PARISH STEWARDSHIP

— Begins page 6

New safe environment program places students in ‘Circle of Grace’

—See page 3
APRIL 6, TUCSON - In response to announcements regarding deploying the United States National Guard to the U.S./Mexico border, the Catholic Bishops of the U.S./Mexico Border issued the following statement:

We are deeply concerned by the announcement that the National Guard will be deployed on the U.S./Mexico Border. The continued militarization of the U.S./Mexico Border distorts the reality of life on the border; this is not a war zone but instead is comprised of many peaceful and law-abiding communities that are also generous in their response to human suffering. We recognize the right of nations to control and secure their borders; we also recognize the need of nations to respect the rule of law. Current law in the United States rightly provides that those arriving to our country fleeing persecution are entitled to due-as their claims are reviewed. Seeking refuge from persecution and violence in search of a peaceful life for oneself and one’s family is not a crime. Our faith calls us to respond with compassion to those who suffer, and to live in a spirit of solidarity with all human beings. We remain hopeful that our local, state and federal officials will work collaboratively and prudently in the implementation of this deployment, ensuring that the presence of the National Guard is measured and not disruptive to community life. We are also deeply concerned that at this time divisive rhetoric often promotes the dehumanization of immigrants, as if all were threats and criminals. We urge Catholics and people of good will to look past the dehumanizing rhetoric regarding immigrants and remember that they are a vulnerable population, our neighbors, and our sisters and brothers in Christ.
New safe environment curriculum places students in ‘Circle of Grace’

Beginning next fall, students in diocesan schools and religious education classes will use Omaha program

By MICHAEL BROWN
Managing Editor

The Diocesan Office of Child, Adolescent and Adult Protection is overseeing the roll-out of a new safe environment program in June for children in kindergarten through eighth grades.

Circle of Grace, a program created by the Archdiocese of Omaha, Neb., and used in 37 dioceses around the country, will be introduced this fall in parishes and schools, replacing the original program put together by the Diocese in 2006.

“The previous program was good too, but it didn’t address the range of issues that our new one does,” said Rosemary Celaya-Alston, director of the diocesan Child, Adolescent and Adult Protection Office.

In 2016, then-Bishop Gerald F. Kicanas asked parish leaders to evaluate the original curriculum on a scale of 1-5, and the response averaged 2. There were several consistent criticisms of it: it was not presented as a lesson plan, so it had to be adapted to a classroom setting; it allowed for limited interaction between parents and children; and, it hadn’t been updated since it was introduced.

Celaya-Alston said adopting Circle of Grace followed two years of study by a special committee led by Rachel Guzman, the office’s program manager for Safe Environment.

Guzman said that Circle of Grace covers a range of issues – not simply “good touch, bad touch” – including cyberbullying and virtuous living.

A trainer from Circle of Grace will be visiting the Diocese in June to train parish and school representatives on the curriculum. All parishes and schools are required to send a representative to either Holy Trinity, Tucson, on June 15 or to St. Anthony’s, Casa Grande, on June 16, Celaya-Alston said.

Guzman said that the new program’s updates also will satisfy auditors contracted by the US Conference of Catholic Bishops, which reviews annually how dioceses comply with the USCCB’s Charter for the Protection of Children and Young People. Auditors check to ensure that materials are regularly updated across all safe environment programs, she said.

Following the “train the trainer” programs, parish and school representatives will pass along the new curriculum and methods to their local educators in time for the fall academic year. The curriculum can be integrated into the academic calendar three to five times throughout the year.

Circle of Grace closely follows Catholic theology, where the previous program focused more closely on clinical terms and concepts. The title “Circle of Grace” even refers to the inherent human dignity given all people as children of God, Guzman said.

Michelle Buhs, instructional support coordinator for diocesan Catholic Schools, served on the committee that reviewed and recommended the switch to the new program.

Guzman noted that as many as 28,000 young people will use the program this year, although that figure could vary depending on the number of students involved in sacramental preparation.

Guzman said that there has been widespread support by families for safe environment programs for youths. Parents have an option to decline the opportunity for their children to participate in safe environment training. She added that when she began tracking the number several years ago, only 94 families declined the training; last year, the number was 75.

Cost of the new program to parishes and schools has been covered by grants from the O’Reilly Family Foundation and the Catholic Foundation, Guzman said.

Buhs noted that assessments given to students at the end of each lesson help teachers understand how well the lessons have been understood. The teachers also fill out an evaluation as a means of providing their feedback. However, it’s the nurturing of long-term relationships between teachers and students that may be the ultimate benefit of the new program.

“You want to foster the appreciation of the whole person,” she said.
Charismatic renewal gathering at Sacred Heart
Sacred Heart Church, 601 E. Fort Lowell Road, May 10, 6:30 p.m., Tucson
The Diocese of Tucson Renewal Committee will hold its monthly “Alive in Christ” event with the theme “Celebrate Ascension Thursday.” All are welcome. For more information, call Gloria (520) 237-7060 or visit tucsonccr.org.

Magnificat holds Mother’s Day Breakfast Forty-Niners Clubhouse, 12000 E. Tanque Verde Road, May 12, 10 a.m.-12:45 p.m., Tucson
Guest Speaker Carla Luera from Gilbert, will offer testimony about living with an incurable disease and her miracle to motherhood. Tickets are $20 and can be bought by calling Gloria, (520) 237-7060, no later than May 6. Tickets are not sold at the door. All are welcome.

By Carolyn Wessels
At its March 22 meeting, the Pride of Safford Committee presented the Pride of Safford award to the St. Rose of Lima high school youth group. The award is given to an individual or a group that has gone “above and beyond what was necessary to make the City of Safford a great place to work, live, and visit.”

“This group of kids have been a very positive asset in Graham County,” said the nomination papers. “They have participated in many events. The one that I am so impressed with is the thousands of popcorn balls they prepare every year for all the students of Graham County. They make over 2,500 popcorn balls and give each classroom that comes through (Festival of Trees) a free popcorn ball for each student. The look on the kids’ faces is priceless.”

“They also work at Merry Main Street; they have taken part in cleaning up around the community and numerous other events. They are always willing to help the future of Safford, which makes it such a great place to live.”

Father Robert Rodriguez accepted the award from Councilman Chris Taylor on behalf of the group. Pride of Safford Committee member John Bonefas, a former councilman and high school principal, congratulated the youths, stating, “Seeing young kids like you so involved in your community gives hope to older people like me.

Pima North Vicariate
St. Mark’s to offer Seekers sessions
St. Mark Parish, 2727 W. Tangerine Road, Wednesdays, June 13 and July 11, 6-7:30 p.m., Oro Valley
Those wishing to learn more about the Catholic faith are invited to attend Seekers sessions in the church family room. For more information, email Franciscan Sister Joneen Keuler at seekers@stmarkov.com.

Bishop’s Calendar – May 2018

| MAY | 14 10 a.m., Call to Priesthood and to Transitional Diaconate, St. Augustine Cathedral
| 5 4 p.m., Mass, St. Philip Church, Payson | 25 4:30 p.m., Baccalaureate Mass, Yuma Catholic High School, Yuma
| 6 12:30 p.m., Confirmation Mass, St. Phillip Church | 26 11 a.m., Confirmation Mass, Sacred Heart Church, Sells
| 7 7 p.m., Confirmation Mass, Our Mother of Sorrows Church, Tucson | 6 p.m., Confirmation Mass, Immaculate Heart Catholic High School, St. Odilia Church, Tucson
| 8 7 p.m., Confirmation Mass, for confirmandi from St. John the Evangelist, Tucson, in St. Augustine Cathedral | 28 8:30 a.m., Memorial Day Mass, Holy Hope Cemetery, Tucson
| 9 6:30 p.m., Confirmation Mass, St. Monica Church, Tucson | 30-31 Catholic Rural Life Conference, Minneapolis-St. Paul, Minn.
| 10 4 p.m., Catholic Cemeteries Board Meeting, Pastoral Center | JUNE
| 7 p.m., Confirmation Mass, Sts. Peter and Paul Church, Tucson | 2 10 a.m., Priesthood Ordination Mass for Father John Gonzales and Father Thomas Quirk, St. Augustine Cathedral
| 11 6 p.m., Catholic Foundation Cornerstone Gala, Hilton Tucson El Conquistador | 14 10 a.m., Call to Priesthood and to Transitional Diaconate, St. Augustine Cathedral
| 12 11 a.m., Confirmation Mass, for confirmandi from Holy Cross, Morenci and Sacred Heart, Clifton, in Holy Cross Church | 16 2 p.m., Baccalaureate Mass, Lourdes Catholic High School, Nogales
| 13 9:30 p.m., Confirmation Mass, Sacred Heart Church, Willcox | 17 7 p.m., Confirmation Mass, Most Holy Trinity Church, Tucson
| | 18 9 a.m., Baccalaureate Mass, Salpointe Catholic High School, St. Augustine Cathedral
| | 19 Noon, Baccalaureate Mass, St. Augustine Catholic High School, St. Francis de Sales Church, Tucson
| | 20 5 p.m., Knights of Columbus State Convention Mass and Banquet, Hilton Tucson El Conquistador
| | 21 10:30 a.m., Council of Priests, Pastoral Center
| | 22 11:30 a.m., Diocesan Finance Council, Pastoral Center
| | 23 11:30 a.m., Diocesan Finance Council, Pastoral Center
| | 24 11:30 a.m., Catholic Foundation Board Meeting, Pastoral Center

The fourth installment of the Padres v Seminarians soccer match will be the start of a three-day tournament that has expanded this year to include a match on May 27, 6:30 p.m., pitting seminarians from Tucson against local soccer players. A youth tournament is also being planned. For more information, call Vocations Director for Recruitment Father Jorge Farias Saucedo at (520) 838-2531 or email vocations@diocesetucson.org.

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Foundation awards record $750,000 to 60 schools, parishes, agencies

Five dozen parishes, schools and agencies were awarded grants totaling more than $750,000 at the Catholic Foundations Grant Award Ceremony and Luncheon in March.

The dollar amount and number of recipients represented the highest numbers ever serviced by the grant program.

Grants ranging from $1,000 to $15,000, funded by revenues from interest on endowments, net proceeds from last year’s Cornerstone Gala and the Annual Catholic Appeal. Requests usually involve capital projects or unexpected or unbudgeted expenses.

For example, at St. Francis Catholic School in Yuma, a $15,000 grant will help pay for pre-K and kindergarten classroom renovations, including replacing windows and installing emergency lock buttons and other safety devices.

Holy Angels Parish in Globe received a $15,000 grant to conduct restoration work on a historic parish building.

Catholic Community Services’ Kolbe Society Prison Ministry was given $6,500 to recruit more clergy and religious for their work; purchase ministry items such as Bibles and rosaries; assist with transportation costs for ministers to prisons outside Tucson; and to provide some support to men and women leaving incarceration.

“The Grant Committee and Catholic Foundation Board members worked diligently to review all the grant requests in an effort to use the monies available wisely,” said Mary Anne Fay, Grants Committee chairwoman.

“Seeing all the happy and excited recipients at the Grant Luncheon was a rewarding experience. Our committee looks forward to next year to address again the needs in the Diocese.”

There were opportunities to meet old friends and share some stories, but smiles were everywhere at the March 22 Catholic Foundation Grant Awards at the Tucson Electric and Power building. At left, Father Miguel Mariano, pastor of St. Odilia’s in Tucson, poses with Ofelia James and Dominican Sister Lois Paha, executive assistant and director of the diocesan Pastoral Services office, respectively. Center, is Dominican Sister Mary Virginia Leach, a pastoral associate at the St. Thomas More Catholic Student Center in Tucson. At right is Father Patrick Crino, pastor of Sts. Peter and Paul Parish, Tucson. All three parishes received Foundation grants.
Rector of St. Augustine’s accepts the challenge of the bishop’s church

By MICHAEL BROWN
Managing Editor

In canon law, the cathedral of a diocese holds the seat of the bishop. It is the center of liturgy and administration of a diocese.

Those characteristics don’t make a cathedral rich.

St. Augustine Cathedral in the heart of downtown Tucson has gleaming copper domes, a historic pedigree and vestments to accommodate large gatherings of priests for singular liturgies like the Chrism Mass.

It has a mailing list of 660, and less than a dozen full-time staff.

“We have not been able to reach goal for the Annual Catholic Appeal,” said Father Gilbert Malu Musumbu, rector of St. Augustine’s. The parish’s 2018 goal is $57,340; as of April 6, 65 donors had pledged $24,707.

He explained that he had just reviewed the mailing list, which is the closest approximation to the number of “registered families” he has in his parish, and was sending out a personal letter to ask them to support the Appeal. “We need to fight to make the goal this year.”

The fate of Cathedral parish is very similar to cathedral parishes in dioceses around the country. Once thriving social and parochial hubs, their family base evaporated as suburban parishes began to emerge and downtown areas either gentrified or saw residences replaced with businesses and services. Built as grand monuments to growing Catholic influence, structures like St. Augustine’s also required expensive maintenance and renovation, often to comply with federal, state and local building codes.

Then, there’s the question of ministry. St. Augustine’s had an active youth ministry and catechesis program until last year. Youths would come from other parishes in the downtown area for various reasons, including scheduling and convenience. However, their families weren’t registered in the parish or contributing to the offertory, so the parish had to find funding for it from other sources.

The program was run in the parish center which was closed and sold, with the proceeds directed toward the new Conference and Education Center at Cathedral Square currently under construction.

The new building will include parish and diocesan offices and is scheduled to open in the spring of 2019.

Father Musumbu said that when the building opens, he hopes to reinstitute parish youth ministry, and to use it for parish dinners with the goal of raising funds.

He said that the cathedral acts as a “station,” or destination, church, where Catholics attend after traveling some distance for the sole purpose of going there.

There are other names on his mailing list that come from the nearby community. “Most live in the surrounding barrio and are poor families. Their donations, though appreciated, are not enough,” he said.

The finances of the Cathedral parish are complicated. The ongoing construction is the latest only $280,000 more to cover its completion.

Personnel is another challenge for the parish. Normally staffed fulltime by Father Musumbu and Father Showri Raju Narra, the cathedral recently hosted another priest studying in Tucson. The parish split the priest’s salary with his sponsoring parish, Our Lady of the Valley in Green Valley.

Parking is an issue at the parish, Father Musumbu said. There are a limited number of spaces, and a number are used weekdays for staff at the diocesan Chancery, other diocesan agencies and cathedral staff. Some spots have been temporarily occupied as construction occurs at the Marist College building.

However, parking is also a key source of revenue for the parish. After hours, cathedral volunteers staff the parking lot to vend spaces for patrons attending events at the Tucson Convention Center across the street.

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The Diocese also subsidizes the cathedral for some operations costs and part of a priest’s salary, Father Musumbu said.

Father Musumbu was beloved as a pastor in Douglas. He said he was not looking to move elsewhere, but was asked by Bishop emeritus Gerald F. Kicanas to become St. Augustine’s rector in 2017.

“He said, ‘I think you can do it,’” said Father Musumbu, adding that he appreciated the
St. Michael the Archangel is parish perched on edge of growth

From a field of dreams in 2011, the parish community finally has first of what eventually will be a church, hall and office buildings.

By MICHAEL BROWN
Managing Editor

Father Dale Branson, in full mustached form, talked about the phases of construction of St. Michael the Archangel in San Tan Valley like a general advancing troops in a war.

“We can fit 800 (people) here in the hall; 1,000 if we open those doors,” he said, standing at one end of the building and pointing to a closed partition in the steel frame building.

The hall also is equipped with a full commercial industrial kitchen.

At some time in the future, the building now used as a church will be transitioned into a parish hall. Already, it is used sometimes as a social venue for the central Pinal County community that is growing in leaps and bounds around it. According to planning estimates, by the year 2050, more than one million people will live in these county communities centrally located between Tucson and Phoenix.

Father Branson is one of several priests assigned to parishes in Pinal drawing double duty: They meet the spiritual, pastoral and sacramental needs of the growing number of Catholics in the area, while trying to raise the money needed to build churches and other parish buildings to accommodate the growth.

When the formal St. Michael Church finally is built, it will seat 2,000 people. However, given the current rate of growth, that building likely won’t be large enough, Father Branson admitted. “Once we build it, it will probably be too small right away.”

Father Branson was a late vocation, ordained at age 38 for the Diocese of Tucson. He had a diverse educational background and studied engineering. He also worked as a field engineer for an oil company. Among his assignments after ordination was a decade spent as pastor at St. Joseph’s in Hayden, where he led a church renovation project. He was assigned to the San Tan Valley in 2011.

The construction cost of the current steel building was about $1.8 million, said John Shaheen, director of Property and Insurance for the Diocese of Tucson.

Father Branson keeps a precise accounting of finances on the parish web site at stmichaels77.org, with the cost of the land, parish hall and nearby residence totaling $2,678,075.12. The March bulletin also shows the results of a capital campaign conducted by the parish: The total amount pledged is $1,146,916.37.

There has been a total $703,198.71 in pledges fulfilled, leaving a balance of $431,876.34.

Despite the growing community, the church won’t be the next structure built at the parish. Father Branson said there first needs to be a parish office building, followed by additional parking. Parish office services are still being offered out of a parish-owned residence totaling $2,678,075.12. The cost of the land, parish hall and nearby residence is $1,146,916.37.

There has been a total $703,198.71 in pledges fulfilled, leaving a balance of $431,876.34.

He diligently posts a “Profit & Loss” statement each month to his parish web site at a “Monthly Financial Statements” link on the home page.

He reports in the parish bulletin, also available online, the contributions to the parish, including the offertory and fulfilled pledges from the capital campaign. Mass attendance is also reported.

As the population increases, the parish’s offertory also rises. In 2016, the Easter collection was $6,129, according to bulletin reports. In 2018, the Easter offering was $7,040.

First Response: Sex Trafficking
Power Over Predators & What Parents Can Do - Part II

Saturday, May 19, 2018
Registration: 8:30 AM
Speakers: 9:00 AM-12:00 PM
Location:
Contact
Reachout Women’s Center
Continental breakfast to be served.

For more information & to register, please visit: www.FriendsofRWCLife
Pastor makes the best of parish’s aging plant, low incomes

Father Samuel Jandeh recalls arriving for his first night in Arizona, and displacing the pastor from the rectory’s only bedroom

By MICHAEL BROWN
Managing Editor

No one has to convince Father Samuel Jandeh, pastor of St. Francis of Assisi in Superior, that his parish is in a mission diocese.

He arrived from Nigeria in the Diocese of Tucson in 2012 and was picked up at the Phoenix airport by Father James Aboyi, then-pastor at St. Francis. The two returned to the parish rectory and “he talked to me and then disappeared,” Father Jandeh recalled.

Father Aboyi retired to his office to sleep, having given up the only bedroom in the house to his young guest. “That was my first experience of life in Arizona,” Father Jandeh said.

After several years as parochial vicar at St. Patrick’s in Bisbee, Father Jandeh was appointed as administrator at St. Francis, before being named pastor in 2017.

The rectory still has just one bedroom.

The remote Pinal County parish was erected in 1950, but the buildings were constructed in 1930 by Carmelite Father Peter Heriz. At that time, Superior had a population of nearly 4,300 and an active silver mine, which subsequently closed. According to the 2010 census, the population in the area had dropped to just over 2,800.

“People are not moving out here,” Father Jandeh said. “We have mostly older families living on fixed incomes.”

The parish is saddled by its aging physical plant, he added.

“Every day, every week, there’s one thing or another” that needs maintenance or attention, Father Jandeh said. With 350 registered families, St. Francis is too remote to capture the growth going on in other parts of Pinal County, rapidly filling up with commuters from Phoenix willing to settle the area’s remote northeastern communities.

There is no industry in Superior and the median annual household income is just over $27,000. Father Jandeh noted that the parish hall is located on the other side of town and does not have air conditioning. To install it, the entire building will have to be rewired. The total cost of that work “is astronomical,” more than $60,000.

St. Francis of Assisi Church, Superior

We live in an imperfect world,” he said. “Service is what is really important. We just have to make the best of the situation.

The facility is used for youth ministry and for some adult education classes. Another parish building, a convent is no longer habitable but is used for storage and as a staging area for the annual parish fiesta, which brings in about $20,000. “That is why we are able to pay our bills,” the priest said.

Father Jandeh said the Diocese helps by subsidizing his salary.

The good news is that the parish is debt free. As for the rectory, there is room to expand it, and to add a second bathroom, but that too would cost about $60,000, which the parish can’t afford, he said. If a priest comes to visit, now he sleeps in the office or on a couch in the living room. If more than one priest visits, he takes out inflatable mattresses to accommodate them.

Father Jandeh said he plans to apply for a grant from the Catholic Foundation next year for some church renovations, but has difficulty in securing contractors willing to travel the 70 miles from Phoenix or Tucson to do the work.

Father Jandeh said he wasn’t sure, given the status of his buildings and his aging parish community, if St. Francis will still be around in 10 years. However, he believes firmly in his ministry and is happy to continue to serve there.

“We live in an imperfect world,” he said. “Service is what is really important. We just have to make the best of the situation.”


Editor’s note: In 1992, the US bishops released their first major pastoral letter on stewardship: “Stewardship: A Disciple’s Response,” that discussed how Catholics are called to share their resources. Aside are excerpts from the document.

“While many Catholics are generous in giving of themselves and their resources to the Church, others do not respond to the needs in proportion to what they possess. The result now is a lack of resources which seriously hampers the church’s ability to carry out its mission and obstructs people’s growth as disciples. This pastoral letter recognizes the importance of church support, including the sharing of time, talent and treasure.”
SIERRA VISTA – Father Gregory P. Adolf, pastor of St. Andrew the Apostle, believes that money follows mission.

Father Adolf has served at St. Andrew’s for 27 years, during which he has seen the populations and demographics of Cochise County, the city and the parish climb. Growth came when retirees from the Army base at Fort Huachuca became contract employees and chose to settle in the area.

However, during the last few years, cuts at the post have led to a general population decline of about three percent, with a similar decline at the parish. In addition, those retirees who have chosen to stay have seen their income take a hit, said Ann S. Dickson, a retired financial analyst from the fort and parish board member whose involvement goes back 35 years.

The demographics have also changed. When Father Adolf first arrived, the parish served several cultural communities, largely from Southeast Asia. Located 15 miles from the US-Mexican border, St. Andrew’s now includes a large Spanish-speaking population. It regularly offers Masses in Spanish, Korean, Vietnamese and Tagalog, the language of the Filipino community.

The growth put demands on the parish church. The old parish church was built in 1958 and seated 300. By 2006, the parish community had grown to 1,600 families and worshippers frequently were forced to attend Mass outside in the portico.

Following the Diocese’s bankruptcy filing in 2005, the parish had problems securing a loan for the construction of the new church. The Catholic Order of Foresters, a national benevolent organization that specializes in financial lending to parishes and dioceses, stepped forward to offer a $2 million loan to St. Andrew’s. The parish had already raised $3 million toward the construction, and the terms of the loan were payable over 15 years.

Bob Heslinga, a local expert in parish stewardship, served as a community development consultant to the parish and recommended a “Eucharistic Model” for capturing the support of parishioners. The model involved intimate dinners in the parish hall where members could share their stories about the parish and donate if they wanted to and could afford it. It was a huge success.

Father Adolf added that at every step of the construction, parishioners were invited to review the progress, giving them a hands-on view of the new church.

The priest said that some fundraising models embrace a stewardship strategy that relies upon building relationships with larger donors to maximize their gifts. Heslinga pushed it in the other direction.

“Every member of the family can do something,” Father Adolf said. In the end, “going small” creates ownership among a broader base of the parish community, with each member believing “my gift still counted.”

It wasn’t just about the money. Father Adolf said that gifts of talent are just as much appreciated at St. Andrew’s as treasure.

He added that if Heslinga is the right consultant for parishes seeking financial support, Bishop emeritus Gerald F. Kicanas is the model for how they should say thank you. It means not just thanking them for financial contributions, but also for their gifts of time and talent.

He cited Dickson’s work on parish finances and ministry. Similar contributions came from retired contractors who helped oversee the construction of the church, and retired real estate experts who monitor available properties that might draw parish interests. All are experts who volunteer their time. “That’s their gift to the parish.”

In 2011, Dickson approached the Foresters and asked to refinance the loan. She saw an opportunity to pay it off sooner. Father Adolf said that her expertise and judgment were on target. The plan succeeded and the loan was retired in May of 2013.

While St. Andrew’s parish stewardship model had a profound impact on paying for the new church, the effect it had on ministry has been seismic.

Ministry at St. Andrew’s isn’t just about caring for the Catholics within parish boundaries. The parish provides $60,000-$70,000 annually to the St. Vincent de Paul Society for its outreach to the poor. It also partners with the local Knights of Columbus council for numerous programs, including a community trash clean-up that has won...
the support of local government and is being considered as a model for a similar program in nearby Huachuca City.

Volunteers regularly patrol the neighborhood, clean yards and check on residents, especially those who are housebound. Sometimes, city officials contact the Knights to provide outreach before issuing a citation to homeowners for local code violations, Father Adolf said.

He also cited the funeral he presided over earlier that day. The Ladies of St. Andrew’s were preparing a luncheon to follow the Mass when it quickly became obvious that more people were attending than what was expected. One of the women quickly sized up the situation and more food was added. “That is knowing how to feed a crowd,” Father Adolf said. “I have no expertise in restaurant work.”

Those programs are only the tip of the iceberg for a parish that lists 53 ministry opportunities on its website. “We are involved in all kinds of ministry in the community,” said Father Adolf.

St. Andrew’s also supports the Catholic Community Services’ Sierra Vista office, which focuses on programs that promote families, combat domestic violence and support senior nutrition in the community. Parish financial support extends beyond the immediate parish community. St. Andrew’s perilennally makes its goal for the Annual Catholic Appeal and supports diocesan collections. Dickson noted that St. Andrew’s is one of a few parishes she has attended outside the City of Tucson where the pastor makes a direct request for support for the Annual Catholic Appeal from the pulpit.

The parish also provides outreach to special causes around the globe.

St. Andrew’s supports Caritas Nepal, a Catholic relief agency that serves the poor and marginalized in that Asian country. Father Silas Bogati, a priest from Nepal, built a relationship with parishioners with the help of Bishop Kicanas, following a 2006 trip sponsored by the US bishops’ Committee on Migration. St. Andrew parishioners are helping to build a chapel in the eastern Nepali village of Tulacan.

Father Adolf discusses parish stewardship with a visitor as he prepares to give a tour of the parish church.

Similarly financial commitments also support:
- Lay missionary Joan Martin’s efforts in Haiti. The program began at Our Mother of Sorrows Parish in Tucson and has continued to grow over the last 15 years;
- The work of Jesuit Father Anthony Corcoran, a vocation from the parish recently named Apostolic Administrator of Kyrgyzstan; and
- The Franciscan missions at San Solano on the Tohono O’odham Native American reservation.

Father Adolf said that if a request surfaces about potential financial aid, he will thoroughly research it. There needs to be a personal connection of some kind to the parish. Also, causes don’t get lifetime guarantees. If the personal connection - a priest, for example - is transferred away from a parish or ministry that St. Andrew’s previously supported, the support for that cause ends.

Father Adolf said that whenever he makes a request for parish support, there are three requirements. “It has to be transparent, quantifiable and measurable.”

He also lets the people know that he supports the causes and issues he puts before them. “I want everyone to know that I will not ask anyone to give to anything to which I myself will not give.”

Father Adolf said that no one is pressured to support any of these causes. He does not want people to feel like they must support every request put in front of them. “I tell them to give to whatever they want to give to.”

The priest noted that he personally tithes - gives 10 percent of his income to charity - which includes a wide array of beneficiaries.

He also avoids, as much as possible, having the parish hold second collections on consecutive weekends.

“’You don’t have to do everything, but you should do something,” he said. “Equal giving, different gifts.” Father Adolf said his gift is in marketing. “I’ve been marketing the Gospel for 40 years.”

Dickson said that besides his ability to present people with the important information they need in a way they understand, Father Adolf is also an excellent homilist. “He’s got a way of asking people that just seems to make sense,” she said.

Father Adolf said that it all begins with transparency. Even if there is bad news, he is always up front and honest with parishioners, especially when it comes to finances. Parish leaders issue an annual report and speak at all the Masses on that designated weekend, which includes a parish ministry fair.

The financial report shows where revenue comes from and how it is spent. In the report for fiscal year 2016-17, Father Adolf included a letter noting that parish collections were down from the previous year. “Thanks to our diligent staff, we were able to keep expenses to a minimum and ended the year with only a very small deficit.”

“’For those of you who donate regularly to the parish, thank you! For those who are...”

See STEWARDSHIP on page 11
Newly-ordained see the future of Pinal County and it is vast
Ongoing training for priests cited need for continual diocesan and parish planning for population changes

By MICHAEL BROWN
Managing Editor

Studying existing church buildings can be lessons in aesthetics, beauty and faith. Studying where church buildings ought to be is a more exacting science.

As part of their ongoing formation, about a dozen recently ordained priests joined Bishop Edward J. Weisenburger, Vocations Director Msgr. Albert Schifano and diocesan Property and Insurance Director John Shaheen one day in March visiting sites in Pinal County where current and future churches are being planned to meet the anticipated growth during the next 30 years.

A bus with the group departed from the Redemptorist Renewal Center just at the Tucson Mountains and traveled Route 10 West through Marana. Shaheen talked about the difficulties that come with siting a church. People will travel about eight miles to attend Mass; more than that, attendance dips, he said.

The highway itself becomes a barrier, psychologically and physically. Shaheen noted that Marana is a perfect example of that.

It has one parish in its boundaries – St. Christopher’s - located on Moore Road in Marana west of I-10 and erected in 1954. The parish serves local farmers, who continue to be the main worshippers, along with Spanish-speaking.

See ROADTRIP on page 12

Newly ordained priests pose outside the new Our Lady of Grace Church in Maricopa.

STEWARDSHIP
continued from page 10

not regular givers, please consider making a consistent financial commitment,” he added.

“We are not going to ask them to support something without transparency,” he said.

“This is not a wealthy parish,” Father Adolf said. “We just have a greater percentage of people who believe in discipleship of our mission.”

Also in his annual report, the priest invites parishioners to share their time and talent. “I also encourage each of you to take advantage of the many opportunities our parish offers for personal spiritual growth and formation, outreach to those in need, and community prayer and worship. You will enrich the parish with your support. However, more importantly, you will enrich your own lives as well.”

Dickson is engaged in bringing Ignatian spirituality to the parish.

Father Adolf cited the example taught by St. John Paul II, that the foundation for the Church is truth. For Father Adolf, that means total transparency.

“There needs to be transparency. There needs to be trust. There needs to be community,” he said. “You can’t have trust if you don’t have transparency.”

That’s what made the clergy sex abuse crisis such a challenge for the Church, he said, because Church leaders failed to be transparent. Fallout hit the Sierra Vista parish particularly hard because a priest formerly assigned there was involved in misconduct. To be transparent, Bishop Kicanas released the names of priests credibly accused of abuse, even though it broke the trust of many in the community.

“We grieved together. We cried together. It was extraordinarily painful but he had to speak the truth,” Father Adolf said.

While years have passed and many who were hurt have returned to the parish, some have not. “Some people are still dealing with that. I don’t think we will ever get ‘by it,’” Father Adolf said. “Only God can heal that.”

When he turns 75 in six years, Father Adolf will most likely have to step down and another priest will become pastor of St. Andrew’s. His successor would be wise to understand that the pastor is not driving force at St. Andrew’s.

“If he doesn’t understand the mission of the laity, I don’t know how well he’s going to fit here,” Father Adolf said. “We are in this together.”

Dickson said she was a little concerned that members of the next generation of Catholics have not embraced their responsibility to their parish. She noted that growing up, the duty to support the church was often discussed in her family and lived out in practice. “I’m not sure the next generation was brought up in the same way.”

The priest said he likes the path the parish is on, even if the community must deal with more instability from possible cuts at Fort Huachuca.

“We are on a very good trajectory, a sense of accomplishment and accountability,” he said.

“Ministries here are healthy and people are growing spiritually. I see that happening more and more.”

He said he is leaning more on prayer to the Virgin Mary, “because I believe in strong women and Marian devotion empowers women.”
migrants who have moved into the area. The church seats about 200. The next closest Catholic Church is St. Mark’s in Oro Valley – located just outside the Marana city limits, on the east side of I-10. There are higher end subdivisions and private homes east of the interstate, and those residents attend St. Mark’s. That parish was erected in 1999, but several years ago opened a church that seats 1,200.

Shaheen noted that the parishioners at St. Christopher’s say they like their small parish and resist the suggestion to expand. Meanwhile, subdivisions are opening west of the interstate, with developers scooping up available farmland and building single-family homes in large subdivisions to accommodate the demand. Marana’s population has exploded during the last three decades. It had more than 3,300 in 1990, rising to nearly 44,000 in 2016.

Statistics suggest that about one quarter, or 11,000 of those Maranans are Catholics, and more than 3,000 people attend Mass weekly. St. Christopher’s has enough land to expand the church – Shaheen said that churches can usually be sited in any planning zone. However, it takes about 15 acres to accommodate the structures and facilities – such as parking lots and parish halls – to host a church with a seating capacity of 1,200-1,500. St. Christopher’s, located on 14 acres, could fit the bill, but the parishioners oppose it. Even as families continue to flood into the area and the local public school district works on building schools to meet that growth, Shaheen and the Diocese struggle to find locations to accommodate the needs of those Catholic families. There is a real risk of losing them to other Christian churches in the area or seeing them stop practicing any religious tradition altogether.

As the bus left Pima County and entered Pinal, the tour entered the heart of the issue of growing population in this diocese. Pinal is the fifth fastest growing county in the US, driven largely by the population explosion in the greater Phoenix metropolitan area and an expansion of high end tech businesses locating between Phoenix and Tucson. Within the next 30 years, Pinal County is projected to grow to nearly one million residents.

Shaheen estimated that at that pace, the Diocese of Tucson will need 30 churches each seating 2,000 or more people to accommodate the needs. Today there are nine. Given the economic realities for the Diocese, still feeling the effects of previous financial difficulties, Shaheen said, a more reasonable target will be 10 new churches for the county.

That doesn’t address the question of finding a priest to staff the parish. Shaheen said that the Diocese recommends a specific model for erecting parishes and parish buildings. It begins when the Diocese designates a mission to be in a central area of growth and attached to an established parish nearby. The priests and staff from that parish service the mission with Masses and programming as the mission community comes together and develops its own identity. Sometimes the community rents space at a local school or public facility for Mass. Normally, with the help of diocesan leaders and local professionals, a parcel of land is identified and purchased by the Diocese for the construction of a church and other facilities. As the Catholic community grows, so do cohesive plans for a physical plant, including steps or phases of construction.

The current diocesan model is to build a large steel structure that can serve as a church and social hall, which people can begin to claim as their own. Those can be erected for about $2 million, which allows a growing community to manage the construction debt, to provide programs and services for the Catholic community, and to raise money for

“Only by living as generous stewards of these local Christian communities, their parishes, can the Catholics of the US hope to make them the vital sources of faith-filled Christian dynamism they are meant to be.”

Evanglization and Stewardship

While the touchstone year 2050 may seem a long time off, Catholic churches aren’t built overnight. Shaheen noted that it can take an average of 10 years between the time a need is identified, to when a church is consecrated and open for regular use. About half that time is used to assess needs and acquire property and capital, financing and contracts. The other half is in construction. In most cases, the basic infrastructure – access to roads, water and utilities – also needs to be done, usually at the expense of the parish.

ROADTRIP

continued from page 11

continued from page 11
future expansion.

“If you build a hall first, you can draw people in for several reasons,” Shaheen said, citing social events that appeal to growing Hispanic populations. “My job is to be practical, especially on the business side of operations. You can build community more with a church hall and the activities you have there.”

As communities around mission churches grow, diocesan leaders look for the number of registered families to hit about 1,200 before breaking ground on a formal church building.

Shaheen said the needs of Pinal County came to light about 12 years ago when the Diocese set up two capital needs committees to study growth in Pima and Pinal. Changes in demographics and shifting populations in Pima County were evident to most of those committee members because many came from the area and were familiar with it. However, the Pinal County committee findings surprised them, Shaheen recalled.

Northern Pinal County, which lies due east of the city of Phoenix, tends to culturally reflect more Phoenix than Tucson. Also, leaders from the Diocese of Tucson had to be cautious when looking at sites for new parishes to respect Phoenix parishes that might fall within eight miles of potential Tucson parishes.

Almost all municipalities in the area will see growth. Next, the bus carrying the newly ordained priests rolled through Coolidge, a farming community that is undergoing a 30-year growth spurt that will drive its population from 12,000 to 48,000. “Coolidge is one of the places we’ve been looking closely at,” Shaheen said.

A little further down the road is Florence, home to one of the oldest Catholic communities in the Diocese of Tucson. Assumption of the Blessed Virgin Mary Church was established in 1870, but it’s a neighbor to a new model of community development – a self-contained community built by developers, and includes a school, supermarket, sports facilities and a hospital.

Builder Del Webb created Anthem at Merrill Ranch, and it receives some services from the town of Florence. The development targets families with adults ages 55 and older, with home prices starting at $196,000.

Where do those families go to church? Some attend Assumption, but others on the northern end of the town will go to St. Michael the Archangel Parish in nearby San Tan Valley.

The 2006 Tucson diocesan capital campaign, “Our Hope, Our Faith, Our Future,” raised $8 million for the Diocese to purchase property for future parishes. Shaheen said it was from that pot that about 14 acres of land north of Florence was bought anticipating the growth.

The tour next stopped at a farmer’s field. Shaheen said it looked like alfalfa, but a priest knowledgeable in farming disagreed. What is certain is, eight miles from the nearest church in the Diocese of Phoenix, is that the field would someday be the site of a new church in the Diocese of Tucson.

“When Msgr. Al (Schifano) and I were out here in 2015, there was nothing out here,” Shaheen said. Today there is a major road, businesses and residential subdivisions all a stone’s throw from the future parish site.

Shaheen added that developers for a subdivision planned at the far end of the field have already contacted the Diocese to see if roads platted out for the subdivision line up with the diocesan plans for the church. That’s a good sign, he said, because it means that unlike some projects, the Diocese may not have to pay for extended roads and infrastructure into the property.

En route to the next stop, St. George’s in Apache Junction, Shaheen turns his attention to a parish in eastern Pima County: St. Rita’s in Vail, approximately 30 miles outside Tucson. The church is largely

See ROADTRIP on page 14
landlocked, bordered by railroad tracks on both sides. It also is home to a historic chapel. Shaheen said that the Diocese has bid on a larger property not far from the church which could be the site of a new building that would eventually hold 1,200, more than doubling the capacity in the current building. Discussions about what happens to the historic chapel continue, he said.

As the tour arrived at St. George’s, the group is greeted by the effervescent pastor, Father Domenico Pinti. Located 125 miles from St. Augustine Cathedral, St. George’s, with its iconic organ pipe cactus stretching 40 feet into the air outside the main entrance, is the northernmost parish in Pinal County.

Shaheen noted that St. George’s, a product of a wave of growth in the 1970s and 1980s, is an anomaly to subsequent church plant design, with eclectic rainwater runoff and none of the “green” islands of indigenous flora required today. The buildings also were bunched around the church in a precursor to the current preferred diocesan model.

Following a concelebrated Mass where the priests outnumbered the lay congregation, Father Pinti hosted a lunch and spoke briefly about the history of the parish and its current demographics.

For half the year, from Nov. 1 to May 1, the parish is the preferred home for winter residents – “snowbirds” – Father Pinti said. There are 75 parks nearby for recreational vehicles, with each park accommodating 200-1,000 mobile homes. Week-end Mass attendance numbers explode from 1,500 to 12,000. The number of Masses nearly doubles, from five to nine, including three Sunday Masses celebrated simultaneously. Father Pinti said that this expansion is aided by the presence of retired priests, snowbirds themselves.

Even as the parish tries to meet the snowbird demand, Father Pinti admitted that if winter residents drive by and see that the parking lot, designed to fit 600 cars, is filled, they will just drive by and skip Mass altogether. “If you want to attend 11:30 a.m. Mass and you come here at 11:20, you are not going to get a seat.”

Snowbirds tend to want shorter, simpler liturgies, he added. “The people will walk out of the church after 50 minutes.”

With RV sales continuing to climb, the demand on the Catholic parish is certain to rise. “What this parish is going to look like in five or 10 years, we don’t know,” Father Pinti said.

Asked how the parish runs the Annual Catholic Appeal, Father Pinti explained an analytical and highly successful approach. It’s about a six-week process that starts in February and is marked by parishioners hitting benchmarks by percentage: 25 percent, followed by 33, 50, 67, 75 and 83 percents, eventually making goal.

During the Appeal, he cuts back on second collections and offers a consistent message that snowbirds are not “visitors,” but rather “part-time residents” with a responsibility for the support of the Diocese. However, the sheer volume and transient nature of his parishioners makes it virtually impossible to keep track of individual snowbirds’ giving year-to-year.

During a tour of the church, known for its statuary donated entirely by benevolent parishioners and parish organizations, Father Pinti draws attention to banks of electric votive candles installed several years ago. The candles, almost all of which are lit, produce $14,000 in revenues a year, he said.

The group’s next stop is Our Lady of Grace in Maricopa. The pastor there, Father Marcos C. Velasquez, bucked the diocesan strategy of starting with a hall, and took the path of building the church first.

The current structure has seating of around 500. As population in that community continues to grow, there are plans to construct side seating, creating a cruciform structure, to raise the capacity to 1,200.

Shaheen said that Maricopa County is primed for a population explosion, especially as an Intel plant just east of I-10 hires workers to accommodate a doubling of capacity that was part of expansion several years ago. Experts predict that population will rise from 50,000 this year to 110,000 by 2050.

“What, then, are Christians to do? Of course, people’s lives as stewards take countless forms, according to their unique vocations and circumstances. Still, the fundamental pattern in every case is simple and changeless: ‘Serve one another through love.’

**The Christian Steward**
Father Velasquez recounted that the community had a bid on another property that was tied up in court when he learned that his current church site was suddenly available. Located on 34 acres, the site was owned by a developer hit hard by the drop in real estate values during the last downturn, and was available for a quick sale of $775,000. A condition was that the diocese had to buy the entire parcel – more than needed for a parish and a school. The bid on the original site was withdrawn and the current site was secured and purchased.

Father Velasquez pointed out the extensive metalwork and tiling in the new church, much of which were done by parishioners who were skilled artisans. This kept costs down.

The $4 million construction cost was higher than it cost to build churches under the diocesan model, but Father Velasquez said that sale of some of the surrounding land will go a long way to reducing the debt.

The final stop for the tour was in Casa Grande, to 15-acre parcel seven miles west of St. Anthony Parish, the only Catholic parish in Casa Grande. Shaheen explained that years ago city leaders adopted strong anti-growth policies as workers and businesses from Phoenix began to flood into the area. Those policies worked to spur growth in the other communities in Pinal County, and has led Casa Grande leaders to walk back those policies and become more growth friendly.

The land, which abuts a Mormon house of worship, already has a road and infrastructure, Shaheen noted. With relaxed growth policies, Shaheen said, Casa Grande is expected to double in size in the next 25-30 years, and he thinks the site will be a prime location for a mission church served by St. Anthony’s.

As the bus returned to Tucson, Father George Holley, parochial vicar at St. Therese of Lisieux in Patagonia, said he found the tour “very, very enlightening.”

“A great deal of factors goes into where and when to build a church,” he said.

Father Holley was assigned to Oro Valley’s St. Mark Parish after ordination. The growth of the community in a wealthy area of Pima County led to a rapid expansion of the physical plant and ministries offered by that parish.

He was impressed with how diocesan leaders accommodate parish communities with hopes to build or expand churches, whether $2 million steel halls or grand churches costing $4 million or more. “If you haven’t been involved in the process, those all sound like pretty big numbers.”

15 questions to ask about parish finances

1. Does my parish have a finance council?
2. Does my parish finance council meet regularly and are the members’ professional backgrounds appropriate for service on the finance council?
3. Does my parish/parish finance council publish the annual budget and are parish officials available to discuss the budget?
4. Does my parish routinely publish statistics including: number of registered parishioners, collection levels, school enrollment, along with an annual comprehensive financial statement which includes revenues, expenses and a balance sheet?
5. Does my parish include statistics from prior years for comparison and identify trends?
6. Does my parish release quarterly or semi-annual “budget updates” which show actual revenues and expenses in comparison to the approved budget?
7. Does my parish have a rainy day or capital savings account?
8. Does my parish have policies on conflicts of interest, protection of whistle blowers as recommended by the US Conference of Catholic Bishops’ Accounting Practices Committee?
9. Is there a regularly scheduled audit of the parish which is conducted by an independent outside auditor? Are the results of this audit made available to the parishioners?
10. Is there an annual diocesan/parish questionnaire which assesses the parish’s financial controls and health? Is this document reviewed by the parish finance council and acted upon?
11. Are parish buildings inspected by a competent building inspector periodically for routine maintenance?
12. Does my parish follow diocesan guidelines for handling offertory collections, such as rotating teams of collection counters?
13. Are there oversight policies for receipt/handling and disbursement of parish funds handled by individuals?
14. Are bank and other account statements received and reviewed independently by more than one individual?
15. Are the individuals handling financial responsibilities in my parish cross trained so that if one becomes incapacitated another may perform that function?

Are the inspection results taken into account when budgeting?

Our ordinariness belies our uniqueness in God’s eyes

We share the world with more than seven and a half billion people and each of us has the irrepressible, innate sense that we are special and uniquely destined. This isn’t surprising since each one of us is indeed unique and special. But how does one feel special among seven and half billion others? We try to stand out. Generally, we don’t succeed, and so, as theology professor Alan Jones puts it, “We nurse within our hearts the hope that we are different, that we are special, that we are extraordinary. We long for the assurance that our birth was no accident, that a god had a hand in our coming to be, that we exist by divine fiat. We ache for a cure for the ultimate disease of mortality. Our madness comes when the pressure is too great and we fabricate a vital lie to cover up the fact that we are mediocre, accidental, mortal. We fail to see the glory of the Good News. The vital lie is unnecessary because all the things we truly long for have been freely given us.”

All of us know what those words mean: We sense that we are extraordinary, precious and significant, irrespective of our practical fortunes in life. Deep down, we have the feeling that we are uniquely loved and specially called to a life of meaning and significance. We know too, though more in faith than in feeling, that we are precious not for what we accomplish; rather, we are precious solely on having been created and loved by God.

This intuition, however deep in our souls, invariably wilts in the face of trying to live a life that’s unique and special in a world in which billions of others are trying to do the same thing. So, we can be overwhelmed by a sense of our own mediocrity, anonymity and mortality. We can begin to fear that we’re not precious, but are merely another-among-many, nobody special, one of billions living among billions. When we feel like this, we are tempted to believe that we are precious and unique only when we accomplish something which precisely sets us apart and ensures that we will be remembered. For most of us, the task of our lives then becomes that of guaranteeing our own preciousness, meaning and immortality because, at the end of the day, we believe that this is contingent upon our own accomplishments, on creating our own specialness.

We struggle to be content with ordinary lives of anonymity, hidden in God. We try to standout, to leave a mark and to accomplish something extraordinary; in doing so, we ensure that we will be recognized and remembered. Few things impede our peace and happiness as does this effort.

We set for ourselves the impossible, frustrating task. We seek to assure for ourselves something which only God can give us: significance and immortality. Ordinary life then never seems enough for us; we live restless, competitive, driven lives.

Why isn’t ordinary life enough for us? Why do our lives always seem too small and not exciting enough? Why do we habitually feel dissatisfied at not being special?

Why do we have a need to leave a mark? Why does our own situation often feel so suffocating? Why can’t we more easily embrace each other as sisters and brothers and rejoice in each other’s gifts and each other’s existence? Why accept the perennial feeling that the other is a rival? Why the need for masks, for pretense or to project a certain image about ourselves?

We do these things to try to set ourselves apart because we are trying to give ourselves something that only God can give us: significance and immortality.

Scripture tells us that “faith alone saves.” That simple line reveals the secret: Only God gives eternal life. Preciousness, meaning, significance and immortality are free gifts from God and we would be much more restful, peaceful, humble, grateful, happy and less competitive if we could believe that. A humble, ordinary life, shared with billions of others, would then contain enough to give us a sense of our preciousness, meaning and significance.

Ordinary life is enough. There isn’t any need to make an assertion with our lives. Our preciousness and meaning lie within the preciousness and meaning of life itself, not in having to accomplish something special.

Oblate Father Rolheiser - theologian, teacher, and award-winning author - is president of the Oblate School of Theology in San Antonio, TX.

Life is a perennial conflict. In the words of philosopher Luis Gabriel Carrillo Navas, “conflict makes us human beings, or wild animals.” The everyday nature of life seems to corroborate this paradoxical hypothesis of existence. One of psychology’s greatest unanswered questions is: Why are we, human beings, conflict-driven? In the area of faith: Why do we, followers of Christ, fight? St. John of the Cross, one of the Church’s largest suffering saints, said that “conflict is the heart of the spiritual life.”

Christ, said that love does not rejoice in malice; love does not share in the evil of others; love bears the pain of others’ evil. Love is a step further. Bringing Christ into our lives allows us to negotiate with conflicts and settle coexistence instead of just competing with them. Where we once fought with what we thought was our enemy and to forgive even that which seems unforgivable. Mahatma Gandhi once said: “When there is a storm, the little birds hide, but eagles soar.”

The troubled waters of conflict

felt alone and abandoned at the cross; he reacted violently against the merchants in the temple; he felt discouraged learning prophets were being stoned in Jerusalem. Jesus exclaimed: “Jerusalem, how many times have I wanted to gather your children like the mother hen gathers her chicks under her wings, and you refused?” Traditional theology would argue that humans are marked by the stain of original sin, which induces them to do not the good they want to do, but the evil they despise. An example of this would be the seven deadly sins: pride, greed, lust, envy, gluttony, wrath and sloth. In psychology, there are many theories that explain the origin of conflicts. The Myers-Briggs personality indicator explains that conflict arises from different types of personalities leading to different ways of seeing the world. The key is to learn to negotiate the differences. The well-known Johari window tells us that the most wholesome and least conflictive person knows himself better and allows others to know him. Richard C. Brown, in his work “When Ministry is Messy,” points out that there are three causes for conflict in the Church: natural personality differences, emotional illnesses (such as addiction to conflict) and man’s broken nature. Christ was not able to avoid conflict, but He did know how to wrestle with it. Christ practiced inner peace, and nurtured something that psychologists call “mindfulness,” which is the ability to live in the “here and now,” compassionately and refraining from judging others. That’s why St. Paul, inspired in Christ, said that love does not rejoice in malice; love forgives all, love endures all. In the final analysis, Luis Gabriel Carrillo Nava says that, “going at life with psychology means we dialogue with our problems, we negotiate with conflicts and settle coexistence with tolerance”. The Christian approach goes one step further. Bringing Christ into our lives allows us to accomplish the incomprehensible: to love our enemy and to forgive even that which seems unforgivable. Mahatma Gandhi once said: “When there is a storm, the little birds hide, but eagles soar.” If you call yourself a follower of Christ, soar; show your best, even in conflict.
We learn to recognize God’s voice

Second in a 10-part series.
By CACKIE UPCHURCH
Director of Little Rock Scripture Study

In a beloved passage from the Gospel of John, Jesus uses all types of shepherding imagery to speak of his own role for his followers. As the Good Shepherd, he says, “I know mine and mine know me,” and a little later, “My sheep hear my voice: I know them and they follow me” (10:14,27). Are we the sheep who know him and recognize his voice?

It is undeniable that every part of our day is filled with voices, competing messages, and, quite frankly, noise. How are we to distinguish God’s voice in the mix that is daily living?

A folk tale of sorts from our time tells of two men walking the streets of New York, one a native of the city and the other a visitor from America’s farmland. Amid honking horns and squealing brakes and vendors peddling their wares, the farmer thought he heard a cricket.

To the dismay of the native, the farmer stopped and listened more carefully until he found it hiding under a leaf in a street planter. When his walking companion marveled at the man’s hearing, the farmer replied, “It depends on what you’re listening for.”

God’s word in the pages of our Bibles helps to train us or condition us to listen for God’s voice. In its stories, patterns emerge in the interactions of our ancestors in faith and we might start to notice some characteristics of God’s voice.

Most of us have not had the experience of God speaking directly to us. We might find it hard to relate to someone like Moses who is reported to have heard God’s voice in the thunderous encounter on Mount Sinai. We might crave that kind of surety; most of the time, hearing God’s voice is a matter of discernment. God speaks to our hearts through many avenues.

Maybe a few tips taken from biblical stories and passages will help train us in how to listen:

- Pay attention to the world around us because that is where God dwells. Psalm 19:1 proclaims, “The heavens declare the glory of God; the firmament proclaims the works of his hands.” Psalm 148 describes how each element of nature gives praise to God. We can imagine the opening of blossoms as a response to God’s warmth, the emergence of fruit as a gift of God’s mercy and care, and the flowing of clear water as a sign of refreshment. The earth itself tells us something about our God.
- Place ourselves in service to the poor and we will hear God’s voice. In the pages of the Torah, the first five books of the Bible, we find countless instructions about caring for the poor, the neglected and those on the fringes. Israel’s prophets identified neglect of the poor as a violation of their covenant with God. In the Gospels, Jesus spends his time with those in need of his care (cf Mt 10:6-8 and 11:4-6, and Lk 14:12-14). Most powerfully, Jesus tells his followers in Mt 25:31-46 that when we care for the poor, we care for him; when we neglect the poor, we neglect him. God’s voice cries out to us from those who are in most need.
- Choose life and we will find God. The dying and rising of Jesus tells us that death never has the final word. In fact, Jesus says in Jn 10:10 that he has come to give life, abundant life. In large and small ways, each time we choose what is life-giving rather than what is convenient or expedient, we place ourselves in a position to hear God more clearly.
- Expect to be challenged, to be shaken out of what is comfortable. God’s kingdom is about mercy and justice. If the messages around us demand vengeance or look for an easy way out, then in all likelihood, those messages are not from God. Our God always wants to help us live up to that high calling.

This is certainly not an exhaustive list, but perhaps it piques our curiosity and rouses us to pay attention lest we miss God’s call. It depends on that for which we’re listening.

Study Questions

In what circumstances do you find yourself most often wishing you could literally hear God speak to you?

When has a passage from Scripture (perhaps in your own reading or study or in the proclamation at Mass) spoken to you in a particular way? How did you respond?

The article describes four ways that we may open ourselves to recognizing God’s voice? Which of the four has been especially true in your experience?

In addition to the four tips described in the article, is there anything you would add? What else alerts you to an awareness that God may be speaking to you in some way?

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Aprendemos a reconocer la voz de Dios

Este es el 2º artículo de una serie de diez
Por CACKIE UPCHURCH
Directora del Estudio Bíblico de Little Rock

En un pasaje muy querido del evangelio de Juan, Jesús usa todo tipo de imágenes de pastoreo para hablar de su propio papel para sus seguidores. Como buen pastor, dice, “Conozco a mis ovejas y las mías me conocen,” y un poco más adelante, “Mis ovejas escuchan mi voz: yo las conozco y ellas me siguen” (10:14,27). ¿Somos nosotros las ovejas que lo conocemos y reconocemos su voz?

Escribimos que cada momento de nuestro día está lleno de voces, mensajes que compiten unos con otros, y, francamente, ruido. ¿Cómo vamos a distinguir la voz de Dios en el fragor de la vida cotidiana?

Un cuento de nuestro tiempo nos habla de dos hombres que caminaban por las calles de Nueva York. Uno era nativo de la ciudad, y otro de un lugar rural de América. En medio de los cláxones sonando, los frenos chirriando y los gritos de los vendedores ambulantes anunciando su mercancía, el granjero pensó que había oído un grillo. ¿Por qué sí? Es innegable que cada momento de nuestro día está lleno de voces, mensajes que compiten unos con otros, y, francamente, ruido. ¿Cómo podemos a distinguir la voz de Dios en el fragor de la vida cotidiana?

Ahora bien: la mayoría de nosotros no hemos tenido la experiencia del Dios que nos habla directamente. Podríamos encontrar dificultad en relacionarnos con alguien como Moisés, de quien se dice que escuchó la voz de Dios en el encuentro tumultuoso del Monte Sinaí. Podríamos ansiar ese tipo de certeza, pero la mayoría de las veces, el escuchar la voz de Dios es asunto de discernimiento. Dios nos habla al corazón por muchos caminos. Quizá algunas pistas tomadas de historias y pasajes bíblicos nos puedan a entrenar en cómo escuchar:

- Prestemos atención al mundo a nuestro alrededor, porque es ahí donde habita Dios. El Salmo 19:1 proclama: “Los cielos declaran la gloria de Dios, y el firmamento proclama la obra de sus manos.” El Salmo 148 describe cómo cada elemento de la naturaleza da alabanza a Dios. Podemos imaginarnos cómo se abren los capullos en respuesta al calor de Dios, el surgir del fruto como regalo de la misericordia y el cuidado de Dios; el fluir del agua clara como signo de refresco. La tierra entera nos dice algo sobre nuestro Dios.

- Pongámonos al servicio de los pobres, y escucharemos la voz de Dios. En las páginas de la Torá, los primeros cinco libros de la Biblia, encontramos innumerables instrucciones sobre el cuidado de los pobres, los abandonados, los que están en los márgenes. Los profetas de Israel identificaron el descuido de los pobres como violación de su alianza con Dios. En los evangelios, Jesús pasa tiempo con los que están necesitados de su cuidado (ver Mateo 10:6-8; 11:4-6 y Lucas 14:12-14). Y, con mucha fuerza, Jesús les dice a sus seguidores en Mateo 25:31-46 que cuando cuidamos de los pobres, nos ocupamos de él, y cuando descuidamos de los pobres, a él lo descuidamos. La voz de Dios nos llama a salir al encuentro de quienes están más necesitados.

- Esperemos ser desafiados, ser sacudidos de lo que es cómodo. El reino de Dios es misericordia y justicia. Si los mensajes de nuestro alrededor exigen venganza o buscan un camino fácil, entonces escogemos lo que da vida en lugar de lo que es conveniente o eficiente, nos ponemos en posición de escuchar a Dios más claramente.

Preguntas para la reflexión o discusión:

¿En qué circunstancias te encuentras más a menudo deseando escuchar literalmente cómo Dios te habla?

¿Cuándo te ha hablado un pasaje de la Escritura (quizás en tu propia lectura o estudio o en la proclamación en la Misa) de manera particular? ¿Cómo respondiste?

El artículo describe cuatro modos en que nos podemos abrir a reconocer la voz de Dios. ¿Cuál de los cuatro ha sido particularmente cierto en tu experiencia?

Además de las cuatro pistas descritas en el artículo, ¿hay algo que añadirías? ¿Qué más te avisa de una consciencia de que Dios podría estar hablándote de alguna manera?

Este artículo fue originalmente publicado en el Arkansas Catholic el 10 de marzo. Derechos de autor Diócesis de Little Rock. Todos los derechos son reservados.
La vida es un eterno conflicto. El pensador Luis Gabriel Carrillo Navas dice que “un conflicto nos hace humanos, o animales salvajes”. La cotidianidad de la vida parece corroborar esta paradójica hipótesis de la existencia. Uno de los grandes interrogantes de la Psicología es: ¿Por qué somos conflictivos los seres humanos? En el campo de impuros, arrogantes, necios, etc. Y la literatura moderna encuentra en el conflicto cotidiano motivos de sobra para inventar historias.

No hay conflicto en el drama, y si no hay drama, no hay película, parecen propagar. Y hemos leído novelas: “El amor en tiempo del cólera”; “Amor en tiempos revueltos”; “Amor de reptiles”. Incluso el amor, no el odio, parece ser enfermizo. O sea, nuestro amor es colérico, revuelto, salvaje, etc. Jung decía: “Es sorprendente que el hombre, inventor y vehículo del conflicto, pero sí supo bregar con él. Cristo practicó la paz interior, y cultivó algo que los psicólogos llaman “atención plena”, que es la capacidad de vivir el “ahora” de manera compasiva y sin juzgar a nadie. Por eso San Pablo, inspirado en Cristo, dijo que el amor no se deleita en la maldad, todo lo disculpa, y todo lo soporta. En el análisis final, Luis Gabriel Carrillo Nava dice que “meterle psicología a la vida, es dialogar con los problemas, negociar con los conflictos, y concertar la convivencia con tolerancia”. La óptica cristiana da un paso más. Meter a Cristo a nuestra vida, nos permite alcanzar lo incomprehensible; amar a los enemigos, y perdonar hasta lo que parece imperdonable. “


“Dios llama. Nosotros respondemos. Éste patrón esencial, fundamental en la vida de todo creyente, aparece en toda la historia de la salvación... A través de nuestro Bautismo nos revestimos de Cristo y nos hacemos miembros del Cuerpo de Cristo.”

Colaboradores en la vida del Señor 2005 Revestidos de Cristo, también somos sus discípulos quienes siguen sus enseñanzas. Los discípulos de Jesús también crecen en la fe cuando aprenden a vivir como él. Un no puede ser discípulo de Jesús por su propio esfuerzo, ni inteligencia. Siempre es por la gracia de Dios, y la guía del Espíritu Santo.

Ser discípulo implica seguir las enseñanzas de Jesús, confiar en Dios y amar al prójimo. Jesús les dijo a los judíos que habían creído en él: “Si ustedes se mantienen fieles a mi palabra, serán de veras mis discípulos; conocerán la verdad, y la verdad los hará libres.” (Jn 8:31-32) ¡Qué promesa! Si nos mantenemos fieles a su palabra, sus enseñanzas y seamos consistentes en la palabra crecemos en la fe. No seríamos esclavos al pecado sino libres para amar a Dios y al prójimo. - Si aman uno a los otros, todo el mundo se dará cuenta de que son discípulos míos.” (Jn 13:35)

Jesús trató a todos con amor y compasión, incluyendo a aquellos que la sociedad menospreciaba. Nunca los juzgó sino los aceptaba. Instruyó a sus discípulos que hagan lo mismo, siendo unidos en su misión de servir. Esto glorifica al Padre. - En esto se muestra la gloria de mi Padre, en que den mucho fruto y lleguen así a ser verdaderos discípulos míos. (Jn 15:8) Los discípulos se parecen a Jesús en su devoción completa a Dios.

Desde la antigüedad hasta nuestra época, los discípulos comparten las buenas nuevas. “El discípulo de Cristo no debe solo guardar la fe y vivir de ella sino también profesarla, testimoniarla con firmeza y difundirla.” CIC 1816 Jesús vino al mundo con el propósito de salvarnos; sus discípulos también tienen una misión: seguir las enseñanzas de nuestra fe, glorificar a Dios, amar al prójimo y compartir la Buena Nuevas ¡Aleluya! ¡Jesús ha resucitado!
Rector de la Catedral de San Agustín: el reto de la iglesia del obispo

Por MICHAEL BROWN
Director editorial

En la ley canónica, la catedral de una diócesis es la sede del obispo, el centro de la liturgia y de la administración de la diócesis. Pero esas características no implican que la catedral sea rica.

La Catedral de San Agustín, ubicada en el corazón de la ciudad, se destaca por sus recientes cúpulas de cobre, ostenta una ilustre historia, y cuenta con vestiduras para los numerosos sacerdotes que se celebran allí liturgias especiales, como la Misa Crismal. Tiene una lista de 660 domiciliados y un personal de tiempo completo de alrededor de 10 personas.

No hemos podido alcanzar la meta de la Campaña Católica Anual», dijo el padre Gilbert Malu Musumbu, rector de San Agustín. La meta de la parroquia para 2018 es $57,340 y, al 6 de abril, 65 donantes habían efectuado compromisos por un total de $24,707.

Él explicó que acababa de recibir la lista con los domiciliados de los feligreses, que es lo más aproximado al número de “familias inscritas” de su parroquia; y dijo que les iba a enviar una carta personal pidiéndoles que apoyen a la Campaña. «Tenemos que luchar para alcanzar la meta este año».

El destino de la parroquia de nuestra catedral es muy similar al de otras parroquias de catedral en diócesis de todo el país. Aunque en su pasado fueron centros de gran actividad social y parroquial, su núcleo de familias fue disminuyendo a medida que comenzaron a surgir parroquias suburbanas, y que las zonas céntricas de las ciudades fueron cambiando a causa de la gentrificación o el reemplazo de residencias con comercios y otros servicios. Las estructuras similares a San Agustín, edificadas como grandes monumentos a la creciente influencia católica, requieren costoso mantenimiento y renovaciones que en muchos casos son necesarias para cumplir con reglamentos locales, estátes y federales.

Aparte, está el tema del ministerio. Hasta el año pasado, San Agustín tenía un activo ministerio juvenil y un programa de catequesis. Los jóvenes de otras parroquias de la zona iban allí por conveniencia, por los horarios o por otras razones. Sin embargo, sus familias no estaban inscritas en la parroquia y no contribuían al ofertorio, por lo que la parroquia tenía que procurar fondos de otras fuentes.

El programa funcionaba en el centro parroquial, que luego cerró y se vendió, y el dinero de la venta se destinó al nuevo Centro Educativo y de Conferencias que se está edificando en la Plaza de la Catedral. El edificio tendrá oficinas para la parroquia y la diócesis, y se prevé que abrirá sus puertas en la primavera de 2019. El padre Musumbu dijo que cuando se inaugure el Centro, él espera reinstituir el ministerio juvenil y usar el edificio para oficinas de la parroquia con el objetivo de recaudar fondos.

El padre comentó que la catedral es como una iglesia “estación”, adonde los católicos van habiendo recorrido cierta distancia por el único fin de ir allí. En su lista, hay nombres de la comunidad cercana. «La mayoría vive en la vecindad y son familias pobres. Sus donaciones, aunque son muy apreciadas, no son suficientes», dijo.

Las finanzas de la parroquia de la catedral son complicadas. Las obras de construcción actuales no son los únicos gastos de capital de la última década, ya que también se realizó la renovación de la catedral, la Placita Mons. Arsenio Carrillo, la aclamada restauración de la Capilla de Nuestra Señora, y el trabajo de construcción de la rectoría y las oficinas parroquiales.

Parte de la recaudación de fondos de la parroquia se hace con el fin de cumplir la meta fijada para cubrir el costo de la renovación de la rectoría y los arreglos del exterior del edificio. El total fijado era $500,000, y la parroquia aún necesita recaudar $280,000 más.

En Sierra Vista, la corresponsabilidad parroquial sigue el modelo eucarístico

Por MICHAEL BROWN
Director editorial

SIERRA VISTA – Padre Gregory P. Adolf, de St. Andrew the Apostle: el dinero va tras la misión.

En los 27 años de servicio que el padre Adolf ha dedicado a St. Andrew’s, él ha visto un aumento del número y la diversidad de la población del Condado de Cochise, la ciudad, y la parroquia. El crecimiento comenzó a producirse mayormente cuando los militares retirados de la base de Fort Huachuca empezaron a trabajar por contrato y decidieron radicarse en la zona.

No obstante, en los últimos años ha habido recortes que causaron un descenso de la población de alrededor del tres por ciento, y una baja similar en la parroquia. Además, los jubilados que habían decidido quedarse han visto merma sus ingresos, dijo Ann S. Dickson, analista financiera retirada de la base y miembro del consejo de la parroquia, quien ha estado inmerso en el tema desde hace unos 35 años.

La composición demográfica ha cambiado. Cuando el padre Adolf llegó, St. Andrew’s atendía a las comunidades de distintas culturas, principalmente del sureste de Asia. Pero esta parroquia, ubicada a 15 millas de la frontera de EE. UU. y México, hoy cuenta con una numerosa población hispanohablante, y regularmente ofrece Misas en español, coreano, vietnamita y tagalo, el lenguaje de la comunidad filipina.

En St. Andrew’s, el ministerio no se limita a la atención de los católicos de la parroquia. Por el contrario, anualmente, la parroquia contribuye entre $60,000 y $70,000 a la Sociedad de St. Vincent de Paul para sus obras de caridad con los pobres. También colabora con los Caballeros de Colón en una variedad de programas, como una limpieza comunitaria que se ha ganado el apoyo del gobierno local, y se ha planteado como modelo para una iniciativa similar en la vecina ciudad de Huachuca.

En las vecindades hay voluntarios que asiduamente vigilan, mantienen los jardines limpios, y se fijan que los residentes estén bien, especialmente aquellos confinados en su hogar. A veces, funcionarios municipales contactan a los Caballeros para que intervengan antes de enviarle una citación a algún propietario de vivienda por infracciones de los reglamentos locales, dice el padre Adolf.

También citó el funeral que había oficiado el día anterior. El grupo Ladies of St. Andrew’s estaba preparándose para servir un almuerzo después de la Misa, cuando se dieron cuenta de que no habían previsto una concurrencia tan numerosa. Una de las mujeres rápidamente evaluó la situación y pronto se agregó más comida. «Eslo es saber cómo alimentar a una multitud», dijo el padre Adolf. «Por mi parte, no tengo ninguna experiencia en trabajo de restaurante». 
Un nuevo currículo de ambientes seguros rodea a los estudiantes en “Círculo de Gracia”  
A partir del otoño, los alumnos de escuelas diocesanas y clases de educación religiosa usarán un programa de Omaha

Por MICHAEL BROWN  
Director editorial

La Oficina Diocesana de Protección de Niños, Adolescentes y Adultos está trabajando para implementar en junio un nuevo programa de ambientes seguros para niños de Kinder a octavo grado.

Para el ciclo escolar que comienza en el otoño, se pondrá en práctica en nuestras escuelas y parroquias el plan Círculo de Gracia, un programa creado por la Arquidiócesis de Omaha, Neb., que ya se usa en 37 diócesis del país y que reemplazará al programa original implementado por la Diócesis en 2006.

«El programa anterior también era bueno, pero no cubría la gama de temas que este nuevo programa cubre», dijo Rosemary Celaya-Alston, directora de nuestra Oficina de Protección.

En 2016, el entonces obispo Gerald F. Kicanas les pidió a los líderes parroquiales que evaluaran el currículo existente en una escala de 1 a 5, y la respuesta promedio fue 2. Entre varias críticas reiteradas se señala que: no se presentaba como guía para lecciones y por lo tanto era necesario adaptarlo al aula; la interacción entre padres e hijos era limitada; y no había sido actualizado desde su inception.

Celaya-Alston dijo que la adopción de Círculo de Gracia se produce tras dos años de estudio por parte de un comité especial encabezado por Rachel Guzmán, directora del programa de ambientes seguros. Guzmán dijo que Círculo de Gracia cubre una variedad de temas – no solo lo que es contacto físico “bueno o malo” – sino el ciberacoso y la vida virtuosa.

Un representante de Círculo de Gracia visitará la Diócesis en junio para capacitarse personal de las parroquias y escuelas. Todas las parroquias y escuelas deben enviar un representante a Holy Trinity, Tucson, el 15 de junio, o a St. Anthony’s, Casa Grande, el 16 de junio, dijo Celaya-Alston.

Guzmán comentó que las actualizaciones del programa satisfarán a los auditores contratados por la Conferencia de Obispos Católicos de EE. UU. (USCCB) que anualmente evalúan el cumplimiento de las diócesis con la Carta de Protección de los Niños y los Jóvenes de USCCB. Los auditores verifican que los materiales se actualicen con regularidad en todos los programas de ambiente seguro, dijo.

Siguiendo el modelo de los programas de ‘capacitar al capacitador’, los representantes de las parroquias y las escuelas transmitirán el nuevo currículo y los métodos a los educadores locales a tiempo para el inicio del ciclo académico en el otoño. El currículo puede integrarse en el calendario académico, tres a cinco veces durante el año.

Círculo de Gracia se apega más a la teología católica, mientras que el programa anterior se enfocaba más en términos y conceptos clínicos. El título “Círculo de Gracia” se refiere a la dignidad humana que todas las personas reciben por ser hijos de Dios, dijo Guzmán.

Michelle Buhs, coordinadora de apoyo instructivo de las escuelas católicas de la diócesis, integró el comité a cargo de la revisión y recomendó el cambio al nuevo currículo. Ella frecuentemente evalúa cambios de currículo en las escuelas católicas, y dijo que la índole católica del programa y su estructura diseñada con los maestros en mente fueron factores de peso en la selección de Círculo de Gracia.

« Esto ayuda a los estudiantes a comprender que su cuerpo es sagrado y la importancia del espacio personal. Cada lección comienza y termina con una oración», dijo Buhs.

«Además, está creado en forma de guía de lecciones, con objetivos y vocabulario, por lo que es muy eficaz también desde el punto de vista de los maestros».  

Los tres estuvieron de acuerdo en que Círculo de Gracia provee más material a las familias y fomenta la conversación entre padres e hijos. Una publicación llamada “Parents First” brinda información sobre la enseñanza de la Iglesia, alertas culturales y consejos para ayudar a los padres a responder a las preguntas difíciles. Por ejemplo, en materiales para niños de Kinder, se sugieren formas de responder a la pregunta “¿De dónde vienen los bebés?” Y en una hoja para décimo grado se presentan consejos para contestar la pregunta “¿Por qué debo permanecer virgen?”

«Esto permite introducir en la conversación los 10 Mandamientos, y sirve como influencia religiosa aun cuando la sociedad apunte en sentido contrario», dijo Buhs.

Aviso de la Oficina del Tribunal de la Diócesis de Tucson

Nombre de la causa: RAYGOZA-GUIZAR; Número de la causa: 2017-0099M (Diócesis de Tucson, Arizona) notificación de proceso de nulidad. Por medio de esta citación pública se le hace conocer a Jesus Guizar que Araseli Raygoza ha comenzado el proceso de nulidad del matrimonio que ustedes contrajeron. Por favor póngase en contacto con la Oficina del Tribunal dentro de un mes de la publicación de esta notificación. Todos aquellos que conozcan el domicilio actual de Jorge Ramirez se les ruega que informe al Tribunal de la Diócesis de Tucson lo antes posible (520) 838-2514.

APOYA LA CAMPAÑA CATÓLICA DE LA COMUNICACIÓN
Conéctate con Cristo
With new document, pope shows holiness is for everyone, speakers say

By CAROL GLATZ
Catholic News Service

VATICAN CITY — Pope Francis’ new document, *Gaudete et Exsultate*, shows that holiness is not an impossible task nor is it something to be pursued far removed from today’s world, said the papal vicar for the Diocese of Rome.

“The pope wants to tell us that holiness is not something else apart from our everyday life, but it is exactly our ordinary existence lived in an extraordinary way,” said Archbishop Angelo De Donatis, the papal vicar.

The archbishop was one of several guests invited to attend a Vatican news conference April 9 for the presentation of Pope Francis’ new apostolic exhortation on the call to holiness in today’s world, titled in English, “Rejoice and Be Glad.”

Many people in today’s secularized world may think holiness is “antiquated,” but the new document seeks to demonstrate its timeless relevance for everyone, the archbishop said.

Pope Francis is reminding Christians that the desired goal of their journey is true life, joy, meaning and fullness found in Jesus with the help of divine grace and the action of the Holy Spirit received in baptism, he said.

“To be Christians means to receive from God the gift of a beautiful life, a life rich in meaning and flavor,” he said.

Officials of the Vatican press office invited individuals from different nations who reside in Rome to offer their impressions of the document.

Deacon Adam Hincks, a Canadian Jesuit continuing his theological studies for the priesthood in Rome, told Catholic News Service that some features of Ignatian spirituality - referring to St. Ignatius, the Jesuit founder - shine through in the document.

“For example, there’s the idea of being contemplatives in action, which is very Jesuit, finding God in the midst of your daily life, making your daily activity a place of sanctification,” he said, as well as a call to do a “daily examen” to reflect at the end of each day to see “where was God and how did I respond?”

“It’s something that’s very simple that any Christian can do and that really helps you to grow in holiness,” he said.

Hincks, who is an astrophysicist specializing in the history of the universe, said he finds *Gaudete et Exsultate* to be “very inspiring because this isn’t just for people wearing a collar or a habit, it’s for scientists, too, it’s for people who are doing whatever job, anyone can be holy” by doing what they do with love: love for the truth, for God and one’s neighbor.

Sister Josepha, a sister of the Monastic Fraternity of Jerusalem, told CNS that the document seeks to show people holiness is attainable and satisfies that hunger many people, especially young people, feel “to live a relevant life, to give themselves, to improve the world.”

She said the document says, “Go on! You can. You will! Start today with the small things around you. Holiness is not perfection,” but building the kingdom of God with joy and in communion with others.

Mohammad Jawad Haidari, a Muslim and ethnic Hazara who fled from Afghanistan because of violent persecution and discrimination against this minority group, said holiness is common to both Muslims and Christians.

Holiness is “as a path toward God” with saints and prophets acting as signposts indicating the right way for the faithful to go, said Haidari, who earned a master’s degree in religion and cultural mediation while in Rome.

The pope’s document, he said, shows people that the path toward holiness is wide - meant for all people to journey, not just scholars or clerics.

*CNS* photo by Paul Haring

Mohammad Jawad Haidari, a Muslim from Afghanistan, gives an interview after a news conference to present Pope Francis’ exhortation, *Gaudete et Exsultate* (“Rejoice and Be Glad”), at the Vatican April 9. Haidari was one of four people chosen to read the exhortation in advance and give their impressions.

Father Nadolny said he grew up speaking Polish, and the Tohono language had similar intonations, so he quickly picked up the language. He ministered in the northern part of the reservation.

As vicar, he was also involved with the Yaquis, and was responsible for building then-Blessed Kateri Tekakwitha Church, the first personal parish in the Diocese, in the old Pascua.

He left southern Arizona in 1989 on sabbatical to minister on a Chippewa Cree reservation in Montana, before spending several years on leave in Connecticut caring for his ailing mother. When he returned to Arizona, he was named pastor at St. Patrick’s, Bisbee, and led the parish through a church repair and renovation project.

In 2001, he was assigned to St. George’s, Apache Junction, to help Father Domenico Pinti, pastor at that parish.

Father Nadolny said he functions as a director of Religious Education, leading up to six classes a week, including adult education. Over the years, he also has learned to speak Spanish and works with visitors from Mexico. He ministers to members of the Filipino community in the area, along with Romas, an ethnic gypsy group that settled in the area.

“I like to kid Father Pinti. He takes the Anglos and I get everyone else,” Father Nadolny said.

He also offers a Mass in Polish once a month in the Diocese of Phoenix, which just north of the Diocese of Tucson.

Although he is old enough to retire, he said he has no plans to do so anytime soon.

“I just love ministering to the smaller groups in our church,” he said.

Registrations open for diocesan three-year Bible study program

The Catholic Bible Institute of Southern Arizona begins another three-year session in August for Catholics interested in Bible studies and faith sharing. It provides a comprehensive study of Sacred Scripture, with focus on methods of biblical study, sharing and praying with scripture, and application of skills in Bible-study leadership.

The institute is sponsored by the diocesan Pastoral Services Department’s Office of Formation. Enrollment cost is $150 per semester. Year One includes an introduction to the New Testament, with study of the four Gospels, the Acts of the Apostles, the Pauline letters, the epistles, Revelation, non-canonical writings, and an understanding of New Testament theology. Year Two includes an overview of the Hebrew scriptures, with study of the Pentateuch and Torah, historical books, prophetic writings, wisdom literature, deuterocanonical writings, and Hebrew theology. Year Three focuses on developing practical skills for working with small groups, with an emphasis on adult learning, facilitation skills, group process, Bible-study resources and leadership training.

The instructors are Jesuit Father Felix Just of the Jesuit Biblical Ministries.

Register now by calling Isabel Madrid at (520) 838-2544 or by emailing imadrid@diocesetucson.org.

Our Mother of Sorrows Parish, 1800 S. Kolb Road, one Saturday each month, 8:30 a.m.-4:30 p.m., Tucson

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Deacons bringing years of lived experience to priesthood
Deacons John Gonzales and Thomas Quirk to be ordained priests in St. Augustine’s on June 2

By MICHAEL BROWN
Managing Editor

Although Deacons Thomas Quirk and John Gonzales will be the newest priests in the Diocese of Tucson when they are ordained in June, they have a lifetime of experience behind them.

Deacon Gonzales spent 18 years as a site engineer for Southwest Gas Corp, and “was pretty happy with how life was going,” he said during a recent interview in the closing days of his fourth year of Theology at Sacred Heart Seminary in Hales Corners, Wis.

Trained in construction, Deacon Gonzales, 50, was fascinated with the scientific part of the natural gas industry, and learned on his own everything he needed to become an engineer in the field. He learned the permitting process and debt ratios and was a valuable asset.

He was married briefly — and subsequently had the marriage annulled — and has a stepdaughter.

However, in his mid-to-late 30s, following his divorce, he recalled, he developed a “sense that I was missing something.” Following some spiritual advice, he began seeing the hand of God in the ordinary things around him. “Once I started seeing it, I began seeing God’s hand all over the place.”

Deacon Gonzales called it “a second Spring.” Although he enjoyed his work with the gas company, it didn’t feel like a vocation, something he was being called to do. “Looking back, it was like I was just counting hours, waiting to draw a paycheck.”

“But I didn’t want to jump too soon,” he added. Instead, he got involved in Prison ministry, where he met the late Carmelite Father Cyprian Killacky, who became a mentor for him.

Another priest who helped him was the last Msgr. Edward C. Carscallen.

“Every step of the way, men like these stepped forward and gave great witness to me,” said Deacon Gonzales.

Following six years of discernment, he entered the seminary at age 44. He admitted that going back to school was a challenge, especially when most of the other men in seminary were half his age. However, the age difference gave the students much to talk about and to learn from each other.

Deacon Gonzales said that the long discernment process made challenges of seminary life less daunting. “Sure it was a leap of faith, but it was one of the most freeing things I have ever done.”

Following six more years of study, Deacon Gonzales said he is ready to begin his priestly ministry. His ordination takes place June 2 at St. Augustine Cathedral. “I am just looking forward to being with the people and being able to minister to them.”

With the Diocese facing the need to build more churches in Pinal County to accommodate the rapidly growing Catholic population there, Deacon Gonzales said he knows his construction and engineering skills might be ideal for service in a parish in Pinal. However, he added, he only wants to serve wherever God wants him to be.

“I know I bring skills with me that other people don’t have, but I really believe it is best to trust in God.”

Deacon Gonzales said it was a great blessing to receive diaconal orders last year at the same Mass that his brother Alfred was ordained a permanent deacon for the Diocese of Tucson. He also said he was looking forward to returning to Tucson, especially as Wisconsin was experiencing a protracted winter, including a forecast of snow on the day of the interview.

“I am perfectly happy with 110-degree temperatures,” he said.

Deacon Quirk’s path to ordination was much more varied than Deacon Gonzales, although not quite as delayed. He grew up outside Detroit and earned a bachelor’s in Arts Administration from Butler University in Indianapolis in 1996. He wanted to go into theater, and was convinced that the best way to do that was by showing that, besides his acting skills, he could also be a fundraiser and administrator for any local theater company. A year later, he was engaged to be married, but that didn’t work out. In 1998, he entered Sacred Heart Seminary in Detroit for the archdiocese, but “I wasn’t ready at that point” and left after two years.

He worked myriad jobs, including car wash attendee, video store clerk, an executive assistant, a staffer at a medical supply company and in the shipping department of a promotions company.

Deacon Quirk came to Tucson in 2007 and worked at CODAC Behavioral Healthcare. For him, it seemed to be a natural fit. “I knew I had the gift of patient listening and that I could utilize that to help other people,” he said. “I can certainly identify with people at all different levels.”

In 2011, he applied to graduate school at Arizona State University, and was admitted to master’s of social work program. Around the same time, the call to the priesthood resurfaced and Deacon Quirk was faced with a critical choice. “I just gave it over to God,” he said. “The rest is history.”

He entered St. Mary of the Lake Seminary in Mundelein, Ind., in 2013. “At first, it felt hard to fit in,” he admitted. However, the younger seminarians looked up to him and he was able to provide them with some real-life experience. With his earlier seminary studies accepted, he earned a master’s in philosophy in 2014. Four years of theology later, he’s preparing for ordination in June at age 41.

“It’s starting to sink in that I have only 59 days,” he said at the time of the interview in April. His mother and sister live in Tucson and have been very supportive of his path to the priesthood.

As he prepares for settling into life as a priest, Deacon Quirk said he knows he can rely on God’s help moving forward. “God’s grace is very powerful.”