Nacimiento

A scene from Maria Louisa Tena’s famous Nacimiento display now open to the public at the Tucson Museum of Art. For more information on the display and the significance of Nacimientos, see page 11.

Tucson Knights feed refugee families in distress — See page 5
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For Tucson Diocese, what is the future of V Encuentro?

Additional training, advanced degrees are key when it comes to locating and hiring Latinos for leadership

By MICHAEL BROWN
Managing Editor

The vision leading up to V Encuentro was to identify and create a path to leadership in parishes, dioceses and on the national Catholic stage for bilingual, bicultural Hispanic leaders.

Following the national Encuentro in Grapevine, Texas in September, is this goal still realistic, at least in the Diocese of Tucson?

According to several leaders at a follow-up session at St. Anthony’s in Casa Grande Oct. 27, the answer is yes and no.

“This is the moment for the laity to step up, right now,” said Rocio Gonzalez. “We need to take ownership among ourselves.”

Gonzalez is director of Hispanic Ministry in the Archdiocese of Santa Fe, N.M., and Episcopal Regional Chairwoman for Encuentro for the Southwest US (Region 13), comprised of Catholic dioceses in Wyoming, Colorado, Utah, New Mexico and Arizona. She said the energy of the V Encuentro process will help to continue to prepare Hispanic Catholics for future leadership roles.

“The process is working. It’s leading us as a church to a place where we have never gone,” said Msgr. Raul Trevizo, diocesan Vicar for Hispanic Ministry.

Msgr. Trevizo has been involved in the Encuentro movement for many years. Last year, he said he was initially skeptical that the V Encuentro, the fifth in a series of national “encounters,” would yield the desired results. However, as he got more involved in the planning, his view changed. With the event complete and work on the implementation continuing, he said that while diocesan and national positions aren’t immediately opening up for Hispanic candidates at many levels, the path to get there seems clearer than ever before.

Many of the diocesan participants are involved in or have completed the Spanish-language lay certification program offered in the Diocese of Tucson. It is coordinated by Dominican Sister Gladys Echenique, diocesan Hispanic Ministry coordinator, who has been the Tucson point person for diocesan V Encuentro efforts. The Spanish lay certification program has consisted of two levels: a beginners’ level aimed at individual spiritual growth and one that is more geared to catechetical formation, or imparting to participants how to share catechetical, or catechism instruction to other Catholics.

From 2013-17, more than 500 people have earned certificates in the event complete and work on the implementation continuing, he said that while diocesan and national positions aren’t immediately opening up for Hispanic candidates at many levels, the path to get there seems clearer than ever before.

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From 2013-17, more than 500 people have earned certificates in

See V ENCUENTRO on page 10
DIOCESAN EVENTS

Christmas concert at the Cathedral  
Sunday, Dec. 9, 3 p.m., St. Augustine Cathedral, 192 S. Stone, Tucson  
Cathedral Artistic Director Carlos Zapien hopes to start a new Advent tradition with a concert that includes members of the Tucson Symphony Orchestra, the St. Augustine Cathedral Schola and more than 50 singers from diocesan parishes. The event will include familiar Christmas selections and arrangements of traditional and contemporary music. A donation of $10 per person is requested. For tickets and more information, visit tucsoncathedralconcerts.org.

Charismatic renewal at Sacred Heart  
Thursday, Dec. 13, 6:30 p.m., Sacred Heart Church, 601 E. Fort Lowell Road, Tucson  
The Diocese of Tucson Renewal Committee will hold its monthly “Alive in Christ” event with the theme “Celebrate Advent!” All are welcome to joyfully praise and worship the coming of Christ with song, Scripture readings and words. Food and drinks will follow, with all encouraged to bring a seasonal dish. For more information, call Gloria (520) 237-7060 or visit tucsonccr.org.

Praying together for peace  
Wednesday, Dec. 19, 6:30 p.m., St. Pius X Church, 1800 N. Camino Pio Decimo, Tucson  
This is the last in a series of monthly inter-religious prayer gatherings.

Binational posadas set for three locations  
Diocese without Borders and the Kino Border Initiative are sponsoring three posadas that cross the US southern border at separate locations in December.  
On Sat., Dec. 15 at 3 p.m., participants will gather at the DeConcini Port of Entry in Nogales. A festive dinner will follow at the Kino Border Initiative in Mexico.  
Participants are encouraged to park in the “24-hour public parking” lot located at the end of I-19, after passing the Burger King. Take the first left and then a right. Cost is $4. Walk toward Grand Avenue, turning right on Grand to the border gate. Walk to the port of entry and pass through the gate, proceeding about 100 yards to the plaza where the posada will begin. The posada will take 20-25 minutes. After the meal, rides will be provided back to the DeConcini Port.  
On Thursday, Dec. 18 at 4 p.m., a group will gather at the McDonalds in Douglas for a posada in Agua Prieta.  
On Wednesday, Dec. 19, at 7 p.m., a group will meet at Immaculate Conception Parish, 505 S. Ave. B, to honor the workers of the fields. Participants age 16 or older must have passports. Children may use a birth certificate and ID.  
For more information, call Dominican Sister Gladys Echenique, (520) 838-2540 or email gechenique@diocesetucson.org.

PIMA CENTRAL VICARIATE

St. Ambrose hosts Nacimiento expo  
Sunday, Dec. 2, 9:30 a.m.-12:30 p.m., St. Ambrose Parish, 300 S. Tucson Blvd., Tucson  
The event features, a white elephant sale, bake sale and raffles and menudo, all for a $5 entry fee.

Lions test vision of Tucson Catholic school children  
The South Tucson Branch Cyber Lions screened 3,186 Catholic school children for visual acuteness and 202 for color August-October 2018.  
According to club President Richard Stevenson, 13 Tucson schools participated in the screening. An average of 13 percent of those screened received recommendations for an additional exam.  
Lion members donated 107 volunteer hours. Among the elementary or pre-schools that participated were San Xavier, Santa Cruz, Immaculate Heart, St. Thomas, St. Joseph, Our Mother of Sorrows, St. John, St. Elizabeth Ann Seton, St. Cyril, St. Ambrose and Sts. Peter and Paul.  
Immaculate Heart High School and St. Augustine High School also participated.  
“It was a great pleasure to be able to serve your children again this year,” Stevenson wrote in an Oct. 16 email to Megan Joyce, health coordinator for diocesan Catholic schools.

God’s Healing Love  
Day of Renewal for Men & Women  
Presented by Diocese of Tucson Priests and Deacons  
Hosted by Vine of Grace Retreat Ministry  
SATURDAY – JANUARY 12, 2019  
ST. ELIZABETH ANN SETON PARISH HALL  
8650 North Shannon Road – Tucson  
9:00 AM – 6:00 PM  
Sign up today! This promises to be a day where we will experience the power of God’s word... the power of the Holy Spirit... the power of God’s miracle healing grace! All details and schedule can be found at: www.vineofgrace.org. $25 cost includes lunch if you register in advance at www.vineofgrace.org or call: 520.742.6687  
Please call the cemetery at 520-885-9173 for details.
Tucson Knights feed refugee families in distress

By MICHAEL BROWN
Managing Editor

A Tucson Knights of Columbus council received an urgent call Oct. 5 by a parish looking for help to feed Guatemalan refugee families being released by federal agencies to Catholic Community Services.

The parish is not identified for reasons of privacy and public safety. The Knights were asked to provide breakfast Oct. 7, the same day they were scheduled to host a community breakfast in the parish gym.

“We were not qualified to understand the immigration laws that brought these folks to us; all we knew is that they were hungry,” wrote Tony Pennisi in an Oct. 30 email that included his and other Knights recounting their experiences to the Catholic Outlook. “For many of them, their sole possessions were the clothes on their backs. As they came in line for breakfast, many were afraid.”

There were not many that first day, Pennisi said. The Knights agreed to continue to feed the families throughout the week. By Friday, the number had grown to almost 700.

Pennisi was told that the volunteers and refugees were barred from having any physical contact. “Apparently, no one told our immigrant visitors they could not intermingle with us,” Pennisi said. “Quickly, many of them helped us clean and serve. Barriers broke down fast.”

One member started to play ball with a young boy. Another used his car to drive some families to the gym.

“He told us of how a child held his hand in fear,” Pennisi said.

“I have been a Knight for 18 years, but never have I felt so invigorated or inspired as I have in the last few days,” wrote Bob Brandt. “As a member of the Knights of Columbus and a Roman Catholic, (I know) we are the hands and feet of Christ. I was moved at that point to accept.”

Flocco said he was amazed by the community response. “My experience was to say the least, overwhelming. I love, honor and respect the US; God has blessed me and my family many times over in abundance. “My heart goes out to all who dream to come to this great country. I also believe, if I were in their position, I would do the same for my family at all cost,” he added.

“Conquering new hope in life,” he wrote. “Being surprised to have a person say to me, ‘I’m not surprised you did that because you are a Democrat.’ That could not be farther from the truth,” Pieper added. “Politics didn’t enter my mind when asked to volunteer.”

“By feeding the immigrants and providing shelter and clothing, we fulfilled our charitable mission as Knights,” wrote Grant Pieper. “We also followed the teachings of Jesus Christ to feed the hungry and clothe the naked.”

“Other Knights must have felt the same as they are much more conservative than I and were at the forefront of showing their humanity to those people who really needed assistance,” he said. “We all had a warm fuzzy feeling at the end of each day that we could be of service. We were able to walk the talk of the Knights of Columbus.”

“Quickly, many of them helped us clean and serve. Barriers broke down fast.”

“After we were finished, I was overwhelmed. I love, honor and respect the US; God has blessed me and my family many times over in abundance.”

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Father Henry J. Dauphinais, MS

ATTLEBORO, Mass. — LaSalette Father Henry J. Dauphinais, 90, died Oct. 26 at Lifecare Center of Attleboro.

He was born in Fitchburg, Mass., on April 19, 1928, the oldest of five children of Alice and Remi Dauphinais.

He attended a Catholic elementary school before entering the Missionaries of Our Lady of LaSalette Fathers' high school seminary in Enfield, NH. He continued his college studies there and professed first vows on July 2, 1950. He studied philosophy and theology at the congregation’s major seminary in Attleboro, leading to his ordination to the priesthood on May 28, 1955.

After ordination, he taught at minor seminary on Cape Cod, Mass., before a series of missionary assignments in Argentina and Spain.

In 1980, at the invitation of LaSalette Father Roland Bedard, he served at St. Bernard’s in Pirtleville, helping at Douglas parishes and in Agua Prieta, Mexico. In 1989, he moved to Tucson, mostly for reasons of failing health, and assisted at local parishes. He ministered in Department of Corrections facilities, mostly in the county jail, until 1993, when he served as a chaplain at the local Veterans Hospital. He served there for six years. He subsequently returned to Massachusetts.

He was predeceased by his parents and two siblings. He is survived by two sisters, Cecile Jantz of Maryland and Lorraine Roy of South Carolina.

A Mass of Christian Burial was celebrated Oct. 31 in Our Lady of LaSalette Shrine Church, Attleboro.

Deacon Donald L. Larson

Deacon Donald L. Larson, 86, died Oct. 18.

Born Sept. 10, 1933, in North Platte, Neb., to Frances L. (Goodsell) and Reuben H. Larson, he attended public schools, eventually earning an associate’s degree in science from the Central Technical Institute in 1961. He entered the Catholic Church as a convert at St. Patrick’s in North Platte in June 1957. It was there he also married his wife Maureen.

He was ordained a permanent deacon in Immaculate Conception Church, Yuma, on Nov. 27, 1977 by Bishop Francis J. Green, and was assigned to St. Francis Parish, Yuma.

He worked as an electronic technician at the Yuma Proving Ground, and also worked at General Dynamics, Lockheed and as a civilian in the US Army.

From 1981-90, he served in the Diocese of Phoenix, and was incardinated there in 1984.

In 1990, he returned to Yuma to help raise his grandchildren. In 1997, he moved to North Platte to attend to his ailing mother. In 2000, he returned to St. Francis, Yuma, and was re-incardinated into the Tucson Diocese in 2004. He retired from active service on Feb. 2, 2005. Maureen died in 2011.

“He was a dedicated servant her for 40 years and beloved by the people,” said Father Emilio Chapa, pastor.

“Even when he was no longer able to attend Mass here at the church, he still kept up on parish news through the bulletin every week.”

He is survived by sons Donald, Steven and Jonathan and a daughter Margaret.

Rosary was recited Oct. 24, followed the next day with a Mass of Christian Burial in St. Francis of Assisi Church, Yuma.
Bishop Edward J. Weisenburger bestowed the St. Thomas More Award at the annual Red Mass, celebrated at Sts. Peter and Paul Church in Tucson Oct. 22. One went posthumously to Nogales police officer Jesus Manuel Cordova, killed earlier this year in the line of duty. His wife Alyssa, shown here with the officer’s mother and members of the Nogales Police Department, accepted the award. A second award went to Tucson attorney Timothy Reckart. (Below) Religious leaders stepped up to a podium to read the prayers of those gathered Oct. 29 at the Jewish Community Center in Tucson. The service commemorated the 11 killed in an attack at Tree of Life Synagogue in Pittsburgh two days earlier. Bishop Edward J. Weisenburger offered a prayer at the memorial service. (Bottom left) Radio and social media talent Greg Wasinski makes a point during his address at the 2018 Catholic Men’s Conference at St. Elizabeth Ann Seton Parish in Tucson Nov. 3. About 330 attended the event, which included author and keynote speaker Jesse Romero and Bishop Weisenburger. (Bottom right) Bishop Patrick Zurek of Amarillo, Texas, left, and Bishop Weisenburger pause before Mass at St. Elizabeth Ann Seton Church, Tucson, Oct. 20. Bishop Zurek was the keynote speaker at the annual diocesan Rosary Rally, which this year honored Our Lady of Czestochowa.
Vatican nixes vote on proposed abuse protocols

By CATHOLIC NEWS SERVICE
BALTIMORE — What was not voted on by the US bishops at their fall general meeting in Baltimore overshadowed what was being discussed during three days of public sessions.

At the request of the Vatican, the vote to create a new commission to handle allegations of sexual misconduct by bishops was postponed for their Nov. 12-14 meeting. So, too, was a vote for a new set of standards of episcopal conduct, although both items were still being discussed.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the US Conference of Catholic Bishops, said the request came from the Vatican Congregation for Bishops. The reasons given for the delay was Pope Francis’ planned meeting in February with the presidents of bishops’ conferences worldwide to deal with clergy sex abuse, and to be sure that the proposals being considered by the bishops conform to canon law.

Cardinal Blase J. Cupich of Chicago called for a special assembly in March to weigh and vote on the measures after being informed by the outcome of the February meeting in Rome.

“It is clear that the Holy See is taking seriously the abuse crisis in the church,” Cardinal Cupich said, adding that the February meeting was a “watershed moment” in church history. “We need to be clear where we stand and tell our people where we stand,” he said.

In his presidential address to the USCCB, Cardinal DiNardo took note of the historic nature of the meeting.

“Whether we will be remembered as guardians of the abused or of the abuser will be determined by our action beginning this week and the months ahead,” he said. “Let us draw near to Christ today sacrificing to him our own ambitions and promptly submit ourselves totally to what he demands of us both in love and justice.”

He also held up his own weakness to victims in his remarks, saying: “Where I have not been watchful or alert to your needs, wherever I have failed, I am deeply sorry.”

Archbishop Christophe Pierre, the apostolic nuncio to the United States - who met privately with Pope Francis just two days before his Nov. 12 address to the bishops - urged them to face the issue of clergy sexual abuse straight on, not to run from the challenges that confront them but “face them realistically and courageously.”

He added, “There is always more to do, and we bishops must not be afraid to get our hands dirty in doing that work,” he said, urging them to collaborate with the laity but to face the current crisis individually and as a group first and foremost.

As the meeting was beginning, the bishops of Missouri made public a letter and statement sent to the chairmain of the USCCB Committee for the Children and Young People. The letter to Bishop Timothy L. Doherty of Lafayette, Ind., committee chairman, came with a 10-point plan to address the current scandal.

It said that while the bishops support some of the proposed actions from the Administrative Committee, they hoped the USCCB would address the “abuse of power that is at the center of the sexual abuse scandal of our church.”

Among the points in their plan, the Missouri bishops called for putting abuse survivors at the center of the church’s response to the crisis; strengthen the 2002 “Charter for the Protection of Children and Young People”; have each bishop mandate that the charter apply to each religious order serving in their diocese; and better utilize the charisms of the laity.

Most of the first day was set aside for prayer and reflection by the bishops in a makeshift chapel at the Baltimore Marriott Waterfront.

During this time the bishops heard from speakers, including two survivors of child sex abuse, Luis A. Torres Jr. and Teresa Pitt Green. While they remain active in the church, both spoke of the emotional pain they have lived with. They also said the church can and must do better on addressing sex abuse.

The bishops also heard from two Catholic women church leaders who urged them to work with each other and the laity to move forward from this moment when the church is reeling from abuse allegations.

Other business the bishops had on their agenda included a number of action items, other than the abuse protocols.

Those items include:
- Consideration of a proposed pastoral letter on racism, “The Enduring Call to Love: A Pastoral Letter Against Racism.” “Despite many promising strides made in our country, the ugly cancer of racism still infects our nation,” it says. The letter was approved overwhelmingly, 241-3 with one abstention.

“Racist acts are sinful because they violate justice. They reveal a failure to acknowledge the human dignity of the persons offended, to recognize them as the neighbors Christ calls us to love,” it adds. “Every racist act - every such comment, every joke, every disparaging look as a reaction to the color of skin, ethnicity or place of origin - is a failure to acknowledge another person as a brother or sister, created in the image of God.”

- The endorsement of the sainthood cause of Sister Thea Bowman, a descendant of slaves and the only African-American member of the Franciscan Sisters of Perpetual Adoration, who transcended racism to leave a lasting mark on US Catholic life in the late 20th century. The bishops unanimously endorsed the cause, in a voice vote.

- They approved a budget for 2019 that shows a small surplus, but shows far less for the USCCB’s Migration and Refugee Services line item due to continuing federal cutbacks in the number of refugees being admitted into the US.

- They received reports from bishops on October’s Synod of Bishops on “Young People, the Faith, and Vocational Discernment,” July’s V Encuentro for US Hispanic Catholics; and recognition of the 40th anniversary of the USCCB’s pastoral statement on persons with disabilities, as well as from the National Advisory Council, a largely lay group that issues comments on agenda items facing the bishops.

The abuse crisis, though, never strayed far from the bishops’ agenda. Also on the agenda were a report from the Francesco Cesareo, chairman of the National Review Board, created by the bishops in 2002 as part of its Charter for the Protection of Children and Young People; details from Archbishop Jose H. Gomez of Los Angeles on how a third-party system to report allegations by bishops would work; remarks from Heather Banis, victims’ assistance coordinator for the Archdiocese of Los Angeles; plus time for the bishops for open discussion of the crisis.

Outside the hotel protesters gathered to call for change and urge action by the bishops to address the widening the sex abuse crisis.

Contributing to this story were Dennis Sadowski, Carol Zimmermann and Rhina Guidos in Baltimore, and Mark Pattison in Washington.
A courageous story of survival and endurance

I am sharing this courageous woman’s story with all of you, knowing that at this time in the life of our church, emotions are raw, pain is relived for some and mistrust exists.

Those feelings are justifiable.
The Diocese of Tucson is committed to investigating any allegation, regardless of who may be involved.
This Diocese will remain vigilant today and every day to strengthen our dragnet, making it harder for individuals to slip through the cracks and hurt a child or vulnerable adult.

One Tuesday, my office phone rang in the middle of the afternoon and a woman on the other end of the line said, “I want you to know that this is a very hard phone call to make. I have agonized about contacting you for weeks.” After a long pause, she begins to utter in a soft tone, “The only choice I had in my life was to survive.”

I responded, “I will listen to your journey, if you choose to share that; if not, I will do my best to get you on a pathway for your continual survival.”

The caller began to share her experience: “I do not want to get into the specifics of what happened to me when I was 7 and 8 years old at my church, with someone who was to represent the good in what I was learning at the time, my faith.”

When the people you are supposed to trust betray your innocence and childhood, and it begins with your parents, what then?

“My parents didn’t believe me; I withdrew and broke down more, how could they have chosen to put this person on a pedestal and not know that I would not be lying? I stumbled through life... and barely survived.

I am asking you, what is a child to do? Where do you go? Who do you talk to? What rock can you hide under until the hurt goes away?

She added, “I was not given an opportunity just to be a kid or the ability to have someone hear my cries, so I cried silently, alone, helpless and in deep despair, not in a good way. I made along the way some horrible choices and got myself into big trouble...but I survived.

“I have played the bad memory tapes in my head, my whole life through and in order to raise my children, work and pretend to live some kind of life, I just existed.” She shared, “How I did this will not surprise you. I went deep into another world and numbed myself of pain to the core of my soul; if not, my life story would have ended there.”

As a therapist, here is what I heard behind her words:

I walked around like a wounded person with eyes and behavior that only pretend to be who I am, I had to do this because you see, the wounds are much deeper When I chose to come forward and share my memory with my parents when I turned 17, they looked at me as If I was crazy. I felt ashamed, not supported and was told to keep my mouth shut. I remember the comment from my mother, “How do you go from here? I feel like I have been through combat yet did not serve in any of the armed services. I feel like I fought an ongoing battle; the scars and wounds that rest in my soul are invisible to the eye. Bottom line, I am alone and the only one who knows where those scars are hidden. My mind and thoughts have taken me to places that I don’t want to be and my longing to be cared for unconditionally in the relationships that I have attempted to have remains shattered and in the midst of all this somehow, “I survived.”

This individual also offered her personal insight on how she got through this difficult journey: “I had to forgive. I am aware not everyone can do this. To stop my pain and numbing them using drugs, two years ago, I needed to do something different. I cannot speak for all the survivors of many types of trauma who have come forward and have chosen not to. All I can say is the frailty of human behavior and sins remains alive and well. However, my desire to be a good parent and human being were far greater then my old tapes inside my head.”

In summary, this woman expressed, “I came forward so that you are aware that there are many more of us who continue to work on a daily basis on getting healthier in our minds and that when you pick up the phone to talk with us, we need for you to listen our stories, respect what we are sharing with you and do the right thing.”

This column was written with the hope that we continue to support the ongoing policies and safety programs in the prevention of all types of abuse in our communities and ministries and know that your voices do matter.

I believe hospitality is a virtue, should be listed with patience and hope, and practiced with intention. Recent cultural tendencies like distrust of strangers, increased attention to technological communication rather than human conversation, and loss of interest in inclusive decision-making, are evidence that authentic hospitality is waning.

When I visited Israel in the 1990s, a Bedouin shepherd invited our small group into his desert tent for tea. While tutoring Vietnamese boat children, I was served a special drink which had some foreign vegetable floating in the bottom of the glass. In 2006, I was welcomed to India with a pottu on my forehead and a half coconut from which to drink. On all of these occasions, I felt both honored and awkward. I knew it was more important to receive what was offered than to spend much time wondering what it would taste like or if it passed American standards of hygiene. In all these circumstances, a person

Hospitality: A Virtue

offered the best he or she had with pride and joy. Hospitality for them meant sharing the gift sincerely; for me it meant welcoming the gift with genuine gratitude.

To receive another as honored guest is one of the most gracious gestures we have. It can start with a “Come in!” when my office door is closed but someone has a need. It can look like a genuine greeting at the church door on Sunday or being called by my name by someone I had only met once before. I can express hospitality by intently listening to someone’s point of view instead of preparing a retort before they finish. Or a polite question about what may otherwise have been judged negatively in someone’s daily practice. (Clarity can erase the possibility of false assumptions and promote human understanding.)

Hospitality can include reaching out - especially to someone we would otherwise have avoided. It can mean calling an old friend to catch up or setting a date rather than saying a bland “OK” when someone says, “Let’s get together sometime.” It’s usually a win/win situation that brings on happiness and human warmth.

Jesus and his friends left themselves open to the company of others on their travels from town to town. Hospitality was the means of this evangelization team and needs to be ours as well.
Annual Catholic Appeal reaches homestretch

By SAMUEL KISER
Catholic Foundation

The 2018 Annual Catholic Appeal (ACA) has reached the homestretch, as parishes across the Diocese work to surpass the goal of $4 million. As of Nov. 9, more than $3.87 million has been contributed.

Thank you to the individuals and families in southern Arizona who answered the call to live their life through acts of charity. Those who gave to the 2018 ACA have empowered the Diocese of Tucson to continue bringing Christ to more individuals, building up the local Church and communities.

The Catholic Foundation is grateful for the continued and selfless giving of time, talent and treasure that enables the Annual Catholic Appeal to fund a range of efforts:
- the collection, organization and preservation of the official records of the Diocese;
- religious education and ministry formation;
- the development of curriculum, policies and Christian formation of Catholic schools;
- providing resources for liturgical, spiritual and parish planning;
- the exploration of ways to meet the needs of Hispanics;
- the support of the social teachings of the Church;
- the continued education of permanent deacons;
- the judicial ministry of the Church;
- the promotion of vocations;
- the selection, formation, education and ordination of candidates for the priesthood;
- the care of men who have answered the call and are currently attending the seminary; and
- much more.

With the help of pastors, parish administrators, parish staff and volunteers, the Annual Catholic Appeal reached all parishes.

Through all the diocesan offices, programs and social service agencies funded by the 2018 ACA, those who made gifts went beyond the boundaries of their individual parishes and positively impacted the areas in most need of financial support. With generous hearts, the individuals and families within the communities of the Diocese of Tucson came together again to support the mission of the Catholic Church in southern Arizona.

It is not too late to make a year-end donation and join the thousands who have contributed to the Annual Catholic Appeal. Donate through your parish with an in-pew envelope, online at www.cathfnd.org/donate, by calling the Appeal offices at (520) 838.2504, or by texting ACA to 41444.

Thank you to everyone for your support, leadership and prayers for the success of the 2018 Annual Catholic Appeal.

V ENCUENTRO continued from page 3

Levels I and II. This year, there are 195 people registered in Level I and another 72 in Level II.

Sister Echenique began offering Level III this year, which provides training on Culture and Faith, pastoral organization and canon law. There are 68 people registered at this level.

There is also the Common Formation Program sponsored by the Diocese that prepares candidates for lay ecclesial ministry and also prepares men for ordination as permanent deacons. The Diocese also sponsors the Catholic Bible Institute of Southern Arizona, a program that provides Scripture study for personal enhancement or certification.

Even with this background, Rocio Gonzalez, from Santa Fe said, Hispanic leaders “are still afraid of saying ‘yes’” to accepting ministry leadership.

Diocesan leaders continue to remind the participants that their skills are valued and needed in their parishes, she added. “We still have to invite them.”

V Encuentro has produced three positive effects for Hispanic ministry leaders, Msgr. Trevizo said. In the Diocese of Tucson, it showed that the current formation model has been “very effective”; that by creating a vision of Hispanic leadership, it has “given hope” to leaders who might not have thought they could serve in ministry leadership; and that these efforts have “laid a foundation” for Hispanic ministry leaders to build upon to reach their goals of employment in diocesan and national roles.

He said leaders who have completed Level II formation already can serve as catechists in parishes, moving up to first step leadership roles.

Msgr. Trevizo then talked about continuing to expand lay leadership formation. “We are not there yet in terms of preparing the laity and other leaders for the church” to hire them on a diocesan or national level.

Hispanics in diocesan and national positions - will most likely come from “below,” from parish and diocesan structures rather than guidelines handed down from the national level.

“If dioceses in the region don’t know or feel comfortable about inviting Hispanic leaders among them to diocesan posts, they aren’t alone, Gonzalez said. At the national level, with the US Conference of Catholic Bishops, there is anxiety and hesitation about raising Hispanic leaders to significant national positions.

Gonzalez and Msgr. Trevizo acknowledge that academic credentialing – master or doctoral degrees from recognized, accredited universities – is a major bar to hiring Hispanics for diocesan and national positions. Many non-Hispanic leaders in those positions have earned those degrees, and potential Hispanic successors have not.

Given the age and family situations that many of the participants, years removed from college, find themselves, going back to school for a master’s or a doctorate may not be an option. However, Gonzalez and Msgr. Trevizo also agreed that Hispanic leaders with a history in ministry and direct services have relational skills and practical experiences – a “pastoral equivalency” – that is a great advantage in leading ministry, especially with Hispanics. Pastoral equivalencies aren’t easily quantified on an application, but deserve special consideration, they said. There isn’t any agreement on just how much weight those skills and experiences should be given, however.

“As a matter of time and distance, Msgr. Trevizo said. Rather, it will require an active, intentional expanding perspective by those charged with hiring ministry leaders. At the level of priests and bishops, “we are not of one mind of what we need to do.”

Because of that, Msgr. Trevizo said, when it comes to having Hispanics in diocesan and national offices, “we have a long way to go.”

Sister Echenique said she is working on an executive report from the workshop and will be working with a committee to prepare it for Bishop Edward J. Weisenburger. “We have to remember, this is a two-year process.”

“My role as a church is not to make everybody the same. Everybody brings something special.”
A quintessential sign of the coming of Christ in Mexican culture is celebrated through the creation of elaborate Nativity scenes, or Nacimientos. Each of these often expansive and very detailed creche scenes means different things to different people.

Close to a 100 people gathered for the annual opening of perhaps Tucson’s most famous Nacimiento – built by Maria Luisa Tena, on permanent display at the Tucson Museum of Art – Nov. 11.

The opening, sponsored by the Latin American Art Patrons (LAAP), drew a variety of fans, all with different views of the significance of these artistic displays.

“I see it more as cultural than spiritual,” said Gail Toomey, who as an anthropology student at the University of Arizona in the 1960s helped with the excavation of the Presidio. A longtime student of Mexican American culture, she said she was fascinated by what the scenes represented and how they reflect the lives of the people who create them.

Susan and Richard Nisbett were visiting the display for only their second time, despite spending many winters in the area. In Tucson now, they live the rest of the year in Ann Arbor, Mich. Susan, who grew up in Brooklyn, NY, recalled the warm feelings she would have as a young Jewish girl visiting the homes of her Italian Catholic friends and witnessing the affection they had for their much simpler nativity scenes.

“I think this is just amazing,” she said.

Susan Casteloes, an LAAP leader who helped organize the event, said that when Tena lived in Tucson, she would clean and arrange the display months before the holiday season, frequently changing it to reflect a different theme or message each year. Casteloes said that Tena is still alive, in her 90s and residing in Guadalajara, Mexico, but has not traveled to Tucson for years.

Evalina Venturo, 95, attended the event with her daughter Donna Whitman. Venturo, who has known Tena for years, said she loves coming to the display, which was based on award-winning Nacimientos by Tena’s mother, Maria Arredondo de Leon. Tena built the nativity scenes for her family, and “little by little, she would add things,” Venturo said. One count detailed about 800 figurines in the Nacimiento downtown.

Whitman said she constructs three Nacimientos in her home every year, each one a labor of love. Some of her figures are hard carved; some are ceramic. The theme of each one varies by figures and locations every year.

She has her sites already picked out this year. “I will put one on the living room table, and one on the table near the sofa and one in the TV room.”

It’s an elaborate process that takes on a meaning of its own, she said. “By the time you are done, you remember what Christmas is all about.”
For tree expert, care of creation has ring of truth

By MICHAEL BROWN
Managing Editor

Katie Hirschboeck was teaching a class on Global Change in 2008 at the University of Arizona and noticed that her students were becoming increasingly depressed over the dire predictions surrounding global warming and other growing environmental concerns.

“There were terrible things our planet was undergoing,” Hirschboeck said. “I had to give them hope.”

Fast forward 10 years, and Hirschboeck, now semi-retired, continues her role as an educator, not of university students, but of Catholics and members of other religious groups who share a concern about the environment.

She still is bringing a message of hope.

In early October, the UN’s Intergovernmental Panel on Climate Change published a report stating that the world is only 12 years away from “climate change catastrophe.”

Hirschboeck said that the damage is so severe that “we can slow it, but we probably can’t reverse it.”

The emphasis of climate experts now is dealing with the inevitable.

“What I have been saying (for) probably the last five years is that adaptation is just as important.”

Hirschboeck’s career focused on tracking large flooding events as they were recorded in tree rings. For more than a decade, she has used that science as a base for teaching the church’s position on Care for God’s Creation, the seventh theme of Catholic social teaching.

In 2011, Hirschboeck was appointed a Climate Change Ambassador, a designation by The Catholic Coalition on Climate Change. That made her one of only 25 professionals so designated to offer educational programs on climate change. She had studied all the moral teaching from the Vatican and the US bishops and was eager to share that knowledge.

In 2015, Pope Francis released the encyclical Laudato Si, “On Care for our Common Home,” placing environmental concerns at the center of Catholic social teaching.

In 2017, Kyrgyzstan, 195 countries, including the United States, signed the Paris Agreement, which established a framework for reducing carbon emissions, a critical factor in global warming. However, two years later, President Donald J. Trump withdrew the US from the agreement, citing it as an undue restriction on US business interests. Trump also disputed the overwhelming scientific evidence that human actions were responsible for global warming.

Bishop Oscar Cantu, chairman of the US bishops’ Committee on International Justice and Peace, called the president’s decision “deeply troubling.”

“The impacts of climate change are already being experienced in sea level rise, glacial melts, intensified storms and more frequent droughts.”

See HIRSCHBOECK on page 13

What is Catholic social teaching?

It has been called “Catholicism’s best kept secret,” because few people learned about Catholic social teaching growing up, even though the Bible is filled with examples, and history shows repeatedly how it has played out in every culture and every time.

This series will offer Catholic social teaching’s seven themes, as identified by the US bishops. It will include stories about how the bishops of Tucson, dating back to their earliest days, put those basic teachings into practice. There will also be stories identifying ways that Catholics today can live out the social teaching of the church in their own lives.

On the diocesan website, diocesetucson.org, there is a list of the 21 most pertinent documents since Pope Leo’s benchmark encyclical, Rerum Novarum, was released in 1891.
I can only hope that the president will propose concrete ways to address global climate change and promote environmental stewardship,” Bishop Cantu’s statement read.

In 2009, Catholic Climate Covenant came up with a “St. Francis Pledge” that individuals could sign to show their support for environmental protections. In 2017, the group reissued the statement, renaming it as St. Francis/Laudato Si Pledge: “I pledge to pray, live, and advocate Laudato Si’.”

On the Catholic Climate Covenant site, catholicclimatecovenant.org, the group wrote; “Now in light of Pope Francis’ encyclical, which calls for urgent action on climate change and his invitation to everyone on the planet to care for our common home, we invite you to (re)commit or for the first time commit by taking the newly updated pledge.”

Hirschboeck noted that groups are encouraged to read and sign a second document on the website, the US Catholic Climate Declaration. The declaration briefly lays out church teaching, concluding: “As Catholic communities, organizations and institutions in the US, we join with other institutions from across American society to ensure that the US remains a global leader in reducing emissions. We call for the administration to join the global community and return to the Paris Agreement.”

Among the signatories from southern Arizona are the Diocese, the Kino Border Initiative, Nogales; Lourdes Catholic School, Nogales; Our Mother of Sorrows Parish, Tucson; and Santa Rita Abbey, Sonoita.

Hirschboeck, an OMOS parishioner and co-chairwoman of the parish’s Care for Creation Initiative, said she is open to presenting a variety of seminars, workshops or retreats to parishes, schools or any interested group. Hirschboeck said she strongly believes that Care for Creation, the seventh theme of Catholic social teaching, really encompasses all six earlier themes, especially in the light of Laudato Si’. She started a blog, “Holy Ground, Common Ground,” holygroundcommonground.blogspot.com/2018/02/blog-post.html, that among other things, made resources, such as a daily Lenten calendar, available to groups.

Her most recent program is a retreat, “There is Always Hope for a Tree.” Hirschboeck shows how trees can overcome threats and survive, even if cut down. In promoting the retreat, Hirschboeck quotes St. Bernard of Clairvaux: “Trees and stones will teach you that which you can never learn from masters.”

When Hirschboeck speaks to a group, she is encouraged to find dedicated individuals intent on following the church’s teaching on the environment. “In every parish, there is somebody doing this work.” She credits this interest to media coverage of climate change. “We have terrible issues we have to deal with.”

Hirschboeck is optimistic that as word spreads of her efforts, more parishes will want to invite her to speak. “I am always looking to make connections with other parishes.”

She recently met Oscar and Diana Harper from Our Lady of Fatima Parish, Tucson, and discovered they shared a passion for care for creation and its importance to members of the Hispanic community. The Harpers translated the materials and assisted with the session she gave in that parish.

Hirschboeck cited a May 2017 study by the Yale Program on Climate Change Communication which showed that more than 80 percent of Latinos acknowledge global warming, and more than 60 percent are either “very” or “extremely” concerned.

It’s not just the parishes that discuss climate issues. In 2012, Lourdes Catholic School in Nogales received a St. Francis Care for Creation Award from the National Council of Catholic Women. It was one of only five recipients nationally. The award is given to “recognize schools that put their faith into action to reduce their carbon footprint, care for the ‘least of these,’ and raise the Catholic voice on behalf of the environment.”
HIRSCHBOECK continued from page 13

... and the poor.“

The students at the pre-K through 12 school won the award for improving their three-year-old organic garden, creating banners and displays that explained water cycles and for organizing a “Council of Creatures” in which students wore animal masks and talked about the creatures they were portraying.

At Salpointe Catholic High School in Tucson in 2015, school leaders rolled out an interdisciplinary curriculum based on Laudato Si’. That November, Salpointe representatives presented the curriculum to Carmelite leaders from around the world gathered in Rome.

Hirschboeck noted that these are all important – if incremental – steps at building awareness and understanding of this theme of Catholic social teaching. “We just have to continue to take baby steps.”

Given the polarizing political rhetoric surrounding climate change and global warming, Hirschboeck said that the church plays a unique role in the discussions. “It’s the one place where we can try to hold the middle together.”

The fact that the pope sought the input of the world’s best environmental scientists for the encyclical gave the document the grounding it needed. “Most scientists agree that there is no way we are not being affected by climate change.”

She is not surprised that people living in wealthy countries might be fooled into believing that climate change isn’t real or isn’t as bad as some say. “That’s because we are so separated from it compared to those who live in the developing world,” said Hirschboeck. The reality is that nothing about climate change is unrelated. “Everything you touch is connected to something else.”

People are sometimes skeptical because they can’t see the change from one season to another or one year to the next. “This is really a slow-moving disaster.”

In the 1950s, ’60s and ’70s, people who were fighting for the environment seemed to be hostile to the church, and the church was generally silent about it. However, since the pontificates of St. John Paul II and Pope Benedict XVI, environmental issues have shifted into the mainstream of Catholic social teaching.

“I have seen it come to the forefront of the church,” Hirschboeck said.

History gives her reason to hope, she added. In the 1970s, a major environmental concern was the depletion of the ozone layer, which helped shield people from harmful ultraviolet rays. Legislation in 1978 in the US and other countries barred the use of chlorofluorocarbons (CFCs) – a common compound used in aerosol sprays – and eventually an international treaty was signed that banned the use of CFCs worldwide. By 2016, there were signs that the ozone layer was beginning to recover.

“... That happened because industrialized nations got together and said, ‘We can make different compounds,” Hirschboeck said. “Powerful people got together and decided to do it.”

While the most obvious impact of climate change is global warming, melting of polar caps and rising sea levels, Arizonans will also be affected. Changing weather patterns will mean fewer winter storms, and a diminished snow pack feeding the nearby water sources like lakes and aquifers, Hirschboeck said. Even if summer and fall rains increase, it won’t have the same long-range benefits that the snow packs provide.

“In the summer, the water evaporates rapidly, but the snow packs store the water and release it gradually,” she said. “Water shortage is how climate change will most likely impact us.”

Hirschboeck is resolved to continuing her education efforts, despite the Trump administration’s attempts to dismantle environmental protections and abandon reforms begun under the Paris Agreement.

“It’s because of my faith. I believe in the internal goodness of the human person,” she said. “I can guarantee you that nothing will happen if you are not hopeful.”

“We just have to listen to the earth and pay attention to where justice is calling us.”

To invite Hirschboeck to speak to your group, email hirschbo77@gmail.com.

Catholic social teaching and Tucson bishops


By the time Bishop Kicanas retired 5,320 days later, on Oct. 3, 2017, he had checked more boxes on each of the seven principles of Catholic social teaching than any of his predecessors, and equal to or greater than any other bishop of his time.

On respect for human life and dignity, he continued to promote Respect Life walks, but renewed efforts on prison ministry by establishing outreach to families with loved ones on death row.

Bishop Kicanas continued the efforts of his predecessors and went further in civic participation by building coalitions with inter-religious and ecumenical groups through the Pima County Interfaith Council and the Pima County Interfaith Civic Education Organization. That group became a wellspring of information for an underserved inner-city electorate for voter registration and education, especially for $815 million bond referenda in 2015.

Living out the third principle, rights and responsibilities, was particularly painful as the Diocese struggled coming to terms with the clergy sex abuse scandal. Decades in the making, this crisis forced the Diocese into a bankruptcy in 2005 to provide funding to help and care for victims.

For the preferential option for the poor, Bishop Kicanas was a lifelong advocate for immigration reform, testifying before Congress and going to the US-Mexico border to celebrate Mass in 2016.

Supporting the rights of labor, he celebrated Mass alongside farmworkers in the fields, before they started their day. His long record of service and travels abroad on behalf of Catholic Relief Services were examples of his support of global solidarity.

His work with the Vatican Observatory, especially for their fundraising efforts, was one example of his care of God’s creation.

Even after his retirement last year, now Bishop-emeritus Kicanas continued traveling on behalf of Catholic Relief Services while serving on committees for the Catholic Extension Society and the National Catholic Educational Association.

Bishop Edward J. Weisenburger has been serving as the seventh Bishop of Tucson for about a year, and has already started to make his mark aligned with Catholic social teaching.

Bishop Weisenburger spoke out strongly against gun violence following the Florida Parkland High School shootings. He has visited the international border as families were being broken up trying to enter the country. He decried the administration’s policy on immigration and visited families as they passed through Tucson to other US communities.

He celebrated Mass in local prisons and help serve meals in food lines. He has visited Native American reservations and reached out to legislators to support aid for students in need.

On Dec. 23, he turns 58 with a long future ahead.

Bishop Gerald F. Kicanas and Bishop Edward J. Weisenburger.
Scripture stirs our religious imagination

Seventh in a 10-part series.

By CACKIE UPCHURCH
Director, Little Rock Scripture Study

In the Gospels, the kingdom of heaven is likened to a mustard seed that grows beyond measure and a bit of yeast that expands the dough (Mt 13:31-33). The repentant sinner is compared to a lost sheep worth searching for, a misplaced coin that must be found and a son who squanders all but is forgiven by his father (Lk 15:1-32). The stormy sea is calmed with a simple rebuke (Mk 4:35-41), and a few fish and loaves of bread are blessed and multiplied to feed a hungry crowd (Mk 6:34-44).

The words and deeds of Jesus demonstrate that he is a master teacher who knows that stories and images have the capacity to capture the imagination of those who listen and watch. A good story helps us to recognize that learning is more than simply digesting information. Learning, especially the type that leads to conversion and discipleship, requires that we engage our imaginations. This “imagining” is not equivalent to “make-believe.” Rather, it acknowledges that there is more to reality than what meets the eye and more to faith than what we describe as knowledge.

Albert Einstein wrote, “Imagination is more important than knowledge. For knowledge is limited to all we now know and understand, while imagination embraces the entire world, and all there ever will be to know and understand.” In the realm of biblical faith, we may rightly talk about “religious imagination” as the ability to discover and describe those aspects of divine encounter that cannot be directly observed in the physical world. We acknowledge that God works in the world that we see and understand, and also in ways that are beyond our normal means of comprehension.

Take, for example, the notion of forgiveness. We may sense the need for it and feel the effects of it, but still not know how to describe it. Jesus steps in with the story that is sometimes known simply as the Parable of the Prodigal Son. Through this story, we are presented with the opportunity to respond in a way that involves not just our intellect but our emotions, our will and our imagination.

We might feel the tug to be like the father who was lavish in his love and forgiveness; we might imagine the difference an embrace may make; and then we might even reach out to offer forgiveness to someone who has hurt us.

Parables are a particularly effective tool for teaching, and so we hear of a would-be prophet spending time in the belly of a big fish before obeying God’s command (Jonah), potters reworking soft clay just as God will work with the clay of our lives (Jer 18:1-6), trees being given a second chance to produce fruit (Lk 13:6-9) and a good shepherd who is willing to lay down his life for his flock (Jn 10:1-18).

The biblical writers were expert at recording or creating such stories as a way of reminding God’s people of the many ways God acts in their lives, in our lives. The images found in these stories are not themselves the reality; they serve as metaphors and open us to new layers of understanding and meaning. This is one of the reasons we read and re-read Scripture. Those stories and images stick with us, and in revisiting them, we begin to see familiar patterns of how God works.

One of the gifts of reading and praying with Scripture is to discover that God did not just communicate with people centuries ago in a distant land. God uses the Scriptures to speak with us now, stirring our imaginations to envision our world beyond what we now know.

Study Questions

Review in your mind some of the familiar parables of Jesus. Which of them captures your attention and imagination most at this time in your life?

As a way of considering the powerful way that Jesus taught, read through the Sermon on the Mount (Mt 5-7) and make note of the language that would appeal to people’s imaginations. Remember, we are speaking of imagination as a way of envisioning God’s movements beyond what seems obvious.

How would you describe the role of imagination in your faith life?

How does a musical setting of Scripture help you to reflect on it differently than simply reading the passage? (The psalms are often set to music as are other passages of Scripture. For example, the song “Canticle of the Turning” is based on Lk 1:46-58; “One Bread, One Body” is based on 1 Cor 10:16-17; 12:4; “I Know that My Redeemer Lives” is based on Jb 19, etc.)

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La Escritura despierta la imaginación religiosa

Este es el 7º artículo de una serie de diez.

Por CACKIE UPCHURCH
Directora del Estudio Bíblico de Little Rock

En los Evangelios, el reino de los cielos se compara a una semilla de mostaza que crece inmensurablmente y un poco de levadura que expande la masa (Mt 13,31-33). El pecador arrepentido se compara a una oveja perdida a la que merece la pena buscar, a una moneda extraviada que hay que encontrar, a un hijo que despilfarra todo, pero es perdonado por su padre (Lc 15,1-32). El mar tempestuoso es calmado por una simple advertencia (Mc 4,35-41), y unos cuantos peces y hogañas de pan son bendecidas y multiplicadas para alimentar a una multitud hambrienta (Mc 6,34-44).

Las palabras y obras de Jesús demuestran que es un educador magistral que sabe que las historias e imágenes tienen la capacidad de capturar la imaginación de quienes escuchan y miran. Una buena historia nos ayuda a pintar un cuadro en nuestras mentes, a “ver” los elementos y a “conocer” a los personajes, todo lo cual nos ayuda a recordar y a encontrar sentido.

El uso de historias en la causa de la evangelización es una práctica que atraviesa no solo los Evangelios, sino toda la Escritura. Los escritores y profetas de Israel conservaron una amplia variedad de historias amenas – relatos de la creación, diluvio, amplia variedad de historias amenas y profetas de Israel conservaron una historia que a veces se conoce simplemente como la parábola del Hijo Pródigo. En esta historia, se nos presenta la oportunidad de responder de un modo que no sólo implica nuestra inteligencia, sino también nuestras emociones, nuestra voluntad y nuestra imaginación.

Podríamos sentir el impulso entre ser como el padre que derrocha su amor y perdón; podríamos imaginar la diferencia que podría marcar un abrazo; y luego podríamos incluso salir al encuentro de alguien que nos ha ofendido para ofrecer perdón.

Las parábolas son un instrumento muy eficaz para enseñar, y así escuchamos de uno que sería profeta pasando tiempo en el vientre de una ballena antes de obedecer el mandato de Dios (Jonás), los alfareros retrabajando la arcilla suave, como Dios trabajará con la arcilla de nuestras vidas (Jer 18,1-6), y un buen pastor dispuesto a dar la vida por sus ovejas (Jn 10,1-18).

Los escritores bíblicos eran expertos en registrar o crear historias como modos de recordarle al pueblo de Dios las muchas maneras en que Dios obra en sus vidas, en nuestras vidas. Las imágenes que se encuentran en estas historias no son en sí mismas la realidad; sirven como metáforas para abrirnos a nuevas capas de comprensión y sentido.

Ésta es una de las razones por las que leemos y releemos la Escritura. Estas historias e imágenes se quedan con nosotros y, al revisitarlas, empezamos a ver las formas familiares en que obra Dios. Uno de los dones de leer y orar con la Escritura es el descubrimiento de que Dios no solo se comunicó con el pueblo hace siglos en un lugar lejano. Dios utiliza las Escrituras para hablar con nosotros ahora, moviendo nuestras imaginaciones para ver nuestro mundo más allá de lo que conocemos ahora.

Preguntas para la reflexión o discusión:

Repasa en tu mente algunas de las parábolas más conocidas de Jesús. ¿Cuál de ellas capta tu atención e imaginación más en este momento de tu vida?

Como modo de considerar el modo potente en que enseñaba Jesús, lee el Sermón de la Montaña (Mt 5-7) y toma nota del lenguaje que atraería la imaginación de la gente. Recuerda, estamos hablando de la imaginación como un modo de ver los movimientos de Dios más allá de lo que parece obvio.

¿Cómo describirías el papel de la imaginación en tu vida de fe?

¿Como te ayuda un arreglo musical de la Escritura a reflexionar sobre él de manera distinta que simplemente leyéndolo? (Los salmos a menudo tienen música, así como otros pasajes de la Escritura. Por ejemplo, el canto “El Alfarero”, se basa en Jer 18,2-5, “Somos el Cuerpo de Cristo” se basa en 1 Cor 10,16-17; 12,4; “Resucitó” está basado en 1 Cor 15,50-58.)

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¿Qué es la enseñanza social católica?

Se le ha llamado “el secreto mejor guardado del catolicismo” porque no son muchas las personas que crecieron aprendiendo la enseñanza social católica, a pesar de que la Biblia está repleta de ejemplos, y la historia muestra una y otra vez cómo se ha manifestado en todas las culturas y en todos los tiempos.

Esta serie ofrece los siete temas de la enseñanza social católica, identificados por los obispos de EE. UU. Se incluirán narraciones de cómo los obispos de Tucson, desde el principio, pusieron en práctica esas enseñanzas básicas en nuestro medio. También se presentarán artículos sobre diferentes maneras en que los católicos de hoy pueden aplicar la enseñanza social de la Iglesia en su vida diaria.

En el sitio web diocesano, diocesetucson.org, hay una lista de los 21 documentos más pertinentes desde que la trascendental encíclica del papa Leo, Rerum Novarum, fue difundida en 1891.

Thema 7: El Cuidado por La Creación de Dios

Nosotros mostramos nuestro respeto por el Creador cuidando la creación. El cuidado por la tierra no es sólo un eslogan para el Día de la Tierra; es un requisito de nuestra fe. Estamos llamados a proteger a las personas y al planeta viviendo nuestra fe en relación con coda la creación de Dios. Este desafío ambiental tiene dimensiones morales y éticas fundamentales que no pueden ser ignoradas.

Final parte de la Enseñanza social católica comienza en página 18.

En la Diócesis de Tucson, ¿cuál es el futuro del V Encuentro?

Por MICHAEL BROWN
Director editorial

El objetivo fundamental del V Encuentro nacional era identificar líderes hispanos bilingües y biculturales, y crear vías para su inserción en el liderazgo católico parroquial, diocesano y nacional.

Finalizado el Encuentro, que tuvo lugar en septiembre en Grapevine, Texas, nos preguntamos si ese objetivo es realista aún, al menos en la Diócesis de Tucson.

Según varios líderes participantes de una sesión posterior celebrada en St. Anthony, Casa Grande, el 27 de octubre, la respuesta es sí y no.

“Este es el momento en que los laicos deben dar un paso al frente; ahora”, dijo Rocío González. “Necesitamos asumir la responsabilidad nosotros mismos”.

González es directora del Ministerio Hispano en la Arquidiócesis de Santa Fe, N.M., y coordinadora de la Región episcopal 13 para el V Encuentro. La Región 13 está integrada por las diócesis católicas de Wyoming, Colorado, Utah, Nuevo México y Arizona. Ella dijo que la energía del proceso del V Encuentro contribuirá a la labor continua de preparar católicos hispanos para futuros puestos de liderazgo.


Mons. Trevizo, quien ha sido parte del movimiento del Encuentro por muchos años, nos dijo que al principio él dudaba que el Encuentro –el quinto de una serie nacional– fuera a dar los resultados esperados. Sin embargo, a medida que participaba en la planificación su punto de vista iba cambiando. Ahora que el evento ha terminado, y en pleno proceso de implementación, él dice que aunque de momento no hay puestos de liderazgo vacantes para candidatos hispanos en la diócesis o en el plano nacional, el camino a seguir es más claro que nunca.

Muchos de los participantes diocesanos están involucrados en el programa de certificación laica en el español de la Diócesis de Tucson, o ya se han certificado. El programa lo dirige la hermana dominica Gladys Echenique, coordinadora del Ministerio Hispano. Echa ha sido la candidato de contacto en Tucson para el proceso diocesano del V Encuentro. Nuestro programa actual de certificación laica consta de dos niveles: de principiantes, enfocado en el desarrollo espiritual de la persona, y uno más avanzado y orientado a la formación catequética para difundir las enseñanzas del catecismo a otros católicos.

De 2013 a 2017 más de 500 personas han recibido certificados de nivel I y II. Este año hay 195 personas inscritas en el Nivel I y 72 en el Nivel II, y la hermana Echenique ha comenzado a ofrecer el Nivel III, que brinda capacitación en materia de cultura y fe, organización pastoral y derecho canónico. Hay 68 personas inscritas en este nivel.

También contamos con el Programa de Formación Común patrocinado por la Diócesis. El programa prepara a los candidatos para el ministerio eclesial laico y ofrece capacitación para la ordenación de diáconos permanentes. Por otra parte, la Diócesis patrocina el Instituto Bíblico Católico del Sur de Arizona, un programa de estudio de las Escrituras para enriquecimiento personal o certificación.

Aun con esa preparación, dijo Rocío González, los líderes hispanos...
Para el árbol experto, el cuidado de la creación tiene anillo de verdad

Por MICHAEL BROWN
Director editorial

Katie Hirschboeck impartía una clase sobre el cambio global en la Universidad de Arizona en 2008 cuando se dio cuenta de que sus alumnos se sentían cada vez más deprimidos por las alarmantes predicciones sobre el calentamiento global y otras preocupaciones crecientes asociadas con el medio ambiente.

“El planeta está pasando por cosas terribles”, dijo Hirschboeck. “Yo quería darles esperanzas”.

Ahora, diez años después, Hirschboeck está parcialmente retirada pero aún es educadora, no de estudiantes universitarios, sino de católicos y miembros de otras religiones que sienten la misma inquietud sobre el medio ambiente.

Ella todavía transmite un mensaje de esperanza.

A principios de octubre, el Grupo Intergubernamental de Expertos sobre el Cambio Climático de la ONU publicó un informe en el cual afirma que el mundo está a tan sólo 12 años de una “catástrofe global por el cambio climático”.

Hirschboeck dijo que el daño es tan grave que “podemos desacelerarlo, pero es probable que sea irreversible”.

Hoy los expertos en clima se concentran en hacerle frente a lo inevitable. “Desde hace cinco años venimos diciendo que la adaptación es igualmente importante”.

Hirschboeck se dedicaba al estudio de inundaciones mayores que dejaron su marca en los anillos de troncos de árboles. Durante más de una década se ha basado en esa ciencia para enseñar la postura de la Iglesia respecto al cuidado de la creación de Dios, que es el séptimo tema de la enseñanza social católica.

En 2011, Hirschboeck fue designada Embajadora de Cambio Climático por la Coalición Católica sobre el Cambio Climático; y es una de apenas 25 profesionales designados para ofrecer programas educativos sobre el tema. Ella ha estudiado todas las enseñanzas morales del Vaticano y de los Obispos de EE. UU. y estaba ansiosa por compartir esos conocimientos.

Haber sido nombrada Embajadora de Cambio Climático le dio a Hirschboeck la oportunidad de hablar sobre sus dos pasiones, el medio ambiente y su fe: “Eso me llevó a un medio en el cual yo podía hablar de ciencia en el contexto de la fe”.

En 2015, el papa Francisco publicó la encíclica Laudato Si sobre “El cuidado de nuestra casa común”, y las preocupaciones por el medio ambiente se convirtieron en un tema central de la enseñanza social católica. Más adelante ese año, 195 países, inclusive Estados Unidos, firmaron el Acuerdo de París, que estableció un marco de responsabilidades para reducir las emisiones de gases de efecto invernadero, un factor crítico del calentamiento global. No obstante, dos años después, el presidente Donald J. Trump retiró a EE. UU. del acuerdo señalando que este impondría una restricción onerosa en los intereses comerciales de EE. UU. Además, Trump disputó evidencia científica contundente de que las acciones del ser humano son responsables del calentamiento global.

El obispo Oscar Cantú, presidente del Comité para la Justicia y la Paz Internacional de la conferencia de obispos de EE. UU., calificó la decisión del presidente como “profundamente inquietante”.

“Los efectos del cambio climático ya se están viendo en la subida del nivel del mar, la pérdida de hielo en los glaciares, la intensificación de las tormentas y la creciente frecuencia de las sequías. Conservar la esperanza de que el presidente promueva propuestas concretas para enfrentar el cambio climático global y promover el cuidado del medio ambiente”, apuntó el obispo Cantú en su declaración.

En 2009, la Alianza Católica por el Clima creó la “Promesa de San Francisco” para apoyar la protección del medio ambiente. En 2017, el grupo volvió a difundir la iniciativa con el nombre “Promesa de San Francisco/Laudato Si: Me comprometo a rezar, vivir y promover Laudato Si”.

En el sitio web de la Alianza, catholicclimatecovenant.org, el grupo invita también a grupos a leer y firmar un segundo documento del sitio web, la Declaración Católica de EE. UU. sobre el Clima, que brevemente describe la enseñanza de la Iglesia concluyendo: “Las comunidades, organizaciones e instituciones católicas de la nación nos unimos a otras instituciones de nuestra sociedad para que Estados Unidos continúe siendo un líder mundial en la reducción de emisiones de gases de invernadero. Hacemos un llamado a la Administración para que se adhiera a la comunidad mundial reintegrándose en el Acuerdo de París”.

Entre los signatarios del sur de Arizona se cuentan la Diócesis; la Iniciativa Kino para la Frontera, Nogales; la Escuela Católica Lourdes, Nogales; la Parroquia de la Virgen Dolorosa (OMOS), Tucson; y la Abadía Santa Rita, Sonoita.

El artículo continúa en la página 18
Hirschboeck continúa por página 17

Hirschboeck, feligresa de OMOS y copresidenta de la iniciativa parroquial para el cuidado de la creación, dijo que está dispuesta a presentar una variedad de seminarios, talleres o retiros a las parroquias, escuelas y cualquier otro grupo interesado.

Hirschboeck afirma que el tema del Cuidado de la Creación comprende los primeros seis temas de la enseñanza social católica, especialmente bajo Laudato Si. Ella ha creado un blog, “Holy Ground, Common Ground”, que entre otras cosas cuenta con un calendario de Cuaresma diario para grupos.

Su programa más reciente es un retiro, “Siempre hay esperanzas para un árbol”. Hirschboeck muestra cómo los árboles pueden superar amenazas y sobrevivir, aun si los talan. En su promoción del retiro, Hirschboeck cita a San Bernardo de Clairvaux: “Los árboles y las piedras te enseñarán lo que nunca aprenderás de un maestro”.

Cuando Hirschboeck hace presentaciones, le da ánimo ver que hay grupos dedicados que se esfuercian por seguir las enseñanzas de la Iglesia sobre el medio ambiente. “En todas las parroquias hay alguien haciendo este trabajo”.

Ella atribuye ese interés a la cobertura del cambio climático en los medios de comunicación. “Hay asuntos muy difíciles que debemos afrontar”.

Hirschboeck es optimista y siente que, a medida que se van dando a conocer sus esfuerzos, más parroquias la invitarán a hacer una presentación. “Siempre estoy buscando hacer conexiones con otras parroquias”.

Recientemente conoció a Oscar y Diana Harper, de la Parroquia de Nuestra Señora de Fátima, Tucson, y descubrió que compartían la pasión por el cuidado de la creación y su importancia para los miembros de la comunidad hispana. Los Harper tradujeron el material y la ayudaron en una sesión que ella ofreció en esa parroquia.

Hirschboeck citó un estudio de mayo de 2017 conducido por el Programa de Yale para la Comunicación sobre el Cambio Climático que demuestra que más del 80 por ciento de los hispanos reconocen el calentamiento global y más del 60 por ciento están “muy” o “sumamente” preocupados.

No solo las parroquias hablan sobre el clima. En 2012, la Escuela Católica Lourdes, de Nogales, recibió el premio San Francisco al Cuidado de la Creación otorgado por el Consejo Nacional de Mujeres Católicas. Lourdes fue una de tan solo cinco escuelas premiadas en el país. El premio “reconoce a escuelas que ponen su fe en acción para reducir su huella de carbono, cuidar de ‘los más pequeños’, y alzar la voz católica en nombre del medio ambiente y de los pobres”.

Los estudiantes de Prekínder a 12o grado ganaron el premio por mejorar el huerto orgánico que tienen hace tres años, por crear carteles y muestras que explican el ciclo del agua, y por organizar un “Consejo de las criaturas” en que los estudiantes vistieron máscaras de animales y hablaron sobre los animales que representaban.

En la Preparatoria Católica Salpointe de Tucson en 2015 los líderes de la escuela pusieron en práctica un currículo interdisciplinario basado en Laudato Si. En noviembre de ese año, representantes de Salpointe presentaron el currículo a líderes cármenitas de todo el mundo reunidos en Roma.

Hirschboeck señaló que, a pesar de ser un avance gradual, esas iniciativas son pasos esenciales para crear conciencia y lograr el entendimiento de este tema que es parte de la enseñanza católica. “Tenemos que seguir adelante, paso a paso”.

Dado el carácter polarizante de la retórica política que rodea al cambio climático y el calentamiento global, Hirschboeck dijo que la Iglesia juega un rol singular en las discusiones. “Es el único lugar donde podemos encontrar un espacio común”.

El hecho de que el papa haya solicitado la opinión de los mejores científicos del mundo en materia de medio ambiente para su encíclica le dio al documento la solidez que necesitaba. “La mayoría de los científicos concuerdan que es imposible que el cambio climático no nos afecte”.

A ella no le sorprende que la gente que vive en países ricos esté engañada y piense que el cambio climático no es real, o que no es tan grave como algunos dicen. “Eso se debe a que estamos bastante distanciados de él en comparación con las personas que viven en países en vías de desarrollo”, dijo Hirschboeck. La realidad es que no se logrará nada si no se toca con otra cosa”. A veces la gente es escéptica porque no percibe el cambio de una estación a otra, o de un año al siguiente. “Esto es un desastre en cámara lenta”.

En las décadas de 1950, 60 y 70, la gente que abogaba por el medio ambiente parecía ser hostil a la Iglesia, y la Iglesia en general no se pronunciaba. Sin embargo, desde los pontificados de San Juan Pablo II y el papa Benedicto XVI, los temas ambientales son parte central de la enseñanza social católica.

“He visto cómo se han colocado al frente en la Iglesia”, dijo Hirschboeck.

La historia le da razón para tener esperanzas, añadió. En la década de 1970, una gran preocupación respecto al medio ambiente era el agotamiento de la capa de ozono, que protege al ser humano contra el daño de los rayos ultravioletas. Leyes aprobadas en 1978 en EE. UU. y en otros países prohibieron el uso de clorofluorocarbonos (CFC) –un compuesto común usado en aerosoles– y al poco tiempo se firmó un tratado internacional que prohibió el uso de CFC en todo el mundo. Para el año 2016 ya había señales de que la capa de ozono estaba empezando a recuperarse.

“Eso sucedió porque las naciones industrializadas se unieron y dijeron “Podemos elaborar otros compuestos”, dijo Hirschboeck.

“La gente que tiene poder se unió y decidieron hacerlo”.

Si bien el impacto más obvio del cambio climático es el calentamiento global, el derretimiento de los casquetes polares y el aumento del nivel del mar afectarán a los habitantes de Arizona. Con patrones meteorológicos cambiantes, habrá menos tormentas de invierno, y la acumulación de nieve que alimenta las fuentes de agua, como lagos y acuíferos, se verá disminuida, dijo Hirschboeck. Aunque las lluvias de verano y otoño aumenten, no contaremos con los beneficios a largo plazo que la acumulación de nieve provee.

“En el verano, el agua se evapora rápidamente, pero el agua de la nieve acumulada se libera de forma gradual”, dijo. “La escasez de agua es el impacto más probable que el cambio climático tendrá para nosotros”.

Hirschboeck está resuelta a continuar su campaña de educación. “Si bien la gente que tiene poder se unió y decidieron hacerlo. Aunque las lluvias de verano y otoño aumenten, no contaremos con los beneficios a largo plazo que la acumulación de nieve provee. “En el verano, el agua se evapora rápidamente, pero el agua de la nieve acumulada se libera de forma gradual”, dijo. “La escasez de agua es el impacto más probable que el cambio climático tendrá para nosotros”.

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Para invitar a Hirschboeck a una charla con su grupo, envíe un email a hirschbo77@gmail.com.
V ENCUENTRO continúa por página 17

“todavía temen decir ‘sí’ a la hora de asumir el liderazgo ministerial.

Los líderes diocesanos no dejan de recordarles a los participantes que sus habilidades son valiosas y necesarias en las parroquias, añadió. “Todavía tenemos que invitarlos”.

Del V Encuentro hemos sacado tres conclusiones muy positivas para los líderes de ministerios hispanos, dijo Mons. Trevizo. En la Diócesis de Tucson, queda demostrado que el modelo de formación ha sido muy eficaz, que crear una visión de liderazgo hispano le ha dado esperanza a líderes que tal vez no habían pensado en ser parte del liderazgo ministerial, y que gracias a este movimiento se ha construido una base sobre la cual los líderes de ministerios hispanos pueden seguir edificando para lograr sus objetivos de empleo en cargos diocesanos y nacionales.

Dijo que los líderes que hayan completado el Nivel II de formación pueden servir como catequistas en las parroquias y subir así el primer peldaño del liderazgo.

Mons. Trevizo después habló sobre la continuidad de la formación de liderazgo laico. «Aún hay camino que recorrer en términos de preparar a los laicos y otros líderes para la Iglesia» y de contratarlos a nivel diocesano o nacional.

Si las diócesis de la región no saben cómo invitar a líderes hispanos de su medio para que ocupen puestos diocesanos, o si no se sienten cómodos haciéndolo, no son las únicas, dice González. A nivel nacional con la Conferencia de Obispos Católicos de EE. UU., hay considerable ansiedad y tímido respecto a elevar líderes hispanos a puestos nacionales.

González y Mons. Trevizo conceden que las credenciales académicas –maestrías o doctorados de universidades acreditadas y reconocidas– representan un obstáculo considerable a la contratación de hispanos para puestos diocesanos y nacionales. Muchos líderes no hispanos que ocupan puestos de ese nivel han obtenido esos títulos, mientras que los sucesores hispanos potenciales no lo han hecho.

Dada la edad y la situación familiar de muchos de los participantes, que hace años egresaron de la universidad, es probable que no puedan retomar los estudios para obtener la maestría o un doctorado.

No obstante, González y Mons. Trevizo están de acuerdo en que los líderes hispanos con una trayectoria de años de servicio directo cuentan con habilidades espiritualidad de vida», dijo Mons. Trevizo explicando que la experiencia cultural puede abarcar considerables habilidades espirituales y de liderazgo que no se deben desestimar.

Tiene que haber un valor determinado para esa diferencia cultural, añadió. «Nuestra función en la Iglesia no es pretender que generales en cuanto a la aceptación de aspirantes hispanos para puestos parroquiales, diocesanos y nacionales– tiene más probabilidades de surgir ‘desde abajo’, de estructuras parroquiales y diocesanas, que de directrices emitidas hacia abajo desde el plano nacional.

“Ya a tener que surgir de la base”, dijo González.

Avanzar a los líderes hispanos a puestos diocesanos y nacionales “no es cuestión de tiempo y distancia”, dijo Mons. Trevizo. Más bien, requerirá de un enfoque deliberado y expansivo de quienes están a cargo de contratar líderes de ministerio. Respecto a sacerdotes y obispos, “no todos opinamos lo mismo sobre qué hacer”.

Por lo tanto, dijo Mons. Trevizo, en materia de contar con líderes hispanos en cargos diocesanos y nacionales, “falta mucho”.

La hermana Echenique comentó que está elaborando un informe ejecutivo del taller y que colaborará con un comité para presentárselo al obispo Edward J. Weisenburger. “Debemos tener presente que es un proceso de dos años”.

Nuestra función en la Iglesia no es pretender que todos seamos iguales. Cada persona aporta algo especial; ¿cómo puede aprovechar eso la Iglesia?”
Vaticano pide a USCCB demorar propuestas para responder a abuso sexual

Por CATHOLIC NEWS SERVICE

BALTIMORE — Por exhortación del Vaticano, la Conferencia de Obispos Católicos de Estados Unidos no votará en dos propuestas que iban a debatir en su reunión en Baltimore sobre su respuesta a la crisis de abuso sexual por parte del clero.

El cardenal Daniel N. DiNardo de Galveston-Houston, presidente de USCCB, informó a los obispos - al comenzar su asamblea general de otoño el 12 de noviembre - que el Vaticano quería que los obispos demoren cualquier votación hasta después de una reunión en febrero entre el papa y los presidente de las conferencias de obispos del mundo que se encargará en abordar el abuso por parte del clero.

De este modo se ven afectadas las propuestas para la normativa de conducta episcopal y la formación de una comisión especial para la revisión de denuncias contra los obispos por violaciones a las normas.

El cardenal DiNardo dijo que estaba decepcionado porque no se tomarían medidas durante la asamblea, pero tenía esperanza de que la demora “mejorará nuestra respuesta a la crisis que encaramos”.

El anuncio del cardenal ocurrió dos días después de que el papa Francisco se reuniera en el Vaticano con el arzobispo Christophe Pierre, nuncio apostólico ante los Estados Unidos. El arzobispo Pierre regresó a los Estados Unidos el 11 de noviembre a tiempo para el primer día de la asamblea general de otoño de los obispos de Estados Unidos en Baltimore.

Sin embargo, durante una conferencia de prensa al mediodía, el cardenal DiNardo dijo que la solicitud de demorar la iniciativa surgió de la Congregación para los Obispos.

La asamblea planeaba avanzar con el debate de ambas propuestas del comité administrativo de los obispos.

El comité administrativo está conformado por directivos, presidentes y representantes regionales de la USCCB. El comité, el cual se reúne en marzo y septiembre, es la mayor autoridad de la USCCB al margen del pleno cuerpo de los obispos, cuando ellos se reúnen para sus asambleas generales de otoño y primavera.

En respuesta, el cardenal Blase J. Cupich de Chicago sugirió que la asamblea general avance con el debate de las dos propuestas. También pidió que se realice una asamblea especial en marzo para examinar las medidas y votar, luego de ser informados sobre los resultados de la reunión en febrero en Roma.

“Está claro que la Santa Sede está tomando muy en serio la crisis de abuso dentro de la iglesia”, expresó el cardenal Cupich, a la vez que agregó que si bien la reunión en febrero ha de ser “un momento decisivo” en la historia de la iglesia.

“También mencionó su propia debilidad en relación con las víctimas, diciendo: “Donde yo he estado atento o alerta a sus necesidades, donde sea que ha fallado, estoy profundamente arrepentido”.

El cardenal DiNardo instó a los obispos a adentrarse ellos mismos en la vida y enseñanza de Jesús para llevar a la iglesia y a las víctimas de abuso hacia la sanación. También pidió a los obispos que se enfoquen en las necesidades de las víctimas, de modo que “nuestro ejemplo no aleje a ninguna persona del Señor”.

Además dijo que los obispos deben ser tan responsables como cualquier otro en el ministerio de la iglesia y que ellos, como sacerdotes y otros trabajadores de la iglesia, deben apegarse a las mismas normas de conducta identificadas en “el Capítulo para la protección de los niños y jóvenes”.

“Que seamos recordados como guardianes del abusado o del abusador, será determinado por nuestras acciones empezando desde esta semana y los meses por delante. Acerquémonos a Cristo hoy sacrificando por él nuestras propias ambiciones y de inmediato rindámonos totalmente a lo que él nos pide en cuanto a justicia y amor”, dijo.

En su discurso de siete minutos, el cardenal compartió lo que leyó de san Agustín cuando advirtió de que hay dos extremos que representan peligros para mantenerse fiel a Cristo - la desesperanza y la arrogancia.

El artículo continúa en la página 22
Una historia valiente de supervivencia y fortaleza

Comparto con ustedes la historia de una mujer valiente, sabiendo que hoy en la Iglesia las emociones están en carne viva, muchos reviven su dolor y aún hay desconfianza.

Esos sentimientos son justificados. Lo que yo puedo decirles es que la Diócesis de Tucson está comprometida a investigar toda alegación, sin importar quién esté involucrado.

Esta diócesis permanecerá vigilante hoy y todos los días con el fin de fortalecer nuestra red de seguridad para impedir que alguien pase desapercibido y hiera a un niño o un adulto vulnerable.

Es martes a media tarde y suena el teléfono de mi oficina. La mujer al otro lado de la línea dice: “Quiero que sepa que no es nada fácil hacer esta llamada, he pasado semanas tratando de animarme a llamar”. Después de una pausa prolongada, ella comienza a hablar con voz calma, “La única opción que tuve en la vida fue sobrevivir”. Yo respondo, “Escucharé su historia, si desea compartirla, si no, haré todo lo posible a fin de guiarla para que pueda seguir adelante”.

Así recuerdo la llamada: La persona empieza a compartir su experiencia, “No quiero entrar en detalles de lo que me sucedió cuando tenía 7 u 8 años en mi iglesia, con alguien que debería representar el bien en todo lo que yo estaba aprendiendo en aquel entonces, mi fe”. Cuando la gente en quien supuestamente podemos confiar traiciona la inocencia de una persona, de un niño; y cuando los primeros en hacerlo son los propios padres, ¿qué se puede hacer? “Mis padres no me creyeron. Yo me retraje y me derrumbé aún más. ¿Cómo pudieron poner a esa persona sobre un pedestal y no ver que yo nunca les mentiría? He andado por la vida a tropezones... apenas he sobrevivido”.

Yo les pregunto a ustedes, ¿qué puede hacer un niño? ¿Adónde va? ¿Con quién habla? ¿Bajo qué roca puede esconderse uno hasta que pase el dolor? Ella añadió, “No me dieron la oportunidad de ser niña ni de contar con alguien que me escuchara, que vieran mi desesperación. Entonces lloré en silencio, sola, indefensa y profundamente angustiada, en una situación horrible. A lo largo del camino tomé malas decisiones y me metí en grandes problemas... pero sobreviví”.

“En mi mente, nunca he dejado de oír las grabaciones de los malos recuerdos, pero para poder criar a mis hijos, he trabajado y simulado que llevo una vida como todos; solo existía”. Luego dijo, “Cómo lo hice no la sorprenderá, me sumergí en otro mundo y me insensible al dolor hasta en el alma misma, si no, la historia de mi vida habría terminado allí”.

Como terapista, esto es lo que oí detrás de sus palabras:

He andado por la vida como una persona herida, con la actitud fingida de quien aparenta ser alguien que no es. Tuve que hacerlo porque las heridas son muy profundas. El día que decidí hablar y compartir estos recuerdos con mis padres, cuando cumplí 17 años, me miraron como si yo estuviera loca. Sentí vergüenza, no me apoyaban; me dijeron que ni abriera la boca. Recuerdo el comentario de mi madre, “¿Cómo te atreves a hablar así de él, que ha sido tan bueno contigo?” “¿Qué hace uno a partir de algo así? Aunque nunca estuve en las fuerzas militares, siento que toda la vida he estado en combate, en una lucha constante, pero las cicatrices y las heridas que marcan mi alma son invisibles para todos. En resumidas cuentas, estoy sola y soy la única que sabe dónde están ocultas esas cicatrices. Mi mente y mis pensamientos me han llevado a lugares donde no quiero estar, y mis anhelos de que alguien me quiera incondicionalmente en las relaciones que he intentado tener están hechos trizas, y en medio de todo esto, quién sabe cómo, “he sobrevivido”.

Esta persona también ofreció su perspectiva personal sobre cómo ha superado esta difícil experiencia: Tuve que perdonar. Soy consciente de que no todos pueden hacerlo, pero para callar mi dolor y aquíetarlo consumiendo drogas, hace dos años... yo tenía que hacer otra cosa. No puedo hablar por todos los sobrevivientes de varios traumas que han dado un paso al frente y decidieron no hacerlo; todo lo que puedo decir es que la fragilidad del comportamiento humano y el pecado están vivos y gozan de buena salud; pero mi deseo de ser una buena madre y persona era mucho mayor que las viejas grabaciones de los recuerdos que hay en mi mente.

En resumen, esta mujer me dijo, “Decidi hablar para que sepa que hay muchos de nosotros que continuamos esforzándonos a diario para sanar mentalmente, y que cuando usted levanta el teléfono para hablar con nosotros, necesitamos que nos escuche, que respete lo que estamos compartiendo con usted y proceda como corresponde”.

Este artículo se escribió con la esperanza que todos continuemos apoyando las políticas continuas y programas de seguridad para impedir todo tipo de abuso en nuestras comunidades y ministerios y asegurarse que sus voces se importan.

USCCB continúa por página 21

“Nosotros y la feligresía podemos caer en el desanimo creyendo que no hay esperanza para la iglesia o para un buen cambio en la iglesia. También podemos creer que no hay esperanza de sanación de esos pecados”, dijo.

“Pero debemos siempre recordar que hay una cosa llamada fe confiada y nos lleva a nuestro camino actual. Ésta es confiada nos provee las bases, bases para una memoria viva. Nuestra gente necesita esta memoria viva de esperanza”, dijo.

La arrogancia puede adormecer a la iglesia en la inactividad, agregó, “al suponer que esto pasara, que esas cosas simplemente retornarán a la normalidad por su propia cuenta. Algunos pueden decir que se trata enteramente de una crisis del pasado y no lo es. Nunca debemos victimizar a los afectados otra vez demandando que sanen en nuestra escala de tiempo”.

Aunque la mayoría de los incidentes de abuso ocurrieron hace décadas, el dolor entre las víctimas “es a diario y sigue presente”, continuó el cardenal y advirtió que no hay que dejar rezagada a la gente que ha sido lastimada por el clero.

“Por la justicia, debemos buscar a cada niño de Dios cuya inocencia se ha perdido debido a un horrible depredador en algún momento, hace décadas o este mismo día”, expresó el cardenal DiNardo.

Explicó que la sanación puede darse por medio del perdón, y agregó: “No solo tengamos la voluntad, sino también estemos listos y dispuestos a pedir perdón”.

“Combatir la perversidad del asalto sexual en la iglesia requerirá de todos nuestros recursos espirituales y físicos”, agregó. “Debemos acercarnos a Cristo con nuestro dolor, en humildad y arrepentimiento para escuchar mejor su voz y discernir su voluntad. Sólo después de escuchar podremos hacer los cambios necesarios, los cambios que el pueblo de Dios está legítimamente demandando”.

NUESTRO LLAMDO A PROTEGER
Dr. Rosemary Celaya-Alston, M.A., Ed.D

Let’s Can Hunger 3 Food Drive
Saturday November 17th, 9am - 6pm
Open Extended Hours!
Natives!

Our Lady of Hope statues
Advent Wreaths & Candles
Special Bulk Pricing on Select Advent Wreaths
Bring in non-perishable food items & receive a FREE Gift! Come enjoy refreshments, shop store specials on new Advent/Christmas selections & enter to win give aways!
7460 E. McDowell Rd. • Scottsdale 480-947-9205 Hours: M-F 9am-5pm; Sat 9am-3pm www.zieglers.com
Find us on King’s House Catholic Store

A Retail Division of F.C. Ziegler Co.
## Bishop’s Calendar – DECEMBER 2018

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>2</td>
<td>10 a.m., 48th Annual Fiesta de Tumacacori (High School, Tucson)</td>
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<tr>
<td>3</td>
<td>10 a.m., Feast of St. Francis Xavier, Mass at San Xavier Mission, Tucson (8 p.m., Patronato Christmas Concert at San Xavier Mission)</td>
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<tr>
<td>4</td>
<td>12:45 p.m., St. John Seminary, Camarillo, Calif., annual meeting of bishops, religious superiors and vocation directors (6 p.m., Dinner with Jesuit community)</td>
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<tr>
<td>5</td>
<td>5:30 p.m., Catholic Community Services Christmas Dinner at Ventana Canyon, Tucson (5 p.m., Catholic Foundation Christmas dinner at Westin La Paloma)</td>
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<tr>
<td>6</td>
<td>11:30 a.m., Diocesan Review Board, Pastoral Center (10:30 a.m., Council of Priests, Diocesan Pastoral Center)</td>
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<tr>
<td>7</td>
<td>2 p.m., Lay Employee Pension Plan meeting (11:30 a.m., Mass and lunch for diocesan employees at Marriott Tucson University)</td>
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<tr>
<td>8</td>
<td>4 a.m., Farmworkers Mass in Yuma (11:30 a.m. Mass and lunch for diocesan employees at Marriott Tucson University)</td>
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<tr>
<td>9</td>
<td>10 a.m., Mass and lunch, Catholic Physicians, St. Joseph Hospital, Tucson (5 p.m., Mass and dinner with diocesan seminarians and their parents)</td>
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<tr>
<td>10</td>
<td>5:30 p.m., Communal penance at St. Thomas the Apostle, Tucson (5 p.m., Mass and dinner with diocesan boards and committees at Marriott Tucson University)</td>
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<tr>
<td>12</td>
<td>8:30 a.m., Our Lady of Guadalupe Mass at Salpointe Catholic (8:30 and 9:45 a.m., Mass at Pima County Jail)</td>
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### JANUARY

<table>
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<tr>
<th>Date</th>
<th>Event</th>
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<tr>
<td>2-8</td>
<td>Bishops’ Retreat, Mundelein, Ill. (4 p.m., Christmas Eve Children's Mass at St. Augustine Cathedral, Tucson)</td>
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## ARIZONA’S CATHOLIC TUITION SUPPORT ORGANIZATION

### 20TH ANNIVERSARY CELEBRATION

CATHOLIC SCHOOLS’ ENDOWMENT DINNER

Plan to join us at the JW Marriott Starr Pass Resort for a wonderful evening as we celebrate CTSO’s 20 years of changing young lives through the priceless gift of an exceptional Catholic education.

**Reception and Entertainment 6:00 pm**
**Dinner and Program 7:00 pm**

For Sponsorship information call Gracie Quiraz Marum at (520) 838-2571

For tables or raffle tickets visit www.cathfnd.org/schools or call Dynse Crunkleton at (520) 490-1809 for general questions.

**SAVE THE DATE • FRIDAY, FEBRUARY 1ST**

Support the Seminarian Education Collection in parishes December 8-9.
Peace of mind, family security, Catholic heritage for the ones who matter the most

Please join us as we celebrate the miracle of Christ’s birth.

Holy Hope Advent Mass
Friday Morning, December 14th at 8:30 a.m.

Our Lady of the Desert Advent Mass
Friday Morning, December 14th at 8:30 a.m.

All are welcome!
You are encouraged to bring an ornament or memento to hang in rememberance of a departed loved one.

Father Jorge Farias Saucedo, diocesan director of Vocations for Recruitment, joined pilgrims who trekked to San Xavier Mission Nov. 3 as part of Vocations Awareness Week, Nov. 3-11. The pilgrims started from two locations - Our Mother of Sorrows and St. Margaret Mary – before meeting at the mission for Mass at 1 p.m.

From seminary to social media, support for Seminarian Collection

By MICHAEL BROWN
Managing Editor

First, they received their Roman collars. Then, their Screen Actors’ Guild cards.

An exaggeration for sure, but three recently ordained priests participated in videos appearing on social media to support the Third Annual Diocesan Seminarian Collection, to be held in parishes Dec. 8-9.

“They talk about how the support from the people helped them to become priests,” said Father Jorge Farias Saucedo, diocesan Vocations Director for Recruitment.

The three priests – Fathers Thomas Quirk, Albert Miranda and Edson Elizarraras – were interviewed in November and asked to describe how much lay support meant to them as seminarians. The videos began airing last month on the diocesetucson.org home page, social media, including the Facebook accounts of Tucson Bishop Edward Weisenburger, Vocations Diocese of Tucson and the Catholic Outlook.

There are also static images of priests on those pages with the caption “Thanks to the Annual Seminarian Education Collection, I’m a priest now.”

Father Farias said it can cost up to $40,000 per year for each man in seminary. With 13 currently studying, that’s about $520,000 per year, not including support for the Vocations Office and other extraneous costs. Father Farias recalled that after losing a national grant last year, he issued an urgent plea for Catholics to support the collection. They responded generously, he said. The balance of the costs was paid by the Annual Catholic Appeal and other funding sources.

“We are asking people to be just as generous this year,” the priest added.