One Year Later

Bishop Edward J. Weisenburger was named the seventh Bishop of Tucson on Oct. 3, 2017 and installed on Nov. 29. For a timeline of his first year, see page 3.

Catholic schools called to welcome special needs students — See page 6

El papa: Robar sueldos y beneficios al obrero es pecado mortal — ver pagina 15
Sister Miriam Claire Arnold, IHM

Sister Miriam Claire Arnold, 83, a member of the Sisters of the Immaculate Heart of Mary, died Oct. 5.

Born in Tiger, AZ, to Peter and Blanche Arnold, she spent 64 years in religious life. Her ministries included being a principal and teaching English at a high school in California, and teaching at Immaculate Heart Catholic High School in Tucson. She also served as provincial of her community.

She was preceded in death by her parents, her brother Harland and sisters Lola Hubbard and Lt. Cmdr. Vivian Arnold, USN (Ret.). She is survived by many nieces and nephews and members of her religious community.

The rosary was recited Oct. 11 at St. Ann Convent, followed by a Mass of Christian Burial in the convent chapel. Interment followed in Holy Hope Cemetery.

Father Lowell Andrews

PAYSON — Father Lowell Andrews, 83, of the Ordinariate of the Chair of St. Peter, died Oct. 3.

Born in Creston, Iowa, on Nov. 26, 1934, he served in the US Air Force after high school.

In college, he earned a degree in philosophy and minored in sociology, before attending Arizona State University for graduate studies in social work.


A longtime Episcopalian, he served as a social worker and school headmaster in the Episcopal Diocese of Arizona until his retirement in 2002.

On Dec. 3, 2005, he was ordained a priest for the Anglican Church in America. He served at the Church of the Holy Nativity in Payson, leading them into the full communion of the Roman Catholic Church in 2012 after the establishment of the Ordinariate of the Chair of St. Peter.

On Dec. 16, 2012, Father Andrews was ordained to the Catholic priesthood and was appointed by Bishop Jeffrey Steenson of the ordinariate as parochial administrator of Holy Nativity. He retired from active ministry in July 2017.

Ordinariate Bishop Steven J. Lopes will celebrate a memorial Mass at Holy Nativity, 1414 N. Easy St., Payson, on Nov. 3.
Timeline for Bishop Edward J. Weisenburger as seventh Bishop of Tucson

Below are some of the high points following last year’s appointment of Bishop Weisenburger.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>Oct. 3 2017</td>
<td>Pope Francis announced that Bishop Edward J. Weisenburger had been appointed the seventh Bishop of Tucson.</td>
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<tr>
<td>Nov. 29 2017</td>
<td>In an op-ed coauthored by Bishop emeritus Kicanas published in the Arizona Daily Star, Bishop Weisenburger urged national leaders to reconsider current immigration policies in the light of traditional American values of fairness and compassion.</td>
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<tr>
<td>Jan. 14 2018</td>
<td>Following the mass school shooting in Parkland, Fla., the bishop lists a litany of similar shootings and the failure of state and national leaders to enact any meaningful gun control laws. “Enough. We all are called to protect life. We must address this issue now.”</td>
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<td>Feb. 16 2018</td>
<td>When a Border Patrol agent in Nogales was found not guilty in the death of 16-year-old Jose Antonio Elena Rodriguez, the bishop called for national immigration reform.</td>
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<tr>
<td>April 24 2018</td>
<td>The bishop announced the disbanding of the Unknown Claimants Fund, created during the 2004 bankruptcy to provide fair settlements for victims of clergy sexual misconduct. The board members themselves, not the Diocese determined the closure of the fund.</td>
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<tr>
<td>April 30 2018</td>
<td>The bishop released a six-page statement called “Crisis in the Church: Where we’ve been and where we are today,” in response to national stories on clergy sex abuse in other dioceses.</td>
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<td>July 8 2018</td>
<td>He led more than 50 Tucson Catholics to the V Encuentro in Grapevine, Texas. After two years of preparation, the delegates returned from the gathering to begin implementing the plans approved there.</td>
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**Bishop’s Calendar – NOVEMBER 2018**

3  
9 a.m., Annual Men’s Conference, St. Elizabeth Ann Seton Parish, Tucson  
5 p.m., Mass, San Martin de Porres Church, Sahuarita

4  
Noon, Mass, Carondelet Caregivers, St. Augustine Cathedral  
3:30 p.m., Annual Gala, Reachout Women’s Center

5  
10 a.m., Ongoing formation for priests, Redemptorist Renewal Center, Tucson

7-8  
Catholic Rural Life Board Meeting, University of St. Thomas, St. Paul, MN

10  
5 p.m., Confirmation Mass, Assumption of the Blessed Virgin Mary Church, Florence

12-15  
US Conference of Catholic Bishops General Meeting, Baltimore

17  
6 p.m., Catholic Community Services 85th Anniversary Dinner

18  
10:30 a.m., Confirmation Mass, St. Christopher Church, Marana

19  
7 p.m., Confirmation Mass, St. Augustine Cathedral

26  
10:30 a.m., Council of Priests Meeting

27-29  
Ongoing formation for priests newly-ordained or ordained five years or less, Redemptorist Renewal Center, Tucson

30  
11 a.m., Confirmation Mass, San Solano Missions, St. Francis Chapel, Kaka

**DIOCESAN EVENTS**

**Charismatic gathering at Sacred Heart Church**  
**Thursday, Nov. 8, 6:30 p.m., Sacred Heart Church, 601 E. Fort Lowell Road, Tucson**

The Diocese of Tucson Renewal Committee will hold its monthly “Alive in Christ” event with the theme “Mass for Holy Souls.” All are welcome to bring pictures and mementos to remember beloved departed and pray for all the souls in Purgatory. For more information, call Gloria (520) 237-7060 or visit tucsonccr.org.

**Christ Child ministry hosts fall fundraiser**  
**Saturday, Nov. 10, 10:30 a.m.-1:30 p.m., Oro Valley Country Club, 300 W. Greenock Dr., Oro Valley**

The annual fashion show will feature models wearing Dillard’s fashions, a silent auction and raffles which will include art, restaurant gift certificates, wreaths and an American Girl doll and outfits. For tickets and more information, call Pat Lunsford, (520) 471-4951.

**Sts. Peter and Paul Catholic School fun day**  
**Saturday, Nov. 3, Noon-10 p.m., Sts. Peter and Paul Catholic School, 1436 N. Campbell Ave., Tucson**

The theme this year is “Dia de Los Muertos.” The festivities will include game booths, cake walk, food, entertainment, wine walk, a silent auction and other family fun activities.

**K of C dinner to benefit veterans**  
**Saturday, Nov. 10, 6 p.m., Corpus Christi Parish, 300 N. Tanque Verde Loop Road, Tucson**

The Knights of Columbus Msgr. James T. Weber Assembly 2152 will host its 16th annual fundraiser dinner to benefit veterans at the Tucson Veterans Affairs hospital. The featured speaker will be Fred Tapia, who was featured in the PBS production “Arizona and the Vietnam War.” Fred is also known for his service to the community as a member of the board of Homicide Survivors and for his long service with the Veterans Affairs. Tickets are $25 for adults and $15 for children under 12, and can be purchased from Fred Falgiano, (520) 661-4317, or purchased online at weberassembly.com.

**Newlyweds offered Post-Cana program**  
**Saturday, Nov. 10, 10 a.m.-1 p.m., St. Cyril of Alexandria Parish, 4725 E. Pima St., Retreat Room in Dougherty Hall, Tucson**

The parish is offering a quarterly marital and spiritual formation for newly married couples, aimed at strengthening faith and marriage through socialization, prayer and faith formation. The opportunity is open to couples married for up to three years. The cost is $35. For information, call Steve LeGendre at the parish office at (520) 795-1633.

**PIMA NORTH VICARIATE**

**Pastor to celebrate 25th anniversary**  
**Sunday, Nov. 18, noon-4 p.m., Hilton’s El Conquistador, 10000 N. Oracle Road, Tucson**

Santa Catalina Parish is celebrating Redemptorist Father Larry Sanders’ 25th anniversary of priestly ordination with a reception and luncheon to follow. Tickets are $35 per person and can be purchased in the parish office or online at bit.ly/sancti25ANN. For more information, call Susan Budrow, (520) 825-9611, ext 103.

**Catholic basics explored at St. Mark’s**  
**Wednesdays, Dec. 5, 12, 19, 6-7:30 p.m., St. Mark Parish, 2727 W. Tangerine Road, Oro Valley**

The Catholic catechetical Seeker Series returns in December. For more information on this program visit stmarkov.com or call the parish office at (520) 469-7835.

**PIMA SOUTH VICARIATE**

**Cathedral Parish arts/crafts/yard sale**  
**Sunday, Nov. 4, 7:15 a.m., south portico, St. Augustine Cathedral, 195 S. Stone Ave., Tucson**

St. Augustine Cathedral Events Committee will be having this fundraiser following the Sunday Masses at 6:30, 8 and 10 a.m., and noon.

**St. Vincent de Paul hosts block party**  
**Saturday, Nov. 10, 11:30 a.m.-4 p.m., 829 S. 6th Ave., Tucson**

The St. Vincent de Paul Society is inviting families with elementary school children to enjoy games, prizes and face painting, along with food for this celebration. For more information call (520) 628-7837.

**St. Margaret Mary hosts girls chorus**  
**Sunday, Nov. 18, 5 p.m., St. Margaret Mary Church, 801 N. Grande Ave., Tucson**

The free Tucson Girls Chorus concert will be held in the church. A goodwill offering will be collected.

**Renowned pianist playing at St. Frances**  
**Sunday, Dec. 9, 2 p.m., St. Frances Cabrini Parish Hall, 3201 E. Presidio Road, Tucson**

Eric Genuis - pianist, composer and inspirational speaker – will perform inspirational music. Tickets are $25 and may be purchased from the parish offices of St. Augustine Cathedral or St. Frances Cabrini.

**SANTA CRUZ VICARIATE**

**San Martin to hold annual fiesta**  
**Saturday-Sunday, Nov. 3-4, San Martin de Porres Parish, 15440 S. Santa Rita Road, Sahuarita**

The event will include a raffle, food, music and games. For more information, call (520) 625-1154.

**All items for “In Your Area” should be submitted 60 days prior to the event; only one event per parish per issue is permitted. Final deadline for submission is the 10th of the prior month. The Catholic Outlook is delivered to parishes for the first weekend of the month, except for July, when it does not publish.**
Scripture teaches us value of forgiveness

Sixth in a 10-part series.
By CACKIE UPCHURCH
Director, Little Rock Scripture Study

Anger and bitterness have become epidemic in our world. Perhaps this is nothing new, but with the advent of social media and around-the-clock broadcasting, it is easier and easier to focus on perceived or real slights. We might allow injuries to fester, as individuals and as communities.

The diseases of grudge-holding and vengeance are so prevalent that health care professionals, personal coaches and religious leaders seem to agree: We need a large dose of appreciating forgiveness. It’s good for our personal psychological health, we are told. It will lead to a longer and healthier life, we are assured. There is plenty of data to back up these claims. The fact that science and psychology affirm what the Bible teaches at its core only serves to reinforce its importance.

While it is true that there are wars and grudges and mean-spirited conniving found in the pages of the Bible - and these same dynamics are sometimes at play in the name of religion today - the God we meet in these pages is much larger than our petty differences and stronger than our fear of our enemies.

The God we meet in our Scriptures is a God who initiates a relationship of love with all that has been created, nurtures a people in the responsibilities of a covenant relationship and demonstrates repeatedly the power of loving forgiveness. As in any relationship, time and attention and continuing renewal are required for the relationship to grow and for each party to truly know and love one another.

Love has always been at the heart of God’s relationship with his people, the kind of love that persists in offering forgiveness over and over to a sinful people. God’s forgiving nature can be seen throughout the divine relationship with Israel, consistently pursuing his people, forgiving their neglect and sinfulness and giving them opportunities to renew their commitment (e.g., Ps 103:8-12; 130:7-8). This ongoing relationship provides room for conversion.

Israel’s prophets, in particular, are commissioned to announce God’s desire for the people to exercise justice and mercy. When they falter, as is the case with most of us who are in the process of conversion, the prophets remind them of God’s great love and tender forgiveness (e.g., Is 1:18; 43:25; Jr 31:34). Forgiven by God, Israel is then encouraged to carry on, sharing mercy with others.

Jesus embodies the forgiveness of the Father, demonstrating the power of forgiveness in His teachings and His actions. He often instructed the crowds and His disciples about the necessity of forgiveness. He commanded those who would listen to forgive those who sinned against them (e.g., Mk 11:25), to be reconciled to one another (e.g., Mt 5:21-26), even to love their enemies (e.g., Mt 5:43-48; Lk 6:27-29). It’s a tall order and we cannot help but wonder how to do it and whether it is worth it.

When pressed about how often a person is required to be forgiving, Jesus let Peter know it was too numerous to count by saying he was to forgive “not seven times but 77 times” (Mt 18:22). Jesus went on to tell him a parable about a king who wished to settle accounts with his servants. The king was persuaded by one servant to forgive a huge amount of debt, and yet that servant refused to extend the same mercy to someone else who owed him a debt. He had not fully learned the lesson of forgiveness.

Jesus also taught about the importance of forgiveness by including it in the simple but profound prayer we know as the Our Father (Mt 6:9-15; Lk 11:2-4). We ask God to forgive us our sins and debts as we exercise forgiveness toward others. This calls for more than a simple act of the will, although certainly we have to decide to take up the task of forgiveness.

Indeed, true forgiveness requires ongoing conversion, a turning over of the heart to the things of God, asking God to give us the grace to be ready to offer mercy and accept mercy in return. The Scriptures demonstrate that forgiveness is a sign of strength, reflecting the inherent nature of God. Even from the cross, we are told that Jesus forgave those who crucified Him (Lk 23:24). What a testament to the power of forgiveness!

Study Questions

In what ways can a lack of forgiveness affect individuals and communities? Are there examples that help you to recognize the need for letting go of hurts?

What ideas do you carry with you about forgiveness? Are these challenged or affirmed by Jesus’ call to love our enemies and forgive those who offend us?

Can you recall a time when you asked for forgiveness from someone you offended? Why did it matter to you to receive understanding and forgiveness? How did the situation change, or the relationship change, as a result of your expression of sorrow?

What Bible stories best demonstrate to you that we have a forgiving God?

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Catholic schools called to welcome special needs students

By MICHAEL BROWN
Managing Editor

Tucson Catholic schools are preparing to accept special needs students whenever they can and hosted a national advocate to explain what steps schools should take in preparing for the students.

The advocate, Michael J. Boyle, also explained the importance of Catholic schools adapting to teach special needs students.

“We might not be able to do it all, but can we do more than what we are doing?” Boyle, from the Andrew M. Greeley Center for Catholic Education at Loyola University in Chicago, asked Diocese of Tucson educators.

Boyle spoke to principals, presidents and pastors attending the annual diocesan Catholic Schools Convocation Sept. 24 at Most Holy Trinity Parish, Tucson.

Using documents and statements from St. John Paul II, Pope Benedict and Pope Francis for support, Boyle made the case that Catholic social teaching required Catholic schools provide an education to every student who desires it, regardless of disability.

He acknowledged that doing this on limited resources takes time, planning and perseverance, but if done properly at its most basic level, schools can accommodate 75-80 percent of the special needs students who apply.

Diocesan Catholic Schools Superintendent Sheri Dahl said her department has been working since 2012 to help schools with students with special needs. It has received help from Franciscan Sister of Christian Charity Mary Karen Oudeans, a consultant and chairwoman of the Special Education department at Silver Lake College in Manitowoc, Wis. Sister Oudeans has been helping schools train teachers and works with interventionists, professionals charged with leading a care team whose job it is to design and implement reasonable accommodations. Sister Oudeans also has been working with the diocesan school office’s broader approach to helping schools integrate special needs students.

Dahl said the Diocese has a draft of policies, practices and procedures for integrating special needs students, with a final text expected within a year. Boyle said nearly two-thirds of all dioceses nationally have similar policies, procedures and practices in place.

Boyle noted that most schools balk at taking special needs students because they believe that a lack of funding will prevent them from helping special needs students succeed. However, following a brief discussion, school leaders identified other factors including teacher training, successful intakes and curriculum guidelines as key challenges.

Parents can also present challenges, especially if a child has bounced around from one school to another and the parent is reluctant to disclose the disability out of fear that the school might not admit the student.

Boyle said he understands this reluctance. He has worked as a special education advisor for decades, has written thousands of individual education plans, known as IEPs, he said. However, when it came time to write one for one of his children, who for a time had been delayed developmentally, Boyle admitted it was difficult.

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Yuma Catholic students find comfort from special needs focus

By MICHAEL BROWN
Managing Editor

Immaculate Conception Catholic School has 10 students with special needs and Principal Gustavo Trujillo couldn’t be happier about it.

One student, a seventh-grade girl with Downs Syndrome, has been at the school since kindergarten. Another student with Downs Syndrome is now in first grade; She also has been at the school having since pre-kindergarten.

Other students with special needs include those on the Autism Spectrum Disorder (ASD) and Attention Deficit, with and without Hyperactivity, Disorder (ADD and ADHD).

“These are students from existing families, practicing families from the parish,” Trujillo said.

Trujillo attended the diocesan Catholic Schools Convocation Sept. 24 at Most Holy Trinity Parish in Tucson with his pastor Father Manuel Fragoso Carranza. Trujillo praised Father Fragoso as being “very supportive” and “pursuing the rights” of special needs children to attend the Catholic school.

Trujillo also noted that the seventh grader was “no different from all the other girls” in her class and that her classmates were “very accepting” of her. About 15 of the 27 students had been together since kindergarten, and even those who transferred into the class have been accepting of their classmate.

The school had not needed to make any physical accommodations, Trujillo said, and the seventh grader’s parents have “pushed her to be independent, physically.”

The child with ASD is currently in a primary grade, although it was like a knife to my heart,” he said. “You are telling me that my perfect child is not perfect.”

While providing accurate information to the school is essential, “parents are always looking for the miracle of the second chance,” he added. Parents are also invaluable when it comes to planning for the success of their students.

The teacher training issue came up repeatedly, with Boyle noting that even teachers in classrooms that don’t have special needs children have to take training too. A child with special needs in the second grade will have six more years of different teachers who need the same special training for that child to graduate elementary school.

“How do we build that infrastructure for professional development?” he asked. “This has to be a systems approach.”

One principal said that her school’s interventionist resigned recently because 40-45 percent of the special needs students were regularly coming to her office. The interventionist told the principal not to find a replacement until the teachers were better trained and equipped to work with their students.

“We haven’t always done a very good job training our teachers,” Boyle said.

Other concerns, such as bullying, also arise, educators said. However, Sister Oudeans said that properly trained teachers can prevent bad behaviors from occurring by becoming more aware of best practices when it comes to working with special needs children in a classroom setting.

“A lot of those other things will go away if we make (better training) a priority,” she said.

A basic prevention approach – called Tier I – involves four skill areas:

- Assessment literacy – having an intake process that is comprehensive, which should also include having staff visit a child’s school to assess the current situation.

- Instructional strategies – placing the student in an environment most conducive to that student’s ability to learn material and social skills.

- Behavior management – understanding how to work to de-escalate the behaviors the student might exhibit when frustrated, angry or sad.

- A more advanced response – Tier II – will address 15-20 percent of the more challenged special needs students and involve the following skills:

  - A teacher assistance team – gathering a group that normally includes a parent, an interventionist, a teacher and additional staff to address a student’s more complicated needs.

  - Targeted group intervention – addressing specific learning challenges.

  - Tier III usually applies in the top five percent of cases and employs a “wrap around” approach that introduces more specialized services.

  - Getting the teachers and staff involved is absolutely essential for successful Tier I responses to special needs children, he said. “It cannot rely only on the building principal.”

Just like every student without special needs is different, those with special needs require individual attention.

“There is no ‘out-of-the-can, ready-to-work’ plan,” he said. “It is not going to be easy.”

In the past, Catholic schools often have referred special needs students to local public schools, which are required by law to provide the necessary services. Unfortunately, Boyle said, this sends a message that “the church doesn’t want you here, and that never is just taken to mean the student.”

Boyle focused heavily on using Catholic social teaching as the foundation for Catholic schools taking special needs students. He cited the principles of the Life and Dignity of the Human Person, the Preferential Option for the Poor and Vulnerable, and Rights and Responsibilities as among the core themes that need to be presented to teachers and to the school communities, to help everyone understand why students with special needs should be welcomed.

The Diocese needs to be able to help schools with resources like teacher training and curriculum guides when requested, he said. The diocesan plans also must be flexible, because resources available in one school district might not be available in another.

SCHOOLS continued from page 6

Catholic Art and Gifts for all Occasions
Let’s Can Hunger 3 Food Drive
Saturday November 17th, 9am - 6pm
Open Extended Hours!

Our Lady of Hope statues
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A Retail Division of F.C. Ziegler Co.
What is Catholic social teaching?

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

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

On the diocesan website, diocesetucson.org, there is a list of the 21 most pertinent documents since Pope Leo’s benchmark encyclical, Rerum Novarum, was released in 1891.

Theme 5: The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected - the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property and to economic initiative.

Theme 6: Solidarity

We are one human family whatever our national, racial, ethnic, economic and ideological differences. We are our brothers and sisters’ keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

Cheating workers out of just wages, benefits is mortal sin, pope says

By CAROL GLATZ
Catholic News Service
VATICAN CITY — Loving wealth destroys the soul, and cheating people of their just wages and benefits is a mortal sin, Pope Francis said.

Jesus did not mince words when he said, “Woe to you who are rich,” after listing the Beatitudes as written according to St. Luke, the pope said in a morning homily.

If anyone today “were to preach like that, the newspapers the next day (would say), ‘That priest is a communist!’ But poverty is at the heart of the Gospel,” Pope Francis said.

Celebrating Mass in the chapel of the Domus Sanctae Marthae May 24, Pope Francis focused his homily on the day’s first reading from the Letter of James (5:1-6) in which the apostle scolds the rich.

Not only has their wealth “rotted away,” the decay and corrosion of their material possessions “will be a testimony against you” on judgment day, the passage says.

James criticized employers who withheld wages from their workers, the pope said, and those workers’ cries reached the ears of the Lord. People today mistakenly might think James is “a union representative,” Pope Francis said, but he is an apostle whose words were inspired by the Holy Spirit.

Even in Italy, there are those who leave people out of work to protect their assets, but whoever does this, “Woe to you!” not according to the pope, but according to Jesus, he said.

Jesus, he said, is the one who says, “Woe to you who exploit people, who exploit labor, who pay under the table, who don’t offer vacation days. Woe to you!”

Wage theft, like “skimming” from people’s paychecks, “is a sin; it is a sin,” the pope said, even if the employer goes to Mass every day, belongs to Catholic associations.
Catholic social teaching and Tucson bishops

Catholic social teaching is not new to the faith, nor was it foreign to the spiritual leaders who served the Diocese of Tucson. Below is the third part of a series showing how the bishops practiced Catholic social teaching during their time.

Francis Joseph Green was born July 7, 1906, in Corning, N.Y., but moved to Prescott, AZ, following his father’s death in 1911. He attended St. Joseph Academy and was encouraged by the religious sisters to enter the seminary. He began studies at St. Joseph College in Mountain View, Calif., and completed them at St. Patrick Seminary in Menlo Park, Calif. He was ordained a priest on May 15, 1932. Following initial assignments, he was appointed pastor at Sts. Peter and Paul Church, Tucson, later given the title of “monsignor,” and served as vicar general for the Diocese of Tucson.

In 1953, he was appointed as an auxiliary bishop under Bishop Daniel J. Gercke, then as coadjutor before succeeding his predecessor on Sept. 28, 1960.

Bishop Green attended all four sessions of the Second Vatican Council from 1962-65.

Besides implementing the reforms of the council, Bishop Green expanded programs that provided for the poor, restructuring diocesan Catholic Charities into Catholic Community Services. He added St. Elizabeth Health Center and erected other health care facilities in Nogales, Phoenix and Tucson. Bishop Green also engaged in inter-religious dialogue to address important civic issues.

In keeping with Vatican II reforms, he reinstituted the diaconate locally with one of the stated goals being an increased presence in prison ministry. He also expanded CCS’ efforts in refugee resettlement. He submitted his resignation as required by canon law at age 75, and it was accepted on July 28, 1981. He died 13 years later.

His successor, Bishop Manuel D. Moreno, was born on Nov. 27, 1930, in Placentia, Calif., the son of migrant Mexican farmworkers. He wanted to pursue a career in business and graduated from UCLA in 1953 with a degree in business administration. Shortly after graduation, he entered the seminary, after discerning a significant need for Hispanic priests. He attended Our Lady Queen of Angels Seminary in San Fernando, Calif., and St. John Seminary in Camarillo, Calif. He was ordained a priest on April 25, 1961, for the Archdiocese of Los Angeles. Fifteen years later, he was appointed as an auxiliary bishop there, before his appointment as the fifth Bishop of Tucson on Jan. 12, 1982.

Bishop Moreno sent an immediate message by holding his installation Mass in the historic San Xavier Mission, instead of St. Augustine Cathedral. His focus afterward was on evangelization and lay leadership development, especially among Hispanics. He also worked on efforts to assist Mexican migrants facing moral and social challenges in Arizona. He established a Catholic Social Mission Office in the Diocese.

Bishop Gerald F. Kicanas was appointed coadjutor bishop in 2001. Because of illness, he resigned on March 7, 2003, and died three years later.

WAGES continued from page 8

and prays novenas.

When an employer doesn’t pay what is due, he said, “this injustice is a mortal sin. You are not in God’s

Wealth “grabs you and doesn’t let you go, and it goes against the first commandment” to love God with all one’s heart, he said.

“Preaching about poverty is central to how Jesus identifies himself when he returns to Nazareth and preaches in the synagogue: “The Spirit is upon me, I have been sent to proclaim

Grace. I’m not saying this, Jesus says it, the Apostle James says it.”

The condemnation is severe because “wealth is idolatry” that seduces people, and Jesus knew people could not serve two masters - they must choose either God or money, Pope Francis said.

Wealth “grabs you and doesn’t let you go, and it goes against the first commandment” to love God with all one’s heart, he said.

“makes us selfish,” he said. It “ruins life, ruins the soul.”

“Wealth can turn people into slaves, Pope Francis said, therefore, “pray a bit more and do a bit more penance” for the rich.

“Preaching about poverty is at the heart of Jesus’ preaching. ‘Blessed are the poor’ is the first beatitude,” he said, and poverty is central to how Jesus identifies himself when he returns to Nazareth and preaches in the synagogue: “The Spirit is upon me, I have been sent to proclaim

Thank you for supporting the BOOTS & BLING GALA. Without you and your generous support we would not be able to continue God’s work to help women choose life for the unborn by lovingly supporting them emotionally, physically and spiritually.
Five days in Afghanistan leaves us filled with hope

Editor’s note: There has been no greater local example during the last decade of a person living out the call for global solidarity than Bishop emeritus Gerald F. Kicanas. When he was appointed chairman in 2010, he said, “To be able to serve the poor is any bishop’s greatest hope. What a privilege it is to be a part of the hand and heart of the Church in the US that reaches out to the poor worldwide on behalf of all Catholics in our country.” Although he no longer serves on the board, the bishop emeritus continues to travel extensively on its behalf, reminding people in the world’s darkest corners that Catholics in America have not forgotten them. Below is his reflection from last summer’s visit to Afghanistan.

By BISHOP EMERITUS GERALD F. KICANAS

Afghans are war weary. The conflicts have taken the lives of countless innocent people. Many have been displaced; yet, internal conflicts continue in many parts of the country, often involving longstanding tribal rivalries over land. Despite a respite this year after Ramadan (May 15-June 14) when the Taliban and government troops joined hands and announced a ceasefire, ISIS broke that moment of calm and the struggle has returned.

Amid the conflict, Catholic Relief Services (CRS) reaches out to the Afghan people, especially those living in the remote rural areas of the central highlands. People living in these tiny villages suffered greatly from the Taliban’s restrictive reign that ended here in 2002. CRS’ Livelihood Program helps farmers increase their potato and wheat productivity and explores opportunities for them to market their surplus.

CRS has opened community schools in these rural areas. Illiteracy among women is still prevalent, especially in remote areas where a child might walk more than nine miles roundtrip to get to their government school. While families might allow their sons to walk that distance, their daughters are held back.

In most places, CRS works through partnerships with local agencies. In Afghanistan, CRS implements the Livelihood and Education programs on their own because of the lack of local partners.

This summer, I spent five days in Afghanistan witnessing the work of CRS. We began in Kabul, the Afghan capital, where CRS sponsors a school for children who are deaf. It was started by a man who himself is deaf and blind. It was inspiring to see how he brought education to children who have been shut out of the system. There were more than 500 children in the school. Many teachers were also students there. I was inspired by the students’ eagerness and excitement to show me their sign language skills. Accepted and valued here, their spirits soared.

The Missionaries of Charity operate a food distribution center in Kabul which also serves as a home for severely disabled children. The work of this community always amazes. The members are restricted to their home and can rarely go out into the street. Three of the four sisters have served there for 12 years. What a challenge that must be.

Most of our time, however, was spent in the central highlands where CRS has most of its programming.

We traveled along mostly unpaved roads to reach two small villages, Yakawlang and Dar e Chash. On the way, we passed through stunning vistas, similar to what I see traveling around Arizona. There were lush tree-lined farms in the valleys, standing out against the arid mountain backdrop.

These areas are relatively safe since the Taliban left. Afghanistan is an Islamic state comprised predominantly of people who practice Islam. Although many were Sunni, those living in the areas we visited were Shia.

The community schools in the villages operate in the summer and spring. Winters are so severe and the snows so heavy that everything shuts down. CRS recruits and trains teachers to serve here, and in most cases, children have not had any education.

Children vary greatly in ages from 10-18, and gather in one-room classrooms, oftentimes in the local mosque.

It was exciting to see their eagerness in learning and their parents expressed profound gratitude to CRS for providing an opportunity for their children to get an education they would not otherwise have available.

CRS needs additional funding to expand these community schools; there are still about three million children in Afghanistan with no access to education.

CRS helps farmers grow potatoes and wheat. Previously, many of the stored potatoes ended up rotten. Then CRS introduced ventilation into the storage pits and greatly reduced the damage.

CRS has introduced kitchen, or “backyard,” gardens and “key hole” gardens (a waist-high raised bed that protects crops from being eaten by animals). The farmers now grow a range of vegetables like cauliflower, shallots, spinach and carrots. Previously, people’s diets were very limited.

CRS also has introduced new methodologies for animal care. It added light and ventilation into storage buildings.

In meeting with members of the village shura (community leaders), we heard repeatedly how grateful the villagers are for CRS’ work.

The greatest joy of these five days was meeting parents who only want to enhance their children’s lives. They are proud to be Afghan and want a chance to live in peace.

We join in prayer that their desire will be fulfilled.
Ministry reuses medical equipment in Arizona and worldwide

By MICHAEL BROWN
Managing Editor

Michael Johnson remembered the grateful look on the Ajo man’s face when he received the wheelchair. It meant he no longer needed to use a mechanic’s trolley to get around.

José Ralls is operations manager for Southwest Medical Aid (SMA), a non-denominational non-profit that redistributes donated medical goods to people who need them through its community partners.

For Ralls, one memorable moment came when a woman picked up a hospital bed for her husband. He had been needing one for years but could not afford it. As Ralls helped load it into a truck, he recalled seeing the tears of gratitude trickle down the woman’s face. “All she wanted was to do something to make her husband feel more comfortable.”

SMA was founded by the lay Salvatorians Jan Izlar and her husband Jim in 2001 and operates still with a strong Salvatorian influence, which includes Johnson, a lay Salvatorian who currently serves as board president. He calls SMA “the best kept secret in Tucson.”

Ralls said donations come from individuals and groups, including the 3000 Club, a large Tucson non-profit which has agreements with local hospitals to collect and distribute overstocked items or those nearing expiration date.

The items are distributed to local groups, including El Rio Health Center, Gospel Rescue Mission, Most Holy Trinity Parish, ReachOut Women’s Center and the St. Vincent de Paul Society.

SMA operates on a shoestring, Ralls said, and all positions, including his own, are filled by volunteers.

Their facility is about one-third office and two-thirds storage, with “durable goods” – such as racks of crutches and rows of commodes - ready for the taking. Another area houses bins of sorted single-use or short use materials – such as syringes, sample bottles and elastic bandages – that will be collected for special needs boxes stored in another part of the facility.

Ralls said that the ministry has options on another nearby storage site; however, he would rather see the inventory move out as quickly as it comes in.

“An empty warehouse is a happy warehouse,” he said.

Ralls has been working at SMA for about 18 months. When he started out, he was helping to inventory the special needs boxes, volunteering about 20 hours a week. However, when the previous executive directors stepped down earlier this year, the board asked him to step in, increasing his hours to 30-35 per week.

A retired government executive, Ralls admitted he knew little about durable medical goods or much of the medical paraphernalia that volunteer nurses sort through each week.

“You know what this is?” he asked, pointing to a wheeled aid that serves as a seat and a walker for seniors who might have problems with walking or balance. “This is a rollator. You see them all the time, but I never knew what it was called.”

Individuals will drop items off if the user has died or no longer needs the item. Wheelchairs are in special demand, and fortunately, are a frequent donation. Ralls added that the ministry can’t accept damaged products because it does not have a shop or skilled personnel available to repair them.

In even greater demand is a motorized wheelchair, but when those come in, they either need repair or a new battery, which SMA cannot afford, Ralls said.

SMA counts on its local partners to screen recipients for need, physical and financial, to ensure that the poor have access to the medical items.

The Most Holy Trinity Parish office in Tucson said that they may get calls once or twice a month and forward the information to SMA and the supplies are usually available.

“For a lot of people, they have to scrape up the money to see the doctor, but then have nothing left to pay for the equipment they need,” Ralls said.

SMA’s only requirement in internationally.

About 51 percent of the requests filled by SMA come from Southern Arizona, with another 21 percent going to local aid groups traveling to Mexico. In 2017-18, SMA distributed more than 51,000 pounds of materials valued at $2.3 million.

Ralls and Johnson stated that SMA does not accept prescription medication because it would require compliance with myriad government regulations.

What the ministry needs is more visibility, Ralls said. He recently met with officials from the Tucson Fire Department, who spoke to him about the high volume of rescue runs.

For a lot of people, they have to scrape up the money to see the doctor, but then have nothing left to pay for the equipment they need.”

About 25 percent of the requests filled by SMA come from Northern Arizona, with another 24 percent going to local aid groups traveling to Mexico. In 2017-18, SMA distributed more than 51,000 pounds of materials valued at $2.3 million.

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Vocations Awareness Week starts with pilgrimage to San Xavier

By MICHAEL BROWN
Managing Editor

People often are asked to pray for Vocations. On Nov. 3, they are going to be asked to walk for Vocations too.

As the church celebrates Vocations Awareness Week Nov. 3-11, supporters will kick off the effort with walks beginning in two locations and ending with Mass at Mission San Xavier. The starting points are Our Mother of Sorrows (1800 S. Kolb St.) and St. Margaret Mary (801 N. Grande Ave.). Mass will begin at 1 p.m.

Along the way from OMOS, which has a 5 a.m. gathering time and 5:30 a.m. kick off, walkers will pick up other pilgrims at Queen of All Saints (2915 E. 36th St.) at 7:30 a.m. and St. Monica’s (212 W. Medina Road) at 9:45 a.m.

Pilgrims will gather at St. Margaret Mary at 7 a.m., departing at 7:30 p.m., picking up walkers at Our Lady of Fatima (1950 W. Irvington Place) at 9:30 a.m.

San Xavier was chosen because it is the oldest church building in the Diocese.

Father Jorge Farias Saucedo, Vocations director for recruitment, said that in January a small group of supporters walked the route from OMOS to San Xavier – about 17 miles. The distance from St. Margaret Mary to San Xavier is about 10 miles.

Among Hispanics and Native Americans, pilgrimages are part of the Catholic culture, Father Farias said. “We wanted to begin Vocations Awareness Week with something traditional.”

The announcement of the pilgrimage quickly generated interest in social media, the priest noted. An event page was set up through the Vocations Diocese of Tucson Facebook page. In early October, it had already been reviewed by 1,100 supporters, 132 of which said they would be walking.

Father Farias said there will not be formal registrations, and those who are planning on walking are advised to wear comfortable shoes, and to bring snacks and plenty of water for the walk. Father Farias said he was working with groups to set up spots along the way to offer some respite.

He also said that he was having a banner made for the marchers of St. Jose Sanchez del Rio, a 14-year-old martyr of the Cristero War, who had the bottoms of his feet cut and was forced to walk to the local cemetery where he died Feb. 10, 1928.

Father Farias said he hoped the image would encourage young people to join the pilgrimage to San Xavier.

Also for Vocations Awareness Week, there will be resource packets passed out to pastors to help them promote vocations in their parishes.

The Vocations cross will stop at St. Mark Parish in Oro Valley beginning Nov. 9. In San Luis, young adults from the Yuma-La Paz Vicariate will have a camp-out to discuss vocations. About 40 are signed up to attend that, Father Farias said.

Some of this may seem unconventional when compared to previous attempts to nurture vocations, the priest admitted. However, it follows Pope Francis’ call – and feedback from young people – that vocations outreach needs to go to where the young people are. “We have to go to engage them where they are.”
Bishop thanks Sisters of Charity for 85 years’ service

Citing the day’s Gospel, Bishop Edward J. Weisenburger tied the 85 years of service of the Sisters of Charity of Seton Hill to the story of Christ healing the deaf mute.

“Thank you for being in a unique and loving way, for us, Christ the good physician,” he said.

The bishop presided at a Sept. 9 Mass at Sts. Peter and Paul Church, the original ministry site for the religious community after coming to the Diocese in 1933. Since then, an estimated 300 religious women from the community have served in Arizona. More than a dozen returned for the Mass, joining the five sisters still in active ministry in the Diocese of Tucson.

The religious community also served at length at St. John Parish and Salpointe Catholic High School, both which sent representatives to the Mass.

What is an Oblate of St. Benedict?

By SHARON HAMMOND
Tucson Benedictine Coordinator

Oblates of St. Benedict are Christian individuals or families who enrich their lives by associating with a Benedictine community.

Oblates shape their actions according to the wisdom of Christ as interpreted by St. Benedict. Oblates strive to become holy in their chosen way of life. By integrating their prayer and work, they manifest Christ’s presence in society.

St. Paul tells us that each member of the body of Christ, the Church, has a special function to perform. Most are called to the married state and the raising of a family. Some are called to the single life in the world and others to the life of a priest or religious man or woman. The role of oblates is to live in the world, to become holy in the world and to do what they can to bring the world to God by being witnesses of Christ by word and example to those around them.

Oblates concern themselves with striving to be people of God and temples of the Holy Spirit. Their prayer life will flow from this awareness, as will their willingness to offer themselves (that is the meaning of the word “oblate”) for the service of God and neighbor to the best of their ability. Oblates do not take on a new set of religious practices and are not required to say a certain number of prayers or engage in special devotions. They do not live in a religious community or take vows.

The Tucson Oblates are affiliated with the Benedictine Sisters of Perpetual Adoration formerly of Tucson and now in Clyde, MO. The oblates currently meet at St. Philips of the Hills Episcopal Church. For more information about the Tucson Oblates please email TucsonOblates@gmail.com or call (520) 664-5136.

To learn more about the Benedictine Sisters of Perpetual Adoration visit benedictinesisters.org/ or call (660) 944-2221.
La Escritura nos enseña el valor del perdón

Este es el 6º artículo de una serie de diez.
Por CACKIE UPCHURCH
Directora del Estudio Bíblico de Little Rock

La ira y la amargura se han convertido en una epidemia en nuestro mundo. Quizá esto no sea nada nuevo, pero con la llegada de las redes sociales y los noticieros de veinticuatro horas, es cada vez más fácil centrarse en heridas percibidas o reales. Podríamos permitir a las injurias infestarse, tanto como individuos como comunidades. Las enfermedades del resentimiento y la venganza son tan prevalentes, que los profesionales de la salud, los consejeros personales y los líderes religiosos parecen estar de acuerdo: tenemos necesidad de una gran dosis de aprecio por el perdón. Se nos dice que es bueno para nuestra salud psicológica y que perdonar, Jesús deja saber a quienes los hubieran ofendido (e.g. Marcos 11,25), que se reconciliaran unos con otros (e.g. Mateo 5,21-26), incluso a amar a los enemigos (e.g. Mt 5,43-48; Lc 6,27-29). Es un encargo fuerte y no podemos dejar de preguntarnos cómo hacerlo o si merece la pena hacerlo.

Jesús también enseñó sobre la importancia del perdón incluyéndolo en la sencilla pero profunda oración que conocemos como el Padrenuestro (Mt 6,9-15; Lc 11,2-4). Le pedimos a Dios que perdone nuestros pecados, nuestras deudas, así como ejercitamos el perdón hacia otros en nuestras vidas. Eso exige algo más que un sencillo acto de voluntad, aunque ciertamente tenemos que decidir asumir la tarea del perdón.

De hecho, el verdadero perdón exige una conversión continua, un cambio del corazón hacia las cosas de Dios, pidiéndole que nos dé la gracia de estar preparados para ofrecer misericordia y aceptar la misericordia a nuestra vez. Las Escrituras demuestran que el perdón es un signo de fortaleza que refleja la propia naturaleza de Dios. Incluso desde la cruz, se nos dice que Jesús perdonó a los que lo crucificaron (Lc 23,24). ¿Qué gran testimonio del poder del perdón!

Preguntas para la reflexión o discusión:

¿De qué modos puede afectar a las personas y las comunidades la falta de perdón? ¿Existen ejemplos que te ayudan a reconocer la necesidad de dejar atrás las ofensas?

¿Qué ideas llevas contigo mismo sobre el perdón? ¿Están esas ideas desafiadas o afirmadas por la llamada de Jesús de amar a nuestros enemigos y de perdonar a los que nos ofenden?

¿Puedes recordar un tiempo en que pediste perdón a alguien a quien había ofendido? ¿Por qué te importaba recibir comprensión y perdón? ¿Cómo cambió la situación o la relación como resultado de tu expresión de arrepentimiento?

¿Qué historias de la Biblia te demuestran mejor que tenemos un Dios de perdón?

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¿Qué es la enseñanza social católica?

Se le ha llamado “el secreto mejor guardado del catolicismo” porque no son muchas las personas que crecieron aprendiendo la enseñanza social católica, a pesar de que la Biblia está repleta de ejemplos, y la historia muestra una y otra vez cómo se ha manifestado en todas las culturas y en todos los tiempos. Esta serie ofrece los siete temas de la enseñanza social católica, identificados por los obispos de EE. UU. Se incluirán narraciones de cómo los obispos de Tucson, desde el principio, pusieron en práctica esas enseñanzas básicas en nuestro medio. También se presentarán artículos sobre diferentes maneras en que los católicos de hoy pueden aplicar la enseñanza social de la Iglesia en su vida diaria.

Tema 5: La Dignidad del Trabajo y Los Derechos de Los Trabajadores

La economía debe servir al pueblo y no al revés. El trabajo es más que una forma de ganarse la vida, es una forma de participar continuamente en la creación de Dios. Si se ha de proteger la dignidad del trabajo, entonces debe respetarse los derechos básicos de los trabajadores: el derecho a un trabajo productivo, a salarios adecuados y justos, a organizar sindicatos y a unirse a ellos, a la propiedad privada y a la iniciativa económica.

Tema 6: La Solidaridad

Somos una familia humana cualesquiera que sean nuestras diferencias nacionales, raciales, étnicas, económicas e ideológicas. Somos los custodios de nuestros hermanos dondequiera que se encuentren. Amar a nuestro prójimo tiene dimensiones globales en un mundo cada vez más pequeño. En el mero centro de la virtud de la solidaridad está la búsqueda de la justicia y la paz. El Papa Pablo VI nos dijo: “si quieres paz, trabaja por la justicia”. El Evangelio nos llama a ser pacificadores. Nuestro amor por todos nuestros hermanos y hermanas exige que fomentemos la paz en un mundo rodeado de violencia y conflicto.

El Papa: Robar sueldos y beneficios al obrero es pecado mortal

Por CAROL GLATZ
Catholic News Service
CIUDAD DEL VATICANO
— Jesús no midió sus palabras cuando dijo “ay de ustedes los ricos”, después de enumerar las bienaventuranzas según escrito por san Lucas, dijo el papa durante una homilía matutina.

Si alguien hoy día “hiciere hoy una homilía así, en los periódicos del día siguiente dirían: ‘Ese cura es comunista’. La pobreza está en el centro del Evangelio”, dijo el papa Francisco.

Celebrando Misa en la capilla de la Casa Santa Marta el 24 de mayo, el papa Francisco enfocó su homilía en la primera lectura de la Carta de Santiago (5:1-6), donde el apóstol regaña a los ricos. No solo su riqueza “está podrida”, la descomposición y la corrosión de sus posesiones materiales “dará testimonio contra ustedes” el día del juicio, dice el pasaje.

El papa dijo que Santiago criticó a los patronos que no pagaron a sus trabajadores y los reclamos de esos trabajadores llegaron a oídos del Señor. La gente podría pensar erróneamente que Santiago es “un sindicalista”, dijo el papa Francisco, pero él es un apóstol cuyas palabras fueron inspiradas por el Espíritu Santo.

Hasta en Italia hay aquellos que despojan a personas de sus trabajos para proteger sus bienes, pero a quienes hacen eso “ay de ustedes!”, no según el papa, sino según Jesús, él dijo.

Él dijo que Jesús es el que dice “ay de ustedes que abusan de la gente, que explotan el trabajo, que pagan en negro, que no pagan la aportación a las pensiones, que no dan vacaciones. ¡Ay de ustedes!” El robo de salarios, igual que “descuentos” de salario, “es pecado, es pecado”, dijo el papa, aunque el patrono vaya a Misa todos los días, pertainezca a asociaciones católicas y rece novenas.

El dijo que cuando un patrono no paga lo que se debe “esa injusticia es pecado mortal. No estás en gracia de Dios. No lo digo yo, lo dice Jesús, lo dice el apóstol Santiago”.

El artículo continúa en la página 16
La enseñanza social católica y los obispos de Tucson

La enseñanza social católica no es algo nuevo en nuestra fe, ni les era desconocida a los líderes espirituales que han servido en la Diócesis de Tucson. A continuación publicamos la tercera parte de una serie que nos muestra cómo los obispos practicaron la enseñanza social católica en su tiempo.

Francis Joseph Green nació un 7 de julio de 1906 en Corning, N.Y., pero se mudó a Prescott, AZ, después de la muerte de su padre en 1911. Asistió a la Academia San José donde las hermanas religiosas lo animaron para que ingresara en el seminario. Así, el comenzó sus estudios en el Colegio San José, en Mountain View, Calif., y al tiempo finalizó su formación en el Seminario San Patricio, en Menlo Park, Calif. Fue ordenado sacerdote el 15 de mayo de 1932.

Después de sus primeros encargos, fue designado párroco de la Iglesia de San Pedro y San Pablo, Tucson. Más adelante recibió el título de monseñor y se desempeño como vicario general de la Diócesis de Tucson.

En 1953 fue nombrado obispo auxiliar bajo el obispo Daniel J. Gercke. Luego fue coadjutor, y el 28 de septiembre de 1960 fue designado a ocupar el cargo de su predecesor.

El obispo Green asistió a las cuatro sesiones del Concilio Vaticano II, de 1962 a 1965.

Además de implementar las reformas del concilio, el obispo Green impulsó la expansión de programas de servicio a los pobres con la reestructuración de Caridades Católicas para dar paso a Servicios Comunitarios Católicos (CCS). Añadió el Centro de Salud Sta. Elizabeth y erigió instalaciones de atención de la salud en Nogales, Phoenix y Tucson. El obispo Green también participó en diálogos con representantes de otras religiones para abordar temas cívicos importantes.

Conforme a las reformas del Vaticano II, reestructuró la diocesana local para, entre otros objetivos, aumentar la presencia del ministerio en las prisiones. También expandido la labor de CCS en materia de reasentamiento de refugiados.

El obispo Francis J. Green y el obispo Maunel D. Moreno

Dimitió a los 75 años de acuerdo con el Derecho Canónico, y su renuncia fue aceptada el 28 de julio de 1981. Falleció 13 años después.

Su sucesor, el obispo Manuel D. Moreno, nació el 27 de noviembre de 1930, en Placentia, Calif., en el seno de una familia de agricultores mexicanos migrantes. Su deseo era seguir una carrera en negocios y se graduó de UCLA en 1953 con un título de administración de empresas. Poco después de su graduación ingresó en el seminario después de haber considerado de ser designado quinto obispo de Tucson el 12 de enero de 1982.

El obispo Moreno inmediatamente dio a conocer su visión para la diócesis celebrando su Misa de investidura en la histórica Misión de San Xavier en lugar de hacerlo en la Catedral de San Agustín. Desde ese momento centró sus esfuerzos en la evangelización y el desarrollo del liderazgo laico, especialmente de los hispanos.

También colaboró en iniciativas de asistencia a migrantes mexicanos que enfrentaban obstáculos de índole moral y social en Arizona, y estableció una Oficina de Misión Social Católica en la Diócesis.

Presentó su renuncia por enfermedad el 7 de marzo de 2003, y falleció tres años más tarde.

Desde ese momento centró sus esfuerzos en la evangelización y el desarrollo del liderazgo laico, especialmente de los hispanos.

SUELDOS continúa por página 15

La condena es severa porque “las riquezas son una idolatría” que seduce a la gente y Jesús sabía que la gente no puede servirle a dos señores; tienen que escoger a Dios o al dinero, dijo el papa.

“La riqueza te agarra y no te suelta, yendo contra el primer mandamiento: amar a Dios con todo el corazón”, él dijo.

Él dijo que también va en contra del segundo mandamiento de amar al prójimo porque las riquezas “destruyen el trato armonioso entre los hombres, arruinan la vida, arruinan el alma”.

“La predicación sobre la pobreza está en el centro de la predicación de Jesús. ‘Bienaventurados los pobres’ es la primera bienaventuranza”, él dijo, y la pobreza es central en cómo Jesús se identifica cuando regresa a Nazaret y predica en la sinagoga: “El Espíritu del Señor está sobre mí, porque me ha ungido para dar buenas nuevas a los pobres”.

“Pero siempre en la historia hemos tenido la debilidad de intentar eliminar esa predicación sobre la pobreza, creyendo que es algo social, político. ¡No! Es Evangelio puro”, dijo el papa.

La riqueza puede convertir a la gente en esclavos, dijo el papa Francisco, por lo tanto “anojo a hacer un poco más de oración y un poco más de penitencia” por los ricos.

“No eres libre ante las riquezas. Para serlo, debes tomar distancia y rezar al Señor”, él dijo. “Si el Señor te ha dado riquezas es para darlas a los demás, para hacer en su nombre tantas cosas buenas por los demás.”
Cinco días en Afganistán nos colman de esperanza

Nota del editor: En la última década no ha habido en nuestra comunidad un mejor ejemplo de vivir el llamado a la solidaridad mundial que el obispo emérito Gerald F. Kicanas. Cuando fue nombrado presidente de CRS en el año 2010, dijo: «Servir a los pobres es la esperanza más grande de todo obispo. Es un gran privilegio ser parte del corazón y la mano que la Iglesia de Estados Unidos extiende hacia los pobres de todo el mundo en nombre de los católicos del país». Aunque no es miembro de la mesa directiva de CRS, el obispo continúa viajando en su nombre para recordarles a los pueblos de los rincones más oscuros del mundo que los católicos de Estados Unidos no los han olvidado. A continuación publicamos sus reflexiones sobre su visita a Afganistán el verano pasado.

Por EL OBISPO EMÉRITO GERALD F. KICANAS

Los afganos están cansados de la guerra. Los conflictos se han cobrado la vida de innumerables inocentes. Muchas personas se han visto desplazadas en un país donde las hostilidades internas continúan afectando a varias regiones, a menudo a causa de rivalidades de tribus que desde hace tiempo se disputan territorios. A pesar de que este año hubo un respiro después del Ramadán (15 de mayo al 14 de junio) cuando el Talibán y las tropas del gobierno se dieron la mano y anunciaron un cese al fuego, ISIS liberó ese momento de calma y ha habido un retorno a la lucha.

En medio del conflicto, la agencia Catholic Relief Services (CRS) se acerca al pueblo afgano, especialmente a aquellos que viven en zonas rurales remotos de las tierras altas centrales. La gente que vive en esas pequeñas aldeas ha sufrido enormemente a causa del régimen restrictivo del Talibán, que llegó a su fin allí en 2002. Los programas de asistencia de CRS ayudan a los agricultores a aumentar la productividad de sus plantaciones de patatas y trigo, y a acceder a mercados donde pueden vender el excedente de sus cosechas.

CRS ha abierto escuelas comunitarias en estos pueblos rurales. El analfabetismo todavía es prevalente entre las mujeres, especialmente en las áreas más remotas, donde un niño tiene que caminar más de nueve millas de ida y vuelta para asistir a la escuela del gobierno. Las familias les permiten a los varones que recorran esa distancia, pero a las niñas no.

En la mayoría de los países, CRS trabaja colaborando con agencias locales. En Afganistán, CRS implementa los programas de asistencia y educación por su cuenta porque no hay con quién colaborar.

Este verano yo pasé cinco días en Afganistán observando el trabajo de CRS. Comenzamos en Kabul, la capital del país, donde CRS patrocina una escuela para niños sordos iniciada por un hombre sordo y ciego. Es toda una inspiración ver cómo él logró poner la educación al alcance de estos niños excluidos del sistema. Hay más de 500 niños en la escuela, y varios de los maestros también fueron estudiantes allí. Fue maravilloso ver el ímpetu y el entusiasmo con que los niños me mostraban lo que habían aprendido del lenguaje de señas. Allí, al sentirse valorados, su espíritu se ha transformado.

Las misioneras de la caridad manejan un centro de distribución de comestibles en Kabul, que también sirve como hogar para niños con discapacidades graves. La labor de esta comunidad siempre me deja sorprendido. Las integrantes están limitadas a su hogar y rara vez pueden salir a la calle. Tres de las cuatro hermanas han servido allí desde hace 12 años. ¿Qué difícil debe de ser!

Nuestro grupo pasó la mayor parte del tiempo en las tierras altas centrales donde CRS ofrece la mayor parte de sus programas.

Para llegar a dos pequeñas aldeas, Yakawlang y Dar e Chasht, viajamos mayormente por caminos sin pavimentar. Durante el trayecto, pasamos por paisajes deslumbrantes, similares a los que he visto viajando en Arizona. Vimos granjas exuberantes bordeadas de árboles en los valles, destacándose contra un fondo de montañas áridas. Estas regiones son relativamente seguras porque el Talibán se ha ido. Afganistán es un estado islámico compuesto predominantemente por gente que practica el islam. Aunque muchos de ellos son sunitas, los habitantes de las zonas que visitamos eran chiitas. Las escuelas comunitarias de las aldeas operan en primavera y verano. Los invernicios son tan inclementes y las nevadas tan intensas que todo se cierra. CRS recluta y capacita maestros para estas escuelas donde, en la mayoría de los casos, los niños aún no han recibido educación.

Las edades de los alumnos oscilan entre los 10 y los 18 años. Todos se reúnen en un salón de clases generalmente ubicado en la mezquita local.

Fue muy emocionante ver el deseo de aprender de los niños y la gratitud profunda que los padres expresaban a CRS por brindarles a sus hijos la oportunidad de recibir una educación que de lo contrario estaría fuera de su alcance.

CRS necesita fondos adicionales para ampliar estas escuelas comunitarias; todavía hay alrededor de tres millones de niños en Afganistán que no tienen acceso a la educación.

CRS ayuda a los agricultores a cultivar patatas y trigo. Antes, muchas de las patatas que almacenaban se les pudrían. Cuando CRS introdujo la ventilación del producto almacenado, las pérdidas se redujeron considerablemente.

CRS les ha enseñado a sembrar huertas pequeñas en el fondo de las casas para que tengan alimentos al alcance, y a construir huertos en ojo de cerradura, que consisten en un bancal de cultivo elevado a la altura de la cintura para proteger los cultivos de animales que podrían comérselos. Ahora, los granjeros pueden cultivar una variedad de verduras y hortalizas como coliflor, chalotes, espinaca y zanahorias, y su dieta ya no es tan limitada como antes.

Además, CRS ha llevado a estas comunidades metodologías nuevas para el cuidado de los animales, y ha introducido el uso de la ventilación y la luz en los cobertizos de almacenamiento.

En nuestros encuentros con los líderes de las comunidades, oímos una y otra vez cuán agradecidos están por el trabajo de CRS.

La alegría más grande de estos cinco días fue conocer a padres de familia que solo buscan mejorar la vida de sus hijos. Están orgullosos de ser afganos y quieren tener la oportunidad de vivir en paz.

Rezamos unidos para que su deseo se cumpla.
Ministerio redistribuye equipo médico en Arizona y en el extranjero

Por MICHAEL BROWN
Director Editorial

El ministerio Southwest Medical Aid (SMA) es una organización no denominacional sin fines de lucro que, bajo la dirección de Jose Ralls y a través de socios de la comunidad, distribuye suministros médicos a personas necesitadas.

En una ocasión memorable para Ralls, una mujer recibió una cama de hospital para su esposo. El hombre necesitaba la cama desde hacía años pero no podía comprársela. Ralls recuerda que cuando estaba cargando la cama para transportarla, vio que por el rostro de la mujer corrian lágrimas de gratitud. “Lo único que ella quería era algo que ayudara a su esposo a sentirse más cómodo”.

SMA fue fundada por los salvatorianos laicos Jan Izlar y su esposo, Jim, en 2001, y aún es evidente la fuerte influencia salvatoriana, como la de Michael Johnson, un salvatoriano laico que actualmente preside la mesa directiva. Él se refiere a SMA como “el secreto mejor guardado de Tucson”.

Johnson todavía recuerda la mirada de agradecimiento de un hombre de Ajo que recibió una silla de ruedas, y ya no tendría que valerse de un carrito de mecánico para ir de un lado a otro.

SMA recibe donaciones de particulares y de grupos, incluyendo el 3000 Club, una agencia sin fines de lucro de Tucson que tiene acuerdos con hospitales para recoger y distribuir suministros excedentes o con fecha de caducidad próxima.

Las donaciones se distribuyen a entidades locales, como el Centro de Salud El Río, la Misión Gospel Rescue, la Parroquia de la Santísima Trinidad, el Centro para mujeres Reachout y la Sociedad de San Vicente de Paul.

SMA funciona con lo mínimo, dijo Ralls, y todos los puestos, incluso el suyo, los ocupan voluntarios.

Las instalaciones son alrededor de un tercio oficina y dos tercios de un almacén de aparatos y accesorios médicos – como muletas y sillas con inodoro – disponibles.

Las donaciones se reciben y distribuyen con bastante frecuencia, y, afortunadamente, recibimos donaciones con bastante frecuencia. Ralls añadió que no pueden aceptar nada dañado porque el ministerio no tiene taller ni cuenta con personal capacitado para hacer reparaciones.

La demanda de sillas de ruedas motorizadas es aún mayor, pero las que recibimos necesitan batería nueva o algún arreglo, lo cual SMA no puede costear, dijo Ralls.

SMA cuenta con que sus socios locales evalúen las necesidades físicas y económicas de los solicitantes, para que los pobres tengan acceso a artículos médicos.

La oficina de la Parroquia de la Santísima Trinidad informa que reciben una o dos llamadas al mes, se comunican con SMA, y por lo general los artículos solicitados están disponibles.

“En muchos casos, la gente a duras penas logra reunir el dinero para la consulta con el médico, y no les queda para comprar el equipo que necesitan”, dijo Ralls.

El único requisito de SMA para la distribución de equipo médico es que quien lo recibe no lo venda. En cuanto la persona ya no lo vaya a usar, debe devolverlo o dárselo a alguien que lo necesite.

Johnson, quien ha viajado tres veces a Tanzania en misiones médicas y había estudiado para ser sacerdote salvatoriano, dijo que SMA tiene una muy buena relación con el almacén de la Misión Salvatoriana, que maneja un depósito de 25,000 pies cuadrados en Wisconsin. Su propósito es asistir a comunidades del extranjero, y en 2017 envió 43 contenedores a 35 misiones en 16 países. SMA provee algunos de los suministros y equipos médicos que el almacén de la Misión Salvatoriana distribuye a otros países.

Alrededor del 51 por ciento de las solicitudes atendidas por SMA proceden del sur de Arizona, y un 21 por ciento corresponde a donaciones para grupos locales de auxilio que viajan a México. En 2017-18, SMA distribuyó más de 51,000 libras de materiales con un valor de $2.3 millones.

Ralls y Johnson indicaron que SMA no acepta medicamentos porque estos están controlados por un sinmúmero de reglamentos gubernamentales.

Lo que el ministerio necesita es más visibilidad, dice Ralls. Recientemente él se reunió con oficiales del Departamento de Bomberos de Tucson que le mencionaron el elevado número de llamadas de socorro de personas con hipertensión. SMA armó kits de aparatos y los distribuyó para que la gente pudiera tomarse la presión en casa. En consecuencia, las personas procuran tratamiento oportunamente y los bomberos reciben menos llamadas.

Ralls dijo que el ministerio necesita donaciones de efectivo para cubrir costos de servicios relacionados. También les ayudaría contar con más voluntarios. El horario es: martes a viernes, de 11 a.m. a 3 p.m.

Si necesita más información sobre Southwest Medical Aid, llame al (520) 622-2938 o envíe un email a sma@southwestmedicalaid.org.
Audit results for the Diocese of Tucson

Every three years an onsite audit takes place in dioceses across the country. On Sept. 24-25, a StoneBridge Business Partners’ auditor performed a physical field review of the work of the Office of Child, Adolescent and Adult Protection (OCAAP), according to the US bishop’s “Charter for the Protection of Children and Young People.”

The Charter is a comprehensive set of procedures originally developed by the US Conference Catholic Bishops (USCCB) in June 2002 for use by all dioceses nationwide. These procedures address allegations of sexual abuse of minors by Catholic clergy. The Charter also includes guidelines for providing reconciliation, healing, accountability, and prevention of future acts of abuse. The document was revised in 2005, 2011 and 2018. The Charter directs action in all the following matters:
- Creating a safe environment for children and young people;
- Healing and reconciliation of victims and survivors;
- Making prompt and effective response to allegations;
- Cooperating with civil authorities;
- Disciplining offenders within diocesan departments, parishes and schools;
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- Making prompt and effective response to allegations;
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The level of collaboration between the diocesan departments was highly regarded;

- The Diocese needs to continue efforts in tracking background checks and training.

As a result of the annual audit, Stonebridge has reported that the Diocese of Tucson is successfully following and is in compliance with the Charter. The StoneBridge report also included verbal feedback to Bishop Edward Weisenburger; Msgr. Jeremiah McCarthy, the diocesan Moderator of the Curia; Rosemary Celaya-Alston, OCAAP director; and Rachel Guzman, OCAAP program manager. The feedback from StoneBridge included:
- The entire Diocese of Tucson not only is in compliance, they live the Charter and safety is a top priority in all of its ministries;
- The level of collaboration between the diocesan departments, parishes and schools was highly regarded;

OCAAP has developed into a model worthy of helping other dioceses;
- Applicant tracking software that the Human Resources Department recently implemented for volunteers and employees reduces duplication, and the clearance process has been accessible faster.

There are two areas that the auditor assessed that needed to be addressed:
- Posters and victim assistance information needs to be consistently displayed publicly in the parishes and schools;
- The Diocese needs to continue efforts in tracking background checks and training.

We commend all in our diocese for their dedication and commitment to continuing to tighten our safety net to ensure that all of our ministries are safer. With this effort, the Diocese is able to meet compliance and create an environment that uses best practices to protect all who are ministered to by our church.

With sincere gratitude and appreciation, thank you, Dr. Rosemary Celaya-Alston and Rachel Guzman

Resultados de la auditoría de la Diócesis de Tucson

Cada tres años se lleva a cabo una auditoría en las diócesis de todo el país. El 24 y 25 de septiembre un auditor de la firma StoneBridge Business Partners condujo un análisis presencial del trabajo de la Oficina de Protección de Niños, Adolescentes y Adultos (OCAAP) en conformidad con el “Estatuto para la Protección de Niños y Jóvenes” de los obispos de EE.UU.

El Estatuto consiste en una serie de procedimientos originalmente formulados en junio de 2002 por la Conferencia de Obispos Católicos de EE.UU. (USCCB) para uso en las diócesis a nivel nacional. Los procedimientos se aplican a imputaciones de abuso sexual de menores cometido por clérigos católicos. Además, el Estatuto incluye pautas para fomentar la reconciliación, la sanación, la rendición de cuentas y la prevención de actos de abuso futuros. El documento, que fue revisado en 2005, 2011 y 2018, requiere de las siguientes medidas:
- Crear un ambiente seguro para los niños y los jóvenes;
- Fomentar la sanación y reconciliación de las víctimas y los sobrevivientes;
- Responder rápida y eficazmente a las imputaciones;
- Cooperar con las autoridades públicas;
- Disciplinar a los transgresores en el marco de los mandatos diocesanos y de la Iglesia;
- Proveer medios de rendición de cuentas para el futuro a fin de continuar abordando el problema eficazmente mediante el Secretariado para la Protección de Niños y Jóvenes de la USCCB y nuestra propia Junta de Revisión para casos de conducta sexual inapropiada.

Finalizada la auditoría anual, StoneBridge ha reportado que la Diócesis de Tucson cumple exitosamente con el Estatuto adhiriéndose a los procedimientos establecidos. El informe de StoneBridge incluyó también comentarios verbales para el obispo Edward Weisenburger; Mons. Jeremiah McCarthy, moderador de la Curia en la diócesis; Rosemary Celaya-Alston, directora de OCAAP; y Rachel Guzmán, administradora del programa de OCAAP. Otras observaciones de StoneBridge:
- La Diócesis de Tucson no solo cumple con el Estatuto totalmente, sino que lo vive, y la seguridad es una prioridad mayor en todos sus ministerios;
- El grado de colaboración que hay entre las parroquias, las escuelas y los departamentos diocesanos fue altamente valorado.

OCAAP se ha convertido en un modelo que merece servir de guía para otras diócesis.
- El software de seguimiento de candidatos que el Departamento de Recursos Humanos instaló recientemente para voluntarios y empleados reduce la duplicación, y el proceso de habilitación de candidatos se ha agilizado.

Hay dos áreas evaluadas en la auditoría que necesitan atención:
- Los carteles y la información de asistencia para víctimas deben estar exhibidos al público de manera uniforme en las parroquias y escuelas.
- La Diócesis debe continuar sus gestiones de seguimiento de las verificaciones de antecedentes y de la capacitación.

Agradecemos a todos en nuestra diócesis por su dedicación y su compromiso a continuar reforzando nuestra red de protección para que todos nuestros ministerios sean más seguros. Gracias a sus esfuerzos, la Diócesis cumple con las normas fijadas y ha logrado crear un ambiente donde el empleo de las mejores prácticas nos permite proteger a todos en los ministerios de la Iglesia.

Con gratitud y apreciación sinceras, gracias.
Dra. Rosemary Celaya-Alston y Rachel Guzmán
Theme of Respect Life: ‘Every Life: Cherished, Chosen, Sent’

“You who are my messenger, in you I place my absolute trust.” Our Lady of Guadalupe

Each year, the parishes receive a “How to” folder for its use.

The annual Respect Life Program begins in October and is a year-round, nationwide effort to help Catholics understand, value and become engaged with building a culture that cherishes every human life.

Sponsored by the US Conference of Catholic Bishops and carried out by local leaders, these efforts are renewed during Respect Life Month and continue through the following September.

To assist with pro-life efforts, the 2018-19 Respect Life Program kit combines select resources from previous years with entirely new resources, forming a toolkit to help local leaders throughout the Church build a culture of life.

The titles this year include “A Perfect Gift,” “Caring for Loved Ones at Life’s End,” “Bridges of Mercy for Healing after Abortion,” “Killing the Pain, Not the Patient: Palliative Care vs. Assisted Suicide,” “Another Look at Contraception” and “Another Look at Abortion.”

For more information, go to usccb.org/about/pro-life-activities/respect-life-program/index.cfm

May God bless us with the gift of life.

Giving up, giving away...giving over

Several years ago, I spent a summer in Lithuania helping orphans and foster children learn English. On a rare free weekend, some friends and I took part in a pilgrimage to a Marian shrine in the countryside. While we were there, we met a man who invited us to his home, which, it turns out, was little more than a shack built from mismatched pieces of lumber, tar paper and corrugated metal. There was a small garden in the yard and a goat tied to a post nearby.

Once we were settled, the man offered us a bowl of strawberries and a little jug of goat’s milk. We passed the bowl and jug around, each of us taking a few of the berries and a drink of the milk. I couldn’t follow the conversation, but I still remember the warmth and laughter. Later, I learned that the man was something of a hermit who lived near the shrine and who was quick to welcome visitors, sharing what little he had for no other reason than that they were fellow believers.

His generosity reminded me of the story of the “widow’s mite” (Mk 12:41-44), which we hear a few Sundays from now.

Jesus teaches us that true disciples like that widow are willing to give all that they have. This includes giving away (charitable acts) and giving up (daily sacrifices). In this reading, Jesus is celebrating how this woman is giving over all of her self - her entire life and livelihood - for the service of God. We see this same self-offering in Jesus’ sacrifice on the cross, when he held nothing back for love of each of us. He asked nothing less of us would-be disciples.

The story of the “widow’s mite” isn’t about the size or amount of the gift. Instead, Jesus is reminding us that his disciples will be known not by what they give away or give up, but by how they give over all that they are to God, simply out of love.

To learn more about Jordan Ministry Team, visit jordanministry.org.

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*Arizona now allows contributions up to $2,213 for a couple filing jointly and $1,107 for an individual as long as it doesn’t exceed your tax liability. Contributions made in 2018 and up to April 15, 2019 may qualify for tax credits on your 2018 Arizona state return. Schools cannot award, restrict or reserve scholarships solely based on a donor’s recommendation. Taxpayers may not claim a tax credit if the taxpayer agrees to swap donations with another taxpayer to benefit either taxpayer’s own dependent.