Controversies surrounding Archbishops Theodore McCarrick and Carlo Maria Vigano and a report of abuse from six dioceses in Pennsylvania raise concern among the nation’s Catholics. For information on how we got here and where we go, see stories on pages 5-7.
Bishop’s Calendar – October 2018

OCTOBER

6  3:45 p.m., Dialogue with Men and Women Religious, Sts. Peter and Paul Parish, Tucson
   5:30 p.m., Mass, Men and Women Religious, Sts. Peter and Paul Church
7  10:30 a.m., High Mass, 10th Anniversary of St. Gianna Oratory, Holy Family Church, Tucson
9-10 Province of Santa Fe meeting; Albuquerque, NM
12  7:30 a.m., Mass and breakfast with the bishop
14  9 a.m., Mass, Most Holy Trinity Parish, Tucson
    2:30 p.m., Mass, Marriage Anniversary Celebration, St. Augustin Cathedral
15-18 Catholic Extension Mission Bishops Conference, Chicago
20  10 a.m., Rosary Celebration, St. Elizabeth Ann Seton Parish, Tucson
    6 p.m., Dinner, Arco Iris youth gathering, St. Monica Parish, Tucson
21  9 a.m., Confirmation Mass, Our Lady of La Vang Church, Tucson
    4 p.m., Kino Border Initiative fundraiser, Tucson
22  10:30 a.m., Council of Priests
23  2 p.m., Priest Assurance Corporation meeting, Pastoral Center
25  10 a.m., Rosary Celebration, St. Elizabeth Ann Seton Parish
27  5:15 p.m., Mass and dinner, Catholic Foundation, Sacred Heart Parish, Nogales

NOVEMBER

1  9:15 a.m., Mass, Immaculate Heart Academy and High School, Tucson
2  8:30 a.m., Mass, All Souls Day, Our Lady of the Desert Catholic Cemetery, Tucson
3  9 a.m., Annual Men’s Conference, St. Elizabeth Ann Seton Parish
4  Noon, Mass, Carondelet Caregivers, St. Augustine Cathedral
   3:30 p.m., Annual Gala, Reachout Women’s Center, Tucson

Please join us on Friday, November 2nd for All Souls Day Mass at both cemetery locations.
All are welcome!

- Mass will be celebrated at 8:30 a.m.
- Complimentary refreshments provided

Sacred places of prayer and remembrance

Visit us online at: dotcc.org
New Diocesan Pastoral Council studies vocations

A newly reorganized Diocesan Pastoral Council met at St. Frances Cabrini Parish, Tucson, Sept. 8 to get input on ways to help young people discern vocations as priests and as religious sisters in the Diocese of Tucson.

Bishop Edward J. Weisenburger and Father Jorge Farias Saucedo, diocesan director of Vocations for recruitment, offered direction to the 85 lay leaders from almost 40 parishes throughout the Diocese, then listened as the lay leaders discussed and offered suggestions to the bishop.

Bishop Weisenburger told the group that the diocese had lost 15 active priests during the last year. Several retired, one died and several international priests were called back to serve in their home countries.

The responses were collected and being integrated into a report by Joe Perdreauville, diocesan assistant director of Pastoral Services.

During an afternoon session, the bishop held an open forum on the clergy sex abuse crisis and other issues facing the Church.

“I was exceptionally pleased with the open discussion,” the bishop said. “The feedback I received was of great help to me in discerning how I need to work with our priests and ministerial leadership in the Diocese to respond in the future.”

Delegates to the Diocesan Pastoral Council write down their thoughts on the subject of vocations during the council’s Sept. 8 meeting.
Magis program provides four new teachers to local schools

Representatives of the Magis Teacher's Corps Program, based at Creighton University in Omaha, Neb., began their two-year service in the Diocese of Tucson in August.

Magis is a post-graduate service teaching program that specializes in providing a holistic approach based on community, professionalism and spirituality. Among the newly arrived teachers are Greg Buergler, Jr., St. Ambrose Catholic School, Tucson; Ashley Narke, Sts. Peter and Paul Catholic School, Tucson; and Franz Schuck and Brian Thurow, San Miguel Catholic High School, Tucson.

Magis teachers live in a renovated cottage near St. Augustine Catholic High School. On Aug. 12, the group celebrated Mass with Bishop Edward J. Weisenburger.

Retired Phoenix Bishop O’Brien dies at 82

PHOENIX (CNS) — Retired Bishop Thomas J. O’Brien of Phoenix died Aug. 26. He was 82 and had been ill from increased symptoms of Parkinson’s disease in recent months.

Bishop O’Brien, ordained as a priest in the Diocese of Tucson, ran the Phoenix diocese for 21 years, which included visits by Pope St. John Paul II and St. Teresa of Kolkata.

He resigned as bishop of Phoenix in 2003, three days after hitting a man with a car. In February 2004, he was found guilty of leaving the scene of a fatal accident.

Born Nov. 29, 1935, in Indianapolis, he was ordained a priest in 1961 for the then-statewide Diocese of Tucson. Following his ordination, he was assigned to Immaculate Conception Parish in Douglas as parochial vicar.

He was appointed Bishop of Phoenix on Nov. 19, 1981, by Pope St. John Paul, and ordained a bishop Jan. 18, 1982.

Early in his tenure, he visited each of the 80 parishes in the Diocese - a process that took five years - and immediately set about for a second visit for a growing number of parishes. He hosted St. John Paul during his 1987 pastoral visit to the US, and in 1989, St. Teresa of Kolkata came to Phoenix at his invitation and opened a convent for her Missionaries of Charity in the city.

“Bishop O’Brien understood the vibrant culture of the Southwest and cherished his opportunities to proclaim the Gospel throughout the community,” said a joint statement by his successor, Bishop Thomas J. Olmsted, and Auxiliary Bishop Eduardo A. Nevares.

Bishop O’Brien is survived by one sister, Jeanne Dearing of Scottsdale, as well as four nephews and one niece all living in the metropolitan Phoenix area.
VATICAN CITY — Pope Francis is calling the presidents of every Catholic bishops’ conference in the world to Rome Feb. 21-24 to discuss the prevention of the abuse of minors and vulnerable adults.

The Vatican made the announcement Sept. 12 after the pope and members of his international Council of Cardinals wrapped up three days of meetings.

After hearing from his council, the pope “decided to convocate a meeting with the presidents of the bishops’ conferences of the Catholic Church on the theme of the protection of minors,” the council said in a written communique.

Paloma Garcia Ovejero, vice director of the Vatican press office, told reporters that a major part of the council’s work was making final changes to the draft of the apostolic constitution that would govern the Curia.

The document, provisionally titled Praedicate Evangelium (“Preach the Gospel”), is still set for further “stylistic editing” and canonical review, she said.

Pope Francis reviewed for his considerations the finalized draft at their last meeting in June. The draft document emphasizes four points: the Curia is at the service of the pope and the local churches throughout the world; the work of the Curia must have a pastoral character; the new section in the Vatican Secretariat of State would oversee the training, assigning and ministry of Vatican nuncios and diplomats around the world; and the proclamation of the Gospel and a missionary spirit must characterize the activity of the Curia.

The council will meet again Dec. 10-12.

By CAROL GLATZ
Catholic News Service

Pope Francis speaks during his general audience in St. Peter’s Square at the Vatican Sept. 12.

Pope calls for meeting on abuse prevention

A Pilgrimage to Rome and the Holy Land!!

We will have the opportunity to visit the Vatican and participate in Pope Francis’ Papal Audiences, visit the Sistine Chapel, Vatican museums, the grand basilicas of Rome, the coliseum, etc. We will also attend the Great Eucharistic Miracle of Lancellio, visit the tomb of St. Francis of Assisi, go inside the home in Loreto where our Mother Mary of Nazareth lived, visit the cave of St. Michael the Archangel, venerate the body of the most holy St. Padre Pio, and visit the monastery of Benedictines of Monte Casino. In the Holy Land, we will visit the place where Jesus was born, preached, performed miracles, died and was resurrected. You will participate in renewal of marriage vows in Cana of Galilee; renew baptism vows in the Jordan River and many other places. You will also have the opportunity to purchase religious items. We will have Charismatic Masses and healing prayer during the trip. Do not miss this great opportunity, register now with an initial payment of $500.00 dollars. The following month with a payment of $1000.00 and the balance by April 1st, 2019. You can purchase travel coverage in case of cancellation.

For more information please call:

Proximo Travel: (508)854-8001
Fax: (508)854-8003
email: office@ProximoTravel.com
Website: http://www.proximoTravel.com

Thank you and may God bless you.
Laity has role in fighting clericalism: Vatican official

By JUNNO AROCHO ESTEVES  
Catholic News Service

VATICAN CITY — Clericalism has led to a distorted view of authority that has contributed to the problems of sexual abuse and the abuse of power and conscience affecting the Catholic Church, said the head of the Vatican’s clergy office.

Cardinal Beniamino Stella, prefect of the Congregation for Clergy, said the crisis facing the church would not have been so grave if laity were more involved in the formation of current and future priests.

“Even the work of the dicastery attests that many situations in the lives of priests - generated by loneliness, tiredness and misunderstandings - would not have degenerated or would have been addressed in time if there had been listening, accompaniment and sharing by bishops and the entire Christian community,” Cardinal Stella said Sept. 3 in Fatima, Portugal. The cardinal’s office gave the text to Catholic News Service Sept. 5.

Dedicating his talk to priestly ministry according to Pope Francis’ teachings, the cardinal said priests must be “permanent disciples of the Lord” who always are on guard against the temptation of “feeling accomplished.”

“To be and feel like a disciple means avoiding the risk of habit, of being lukewarm, of routine and the ‘corporate executive syndrome,’ thus avoiding falling into what Pope Francis has defined as ‘spiritual Alzheimer’s,’” the cardinal said.

In the wake of recent events, including the Pennsylvania Grand Jury report and the pope’s Aug. 20 letter on the abuse crisis, Cardinal Stella said addressing the problem of abuse does not depend “solely on the hierarchy and priests.”

“Laypeople, he added, can contribute to “the essential human formation of the priest and the necessary spiritual solidarity of his life.”

Citing Pope Francis’ letter, the cardinal said that the only way to root out the evil of sexual abuse and the abuse of conscience and power is “to experience it as a task regarding all of us as the people of God.”

“Together, priests and laity, as the one people of God - each one according to the specificity of their vocation - we are invited to walk and work in the service of the Kingdom of God, supporting one another and sharing with tender love the joys, difficulties and sufferings,” Cardinal Stella said.

Follow Arocho on Twitter: @arochoju

It’s worse than we think

Editor’s note: The following is a column, under the headline “It’s worse than we think” by Jesuit Father Matt Malone, editor in chief of America magazine, in the Sept. 3 edition. It is reprinted with the permission of America Media.

Like you, I was disgusted by the Pennsylvania grand jury report on sexual abuse within the Catholic Church, released on Tuesday, Aug. 14. Unlike you, perhaps, I read the whole report, mainly because my job required it - every excruciating account of sexual abuse by 301 priests across six dioceses, with more than 1,000 victims. The fact that most of these events took place more than 25 years ago, over a period of seven decades, provided little comfort. News is simply information that you haven’t heard before - it does not matter much whether it happened yesterday or a century ago.

Like you, I experienced a range of emotions - anger, sorrow, sadness. Above all, fear. There is the fear of what is to come. The grand jury report covered only six dioceses of the nearly 200 Catholic dioceses in the United States. Surely the news will only get worse as more dioceses release their records. They should do so at once. Such disclosures, as the editors write in this issue, “should be anticipated and embraced, not resisted until they are imposed” by civil authorities. “One of the few remaining ways that the church can offer mercy to survivors of sexual abuse,” they continue, “is to demonstrate through such voluntary disclosures that we value the sacred dignity of the victims more than the church’s reputation and security.”

Yet as painful as that necessary process of disclosure will be, there is something that terrifies me even more, an ominous question that has kept me tossing and turning for much of the week: If things are this bad within the church, how bad is it in our homes and neighborhoods? This is not “what about-ism.” By asking this question I do not seek to deflect attention in any way from the church’s abysmal failures or the objectively evil acts of the abusers in its ranks. The problem within the church is bad. The problem in our families and in our neighborhoods is even worse.

Consider the following: Nationwide, one in five girls and one in 12 boys are sexually abused before their 18th birthday; 95 percent of boys and girls are abused by someone they know; 50 percent of victims between the ages of 1 and 6 and 25 percent of victims between the ages of 12 and 17 are abused by a member of their own family; 84 percent of child sexual abuse occurs in homes. In 2014, 1.8 million adolescents in the United States were the victims of a sexual assault. The overwhelming numbers of victims are females. The overwhelming number of perpetrators are males, more often an older child under the age of 18. And these government statistics are merely a best guess; most incidents involving the sexual abuse of a minor go unreported.

As we seek to understand the specific ways in which the sexual abuse of children was enabled and covered up within the church, we must not forget the myriad human tragedies that are still unfolding even closer to home. The grand jury report details horrific acts by members of the clergy and their protectors over a period of 70 years. They were grave offenses against the most vulnerable among us. It is also true that what is happening in our homes and neighborhoods on an even greater scale is happening right now, as you read this column.

How are we to make sense of it? I am no expert. The social sciences, psychology, theology, even words themselves, all seem inadequate in the face of such horror. Yet it is also clear that some ways of talking about the problem are demonstrably unhelpful. Who among us, for example, when faced with the overwhelming evidence that sexual abuse is committed by males against females, in our families and neighborhoods, would ask whether some vague “culture of heterosexuality” causes this phenomenon? Who among us would think it reasonable to ask whether heterosexual males should be barred from parenting or teaching because statistics show that most acts of child sexual abuse are perpetrated by men who identify as such?

There is no part of human history, no part of human existence, that is untainted by this evil. The crimes within the church are real. They are horrific. The greater horror, however, lies in the terrifyingly banal fact that such crimes are common everywhere. There are, of course, important dimensions of this phenomenon that are specific to the church: various manifestations of clericalism and inadequate screening and formation of priests among them. But as we begin the work of addressing those issues, we must not yield to the temptation of thinking that the church’s problem, while having unique dimensions, is a unique phenomenon. That would be a grave disservice, not only to the victims of sexual abuse at the hands of members of the clergy but to victims everywhere.

Matt Malone, S.J.  
Twitter: @americaeditor
Abuse victims want to be heard by church leaders, Jesuit says

By CATHERINE SHEEHAN
Catholic News Service

SYDNEY — The president of the Pontifical Gregorian University’s Center for Child Protection said most of the victims of clergy sexual abuse whom he has met primarily want the church hierarchy to listen to them and understand the depth of their suffering.

“All concur in this, that the most important single element in a possible healing process, is being really listened to. . . . All say this is the starting point,” Jesuit Father Hans Zollner told The Catholic Weekly, newspaper of the Archdiocese of Sydney, during an interview in late August.

The priest was in Australia to attend a conference on clergy sexual abuse.

Father Zollner, a member of the Pontifical Commission for the Protection of Minors, also said the Catholic Church “can’t ever do enough” to address the problem of clergy sexual abuse.

Father Zollner said few studies have been done to identify the prevalence of sexual abuse among Catholic clergy and those that exist have been undertaken in a handful of countries, including Australia and the United States.

“The extent is more or less consistently of about 3, to 5, to 6 percent of priests in a specific period of time . . . from around 1950 to 2010,” he said. “Whereas over the past 10 to 20 years, depending on the country, the numbers have dropped to almost nil.”

He said dioceses worldwide that have implemented safe practices programs, codes of conduct and abuse awareness training for staff, children and volunteers have found that “it works.”

Media reports that sexual abuse is rife in the Catholic Church are inaccurate, Father Zollner added. He said most sexual abuse of minors, “by far,” occurs within families.

“We cannot say it’s more likely (among Catholic clergy) and people who say so can’t present statistics,” he said.

Media reports that sexual abuse is rife in the Catholic Church are inaccurate, Father Zollner added. He said most sexual abuse of minors, “by far,” occurs within families.

“We cannot say it’s more likely (among Catholic clergy) and people who say so can’t present statistics,” he said.

“Secondly,” he added, “95 percent of all priests are not abusers, so celibacy obviously does not lead to abusive behavior as such.”

He noted that 99.9 percent of all professionals, including doctors, police, music or sports trainers. We don't have a reliable number for comparing the number of Catholic priests, especially if you talk about the whole population of one particular profession.”

In whatever way abuse occurs, Father Zollner explained, it can cause any victim to lose trust in others and rebuilding trust is a difficult task for anyone to undertake.

“It destroys trust in oneself, in others and in God,” he said.

“Then there are many questions that come around psychological disturbance, feelings of guilt,” the priest continued. “There is very often some conflicting emotions and attitudes toward sexuality and the question is, quite often, how can one put together one’s own identity in terms of what am I worth and can I venture into life that has been very often very much harmed by such kind of abuse early on?”

Father Zollner also addressed commonly raised questions about homosexuality in the priesthood, the practice of celibacy by clergy and the role of clericalism as possible contributing factors to clergy sexual abuse.

While acknowledging that independent research in the US has shown that 81 percent of clergy abuse victims are teenage boys and young men, Father Zollner said that “homosexuality . . . does not lead automatically to abusive behavior, that is clear.”

“I would add, from my experience and from what I’ve read, that not all people who have abused, not all priests, men who have abused boys, would identify themselves as homosexual. They act out sexually, but they would also have heterosexual tendencies, or they would not identify as clearly and uniquely homosexually oriented,” he said.

As for celibacy, Father Zollner said there is no “causal effect” between the practice and child sexual abuse. “The royal commission itself has stated so,” he said.

“It may become a risk factor when celibacy is not lived out well enough over years, then it may lead people to becoming abusers of alcohol, abusers of Internet pornography, abusers of adults or abusers of minors,” he explained.

The Jesuit added, “The point is that mandatory celibacy is not a dogma, it can be changed.”

He noted that 99.9 percent of all abusers are not priests and do not live a celibate life.

“Secondly,” he added, “95 percent of all priests are not abusers, so celibacy obviously does not lead to abusive behavior as such.”

He said that studies have shown that priests who abuse did so for the first time on average at age 39, “which is much older than a trainer, a teacher or a psychologist when they abuse for the first time, which would be the age of 25.”

“Celibacy becomes a problem if it is not lived out, not integrated into a

We cannot say it’s more likely (among Catholic clergy) and people who say so can’t present statistics.”

-Father Hans Zollner
**DIOCESAN EVENTS**

**Worldwide Marriage Encounter Weekend**
Friday-Sunday, Oct. 5, 7 p.m.-Oct. 7, 4 p.m., Best Western Tucson Airport, 6801 S. Tucson Blvd., Tucson

Worldwide Marriage Encounter helps couples deepen and strengthen their relationship with each other and with God. More information is available at (520) 477-2121 or meuwizona.com.

**Charismatic renewal gathering at Sacred Heart**
Thursday, Oct. 11, 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 “Witnessing a Miracle.” All are welcome. For more information, call Gloria (520) 237-7060 or visit tucsoncrct.org.

**Arizona Rosary Celebration on Oct. 19-20**
Friday, Oct. 19, 6 p.m., Our Lady of Fatima Parish, 1950 W. Irvington Pl., Tucson; Saturday, Oct. 20, 10 a.m., St. Elizabeth Ann Seton Church, 8650 N. Shannon Road, Tucson

The event, which this year honors Our Lady of Czestochowa, features Bishop Patrick Zurek of Amarillo, Texas, as keynote speaker and Bishop Edward J. Weisenburger presiding at Oct. 20 Mass. On Friday, a holy hour will be led by Father Patrick Crino, pastor of Sts. Peter and Paul Parish in Tucson and State Chaplain for the Knights of Columbus. Dinner will follow at 7:10 p.m. These events are sponsored by the Diocese and the Knights of Columbus. For more information, call Al Tucker at (520) 825-1248 or email altucker33@yahoo.com, or visit azrosary.net.

**U of A prof to speak on ‘Facts and Faith’**
Saturday, Oct. 20, noon-1:30 p.m., Curry Classroom, St. Thomas More Newman Center, 1615 E. Second St., Tucson

Hester Oberman, lecturer and Medical Humanities Liaison in the Religious Studies Dept., at the University of Arizona, will discuss his recent research on religion and violence; the psychology of spirituality; the nature of belief in the 21st century; and the influence of faith traditions and spirituality in health care and medicine.

**Red Mass set for Sts. Peter and Paul Church**
Monday, Oct. 22, 5:30 p.m., Sts. Peter and Paul Church, 1946 E. Lee St., Tucson

Bishop Edward J. Weisenburger will preside at this annual liturgy honoring lawyers and law enforcement. Recipients of the St. Thomas More Award for law enforcement is, posthumously, Officer Jesus Manuel Cordova, Nogales Police Department, and for lawyers is attorney Timothy Reckart.

**Magnificat to hold 26th Annual Banquet and Fundraiser**
Saturday, Oct. 27, 6 p.m., Viscount Suite Hotel Ballroom, 4855 E. Broadway Blvd., Tucson

Featured guest is JoAnn Contorno, a motivational speaker, comedienne, entertainer and author. Call Celina at (520) 975-8897 or Gloria at (520) 237-7060 for tickets.

**COCHISE VICARIATE**

**Arts festival in St. David**
Saturday and Sunday, Nov. 10-11, 10 a.m.-4 p.m., 1605 S. St. Mary’s Way, St. David

The annual Fall Festival of the Arts features the work of Arizona artisans, live entertainment and various refreshment options from hamburgers, salads, wraps, a pulled beef dinner, tamales, homemade bread, and pecans. Entrance includes a $2 parking fee and a free sweepstakes ticket.

**PIMA CENTRAL VICARIATE**

**St. Ambrose School hosts annual fiesta**
Friday, Oct. 12, 4-10 p.m. and Saturday, Oct. 13, 2-10 p.m., St. Ambrose Catholic School, 300 S. Tucson Blvd., Tucson

The event will feature games, food, entertainment, a beer garden and a silent auction. Tickets for food and game booths will be sold at the fiesta. For more information, call the school at (520) 882-8678.

**Sacred Heart to host parish festival**
Saturday, Oct. 13, 10 a.m.-10 p.m., Sacred Heart Parish, 601 E. Fort Lowell Road, Tucson

The parish festival will include entertainment, live music, food, raffles, children’s and adult games. All are invited. For more information, call the parish at (520) 888-1530.

**Sts. Peter and Paul set rummage sale**
Sunday, Oct. 28, 6 a.m.-2 p.m., Sts. Peter and Paul Parish, Graemer Hall, 1946 Adams St., Tucson

The parish Knights of Columbus council will hold its annual rummage sale. For more information or to donate items, call the parish office at (520) 327-6015.

**PIMA EAST VICARIATE**

**Corpus Christi hosts fall arts/crafts boutique**
Saturday, Oct. 20, 9:30 a.m.-6 p.m. and Sunday, Oct. 21, 8:30 a.m.-2 p.m., Corpus Christi Parish, 300 N. Tanque Verde Loop Road, Tucson

This event features a huge variety of quality items, including paintings, fused glass, woodcuts, gourd art, crosses, clothing, quilts, jewelry, books, UA items, Southwestern and seasonal decor and gifts. In addition, there will be a food court both days featuring morning muffins and coffee, lunch and dinner meals on Saturday, and donuts, coffee and hot dog meals on Sunday. All proceeds benefit parish ministries and parish outreach into community and diocesan diocesan programs. Cash, checks, and credit cards accepted. For more information, call the parish (520) 751-4235, visit cccctucson.org, or e-mail fallartsboutique@cccctucson.org.

**St. Francis de Sales annual winter bazaar**
Saturday, Nov. 3, 9 a.m.-4 p.m. and Sunday, Nov. 4, 8 a.m.-1 p.m., St. Francis de Sales Parish gym, 1375 S. Camino Seco, Tucson

Items for sale include handcrafted holiday gifts, baby and kids’ items, doll clothes for 18-inch American and My Generation dolls, pet items, gift baskets and stocking stuffers. There is a white elephant sale, bake sale, quilt raffle and a Victorian doll house raffle. All proceeds go to charity. For more information, call (520) 885-5908.

**PIMA NORTH VICARIATE**

**St. Mark’s Trunk or Treat, Haunted House**
Saturday, Oct. 27, 6-9 p.m., St. Mark Parish, 2727 W. Tangerine Road, Oro Valley

Parish will host its Third Annual Trunk or Treat, including a best trunk decoration contest and Haunted House. For more information, visit stmarkov.com.

**Santa Catalina schedules Bountiful Bazaar**
Saturday, Nov. 3, 9 a.m.-3 p.m., Santa Catalina Parish, 14380 N. Oracle Road, Tucson

The parish’s third annual craft and gift fair, in the parish hall, will feature items from more than 25 local crafters and direct sale vendors. Door prizes are offered and a snack bar will be available.

**Priests assigned**

The Diocese of Tucson announced new parish assignments for priests. All are effective Nov. 3.

**Father Virgilio “Jojo” Tabo Jr.** will become pastor of Immaculate Conception and St. Luke parishes, Douglas, and St. Bernard Parish, Pintleville.

**Father John Arnold** will serve as parish administrator of St. Christopher Parish, Marana, until a pastor or administrator is appointed next July.

**Father Callistus Iyorember** will become sacramental minister and priest in residence at St. Christopher Rectory and provide pastoral and administrative ministries.

**Father Gregory Okafor** will become administrator of St. Joseph the Worker Parish, Wellston.

**Death notice**

Jeanne Francis Hill, a Benedictine oblate living at Most Holy Trinity Monastery in St. David, died Aug. 27.
Bishop-emeritus Kicanas praises McCain’s service, bipartisanship

By MICHAEL BROWN
Managing Editor


“He was a very principled man who had a passion for service,” Bishop-emeritus Kicanas said in an interview Aug. 27.

The two worked together on immigration reform issues, especially in 2007, when McCain was trying to balance the political pressures of securing the Republican nomination for the 2008 presidential election with his bipartisan attempts at immigration reform.

Bishop-emeritus Kicanas recalled an office visit in which McCain strongly challenged him to help activate Hispanic and other voters to lobby congressional offices on behalf of immigration reform. “I’m getting a call every minute of every day against it,” he (McCain) said. “We need to get your people to speak up!” the bishop said.

Political pressure inevitably doomed the effort.

Sen. John McCain

McCain believed in American principles—such as hard work, cooperation and protecting human dignity—and that sharing those with the world made the world safer.

“He was a tough competitor, but he also understood that we cannot achieve success (global stability) by ourselves,” McCain said.

McCain frequently met foreign leaders and discussed deployment of US troops and military options. Bishop-emeritus Kicanas also traveled on behalf of Catholic Relief Services often to sites where civil unrest and war created refugee crises. Although the two leaders never traveled together, they often shared the same goals: protection of human rights and global security.

“We shared a concern about many of the areas of challenge around the world,” said the bishop.

McCain’s efforts, especially in his latter years, to bridge partisanship on important issues such as campaign finance reform, are examples of how much he valued a united drive to achieve a greater good. “He believed reform,” Bishop-emeritus Kicanas said at that forum. “This is the time to move forward as a nation ... attentive to the dignity of all human life.”

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He believed in coming together to discuss our differences. In that way, he was very much like Pope Francis,”

-Bishop-emeritus Kicanas

McCain said at that time that about 70 percent of Arizona residents supported immigration reform for more than 11 million undocumented immigrants.

“We insist on a path to citizenship,” McCain said. “There are economic benefits. It’s a 10-year plan for a green card; it’s not amnesty.”

However, attempts for immigration reform that year were unsuccessful.

A statement was released Aug. 27 by the Arizona Catholic Conference notify McCain’s passing.

“John McCain is an American hero who served his country with the utmost admiration in both the Navy and the US Senate. His patriotism and dedicated service will long be remembered for generations to come.

“Although he will be remembered by all Americans, we are fortunate as Arizonans that we can call Sen. McCain one of our own.

“As we approach the upcoming memorial services this week, we will continue to pray for the repose of his soul and that his entire family receive the graces they need in this difficult time.”

The statement was signed by bishops from the conference’s member dioceses: Tucson Bishop Edward J. Weisenburger, Phoenix Bishop Thomas J. Olmsted and auxiliary Bishop Eduardo A. Nevares, and Bishop James S. Wall of Gallup, NM.
Study: New way needed to approach youth catechesis

By MICHAEL BROWN
Managing Editor

Catechists and youth ministers will have to employ a new approach to be effective, said a national leader during an annual gathering of parish leaders Aug. 19.

John M. Vitek, CEO of St. Mary’s Press from Winona, Minn., spoke to more than 100 parish directors of Religious Education and youth ministers at Most Holy Trinity Parish for their annual convocation.

Vitek coauthored a report from a national study released earlier this year that proposed a new paradigm for US youth catechesis.

Instead of a traditional classroom model, with materials presented and “dictated” by an instructor, Vitek proposed a three-step process that involved catechists listening to youths and teens, engaging in conversation, and instilling in them a sense that “they are known by name, such that they are missed when they are gone.”

Vitek spent most of the 150-minute presentation discussing the landmark study “Going, Going, Gone: The Dynamics of Disaffiliation in Young Catholics.”

Using qualitative and quantitative data, the study concluded that there are no simple reasons for disaffiliation, only that once it occurs, those former Catholics do not return to their practice of the faith later in life.

Prior to his address, Vitek suggested a strategy parishes might consider to stave off the earliest symptoms of disaffiliation. He recommended that every parish youth be assigned a spiritual director by the second grade.

“Beginning early, you have a chance that this relationship can last a lifetime,” he said.

This is more likely to happen if you have one leader for every five young people, apart from a classroom setting.

“They have the freedom to be as creative as they like,” Father Jorge Farias Saucedo said. “We want young people to pray and be open to dialogue about vocations.”

He said that he will hear from young people who may think they have a calling to religious life or the priesthood, but may be reluctant to come forward or may not get the affirmation they need to dig deeper into discernment.

“We hope this cross gives them encouragement,” he said.

The cross comes with prayers and encouragement," he said.

See VOCATIONS on page 14

Vocations cross to encourage young people in discernment

By MICHAEL BROWN
Managing Editor

Young men and women considering religious vocations last month were given a special worship aid to help them with their discernment.

A Vocations cross, created by Nogales artists Marisol Garcia and Jose Manuel Cota Escalante, began circulating throughout the Diocese, beginning at St. Margaret Mary in Tucson and Our Lady of Lourdes Catholic High School in Nogales.

Blessed by Bishop Edward J. Weisenburger during the Prayer & Action retreat at Our Mother of Sorrows Parish in Tucson in July, the cross is available for Catholic high schools and parish youth groups of high-school age.

Father Jorge Farias Saucedo, diocesan Vocations director for recruitment, encouraged parish youth ministers and high school campus ministers to find creative ways to integrate the cross into the prayer lives of their students.

“They have the freedom to be as creative as they like,” Father Farias Saucedo said. “We want young people to pray and be open to dialogue about vocations.”

He said that he will hear from young people who may think they have a calling to religious life or the priesthood, but may be reluctant to come forward or may not get the affirmation they need to dig deeper into discernment.

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The cross comes with prayers and encouragement," he said.

See VOCATIONS on page 14

Father Jorge Farias Saucedo, diocesan Vocations director for recruitment, sets up the new diocesan Vocations cross Sept. 7 at St. Margaret Mary Parish, Tucson, as members of the community gathered for adoration.
Sonia H. Lopez said that one of the most rewarding parts of her job is seeing the families she helps come back – sometimes years later – to say thank you. “I remember when I first started working here, meeting one little boy; he was 4 years old at the time,” said Lopez, program director at Pio Decimo Center in Tucson. “He’s now attending college on a Fulbright Scholarship.”

Lopez administers Pio Decimo’s transitional housing program. It’s for families that recently found themselves without a place to live. Pio Decimo operates 12 bare-boned apartments where families can stay for up to a year. When that term expires, it is hoped that families will have saved enough money to live with more independence at another space to buy their own home.

The housing is not free: Tenants are required to pay 30 percent of their monthly income as rent. A single wage-earner working full-time at minimum wage brings home about $1,500 per month and will pay $450.

Lopez said that Pio Decimo covers utilities – about $150 per month – and provides day care for children ages 3-12 when the parents are working.

Most residents also have to pay for their own transportation, food and other expenses, Lopez said. Pio Decimo provides programming support and tenants are strongly encouraged to learn skills such as financial planning, preventative health and good parenting.

Across town are four duplexes – eight more units – where many of her families will “graduate” into when their year expires. Those units bring added financial challenges – rents are higher and renters have to pay their own utilities. However, most renters make the jump after seeing their wages rise and incomes stabilize.

“We work with them to try to help them advance their careers,” Lopez said, adding that thinking about a career “can be hard to focus on when you aren’t housed.”

Many of the families at this site have not been homeless long – usually, it is between three and six months, she said. Many were living with relatives or friends until circumstances forced them to seek other housing. Some families may have lost homes or apartments through foreclosure or eviction.

See PIO DECIMO on page 16
Yuma parishes’ brown bag effort yields a weekly bounty

By MICHAEL BROWN
Managing Editor

YUMA — At the beginning of each month, 400 brown bags are placed in the vestibules of St. Francis of Assisi and St. John Neumann churches, courtesy of the combined St. Vincent de Paul Council.

For the past two years, parishioners Cathy and Antonio Castro have dutifully restocked the lunch bags. Each week, they placed the bags with a note outlining the types of foods needed to supply the food donation boxes to the poor. Each Monday, volunteers come in to sort and redistribute the donations, check expiration dates and prepare the boxes for needy families.

The list on the bags ask for the most meager of donations: cans of tuna, beef stew, pinto beans and cereal, for example. Parishioners choose to pick up the small bag and fill it with items on the list. Those making donations put the bags in donation bins at the back of the two churches.

“It truly is amazing to me to see the work they do. I feel this could open people’s eyes on how this small but powerful group works, how helpers handle their work day to day,” she said.

The parish volunteers used to write down the requested items on slips of paper, but those notes inevitably were found on the floor after parishioners left the church, Castro said.

Castro said that while some donations come back in the small brown bags, most usually are brought in with larger bags containing many items. “People see what’s on the list so they know exactly what we are looking for.”

The eye-catching novelty has made a difference in donations, too, she added. “We definitely have had a bigger response since we have been using the bags,” she said.

Although the food box contents are intended to feed small families, volunteers often will give away two boxes if a family of five or six members needs help.

See BROWN BAG on page 16

St. Vincent de Paul provides more than food, says president

By MICHAEL BROWN
Managing Editor

YUMA — St. Francis of Assisi Parish’s concern for the hungry is about more than just brown bags and food boxes.

The Yuma parish also provides more than $82,000 annually in rent and utility assistance to those in need.

Susan Shifflet is council president for the combined St. Francis and St. John Neumann St. Vincent de Paul Society. She noted that although the food pantry provides boxes each week, the Vincentians host another important project that lends support to the area community.

In the fiscal year that ended Sept. 31, 2017, St. Vincent de Paul received more than $83,000 in combined parish donations and disbursed all but about $400 to local people in need of rental and utility assistance.

“We have some awesome parishioners,” she said.

The parishes hold a second collection every fifth Sunday to benefit St. Vincent de Paul; the rest comes in via the poor box and other donations, she said.

Even with those resources, not all the requests can be met. For example, for the last week of August, $2,000 was disbursed. However, the team was only able to meet 10 of the 22 requests for assistance, she said.

Shifflet noted that winter visitors boost donations, and St. Vincent’s can only disburse the funds it has on hand. During the summer, most requests are for electric bills and in the winter, it’s rent. The organization tries to make full payments, but sometimes can only provide partial ones.

People who seek assistance receive a home visit from St. Vincent volunteers to obtain information. If a request comes in from someone who has received a grant during the previous 90 days, a phone interview is done instead, Shifflet said.

All grants are paid by check to the landlord or utility company directly, she added. Only once did a landlord balk at receiving a St. Vincent de Paul check, she recalled, but quickly accepted it when he was informed that he would not be receiving a rent payment otherwise.

People who request assistance for the first time receive priority over those who previously received assistance, she said. For the current fiscal year through Aug. 30, the Vincentians have been able to meet 90 percent of requests, assisting a total of about 378 families.

Shifflet praised the work of all Vincentian volunteers, including the Castros who coordinate the distribution of more than 500 food boxes a year. The value of the groceries in each box is around $45, she said. Between 10-16 boxes are given away every week.

She noted that the Castros were keenly aware of the demographics of St. Francis of Assisi Parish when they used small brown lunch bags, instead of large brown grocery bags, to help stock the food boxes.

“Not all of our parishioners can give a lot, but a lot can give just two items, which is what fits in the smaller bag,” said Shifflet.

Although the food box program is designed to serve only those living in the parish area, if someone from outside the area comes seeking help, he or she won’t be turned away. “We will give them a list of the places in their area who can help them,” along with one box to get them through, Shifflet said.

The parish elementary school provides food baskets at Thanksgiving and Christmas.
Soup Patrol’s simple mission: Go to the hungry and feed them

By MICHAEL BROWN
Managing Editor

Jeanette Arnquist doesn’t need to hear the words.

She knows by the looks on the faces of the homeless drawn to a 12-ounce bowl of soup served from the back of Most Holy Trinity parish’s white van.

“Many people will say it’s the only thing they’ve eaten all day,” she said.

Arnquist is the coordinator for the parish’s Soup Patrol, a “ministry of hospitality” that runs from Nov. 1 through the end of March, providing hot homemade soup to the homeless in three locations during Tucson’s winter.

Arnquist has coordinated the ministry since 2017, and volunteered at Most Holy Trinity since moving to Tucson in 2012. She previously served as administrator for the Office of Life, Ministry and Justice in the Diocese of San Bernardino, Calif., and wanted to return to hands-on ministry following her retirement.

This time of year, Arnquist is looking for volunteers to help staff the van and prepare the soup. There are 90 people broken into four-person teams who help serve the food. They gather at the parish around 5:45 p.m. and complete their daily runs, cleaning up back at the parish about two-and-a-half hours later.

During the week, volunteers at Caridad Community Kitchen, located just a few miles south of the parish, make the soup, but on weekends, volunteers at Most Holy Trinity prepare the food.

The parish has about 40 volunteer cooks who spend three hours preparing the soup from donated items.

The Soup Patrol van has three stops in the downtown Tucson area. The van usually distributes soup, bread, water and hot chocolate and cookies for about 15 minutes before moving on to the next site. If someone comes after the soup is served, but before the van pulls out, the staff can provide a “snack pack” meal in a brown bag to stragglers.

Arnquist said the numbers start small at first; the van is stocked with five gallons of soup, providing 50 servings. Some nights, they can provide seconds to hungry patrons.

“The worst thing in the world is to run out of soup. The second-worst thing is to have some left over,” she said.

Very quickly, the demand requires 7.5 gallons, then 10 gallons of soup. The end of the month always has more demand than the start. “Those are people who didn’t make enough money to last till the end of the month,” she said.

As the winter goes on, demand also grows. In 2017, the parish ministry served more than 11,000 bowls of soup.

The van also carries a supply of emergency blankets to distribute as the weather gets colder. The ministry used to be able to tap an unlimited supply from the Federal Emergency Management Agency, but last year the resource was capped below 200 and this year, only 112 were provided.

Because they are “disaster relief” lower-quality blankets, if they get soaked from heavy rainfall, the blankets literally fall apart.

“If I gave you one last night, and you got stuck in a downpour, you might need another one tonight,” she said.

Volunteers are trained to give out the blankets after the soup is served, but sometimes they rely on the patrons themselves to make sure the resource goes to the person who needs it most.

“We had one man who said he was cold, but there was a pregnant woman who needed it more than he did,” Arnquist recalled.

There are some regular patrons who they see almost every day, Arnquist said, and others who they see for a while and then stop coming altogether. “In most cases, homelessness is just a temporary situation. It happens once and never happens again,” she said.

“We see mostly adults, but we also see children from time to time. It’s really heart-breaking.”

A few are chronically homeless, a condition that can coincide with addictions and mental illness. However, Arnquist recalls one man, a retired cowboy, who simply no longer was able to work and had nowhere else to go.

“There was no pension system for him,” she said. “He simply was too old to go out there and herd cattle. He would probably rather not be homeless, but he didn’t have any options.”

They go out every night, except for Thanksgiving, Christmas Eve and Christmas Day because “there are other places providing meals on those days,” Arnquist said.

Sometimes, a volunteer will acknowledge that they aren’t very good at cooking, but still want to help in the kitchen. That’s when the Most Holy Trinity kitchen turns into a bakery filled with the smell of 200-300 homemade cookies.

“What would you rather have, an Oreo or a homemade chocolate chip cookie?” Arnquist asked.

She added that she was impressed by the number of volunteers coming forward each year to offer their help. “People here are really willing to step up.”

Editor’s note: To volunteer, or donate bread, cookies, bottled water or blankets (twin or full, only), call Arnquist at (520) 500-7278 or email soupcoordinator.mht@gmail.com.
Catholic social teaching and Tucson bishops

Bishop Henry Granjon left behind an aristocratic French family to become a priest, and was recruited by Bishop Peter Bourgade to serve in Arizona. He was assigned to Sacred Heart, Tombstone, in the late 1880s and built mission churches in neighboring communities.

It was among Native Americans where he saw a need to provide services. “Only the poor Indians, alas, the thousands of Indians who people the reservations of Arizona saw no ‘prayer chiefs’ arrive in their midst,” he wrote in a letter to a former classmate.

After his mother died in 1892, he returned home and spent four years settling the family estate while dealing with poor health. He returned to the Southwest before being called to serve in Baltimore, Md., with the newly formed Society for the Propagation of the Faith in America. After two years, in 1900, he was appointed the second Bishop of Tucson.

For the next 22 years, the Diocese and state saw many changes, but his dedication to the Native American population was steadfast. With the help of St. Katherine Drexel, he opened and staffed several mission schools on reservations.

During the Mexican Revolution, 1910-20, he provided shelter and refuge in the Diocese to those fleeing violence. The bishop was also known to trade in his vestments for worker’s overalls and help with the restoration of San Xavier Mission.

He suffered from high blood pressure and died Nov. 9, 1922, at his family home in Brignais, France, during a stop there after his ad limina visit to Pope Pius XI.

A Philadelphia native, Bishop Daniel J. Gerke was the first American-born Bishop of Tucson, and its longest serving, toiling more than 37 years. He is most remembered for his building projects of all kinds – churches, schools and hospitals.

However, communications also was important, and he established the first Catholic publication, a magazine called The Catholic Observer, in 1924. In 1939, the Diocese was reconfigured with several northern expanses added to the newly erected Diocese of Gallup, NM.

With the onset of the Great Depression in the early 1930s, the bishop focused on meeting the material needs of his people. He started Catholic Social Services in Phoenix and in 1936, expanded it to Tucson. The expansion included adding programs like adoption services, foster care and aid to unmarried mothers.

When he retired at age 86, in 1960, the population of Tucson had grown tenfold during his tenure, from a little over 21,000 to 212,892. He died March 19, 1964, at age 89.
God’s word invites us into a family history

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

If you’ve ever attended a large family reunion, you know it becomes a kind of virtual scrapbook in the making. We listen to one another’s stories and talk together about those relatives who couldn’t attend. We marvel at what our ancestors managed to accomplish, sometimes with meager means, and we create new memories as we share meals, activities, laughter and tears.

In some ways, our Bibles become a kind of family reunion as well. In its pages we meet our spiritual ancestors and discover that, although we are separated by centuries and cultures, we have much in common. It’s that human dimension - the very mortal characteristics like fear and longing and ambition and sorrow and regret and hope - that ties us together.

When we read the story of the Canaanite woman, a Gentile who begged Jesus to heal her daughter (Mt 15:21-28), our own experiences of desperation or feeling like an outsider will help us to enter into that scene. When we read that Jonah never wished to bring God’s message to his sworn enemy, the Ninevites (Jh 1), we surely know how discomforting it is to recognize our own stubbornness or even resistance in doing God’s will.

When we read about the violence that erupted between Cain and Abel (Gn 4), how can we not relate it to what we see playing out sometimes in our homes and neighborhoods? When we come to the tomb of Jesus with the women who followed him (Mk 16:1-8), we feel their deep sense of loss, sorrow and even confusion.

As we become more and more familiar with the contours of these 73 books of the Bible, we will find ourselves befriending the people who are introduced to us. We imagine their lives and we make connections with our own. We listen to their stories as we would listen to those of a great aunt or a cherished grandparent or a long-lost cousin. We long to know more about the God who animated their lives and shaped their futures.

The writers of the various books of the Bible never intended to present accounts that could meet 21st century criteria of accuracy by documenting their sources or writing solely for factual purposes.

Rather, the Bible’s writers were responding to their experiences of the divine, and they crafted their stories in such a way that God’s presence was at the core of what they intended to convey. They were shaped by their own cultural understandings of storytelling and by the Spirit’s promptings. What results is a passionate passing on of tales of trust: God’s trust in us and the people’s growing trust in God.

Surrounded as we are by this extended family of faith, we become more and more able to detect God within and around us. We also begin to sense this deep connection with a community that began in the wilderness regions of the Middle East and expanded around the world across many generations. We sense that we are to live lives worthy of the calling we have received, as St. Paul reminded so many of the communities who received his correspondence.

In his recent apostolic exhortation on the call to holiness, Gaudete et Exsultate, Pope Francis tells us in the opening paragraph that the Lord “wants us to be saints and not to settle for a bland and mediocre existence.” He goes on to remind us that holiness is not reserved for the already virtuous, but comes to life in the ordinary ways of daily living as we turn toward the Lord with openness.

As we read and pray with the Bible, this openness to God grows within us and allows us to be counted among those who are holy: Holy, not perfect; set apart, but not elite. The Bible is filled with ordinary people who are called to be holy.

Being among God’s people and being called to holiness have much in common. God’s call and God’s community have the ability to rub off our rough edges, hone our sense of seeking true justice, and allow us to practice mercy. Getting to know our family of faith is well worth the effort.

Study Questions

Which people of the Bible do you feel you know most intimately? How have you come to know them better in praying with their stories in the Bible?

In what stories of the Bible have you found a connection with your own life experience lately?

How has being in a faith community helped to shape you as a person of faith?

Are there any obstacles to claiming God’s call to holiness in your life? How are you finding ways through or around these obstacles? What help might you need?

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Others fall into homelessness if the main wage-earner suddenly became unemployed, or through some other dire circumstance like death or divorce. Some are single-parent families fleeing domestic violence.

Most referrals come from school districts, from current renters and from other Pio Decimo staff working with the homeless.

Prior evictions can create very difficult circumstances for a family, Lopez said. Any potential landlord can decide against renting to them because of the negative credit history. Lopez makes sure that families with evictions work to settle those debts quickly, to help build their credit scores going forward.

“There are a lot of issues with credit when you have an eviction,” Lopez said. “It’s hard to rent again.”

Job insecurity seems to be less of a problem among the renters, Lopez added, noting that she will hear of someone being laid off one day and starting a new job the next day.

Despite the problems facing families struggling with homelessness, nearly 85 percent of those who enter the transitional program find permanent housing by the time they leave. For some, it means moving into city housing, or renting on the open market. Many families become homeowners, either independently or with the help of other programs such as Habitat for Humanity.

Although Pio Decimo doesn’t offer mental health or other health care services, there are providers nearby that serve low-income populations, Lopez said. Pio Decimo includes some programming to help families deal with stress and similar mental health and general health topics.

Families face other obstacles in the health or support area too. Some lack outside assistance; extended families don’t always help as expected. Also, if there’s a divorce involved, but alimony and child support is not being provided, that puts financial pressure on families.

“Lack of family support and other conflicts don’t end just because the families come here,” Lopez said.

Another common obstacle – one that is not usually obvious – is car troubles. Unscrupulous mechanics prey upon the poor, knowing how they rely so heavily on transportation, she added.

Lopez said that although she will work with renters who may face temporary setbacks, she expects them to work hard to meet all the requirements of their placement.

“I really care about them a lot,” she said, “but I can be a pain.”

Lopez knows that although the program provides some flexibility, forming good habits now will serve the renters better once they re-enter the housing market.

Thirteen years ago, Lopez started at Pio Decimo as a case worker, later becoming a program coordinator. She became program director 18 months ago, which means she spends more time with papers that she used to spend with people. However, she said, she enjoys spending time talking to families and helping them settle into a temporary home that later will springboard into a secure, permanent residence.

Although Pio Decimo operates as an agency within Catholic Community Services, almost all its funding comes from county, state and federal grants. It receives in-kind services from CCS.

Pio Decimo also runs programs to help homeowners stave off foreclosure and to assist people who suddenly or unexpectedly become homeless.

Lopez said that she carefully discusses many issues with families before they move in, not the least of which is identifying what items they will be bringing with them. Many will have a large mattress for adults but nothing for the children. Fortunately, Pio Decimo has a storeroom of donated items and furniture that can help families re-establish households.

All the apartments lack one essential item: a wireless connection.

Built 30 years ago, they all have phone jacks for landlines. However, most of the renters have cell phones, and use data plans to stay connected. The children frequently will have homework to do online and can share an office computer or are directed to a local library for internet access.

Lopez said that Pio Decimo used to receive frequent donations of household items, but those have dropped off significantly in recent years. Among the items most needed are paint, blinds, couches, living room furniture, bathroom sets, kitchenware and other items, such as blankets, sheets, towels, cookware and bakeware.

For more information about Pio Decimo’s transitional housing program, visit ccs-soaz.org/services/detail/transitional-housing.
La Palabra de Dios nos invita a una familia

Este es el 5º artículo de una serie de diez.
Por CACKIE UPCHURCH
Directora del Estudio Bíblico de Little Rock

Si alguna vez has estado en una gran reunión familiar, te das cuenta de cómo se convierte rápidamente en una especie de mirada a un álbum de recuerdos familiares. Nos escuchamos mutuamente contar historias y hablar de los parientes que no pudieron venir. Nos maravillamos de lo que pudieron lograr nuestros antepasados a veces con recursos muy escasos y creamos nuevos recuerdos al compartir comidas, actividades, risas y lágrimas.

De cierto modo, nuestras Biblias también se convierten en un tipo de reunión familiar. En sus páginas nos encontramos con nuestros antepasados espirituales y descubrimos que, aunque estemos separados por siglos y culturas, tenemos mucho en común. Es esa dimensión humana, las características de los mortales como el temor y el anhelo, y la ambición y el dolor, arrepentimientos y esperanzas que nos congregan en unidad.

Cuando leemos la historia de la mujer cananea, una gentil que le suplicó a Jesús que sanara a su hija (Mt 15, 21-28), nuestras propias experiencias de desesperación, o de sentirnos extraños en un grupo nos ayudan a entrar en esa escena. Cuando leemos que Jonás nunca deseó llevar el mensaje de Dios a sus peores enemigos, los ninivitas, (Jonás 1), ciertamente sabemos lo incómodo que resulta reconocer nuestra propia terquedad o incluso nuestra resistencia a hacer la voluntad de Dios.

Cuando leemos sobre la violencia que brotó entre Caín y Abel (Gn 4), ¿cómo no relacionarnos con lo que vemos a veces ocurrir en nuestros hogares y vecindarios? Cuando llegamos a la tumba de Jesús con las mujeres que lo siguieron (Marcos 16, 1-8), sentimos nosotros también su profundo sentido de pérdida, dolor, e incluso confusión.

Al familiarizarnos más y más con las formas de estos 73 libros de la Biblia, a veces nos encontramos haciéndonos amigos de las personas que se nos presentan. Imaginamos sus vidas y hacemos conexiones con las nuestras. Escuchamos sus historias como escucharíamos las de una tía abuela o un abuelito querido, o un primo que creíamos haber perdido. Deseamos conocer más del Dios que animó sus vidas y moldeó sus futuros.

Los escritores de los diversos libros de la Biblia nunca pretendieron presentar relatos que pudieran responder a los criterios de exactitud del siglo XXI documentando sus fuentes o escribiendo únicamente con el fin de reportar hechos. Más bien, los escritores de la Biblia estaban respondiendo a apasionada de relatos de confianza: la confianza de Dios en nosotros y la creciente confianza del pueblo en Dios.

Rodeados como estados por esta extensa familia de fe, somos más y más capaces de detectar a Dios dentro de nosotros y a nuestro alrededor. Empezamos a sentir esta profunda conexión que comenzó en las regiones agrestes del Oriente Medio y se extendió por todo el mundo a lo largo de muchas generaciones. Sentimos que tenemos la fuerza de vivir vidas dignas de la llamada que hemos recibido, como le recordaba san Pablo a tantas comunidades que recibían su correspondencia.

En su reciente exhortación apostólica sobre la llamada a la santidad, “Alégrese y regocijense,” el Papa Francisco nos dice en el párrafo introductorio que el Señor “quiere que seamos santos y que no nos conformemos con una existencia insípida y mediocre.” Pasa luego a recordarnos que la santidad no está reservada a quienes ya son virtuosos, sino que se hace vida en los modos ordinarios de la vida cotidiana cuando nos volvemos hacia el Señor con apertura.

Al leer y orar con la Biblia, esta apertura a Dios crece dentro de nosotros y nos permite estar contados en el número de los santos. Santos, no perfectos; elegidos, pero no elitistas. La Biblia está llena de gente corriente llamada a ser santa. Estar entre el pueblo de Dios y ser llamados a la santidad tienen mucho en común. La llamada de Dios y la comunidad de Dios tienen la capacidad de limar nuestras asperezas, afinar nuestro sentido de búsqueda de la verdadera justicia, y permitirnos practicar la misericordia. El esfuerzo por llegar a conocer a nuestra familia de fe merece la pena.

Preguntas para la reflexión o discusión:

¿A qué personas de la Biblia sientes que conoces más intimamente? ¿Cómo has llegado a conocerlas mejor al orar sobre sus historias en la Biblia?

¿Cuáles historias de la Biblia has sentido recientemente que tenían una conexión con tu propia vida?

¿Cómo te ha ayudado estar en una comunidad de fe a moldearte como persona de fe?

¿Existe algún obstáculo a apropiarte de la llamada de Dios a la santidad en tu propia vida? ¿De qué maneras estás encontrando modos para superpaser esos obstáculos ¿Qué ayuda podrías necesitar?

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Laicos deben tener un rol en la lucha contra el clericalismo

Por JUNNO AROCHO ESTEVES
Catholic News Service

CIUDAD DEL VATICANO — El clericalismo ha conducido a una visión distorsionada de la autoridad, que ha contribuido a los problemas de abuso sexual y abuso de poder y conciencia que afectan a la Iglesia Católica — expresó el director de la oficina vaticana para el clero.

El cardenal Beniamino Stella, prefecto de la Congregación para el Clero, dijo que la crisis que encara la iglesia no habría sido tan grave si el laicado estuviera más involucrado en la formación de los actuales y futuros sacerdotes.

“Incluso el trabajo del dicasterio da fe de que muchas situaciones en la vida de los sacerdotes - ocasionadas por la soledad, el cansancio y los malentendidos - no se habrían degenerado o habrían sido encarados a tiempo si hubieran sido escuchados, acompañados y hubieran compartido con los obispos y el pleno de la comunidad cristiana”, dijo el cardenal Stella el 3 de septiembre en Fátima, Portugal.

La oficina del cardenal proporcionó el texto a Catholic News Service el 5 de septiembre.

Dedicando su ponencia al ministerio sacerdotal según las enseñanzas del papa Francisco, el cardenal dijo que los sacerdotes deben ser “discípulos permanentes del Señor” que siempre estén vigilantes contra la tentación de “sentirse realizados”.

“Ser y sentirse como un discípulo significa evitar el riesgo de caer en el hábito, de ser poco entusiasta, de la rutina y ‘el síndrome del ejecutivo de una corporación’”, de este modo evitar caer en lo que el papa Francisco ha definido como “Alzheimer espiritual”, dijo el cardenal.

Tras los recientes sucesos, incluyendo el reporte del Gran Jurado de Pensilvania y la carta del papa del 20 de agosto sobre la crisis de abusos por parte del clero, el cardenal Stella dijo que encargar el problema del abuso no depende “únicamente de la jerarquía y los sacerdotes”.

Los laicos, agregó, pueden contribuir a “la formación humana esencial del sacerdote y la solidaridad espiritual necesaria en su vida”.

Repitiendo lo dicho en la carta del papa Francisco, el cardenal dijo que la única manera de erradicar el diablo del abuso sexual y el abuso de conciencia y poder es “experimentarlo como una tarea que nos concierne a todos como pueblo de Dios”.

“Juntos, sacerdotes y laicado, como el mismo pueblo de Dios - cada quien según su vocación específica - estamos invitados a caminar y trabajar en el servicio del reino de Dios, apoyándonos unos a otros y compartiendo con tierno amor los gozos, dificultades y sufrimientos”, dijo el cardenal Stella.

El Papa convoca reunión mundial sobre prevención de abuso con el liderazgo episcopal

Por CAROL GLATZ
Catholic News Service

CIUDAD DEL VATICANO — El papa Francisco está convocando a los presidentes de cada conferencia de obispos católicos del mundo en Roma del 21 al 24 de febrero para hablar sobre la prevención de abuso a menores y adultos vulnerables.

El Vaticano hizo el anuncio el 12 de septiembre, después de que el papa y los miembros de su concilio internacional de cardenales concluyeron tres días de reuniones.

Después de escuchar a su concilio, el papa “decidió convocar una reunión con los presidentes de las conferencias de obispos de la Iglesia Católica sobre el tema de la protección de menores”, expresó el concilio en un comunicado escrito.

Los miembros presentes “reflexionaron extensamente junto con el Santo Padre sobre los casos de abuso”, durante sus deliberaciones del 10 al 12 de septiembre. El cardenal Sean P.

Papa Francisco

O’Malley de Boston, presidente de la Comisión Pontificia para la Protección de los Menores, también puso al tanto a los presentes sobre las iniciativas en curso por parte de la comisión.

Tres de los nueve miembros del concilio estaban ausentes en las reuniones: el cardenal George Pell, 77, quien actualmente está sometido a juicio en Australia por acusaciones de abuso sexual; el cardenal Francisco Javier Errazuriz Ossa, 85, arzobispo retirado de Santiago, Chile, quien está siendo cuestionado por la forma de manejar las denuncias de abuso; y el cardenal Laurent Monsengwo Pasinya de Kinshasa, Congo, quien cumple 79 a principios de octubre.

Los seis presentes en la reunión de septiembre fueron: los cardenales O’Malley, 74; Pietro Parolin, 63, secretario de estado del Vaticano; Óscar Rodríguez Maradiaga, 75, de Tegucigalpa, Honduras; Oswald Gracias, 73, de Mumbai, India; Reinhard Marx, 64, de Munich y Freising, Alemania; y Giuseppe Bertello, 75, presidente de la comisión que regula el estado de la Ciudad del Vaticano.

El grupo designado por el papa conformado por nueve cardenales, llamado C9, ha sido encargado de asistir al papa asesorándole sobre la reforma de la organización del Vaticano y el gobierno de la iglesia.
Sacerdote: víctimas de abuso sexual quieren que jerarquía les escuche

Por CATHARINE SHEEHAN
Catholic News Service

SYDNEY — El presidente del Centro para la protección de menores de la Pontificia Universidad Gregoriana dijo que la mayoría de las víctimas de abuso sexual por parte del clero con quienes él se ha reunido, quieren principalmente que la jerarquía los escuche y entienda lo profundo de su sufrimiento.

“Todos están de acuerdo en que el más importante elemento básico en un posible proceso de sanación es ser verdaderamente escuchado...Todos coinciden en que este es el punto de partida - dijo el padre jesuita Hans Zollner a The Catholic Weekly, el periódico de la Arquidiócesis de Sydney durante una entrevista a finales de agosto.

El sacerdote estuvo en Australia para participar en una conferencia sobre abuso sexual por parte de clérigos.

El padre Zollner, quien también es miembro de la Comisión Pontificia para la Protección de Menores, también dijo que “nunca será suficiente” lo que la Iglesia Católica haga para encarar el problema del abuso sexual por parte de sacerdotes.

El padre Zollner comentó que se han hecho pocas investigaciones para saber con qué frecuencia se da el abuso sexual entre los clérigos católicos y los estudios que existen han sido realizados en unos pocos países - incluyendo Australia y los Estados Unidos.

“Se extiende más o menos uniformemente entre 3 a 5 ó 6 por ciento de los sacerdotes en un periodo específico de tiempo... entre alrededor de 1950 al 2010”, dijo.

“Sin embargo durante los pasados 10 a 20 años, dependiendo del país, los números se han reducido casi a cero”.

Explicó que las diócesis a nivel mundial que han implementado programas de métodos de seguridad, códigos de conducta y entrenamiento para despertar conciencia sobre el abuso entre empleados, voluntarios y niños, descubrieron que “si funciona”.

Los reportes de los medios de comunicación de dicen que el abuso sexual es generalizado en la Iglesia Católica, son incorrectos, agregó el padre Zollner. Dijo que la mayoría del abuso sexual a menores, con frecuencia, ocurre dentro de las familias.

“No podemos decir que es más frecuente (entre los clérigos católicos) y la gente que lo dice no puede presentar estadísticas”, señaló. “No hay otra institución, no hay otra denominación o religión cristiana que haya sido investigada tan exhaustivamente como la Iglesia Católica”.

“Incluso entre los grupos profesionales, no hay investigación que abarque, por ejemplo, a los maestros en las escuelas públicas... psicólogos, doctores, policías, músicos o entrenadores deportivos. No tenemos una cifra certera para comparar el número de sacerdotes católicos, especialmente si hablas sobre el total de la población de una profesión en particular”.

De la manera que sea que el abuso ocurra - explicó el padre Zollner - puede ocasionar que cualquier víctima pierda la confianza en los demás y reconstruir la confianza es una tarea difícil de emprender para cualquiera.

“Destructe la confianza en uno mismo, en los demás y en Dios”, dijo. “Entonces hay muchas interrogantes que surgen del trastorno psicológico, los sentimientos de culpa”, continuó. “Hay muy a menudo algunas emociones encontradas y actitudes hacia la sexualidad y la pregunta es, muy a menudo: ¿Cómo puede alguien componer la propia identidad de uno, en términos de lo que valgo y puedo atreveme en la vida, que ha sido muy herida y frecuentemente por tal tipo de abuso en la niñez?”

El padre Zollner también abordó las preguntas que comúnmente surgen sobre la homosexualidad en el sacerdocio, la práctica del celibato por parte de los clérigos y el rol del clericalismo como posibles factores que contribuyen al abuso sexual del clero.

Aunque reconoce que la investigación independiente en los Estados Unidos ha demostrado que un 81 por ciento de las víctimas de abuso de sacerdotes, son adolescentes y jóvenes de sexo masculino, el padre Zollner dijo que “la homosexualidad... no lleva automáticamente a un comportamiento abusivo y eso está claro”.

“Agregaría, por mi experiencia y por lo que he leído, que no toda la gente que ha abusado, no todos los sacerdotes, los hombres que han abusado de niños varones, se definirían si mismos como homossexuales. Ellos lo exteriorizarían sexualmente, pero también tendrían tendencias heterosexuales, o ellos no se identificarían tan clara y únicamente con orientación homosexual”, dijo.

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¿Qué es la enseñanza social católica?

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

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

Tema 3: Los Derechos Y Deberes

La tradición católica enseña que se puede proteger la dignidad humana y se puede establecer una comunidad saludable sólo si se respetan los derechos humanos y se cumple con los deberes. Por lo tanto, toda persona tiene un derecho fundamental a la vida y un derecho a todo lo necesario para vivir con decencia. A la par de esos derechos, hay también deberes y responsabilidades de unos a otros, hacia nuestras familias y hacia la sociedad en general.

Tema 4: La Opción Por Los Pobres E Indefensos

Una prueba moral básica es cómo les va a los miembros más indefensos. En una sociedad marcada por divisiones cada vez más agudas entre ricos y pobres, nuestra tradición recuerda la historia del Juicio Final (Mt 25:31-46) y nos enseña a preocuparnos primero por las necesidades de los pobres e indefensos.

Programa de vivienda familiar siembra esperanza y cambio

Por MICHAEL BROWN

Director Editorial

Sonia H. López dijo que una de las partes más gratificantes de su trabajo es cuando una de las familias a quienes ella ha ayudado regresa, a veces años más tarde, a decirle gracias.

“Recuerdo haber conocido a un niño de 4 años cuando empezó a trabajar aquí”, dijo López, directora del programa del Centro Pío Décimo en Tucson. “Ahora él está en la universidad con una beca Fulbright”. López administra el programa de vivienda transicional de Pío Décimo, cuyo objetivo es asistir a familias que se quedan sin un lugar donde vivir. Pío Décimo opera 12 departamentos básicos donde las familias pueden permanecer hasta un año. Se espera que cuando ese plazo termine las familias hayan ahorrado suficiente dinero para “graduarse” a otra vivienda con más independencia y responsabilidades, o, preferiblemente, para comprar casa propia.

La vivienda no es gratuita: Los inquilinos pagan un alquiler de 30 por ciento de sus ingresos mensuales.

Una familia con un solo asalariado en un trabajo de tiempo completo con sueldo mínimo cobró alrededor de $1,500 por mes y pagará $450.

López explicó que Pío Décimo cubre los gastos de servicios como electricidad y agua –alrededor de $150 por mes– y provee cuidado de niños de 3 a 12 años cuando los padres están trabajando.

La mayoría de los residentes pagan además por su propio transporte, comida y otros gastos, dijo López. Pío Décimo ofrece apoyo y aconseja a los inquilinos para que aprendan planificación financiera, prevención de enfermedades y cómo criar exitosamente a los hijos.

Hay cuatro dúplex –ocho unidades– en la ciudad a donde muchas familias se mudan cuando el año en la primera vivienda termina. En esas unidades las obligaciones son mayores, ya que los inquilinos deben pagar alquileres más altos y las cuentas de los servicios. No obstante, la mayoría de ellos dan el paso adelante al ver que sus sueldos mejoran y los ingresos se estabilizan.

“Tratamos de ayudarlos a avanzar en una carrera”, dijo López, añadiendo que “concentrarse en seguir una carrera no es fácil cuando la persona no tiene techo”.

Algunas de las familias que viven en estos apartamentos no han estado sin hogar mucho tiempo, por lo general, entre tres y seis meses, dijo. En algunos casos, vivían con parientes o amigos hasta que las circunstancias los obligaron a buscar otro lugar. Hay familias que pierden su casa o apartamento debido a una ejecución hipotecaria o al desalojo. Otras quedan sin vivienda cuando el principal sostén de la familia pierde repentinamente el trabajo, o por otras situaciones adversas como el divorcio o la muerte. Algunas son familias monoparentales que han huido de la violencia doméstica.

La mayoría de las recomendaciones llegan de los distritos escolares, de inquilinos y de personal de Pío Décimo que asiste a los síntecho de la comunidad.

Las órdenes de desalojo crean circunstancias muy difíciles para una familia, dijo López. En cualquier propiedad pueden decidir no alquilarles una vivienda debido a su historial crediticio negativo. López ayuda a familias con desalojos a salvar esas deudas rápidamente para que vayan mejorando su crédito.

“Hay varios problemas con el crédito cuando una persona tiene un desalojo”, dijo López. “Es difícil volver a alquilar”. La estabilidad laboral parece no presentar tantos problemas, añadió López, señalando que a veces se entera de alguien que ha perdido el trabajo y al otro día ya encontró otro.

A pesar de los problemas que las personas en estas situaciones precarias enfrentan, casi el 85 por ciento de aquellas que entran en el programa transicional logran encontrar vivienda cuando es hora de egresar. Para algunas, eso significa mudarse a viviendas subvencionadas de la ciudad o alquilar en el mercado abierto. Otras familias se convierten en propietarios de vivienda, ya sea de forma independiente o con la ayuda de otros programas, como Habitat for Humanity.

Si bien Pío Décimo no ofrece servicios de atención de la salud mental u otros servicios de salud, hay proveedores que atienden a personas de bajos ingresos, dijo López. Pío Décimo incluye programas para ayudar a manejar el estrés y a atender problemas similares de la salud mental y general.

Las familias que quedan sin techo enfrentan además otros obstáculos por El artículo continúa en la página 24
Recolección de alimentos en parroquias de Yuma genera provisión semanal

Por MICHAEL BROWN
Director Editorial

YUMA — Al principio de cada mes 400 bolsas de alimentos llegan a las iglesias San Francisco de Asís y St. John Neumann, cortesía del consejo conjunto de San Vicente de Paul.

Durante los últimos dos años, los feligreses Cathy y Antonio Castro han reabastecido las bolsas diligentemente. Todas las semanas colocan notas con la lista de alimentos necesarios para llenar las cajas de comida para los pobres. Cada lunes los voluntarios organizan y redistribuyen las donaciones, verifican fechas de caducidad y preparan las cajas.

Las listas de alimentos solicitados son muy frugales: mayormente cereales y productos enlatados como atún, guisados y frijoles. Los feligreses recogen una bolsa chica y la llenan con los alimentos de la lista engarapada. Luego, las bolsas se colocan en los lugares designados en estas dos iglesias.

“Realmente me asombra ver el trabajo que hacen. Siento que esto podría abrirles los ojos a la gente para que vean cómo trabaja este pequeño pero poderoso grupo, cómo los ayudantes realizan su labor diaria”, dijo.

Los voluntarios de la parroquia antes escribían las listas de alimentos solicitados en tiras de papel, pero esas notas inevitably terminaban en el piso a la salida de los feligreses.

“Definitivamente hemos tenido una mayor respuesta desde que empezamos a usar las bolsas”, dijo.

Dado que el contenido de una caja alcanza para alimentar a una familia no muy numerosa, si los necesitados son una familia de cinco o seis personas los voluntarios les dan dos.

“No vamos a rechazar a alguien que necesite más comida”, dijo Castro. “Nunca se la negamos a nadie”.

Cathy se retiró de su trabajo en un hospital y Antonio es maestro jubilado. Ella dice que las comunidades parroquiales apoyan enormemente al programa de paquetes de comida de SVDP. “Es gratificante ver cómo la gente ayuda a los demás”.

Semana tras semana, los feligreses toman una bolsa y entregan sus donaciones de comida para alimentar a los pobres como práctica de su fe, dijo Castro. “No se hacen idea del impacto positivo que tienen en la vida de otras personas”.

San Vicente de Paul provee más que comida, dice su presidenta

Por MICHAEL BROWN
Director Editorial

YUMA — En la Parroquia San Francisco de Asís la atención de los pobres va más allá de bolsas de comida.

Esta parroquia de Yuma distribuye más de $82,000 al año en asistencia para el pago de alquileres y servicios públicos de los necesitados.

Susan Shifflet es presidenta del consejo de la Sociedad de San Vicente de Paul de las parroquias San Francisco y San John Neumann. Shifflet señaló que si bien distribuyen cajas de alimentos todas las semanas, los vicentinos también realizan un proyecto importante de apoyo a la comunidad de la zona.

En el año fiscal que cerró el 31 de septiembre de 2017, San Vicente de Paul recibió más de $83,000 en donaciones parroquiales y distribuyó todo ese dinero, con excepción de alrededor de $400, a residentes de la zona necesitados de ayuda para pagar el alquiler o las cuentas de servicios públicos.

“Tenemos feligreses maravillosos”, dijo. Las parroquias hacen una segunda colecta cada cinco domingos para contribuir a San Vicente de Paul, y el resto proviene de otras fuentes de donación, dijo.

Aún con esos recursos, no es posible satisfacer todas las solicitudes. Por ejemplo, la última semana de agosto se distribuyeron $2,000, pero solamente se logró responder a 10 de las 22 solicitudes recibidas.

Shifflet señaló que con los visitantes de invierno las donaciones aumentan, pero la Sociedad solo puede distribuir dinero disponible al momento. Durante el verano, la mayoría de las solicitudes son para la cuenta de la electricidad, y en invierno, para el alquiler. Se procura hacer pagos completos, pero a veces solo es posible un pago parcial.

Las personas que buscan asistencia reciben una visita a domicilio de voluntarios de San Vicente para reunir información. Si la solicitud proviene de alguien que ha recibido ayuda en los últimos 90 días, se realiza una entrevista telefónica, dijo Shifflet.

Todo el dinero asignado a un solicitante se le paga directamente al arrendador o a la compañía de servicio, añadió. Solo una vez un propietario se resistió a recibir un cheque de San Vicente de Paul, recuerda Shifflet, pero lo aceptó rápidamente cuando se le informó que de lo contrario no recibiría el pago del alquiler.

Las personas que solicitan

El artículo continúa en la página 23
La misión de Soup Patrol: Salir a encontrar al hambriento y darle de comer

Por MICHAEL BROWN
Director Editorial

Jeanette Arnquist no necesita oír las palabras.
A ella se lo dice todo la expresión del rostro de los sintecho atraídos por un tazón con 12 onzas de sopa caliente que se les ofrece desde una camioneta blanca de la Parroquia de la Santísima Trinidad.

“Muchas personas dicen que es lo único que han comido en todo el día”, comentó.

Arnquist es la coordinadora del Soup Patrol—patrulla de la sopa—un ministerio que opera desde el 1.o de noviembre hasta el final de marzo, el invierno de Tucson, sirviendo sopa casera caliente a los sintecho en tres localidades.

Arnquist comenzó a coordinar el ministerio en 2017, pero ha sido voluntaria en la Santísima Trinidad desde que se mudó a Tucson en 2012. Ella fue administradora en la Oficina de Vida, Ministerio y Justicia de la Diócesis de San Bernardino, Calif., y deseaba reintegrarse en ese tipo de ministerio después de jubilarse.

A esta altura del año, Arnquist busca voluntarios que ayuden a servir en la camioneta y a preparar la sopa. Hay 90 personas divididas en equipos de cuatro que colaboran en este trabajo. Se encuentran en la parroquia a las 5:45 p.m., cumplen su turno y terminan limpiando cuando regresan, alrededor de dos horas y media después.

Durante la semana, voluntarios de la Cocina Comunitaria Caridad, ubicada a tan solo unas millas al sur de la parroquia, preparan la comida, pero los fines de semana esta tarea la realizan voluntarios en la Santísima Trinidad.

La parroquia cuenta con alrededor de 40 cocineros voluntarios que pasan tres horas preparando la sopa con ingredientes donados.

La patrulla hace tres paradas en la zona centro de Tucson. Por lo general, en cada sitio distribuyen sopa, pan, agua o chocolate caliente y galletas durante 15 minutos. Si alguien se acerca después de que se haya servido la sopa pero antes de que la camioneta se haya ido, los voluntarios le dan un paquetito con algo para llevar.

Arnquist dijo que al principio no hay mucha gente. La camioneta lleva cinco galones de sopa, unas 50 porciones. Algunas noches pueden servirlas un segundo tazón a quienes estén muy hambrientos.

“Lo peor que nos puede pasar es que se nos acabe la sopa. Pero tampoco queremos que sobre sopa”, explicó.

Rápidamente, la demanda de sopa sube a 7,5 galones, y luego a diez galones. A fin de mes la demanda es mayor que principios de mes. “Esa diferencia son las personas a quienes el dinero no les dio para llegar a final de mes”, explicó.

A medida que avanza el invierno, la demanda crece. En 2017, este ministerio parroquial sirvió más de 11,000 tazones de sopa.

La camioneta también va cargada con mantas para distribuir cuando hace frío. En un principio se contaba con un suministro ilimitado de mantas de la Agencia Federal para el Manejo de Emergencias, pero el año pasado fijaron el número en menos de 200, y este año solo se recibieron 112.

Como son mantas de baja calidad indicado, reparten las mantas después del servicio de la sopa, y tratan de lograr que este recurso lo reciba la persona que más lo necesita. “Una vez, un hombre nos dijo que tenía frío, pero había una mujer embarazada que necesitaba la manta más que él”, recordó Arnquist.

Hay personas a quienes vemos casi a diario, dijo Arnquist, a otras las vemos por un tiempo y luego dejan de venir. “En la mayoría de los casos la falta de techo es una situación temporal de la persona. Le sucede una vez y nunca más”, dijo. “Vemos adultos, mayormente, pero cada tanto, también niños. Da mucha pena”.

Para algunas personas no tener techo es crónico, algo que coincide con adicciones y enfermedades mentales. No obstante, Arnquist recuerda a un hombre, vaquero retirado, que ya no podía trabajar y no tenía adonde ir.

“No había un sistema de pensiones para él”, dijo Arnquist. “Sencillamente estaba demasiado viejo para arrear ganado. Seguramente él no quería estar desamparado, pero no tenía ninguna opción”.

Los voluntarios salen todas las noches, excepto en Acción de Gracias, Nochebuena y Navidad porque “en esos días sirven comida en otros lugares”, explicó Arnquist.

La mayoría de los voluntarios son personas de la tercera edad porque son quienes tienen más tiempo disponible, especialmente para una labor que comienza a las 5:45 p.m. Antes de que se les asigne trabajo, los voluntarios deben asistir a sesiones de capacitación de dos horas. Además, en conformidad con la normativa diocesana, deben cumplir con el proceso de investigación de antecedentes penales.

En ocasiones, un voluntario reconoce que no tiene buena mano para hacer sopa, pero de todos modos quiere ayudar en la cocina. Es entonces que la cocina de la Santísima Trinidad se convierte en una panadería perfumada con el aroma de más de 200 galletas recién horneadas.

Jeanette Arnquist y la Soup Patrol -Patrulla de la Sopa

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Por MICHAEL BROWN
Director Editorial

“Lo peor que nos puede pasar es que nos acabe la sopa. Pero tampoco queremos que sobre sopa”. }

Nota editorial: Para colaborar como voluntario o donar pan, galletas, agua embotellada o mantas (twin o full solamente), llame a Arnquist al (520) 500-7278 o escriba a soupcoordinator. mht@gmail.com.
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 segunda parte de una serie que nos muestra cómo los obispos practicaron la enseñanza social católica en su tiempo.

El obispo Henry Granjon dejó atrás una familia francesa aristocrática con el propósito de ser sacerdote y fue reclutado por el obispo Peter Bourgade para servir en Arizona. Hacia el final de la década de 1880, Granjon fue asignado al Sagrado Corazón, en Tombstone, desde donde instaló iglesias de misión en comunidades vecinas.

En los indígenas del lugar él vio una gran necesidad de proveer servicios. “Los pobres indios, lamentablemente, los miles de indios que pueblan las reservaciones de Arizona, fueron los únicos que no vieron llegar a sus aldeas a ningún ‘jefe de oración’”, escribió una vez en una carta a un excompañero de estudios.

Después de la muerte de su madre en 1892, Durante los 22 años siguientes, la diócesis y el estado vieron numerosos cambios, pero la dedicación del obispo Granjon a los pueblos indígenas permaneció inalterable. Con la ayuda de St. Katherine Drexel abrió y dotó de personal varias escuelas de misión en las reservaciones.

Durante la Revolución Mexicana, 1910-20, brindó albergue y refugio en la diócesis a quienes huían de la violencia. Se sabía también que el obispo a veces cambiaba su vestidura por ropa de trabajo y ayudaba en la restauración de la Misión de San Xavier.

La fe no era desconocida para los líderes, ni para los obispos. El obispo Daniel J. Gerke fue el primer obispo de Tucson nacido en Francia. Después de la muerte de su madre en 1892, él volvió a Francia y estuvo allí cuatro años poniendo en orden asuntos del patrimonio familiar a pesar de sus problemas de salud. Regresó al suroeste y luego se le asignó servir en la Parroquia San Francisco de Asís cuando usaron bolsas de papel chicas en lugar de bolsas grandes para la recolección de alimentos.

Bolsas de alimentos son lo que se puede emparcar en las bolsas más chicas”, dijo Shifflet.

El obispo Gerke fue el primer obispo de Tucson nacido en Estados Unidos y el que brindó servicios durante más tiempo, ya que ocupó ese cargo durante más de 37 años. Se le recuerda principalmente por sus proyectos de construcción de todo tipo: iglesias, escuelas y hospitales.

El obispo Gerke y familia y amigos durante su ad limina a vistar Roma en 1929

Sin embargo, la comunicación era también importante, y en 1924 él estableció la primera publicación católica, la revista The Catholic Observer. En 1939 la diócesis fue reconfigurada con la adición de varios territorios del norte a la Diócesis de Gallup, NM, recién creada.

En los primeros años de la Gran Depresión, a principios de la década de 1930, el obispo se enfocó en satisfacer las necesidades materiales de su pueblo. Estableció la agencia de Servicios Sociales Católicos en Phoenix, y en 1936 expandió los servicios a Tucson. La expansión incluía servicios de adopción, cuidado en hogares de crianza y asistencia a madres solteras.

Cuando se retiró a los 86 años, en 1960, la población de Tucson era diez veces mayor que cuando él había sido nombrado obispo, habiendo aumentado de poco más de 21,000 habitantes a 212,892. Gerke falleció el 19 de marzo de 1964 a los 89 años.
Back to school

The Catholic Bible Institute of Southern Arizona started its three-year cycle Aug. 25 at Our Mother of Sorrows Parish, Tucson. More than 100 enrolled in the program led by Jesuit Father Felix Just of the Jesuit Biblical Ministries. It is sponsored by the diocesan Pastoral Services Department’s Office of Formation. Father Just begins class.