COURTING THE Future

Celebrating Santa Cruz: Tucson parish turns 100 — See page 8

Father Edson Elizarraras, parochial vicar at Our Lady of Fatima Parish, Tucson, led group of 200 parishioners participating in the Fourth Annual 5K Color Run/Walk for Vocations Jan. 5. For a list of winners and pictures from the event, see page 11.
HALES CORNERS, Wis. – Salvatorian Father Raúl Gómez-Ruiz, SDS, has been named the next president-rector of Sacred Heart Seminary and School of Theology. He will succeed Father Thomas Knoebel, a priest of the Archdiocese of Milwaukee, who will officially retire July 1. Father Gómez’s appointment is for five years.

Originally from Bisbee, Father Gómez professed his first vows with the Salvatorians in 1982 and was ordained to the priesthood in 1987. He has a bachelor’s in Spanish from the University of Arizona and a master’s in public administration from California State University in Sacramento.

Father Gómez, 65, also has a master’s in pastoral theology from the Franciscan School of Theology in Berkley, California, and a doctorate in liturgical studies from The Catholic University of America in Washington, DC.

He has written five books, contributed to 10 others, and has published dozens of articles and book reviews.

“I am very grateful that Father Gómez has accepted the position of president-rector,” said Sacred Heart Provincial Superior Father Ed Kilianski. “Father Gómez has demonstrated that ... passion for Sacred Heart and for seminary education in general. It is significant that he is a member of the Society of the Divine Savior, a religious community which has had a long partnership with our seminary.”

Father Gómez recently completed a six-year term as Vicar General and General Secretary of the Salvatorians in Rome.

Prior to his appointment in Rome, he served for nearly 25 years in a variety of capacities at Sacred Heart. From 1988-2004 he was director of the Hispanic Studies Program, one of the first seminary programs in the country to specifically address the pastoral concerns of the growing US Hispanic Catholic population.

From 2002-05 he was vice rector, and from 2005-12 he was vice
Yuma charismatic musician slated to play at World Youth Day

By MICHAEL BROWN
Managing Editor

Jesse Demara, a Yuma-based charismatic musician, may have landed the gig of a lifetime.

Demara is a member of St. Francis Parish in Yuma. World Youth Day organizers asked him to play at the international gathering in Panama Jan. 24.

Demara has been involved deeply in the Hispanic charismatic community, building an independent music ministry along the way.

He served as a regional representative for Spanish-language national Catholic Charismatic Renewal (CNSH) for the western US, covering Arizona, California, Oregon, Washington, Nevada, Utah, Hawaii, Alaska and western Canada. Later, he was named vice president of the US National Youth Service Committee for CNSH.

Initially a volunteer choir director and youth minister at Immaculate Conception Parish, Yuma, he was hired by nearby St. Francis Parish to serve in Hispanic Ministry. He stepped down in July as coordinator of Hispanic Charismatic Renewal for Yuma and similar work in the parish because his concert schedule was too pressing.

Demara was scheduled to play in Panama City at a 2 p.m. concert Jan. 24, with Pope Francis arriving several hours later. Speaking from Yuma Jan. 15, Demara said that after his concert is done, “I am just going to join the other pilgrims and take in the moment.”

He also had concerts scheduled for pilgrims at a Panama City parish on Jan. 19; an appearance at a WYD soccer match on Jan. 23; and a concert sponsored by the international Spanish-language ESNE TV on Jan. 26.

Several of the events will include his band, a group from Costa Rica, that has been accompanying him on tour since 2013.

Other Catholic musicians under contract with Catholic music producers like the Oregon Catholic Press (OCP) have their expenses covered. Demara hopes that he will make enough of an impression with Catholic music executives to get a chance to sign a contract.

“I could and would be very open to that,” he said.

Demara also said that while his concerts and retreats – most of which have been in Latin America – all have been in Spanish, he was looking forward to introducing his music to English-speaking audiences. “This year, our goal is to launch our first English album,” he said.

Meanwhile, Father Emilio Chapa, pastor at St. Francis in Yuma, has asked him to stay close to Yuma during holy days so the parish can enjoy his musical talent, Demara said. “I really like to sing there when I am in town.”

The Jordan Ministry Team is honored to announce the 2019 recipients of the Alive in the Savior Award. Sr. Esther Calderon O.P. and Sr. Gladys Echenique O.P. have made a significant impact on the faith life of generations of Southern Arizonans.

Sr. Esther is a native of Willcox, Arizona. Trained as a nurse, she also served in the formation of catechists and is currently volunteering in prison ministry and at Casa Alitas.

Sr. Gladys, a native of Argentina, came to Tucson by way of South Africa and California. For the past six years she has been the Coordinator of Hispanic Ministry for the Diocese of Tucson. Under her direction, many people have pursued formation as catechists and leaders in order to serve the Spanish speaking members of the diocesan community.

The awards will be presented to Sr. Esther and Sr. Gladys at the Alive in the Savior event to be held on Sunday, March 3, 2019, at the Viscount Suite Hotel from 3 – 5 PM.

Please contact the Jordan Ministry Team for reservations and more information: 520-623-2563, or jmt@jordanministry.org.
More information is on the Jordan Ministry website: jordanministry.org.
**Bishop’s Calendar – FEBRUARY 2019**

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<td>2 5:15 p.m. – Fourth Annual Kino Teens’ Mass at St. Augustine Catholic High School, Tucson</td>
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<td>3 11 a.m. – Religious Jubilee Mass at Sts. Peter and Paul Church, Tucson</td>
<td>25 6 p.m. – Clergy and Religious Appreciation Dinner at St. John Neumann Parish, Yuma</td>
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<td>8 10:45 a.m. – Mass for the Feast of Our Lady of Lourdes, Lourdes Catholic School, Nogales</td>
<td>26 9 a.m. – Confirmation, St. Francis of Assisi School, Yuma</td>
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<td>6 p.m. – Deacon candidate interviews</td>
<td>27 7 p.m. – Rite of Election, Immaculate Conception Church, Yuma</td>
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<td>9 10 a.m. – Mass for Santa Cruz Parish’s Centennial Celebration, Santa Cruz Church, Tucson</td>
<td>28 6 p.m. – St. John Paul II 2019 Award Ceremony, Yuma</td>
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<td>10 5:30 p.m. – Mass and Dinner with the Knights and Dames of Malta</td>
<td>29 6 p.m. – Confirmation, Immaculate Conception Church, Yuma</td>
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Carondelet Sisters, Msgrs. McCarthy and Fuller to be honored at Gala

By SAMUEL KISER
Catholic Foundation

The Diocese of Tucson and the Catholic Foundation will be honoring the Sisters of St. Joseph of Carondelet, Msgr. Jeremiah McCarthy and Msgr. Robert Fuller at the 38th Annual Cornerstone Gala on Friday, May 10.

The Carondelet Sisters and Msgr. McCarthy will join the current 46 individuals, groups, and organizations recognized by the Diocese and the Catholic Foundation with the Cornerstone Award.

Established in 2002, the Cornerstone Award recognizes those who have distinguished service to the Diocese, the Catholic Foundation and the community. The Cornerstone Award is the highest award conferred by the Diocese and the Catholic Foundation.

Msgr. Fuller will be the inaugural recipient of the annual Msgr. Robert D. Fuller Pastoral Leadership Award, a new honor by the Diocese and the Catholic Foundation for excellence in pastoral leadership. This recognition is to inspire pastoral leaders and foster a culture of outstanding leadership among pastors. It is also the hope that this recognition will encourage support for priestly vocations.

Last year, Msgr. Fuller retired as pastor of St. Frances Cabrini Parish, where he spent 31 years of active ministry.

The 38th Annual Cornerstone Gala will be hosted at the Hilton Tucson El Conquistador, 10000 N. Oracle Road, beginning at 6 p.m., with dinner at 7 p.m. Edmund Marquez returns as the master of ceremonies.

Proceeds from the Cornerstone Gala support the Cornerstone Fund, which awards grants to parishes, schools and social service organizations within the Diocese of Tucson.

For sponsorship opportunities or to purchase tickets, please call Teresa Pierce at (520) 838-2525, email tpierce@diocesetucson.org or visit www.cathfnd.org/gala.

Msgr. Jeremiah McCarthy speaks at a Carondelet Health Network event in 2017. The Sisters of St. Joseph of Carondelet, whose work in hospital ministry led to the eventual formation of the network, will be honored with the priest at the 2019 Gala.

Father Elias Galvez, OFM

Franciscan Father Elias Galvez died Dec. 23 at Atria Campana del Rio Assisted Living in Tucson. He was 89.

Born Feb. 7, 1929, in Tucson to Filomeno and Maria Galvez, he was one of four children in his family to choose religious life. Two sisters became members of the Congregation of the Immaculate Heart, taking the names Sister Philomena and Sister Ursula Marie. A brother Frank also became a Franciscan, but later left the clerical state. He attended St. Mary Catholic School in Phoenix and St. Augustine and Sts. Peter and Paul Catholic schools in Tucson.

In 1944, he entered the Franciscan St. Anthony Seminary in Santa Barbara, Calif., and received the habit five years later at Mission San Miguel. He studied philosophy at Mission San Luis Rey and theology at Mission Santa Barbara, all in California. He was ordained Dec. 22, 1956, in Mission Santa Barbara by Los Angeles auxiliary Bishop Alden Bell.

He celebrated his first public Mass at San Xavier Mission in Tucson Dec. 30, 1956. He served in various ministries throughout the West, including 1980-91 at San Solano Missions in Topawa. He also served in a diocesan Trailer Mission Apostolate, assisting families living or stranded on the highway that later became Interstate 8 between Yuma and Casa Grande.

In 1991, he ministered at Casa Franciscana Mission in Guaymas, Sonora, Mexico. Because of declining health, he retired in 2016 and returned to Tucson.

Besides his parents, he was predeceased by Sister Philomena and a brother Victor. He is survived by brothers Frank and Richard and Sister Ursula.

A Mass of Christian Burial was celebrated Dec. 28, in Sacred Heart Church, Tucson, followed by burial in Holy Hope Cemetery.

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Tucson Diocese among grant recipients

By CATHOLIC NEWS SERVICE
WASHINGTON — Recipients of grants approved by the US bishops’ Subcommittee on Catholic Home Missions range from migrant ministry in the Diocese of Stockton, California, to pastoral support to children and families on remote islands in the Diocese of Samoa-Pago Pago, American Samoa.

In a Dec. 12 announcement, the subcommittee said it had approved $9.5 million in grants to assist 79 US mission dioceses and eparchies.

The Diocese of Tucson learned that it had had an $80,000 grant renewed, which funds mission personnel, Hispanic Ministry and the Common Formation Program. Most of the grant goes to support clerical salaries on reservations located in the Diocese.

Subcommittee grants aid dioceses and eparchies that would otherwise struggle due to difficult geography, impoverished populations and limited resources.

Catholic Home Missions funding supports various pastoral programs, including religious education and youth ministry, priestly and religious formation, prison ministries, and lay ministry training.

“Many dioceses and eparchies throughout the US cannot provide basic pastoral services without outside assistance,” said Archbishop Paul D. Etienne of Anchorage, Alaska, who was elected chairman of the US Conference of Catholic Bishops’ Committee on National Collections during the bishops’ fall general assembly in Baltimore Nov. 12-14.

“Through the generosity of Catholics to the Catholic Home Missions Appeal, we can help strengthen the Church here at home,” he said in a statement.

The subcommittee comes under the Committee on National Collections and oversees the Catholic Home Missions Appeal, an annual collection on the fourth Sunday of April. Donations to the collection fund the grants.

At its Oct. 9-10 meeting in Spokane, Washington, the subcommittee approved projects for funding this year, including:

- Migrant ministry in the Stockton Diocese, to provide pastoral care and evangelization to thousands of farmworkers and their families.
- Manua Mission in the Samoa-Pago Pago Diocese, to provide missionary services and pastoral support to children and families who are isolated from the main island of Tutuila and live in the outliers islands of Manua.
- Seminarian education and formation in the Diocese of Amarillo, Texas, to develop vocations, provide personal assistance with discernment, and support current seminarians as they prepare for ordained ministry.
- Mission and ministry fund in the Diocese of Lexington, Kentucky, to help rural and mountain parishes develop their missionary presence and action in Appalachian Kentucky.
- Young adult ministry/community college outreach in the Diocese of Dodge City, Kansas, to extend outreach ministries to young people ages 18 to 39 through events, mission trips, and other programs for prayer and fellowship.

SACRED HEART continued from page 2

Once president for Academic Affairs and director of Intellectual Formation.

“Sacred Heart gave me the ability to flourish as a priest, professor and administrator,” recalled Father Gómez. “Having gained international experience gives me an even broader perspective and an excellent sense of what Sacred Heart needs to do to move forward.”

“It does feel like coming home,” said Father Gómez of his return to Sacred Heart. “There is certainly a level of familiarity, and certainly one of excitement. Sacred Heart is on the verge of greatness; we are a seminary with a solid present and a great future.”

“Father Gómez is an excellent administrator who very quickly earns the confidence and respect of the people he works with,” said Father Knoebel. “His international connections as Vicar General of the Salvatorians give him a broad perspective of our global Church. I feel confident leaving Sacred Heart in his very capable hands and look forward to a wonderful transition.”

Franciscan Father Ponchie Vasquez at San Solano

Black and Indian Mission collection helps support parish efforts

The annual Black and Indian Mission collection will be taken in parishes March 9-10.

The Black and Indian Mission Office (BIMO) is comprised of three distinct but inter-related organizations: Bureau of Catholic Indian Missions, established in 1874; the Commission for the Catholic Missions, established in 1884; and the Catholic Negro-American Mission Board, established in 1907.

They work together to serve African American, Native American, and Alaska native communities through advocacy on the national scene. BIMO executive directors have interacted with the US Interior Department’s Bureau of Indian Affairs, located just a few blocks from the office in Washington.

The office holds an annual collection to support communities throughout the US. In 2018-19, it provided the Diocese of Tucson with a $75,000 grant to support ministry at San Solano ($30,000) and St. Kateri and San Carlos ($22,500 each).

The Bureau of Catholic Indian Missions will be the sole funding organization for a new associate director for Native American Affairs in the US Conference of Catholic Bishops’ Secretariat for Cultural Diversity in the Church.

BIMO also gives substantial financial support to the National Black Catholic Congress, headquartered in Baltimore, and the Tekakwitha Conference organization, headquartered in Alexandria, Louisiana.

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Lunch Specials Mon. - Fri. $6.95
Mon. - Sat. 6am-2pm / Sun. 7am-2pm
Students gain new perspective on border issues
Visit included stop at diocesan Pastoral Center and international border

By MICHAEL BROWN
Managing Editor

Ohio voters may have favored a more restricted approach to immigration in 2016, but for 17 students from John Carroll University in Cleveland, change may be coming.

A campus ministry mission called “Crossing Borders for Justice – El Salvador Encounter 2019” stopped in the pastoral center offices at the Diocese of Tucson Jan. 10, having spent nearly a week in El Salvador. After a morning gathering and a presentation, the group observed deportation proceedings at the local US District Court before heading to Nogales. They visited Kino Border Initiative facilities on both sides of the US-Mexican border before leaving the area Jan. 13.

Among the delegates were junior Ben Skovira, an Akron resident majoring in marketing and supply chain; sophomore Ally Fritsch, a Toledo area resident and sociology major; and Luke Cancilla, a senior exercise science major from Erie who runs cross country and track at John Carroll.

While some research and preparation were required before embarking on the mission, the students said none of it could have prepared them for what they had just seen in El Salvador.

Fritsch, the only one of the three previously involved in university Campus Ministry, noted that many students had applied to join this trip, but those who were selected were chosen based on their diversity, a willingness to bond as a team, and a commitment to sharing what they learned with their own communities upon their return.

All three said they each entered the mission with varied but firm support of current US immigration policy; however, they all said they have had a complete change of heart since their El Salvador experience.

“There’s just a huge lack of accountability in our government,” Cancilla said, citing the US involvement in El Salvador’s civil war, 1980-92.

He said the record shows how the US backed a repressive Salvadoran regime because it feared the expansion of communism in Central America. The US provided aid and military support against rebels, including Catholic leaders advocating for the rights of the poor. More than 75,000 died during 12 years of fighting. Among the victims were recently canonized St. Oscar Romero, slain archbishop of San Salvador, and six Jesuits and their housekeepers at the Central American University.

“No one in our government has ever admitted that we messed up,” Cancilla said, reflecting further: “We are the reason” for the rise of gang violence in the country today, a condition that evolved from US involvement under President Ronald Reagan. Cancilla said these conditions are what led to many of the refugees currently fleeing the country, ending up at the US border.

“My mindset has completely changed,” Fritsch said, elaborating that because of her experience, “I want to be an advocate for them (refugees).”

“It may sound corny, but I want to make a difference,” she added, saying that the way to do that is to “talk to people one-on-one.”

Skovira also said that he was unaware of the US involvement in El Salvador, to say nothing of its impact, until he visited the country.

Cancilla, who will pursue a post-graduate program for physical therapy, said “it may not be possible to change the world, but I can do small things, like helping people and making them feel welcome.”

“When we visited (El Salvador), we stuck out, but were always made to feel welcome,” he added. “I want to make others feel welcome here.”

Fritsch said that the El Salvador experience had transcended political debate and changed her views. “In a lot of ways, my mindset has completely changed. It is different when you start looking at people as human beings.”

“I am expecting to see human beings, just like me,” Cancilla said before the visit to the border. “They laugh the same way we do. They cry the same way we do. They love each other, their families and friends, the same way we do. They love each other, their families and friends, just like we love our families and friends.”

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Santa Cruz Parish began with outreach to south side

Following the construction of Holy Family Church in 1915, Bishop Henry Granjon decided to build another church on the southside to serve the Mexican people. At that time, the building site was away from the city, a place well-known to the bishop because he liked to go there in his free time to hunt rabbits.

Work began on Nov. 13, 1916, under the direction of Manuel G. Flores, the same engineer who built Marist College.

Bishop Granjon enlisted the Discalced Carmelites, present in the Diocese since 1911, to staff the church and started gathering materials, paying $10 for each load of 2,000 adobe bricks to Native Americans from San Xavier Mission. Bishop Granjon made a drawing of how he wanted the church and rectory to be constructed. The plans included a central patio that all the rooms would open out to so that there would be solitude and peace. He also wanted the property to have an orchard.

In October 1918, the church was near completion and the preparations for its dedication were made. However, that same month, the city ordered all churches, theaters, schools and other public buildings to be closed because of the Spanish flu.

On Nov. 11, 1918, the bishop received news that an armistice had been signed, ending World War I. He hurried to Santa Cruz Church, climbed the steps of the tower and rang the church bells announcing peace.

Santa Cruz was dedicated by Bishop Granjon on Sunday, Feb. 9, 1919. The first baptism was performed at one time or another at the parish, had returned to Spain where they were killed and later beatified as martyrs during the 1936 Spanish Civil War.

The parish hall was built by Father Stanislaus G. Caralt in 1939. Father Caralt also remodeled the church in 1946. His successor, Father Eliseo Costa led the construction of the current school building in 1955, enlisting the staff of the Holy Cross Sisters. A wing was added three years later.

In 1957, an adjoining lot was converted into a sports field and recreation center. Father Patrick Perjes remodeled the parish offices and living quarters in 1961.

In 1959, approval was given to construct a 15-room convent at Santa Cruz for the Dominican Sisters of Adrian, who taught at Santa Cruz Catholic School.

In 1962, Bishop Francis J. Green presided at a Jubilee Mass at Santa Cruz Parish to celebrate the Discalced Carmelites’ years of service in Arizona.

Two chapels also were served by the priests at Santa Cruz: St. Anthony’s and Our Lady of Guadalupe.

St. Anthony’s was created when the original Guadalupe chapel, built in the mid 1950s, had to be relocated after a fire to 34th Street in the 1960s. The building was originally used as an old Army barracks; after its priest died in the 1980s, it fell into disrepair. It closed in 2011, a victim of changing demographics. A new Guadalupe chapel subsequently was built on 31st Street and is still in use for some parish programs and as a launch point for the parish’s annual Guadalupe procession.

The Franciscan Sisters of Christian Charity of Manitowoc, Wis., also have served at Santa Cruz Catholic School.

The church was added to the National Register of Historic Places in 1994.
Santa Cruz’s future is bright, says lifelong parishioner

By MICHAEL BROWN
Managing Editor

At Santa Cruz Parish, the pastors have changed, the neighborhood has changed, but the heart of the community – the people – remain its driving force.

“It’s our parish,” said Annie Lopez, 88, a lifelong member and volunteer. “The pastors, they come and they leave after a few years, but it has always been about the people.”

The Discalced Carmelite Fathers have served the parish since it was dedicated on Feb. 9, 1919, by Bishop Henry Granjon, but it is the people who lived in the neighborhood and raised families there that represent the strength of the parish, Lopez said.

Many of the people she knew growing up have died, and their children have moved away. However, many “children” – now adults with children of their own – come back every Sunday because Santa Cruz is still their parish, she added.

The Carmelites also follow a pattern, Lopez chuckled. “Every pastor wanted to change things. They all have the same model.”

Some want to take down trees; others want to replace grass with bricks, and others wanted to paint the buildings, she recalled.

Lopez said the recommended change that gets the strongest reaction from the community is any suggestion at doing away with statues. “We celebrate their (saints’) feast days and have processions going through the neighborhood. Processions mean a lot to the people.”

“Santa Cruz has never changed,” she said, citing the community’s support of statuary.

With a tinge of indignation over the importance of having images of the saints there, she added: “This is a Church.”

Lopez has favorite pastors and can recount fondly the cultural groups from the Spanish to the Irish to the American Carmelites. Her favorite is Carmelite Father Cyprian Killackey who served from 1984-90 and 1996-2002.

She traces the genesis of the parish’s devotions to the early Spanish Carmelites who inculcated those elements of faith to the Catholic Mexican-American community. She also noted that after the Second Vatican Council, when the vernacular was introduced to the liturgy, Santa Cruz’s priests offered Mass in Spanish, while priests in surrounding parishes turned predominantly to English.

“When we grew up here, they spoke Spanish all the time,” Lopez said, explaining why the church is still filled each Sunday. “A lot of people got married and left, but they still come back.”

It’s that community involvement that makes her optimistic about the parish’s future. “It’s just a very strong community,” she said.
By TOM HANLON
Director of Catholic Cemeteries

I remember in my childhood going to the cemetery with my father and watching him place a small bouquet of flowers on his father’s gravesite.

It was such a simple yet sacred moment as he stooped down and put flowers in the vase. The simplicity of the decoration, coupled with the symbols of our faith that surrounded the grave, gave my father much solace and peace and provided me with memories that would last my lifetime.

That was 65 years ago. It was a time when there were no big box stores selling huge Christmas decorations, a time when less was more. Today, the measure of our grief seems to be displayed by how many and how large the decorations are that we place on the gravesites.

What we see in the many decorations at our cemeteries is the lonesome expression of loss and remembrance. We see the acknowledgement of a love that will now go unrequited because of the death and we feel the pain that is in the hollows of our hearts.

The meaningful items we place on gravesites, along with pictures and favorite flowers, are a physical acknowledgement that we remember and mourn our family and loved ones. These are also signs of hope - hope that we will one day be reunited with those we love just as Jesus taught.

However, when do grave decorations become excessive? When there are so many that they can’t fit on the footprint of the grave? When the number and size of the decorations overpower surrounding graves?

At what point does the debris from weather-hardy decorations, blowing in the wind, become litter - even dangerous litter? Glass, metal, pottery, plastic and wire are always a part of homemade decorations; these materials get caught in our machinery can become projectiles shot into the air.

Modern cemeteries have decorating regulations; Catholic cemeteries also have them. Decorating regulations and guidelines are found at the cemetery office for visitor’s convenience, or by visiting dotcc.org/rules-and-regulations.

We have these regulations for practical reasons. When we are called to dig a grave for a burial, we need to access that area with a backhoe, dump truck and pickup truck with trailers. If the surrounding area has Christmas trees with hundreds of ornaments to move and to return after a burial, that increases the cemetery’s labor costs. Those costs eventually will be passed to families we serve in the future.

Excessive decoration has become a problem.

We hope that all the families that visit our cemeteries abide by the Rules and Regulations for Grave Decoration. Management at Holy Hope and Our Lady of the Desert Cemeteries has begun enforcing our existing decorating regulations as of Jan. 31. Anything that is not in compliance is removed and held for two weeks for pick up at the cemeteries’ maintenance yards. After two weeks, items will be thrown out.

We ask for your cooperation to solve this problem.

RJ Saavedra named new executive director at Reachout Women’s Center

Argelia “RJ” Saavedra has taken over as executive director of the Reachout Women’s Center as of Jan. 2.

The former director of Corporate Relations at San Miguel Catholic High School, she replaces Betty Gludt, who retired in December.

A Tucson native, Saavedra graduated with a bachelor’s in business administration from the University of Arizona. She joined San Miguel in 2013 and was responsible for acquiring internships for the school’s work-study program.

She is a licensed to sell life insurance agent in Arizona and cemetery plots.

RJ Saavedra became the new executive director of Reachout Women’s Center Jan. 2.
More than 400 runners join Vocations 5K

About 400 people braved the chilly weather to participate in the Annual 5K Color Walk/Run for Vocations at Reid Park.

Among the groups represented, Our Lady of Fatima Parish in Tucson brought 200 people to the event, designed to increase awareness for the need for vocations.

“My thanks to all the participants and to all of the seminarians and Pastoral Center staff members that attended the event to help out, and to cheer on the runners and walkers,” said Bishop Edward J. Weisenburger.

Winners and their respective divisions were as follows:

Junior Boys: first place, Andres Samaniego; second place, Nathan Diaz; third place, Simon Allwin;

Junior Girls: first place, Mariana Gonzalez; second place, Marian Zuñiga; third place, Alicia Samaniego;

High School Men: first place, Abraham Valenzuela; second place, Edgar Valenzuela; third place, Alexis Bernal;

High School Women: first place, Shania Santos; second place, Niecianna Santos; third place, Jayda Pain;

Boys Ages Nine and Under: first place, Juan Pablo Zuñiga; second place, Adam Samaniego; third place, Julian Fernandez;

Girls Ages Nine and Under: first place, Alicia Samaniego; second place, Anabella Samaniego; third place, none;

Master Men: first place, Cesar Guido; second place, Riobert De Grood; third place, Manuel Talavera;

Adult Men: first place, Russell Perez; second place, Julio Garcia; third place, Robert Gilbert;

Adult Women: first place, Trisha Gray; second place, Adriana Gamino; third place, Laura Ballesteros;

Priest/Seminarians/Discerners: first place, Carmelite Father Manú Franco; second place, Salvador Gonzalez; third place, Joe Schaaf;

Religious: first place, Franciscan Sister Mary Ann Spangers; second place, Franciscan Sister Clare Rose, a second-year novice; third place, none.
God chose to become manifest among powerless refugees

God favors the powerless, the unnoticed, children, babies, outsiders and refugees with no resources or place to go. That’s why Jesus was born outside the city, in a stable, unnoticed, outside all fanfare, away from all major media, and away from all the persons and events that were deemed important at the time, humble and anonymous. God works like that. Why?

In the rock opera, “Jesus Christ Superstar,” that question is asked of Jesus: “Why’d you choose such a backward time in such a strange land? If you’d come today you could have reached a whole nation. Israel in 4 BC had no mass communication.”

Scripture answers by telling us that God’s ways are not our ways and our ways are not God’s ways. That’s true here. We tend to understand power by how it works in our world. There it works through popularity, through mass media, through historical privilege, through financial clout, through higher education, through idiosyncratic genius, and, not infrequently, through raw aggression, greed and insensitivity to the needs of others and of nature.

However, even a quick reading of Scripture tells us that’s not how God works. The God that Jesus incarnates doesn’t enter into this world with a huge splash, like a royal birth eagerly anticipated and then announced by all the major media outlets, with photos of him and his parents on the cover of every popular magazine, with universal predictions as to his future greatness and influence, and then with privileged access to the best educational institutions and circles of power and influence.

Clearly, that’s not the story of Jesus’ birth, nor of how his life unfolded. God, as Scripture shows, works more through anonymity than through the headlines, more through the poor than the powerful, and more through those outside the circles of power than those inside them. When we examine how God works, we see it’s no accident that Jesus was born outside the city and that after he was crucified, he was also buried outside the city.

God’s work in our world generally does not make the headlines. God never breaks into our world or into our consciousness by showy displays of power. God works more discretely, in quiet, touching soul, touching conscience and touching that previously touched part inside of us where we still unconsciously bear the memory of once, long before birth, being touched, caressed and loved by God. That’s why Christ was born into this world as a baby and not as superstar. That’s why he was someone whose only power was the capacity to touch and soften the hearts of those around him.

Babies overpower no one, physically, intellectually or athletically. They lie helpless and cry for love and care. That’s why, paradoxically, at the end of the day, they’re more powerful than anyone else. No physical, intellectual or athletic power can ultimately touch the human conscience as can a baby and other similar sights of innocent helplessness, such as a wounded bird, an abandoned kitten or a young child alone and crying. What’s best in us enfuses, healthily, in the presence of powerlessness and innocence.

That’s how God enters into us, gently and unnoticed, no big splash. That’s also why God tends to bypass circles of power to favor the abandoned and vulnerable.

For example, when the Gospel of Luke records how John the Baptist came to be specially blessed, it takes a scathing swipe at the civic and religious powers of its time. It names all the major civil and religious leaders of the time (the Roman rulers, the kings in Palestine, and the religious high priests) and then tells us plainly that the word of God bypassed them all and came instead to John, a solitary soul, living in the wilderness. (Lk 3:1-3) According to the Gospels, the wilderness is where we’re most likely to find and experience God’s presence.

We tend to understand power as residing in financial influence, political clout, charismatic talent, media influence, physical strength, athletic prowess, grace, health, wit and attractiveness. On the surface, that assessment is accurate enough, and indeed none of these are bad in themselves. However, looked at more deeply, as we see in the birth of Christ, God’s word bypasses the centers of power and gestates instead in the hearts and consciences of those outside the city.

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

St. Cornelius the Centurion: The Light of Grace

What little we know about St. Cornelius comes from chapters 10 and 11 of the Acts of the Apostles. However, his brief story marks an important shift in the life of the early Church: Through his encounter with Cornelius, St. Peter was convinced that the Gospel message must be taken to the Gentiles.

We read that Cornelius was the commander of a cohort of Roman soldiers and was “devout and God-fearing along with his whole household” (10:2). These are important details, especially when we remember that the Jewish people were subjects of the Roman Empire and that Cornelius was a wealthy and powerful man.

Cornelius received a vision of an angel who told him: “Your prayers and almsgiving have ascended as a memorial offering before God.

Now send some men to Joppa and summon one Simon who is called Peter” (6). Cornelius obeyed and sent two servants and a trusted soldier to look for St. Peter.

At the same time, St. Peter had been struggling over the question of whether the Christian community should welcome non-Jews into the Church. He also had a vision, during which he was told that “what God has made clean, you must not profane” (vv. 9-15). While Peter was puzzling over what to make of all this, Cornelius’ servants arrived. Peter traveled with them to Cornelius’ home, even though devout Jews were forbidden to enter the home of a Gentile. As Cornelius explained his vision, Peter realized how special Cornelius was. Peter also realized that the Good News really was intended for all people. The baptism of Cornelius and his family marked a new beginning for the Church.

As we honor the memory of St. Cornelius each Feb 2 (which is also the Feast of the Presentation of the Lord), we see that Cornelius represents each of us. Although he lived in a world that wasn’t looking for a Savior and which valued power and comfort (much like our own), the light of grace led him on a new path.

In accepting the Gospel, the lives of Cornelius and his family were forever changed; their openness to grace helped transform the Church. The same possibilities exist for us when we respond to God’s invitation, choosing a different and better way - a life of discipleship.

To learn more about Jordan Ministry Team, visit JordanMinistry.org.
Catholic Outlook

February 2019
Ninth in a 10-part series.
By Cackie Upchurch
Director, Little Rock Scripture Study

A foundational theme throughout the Bible is the call to live an integrated life where one’s beliefs and actions go hand in glove, and individual and community priorities are those of God. In other words, the Bible teaches us the value of integrity as a standard of moral behavior and as a call to wholeness.

From the beginning verses of the Bible, we are introduced to God the Creator who makes us in the divine image and who knows best what makes us whole. God’s command that humans care for creation (Gn 1:27-30) is an invitation to discover our connections with all things that God fashioned. It is about responsibility. These are first steps in the way of integrity.

The Israelites learn in their desert wandering that God desires a relationship with them, one that will bind them to each other as well. Like the commands given to Adam and Eve, those given to Moses on Sinai also are not intended to be burdens (Ex 20:1-17).

They outline a way of life that will produce integrity, that is, moral living and wholeness. The first three commands deal with the love and respect that is due to God, something woven into our nature as God’s creatures. The final seven commands deal with the love and respect we are to show to one another. Who better than the God who creates and liberates to know that we need God and each other? Who better to bring order out of chaos?

When Israel settled in the land of Canaan and establishes its tribal lands, and eventually its monarchy, the priority within the community is to incorporate the commands of God into the pattern of daily interactions. Living in right relationship with God, exercising good judgment and justice in relationships with others, and showing mercy to those in need are the prescribed ways of ordering daily life for those in covenant with God.

While it takes time for those same values to penetrate relationships with people outside of God’s covenant, the Israelite’s good intentions often deteriorate even within their own community. It is the role of God’s prophets to issue the clear call to return to God, and to live in such a way that God is glorified by lives of integrity. The prophets insist it is not possible to worship God and to neglect those in need (see Am 2:6-8; Jer 7:3-7). The prophet Zechariah (7:9-10) sums it up this way: “Thus says the Lord of hosts: Judge with true justice and show kindness and compassion toward each other. Do not oppress the widow or the orphan, the resident alien or the poor; do not plot evil against one another in your hearts.”

These same priorities are found in the words and mission of Jesus. When challenged by the Pharisees who were known to be scrupulous in obedience (Mk 7:6), Jesus quotes the prophet Isaiah: “This people honors me with their lips, but their hearts are far from me.” He chastises the Jewish religious leaders who make a display of their religion but neglect the widows and orphans (Lk 20:46-47) and, in a lengthy collection of teachings (Mt 23), Jesus calls out the leaders of his own tradition for their hypocrisy. They profess one thing and live another; they lack integrity.

The term hypocrisy comes from the Greek word “hupokrisis,” which means to act out a theatrical part as on the stage. It is this type of “play-acting” that Jesus criticizes most harshly. Hypocrisy destroys the integrity, or wholeness, of the human person. It allows us to be tricked into thinking we can compartmentalize our lives, believing and acting in opposite ways. Ultimately it damages our communities and our witness to God in this world.

The Bible gives testimony to the value of a life that prizes the things of God above all else. When we profess belief in God, we are offering more than our intellectual assent. We are trusting in God who knows best what will make us whole, individually and as a community. May we pray for the courage and integrity to live, as Paul says in Eph 4:1, “in a manner worthy of the call” we have received.

Study Questions

What are some current events that have drawn your attention to the absence of integrity in our culture? What events have shown you the value of integrity?

Some think of integrity only in terms of knowing right from wrong and doing what is right and being honest. How is your understanding stretched by thinking of integrity as an integrated or whole life? What does God have to do with any of this?

Read through Matthew 23 and allow yourself to experience the clarity of Jesus’ criticisms of hypocrisy. What might Jesus identify as hypocrisy in our lives today?

What stories in Scripture demonstrate to you the power of living with integrity?

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Se nos llama a la integridad y a sus exigencias

Este es el 9º artículo de una serie de diez.
POR CACKIE UPCHURCH
Directora del Estudio Bíblico de Little Rock

Un tema básico en toda la Biblia es la llamada a vivir una vida íntegra en la que las creencias y acciones sean coherentes, y las prioridades individuales y comunitarias sean las de Dios. Es decir, la Biblia nos enseña el valor de la integridad, como estándar de conducta moral y una llamada a la plenitud.

Desde los primeros versos de la Biblia se nos introduce a Dios Creador que nos crea a su divina imagen y sabe bien lo que nos da plenitud.

El mandato de Dios de que los humanos cuiden la creación (Gén 1,27-30) no es una carga, sino una invitación a descubrir nuestras conexiones con todas las cosas que ha creado Dios. No se trata de superioridad sobre la creación, sino de responsabilidad. Estos son los primeros pasos en el camino hacia la integridad.

En su peregrinar por el desierto, los israelitas entienden que Dios desea la relación con ellos, una relación que los ligue unos a otros. Al igual que los mandatos dados a Adán y Eva, los que se le dan a Moisés en el Sinaí no se supone que sean cargas (Éx 20,1-17). Más bien delinean un modo de vida que produzca integridad, es decir, una vida moral y plena. Los tres primeros mandamientos tratan del amor y respeto debidos a Dios, algo entretéjido en nuestra propia naturaleza como criaturas de Dios.

Los últimos siete mandamientos tratan del amor y respeto que debemos mostrarnos unos a otros. ¿Quién mejor que el Dios que crea y libera para saber que necesitamos a Dios y nos necesitamos unos a otros? ¿Quién mejor para hacer orden en el caos?

Cuando Israel se estableció en la tierra de Caná y estableció sus tierras tribales y por último la monarquía, la prioridad dentro de la comunidad era incorporar los mandatos de Dios en el ritmo de las interacciones cotidianas. Para quienes están en alianza con Dios, los modos de ordenar la vida cotidiana son vivir en recta relación con Dios, ejercitar buen juicio y justiciar en las relaciones con los demás, y mostrar misericordia para con los necesitados.

Mientras que a estos mismos valores les cuesta tiempo penetrar en las relaciones de personas que están fuera de la alianza de Dios, las buenas intenciones de los israelitas a menudo se deterioran incluso dentro de la propia comunidad. El papel de los profetas de Dios es lanzar una llamada clara a regresar a Dios, en vivir de tal manera que Dios sea glorificado por sus vidas íntegras.

Los profetas insisten en que no es posible dar culto a Dios y juguetear con otras religiones (ver Oseas 4,1-14); no es posible dar culto a Dios y descuidar a los necesitados (ver Amós 2,6-8; Jer 7,3-7).

El profeta Zacarías (7,9-10) lo resume así: “Así dice el Señor de los ejércitos: Juzga con verdadera justicia y muestra bondad y compasión hacia los demás. No oprimas a la viuda y al huérfano, al extranjero o al pobre: no maquines el mal unos contra otros en sus corazones”.

Estas mismas prioridades se encuentran en las palabras y la misión de Jesús. Al ser desafiado por los fariseos, que eran conocidos por ser escrupulosos en su obediencia (Marcos 7,6), Jesús cita al profeta Isaías: “Este pueblo me honra con sus labios, pero su corazón está lejos de mi.”

Critica a los líderes religiosos judíos que hacen profesión de su religión, pero descuidan a las viudas y sus huérfanos (Lucas 20,46-47) y en una extensa colección de enseñanzas (Mt 23), Jesús acusa a los líderes de su propia tradición de hipocresía. Profesan una cosa y viven otra; les falta integridad.

El término hipocresía viene del griego “hupokrisis,” que significa representar una parte teatral como si se estuviera en el escenario. Es este tipo de “actuación” lo que Jesús critica más duramente. La hipocresía destruye la integridad, o plenitud, de la persona. Nos permite engañarnos y pensar que podemos poner nuestra vida en compartimientos estancos, creyendo y actuando de maneras opuestas. Al final, daña nuestras comunidades y nuestro testimonio a Dios en este mundo.

La Biblia da testimonio del valor de una vida que valora las cosas de Dios sobre todas las cosas. Cuando profesamos fe en Dios, estamos ofreciendo más que nuestro asentimiento intelectual. Estamos confiando en Dios que conoce mejor lo que nos va a dar plenitud, como personas y como comunidad. Oremos por el valor y la integridad de vivir, como dice Pablo en Efesios 4,1, “de manera digna a la vocación que hemos recibido.

Preguntas para la reflexión o discusión:

¿Cuáles son algunos acontecimientos actuales que te han llamado la atención sobre la ausencia de integridad en nuestra cultura? ¿Qué eventos te han mostrado el valor de la integridad?

Algunas personas piensan en la integridad únicamente en términos de distinguir el bien del mal y de hacer lo correcto y ser honrados. ¿Cómo se amplía tu entendimiento al pensar en la integridad como una vida plena y integrada? ¿Qué tiene que ver Dios con todo esto?

Lee Mateo 23 y permite experimentar la claridad de la crítica de Jesús a la hipocresía. ¿Qué podría Jesús identificar como hipocresía en nuestras vidas hoy?

¿Qué historias de la Escritura te demuestran la fuerza de vivir con integridad?

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Cementerios aplican las reglas de la decoración

Por TOM HANLON
Director de Cementerios Católicos

Recuerdo cuando de niño yo iba al cementerio con mi padre y lo observaba mientras él colocaba un ramo pequeño de flores en la tumba de su padre. El momento en que se inclinaba a poner el ramillete dentro del florero era sencillo pero a la vez sagrado. La simpleza de la decoración, complementada por los símbolos de nuestra fe que rodeaban la tumba, infundían en mi padre consuelo y paz y grabaron en mí recuerdos que me acompañarán toda la vida.

Eso fue hace 65 años. Era una época en que no había el tipo de tiendas que tenemos hoy, donde venden enormes decoraciones de Navidad, era una época cuando menos era más. Hoy, parece que la magnitud de nuestro dolor se refleja en la cantidad y el tamaño de los adornos que ponemos en las tumbas.

Lo que vemos en las decoraciones numerosas de nuestros cementerios es una solitaria expresión de pérdida y recuerdo. Vemos el reconocimiento de un amor que ya no será correspondido a causa de la muerte y el dolor del vacío que hay en el corazón.

Los artículos significativos que colocamos en las tumbas, junto con fotos y flores favoritas, son un reconocimiento físico de queridos y los dueños haberlos perdido. También hay signos de esperanza; la esperanza de que un día volveremos a encontrarlos con quienes amamos, tal como Jesús nos lo enseñó.

Sin embargo, ¿cuándo son excesivas las decoraciones de una tumba? ¿Cuándo son ya tantas que no caben en el espacio de la tumba? ¿Cuando por la cantidad y el tamaño se desbordan hacia las tumbas que la rodean?

¿Hasta qué punto las decoraciones caseras, creadas con amor, pero no con la durabilidad en mente, resisten a los elementos? ¿En qué momento las partes sueltas que vuelan en el viento se convierten en desechos, incluso peligrosos? En las decoraciones caseras casi siempre se usa vidrio, metal, arcilla, plástico o alambre; pero estos materiales se enganchan en nuestras máquinas y luego salen despedidos como proyectiles por el aire. ¿A qué, o a quién, le van a pegar?

Los cementerios modernos tienen reglamentos, y los cementerios católicos también. El reglamento de nuestros cementerios, que contiene normas y pautas claras y útiles, se puede encontrar en las oficinas del cementerio y en línea en dotcc.org/rules-and-regulations.

El reglamento también tiene una razón práctica. Cuando debemos excavar para un entierro, necesitamos acceso al lugar con una retroexcavadora, una volqueta y una camioneta con remolque. Si el lugar está rodeado de árboles de Navidad con cientos de adornos que tenemos que retirar y volver a colocar después del entierro, el costo de nuestra mano de obra aumenta, y esos costos acababan pasando a manos de las familias a quienes vamos a servir después.

La decoración excesiva se ha convertido en un problema. Esperamos que todas las familias que visitan nuestros cementerios cumplan con las reglas para la decoración de tumbas. En los cementerios Holy Hope y Our Lady of the Desert, desde el 31 de enero del personal encargado ha empezado a aplicar las reglas de decoración existentes. Todo aquello que no esté dentro de lo permitido será retirado y quedará en depósito por dos semanas en el área de mantenimiento, y después será deseado.

Solicitamos la cooperación de todos para solucionar este problema.

Notificaciones de la Oficina del Tribunal de la Diócesis de Tucson

Nombre de la causa: SEPULVEDA-REDONDO; Número de la causa: 2018-0159M (Diócesis de Tucson, Arizona) notificación de proceso de nulidad. Por medio de esta citación pública se le hace conocer a Benjamin Redondo que María Luisa Campos 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 Benjamin Redondo se les ruega que informe al Tribunal de la Diócesis de Tucson lo antes posible (520) 838-2514.

Nombre de la causa: OROZCO-MENDEZ; Número de la causa: 2018-0163M (Diócesis de Tucson, Arizona) notificación de proceso de nulidad. Por medio de esta citación pública se le hace conocer a Edgar Mendez Ocampo que Zaira Nayeli Orozco Padilla 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 Edgar Mendez se les ruega que informe al Tribunal de la Diócesis de Tucson lo antes posible (520) 838-2514.

La Colecta para las Misiones Afro Americanas e Indígenas

LA COLECTA PARA LAS MISIONES AFRO AMERICANAS E INDÍGENAS

MARZO 9-10

La Colecta para las Misiones Afro Americanas e Indígenas (CMAI) existe para ayudar a comunidades diocesanas a edificar la Iglesia y a predicar el Evangelio de Jesús entre los Afro Americanos, Nativos Americanos y Nativos de Alaska, comunidades que también forman parte del pueblo de Dios.

Please help the Diocese of Tucson serve our brothers and sisters. www.blackandindianmission.org/nationalcollection
Estudiantes adquieren nueva perspectiva sobre temas

El viaje incluyó visitas a la diócesis y a la frontera internacional

Por MICHAEL BROWN
Director editorial

Si bien es cierto que en materia de inmigración el electorado de Ohio se inclinó a favor de un enfoque conservador en 2016, para 17 estudiantes de la Universidad John Carroll de Cleveland, pronto habrá un cambio en ese estado.

Un grupo del ministerio misionero de la universidad llamado “Cruzando fronteras por la justicia - Encuentro El Salvador 2019” visitó las oficinas del centro pastoral de la Diócesis de Tucson el 10 de enero, luego de haber pasado casi una semana en El Salvador. Después de una presentación matutína, el grupo observó procedimientos de deportación en el tribunal local de la Corte distrital de EE. UU. antes de partir para Nogales. Visitaron las instalaciones de la Iniciativa Kino para la Frontera en ambos lados de la frontera de México y Estados Unidos y partieron el 13 de enero.

Entre los estudiantes se encontraban: Ben Skovira, un residente de Akron inscrito en cursos de mercadotecnia y cadena de suministro; Ally Fritsch, residente de Toledo y estudiante de sociología; y Luke Cancilla, de Erie, residente de Toledo y estudiante de derecho de inmigración el electorado de Ohio se inclinó a favor de un enfoque conservador en 2016, para 17 estudiantes de la Universidad John Carroll de Cleveland, pronto habrá un cambio en ese estado.

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Historia de la Parroquia Santa Cruz, Tucson

Después de la construcción de la Iglesia de la Sagrada Familia en 1915, el obispo Henry Granjon decidió edificar otra iglesia en la zona sur para servir a la comunidad mexicana. En ese entonces, el sitio estaba retirado de la ciudad y era un lugar muy conocido del obispo porque a él le gustaba ir allí en su tiempo libre a cazar conejos. Las obras comenzaron el 13 de noviembre de 1916, bajo la dirección de Manuel G. Flores, el mismo ingeniero que construyó el Colegio Marista.

El obispo Granjon acordó con los carmelitas descalzos, quienes estaban en la diócesis desde 1911, que atendieran la iglesia, y comenzó a reunir los materiales pagando $10 por cada cargamento de 2.000 ladrillos de adobe a los indígenas de la Misión de San Xavier. El obispo Granjon hizo un dibujo que mostraba cómo quería que se construyeran la iglesia y la rectoría. Los planes incluían un patio central al cual darían todos los salones para que hubiera un lugar adonde retirarse a pasar un rato tranquilo. También quería que la propiedad tuviera un huerto de árboles frutales.

En octubre de 1916, la parroquia, en un futuro de Santa Cruz, subió 82 años más tarde, en 2007, se cerró por el abandono. Cerró en 2011, víctima de los cambios demográficos. Después se construyó una nueva capilla de Guadalupe en la calle 31, y todavía se usa para algunos programas parroquiales y como punto de partida para la procesión anual de la Virgen de Guadalupe de esta parroquia.

Las hermanas franciscanas de la Caridad Cristiana de Manitowoc, Wis., también brindaron servicios en la Escuela Católica Santa Cruz. La iglesia fue inglesa en el Registro Nacional de Lugares Históricos en 1994.

El futuro de Santa Cruz es prometedor, dice feligresa de toda la vida

La parroquia celebra su centenario en febrero

Por MICHAEL BROWN
Director editorial

En la Parroquia Santa Cruz han cambiado los párrocos, has cambiado el vecindario, pero el corazón de la comunidad, la gente, sigue siendo la fuerza que la impulsa.

“Es nuestra parroquia”, dijo Annie López, de 88 años, quien ha sido voluntaria yembro toda su vida. “Los párrocos vienen y después de unos años se van; la constante siempre ha sido la gente”. Los padres de la orden de los carmelitas descalzos han servido a la parroquia desde su dedicatoria el 9 de febrero de 1919, oficiada por el obispo Henry Granjon, pero la fortaleza de la parroquia está representada en la gente del vecindario que formó a sus familias y vive allí, dijo López.

Muchas de las personas que ella conoce a lo largo de su vida han fallecido y sus hijos de fueron de la zona. Sin embargo, muchos de ellos hoy adultos con sus propios hijos vuelven todos los domingos porque Santa Cruz todavía es su parroquia, añadió.

Los carmelitas también siguen un estilo, dice López soltando una risita. “Todos los párrocos querían cambiar las cosas. Todos tienen el mismo modelo”. Algunos querían talar árboles, otros quisieron reemplazar el pasto con ladrillos, y otros propusieron pintar las edificaciones, recuerda.

López dijo que la recomendación de cambio que provoca la reacción más intensa en la comunidad es toda sugerencia de deshacerse de las estatuas. “Nosotros celebramos el día de cada santo y hacemos procesiones por el vecindario. Las procesiones significan mucho para la gente”. “Santa Cruz nunca ha cambiado”, señaló haciendo referencia al apoyo de la comunidad a las estatuas.

Luego, con un dejo de indignación ante el tema de la importancia de tener imágenes de los santos allí, añadió: “Esto es una iglesia”. López tiene sus favoritos entre los párrocos, y puede referirse a lo grupo de artistas, desde el español, al irlandés, a los carmelitas estadounidenses. Su sacerdote carmelita predilecto fue el P. Cyprian Killackey quien brindó servicios de 1984 a 1990 y de 1996 a 2002.

Ella atribuye el origen de las devociones de su parroquia a los primeros carmelitas españoles que la inculcaron esos elementos de la fe a la comunidad católica mexicamericana. Además, dice que después del Concilio Vaticano II, cuando se incorporó la lengua vernácula en la liturgia, los sacerdotes de Santa Cruz ofrecen misa en español, mientras que los sacerdotes de las parroquias aledañas mayormente adoptaron el inglés.

“Cuando yo era joven aquí, ellos hablaban español todo el tiempo”, dijo López explicando por qué la iglesia todavía se llena los domingos. “Mucha gente se casó y se fue, pero todavía vuelven”. Es esa participación comunitaria lo que le da optimismo en cuanto al futuro de la parroquia. “Es una comunidad muy sólida”, dijo.
El papa quiere que cumbre sobre abuso produzca claridad y acción

Por CAROL GLATZ
Catholic News Service

CIUDAD DEL VATICANO -- En la próxima reunión sobre protección de menores, el papa Francisco quiere que los líderes de las conferencias episcopales del mundo entiendan claramente lo que tiene que hacerse para prevenir el abuso, atender a las víctimas y asegurar que ningún caso sea ocultado o encubierto.

“El papa quiere que sea una asamblea de pastores, no una conferencia académica: una reunión caracterizada por la oración y el discernimiento; una reunión catequética y de trabajo”, dijo a los reporteros Alessandro Gisotti, director interino de la oficina de prensa del Vaticano, el 16 de enero.

La reunión del 21 al 24 de febrero sobre la protección de los niños en la iglesia “tiene un objetivo concreto: la finalidad es que todos los obispos entiendan claramente lo que necesitan hacer para prevenir y combatir el problema mundial del abuso de menores”, dijo Gisotti, leyendo un comunicado escrito en italiano y español.

“El papa Francisco sabe que un problema global puede resolverse solamente con una respuesta global”, dijo.

El papa anunció en septiembre que estaba convocando en el Vaticano a los presidentes de las conferencias episcopales del mundo, a los directores de las iglesias católicas orientales y a los representantes de los grupos de liderazgo de las órdenes religiosas de hombres y mujeres para abordar la crisis y enfocarse en la responsabilidad, la rendición de cuentas y la transparencia.

Gisotti dijo: “Para el Santo Padre es fundamental que cuando los obispos que vendrán a Roma regresen a sus países y sus diócesis, estén conscientes de las reglas que hay que aplicar y cumplan así los pasos necesarios para prevenir los abusos, para proteger a las víctimas, para no permitir que ningún caso sea ocultado o encubierto”.

Admitió las “altas expectativas” en torno a la reunión y enfatizó que “la iglesia no está en la fase inicial de la lucha contra el abuso”.

“La reunión es una etapa a lo largo de un viaje doloroso que la iglesia ha emprendido incesante y decisivamente durante más de 15 años”, agregó.

La oficina del Vaticano dijo en un comunicado separado que el comité organizador de la reunión se reunió con el papa Francisco el 10 de enero. Los miembros del comité son los cardenales Blase Cupich, patriarca de Chicago y Oswald Gracias de Mumbai, India; el arzobispo Charles Scicluna de Malta, secretario adjunto de la Congregación para la Doctrina de la Fe; y el padre jesuita Hans Zollner, presidente del Centro para la Protección de Menores en la Pontificia Universidad Gregoriana y miembro de la Pontificia Comisión para la Protección de Menores.

Los miembros también le habían enviado un cuestionario a los participantes para que “expresen sus opiniones de manera constructiva y crítica a medida que progresamos en la identificación de dónde se necesita ayuda para llevar a cabo reformas ahora y en el futuro y para ayudarnos a tener una visión completa de la situación en la iglesia”.

Ellos dijeron que el papa Francisco “está convencido de que, a través de la cooperación coegal, se pueden enfrentar los desafíos que tiene ante sí la iglesia. Pero cada uno de nosotros debe asumir este desafío, uniéndonos en solidaridad, humildad y penitencia para reparar el daño causado, compartiendo un compromiso común de transparencia y responsabilizando a todos en la iglesia”.

La reunión incluirá una liturgia penitencial el 23 de febrero y una Misa de cierre el 24 de febrero, dijo Gisotti. “El papa Francisco garantizó su presencia durante toda la reunión”.

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Pope wants abuse summit to be ‘an assembly of pastors’

By CAROL GLATZ
Catholic News Service

VATICAN CITY — At the upcoming meeting on protecting minors, Pope Francis wants leaders of the world’s bishops’ conferences to clearly understand what must be done to prevent abuse, care for victims and ensure no case is whitewashed or covered up.

“The pope wants it to be an assembly of pastors, not an academic conference - a meeting characterized by prayer and discernment, a catechetical and working gathering,” Alessandro Gisotti, interim director of the Vatican press office, told reporters Jan. 16.

The Feb. 21-24 meeting on the protection of minors in the Church “has a concrete purpose: The goal is that all of the bishops clearly understand what they need to do to prevent and combat the worldwide problem of the sexual abuse of minors,” Gisotti said, reading from a written communique in Italian and English.

“Pope Francis knows that a global problem can only be resolved with a global response,” he said.

The pope announced in September that he was calling the presidents of the world’s bishops conferences, the heads of the Eastern Catholic churches and representatives of the leadership groups of men’s and women’s religious orders to the Vatican to address the crisis and focus on responsibility, accountability and transparency.

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Gisotti said, “It is fundamental for the Holy Father that when the bishops who will come to Rome have returned to their countries and their dioceses that they understand the laws to be applied and that they take the necessary steps to prevent abuse, to care for the victims and to make sure that no case is covered up or buried.”

He acknowledged the “high expectations” surrounding the meeting and emphasized that “the Church is not at the beginning of the fight against abuse.”

“The meeting is a stage along the painful journey that the Church has unceasingly and decisively undertaken for over 15 years,” he said.

In a separate communique, the Vatican press office said the meeting’s organizing committee met with Pope Francis Jan. 10. The committee members are Cardinals Blase J. Cupich of Chicago and Oswald Gracias of Mumbai, India; Archbishop Charles Scicluna of Malta, adjunct secretary of the Congregation for the Doctrine of the Faith; and Jesuit Father Hans Zollner, president of the Centre for the Protection of Minors at the Pontifical Gregorian University and a member of the Pontifical Commission for the Protection of Minors.

The members informed the pope about their preparations for the gathering, which will include plenary sessions, working groups and moments of common prayer and “listening to testimonies.”

Pope Francis has asked Jesuit Father Federico Lombardi, the former director of the Vatican press office, to moderate the plenary sessions.

The meeting will include a penitential liturgy Feb. 23 and a closing Mass Feb. 24, Gisotti said.

“Pope Francis guaranteed his presence for the entire duration of the meeting,” the communique said.

The organizing committee has already informed participating bishops that they should prepare for the gathering by meeting with survivors of abuse.

“The first step must be acknowledging the truth of what has happened. For this reason, we urge each episcopal conference president to reach out and visit with victim survivors of clergy sex abuse in your respective countries prior to the meeting in Rome to learn firsthand the suffering that they have endured,” said the committee in a letter released to the public by the Vatican Dec. 18.
Lord’s Prayer is reaching out for ‘Papa,’ pope says

By CAROL GLATZ
Catholic News Service

VATICAN CITY — To pray well, people need to have the heart of a child - a child who feels safe and loved in a father's tender embrace, Pope Francis said.

If people have become estranged from God, feel lonely, abandoned or have realized their mistakes and are paralyzed by guilt, "we can still find the strength to pray" by starting with the word, “Father,” pronounced with the tenderness of a child, he said.

No matter what problems or feelings a person is experiencing or the mistakes someone has made, God “will not hide his face. He will not close himself up in silence. Say, ‘Father,’ and he will answer,” the pope said Jan. 16 during his weekly general audience.

After greeting the thousands of faithful gathered in the Paul VI audience hall, the pope continued his series of talks on the Lord’s Prayer, reflecting on the Aramaic term, “Abba,” which Jesus uses to address God, the father.

“It is rare Aramaic expressions do not to get translated into Greek in the New Testament,” which shows how special, important and nuanced “Abba” is in reflecting the radical and new relationship God has with his people, the pope said.

St. Paul, he said, wrote to the Romans that they were now “children of God, for you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, ‘Abba, Father!’”

Jesus teaches his disciples that “Christians can no longer consider God a tyrant to be feared,” but instead feel a sense of trust growing in their hearts in which they can “speak to the Creator, calling him ‘Father,’” the pope said.

The term “Abba,” the pope said, “is something much more intimate and moving that simply calling God, ‘father,’ “It is an endearing term, somewhat like “dad,” “daddy” or “papa.”

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Friday May 10, 2019
Honorees:
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