Church's social teaching at your fingertips

We examine Catholic social teaching and how Catholics can integrate it into their lives. Part of a continuing series, see stories beginning on page 12.

'Iron' men invited to annual conference

— See page 3
Convocation takes in life at the border

Every Fall, the seminarians for the Diocese of Tucson gather in a convocation for training and to explore ministries they will likely encounter after they are ordained. In August, a group traveled to Nogales, Sonora to spend time in the comedor run by the Kino Border Initiative.

Above left, a client prays before a meal. At right, a group of seminarians gather at a table. From left are Jesus Gomez, Joseph Schaaf, Luis Alberto Palencia, Alan Soto Hopkins, Abundio Colazo-Lopez, Charles Nagore, Deacon Jesus Haros-Mendez and Richard Rivera.

Lunch Specials $5.95

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‘Iron’ men invited to annual conference

By MICHAEL BROWN
Managing Editor

The Catholic Men’s Conference will be held Saturday, Nov. 3, at St. Elizabeth Ann Seton Parish, 8650 N. Shannon Road in Tucson.

The theme of the conference is “Iron Sharpens Iron,” from Proverbs 27:17. Speakers are Greg Wasinski, an author from the “Let It Be Me” ministry, and faithandreallife.com website; and Jesse Romero, a national speaker on evangelization, apologetics and Scripture.

“We need to be in community with other men, to sharpen our skills, increase our faith and to hold one another accountable,” said Joe Perdreauville, assistant director of Pastoral Services for the Diocese, who is working with the planning committee for the event.

He said that annual conference is “motivation and a morale booster” for Catholic men, and that exhibitors at the conference will offer practical ways to bring what they learn at the conference back to their parishes.

Bishop Edward J. Weisenburger will participate in a panel discussion, will offer a 15-minute personal witness and will be the main celebrant at Mass.

Perdreauville said that Men’s Conference planners encourage fathers to bring their college-age and high school-age sons to attend, offering reduced registration fees of $25 and $15 respectively.

Regular registration is $45.

“We have had a lot of conversations about trying to reach a younger audience,” he added.

“We want it to be a father-and-son event.”

He said organizers are hoping to attract 350 participants, a slight increase over last year’s conference.

The committee already is lining up local priests to hear confessions during lunch at the conference. Phoenix praise and worship artist Dan Francis will be providing the music.

For more information or to purchase tickets, visit tucsonmensconference.org.
DIOCESAN EVENTS

Charismatic renewal at Sacred Heart
Sept. 13, 6:30 p.m., Sacred Heart Church, 601 E. Fort Lowell Road, Tucson

The Diocese of Tucson Renewal Committee will hold its monthly “Alive in Christ” event with the theme “Charismatic Mass.” All are welcome. For more information, call Gloria (520) 237-7060 or visit tucsonccr.org.

Vine of Grace Ministry hosts tea and fashion show
Saturday, Sept. 22, 2 p.m., Tucson Woman’s Club, 6245 E. Bellevue St., Tucson

The retreat ministry hosts an afternoon of friendship, food, fashion and raffle baskets. Participants are encouraged to bring a tea cup and tea party hat. To register, call (520) 631-1408 or visit vineofgrace.org.

OMOS marks 60 years with Mass, fiesta
Sunday, Sept. 16, 1 p.m., Our Mother of Sorrows Parish, 1800 S. Kolb Road, Tucson

Bishop Edward J. Weisenburger will be the main celebrant at the Mass rededicating and celebrating the 60th anniversary of the parish. On Oct. 5-7, it will host its 40th Annual Fiesta, featuring a celebration of parish history. Attractions include a white elephant sale; $2,000 raffle; a cake walk; silent auction and other games and prizes; inflatables and face painting; live music and mariachis; and food and beverages, including carne asada and posole, hamburgers and hot dogs and Indian fry bread. For more information, call (520) 747-1321 or visit omosparish.org.

PIMA EAST VICARIATE

PIMA NORTH VICARIATE

St. Mark’s to hold blessing of animals
Saturday, Sept. 29, 10 a.m., St. Mark Church courtyard, 2727 W. Tangerine Road, Oro Valley

Families are invited to bring pets in carriers, on leashes or in a photo for a blessing.

Catholic musician Jaime Cortez performing in concert
Friday, Oct. 19, 6:30 p.m., Santa Catalina Parish, 14380 N. Oracle Road, Tucson

Tickets are $25 and are available at the door, online at santacatalinaparish.org or by calling (520) 825-9611.

PIMA SOUTH VICARIATE

Fund-raising tardeada benefits Santa Cruz
Sunday, Sept. 16, 2-7 p.m., Santa Cruz Church 1220 S. 6th Ave., Tucson

The event includes dinner, 4-5:30 p.m., followed by live music, dancing and raffles. It will mark the 100th anniversary of the parish, and tickets are available after Masses, in the parish office or at the door.

St. Margaret Mary to hold 70th fiesta
Saturday, Sept. 29, 2-11 p.m., St. Margaret Mary Parish, 801 N. Grande Ave., Tucson

The fiesta is free and open to the public and will include live music, dancing, games, prizes, a raffle and food.

Fatima hosts Hispanic Heritage Celebration
Weds-Fri., Sept. 26-28, Our Lady of Fatima Parish, 1950 Irvington Pl., Tucson

The event includes an opening lecture on “The Legacy of Father Kino,” followed by Hispanic cuisine tasting and a gala dinner with a Latin American show. Tickets are $20 in advance, $25 at the door. For more information, call the parish at (520) 883-1717.

Ignatian spiritual retreat set for Oct. 12-14

St. Ignatius of Loyola considered the personal examen the most important prayer, after the entirety of the Spiritual Exercises themselves, for any who sought to follow his spiritual path.

The personal examen, in essence a daily review of one’s life, has deep roots in human culture. Greek philosophers espoused a daily review of life in the interest of self-improvement. Early on, Christian teachers urged such a review as an examination of conscience.

Ignatius adapted those practices to develop a prayer practice that would enhance the ongoing transformation of persons who sought to grow in the graces of the Spiritual Exercises.

In praying the examen, we review our day to see both how God was present and how we responded. By focusing our attention on the dynamic power of God at work in our lives each day, the examen prayer can unleash habitual attitudes of gratitude and generosity toward God and our neighbor.

This year, Jesuit Father Chris Schroeder, will lead the Ignatian Silent Retreat. His focus will be the personal examen.

Father Schroeder is an experienced retreat director. He has served in the US and Central America.

The retreat is held at the Redemptorist Renewal Center, 7101 W Picture Rocks Road, Tucson, from Friday evening through Sunday noon, Oct. 12-14.

Information is available from Ann S. Dickson at anndickson@theriver.com or by calling (520) 234-2140 or from Deacon Paul N. Duckro at duckropn@live.com or (520) 349-0615.

From the Catholic Outlook: We are updating our deadline for submissions to “In Your Area.” All items must be submitted 50 days prior to the event: for October and November, a 90-day notice is required. If you have questions, please call Michael Brown at 520-838-2562 or email mbrown@tucsondiocese.org.
Groundbreaking held for Carondelet Marana care center

MARANA - Carondelet Health Network broke ground for its new care center July 12.

The new care center, described as a microhospital, will focus on providing emergency and less complex inpatient procedures. Located at I-10 and Cortaro Farms Road, the 32,500 sq. ft. facility is expected to open in Spring 2019.

Groundbreaking speakers included diocesan Moderator of the Curia Msgr. Jeremiah McCarthy, Carondelet CEO Mark Benz and Marana Vice Mayor Jon Post. Nearly 100 community members, first responders, business leaders and hospital staff attended.

The facility will include a 14-bed ER, two operating rooms and eight inpatient rooms. Additional services will include a laboratory and diagnostic imaging including x-ray, computed tomography and ultrasound.

The facility is expected to employ approximately 50 full-time equivalent clinical and support staff.

Carondelet Health Network operates Carondelet St. Joseph's and Carondelet St. Mary's hospitals in Tucson, Carondelet Holy Cross Hospital in Nogales, along with related physician practices and outpatient centers.

For more information visit carondelet.org.

Carondelet Health Network leaders participating in the Marana microhospital groundbreaking included Kaylin Castenada, Cathy Coultor, Vera Daniel, Nancy Melcher, Juan Fresquez, Kyle Bennion, Jennifer Biggs and CEO Mark Benz.

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Catholic Outlook courtesy of Keith Jones

St. Joseph of Carondelet Sister Irma Odabashian and diocesan Moderator of the Curia Msgr. Jeremiah McCarthy lead a blessing of the Carondelet Marana microhospital construction site during the groundbreaking ceremony.

Catholic Outlook courtesy of Keith Jones

Carondelet Health Network leaders participating in the Marana microhospital groundbreaking included Kaylin Castenada, Cathy Coultor, Vera Daniel, Nancy Melcher, Juan Fresquez, Kyle Bennion, Jennifer Biggs and CEO Mark Benz.
Six teens from St. Mark’s, Oro Valley, attended a liturgical leadership summer conference for high schoolers hosted by St. Meinrad Seminary in St. Meinrad, Ind.

They attended “One Bread One Cup,” (OBOC) a five-day conference introducing young people to the liturgy while inviting them to become leaders within parish ministries.

The conference offered eight track options, ranging from liturgical arts and cantor development to stewardship and hospitality.

Ruby Kubat, who graduated from Mountain View High School in May, focused on the roles of server and sacristan. She said the conference helped strengthen her prayer life and relationship with God.

“Liturgy of the Hours was a new way of praying for me,” said Kubat, who served as an acolyte during Mass. “It has helped my prayer life a lot as I have continued praying morning and evening prayer since returning from OBOC. I love starting and ending my day with prayer.”

Michael Goodwin, a senior from Ironwood Ridge was a part of the lector track. He was grateful for the opportunity to assist in the liturgy.

“It was such an eye-opener for me,” Goodwin said. “I wasn’t sure how I was going to feel about it at first. I was placed in the Proclamation of the Word track and was so nervous to speak in front of everyone. After I lectored for the first time, I felt better and I began feeling more and more comfortable every time after that. It helped me realize that I can serve in this way at my parish and in doing so I am serving the Lord.”

Participants also appreciated the exposure to Benedictine spirituality.

The goal of the training is for attendees to take what they have learned and bring their gifts to their home parish.

“The training I received at OBOC in liturgical ministry equipped me to bring back what I learned to the community of St. Mark’s,” Kubat said.

We can all aspire to be beloved disciples

The Gospel of John presents us with a very powerful and rather earthy mystical image: As John describes the Last Supper scene, he tells us that as they were at table the beloved disciple was reclining with his head against Jesus’ breast.

The power of that image has, I believe, been better captured by artists than by theologians and biblical scholars. Artists and iconographers generally present the image to us in this way: The beloved disciple has his head leaning on Jesus’ breast in such a way that his ear is directly above Jesus’ heart but in such a way that his eyes are fixed outward looking at the world.

What a powerful image! If you put your ear at just the right place on someone’s chest, you can hear that person’s heartbeat. The beloved disciple then is the one who is attuned to the heartbeat of God and is looking out at the world from that vintage point.

Further, John gives us a series of other images to flesh out the implications of hearing God’s heartbeat.

First, the beloved disciple stands with Jesus’ mother at the foot of the cross as Jesus is dying. What’s encapsulated in this image? In Luke’s Gospel, Jesus admits that sometimes darkness seems to overpower grace and God seems powerless: Sometimes darkness just has its hour! His death was one of those hours and the beloved disciple, like Jesus’ mother, could do nothing other than stand in helplessness inside and beneath that darkness and injustice. There was nothing to be done but to stand inside the helplessness. However, by standing there, the beloved disciple also stands in solidarity with the millions of poor and victimized worldwide who can do nothing against their plight. When one stands in helplessness and when there’s nothing possible to be done, one gives silent voice to human finitude, the deepest prayer possible at that moment. Then, afterwards, the beloved disciple takes the mother of Jesus into his home, an image that doesn’t need much elaboration.

However, a second image connected with the beloved disciple leaning on Jesus’ breast does need some elaboration: As the beloved disciple reclines on the breast of Jesus, an interesting dialogue takes place. Jesus tells His disciples that one of them will betray Him. Peter turns to the beloved disciple and says to him: “Ask Him who it is?” This begs the question: Why doesn’t Peter himself ask Jesus who it is who will betray Him? Peter would not have been sitting so far away from Jesus as to not be able to ask the question himself.

Peter’s question takes on its real significance when seen in its historical context. Scholars estimate that the Gospel of John was written somewhere between the years 90-100 AD. By then, Peter had been pope and had been martyred. What the Gospel is suggesting here is that intimacy with Jesus trumps everything else, including ecclesial office, including being pope. Everyone’s prayer has to go through the beloved disciple. The pope cannot pray as pope but only pray as the beloved disciple (which, like any other Christian, he can be). He can offer prayers for the world and for the church as pope, but he can pray personally only as beloved disciple.

Finally, the notion in the Gospel of John that intimacy with Jesus is more important than the ecclesial office is further illustrated on the morning of the resurrection. Mary Magdala comes running from tomb and tells the disciples that the tomb is empty. Peter and the beloved disciple set off at once, running toward the tomb. We can easily guess who will arrive there first. The beloved disciple easily outruns Peter, not because he’s perhaps a younger man but because love outruns authority. The pope could have gotten there first had he run as a beloved disciple rather than as a pope.

It is commonly assumed that the beloved disciple was the evangelist himself, John. That may in fact be correct, but that is not what the Gospel text wants you to conclude. The historical identity of the beloved disciple is deliberately left an open question because the Gospel wants that concept, to be a beloved disciple of Jesus, to be a designation that beckons and fits you - and beckons and fits every Christian in the world.
Vicar for Vowed Religious headed to Salpointe Hall of Fame

Inductee Sister Jeanne Bartholomeaux recalls dynamic times in arts and theology programs at Salpointe

By MICHAEL BROWN
Managing Editor

Sister of Charity Jeanne Bartholomeaux recalled each of her two stints teaching at Salpointe Catholic High School as being “a blessing of time.”

Sister Bartholomeaux, Vicar for Vowed Religious for the Diocese of Tucson, will be among those inducted into the school’s Distinguished Alumni Hall of Fame Sept. 21, as a member of the Class of 1964.

In the 1970s and 1980s, she taught art and the humanities. She returned for a shorter stint beginning in 2006, teaching theology. Each time, Sister Bartholomeaux recalled, she was part of a team that reviewed curriculum and initiated programs that still are in place today.

“It was a time of great creativity,” she said, looking at the role in creating a humanities curriculum with teachers from other programs including literature, history and, later, theology. That earlier period also led to the formation of the Poor Man’s Theater and the Pauper Mime Company. The latter program no longer exists at Salpointe, but at the time featured so much talent that professional mimes feared they might lose bookings, Sister Bartholomeaux said.

During her second tour, she worked to help revise the theology curriculum.

Sister Bartholomeaux noted that from the time her older sister Judy entered as a freshman in 1958, through the retirement of her younger sister Betty as an American history teacher in 2017, a member of her family attended the school for nearly six decades.

She noted that what she values most from her affiliation with Salpointe is the Carmelite charism.

The emphasis on working for justice, striving for excellence and commitment to service are things she has carried with her throughout her ministry, Sister Bartholomeaux said.

Other inductees include Maj. Brett Cassidy, Anne De Luca, Richard De Schutter, Jose Garcia, Luisa Greenfield, Hugh Grinnell, Randy Hungate, Rene Islas, Maggie Jarry, Kathleen Justice-Moore, Frank Reilly and Tony Torres.

The Christian perspective is an efficient tool for many believers. The phrase, “I can do all this through Him who gives me strength” (Phil. 4,13) is the motto of thousands of people who have overcome depression.

Bill O’Hanlon establishes six strategies to come out of a depression: (1) escape that territory, (2) challenge its manifestations, (3) mobilize against it, (4) connect with others, (5) discover the meaning of life, and (6) reboot brain growth. All human beings suffer from profound voids, which they sometimes fill with drugs, alcohol, food, possessions, activism, etc. But there is also the healthy alternative of filling them with God. Oriental philosophy tells us that daylight helps us see the way, but that darkness is not necessarily bad, because thanks to darkness we look up, towards the stars. Someone once asked Karl Menninger, the famous American psychiatrist, the following, “What do you recommend to a person with depression?” He replied, “To get out of the house, close the door, find someone needy and help him.” It is true, service to the neediest is an effective medicine to fill our voids and experience the fascinating meaning of life.

St. Irenaeus coined the phrase, “Homo vivens, gloria Dei,” which means that what glorifies God the most is a man fully alive. But there are people who wander through life marked by disillusionment and disenchantment. A depressed person once said, “Why am I here? I am nothing. Nothing makes sense to me.” In the Old Testament, Elijah, the giant of faith, felt overwhelmed by persecutions, and one day exclaimed, “I have had enough, Lord, take my life.” (1 Kings 19:4). The experience of God is also marked by doubt, a thirst not quenched. God is a blind vision and a luminous darkness.

What is the origin of those existential confusions that push us to the abyss of grief? It is not easy to find an answer. Psychology doesn’t have a definitive answer, nor does medicine, nor religion. Medicine speaks of chemical imbalances; neuropsychology of neurotransmitters; philosophy of irrationality; psychology of intolerance and failure to adapt. Psychology has certain parameters, more or less measurable: The person with depression suffers distress in sleep and eating patterns, cannot concentrate, is easily irritated, cries constantly, feels diminished and overly fatigued; has no desire to interact with anyone; has lost the sense of pleasure, has renounced all recreational activities, finds no meaning in life and does not want to live. This symptomology is useful in diagnosis. Depressed people must replace the fatalism of their ideas with more optimistic concepts. People are not depressed by events and things, but by their way of confronting events and things. Medicine establishes also that low levels of serotonin in the brain denote depression, and psychiatrists prescribe medications to counteract it. Other treatments include a little bit of everything: prolonged therapy, providing medications, reassessment of life, behavioral changes, developing an emotional support network, improving eating habits, establishing a workout routine, etc.

The beloved disciple is any person, woman, man or child who is intimate enough with Jesus so as to be attuned to the heartbeat of God and who then sees the world from that place of intimacy, prays from that place of intimacy, and sets off in love to seek the Risen Lord and grasp the meaning of His empty tomb.

Mystical images are best illuminated by other mystical images. With this in mind, I leave you with an image from the fourth century desert father, Evagrius of Pontus:

“A theologian shall be.”

— Oblate Father Rolheiser is a theologian, teacher, award-winning author and president of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com.
CRS helps to rebuild Nepal as its people brim with gratitude

By BISHOP EMERITUS GERALD F. KICANAS

Like a diamond, Nepal sparkles with magnificent vistas bathed in sunlight. The lofty hills and towering snow-capped mountains inspire and astound you. Forests and rivers cover the countryside, a marvelously beautiful place.

Yet what amazed me even more was the encounter with the Nepalese people. They greet you at every turn with folded hands and the greeting “Namaste” (“I salute the God within you”). They live tough, demanding lives; they work hard and take pride in their families. They wear big smiles despite the struggles they face, especially after the devastating earthquake that struck the region in April 2015.

For five days in May, our Catholic Relief Services’ (CRS) group visited Nepal to view the recovery and reconstruction efforts after the earthquake which killed 9,000 people, destroyed 800,000 homes and left 2.8 million people displaced. CRS has been permitted to work in Nepal since 2016, partnering with Caritas Nepal and other agencies to support recovery. What a challenging task.

Much of the country is accessible only by primitive roads at best. Some of the communities served by CRS and Caritas Nepal require a six- or seven-day journey by foot. We spent most of our short visit in Kathmandu, the capital of Nepal, and in the Gorkha region which was the epicenter of the earthquake.

CRS and Caritas Nepal train masons in the villages in a 50-day program to build safer structures. Specifically, we visited the Taple VDC-Ward 8. All the villagers came out to welcome us, placing distinctive red splotches of tika (a mixture of vermillion powder, rice and yogurt) on our foreheads. The tika is meant to bestow a blessing, good luck, health and long life. It is put on you by an elder of the village. The messier the blotch the better. Then we received a bouquet of flowers and a khata or scarf, sometimes as many as five of them.

A small band featuring drums, bugles and large bent horns led our procession into the community. Clearly, the villagers were grateful for what had been accomplished. CRS donated a two-room house as a gift for community use.

Besides reconstructing and building homes, CRS showed farmers improved planting and harvesting techniques. We visited a cardamom farmer’s field where the new methods have helped productivity and distribution of this popular Indian spice. The farmer was grateful for what he had learned and how it benefitted his family.

We visited newly constructed goat shelters replacing ones that were destroyed in the earthquake. Rural families build three-story buildings: The first floor is for the animals, the second for the family and the third for seeds and plants. When the buildings collapsed, many goats, chickens and cows were killed. These animals are important for the wellbeing of the families and so this project was well-received and needed.

Father Silas Bogati, director of Caritas Nepal and Vicar General of the Apostolic Vicariate of Nepal, accompanied us in viewing the work being done. Father Silas has visited our diocese on several occasions. He had hoped that I might bless the new church, funded by the people of St. Andrew Parish in Sierra Vista and their pastor Father Greg Adolf. Regrettfully, it was not possible because of the limited time.

CRS has enjoyed a positive working partnership with Caritas Nepal and Father Silas, which has led to many benefits.

Among the many efforts is a project providing greater access to safe water. Women spent hours waiting in line to fill jars and jugs with water and carry these heavy loads by a band strapped around their foreheads. Now there is easier access with more time available for care of the family.

The Apostolic Vicariate of Nepal is headed by Bishop Paul Simick, appointed four years ago. He is from Darjeeling in the northern part of India. He speaks Nepalese but is not a citizen of Nepal, which restricts his ability to exercise leadership in the country.

Christians are a small minority in Nepal, representing 1.4 percent of the nearly 30 million population. There are only 10,000 Catholics, but a large group of Evangelical Christians. The country is 81 percent Hindu, with other minority Buddhist, Muslim and Kirat religious communities.

There recently have been instances of arson at Christian churches. One of the Catholic churches recently built was burned along with four Protestant churches. Fortunately, no one was killed. It was unclear who was responsible. However, there is a growing desire within the country to make Nepal a Hindu state, so suspicion points to radicalized Hindus.

My prayer is that CRS and Caritas Nepal continue their beneficial partnership in meeting the needs of the Nepalese people. Families now have safer homes, goat shelters have been rebuilt, crops are thriving and safe water is more readily available. As US Catholics, we can be very proud of what CRS is doing in Nepal on our behalf to better the lives of people who have little but who can teach us so much.
Sister Anita Valdez, OSB

CLYDE, Mo — Sister Anita Valdez, a member of the Benedictine Sisters of Perpetual Adoration, died July 15 following a massive stroke nine days earlier at the community motherhouse. She was 85.

Born Mercedes Loyola Valdez on Jan. 6, 1933, in La Jara, Colo., she was the middle child of seven of Joseph Herman Valdez and Alice Ann Gallegos.

She worked on the family farm, and pastured sheep during the summer. She also spent two summers in Chamberlain, SD, at a Native American school assisting her cousin Benedictine Sister Consuelo Chavez of Sacred Heart Monastery, Yankton, SD. She took 4H classes, sewing classes and learned to play the organ.

She was drawn to a more contemplative life and entered the community on Sept. 15, 1950. She professed first vows on Oct. 5, 1952, receiving the name Sister Mary Anita.

She professed final vows on Oct. 5, 1957.

After final profession she was sent to the Benedictine Sisters of Sacred Heart Monastery in Yankton, SD., in September 1968. Twenty-five years later, she returned to the sisters of Perpetual Adoration.

From 1966-94 she served the church in active ministry in Nebraska, North and South Dakota and Indiana. Once she famously hiked up Pike’s Peak on a whim without water with another sister who couldn’t walk very well. They got to the top at night and fortunately were given a ride down by rangers.

She returned to Tucson in 1995 where she remained until the community withdrew from the monastery earlier this year. During her time in Tucson, she was heavily involved in justice and peace ministry, including letter writing campaigns to members of Congress.

Following the stroke July 6, she was transferred to Our Lady of Rickenbach, the community healthcare center, and her strength declined.
WASHINGTON — Cardinal Daniel N. DiNardo of Galveston-Houston, president of the US Conference of Catholic Bishops, issued the following statement Aug. 16 after a series of meetings with members of the USCCB’s Executive Committee and other bishops. The following statement includes three goals and three principles, along with initial steps of a plan that will involve laity, experts, and the Vatican. A more developed plan will be presented to the full body of bishops at their general assembly meeting in Baltimore in November.

Cardinal DiNardo’s full statement follows:

“Brothers and Sisters in Christ,

Two weeks ago, I shared with you my sadness, anger and shame over the recent revelations concerning Archbishop Theodore McCarrick. Those sentiments continue and are deepened in light of the Pennsylvania Grand Jury report. We are faced with a spiritual crisis that requires not only spiritual conversion, but practical changes to avoid repeating the sins and failures of the past that are so evident in the recent report. Earlier this week, the USCCB Executive Committee met again and established an outline of these necessary changes.

The Executive Committee has established three goals: (1) an investigation into the questions surrounding Archbishop McCarrick; (2) an opening of new and confidential channels for reporting complaints against bishops; and (3) advocacy for more effective resolution of future complaints. These goals will be pursued according to three criteria: proper independence, sufficient authority, and substantial leadership by laity.

We have already begun to develop a concrete plan for accomplishing these goals, relying upon consultation with experts, laity and clergy, as well as the Vatican. We will present this plan to the full body of bishops in our November meeting. In addition, I will travel to Rome to present these goals and criteria to the Holy See, and to urge further concrete steps based on them.

The overarching goal in all of this is stronger protections against predators in the church and anyone who would conceal them, protections that will hold bishops to the highest standards of transparency and accountability.

Allow me to briefly elaborate on the goals and criteria that we have identified.

The first goal is a full investigation of questions surrounding Archbishop McCarrick. These answers are necessary to prevent a recurrence, and so help to protect minors, seminarians and others who are vulnerable in the future. We will therefore invite the Vatican to conduct an apostolic visitation to address these questions, in concert with a group of predominantly lay people identified for their expertise by members of the National Review Board and empowered to act.

The second goal is to make reporting of abuse and misconduct by bishops easier. Our 2002 “Statement of Episcopal Commitment” does not make clear what actions victims themselves should follow in reporting abuse or other sexual misconduct by bishops. We need to update this document. We also need to develop and widely promote reliable third-party reporting mechanisms. Such tools already exist in many dioceses and in the public sector and we are already examining specific options.

The third goal is to advocate for better procedures to resolve complaints against bishops. For example, the canonical procedures that follow a complaint will be studied with an eye toward concrete proposals to make them more prompt, fair and transparent and to specify what constraints may be imposed on bishops at each stage of that process.

We will pursue these goals according to three criteria.

The first criterion is genuine independence. Any mechanism for addressing any complaint against a bishop must be free from bias or undue influence by a bishop. Our structures must preclude bishops from deterring complaints against them, from hampering their investigation, or from skewing their resolution.

The second criterion relates to authority in the Church. Because only the pope has authority to discipline or remove bishops, we will assure that our measures will both respect that authority and protect the vulnerable from the abuse of ecclesial power.

Our third criterion is substantial involvement of the laity. Lay people bring expertise in areas of investigation, law enforcement, psychology and other relevant disciplines, and their presence reinforces our commitment to the

ARIZONA CATHOLIC CONFERENCE
DIOCESE OF GALLUP • DIOCESE OF PHOENIX • DIOCESE OF TUCSON
HOLY PROTECTION OF MARY BYZANTINE CATHOLIC EPARCHY OF PHOENIX

Arizona Catholic Conference Bishops’ Statement on Supporting Proposition 305 and Quality Education Choices for All Children

Arizona’s children are perhaps our most important natural resource. It is, therefore, appropriate that families and communities make tremendous sacrifices so that our children are able to achieve their maximum potential.

We all want our children to succeed and agree that providing a quality education is absolutely essential. Toward this end, it is important to recognize that kids are different and that what works best for one child may not work well for another.

Parents are charged with a tremendous responsibility as the primary educators of their children. This responsibility includes the tough decision of where to educate their children, including the possibility of homeschooling. Ultimately, it is parents who best understand their children’s needs and where they are most likely to succeed.

Historically, however, it has been the case that parents too often are not able to make the optimal choice for their child’s education because of a lack of quality choices.

It is for this reason that we support adequate funding of our entire school system so that parents sending their children to public schools can choose amongst quality district and charter schools. Similarly, our support goes to the parents who find that excellent religious or other private schools are the best options for their children, but who are in need of financial assistance to make this choice a reality.

Proposition 305 is a modest effort to expand the Empowerment Scholarship Account program to help parents, especially those with limited resources, make the best educational choices for their children. When parents have more quality choices, it makes our educational system better and we all win.

Accordingly, the Bishops of the Arizona Catholic Conference are proud to support Proposition 305 so that more children will have the freedom of choice to attend the school that best fits their needs.

Most Rev. Edward J. Weisenburger
Bishop of Tucson

Most Rev. Thomas J. Olmsted
Bishop of Phoenix

Most Rev. Eduardo A. Nevares
Auxiliary Bishop of Phoenix

Most Rev. James S. Wall
Bishop of Gallup

Most Rev. John S. Pazak
Formation of leaders one of the fruits of the V Encuentro

By DOMINICAN SISTER GLADYS ECHENIQUE
Hispanic Ministry Coordinator

Fifty delegates from the Diocese of Tucson will be participating in the national V Encuentro in Grapevine, Texas on Sept. 20-23. The V Encuentro has given all of us the opportunity to prepare ourselves to follow the call of Pope Francis to be true missionary disciples: witnesses of the love of God.

The delegates have participated in parish, diocesan and regional Encuentros, joining more than 3,000 other delegates gathering from all parts of the US. International observers will also be attending.

One of the priorities of the V Encuentro is catechetical and leadership formation. This year, the Ministerial Formation Program in the Office of Hispanic Ministry is offering a third level.

Level III will include 56 hours of studies, including discussions on Culture and Faith, Pastoral Organization, an introduction to canon law and the continued development of spiritual and leadership skills. That brings the three levels of formation to a total of 160 hours of study.

It follows 40 hours of study at Level I.

V  Encuentro

Faith and charity support Human Life and Dignity office

By SAMUEL KISER
Catholic Foundation

“For the Church, there is no distinction between defending human life and promoting the dignity of the human person,” shares the US Conference of Catholic Bishops. “The life and dignity of every person must be respected and protected at every stage and in every condition.”

The Diocese of Tucson’s Office of Human Life and Dignity embraces this truth, sharing in the recognition that every person is made in the image of God. Franciscan Sister Leonette Kochan is charged with the responsibility of overseeing this vital office, initiating and supporting diocesan and parish programs that respect and promote the dignity of human life.

Sister Leonette also represents one of more than 25 ministries that rely on the Annual Catholic Appeal (ACA) for funding. Such funding provides her with the resources to develop programs and bring them to the people who need it most. In one program, the Office of Human Life and Dignity partners with parishes to identify and address the needs of families on the parish level. This parish-based outreach program aims to provide pastoral and community support to families who struggle because of the scarcity of resources.

Other initiatives of the Office of Human Life and Dignity take on a wide variety of focuses and relationships, including nutrition, debt relief, poverty, welfare and working with St. Vincent de Paul’s Systemic Change programs. Combining these efforts with those of other civic, interfaith and diocesan ministries, the impact of the work of this office is multiplied.

Individuals can see how gifts to the ACA are used to assist ministries. As the fifth largest diocese, geographically, in the continental US, the Diocese of Tucson through its ministries work to serve all the various demographics within the local communities of southern Arizona.

In 2018, the Office of Human Life and Dignity with the help of the Catholic Foundation, has received a total of $127,000, including direct support from the ACA, a Foundation grant and a grant from the Franciscan Sisters of Perpetual Adoration in La Crosse, Wis.

To donate to the ACA, contributions can be made through parishes with in-pew envelopes, online at cathfnd.org/donate, by calling the Appeal offices at (520) 838-2504, or by texting ACA to 41444.

Steubenville West conference

Steubenville West Conference, a summer outreach of the Franciscan University of Steubenville, was held July 13-15 at the University of Arizona in Tucson. The weekend included Life Teen youth groups and aimed to strengthen their members’ relationship with God.

Bishop Edward J. Weisenburger presided at the closing Mass, attended by about 2,500.

The conference included entertainment and talks from Chris Padgett, Franciscan Father Rick Martinetti and Mark Hart, and music by Ike Ndolo.

Eucharistic adoration was part of the celebration at the Steubenville West Conference. Held July 13-15 at the University of Arizona in Tucson.

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first criterion of independence.

Finally, I apologize and humbly ask your forgiveness for what my brother bishops and I have done and failed to do. Whatever the details may turn out to be regarding Archbishop McCarrick or the many abuses in Pennsylvania (or anywhere else), we already know that one root cause is the failure of episcopal leadership. The result was that scores of beloved children of God were abandoned to face an abuse of power alone. This is a moral catastrophe. It is also part of this catastrophe that so many faithful priests who are pursuing holiness and serving with integrity are tainted by this failure.

We firmly resolve, with the help of God’s grace, never to repeat it. I have no illusions about the degree to which trust in the bishops has been damaged by these past sins and failures. It will take work to rebuild that trust. What I have outlined here is only the beginning; Other steps will follow. I will keep you informed of our progress toward these goals.

Let me ask you to hold us to all of these resolutions. Let me also ask you to pray for us, that we will take this time to reflect, repent and recommit ourselves to holiness of life and to conform our lives even more to Christ, the Good Shepherd.”
What is Catholic social teaching?

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

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

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

Theme 1: Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Theme 2: Call to Family, Community and Participation

The person is not only sacred but also social. How we organize our society – in economics and politics, in law and policy – directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

At Reachout Women’s Center, success is measured in birthdays

By MICHAEL BROWN
Managing Editor

On July 31, when Betty Gludt sat down for this interview, she turned 76 years old. However, in this case, the reality is, she’s seen many more birthdays than that.

The executive director of Reachout Women’s Center - a ministry that helps pregnant moms give birth to their children rather than have an abortion, and also that teaches women to be good parents – talked about the challenges that come with accompanying women, and sometimes convincing them, to carry their pregnancy to term.

“We see everyone, no matter if they are Christian or what their faith is, or their lack of faith,” Gludt said.

Based on their published statistics, Reachout services provide more than an alternative to abortion. For the first half of 2018, the center has documented 21 cases where women who initially may have talked about ending their pregnancies carried to term instead.

It also administered 434 pregnancy tests and 239 ultrasounds; an additional 1,058 women received other material assistance, such as diapers, cribs and other items.

The ages of women served by Reachout range between 14-40, with the average age at 24. Women are screened when they arrive, and need only a government ID – state, US or other nation – to receive assistance. The screening protocol is targeted and specific, covering legal questions surrounding the conception – which may include rape, sex trafficking and abuse - and general health. Reachout will provide prenatal vitamins and schedule an ultrasound appointment.

Gludt said sometimes Reachout gets calls from women telling them to cancel the ultrasound because they changed their mind and had an abortion. Women normally come into Reachout sometime between weeks 6-12 of their pregnancy. One woman came in for the first time at 32 weeks, almost eight months pregnant.

After the ultrasound, the women are referred to a parenting class which, if they successfully complete, will get them a layette – a set of resources for a newborn – including clothes, linens, bottles, formula and other items, such as handmade quilts and blankets made by local donors.

“We want the women to get a sense of having something that is made just for them,” Gludt said.

Besides the baby bling, Gludt added that many of the moms suffer from low self-esteem, and the aim of completing the parenting course is to help feel a sense of accomplishment, as well as learn parenting skills.

“We just want to instill in them that they are doing a good job,” she added.

After the baby is born, the family also receives a toy and books for the newborn, and books for other children in the family as a way to promote literacy, Gludt said. The family receives a supply of diapers every 30 days and baby clothes every 60 days, through the child’s third birthday.

Sometimes the family will need other items, like a crib or changing table. Those needs can be met only as the donations come in. “As soon as those things come in, they go out,” she added.

See REACHOUT on page 16
Rebalancing your spiritual portfolio

Bishop Edward Weisenburger

More than 30 years ago, immediately after being ordained a priest at the tender age of 26, I went to the bank with some money I had received as ordination gifts. I intended to open a simple savings account, but a kind Catholic bank teller explained that I would be better off opening an individual retirement account. Despite not really knowing what I was doing, I followed her advice. Subsequently, it was transferred from a bank to an investment company, and 30 years later it’s a little nest egg which I pray will one day help to provide for an old bishop — maybe saving his diocese a few dollars.

My advisor makes me review the IRA every year to look at the balance between stocks and bonds. Some, with far larger or more complicated assets than my humble account, have to look at balancing these matters along with real estate, cash holdings, insurance coverage, etc. Planning properly for the future takes effort and rebalancing from time to time, but it is critical to get where you want to go!

I wonder if the same endeavor isn’t helpful, if not necessary, in our spiritual lives. As summer winds to a close and the academic year looms before us, maybe it wouldn’t hurt to take a look at our spiritual lives and see if we need to undertake some efforts at re-balancing.

In “The Holy Longing,” a truly excellent work on the spiritual life, Father Ronald Rolheiser, of the Oblates of Mary Immaculate, outlines four pillars. These four cardinal points are essential for those who wish to embrace Christianity. Although these points might be articulated in various ways, I honestly think Father Rolheiser has broken open a marvelous truth for us. A brief summary of his understanding of these four points follows below.

The first point is private prayer and personal morality. Jesus himself asks us to pray in secret, to spend time alone with the triune God. A great spiritual writer once wrote that, although methods of prayer vary, God doesn’t really care how we pray; He just really loves our company. To spend time alone quietly with our God is crucial and life-affirming. Moreover, to have such a relationship implies that we are willing to bend our sinful wills to the kind of morality that has fashioned saints throughout the ages. Through private prayer and personal morality, the unfolding relationship with God keeps us from turning the Gospel message into a merely personal philosophy of life or secular moral code. Following God’s commands and spending time alone with God are indeed non-negotiables, essentials in spiritual life.

The second pillar is social justice. Some today are startled to discover that ensuring justice for the poor is just as necessary for the spiritual life as Jesus’ commandment to pray and to keep our personal lives in order. Not many seem aware that one in 10 lines of the New Testament deals directly with the physically poor and God’s command that we respond to them. In Luke’s Gospel, it becomes every sixth line, and in the Letter of James it’s one in every five lines. During my 30 years of priesthood, I’ve seen many lives, oftentimes those of lifelong Catholics, go through a magnificent and profound conversion experience because of a personal encounter with the poor. While Christ is indeed encountered profoundly in the Eucharist, we can hardly call ourselves authentic Christians if we cannot see Him in the hungry, the homeless or the struggling poor. To try to ignore this call leaves us forever incomplete followers of His Gospel, quite possibly unaware of how often we failed to meet Him where He wishes to be found.

The third essential pillar is mellowness of heart and spirit. Indeed, holiness has much to do with our motivation for all that we do. For the Christian, gratitude is that biblical motivation. In truth, we can do all the right things for the wrong reasons. Often, those things fall flat. However, behind every word and gesture of Jesus, there is a spirit of loving gratitude and thanking to His Father. The true Christian captures something of that spirit which originates in the realization that we are loved into being and that love is our destiny. In further recognizing the perfection of love that redeemed us through the cross, our every action must be motivated by that essential, Christ-like gratitude. Motivating through anger, coercion or guilt will never lead us into the mystery of God’s love. The parable of the Prodigal Son is forever the paradigm: We come to our senses calling to mind the love we have from the Father and humbly accepting it with joy. Sadly, too often, we’re the elder brother. We are bitter and angry because we feel we’ve done everything for the father. Zealots like the elder brother — even zealots for the faith — fail to inspire, to motivate or to point beyond themselves to the God who is Love. This biblical spirit of gratitude and thanking, this mellowness of heart, is as critically needed as social justice, prayer and personal morality.

The fourth and final pillar is community. It is noteworthy that while Jesus calls everyone to a personal relationship, He calls no one to a private relationship. Following Pentecost and the outpouring of the Holy Spirit, the resurrected Christ is found forever in his Body, the Church, and it is precisely here we are led. Recall that when St. Paul experienced his great conversion, the same God who asked “Saul, why are you persecuting me (the Church)?” fails to reveal Saul’s future immediately to him. Instead, from the moment of his Saul’s conversion, the voice of Jesus sends Saul to the community of the faithful - the Church. It is in bonding himself with the community, the Body of Christ, that Saul becomes Paul, maturing in his newfound faith and becoming its ardent apostle and minister. It is precisely here that we, like St. Paul, encounter the risen Christ in sacrament, in word and in our fellow believers. The current secular notion of “I’m spiritual but not religious” fails its adherents every time. The truth is that with all its frustrations, sins and failings, there simply is no substitute for parish life. Community is where our faith is born, nurtured and comes fully to life.

Much like a financial advisor, I suggest that each of us takes some time quietly to consider these four pillars of our spiritual portfolios and ask ourselves if there’s any rebalancing to be done. Perhaps we will find a call to a little more time in personal prayer, or to re-direct our paths so that we enable a new encounter with Christ found in the poor, or to renew our deep and abiding sense of gratitude, or perhaps to allow ourselves to be drawn a little more deeply into parish life. Whichever it might be, allow it to strengthen and grow your spiritual portfolio. It might just be the best way to ensure success in your future, getting you where you hope to go.
Women Center’s Fedigan a profile in Catholic social teaching

Jean Fedigan, founder and executive director of the Sister Jose Women’s Shelter is not your typical Catholic. In fact, for parts of her life, she wasn’t Catholic at all.

Raised Protestant, Fedigan joined the Catholic Church in 1971. That decision came after a close Catholic friend of hers had died, and she had a memorable conversation with the friend’s priest, Fedigan said. “He was the first person to tell me that God loved me. I had always thought God was a judgmental God.”

However, she said her conversion stumbled because she was divorced and it left her feeling uncomfortable and unwanted; she left the practice of her faith. “I mourned that leaving. I felt like I wasn’t welcome.”

Later, after meeting Msgr. Thomas Cahalane, pastor of Our Mother of Sorrows, she was drawn back in through the parish’s Alienated Catholics Anonymous Program in 2000 and began an intense journey of faith.

She introduced the JustFaith program to OMOS around that time. JustFaith is a national program that focuses on the application of Catholic social teaching. Fedigan said JustFaith was a moment of conversion for her, giving direction to her life and opening up doors to ministry.

“It just hit me. It was a lightning bolt,” she said. “I was mesmerized by Catholic social teaching. I was set on fire.”

With the help of Msgr. Cahalane, she quickly progressed from serving as a lector and extraordinary minister of holy Communion - a eucharistic minister - into more immediate contact with those in need, including a stint as a Samaritan Patrol member, a program that provides food, water and other needs to immigrants crossing the desert into Arizona. She also served on the parish Christian Life Committee and Stewardship and Development Council.

During her early ministry work, Fedigan came under the tutelage of Franciscan Sister Jose Hobday, a nationally known Native American author and lecturer. In the mid-2000s, Sister Jose moved to southern Arizona where Msgr. Cahalane introduced the two women.

“It was the beginning of an extraordinary experience for me,” Fedigan recalled.

The two studied Scripture together, meeting every Friday night for several years. “She taught me how to read Scripture in a different way.” Fedigan, a professional nurse, also helped Sister Jose as her health declined.

After Sister Jose died April 5, 2009, Fedigan volunteered for a week in Lourdes, France, where the Virgin Mary appeared to Bernadette Soubirous in 1858. Fedigan washed dishes at the onsite hospital and worked in the baths, to which have been attributed countless miracle cures since the apparition.

“I needed something to spiritually move me forward,” she said.

In 2010, Fedigan was among a group of volunteers to open shelters for the homeless on unseasonably cold nights. There were no shelters set up just for women. With the help of private donors, Fedigan first rented a 750-square-foot house at 18 W. 18th St., where she and volunteers staffed the first Sister Jose Shelter for women. The number of homeless women continued to increase and the Sister Jose Women’s Center moved to a larger, permanent location at 1050 S. Park Ave., in 2017. The shelter serves women of all ages, providing a safe place to sleep, wash, eat and launder clothes. Medical services are also provided several days a week.

Catholic social teaching and Tucson bishops

Bishop John B. Salpointe and Bishop Peter Bourgade

Having served in the Southwest for years, Bishop John B. Salpointe was elevated to the episcopacy shortly after the Arizona territory was established as an Apostolic Vicariate on Sept. 25, 1868. As with any new mission diocese, Bishop Salpointe spent much time on the go, either recruiting priests from Europe to serve in the new territory or visiting the vast outposts in the vicariate, which encompassed the entire state.

During his missionary visits, he was always present to bless and anoint the dying, whether they were Native Americans or American or Mexican soldiers. He provided and blessed teachers working in Tohono O’odham schools.

In 1880, the Sisters of St. Joseph opened St. Mary Hospital and Orphan Asylum in Tucson. In February of 1885, Bishop Salpointe was appointed coadjutor of the Archdiocese of Santa Fe. Bishop Peter Bourgade arrived in Tucson on May 9, 1885 and was a willing student of Bishop Salpointe. He was not new to Arizona, having been recruited to come here from France and named a pastor at Immaculate Conception in Yuma in 1871. Because of ill health, he was forced to return to France for two years, before accepting assignments in New Mexico and Texas.

When Bishop Salpointe was named to Santa Fe, his protégé returned. Bishop Bourgade is remembered largely for two things: first, he was the first official bishop of the Diocese of Tucson, erected in 1897; second, he was the moving force behind the construction of the current St. Augustine Cathedral.

Bishop Bourgade believed strongly in education, and established six high schools and six elementary schools during his tenure. He also established an orphanage, staffed by the Sisters of St. Joseph of Carondelet. He opened a diocesan...
Erin’s Law could help get pedophiles and protect children, says namesake

By MICHAEL BROWN
Managing Editor

The national map at erinslaw.org shows more than two-thirds of the states colored dark blue and 15 states, including Arizona, in turquoise.

The turquoise states are those where Erin’s Law – legislation that mandates a personal body safety curriculum in grades K-12 – is scheduled for introduction as a bill in the upcoming legislative session.

The other 35 states already have enacted the legislation.

Its namesake, Erin Merryn, spoke in July at “Power over Predators,” the inaugural national gathering and training session for the Tucson-based anti-human trafficking group called Sold No More. That gathering drew more than 100 anti-trafficking advocates from states coast-to-coast, and Merryn’s keynote set the tone for the gathering. Her address offered her own story stretching from childhood abuse to her legislative advocacy as an adult.

Here in Arizona, the law would require schools to provide students in pre-kindergarten to 12th grade, age-appropriate curriculum that helps children become aware of sexual abuse and empowers them with techniques they can use to tell a trusted adult.

The law also instructs school personnel about child sexual abuse. It requires that parents and guardians receive information about the warning signs of child sexual abuse, plus needed assistance, referral or resource information to support sexually abused children and their families.

Merryn urged her listeners to become active “and don’t let Arizona become the last state” to pass the law. She visited here during the last session, where a bill received support in the Senate, but did get a hearing in the Senate Education Committee, chaired by Sen. Sylvia Allen (R-Snowflake).

The bill was introduced in the House by Rep. Daniel Hernandez, a Democrat from Santa Cruz and southern Pima County; and Tucson Democrat Rep. Kristen Engel. Merryn said Glendale Republican Rep. Paul Boyer, chairman of the House Education Committee, expressed strong support for the legislation. However, Allen would not take Merryn’s phone calls to discuss Allen’s opposition to considering the bill, Merryn said.

Merryn told the horrific story of her own abuse at the hands of the uncle of her best friend, beginning at age 6, and being threatened into silence by the perpetrator. Abuse was never discussed in the home, and later, only in her schools relative to “stranger danger.”

“The only education (about what to do) I was getting was from this monster,” Merryn recalled. She later was also raped repeatedly by a cousin and was able to break her silence only much later when her younger sister disclosed that she too had been a victim of the same cousin.

Although the allegations fractured her large family, and the cousin, who later admitted to the crimes, received minimal consequences, it wasn’t until years later, through a series of emails, that her rage later turned to peace when the cousin asked for forgiveness, Merryn said.

Because the perpetrators of most sex abuse are family members or trusted friends of the family, it is very difficult for parents to discuss the topic with their children, she added. That is why Merryn says including the curriculum in schools is so important.

The law already has helped students come forward in the states where it has passed. In one state, where a school superintendent had strongly opposed the law, a teacher in that superintendent’s school district was arrested shortly after students were being taught the curriculum. The teacher was accused by multiple students, including the young daughter of the superintendent, Merryn said.

“I will not stop until this law is passed in all 50 states,” Merryn added. “It is making a difference and I will get this law passed in this state, too.”

Lisa Hansen, who cofounded Sold No More with her father, Jerry Preston, credited Merryn with addressing one of the root factors involved in human trafficking.

Many adults who are drawn into sex trafficking – the most common form of human trafficking – have been victims of sex abuse as children.

See ERIN’S LAW on page 16

Catholic faith calls all to study and participate in elections

By MICHAEL BROWN
Managing Editor

To live out your Catholic faith fully, you have to be engaged civically, which means you have to vote, said Ana Chavarin.

“We need to connect their call as Catholics and Christians to care for our neighbors. Voting is how we care for our neighbors,” Chavarin, associate organizer for the Pima County Interfaith Civic Educational Organization and Southern Arizona Interfaith. “It’s part of our duty as citizens.”

Among her many duties is helping to organize voter registration drives in areas where there was low voter turnout in the 2016 election. Registration drives in Tucson parishes have focused on St. John’s, Our Lady of Fatima, Santa Cruz, St. Augustine’s and Sacred Heart parish areas. Registration drives also occurred in parishes located in areas where there has been higher voter turnout, such as St. Pius X, Our Mother of Sorrows and St. Cyril’s neighborhoods.

Chavarin said that all someone needs to register is a valid ID. The registration process in the parish usually involves a local leader making some brief comments after Communion at the weekend Masses, including a personal story. In her case, Chavarin said, she spoke about the health care needs of her children, urging parents in attendance to be sure to become educated, register and to vote in an upcoming election if they wanted to have a say in the current health care debate.

The voter registration form requires the applicant to list a political party or to be unaffiliated. Chavarin said that volunteers assisting at voter registrations cannot advise applicants on party affiliation, nor can they identify the party to which they themselves belong.

Sometimes no one will register; sometimes as many as 10 will register. “What I think I am seeing is that the majority are already registered, but they are just not voting,” Chavarin said. Many see the television news and the current bitter political climate “and they just get so disgusted they prefer to step away.”

The general election this year is Nov. 6. The last day to register to vote is Oct. 13.

PCICEO’s goal is to “focus on their (local) community and the issues the community cares about.”

Getting people to register to vote is just the first step. It also is important to give voters opportunities to listen to the candidates and to learn about the issues, Chavarin added.

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After age three, the child and its family are referred to other services.

Most of the women who come here are poor – 95 percent are at the poverty line with incomes of $25,100 or less a year for a family of four – Gludt said. They may have physical or psychological conditions that require follow-up, and referrals are given to local partners that will support the pregnancy and provide services regardless of income.

Reachout receives no government funding and survives on the generosity of its benefactors. “We are totally dependent on the generosity of our community.”

WOMEN’S CENTER continued from page 14

Programs have been introduced to teach basic life skills and build confidence and self-esteem.

“My business plan is God. My business plan is prayer,” she said. “God gives you gifts and says use those gifts to do whatever you need to do.”

Fedigan has been successful in building support among Tucson’s various faith communities. “We welcome members of other faith communities to work in this vineyard with us.”

Fedigan said she embraces Msgr. Cahalane’s belief in everyday holiness, adding that living out the tenets of Catholic social teaching can take on many forms depending on a person’s station in life.

“If you are a parent raising children and “you love your family and you honor all those who come into your home, you are living out Catholic social teaching.”

“When you take the next step to help those you come into contact with, you are already progressing,” she said. “It’s living a consistent ethic of life. ... It’s living the ministry of everyday life.”

Because of her efforts on behalf of the poor, Fedigan was nominated for the Lumen Christi Award, sponsored by the Catholic Extension Society, in 2015.

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Henry Granjon, to lead it.

In 1899, he likewise was elevated to become the Archbishop of Santa Fe. In a letter to the faithful upon his departure, he wrote: “It is not for me to say whether I have accomplished much or little by my labors in Arizona; for ‘we are unprofitable servants’ according to our Lord. I have been desirous to do good, and whatever I may have achieved God knows and let it suffice.”

ERIN’S LAW continued from page 15

“That’s why what she is doing is so important,” Hansen said.

Hansen said Sold No More realized that the greatest need in combatting sex trafficking is educating young people in the schools, and the organization has developed its own K-12 Power over Predators curriculum, which has been welcomed in the Tucson Unified School District, and also has been presented to 30,000 students since 2010.

Editor’s note: For more information about Erin’s Law, visit erinslaw.org

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On Sept. 30, the Pima County Interfaith Council, parent organization for PCICEO, is sponsoring such a session at 3 p.m. in St. Pius X Church, 1800 Camino Pio Decimo. The session will invite candidates for Congress and the state Legislature to state their positions on issues important to the local community, including education, health care and immigration, and local ballot initiatives. “We ask people to pay attention to what the candidates are saying,” she said.

The organizations cannot endorse candidates.

However, when ballot initiatives are discussed, PCIC can take positions when a consensus of their members support it. Chavarin noted that constituent members of PCIC meet quarterly to discuss issues, deciding whether the group will support, oppose or stay neutral.

A consensus is usually designated when 90 percent of the delegates agree. In 2016, PCIC supported the approval of a school bond in the Amphi Unified School District. “It passed with the largest plurality of any school bond in the state,” she said.

By asking candidates specific questions about the issues, it means that PCIC will have a starting point to discuss and effect change with the winners after the election, Chavarin added.

There also are plans on Oct. 13 to send teams door-to-door in low-voting neighborhoods to conduct last minute registrations and to provide polling site and other information to potential voters.

Getting involved in the political process is one of the most important, responsible and community-minded things Catholics can do in living out their faith, Chavarin added.

“I am not just serving myself, I am serving the community. I have to be aware of the issues in the community. It’s not just acting in my own self-interest but acting in the best interests in the community at large.”

Editor’s note: PCICEO received a grant last year for $70,000 from the Catholic Campaign for Human Development to assist in its community organizing efforts. To register to vote, visit www.recorder.pima.gov/regvote.
Hace más de tres décadas, inmediatamente después de recibir la orden sacerdotal a la tierna edad de 26 años, fui al banco con el dinero que me habían regalado con motivo de mi ordenación. Mi intención era abrir una cuenta de ahorros básica, pero una empleada muy amable y católica me explicó que me convenía abrir una cuenta de retiro. A pesar de no saber bien lo que estaba haciendo, seguí su consejo. Posteriormente, la cuenta fue transferida del banco a una sociedad de inversión, y 30 años más tarde es un calentón que espero que algún día sirva para mantener a un obispo viejo, tal vez ahorrándole a su diócesis algunos dólares.

Mi asesor me hace revisar mi IRA todos los años para ver el balance entre acciones y bonos. Algunas personas, con activos mucho más cuantiosos y complejos que mi humilde cuenta, deben administrar carteras de valores, bienes raíces, tenencias en efectivo, pólizas de seguro, etc. Planificar para el futuro requiere dedicación y ajustes frecuentes, pero eso es esencial para alcanzar las metas fijadas.

Me pregunto si este mismo empeño no sería útil, si no necesario, en nuestra vida espiritual. Ahora que el verano va llegando a su fin y el ciclo académico se avanza rápidamente, no estaría de más examinar nuestra vida espiritual para ver si es necesario hacer un reajuste.

Nota editorial: Algunas de las descripciones del siguiente artículo, basadas en un reporte real, son preocupantes y no son aptas para menores. Se recomienda discreción de los padres.

Este es un caso real presentado a la Oficina Diocesana de Protección de Niños, Adolescentes y Adultos, y se publica para ofrecer una perspectiva de la naturaleza y atracción de los medios sociales, y el impacto a largo plazo que tienen en la vida de nuestros hijos.

Tengo 13 años y mi historia es una historia de vergüenza, confusión y dolor. ¿Qué sucedió? Unas amigas y alguien con quien hablaba en línea me convencieron de que me abriera a las redes sociales.

Es posible que las razones de lo sucedido les resulten conocidas.

Por mucho tiempo tuve una necesidad imperiosa, más bien una obsesión, de estar siempre al teléfono. Me la pasaba texteando, en Snapchat, Facebook y otras apps que se convirtieron en el eje de mi mundo. El teléfono celular era lo primero a lo que echaba
El sin sentido de la vida

son deprimidos por los acontecimientos o las cosas sino por su manera de afrontar los acontecimientos y las cosas. La medicina establece también que los niveles precarios de serotonina en el cerebro detonan la depresión, y los psiquiatras prescriben medicamentos para contrarrestarla. Otros tratamientos incluyen un poco de todo: terapia prolongada, suministro de medicamentos, relectura de la vida, cambios conductuales, establecer redes de apoyo emocional, mejorar la alimentación, establecer una disciplina de ejercicio, etc. Y la perspectiva cristiana es una herramienta eficaz para muchos creyentes. La frase “todo lo puedo en Cristo que me fortalece” (Fil. 4, 13) es el lema de miles de personas que han superado la depresión. Bill O’Handlon establece seis estrategias para salir de la depresión: (1) escapar de ese territorio, (2) desafiar sus manifestaciones, (3) movilizarse en su contra, (4) conectarse con otros, (5) descubrir el sentido de la vida, y (6) reiniciar un crecimiento mental. Todos los seres humanos sufren profundos vacíos, los cuales se pueden llenar con droga, alcohol, comida, posesiones, activism, etc. Pero también está la alternativa sana de llenarlos de Dios. La filosofía oriental dice que la luz del día nos ayuda a ver el camino, pero que la obscuridad no es del todo mala, porque gracias a la obscuridad miramos hacia arriba, hacia donde estas las estrellas. Alguien le pregunto una vez a Karl Menninger, el famoso psiquiatra american, lo siguiente: “¿Que le recomiendas a una persona deprimida?” El contesto: “que salga de su casa, cierre la puerta, busque a alguien necesitado y le ayude”. Es cierto, el servicio a los más necesitados es una medicina eficaz para llenar nuestros vacíos, y experimentar el fascinante sentido de la vida.

Formación de Líderes uno de los frutos de la V Encuentro

Por HNA. GLADYS ECHENIQUE, OP
Ministerio Hispano


Ellos han experimentado que los Encuentros parroquiales, diocesanos y regionales son un proceso intencional de escucha y consulta. El siguiente paso de este proceso será el Encuentro Nacional en Grapevine, Texas, donde más de 3,000 personas se reunirán para experimentar el don de la iglesia universal.

Una de las prioridades del V Encuentro es la Formación de Líderes y uno de los frutos de este proceso es el florecimiento de la Formación Ministerial que la Oficina de Ministerio Hispano ofrece a toda la comunidad hispana. Nuestro primer objetivo es llegar a las periferias y atraer a aquellos que no han tenido un encuentro personal con Cristo a través de la formación. El cambio principal es que ahora tendremos tres niveles de formación.

Formación ministerial Nivel I: Este programa de formación es para preparar a las personas para llevar a cabo funciones ministeriales en sus parroquias. Proporciona una introducción general a la fe católica para el ministerio, que cubre una amplia gama de áreas de especialización tales como: Formación espiritual, Escritura, Fundamentos de teología, Liturgia y sacramentos, Moral cristiana y Metodología. El programa ofrece oportunidades para el desarrollo espiritual de cada persona. Al mismo tiempo, brinda el conocimiento y las habilidades para varios ministerios pastorales. El curso ofrece 44 horas de estudios.

Formación ministerial Nivel II: Este programa es un curso que ofrece 60 horas de estudio sobre las enseñanzas de la Iglesia. Proporciona un conocimiento más profundo de la teología católica para que los ministros laicos sean más competentes y profesionales en sus áreas de ministerio parroquial.

Nivel de Formación Ministerial III: Este programa es un curso de 56 horas de estudios con los requisitos específicos de aceptación que prepararán a los líderes para servir a las parroquias. Los tres niveles de formación son un total de 160 horas de estudio.

El proceso completo de capacitación es Integral, Permanente y Sistematizado. Esta formación ayudará a los laicos, especialmente a aquellos que buscan ser líderes en la parroquia o los movimientos de la Iglesia a comprender más acerca de nuestra tradición y teología católica.

Cuando los delegados regresen del Encuentro Nacional, continuaremos implementando los elementos de esa experiencia y mejoraramos la formación continua de nuestra comunidad hispana en la Diócesis de Tucson.
¿Qué es la enseñanza social católica?

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

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

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

Tema 1: Vida y dignidad del ser humano

La Iglesia católica proclama que la vida humana es sagrada y que la dignidad de la persona constituye la base de la visión moral de la sociedad. Esta creencia es el fundamento de todos los principios de nuestra enseñanza social. En nuestra sociedad, la vida humana está bajo el ataque directo del aborto y la eutanasia. Por otra parte, el valor de la vida humana se ve amenazado por la clonación, la investigación de células estaminales embrionarias y la pena de muerte. Atacar intencionalmente a civiles en la guerra y cometer atentados terroristas siempre son actos censurables. La enseñanza católica nos señala que hemos de trabajar para evitar la guerra. Las naciones deben proteger el derecho a la vida hallando métodos cada vez más eficaces de prevenir los conflictos y, cuando surgen, resolverlos por medios pacíficos. Creemos que la vida de cada persona tiene un valor inmenso, que la gente es más importante que las cosas, y que cada institución se mide y se define según amanece o realce la vida y la dignidad del ser humano.

En el Centro de asistencia para mujeres, el éxito se mide en cumpleaños

Por MICHAEL BROWN
Director editorial

El 31 de julio, día de esta entrevista con Betty Gludt, ella cumplía 76 años. Pero la realidad es que ella ha visto muchos más cumpleaños.

Gludt es la directora ejecutiva de Reachout Women’s Center, un ministerio que ayuda a mujeres embarazadas a tener a sus hijos en lugar de hacerse un aborto, y les ofrece consejos para la crianza de los niños. Gludt nos habló sobre las dificultades que conlleva acompañar a las mujeres, y a veces convencerlas, para que lleven su embarazo a término.

“Queremos que las mujeres sientan que están haciendo un buen trabajo”, añadió.

Después del ultrasonido, se les da un juguete, o sábanas, biberones, fórmula y otros artículos, como choleras hechas a mano y mantas tejidas por donantes locales. “Queremos que las mujeres sientan que tienen algo preparado especialmente para ellas”, dice Gludt.

Aparte de los regalos para el bebé y la enseñanza, el objetivo de la clase es ayudar a las mujeres, muchas de las cuales tienen baja autoestima, para que sientan que han logrado algo y se beneficien de los consejos.

“Queremos que sientan que están haciendo un buen trabajo”, añadió.

Una vez nacido el bebé, la familia recibe un juguete y libros para el recién nacido y para los otros niños de la familia con el fin de promover la alfabetización, dijo Gludt. La familia recibe pañales cada 30 días y ropa para el bebé cada 60 días hasta que el niño cumple los tres años. A veces la familia necesita otras cosas, como una cuna o una mesa para cambiar los pañales. Esas necesidades se van cubriendo a medida que llegan donaciones. “Ese tipo de cosas, ni bien llegan, salen”, añadió.

Después del tercer cumpleaños del niño, la familia recibe información para solicitar otros

El artículo continúa en la página 23
Perfiles de enseñanza social católica: Fedigan y el Centro para mujeres

Por MICHAEL BROWN
Director editorial

Jean Fedigan, fundadora y directora ejecutiva del Centro para mujeres Sister Jose, no es una católica típica. De hecho, a lo largo de su vida, no siempre fue católica.

Fedigan creció en la fe protestante, pero se unió a la Iglesia católica en 1971. Ella tomó esa decisión después de la muerte de una amiga, cuando tuvo una conversación memorable con el sacerdote de la diófita. “Él fue la primera persona en decirme que Dios me ama. Yo siempre había pensado que Dios era un Dios sentenciando”, dijo Fedigan.

Sin embargo, Fedigan añade que la conversión falló porque ella estaba divorciada, y eso la hizo sentir incómodo; pensaba que no la querían aceptar, y así abandonó la práctica de su fe. “Me dolió dejarla atrás. Pero yo sentía que no era bienvenida”.

Más adelante, conoció a Mons. Thomas Cahalane, párroco de Nuestra Señora Dolorosa. Y luego, a través de un programa parroquial para católicos alejados de la fe, volvió a sentirse atraída en el año 2000, y así comenzó con fervor a recorrer un nuevo camino en la fe.

Fue en ese tiempo que ella introdujo en la parroquia un programa de alcance nacional llamado JustFaith que se enfoca en la práctica de la enseñanza social católica. Fedigan dice que para ella fue un momento de conversión que le dio dirección a su vida y le abrió las puertas al ministerio.

“De pronto lo vi todo con claridad. Fue como un relámpago”, dice. “Estaba fascinada con la enseñanza social católica. Me sentía enardecida”.

Con la ayuda de Mons. Cahalane, rápidamente progresó de lectora y ministro extraordínario de la Santa Comunión a una relación más estrecha con los necesitados, como el trabajo de miembro de la Patrulla Samaritana, un programa que lleva alimento, agua y otras provisiones a inmigrantes que cruzan el desierto hacia Arizona. También sirvió en el comité de vida cristiana y el consejo de corresponsabilidad y desarrollo de la parroquia.

En los comienzos de su trabajo ministerial, Fedigan estuvo bajo la tutela de la hermana franciscana Jose Hobday, autora y ponente nativo-americana reconocida a nivel nacional. A mediados de la década de 2000, la hermana se mudó al sur de Arizona donde Mons. Cahalane puso a las dos mujeres en contacto.

“Fue el principio de una experiencia extraordinaria para mí”, recuerda Fedigan. Estudiaron las Escrituras juntas, reuniéndose todos los viernes durante varios años. “Ella me enseñó a leer las Escrituras de una manera diferente”. Fedigan, enfermera profesional, ayudó a la Hna. Jose cuando su salud comenzó a declinar.

Después de la muerte de la Hna. Jose, el 5 de abril de 2009, Fedigan realizó servicio voluntario durante una semana en Lourdes, Francia, donde la Virgen María se le apareció a Bernadette Soubirous en 1858. Fedigan lavó platos en el hospital que se encuentra allí y trabajó en las piscinas, a las cuales se les atribuyen incontables curas milagrosas desde la aparición de la Virgen.

“Yo necesitaba algo que me ayudara a avanzar espiritualmente”, dijo.

En 2010, Fedigan formó parte de un grupo de voluntarios que abrió refugios para personas sin hogar en noches suamente frías. No había albergues exclusivos para mujeres, pero, con la ayuda de donaciones privadas, Fedigan alquiló una casa de 750 pies cuadrados en 18 W. 18th St., donde ella y algunos voluntarios atendieron el primer Centro para mujeres Sister Jose. El número de mujeres desamparadas siguió creciendo, y en 2017 el Centro se mudó a un edificio más grande y permanente ubicado en

La enseñanza social católica y los obispos de Tucson

Obispo John B. Salpointe y obispo Peter Bourgade

Habiendo brindado servicios en el Suroeste durante varios años, el obispo John B. Salpointe fue elevado al episcopado poco después de que el territorio de Arizona quedara establecida como Vicaría Apostólica el 25 de septiembre de 1868. Como era habitual en toda diócesis de misiones nueva, el obispo Salpointe pasó mucho tiempo viajando, a veces reclutando sacerdotes de Europa para que sirvieran en el nuevo territorio, otras veces visitando puestos misioneros remotos de la vasta vicaría, que abarcaba todo el estado.

Durante sus visitas misioneras, siempre estaba presente para bendecir y ungir a los moribundos, ya fueran indígenas del lugar o soldados estadounidenses o mexicanos. También asignaba y bendecía a los maestros que trabajaban en las escuelas Tohono O’dham.

En el año 1880, las hermanas de San José abrieron el Asilo de Huérfanos y Hospital St. Mary en Tucson. En febrero de 1885, el obispo fue nombrado coadjutor de la Arquidiócesis de Santa Fe.

El obispo Peter Bourgade llegó a Tucson un 9 de mayo de 1885 y se convirtió en dedicado estudiante del obispo Salpointe. Él no era nuevo en Arizona, ya que lo habían reclutado para venir aquí desde Francia y nombrado párroco de la Inmaculada Concepción, en Yuma, en 1871. Debido a cuestiones de salud, se vio obligado a regresar a Francia por dos años, antes de aceptar puestos en Nuevo México y Texas.

Cuando el obispo Salpointe fue designado al puesto en Santa Fe, su protegido regresó. Hoy recordamos al obispo Bourgade mayormente por dos cosas: fue el primer obispo oficial de la Diócesis de Tucson, erigida en 1897; y fue la fuerza impulsora detrás de la construcción de la actual Catedral de San Agustín.

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La Ley de Erin podría proteger a los niños contra pedófilos

Por MICHAEL BROWN
Director editorial

Ana Chavarín.
“Es necesario que las personas conozcan su llamado de católicos y cristianos con hacer el bien a sus vecinos. El voto es nuestra manera de demostrar que nos importa el bienestar de nuestros vecinos”, dijo Chavarín, organizadora asociada de PCICEO, organización cívica educativa interreligiosa del Condado de Pima, y Southern Arizona Interfaith. “Es parte de nuestro deber de ciudadanos”.

Entre sus responsabilidades, Chavarín ayuda a organizar campañas de inscripción de votantes en zonas donde en las elecciones de 2016 el número de votantes que acudieron a las urnas fue muy bajo. Las campañas de inscripción en las parroquias de Tucson se han concentrado en las áreas vecinales de San Juan, Nuestra Señora de Fátima, Santa Cruz, San Agustín y el Sagrado Corazón. También hubo campañas en parroquias ubicadas en áreas donde un buen número de personas ejercieron el derecho a votar, como los vecindarios de San Pío X, Nuestra Madre Doloresa y San Cirilo.

Chavarín señaló que lo único que hay que hacer para inscribirse es presentar un documento de identidad válido. El proceso de inscripción en la parroquia generalmente conlleva algunos comentarios breves después de la Comunión en las misas de fin de semana, incluyendo algún relato personal. En su caso, dice Chavarín, ella habló sobre las necesidades de atención de la salud de sus hijos, instando a los padres de familia presentes a que se informaran, se inscriban y votaran en las próximas elecciones si estaban interesados en hacer oír su voz en la conversación actual sobre la atención de la salud.

En el formulario de inscripción del votante usted puede indicar afiliación a un partido político o declararse no afiliado. Chavarín dijo que los voluntarios que ayudan a llenar los formularios de inscripción electoral no pueden aconsejar a los solicitantes sobre afiliaciones políticas, ni deben identificarse por su preferencia partidista personal.

A veces nadie se inscribe; a veces hasta 10 personas lo hacen. “Lo que estoy viendo es que la mayoría ya está inscritos, pero no votan”, dijo Chavarín. Muchas personas ven las noticias en la televisión y la atmósfera política cargada de resentimientos “y se sienten tan hastiados que prefieren alejarse”.

Las elecciones generales este año serán el 6 de noviembre. El último día para inscribirse y votar es el 13 de octubre.

El objetivo de PCICEO es “enfocarse en su comunidad local y en los temas importantes
WEISENBURGER continúa por página 17

agradecimiento a Su Padre. El cristiano verdadero capta parte de ese espíritu, que surge cuando nos damos cuenta de que nuestra existencia es fruto del amor y el amor es nuestro destino. Para lograr una comprensión más profunda de la perfección del amor que nos redivimió en la cruz, cada uno de nuestros actos debe ser motivado por esa gratitud esencial, a la manera de Cristo. La motivación estimulada por la ira, la coerción o la culpa nunca nos llevará al misterio del amor de Dios. La parábola del hijo pródigo es el paradigma eterno; volvemos a entrar en razón recordando el amor que recibimos del Padre y humildemente lo aceptamos con alegría. Lamentablemente, con demasiada frecuencia, somos el hermano mayor. Somos resentidos y amargados porque sentimos que lo hemos hecho todo por el padre. Fanáticos como el hermano mayor -aún los fanáticos de la fe- no logran inspirar, motivar ni reconocer que detrás de ellos está Dios, un Dios que es Amor. Este espíritu bíblico de la gratitud y el agradecimiento, esta serenidad de corazón, son tan esencialmente necesarios como la justicia social, la oración y la moralidad personal.

El cuarto y último pilar es la comunidad. Hemos de tener presente que si bien Jesús nos llama a todos a tener una relación personal con Él, no se trata de una relación privada. Después de Pentecostés y las bendiciones del Espíritu Santo, Cristo Resucitado se encuentra siempre en su Cuerpo, la Iglesia, y es precisamente adonde nos dirige. Recordemos que cuando San Pablo experimentó su gran conversión, el mismo Dios que le preguntó, “Saulo, ¿por qué me persigues a mí (la Iglesia)?”, no le revela su

futuro inmediatamente. En cambio, desde el momento de la conversión de Saulo, la voz de Jesús guía a Saulo hacia la comunidad de fieles-

-la Iglesia. Es en su unión con la comunidad, el Cuerpo de Cristo, que Saulo se convierte en Pablo, madurando en la fe que acaba de descubrir y convirtiéndose en su fervoroso apóstol y ministro. Es precisamente aquí que nosotros, al igual que San Pablo, encontramos a Cristo resucitado en el sacramento, en la palabra y en los creyentes de nuestra comunidad. La noción secular “sóy espíritu, pero no religioso” no aporta nada a sus adeptos. La verdad es que, con todas sus frustraciones, pecados y fracasos, no hay sustituto para la vida parroquial. La comunidad es donde nuestra fe nace, se nutre y alcanza su plenitud.

Al estilo de un asesor de finanzas, yo sugiero que cada uno de nosotros dedique un tiempo tranquilo a reflexionar sobre estos cuatro pilares de nuestra cartera de valores espirituales y nos preguntemos si habrá que hacer algún ajuste. Quizás descubramos un llamado a dedicarle un poco más de tiempo a la oración personal, o a rectificar nuestro rumbo para facilitar un nuevo encuentro con Cristo en los pobres, tal vez a renovar nuestro sentimiento profundo y perdurable de gratitud, o quizás a dejarnos llevar hacia la vida parroquial para integrarnos más en ella. Deje que ese descubrimiento contribuya al fortalecimiento e incremento de su cartera de valores espirituales. Podría ser la mejor manera de lograr un futuro exitoso y de alcanzar su meta.

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haciendo?”. ¿Por dónde podría empezar a contestar esa pregunta? Mis padres no sabían que yo estaba viviendo otra vida en línea. Lo más inconsumible de todo esto es que yo sabía que no debía hacerlo. Soy inteligente y siempre he tenido un promedio de 4.0 en la escuela. Mi familia me apoya y mis padres me cuidan y me quieren. ¿Cómo no me daba cuenta de lo que estaba pasando?

Quiero cambiar todo lo que ahora sé y que vive en mi mente. No quiero pensar en todas las imágenes que he visto en lo que eso me ha causado.

Pero él no se preocupaba por mí.

Ahora veo que se aprovechó de mi edad y de mis necesidades. Si yo les hubiera mostrado a mis padres cualquiera de las conversaciones que tuve con él, ellos se habrían dado cuenta de lo que él estaba tratando de hacer.

A los 13 años, pensé que lo sabía todo, y pensé que tenía derechos. Mantener privadas mis conversaciones y las fotos que tomaba era mi derecho, excepto cuando se trataba de él. Aprendí muy bien a ocultar mi vida.

Ahora, esto es lo que sé: me siento avergonzada y estoy preocupada. Ya no me siento segura.

Un gran escritor espiritual dijo una vez que, aunque hay varios métodos de oración, a Dios le es indiferente cómo oramos; Él sencillamente goza con nuestra compañía.

Pasar tiempo a solas con nuestro Señor es esencial y reafirma nuestra vida.

OBISPO EDWARD WEISENBURGER

Esto es lo que le digo a los padres de mis amigos:

Miren el teléfono de sus hijos. Infórmense en internet sobre programas peligrosos y tendencias del mundo digital.

Nosotros, usuarios adolescente de apps, podemos ocultar muchos programas detrás de la calculadora del teléfono o en otros sitios, y ustedes nunca sabrán lo que estamos haciendo. Les digo que miren los teléfonos de sus hijos. A esa edad, es muy probable que los niños encuentren información que aún no están preparados para leer o manejar. También verán fotos que no están preparados para ver.

Esperan que sus hijos sean un poco mayores para darles un teléfono celular o para dejar que usen uno como entretenimiento. Muchos padres se dejan convencer y les dan teléfonos a sus hijos de primer y segundo grado. A esa edad, es muy probable que los niños encuentren información que aún no están preparados para leer o manejar. También verán fotos que no están preparados para ver.

Las escuelas no deberían permitir teléfonos celulares, pero si lo hacen, los teléfonos deberían estar apagados hasta que los niños lleguen a su casa. En cualquier oportunidad que tengamos los vamos a usar, y hemos hallado maneras encubiertas de hacerlo. En la escuela, las contraseñas circulan con mucha velocidad.

Sin saberlo, los adultos nos están permitiendo vivir vidas digitales secretas y llegar cada vez más lejos en ese medio. Conversamos con desconocidos, algunos de ellos adultos, en varias aplicaciones. Escondemos fotos en apps con bóvedas para imágenes, y las intercambiamos como las cartas de un juego. Algunos de mis amigos han adquirido teléfonos dándole dinero de más a un adulto para que los compre por ellos, así ustedes no pueden vigilar las comunicaciones ni tener acceso a lo que sus hijos están haciendo.

A toda persona joven que lea este artículo: esto te puede suceder a ti. Tal vez debería prestar atención si ya te ha sucedido. Quiero que sepas que ha destruido la confianza que tenía con mis padres y que los he lastimado mucho. Mis padres denunciaron esto a la policía. Ahora sé que mis fotos están en línea, pero la vista de todo el mundo. Nunca podré

retirarlas. Estoy asustada y horrorizada.

Estos son dos enlaces a sitios web que pueden ser muy útiles para padres y abuelos:

arizonadailystar.az.newsmemory.com/publink.php?shareid=61d947280

Ted Talk: https://www.youtube.com/watch?v=k2buaziaNnE
ELECCIONES continúa por página 21

para la comunidad”. Motivar a la gente para que voten es tan solo el primer paso. También es importante dar a los votantes oportunidades de escuchar a los candidatos y de aprender sobre los temas actuales, añadió Chavarin.

El 30 de septiembre, el Consejo Interreligioso del Condado de Pima (PCICEO), organización matriz de PCICEO, patrocinó una sesión a las 3 p.m. en la iglesia San Pio X, 1800 Camino Pio Decimo. Se invitará a candidatos al Congreso y miembros de la legislatura estatal a presentar sus posturas en temas de importancia para la comunidad local, como la educación, la atención de la salud, la inmigración, y las iniciativas electorales locales. “Aconsejamos a la gente que presten atención a lo que los candidatos dicen”, dijo.

Participar en el proceso político es una de las acciones más importantes, responsables y beneficiosas para la comunidad que los católicos pueden realizar como parte de vivir su fe, añadió Chavarin.

“No me sirvo solo a mí mismo, sirvo a la comunidad. Tengo que ser consciente de los temas que impactan a la comunidad. No se trata de actuar solo por interés propio, sino de actuar por los intereses de toda la comunidad”.

Nota editorial: El año pasado PCICEO recibió una subvención de $70,000 de la Campaña Católica para el Desarrollo Humano para apoyar las iniciativas de movilización de la comunidad. Para inscribirse como votante, visite www.recorder.pima.gov/regvote.

CENTRO PARA MUJERES continúa por página 20

1050 S. Park Ave. En el albergue se brindan servicios a mujeres de todas las edades que encuentran allí un lugar seguro donde dormir, higienizarse, comer y lavar su ropa. También se ofrecen servicios médicos varios días a la semana, y se han sumado programas para enseñar destrezas básicas y fomentar la confianza y la autoestima.

“Mi plan de negocio es Dios. Mi plan de negocio es la oración”, confió Fedigan. “Recibimos con gusto a miembros de otras comunidades de fe que deseen colaborar con nosotros en esta vida”.

Fedigan dice que ella, como Mons. Cahalane, cree en la santidad diaria, y añade que vivir los principios de la enseñanza social católica toma muchas formas, dependiendo de dónde se encuentre uno en la vida.

LA LEY DE ERIN continúa por página 21

abuso sexual los perpetradores son miembros de la familia o amigos de confianza, y es muy difícil para los padres hablar del tema con sus hijos, añadió. Es por eso que Merryn afirma que incluir el currículo en las escuelas es tan importante.

En los estados donde se ha adoptado, la ley ya ha ayudado a estudiantes a denunciar abusos. En un estado, donde un superintendente escolar se había opuesto firmemente a la ley, un maestro del distrito escolar de ese mismo superintendente fue arrestado poco después de que se les comenzara a impartir el currículo a los estudiantes. El maestro fue acusado por varios estudiantes, entre ellos la hija del superintendente, dijo Merryn.

“No me detendré hasta que esta ley sea adoptada en los 50 estados”, añadió Merryn. “Estoy teniendo un impacto muy positivo y voy a lograr que la adopten en este estado también”.

Lisa Hansen, cofundadora de Sold No More con su padre, Jerry Preston, le da crédito a Merryn por encarar uno de los factores radicales del tráfico sexual. Muchos de los adultos atraidos por el tráfico sexual –la forma más común de tráfico de personas– han sido víctimas de abuso sexual en su niñez. “Por eso lo que ella hace es muy importante”, dijo Hansen.

Hansen dijo que Sold No More reconoce que la necesidad más grande en la lucha contra el tráfico sexual es educar a los niños y jóvenes en las escuelas, y la organización ha creado su propio currículo K-12 Power over Predators, que ha sido adoptado por el Distrito Escolar Unificado de Tucson, y además ha sido presentado a 30.000 estudiantes desde 2010.

Sr. Jose Women’s Shelter

Si eres un padre que está criando a sus hijos y “amas a tu familia y honras a todos los que visiten tu hogar, estás viviendo la enseñanza social católica”.

“Cuando das el siguiente paso, para ayudar a aquellas personas que encuentras en tu vida, estás progresando”, dice. “Es vivir una ética de vida constante... es vivir el ministerio de la vida cotidiana”. En reconocimiento de la labor que realiza a favor de los pobres, en 2015 Fedigan fue nominada para el Premio Lumen Christi, auspiciado por la Sociedad de Extensión Católica.

OBISPOS continúa por página 20

El obispo Bourgade creó firmemente en la educación, y durante su cargo estableció seis escuelas primarias y seis secundarias. También estableció un orfanato, atendido por las hermanas de St. Joseph of Carondelet. Abrió una oficina diocesana para la Sociedad de Propagación de la Fe, ampliamente conocida por su labor en las misiones, y designó a su eventual sucesor, el entonces padre Henry Granjon.

En 1899, ascendió a arzobispo de Santa Fe. En una carta escrita a los fieles al partir, dijo: “No me corresponde decir si he logrado mucho o poco con el trabajo que realizó en Arizona; porque “siervos inútiles somos”, según nuestro Señor. Mí deseo es hacer el bien, y lo que haya logrado, Dios lo sabe y eso basta”.

REACHOUT continúa por página 19

servicios.

La mayoría de las mujeres que van al centro son pobres –el 95 por ciento están debajo del umbral de pobreza, con ingresos anuales de $25,100 o menos para una familia de cuatro– dijo Gludt. Algunas de ellas tienen afeciones físicas o psicológicas que requieren de seguimiento, y el centro les da los datos de agencias locales que colaboran apoyando el embarazo y proveen servicios, independientemente de los ingresos de la solicitante.

Reachout no recibe fondos del gobierno y subsiste gracias a la generosidad de sus benefactores. “Dependemos completamente de la generosidad de nuestra comunidad”. Gludt dijo que las donaciones monetarias han sido considerablemente más bajas en 2018, y que se ha vuelto muy difícil cubrir los gastos. Reachout tiene un personal de dos empleados de tiempo completo y dos de medio tiempo. El número de voluntarios ha bajado a 45 personas. Lo ideal es contar con 60 voluntarios.

“Estamos mucho más necesitados que nunca”, dijo Gludt.

Aún así, son las extraordinarias historias de los nacimientos las que ayudan a mantener el enfoque en cumplir la misión. Gludt comentó que una mujer embarazada, víctima de una violación, estaba dispuesta a llevar el embarazo a término pero no quería quedarse con el bebé, por lo que el centro le recomendó una agencia de adopciones local. La mañana de Pascua, nació un varón a quien la familia adoptiva esperaba con los brazos abiertos.

“La mamá dijo: ‘Yo no puedo amarlo como ellos pueden’, recuerda Gludt. “Aún en casos de violación, Dios puede obrar milagros”.

Nota editorial: Para colaborar como voluntario o donar artículos o dinero, llame al Reachout Women’s Center, (520) 321-4300.
Deacon Convocation draws 100 deacons to Tucson

At left, members of a parish men’s group prepare Friday night dinner, as Deacon Will Trudell and his wife Catherine, left, from St. Philip Parish in Payson, chat with Deacon Armando Moulinet and his wife, Toni, from St. Luke Parish in Douglas. Bishop Weisenburger spoke to the deacons on Saturday. Bishop Edward J. Weisenburger spoke to the annual Deacon Convocation, held Aug. 3-4 at Most Holy Trinity Parish in Tucson.

Bishop’s Calendar – September 2018

<table>
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<tr>
<th>SEPTEMBER</th>
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| 2  2 p.m., Mass, Florecitas, St. Augustine Cathedral | 28 Council, Pastoral Center  
| 3  10 a.m., Mass, Casa Maria Soup Kitchen, Tucson | 2 p.m., Mass of Welcome – Bishop Oscar Cantu, Coadjutor bishop of San Jose, Calif.  
| 6  11:30 a.m., Diocesan Review Board, Pastoral Center | 29-30 Knights and Ladies of the Equestrian Order of the Holy Sepulcher Annual Gathering, Los Angeles, Calif.  
| 7  7:30 a.m., Mass and breakfast with the bishop | 4  9 a.m., Pastoral Center Staff Meeting, Pastoral Center  
| 8  9:30 a.m.-3 p.m., Diocesan Pastoral Council Convocation – St. Frances Cabrini Parish, Tucson | 5:30 p.m., Catholic Community Services Annual Board Meeting and Dinner, Tucson  
| 9  9 a.m., Mass, Sisters of Charity of Seton Hill 85th Anniversary Celebration, Sts. Peter and Paul Church, Tucson | 10-12 Newly ordained Mentoring Program, Redemptorist Renewal Center  
| 16 1 p.m., Mass, Our Mother of Sorrows Parish, 60th Anniversary Celebration, Tucson | 17 10:30 a.m., Council of Priests, Pastoral Center  
| 20-23 National V Encuentro Gathering, Grapevine, TX | 24 2 p.m., Mass, Pastor/President/Principal Convocation, Doubletree Hotel, Tucson  
| 25 11:30 a.m., Diocesan Finance |