire community celebrated our patroness, **St. Therese of Lisieux**. Because this year's stewardship theme is on marriage and family, the families of our school, parishioners of our parish, board members, PTG members and alumnae gathered to host a fun filled **Family Day** for all to enjoy. There was food, games, entertainment, pony rides, a petting zoo, bingo and a silent auction. All proceeds went toward funding the air conditioning project at our school to get an AC unit in all classrooms. Families and friends had a great time celebrating and working toward improving our school. (Reported by *Lauren Sayapheth*)

3 KALIHI

St. Anthony School

On Oct. 13, **students, faculty, staff and parents** took a field trip to the **Polynesian Cultural Center**. The day started with a shower of blessings (rain) but the rest of the day was perfectly sunny. It was a fun-filled day visiting the different authentic villages from six Pacific cultures. The students joined in on a variety of Polynesian activities and games that tested their skills. (Reported by *Tess A. Reyes*)

4 HONOLULU

Sacred Hearts Academy High School

Junior **Jenna Tanna** immersed herself in academic pursuits at the University of California at Santa Cruz as part of **Johns Hopkins University's Center for Talented Youth (CTY) Summer Program**. During a three-week session on astronomy, Jenna investigated light, optics and other facets of physics employed in the study of astronomy and the myriad of details of the celestial world. Areas covered focused on the planets and all-things related to stars, including the sun, quasars and black holes. CTY students also visited a local observatory, a planetarium and a science center. This was Jenna's fifth year participating in CTY summer offerings. Each year, she has not only studied different academic areas but has also adjusted to dormitory living and, more importantly, has interacted with students from around the world. The Johns Hopkins Center for Talented Youth focuses on identifying and developing the talents of academically-advanced students from around the world and providing resources for their families. The



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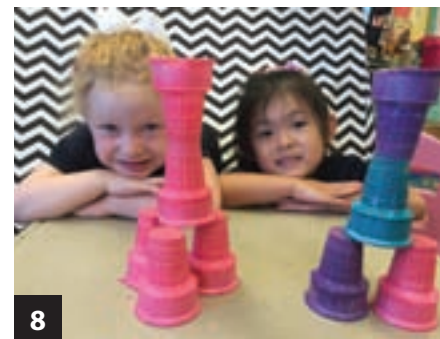
EDITOR'S CHOICE



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10

students in this prestigious program are some of the most promising minds of the next generation and are chosen based on their results from City's Talent Search, which includes scores from standardized tests, such as the PSAT. Jenna appears on the left (also pictured **Kiara Flores**). (Reported by *Hayley Matson-Mathes*)

5 KAPAA

St. Catherine School

During our **fall break**, some people were still on campus and very active. **Preschool students**, for example, spent one week having so much fun cooking all kinds of goodies and making art crafts. Also, three of our alumni, **James, Joseph and Theresa Lindsey**, visited our preschool offering a Hawaiian performance while teaching the keikis about the **Hokulea**. ... We would like to extend a big mahalo to **Drew Williams**, the husband of **Miss Sally** (our after school care provider and talented artist), for repainting all our middle school lockers. They now look fabulously clean! ... There

are some people that light up the world around them. They take time out to listen to others, they are endlessly selfless, and they set a positive example every day. One such person is our **Father Anthony Rapozo**. He is an absolute blessing to our school and church community. Through the labor he puts in to beautify our campus, the sermons he gives at our school Masses, and the overall upbeat attitude he has every day, he is irreplaceable. Our students love him and our teachers admire and appreciate him. We can't thank him enough, but we certainly tried on Friday morning, Oct. 20 with a celebration in Coyle Hall for **Pastors Appreciation Day**. ... On Oct. 21, a few St. Catherine ladies had the pleasure of being a part of the third annual **Pink Pineapple Project** at Retro Farms in Moloaa. PPP is a girls' empowerment day spent learning about healthy lifestyles and confidence issues, planting pineapples, and creating art. Our girls made new friends, laughed and got to spend time with our staff **Chef Carrie, Ms. Val** and **Ms. Slimko**. It was a

beautiful and empowering day! (Reported by *Andrea Corbo* and *Patricia Doherty*)

6 WAIALAE-KAHALA

Mary, Star of the Sea School

On Sept. 29, students completed their first quarter studies and celebrated with much excitement. They showed their school spirit supporting their **girls' and boys' volleyball teams** during a very high-energized pep rally. Donning their school spirit shirts emblazoned with the team name "**Na Hoku**" (Hawaiian for "The Stars"), the students cheered the two teams as they battled each other. Pictured are the fourth graders showing their spirit. The school gym was electrified with excitement as the teams took turns taking the lead. In the end, even though it was the boys' team that prevailed, all students, whether they played on the teams or cheered on the sidelines, came out stars. To top off an already fun day, many of those same stars showed up in the evening for a **PTG-sponsored event** featuring dinner and a big screen

movie on our great lush lawn. The entire day was packed with excitement and smiles. ... Second quarter here they come! (Reported by *Roselyn Vicente McMahon*)

7 KEKAHA

St. Theresa School

On Oct. 21, our school held its annual Trunk or Treat event. Classrooms each hosted a Halloween-themed decorated trunk with food and game booths. All proceeds collected benefited each respective classroom. The event kicked off with a costume contest for various age groups and concluded, under the stars, with the movie "Hotel Transylvania 2." As always, much fun by all on this boooootiful night! (Reported by *Lehua Ham Young* and *Chantal Duarte*)

8 HONOLULU

Sacred Hearts Academy Lower School

Teacher Carrie Knebel's class of three- and four-year-olds became adept in the field of kindergarten engineering. Using colorful ice cream cones, they attempted to build the tallest tower possible, sturdy enough not to topple. The aspiring engineers researched and studied various towers before beginning construction. They came up with their own, unique, custom design and drew up blueprints. Despite a few cone crashes during construction, the determined students successfully engineered their towers. (Reported by *Hayley Matson-Mathes*)

9 KAILUA

St. John Vianney School

Congratulations to eighth grader **Allison Silva**, selected as a finalist in the **Aloha Harvest's 6th Annual Compassion in Art Competition**. She plans to donate her original art piece to their silent auction. Auction profits will support Aloha Harvest's mission, to feed the hungry in Hawaii. The artwork will be on display at the Honolulu Museum of Art School until Nov. 11. Congratulations to **Alexander Asing** (sixth grade), **Reagan Beissel** (sixth grade) and **Liberty Lum** (eighth grade) for their incredible artwork also submitted to the competition! Many thanks to **Mrs. DeMeo**, our school's art teacher, for encouraging their participation! ... On Oct. 28 our school and parish joined together to host a **Fall Festival** on the Fellowship Lanai and Parish Lounge, 6-8 p.m. The festival included a costume contest, a decorated trunk contest, games, dinner and lots of fun! Admission was one can of food for the food pantries at **St. Anthony** and **St. George** parishes. ... Our school's **Halau Ka Pa Hula O Ka Lei Hulu Hiwa** performed at the **Damien and Marianne Catholic Conference** at the Hawaii Convention Center on Oct. 22. Only a limited number of halau were invited and it was a great honor to be included. The symposium for youth was attended by people from around the state and around the world. Many thanks to our very special, beloved kumu, **Jack McKeague**, for providing our students with such memorable experiences and for acting as amazing goodwill ambassadors. (Reported by *Earl Walker*)

10 MAKAWAO

St. Joseph Early Learning Center

We visited the **Kahului Fire Station for Fire Prevention Month**. The field trip consisted of a fire and safety interaction and demonstration, then a tour of the station and fire trucks with a concluding experience to team handle an active fire hose. Pictured are the **St. Joseph ELC "Jr. Firefighters"** and the Kahului station crew alongside the brand new Kapapaula Engine 10 that was blessed and dedicated that afternoon. (Reported by *Helen Souza*)

UNITED STATES BANKRUPTCY COURT
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Puerto Rico recovery effort shows 'a church that walks with the poor'

By **Wallice J. de la Vega**
Catholic News Service

LAS MARIAS, Puerto Rico — By joining forces to create coalitions on behalf of those who are suffering in the wake of Hurricane Maria, the Catholic Church in Puerto Rico has been fulfilling Pope Francis' expressed wish to see "a church that walks with the poor."

At the parish level, that cooperation has been notable at Immaculate Heart of Mary Catholic Church in Las Marias, a small town nestled in Puerto Rico's western mountains.

Father Carlos Francis Mendez, pastor of Immaculate Heart, has teamed with the local Pentecostal church, Plenitud lay youth group and Samaritan's Purse to pool and distribute material resources in a coordinated way to the poorest sectors of Las Marias.

Initially, the church's parish hall became a busy warehouse and operations center full of volunteers providing relief to victims of Hurricane Irma in Haiti. Hurricane Maria refocused their mission toward the local community.

"What we have done is create Proyecto de Vida (Life Project) by joining different religious and civil organizations to gather all we have, and that way magnifying what we can give to the poor," Father Carlos told Catholic News Service.

Local and federal agencies had been notably slow distributing aid to Las Marias. Some aid was brought in during the first weeks after Hurricane Maria, but it had been sitting undelivered to the needy.

Deep off-road in Plato Indio sector Oct. 24, Father Carlos was busy leading a party of volunteers to distribute food, water filters and plastic tarps, which are mainly being used to cover torn roofs. At each stop, the group also prayed for the families they were helping.

Plato Indio is a maze of narrow one-lane roads recently cleared of landslides debris and fallen power lines. It is an area dotted with unsafe houses and extremely poor families.

"We have been doing this since day one," said the young priest. "The idea is to get to the least (because) here it has been disastrous



CNS photo/Bob Roller

Father Carlos Francis Mendez, pastor of Immaculate Heart of Mary Church in Las Marias, Puerto Rico, blesses Luz Lamboy, 82, who has Alzheimer's and lives alone, at her home in a remote area outside the town Oct. 24. Father Mendez and parishioners distributed relief goods to her home and others in the poor area outside the town who were affected by Hurricane Maria.

and aid was slow."

He said that during the first weeks after Hurricane Maria, the church's delivery of aid was extremely difficult because it had to be done by foot because practically all local roads were blocked by landslides.

Nidia Sierra, parish secretary, explained that each coal-

*The church's parish
hall became a busy
warehouse and
operations center
full of volunteers*

tion member receives donations individually and brings them to Proyecto.

"We sort them, put them in mixed bags and deliver them door to door out in the countryside," she said. "Last Saturday we went out and delivered all we had, and when we came back there was a large load of clothing items already waiting for us for the next distribution."

The last round of donations received by the coalition included \$5,000 from the Diocese of Arcibo for food items, hundreds of clothing items from the Pentecos-

tals, as well as 200 water filters and hundreds of solar-powered lightbulbs from Samaritan's Purse.

One of the parish volunteers working with the church relief operation was Martha Vega. Before the hurricane, the young mother had lost her husband, her son and her daughter. Both men are incarcerated and the girl has been placed under child protective services. Hurricane Maria took all Vega had left: her house in a nearby wooded area and her personal property.

"I have lost everything. My house was torn apart. It took me four days to make it to my house walking by way of trails because the road was impassible," said Vega. She was temporarily staying with a friend. "The only thing I can do now is start over," she told CNS. "I'm motivated because I'm here, helping others, and because all help that I have requested, I have received it here."

Luz Lamboy, 82, who has Alzheimer's, was one of the last recipients of aid in Plato Indio. Cheerful and happy to have company, she was grateful for the items received.

When Father Carlos identified himself to her as a priest, she answered with a big smile: "I don't care who you are, as long and you bring me the gift of God's word."

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Frequently asked questions about exorcism

By Catholic News Service

WASHINGTON — The U.S. Conference of Catholic Bishops approved the English translation of “Exorcisms and Related Supplications” in 2014. The Vatican approved the translation in spring 2017.

During the approval process the Secretariat of Divine Worship at the USCCB developed a series of frequently asked questions on exorcism. Because much of the public perception of the nature and application of exorcism is shaped by mass media, the bishops’ Committee on Divine Worship approved basic questions and answers with the hope of providing clear information on the topic.

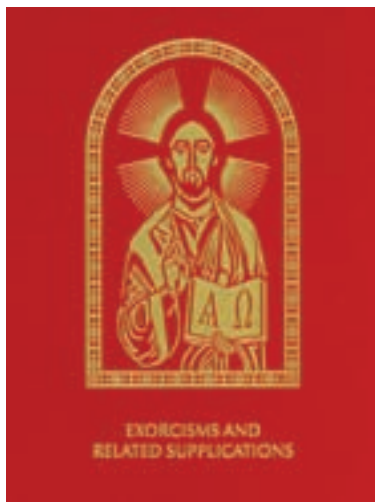
What follows is that online resource edited for brevity, clarity and style. The full set of questions and answers can be found at <http://bit.ly/2srPrs2>.

Q: What is an exorcism?

A: Exorcism is a specific form of prayer that the church uses against the power of the devil.

Q: What is the difference between an exorcism and the sacrament of penance?

A: Exorcism is a prayer that falls in the category of sacramentals, one of a number of sacred signs instituted by the church “to sanctify different circumstances of life” (“Compendium of the Catechism of the Catholic Church,” no. 351), thus varying from the seven sacraments of the church instituted by Christ. The sacrament of pen-



ance forgives sins and reconciles the faithful to the church, renewing baptism and bestowing grace to fight evil and grow in virtue. As a sacramental, exorcism prepares a person for the grace of the sacrament.

Q: Why does the church need exorcisms?

A: There are instances when a person needs to be protected against the power of the devil or to be withdrawn from the devil’s spiritual dominion. At such times, the church asks publicly and authoritatively in the name of Jesus for this protection or liberation through the use of exorcism.

Q: Is there a scriptural basis for exorcism?

A: While the basis for exorcism is grounded in the ministry of Jesus, there is no scriptural basis for a formal rite of exorcism apart from

the use of the psalms and Gospel excerpt that were included in the rite of exorcism as it evolved.

What is clear, however, is that Jesus involved the disciples in his mission and through their commissioning continued the exorcistic work begun by Jesus himself (Matthew 10:8; Mark 3:14-15; 6:13; 16:17; Luke 9:1; 10:17). It was not a work they did in their own names, but in the name of Jesus, who had bestowed it upon them. Thus the ministry of exorcism continues in the life of the church as part of the regular pastoral care of souls.

Q: Are there different kinds of exorcisms?

A: There are two kinds, or forms, of exorcisms. Simple or minor forms are found in two places: first, for those preparing for baptism, the Rite of Christian Initiation of Adults and baptism for children both call for minor exorcisms; secondly, the appendix of “Exorcisms and Related Supplications” includes a series of prayers which may be used by the faithful.

The second is the solemn, or major exorcism, which is a rite that only can be performed by a bishop or priest, with the special and express permission of the local ordinary. This form is directed “at the expulsion of demons or to the liberation (of a person) from demonic possession.” (“Catechism of the Catholic Church,” no. 1673)

Q: When and how is an afflicted

member of the faithful referred to an exorcist?

A: It is advisable that every diocese establish a protocol to respond to inquiries from someone who claims to be demonically afflicted. As part of the protocol, an assessment should occur to determine the true state of the person. Only after a thorough examination including medical, psychological, and psychiatric testing might a person be referred to the exorcist for a final determination regarding demonic possession. To be clear, the actual determination of whether a member of the faithful is genuinely possessed by the devil is made by the church, even if individuals claim to be possessed through their own self-diagnosis or psychosis.

Q: How frequently is a major exorcism performed?

A: The frequency of major exorcisms is determined by the credible need for the rite. That is why establishing a diocesan protocol is important. Through the centuries the church has moved cautiously when evaluating alleged cases of demonic possession. The reason for this is not to deny access to the rite for those who are in genuine need. However, the church is equally concerned that individuals not get caught up in a sensationalist mentality and thus create a kind of sideshow affair. Although rare, genuine cases of demonic possession should be addressed in a balanced manner with the utmost care being extended to the afflicted person.

Q: Who may perform the various kinds of exorcisms?

A: The minister of a minor exorcism is the designated authorized minister of the sacrament (RCIA or baptism for children) or blessing being celebrated. The prayers in Appendix II of the translation may be offered by any member of the clergy or the lay faithful. However, the Rite of Major Exorcism is to be celebrated only by a bishop or a priest who has obtained the special and express permission of the diocesan bishop.

Q: How does a priest become an exorcist?

A: A priest may be appointed to the office of exorcist either on a stable basis or for a particular occasion by the diocesan bishop. In either case, the exorcist should work closely with, and under the direction of, the bishop.

Q: Should other members of the faithful be present when an exorcism is performed?

A: This text strongly recommends against the exorcist working in isolation. Even though in rare instances this may be unavoidable, the practice of performing an exorcism in solitude should be discouraged at all costs.

Q: Where should an exorcism be performed?

A: The norm is to celebrate the rite of exorcism in an oratory or other appropriate place such as a small chapel discreetly hidden from plain view. It is to the advantage of the exorcist whenever possible to utilize a place that is dedicated to God’s honor and not the home of the afflicted person, for instance.

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In the end, everyone faces God with 'empty hands,' pope says

By Carol Glatz
Catholic News Service

VATICAN CITY — God waits for everyone, even the worst sinner who repents only with his dying breath, Pope Francis said.

"Before God, we present ourselves with empty hands," he said, meaning that all the good works people have or haven't done throughout their lives aren't measured to determine entry into heaven.

"A word of humble repentance was enough to touch Jesus' heart" and to make him promise eternal life in heaven even to a poor criminal, he said Oct. 25 during his weekly general audience in St. Peter's Square.

The pope announced the day's catechesis would be the last in his series of audience talks on Christian hope, adding that the last talk, therefore, would look at hope's final fulfillment in heaven.

A curious fact, he said, is that

the word "paradise" appears just once in the Gospels; it is used when Jesus from the cross promises the thief executed with him that "today you will be with me in paradise." The "good thief," the pope said, had the courage to recognize his sins and humbly ask Jesus, "Remember me when you come into your kingdom."

"It is there, on Calvary, that Jesus has his last encounter with a sinner, to open to him, too, the gates to his kingdom," the pope said.

The good thief had done no good works in his life and had nothing to show Jesus that he had earned or was worthy of heaven, he said. "He had nothing, but he trusted in Jesus, whom he recognized as someone innocent, good, so different from himself."

The "good thief reminds us of our true condition before God: that we are his children, that he feels compassion for us," that he can't resist "every time we show



Pope Francis greets the crowd during his general audience in St. Peter's Square at the Vatican Oct. 25.

CNS photo/Paul Haring

him we are homesick for his love."

The miracle of forgiveness is repeated continually, especially in hospital rooms and prison cells, the pope said, because "there is

no person, no matter how badly he has lived, who is left with only desperation and is denied grace."

"God is father and he awaits our return up to the last mo-

ment," he said, just like the father of the prodigal son did.

"Paradise is not a fairy tale or an enchanted garden," the pope said "Paradise is the embrace of God, infinite love, and we enter thanks to Jesus who died on the cross for us."

"Wherever Jesus is, there is mercy and happiness; without him, it is cold and dark," he said.

Jesus "wants to lead us to the most beautiful place in existence, and he wants to bring us there with the little or immense good that has been in our life, because nothing is lost in that which he has already redeemed," the pope said.

Death does not frighten those who have put their trust in God, he said, because they trust in his promise and infinite mercy. They know Jesus died on the cross to redeem everyone's sins, mistakes and failings and to bring all of his children with him to the house of the father.

Being a Christian entails striving for holiness, daily battle against devil

By Carol Glatz
Catholic News Service

VATICAN CITY — Being a Christian means battling the devil and striving for holiness each day, Pope Francis said.

"Jesus calls us to change our lives, change paths, calls us to conversion," he said in his homily at Mass in the Domus Sanctae Marthae Oct. 26.

There is no such thing as Christians who

are resting easy, "who do not fight," he said.

Conversion isn't about superficial change, like applying makeup, the pope said; it requires a change within that has been brought about by the Holy Spirit.

When Jesus tells his disciples in the day's Gospel reading (Lk 12:49-53) that "I have come to set the earth on fire and how I wish it were already blazing," he is speaking of a fire that requires that people change the way they think and feel, the

pope said.


"Your heart that was worldly, pagan, now becomes Christian with Christ's strength," he said, and the way one behaves also changes because conversion "involves everything — body and soul."

"I have to do my part so that the Holy Spirit can act and this means a battle, to battle" and to make room for the Holy Spirit in one's heart, the pope said. That requires an examination of conscience ev-

ery day and fighting against the various "diseases" the devil sows, "the diseases of worldliness."

"Ask ourselves every day: how have I gone from worldliness, from sin to grace?" the pope suggested. "Have I made room for the Holy Spirit so that he could act?"

"Difficulties in our life are not resolved by watering down the truth. The truth is this: Jesus has brought fire and fights, what I have done?"



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Contributions

Stories and commentary from our readers

Passing the Fatima devotion down through the generations

By Anita Durocher

As I sit here writing this article, I feel so blessed and honored to be able to share my love for Our Lady. Due to my Portuguese heritage, Our Lady of Fatima is especially near and dear to me.

I can recall the day our pastor, Father Anthony Rapozo, asked me if my daughter would like to crown the pilgrim statue of Our Lady of Fatima. My daughter, Julia Marie Rose Durocher, a sixth grader at St. Catherine School, wasn't present at the time, but I knew she would be honored. So with a humble and excited smile I responded, "Yes."

Just as I expected, Julia graciously accepted. I wanted her to know the importance of this most memorable event, as well as treat Our Lady with the love and honor she deserves, so I dressed her in white with a veil to honor Our Lady of Fatima in a most special way. This Mass, celebrated in February at St. Catherine Church in Kapaa, Kauai, was truly a special event.

This devotion was passed from generation to generation and shared with me through my mother, Anne Mary Lizama Noguchi, who I am named after. My name is Anita (which means little Anne) and my middle name is Mary. My daughter's middle name is Marie, French for Mary. In 1966, my mother travelled to Portugal and visited the Fatima shrine where Our Lady appeared to the three children.

My mother passed on her love and devotion to all four of her children. As a young girl at St. Catherine School, I was a member of the Mary Club headed by the Dominican Sisters. I continued my devotion to Mary into young adulthood, attending Marian Conferences on Oahu. Later, as a mother, I joined my parish's Third Order of Mary.

My husband, Joseph (Joey), also shares a love and devotion to Mary. When we first met, he invited me to a scriptural rosary club that he led. Joey helps me to pass on this love of Our Lady to our four children, Joseph, Anthony, Andrew and Julia.



Photo courtesy of Anne Durocher

Julia Durocher crowns the pilgrim statue of Our Lady of Fatima in St. Catherine Church, Kapaa, in February.

This past month, the 100th anniversary of Our Lady of Fatima, our family increased our devotion to Mary by aspiring to say the rosary every day of October. We also attended Mass on Oct. 13 in honor of the 100th anniversary. The following day, we participated in the rosary and Fatima prayers with members of our church community.

We are so thankful to Father Anthony and all of the people responsible for bringing the pilgrim statue to Kauai. It has been such a blessing to our community. The 100th feast day of Our Lady of Fatima has given my family and me a renewed spirit and relationship with Mary. It has helped us to revisit the message of Fatima that was shared 100 years ago.

Now more than ever we need to pray the rosary. It is the strongest weapon that we have. Our Lady of Fatima, pray for us!

Durocher is a parishioner of St. Catherine Church, Kapaa, Kauai

Drama in the cockpit

By George Brosky

This is a true-life experience I had while on a business trip to Kalaupapa, Molokai, 50 years ago. I worked as a drug detailman calling upon doctors to inform them how to use the latest company drug. To go to Kalaupapa, you had to fly on a small two-engine Beechcraft plane since the airstrip in Kalaupapa was so small.

That day in Honolulu, we loaded three adults, one was the medical secretary for the lone doctor, her cat and her large harp. The pilot, the late Emmet Kay, invited me to take the co-pilot seat. The lady, cat, harp, eggs, mail, etc. were behind us.

In my earphones, the control tower gave us the cleared to take off and fly at 5,000 feet. The pilot gunned the engines and we started climbing. After 10 minutes, the woman started screaming, "We are going to crash." The cat sensed the fear and started screaming and jump-

ing all over the cockpit. The pilot yelled at me, "Brosky, grab that darn cat!" The woman began screaming louder, "We are going to crash." The cat squealed louder. We finally leveled off at 5,000 feet.

What happened next was terrifying. The cat bit the pilot and he released his grip on the controls. We started to go into a nose dive. Now she screamed more. The pilot yelled at me, "Brosky, do something." I reached in my drug sample case and pulled out the syringe loaded with a tranquilizer. I caught the cat and gave it a shot in the rear end.

The pilot regained control at around 100 feet and we glided the rest of the way into Kalaupapa. Upon landing, the pilot told the lady, "Don't you ever fly with me again." With my knees still shaking, I looked up and said, "Thank you Jesus, for this miracle."

Brosky is a parishioner at St. Ann, Kaneohe.

Infinite God, finite people

By Tom Dinell

We humans have a problem trying to grasp the infinite. We are finite. Our language is finite. And yet we, including me, seek to describe a God who is so far beyond us that our words fail us. "As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts." (Isaiah 55:9) We blithely say God is omnipotent, but do we really know what that means?

There are 2,000,000,000 galaxies in our universe and approximately 100,000,000 stars in each galaxy, plus or minus, and God created and knows every one of them.

And if there are parallel universes, then God created and knows them too.

There are 7,600,000,000 people on earth each of whom has 37,200,000,000 cells in his or her body and God created and knows every one of them.

We tend to create God in our image, to cut down God to a size we can grasp, which results in a very limited and finite god. Actually, God created us in his or her (pronouns fail us) image, but we have trouble knowing what that means.

So God sent the prophets and finally his only Son to us to try to help

us bridge the gap between our small, puny selves and the infinite God. We have had a lot of difficulty over time implementing the message the prophets and Jesus delivered to us and all-too-often have butchered it.

We all know the key concepts — love, forgiveness, non-violence, humble use of power, love of enemies — but we have a heck of a hard time making the consciousness of Jesus our own consciousness. The infinite, even when it is spelled out in finite terms, evades us.

We need to move beyond rational belief systems and convenient formulas that do not move us off dead center. We need to actually experience God in our lives. A leap of faith, a faith-filled imagination, the mystical approach, contemplation, centering are all means of moving us beyond where we are to the starting line of having God living in us and we in God.

Then and only then will we have bridged the chasm between the infinite and the finite. Doing so does not make us mini-gods but rather finite humans fully conscious of our divine origin and of our divine mission in life.

Dinell is the former diocesan director of Catholic Charities

Earning a catechist certificate online is rigorous, rewarding

By Chiree Souza

Got spirit? Got community? Got faith? Got prayer? Then I invite you to participate in the Virtual Learning Community for Faith Formation (VLCFF) through the University of Dayton. I chose to pursue the Certificate in Catechesis — a two-year rigorous but rewarding program that helped me to be a better evangelizer and catechist in parish ministry and in my personal life.

By completing this certificate, I also have been recognized as a master catechist for the Diocese of Honolulu. Exciting!

The academic requirements for the 12 required courses are grouped by theology, method and formation. With each course, my relationship with God deepened as I read, reflected and discussed topics with my fellow e-learners across the country. I grew in knowledge and confidence and which, for me, was especially helpful as I journeyed in faith with our catechumens.

I have to admit that it took a bit of time to learn to manage my time wisely. I have a full-time career at a public high school and am the youth minister and RCIA coordinator for St. Anthony Parish in Wailuku. But over time I learned to create a schedule to accommodate all aspects of my life.

If you're interested in growing in faith, and gaining confidence as an evangelizer and catechist then I recommend that you take a few courses or complete a certificate program through the VLCFF.

Lastly, I couldn't have done this with-



Photo courtesy of Chiree Souza

Chiree Souza holds her Certificate in Catechesis with her pastor, Marianist Father Roland Bunda.

out the support and guidance of our diocese; the diocesan Director of Religious Education Jayne Mondoy; St. Anthony of Padua, Wailuku, Parish community, pastor Marianist Father Roland Bunda and staff; and my spouse Rodney, and daughters Shanna and Serina. Thank you from the bottom of my heart and blessings to all.

For information on the University of Dayton's Virtual Learning Community for Faith Formation go to <https://vlcff.udayton.edu/> or contact Jayne Mondoy, diocesan Director of Religious Education, jmondoy@rcchawaii.org.

Souza is a master catechist at St. Anthony Parish, Wailuku.



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31ST SUNDAY IN ORDINARY TIME

Catechesis



Father Kenneth
Doyle
QUESTION CORNER

Follow the Lord in confidence

Malachi 1:14b-2:2b, 8-10; 1 Thessalonians 2:7b-9, 13;
Matthew 23:1-12

The Book of Malachi provides this weekend's first reading. The prophet's name, Malachi, reveals his role. In Hebrew it means "messenger of God." As a prophet, he brought God's message to the people.

Often in prophetic writings, as in this weekend's reading, the prophets wrote in a way in which God spoke in the first person. The prophets presented themselves merely as earthly instruments through whom God spoke, but the actual communicator was God.

Malachi did not write at a time of crisis for God's people, as was the case for other prophets, or when life was filled with peril and destitution. Malachi, nevertheless, shared with all the prophets the opinion that when the people were sluggish in their religious observance, or when they altogether had rejected God, they risked their own well-being.

Lack of fervor, in the estimates of the prophets, was the height of ingratitude. By contrast, God always was merciful, always faithful to the Covenant.

This weekend's reading, again with God's words given in the first person, accuses the people of sin. God is the perfect and all-knowing judge. He is merciful, but God does not prevent people from sinning. It is their choice. He also does not interrupt the consequences of sinning.

St. Paul's First Epistle to the Thessalonians supplies the second reading. In this reading, Paul reassures the Christians of Thessalonica, to whom the letter is addressed, that he cares deeply for them and especially for their spiritual vitality.

Essential to these feelings of care and love has been Paul's proclamation of the Gospel. He could do nothing greater for the Thessalonians than to share with them the saving story of Jesus.

For its third reading, the church presents St. Matthew's Gospel. This passage is the last in a series of stories in which Jesus discusses, or argues, with the Pharisees or with others. As often elsewhere in the Gospels, Jesus denounces the Pharisees' hypocrisy.

Pharisees were learned in Jewish law and tradition, usually occupying central places in synagogues, regarded as persons very knowledgeable in religious matters, hence the Lord's reference to the "chair of Moses." Still, they were humans, subject to temptation. They were not perfect, and they knew it if they were intellectually honest.

Humans always are insecure and confused, burdened by their inadequacies. To compensate, to convince themselves or others of superiority, humans often seek places of privilege, or control over others.

Jesus tells the disciples to serve others. He calls them to be bold. He encourages them. With God's grace, nothing needs to be feared.

Reflection

For weeks, in these biblical readings from St. Matthew's Gospel, Jesus has assumed the role of the final authority, of the ultimate judge. Jesus pronounces on the most supreme of all laws, the law of Moses.

For Matthew, Jesus judges as the Son of God, in a position to pronounce on anything and everything.

Matthew depicts Jesus always presenting the wisest and most reasonable of judgments on matters that usually perplex others.

In this weekend's Gospel, Jesus directly addresses the most basic of human inadequacies, the deep fear within us all that we, even unwittingly, will make mistakes and pay the price.

Be strong, the Lord admonishes, there is nothing to fear. Be sincere. Follow the Lord in confidence.

Supporting this view are the readings from First Thessalonians and from Malachi. God always is with us in mercy, love, guidance and protection. He sent to us the prophets, the Apostles, and of course Jesus.

Still, God does not overwhelm us. We voluntarily must turn to God. We must hear God. We must love God. Always crippling us will be our embedded fears and defenses, but in conquering self, we do not leave ourselves at risk. God strengthens us.

Do prayers change God's mind?

Q I'm confused about something and would be grateful for your help. Does prayer change God's mind? Can someone be moved to the head of the line if we pray hard enough? (Cuba, Missouri)

A To answer this question, we first need to admit our limitations. I cannot pretend to know the mind of God. No one can, so long as we are still on this side of heaven.

But what I do know is that Jesus told us to pray. He said that whatever we ask for in prayer will be granted (Mk 11:24; Jn 15:7), and he even said that we should pray for those who persecute us (Mt 5:44).

Throughout the Scriptures, which we believe to be inspired by God, we are instructed to pray for the sick (Jas 5:14), for leaders of government (1 Tm 2:2), for ministers of the Gospel (Eph 6:19).

I do not think that prayer changes God's mind. In his infinite wisdom and foreknowledge, God already knows what's going to happen.

But that divine plan, I believe, takes into account the fact that we will pray for certain things and is guided in advance by the prayers that we will offer. So people, in my view, don't "jump the line" because we pray for them; they are already standing at the front because God knew from all eternity that we would do exactly that.

As I said, I don't purport to know exactly how it all works, and I look forward to grasping it better when, hopefully, I arrive in God's presence. Meanwhile I will continue to pray for others, especially those in particular need, because Jesus told me to — and I trust that they will continue to pray for me.

Did Jesus have brothers, sisters?

Q When I was a Protestant, I was told that a young Joseph and Mary would later go on to have other children together, after Jesus. (Jesus would have been the eldest, and these other children would have been his half-brothers and sisters.)

Now, as a Catholic, I've been told that Joseph was significantly older than Mary, was more of a guardian than a husband, that he had children from a previous marriage and that his first wife had passed away. These children would have been older than Christ and would have been his step-brothers and sisters. I'm also told that Joseph and Mary never had any children of their own and that Mary remained a perpetual virgin.

I have also heard that in the Scriptures, where it talks about the "brothers and sisters" of Jesus, those words could be just generic, meaning "relatives." Any help? (southern Indiana)

A You are correct that the belief of the Catholic Church is that Mary was a perpetual virgin — before, during and after the birth of Jesus. That doctrine is reflected when we pray in the Confiteor at Mass "blessed Mary ever-virgin."

What are we to say, then, of the fact that the New Testament refers in several places to the "brothers and sisters" of Jesus? In Mk 6:3, for example, when onlookers were marveling at the wisdom and works of Jesus, they asked: "Is he not the

carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?"

The explanation most commonly offered by Catholic scriptural scholars is that the Greek words in the original language of the Gospels ("adelphos" and "adelphē") can mean not only biological siblings (what we understand as "brother" and "sister") but cousins or even close friends or associates.

Another explanation, though — likewise acceptable in the church's eyes — is that Joseph was a widower at the time he was betrothed to Mary, and that these Gospel passages refer to children of Joseph from that previous marriage. This theory finds support in that Joseph is nearly always portrayed in art as much older than Mary and that he had evidently died before the public life of Christ or he would have been mentioned by the evangelists for his role at that time.

What I find a bit puzzling, though, about this second theory is that, moments before he died on the cross, Jesus entrusted Mary to the care of the apostle John — rather than to one of his "brothers," as the law would have prescribed.

(Finally, allow me to comment, if I may, on your description of Joseph as "more of a guardian than a husband." I quite imagine that Joseph offered Mary strong emotional support — particularly at such times as the announcement of the annunciation, the flight into Egypt and the disappearance of the 12-year-old Jesus in Jerusalem before he was found in the Temple.)

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.

Corporal works of mercy

Bury the dead.



St. Mary Parish's cemetery in Alexandria, Va., is seen Oct. 19. Catholics observe the back-to-back feasts of All Saints and All Souls Nov. 1 and Nov. 2.

Spiritualife



Freeimages.com | Ben Robinson



Father Ron Rolheiser

Close the distance, not the gate

Nobel-prizing winning author, Toni Morrison, assessing the times, asks this question: “Why should we want to know a stranger when it is easier to estrange another? Why should we want to close the distance when we can close the gate?” Except this isn’t a question, it’s a judgment.

It’s a negative judgment on both our society and our churches. Where are our hearts really at? Are we trying more to close the distance between us and what’s foreign, or are we into closing gates to keep strangers estranged?

In fairness, it might be pointed out that this has always been a struggle. There hasn’t been a golden age within which people wholeheartedly welcomed the stranger. There have been golden individuals and even golden communities who were welcoming, but never society or church as a whole.

Much as this issue is so front and center in our politics today, as countries everywhere struggle with their immigration policies and with what to do with millions of refugees and migrants wanting to enter their country, I want to take Morrison’s challenge, to close the distance rather than close the gate, to our churches: Are we inviting in the stranger? Or, are we content to let the estranged remain outside?

There is a challenging motif within Jesus’ parable of the over-generous vineyard owner which can easily be missed because of the overall lesson within the story. It concerns the question that the vineyard owner asks the last group of workers, those who will work for only one hour. Unlike the first group, he doesn’t ask them: “Do you want to work in my vineyard?” Rather he asks them: “Why aren’t you working?” Their answer: “Because no one has hired us!” Notice they don’t answer by saying that their non-employment is because they are lazy, incompetent or disinterested. Neither does the vineyard

owner’s question imply that. They aren’t working simply because no one has given them the invitation to work!

Sadly, I believe this is the case for so many people who are seemingly cold or indifferent to religion and our churches. Nobody has invited them in! And that was true too at the time of Jesus. Whole groups of people were seen as being indifferent and hostile to religion and were deemed simply as sinners. This included prostitutes, tax collectors, foreigners and criminals. Jesus invited them in and many of them responded with a sincerity, contrition and devotion that shamed those who considered themselves true believers. For the so-called sinners, all that stood between them and entry into the kingdom was a genuine invitation.

Why aren’t you practicing a faith? No one has invited us!

Just in my own, admittedly limited, pastoral experience, I have seen a number of individuals who from childhood to early or late mid-life were indifferent to, and even somewhat paranoid about, religion and church. It was a world from which they had always felt excluded. But, thanks to some gracious person or fortunate circumstance, at a moment, they felt invited in and they gave themselves over to their new religious family with a disarming warmth, fervor and gratitude, often taking a fierce pride in their new identity. Witnessing this several times, I now understand why the prostitutes and tax collectors, more than the church people at the time, believed in Jesus. He was the first religious person to truly invite them

in.

Sadly, too, there’s a reverse side to this where, all too often, in all religious sincerity, we not only don’t invite certain others in, we positively close the gates on them. We see that, for example, a number of times in the Gospels where those around Jesus block others from having access to him, as is the case in that rather colorful story where some people are trying to bring a paralytic to Jesus but are blocked by the crowds surrounding him and consequently have to make a hole in the roof in order to lower the paralytic into Jesus’ presence.

Too frequently, unknowingly, sincerely, but blindly, we are that crowd around Jesus, blocking access to him by our presence. This is an occupational danger especially for all of us who are in ministry. We so easily, in all sincerity, in the name of Christ, in the name of orthodox theology, and in the name of sound pastoral practice set ourselves up as gatekeepers, as guardians of our churches, through whom others must pass in order to have access to God. We need to more clearly remember that Christ is *the* gatekeeper, and the only gatekeeper, and we need to refresh ourselves on what that means by looking at why Jesus chased the moneychangers out of the temple in John’s Gospel. They, the moneychangers, had set themselves up as a medium through which people has to pass in order to offer worship to God. Jesus would have none of it.

Our mission as disciples of Jesus is not to be gatekeepers. We need instead to work at closing the distance rather than closing the gate.

Oblate Father Ron Rolheiser, theologian, teacher and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website www.ronrolheiser.com and on Facebook www.facebook.com/ronrolheiser.



Father John Catoir

Private conscience and the church

The late Bishop Fulton Sheen explained that there are two kinds of truths: “Outer truths, which we master, like the distance of the sun from the earth; and inner truths, which master us; for example: God is merciful to the penitent. Inner truths affect a person’s destiny, like a vocational calling; they are matters of conscience.”

In 1965, the Second Vatican Council defined conscience as “the most secret core and sanctuary of the person, where alone with God, in one’s innermost self, each one perceives the voice of God.”

Now consider this, if a couple, after much prayer and sincere reflection, considered themselves to be truly married in the eyes of God, but many others considered them to be living in sin, would you judge them to be sinners? Or would you give them the benefit of the doubt? Pope Francis once said, “Who am I to judge,” and he disturbed a lot of people.

The church has always taught the primacy of conscience. The law is the remote norm of morality, while the individual conscience is considered the proximate norm. This traditional teaching of moral theology has certain consequences; for instance, a law does not bind in conscience until the individual knows it exists, and until he or she accepts it as objectively true and morally binding. There is such a thing as licit dissent.

The American hierarchy issued a pastoral letter entitled “Human Life in Our Day,” (Nov. 15, 1968). Here is a pertinent excerpt: “There exists in the church a lawful freedom of inquiry, of thought, and general norms of licit dissent. ... In the final analysis, no person is to be forced to act in a manner contrary to his/her conscience, as the moral tradition of the church attests.”

In doubtful matters, Catholics should be guided by the teaching authority of the church, which is referred to as the Magisterium. What exactly does that mean? At the 1991 workshop for the hierarchy,

There has always been an emphasis on God’s mercy in the teaching of the church

Jesuit theologian Avery Dulles, who later became a cardinal, explained it this way. “The Magisterium is one, but only one informant of conscience. In matters of individual conscience, Catholics have the right to examine all available information in forming their conscience.” This teaching is not new.

There has always been an emphasis on God’s mercy in the teaching of the church. Jesus said, “Go and learn what this means, I desire mercy, not sacrifice.” (Matthew 9:13)

“For God did not send his Son into the world to condemn the world, but to save the world through Him.” (John 3:17)

Pope Francis has been emphasizing mercy quite a bit. To some, he seems to be breaking the rules. The truth is, he has been manifesting the Spirit of Jesus, who excoriated the Pharisees of old. Here’s what Jesus said, “And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you will not lift a finger to help them.” (Luke 11:46)

The pope’s canonical critics demand greater rigidity. Are they wise? I think not. In view of the fact that Jesus issued this command, “Judge not that you be not judged,” wouldn’t it make more sense if these papal critics calmed down, and left the matter of judging souls to God.

Divine Mercy is something we’re all going to need one day. Better to be safe than sorry.

May the Lord be your strength and your joy.



Sister Grace Marie Tom, Sisters of the Sacred Hearts of Jesus and Mary and Perpetual Adoration

VIRIDITAS: SOUL GREENING

A ministry of presence

Interviewed by Sister Malia Dominica Wong, OP
Hawaii Catholic Herald

“Don’t go back,” my sister said when I told her I would be returning to the missions. I am very close to my brother and my sister, but it is my sister who takes me around whenever I return home. She was thinking that I wouldn’t be able to travel that much more due to my increase in age and physical limitations. More so, she was afraid that she wouldn’t be able to see me again if I couldn’t return to Hawaii. I responded, “It’s okay. I will come back.”

Being brought up in a non-Catholic household, I was not exposed to the religious or missionary life. My parents however, believed that we would get a better education in a private school. So I was sent to St. Patrick School. In the sixth grade, as I was preparing for baptism, I remember thinking of a name that might sound nice if I were to become a religious. But I really wasn’t seriously entertaining the thought. One day though, in my senior year at Sacred Hearts Academy, Sister Mary Rose approached me and did ask if I had thought of being a religious. After talking to her, I started to go to Mass every day before school started. I entered the convent after graduation.

Following the completion of my religious formation, I was sent to teach. Later, after obtaining my master’s in library studies, I was assigned back to the Academy to work in the library. During the ‘60s there were a number of changes taking place in the church at large, and in my congregation. I had never thought of being a missionary, but when the Sacred Hearts opened the doors to minister in Indonesia, India and the Philippines, I volunteered to go — to Japan. I had an excellent helper in the library and figured someone else could take over my work.

For the past 30 years, I have been serving in the missions. I do not have a flair for languages. Thus, for the first two years in Japan, I did not understand much. But by just being present to the people, I felt I was helping the cause. I also sang Japanese songs in the choir and taught English, especially to the ladies whom we had invited over for prayer.

After we closed the house in Japan, I volunteered to go to India. What else was I going to do? Go back to Hawaii and the library? I felt I could still be of help to the Sacred Hearts presence there. I knew the sisters were assisting the brothers in their clinic for leprosy patients in Bhubaneswar. The sisters also had a hostel that they had started for girls without leprosy. The goal here was to give them an education so that they would be empowered by learning skills to be able to stand on their own, to do something better with their lives. I am grateful to be a missionary.

Sister Grace Marie Tom is a Sister of the Congregation of the Sacred Hearts of Jesus and Mary and Perpetual Adoration. She is from Kapahulu and is 63 years professed. She resides in her congregation’s Formation House in Bhubaneswar, India.



Christina
Capecchi
TWENTY SOMETHING

No baby, but still giving thanks

Even before she was married, Emily Stimpson Chapman asked for baby prayers.

“I’d be in an antique store buying little trinkets for the wedding decorations, and I would be asking strangers: Pray that we have a baby!” she said.

“If I’ve talked to you over the past two years, I’ve asked you to pray for us to have a baby,” she added. “Every conference I go to, every talk I give!”

The Pittsburgh-based Catholic writer — a petite redhead with short hair and a huge smile — had long yearned to enter into motherhood, so when the love of her life got down on bended knee, she began dispensing prayer requests. She was 40, and math was not on her side.

Emily and Chris tried to make up for lost time, dating 13 months and engaged for merely five. Although her hormone levels appear excellent and she’s taking progesterone and working closely with a NaPro doctor, after 16 months of trying to conceive, Emily is still not pregnant.

“I am not handling this well,” she recently admitted on her blog.

Each passing month feels like a year. Just when she’s stitched together a pocket of hope, her period returns. “On that day,” she wrote, “barren isn’t just the state of my womb. It’s the state of my soul.”

Now comes the national holiday that echoes the Catholic Church’s

daily exhortation: give thanks. Emily has contemplated the spiritual underpinnings of this invitation deeply and turned her insights into a beautiful book released one year ago, “The Catholic Table: Finding Joy Where Food and Faith Meet.”

The book lays out a Catholic view of food, which sees it as a symbol of the Eucharist, a gift that helps us grasp the great mystery of the sacrament. “Everything food does on a natural level,” she said, “the Eucharist does on a supernatural level — it nourishes, comforts and strengthens.”

Emily challenges Catholics to eat liturgically, virtuously and joyfully. “Bacon is proof that God is good,” she writes. “It’s better to be a happy, healthy, energetic size 6 (or 8 or 10 or 12), than it is to be a crabby, crochety, underfed size 2.”

The book examines our disordered relationship with food and a culture that has made a mockery of mealtime: breakfast in the car, lunch at the desk and dinner in front of the TV. “Our busy-ness and technology interfere with the natural rhythm that God established for

life,” Emily said.

Food is meant for fellowship, which means we must open our hearts and homes, Emily writes. Making a distinction between entertainment and hospitality can help us more readily swing open the front door. “Entertainment is about impressing people. Hospitality is about loving people.”

Entertainment is for Instagram. Hospitality is for every real-world, road-weary Christian. “Letting people into your home when you know it’s not perfect is a call to die to yourself and to love the other,” Emily said. “I have never regretted answering that call.”

These days, she’s reminding herself that she can care for her body but not control it. She is trusting in God’s plan even though it does not make sense right now.

She will gather with loved ones this Thanksgiving and count her blessings, and even if she’s feeling empty, she will look for the abundance in her midst. “A Catholic table is groaning under this feast of delicious food and wine, surrounded by friends and lively, joyful conversation, people receiving the gift of food and making a gift of themselves through conversation,” she said. “It’s where you want to be.”

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.



John
Garvey
INTELLECT AND VIRTUE

Making and renewing vows

Last week a friend invited my wife and me to join her in celebrating the 50th anniversary of her perpetual vows. It was a simple but moving ceremony. There was a Mass with guests and members of her religious community. At the offertory she renewed her vows of poverty, chastity, obedience and hospitality.

I found my mind wandering back to 1967 when she first made them. The world around us was in ferment. Amid that turmoil, our friend had set her life on a path that led straight from that day to this.

Taking those vows must have seemed at the time like Cortes scuttling his ships at Veracruz. She was staking everything on a cause, with no possibility of turning back.

Religious vocations are a rarer thing today than they were then. The Center for Applied Research in the Apostolate reports that the number of religious sisters in the United States peaked in 1966 at 181,421. Today there are fewer than 50,000.

I think one reason for this is that we have a hard time comprehending the possibility of perpetual vows. They seem to be at odds with the modern understanding of human nature.

“The heart wants what it wants,” Woody Allen once said. “There’s no logic to those things. You meet someone and you fall in love and

that’s that.”

In this view of things, desire is the engine that moves us. We don’t control it by an exercise of will. We might, through reason and effort, choose the means of getting what we want. But as for what that is, that’s for the heart to say.

There’s no point in making vows, because we can’t maintain them against a wayward heart. Better to recognize that psychological fact and leave ourselves some space to change.

Vows are ill-suited to the modern temperament for a second reason. They are promises we make to God. They are not like oaths, which call on God to witness to the truth of what we say. That is a practice we lawyers are familiar with.

Vows, though, are like prayers or acts of adoration. What we offer up is our perseverance.

And the point of the offering is not to concentrate the mind or to devote fuller attention to the projects of the order (for those who

take them upon joining a religious community). It is to acknowledge that God owns us, body and soul, and that we want to give him all we have as an act of worship.

We don’t make vows these days for the same reason we don’t pray. When Pope Benedict XVI visited Catholic University in 2008 he spoke with the bishops of the United States and answered some questions. One of them was about the decline in religious vocations.

He said that the solution to that problem was prayer. Not prayer for vocations, as we might think, but rather teaching young people to pray. It’s a short step from prayer to vows.

The wonderful thing about our friend’s celebration was not just that she had made her vows, but that she had kept them. No doubt there were times during the last half-century when she wobbled or wondered about her commitment. Taking vows seriously, as she no doubt did, does stiffen one’s resolve.

But the odd and wonderful thing about offering God our perseverance is that he will answer our prayers by helping us live up to our promises.

Garvey is president of The Catholic University of America in Washington.

Saints

Blessed
Rupert
Mayer

1876-1945

November 3



In deference to his father, this German was ordained a diocesan priest first, then entered the Jesuits in 1900. He led parish missions in Germany, Switzerland and the Netherlands, and was wounded as a chaplain in World War I. After the war, he worked in Munich with the poor and unemployed, directed a men's sodality, and spoke out against the rise of Adolf Hitler. The Nazis arrested him three times, imprisoning him at Sachsenhausen and in an abbey. He was freed in May 1945, but had a heart attack while saying Mass Nov. 1. ©2017 Catholic News Service

Schwadron



CNS/Harley Schwadron

Diversions



Hawaii Catholic Harold's Quiz

My first quiz of November, Heraldistas. I'm just chillin' as the Island autumn air turns crisp and the anticipation of the holidays starts to brew. Pull up in your favorite chair with a nice cup of tea — this Catholic quiz is worth cozying up with!

1) Saints

Which of the following is NOT true about St. Charles Borromeo, whose feast is celebrated Nov. 4?

- a) He is a patron saint for catechists
- b) His uncle was Pope Pius IV
- c) He was born and raised in Spain
- d) He became a cardinal

2) Scripture

The Bible does NOT contain an epistle written to which of the following groups?

- a) Galatians
- b) Corinthians
- c) Ephesians
- d) Samaritans

3) Sacraments

True or false: Holy orders and matrimony are "sacraments of service."

- a) True
- b) False

4) Prayer

When do Catholics pray the divine office of lauds?

- a) Midnight
- b) Morning time
- c) Noon
- d) Evening

5) Lay organizations

Which lay Catholic religious group traditionally brings ill persons to Lourdes, France, for healing and refreshment?

- a) Knights of Columbus
- b) Legion of Mary
- c) Equestrian Order of the Holy Sepulchre of Jerusalem
- d) Order of Malta

6) Church in Hawaii

Which island does NOT have a parish named for St. Joseph?

- a) Kauai
- b) Big Island
- c) Oahu
- d) Maui

7) Devotions

True or false: The Apostles' Creed is part of the Divine Mercy chaplet.

- a) True
- b) False

Answers: 1) c, 2) d, 3) a, 4) b, 5) d, 6) a, 7) a

Movie review

Thank You for Your Service
(Universal)

Powerful drama about the devastating impact of post-traumatic stress disorder on soldiers returning from war, directed by Jason Hall and based on David Finkel's eponymous nonfiction book.

An Army sergeant (Miles Teller) returns to Kansas with his squad after a tour of duty in Iraq, haunted by the death of one unit member (Brad Beyer) and the near-fatal wounding of another (Scott Haze).

As he bottles up his emotions, his wife (Haley Bennett) tries to break down the barrier between them while the widow (Amy Schumer) of his fallen comrade demands to know how her husband died.

Meanwhile, another veteran of the regiment (Beulah Koale), coping with a brain injury, drifts into crime and drugs. The film offers a brutally honest portrayal that evokes sympathy for veterans and their plight as well as outrage at a bloated bureaucracy seemingly unable to cope with the crisis at hand.

Graphic wartime violence and bloodshed, a suicide, drug use, a glimpse of full female nudity, sexual banter, a couple of uses of profanity, pervasive rough and crude language.

The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is R — restricted. Under 17 requires accompanying parent or adult guardian.

Scripture search®

PAT KASTEN

Gospel for November 5, 2017

Matthew 23:1-12

Following is a word search based on the Gospel for 31st Sunday in Ordinary Time, Cycle A: a teaching about those who seek honor. The words can be found in all directions in the puzzle.

- | | | |
|---------------|---------|-------------|
| JESUS SAID | CROWDS | SCRIBES |
| MOSES | FOLLOW | PRACTICE |
| TIE UP | BURDENS | SHOULDERS |
| LIFT A FINGER | MOVE | HONOR |
| BANQUETS | RABBI | CALL NO ONE |
| FATHER | HEAVEN | GREATEST |
| SERVANT | EXALTS | HUMBLED |

HONOR

S L I F T A F I N G E R
E C I T C A R P E V O M
R G R E A T E S T N J O
V N A I W O L L O F D E
A A B K B R E H T A F N
N N B S T E U Q N A B O
T A I W L M S E S O M O
I E L K B U R D E N S N
E X A L T S B Q W B E L
U H E A V E N C H O J L
P D I A S S U S E J R A
S H O U L D E R S H X C

Catholic crossword

ACROSS

- 1 Biblical food
- 6 Letters some people sport on jewelry
- 10 Killed by Cain
- 14 Plate for holding the host at Mass
- 15 Conceal
- 16 Bundle
- 17 Levels
- 18 Opener (abbr.)
- 19 Baby covers
- 20 "He who shall remain ___"
- 22 Places of contest
- 24 Tiered shelves
- 25 Bearded antelopes
- 26 Applause
- 28 Abridged and classified
- 32 Mountain ridge
- 33 St. Francis de ___
- 34 Dedicatory verse
- 35 Unit of distance
- 36 Washed
- 37 Undoing
- 38 "Last King of Scotland" subject
- 39 Ancient Greek city-state
- 40 Days and nights of rain that caused the great flood
- 41 Isolated
- 43 It could be royal
- 44 Type of sch.

DOWN

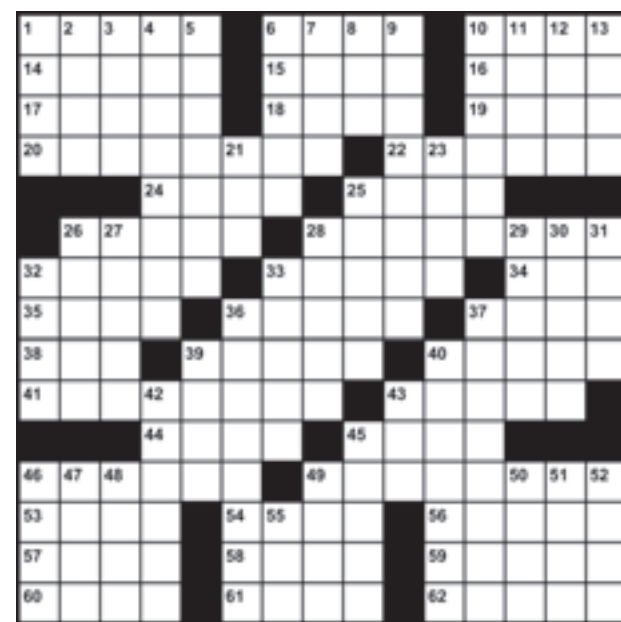
- 45 St. ___ of the Cross
- 46 The women brought these to anoint Jesus' body
- 49 Disputes
- 53 Slant
- 54 Compact by pounding
- 56 Rarin' to go
- 57 Too
- 58 Showing unusual talent
- 59 Tide target
- 60 Spooked-horse reaction
- 61 Guns the engine
- 62 Future perfect, for example

Answer to previous puzzle



DOWN

- 1 Paul and Silas' prison doors after the earthquake (Acts 16:25-27)
- 2 Molten rock
- 3 Agenda notation
- 4 Revere
- 5 Put in bondage
- 6 Whip to a froth
- 7 Triumphs
- 8 OT historical book
- 9 Mad
- 10 Superior of convent



- 11 ___ du soleil
- 12 "Able was I ere I saw ___"
- 13 More's opposite
- 21 Name of the Rose author
- 23 Regrets
- 25 Patron saint of hermits
- 26 The Church is the ___ of Christ
- 27 Article of clothing or bone of a saint
- 28 A man after God's heart (1 Sam 13:14, 16:12-13)
- 29 St. Martin of ___
- 30 Sainly convert executed in Auschwitz
- 31 "Amen, I say to you, this very night before the cock crows, you will ___ me three times." (Mt 26:34)
- 32 Parisian friends
- 33 Melchizedek's domain (Gen 14:18)
- 36 It leads the way
- 37 Game of chance
- 39 Whimper
- 40 Musician
- 42 Reader at Mass
- 43 Devoted follower
- 45 John, Paul and John Paul
- 46 ___ of David
- 47 Heap
- 48 "Casablanca" role
- 49 955, to Nero
- 50 Scrutinize
- 51 "Give us ___ day our daily bread"
- 52 End of a yearly song
- 55 First patriarch, to his friends?

IN CELEBRATION OF THE 200TH ANNIVERSARY OF THE APPROBATION OF THE CONSTITUTIONS



THE CONGREGATION OF THE SACRED HEARTS OF JESUS AND MARY, U. S. PROVINCE
JOYFULLY ANNOUNCES THE ORDINATION OF THEIR BROTHER



JEREMY BASILIO SABUGO, SS.CC.

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Pastor: Fr. Kris Kaitapu, ss.cc.



Pictured from L-R: Novices Patrick Tukidia, Emmanuelle del Castillo,
Sosius Bro. Richard Kupo, ss.cc. and Lui Voreqe.

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