

Catholic TRANSCRIPT

JULY/AUGUST 2018

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de la Paz Parish:
A journey toward
peace and

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Q&A with Archbishop Blair, and others.*

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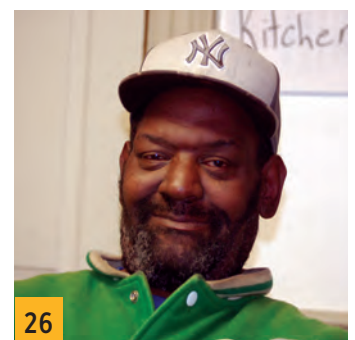
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SALT *and* LIGHT for THE WORLD

“**W**oe to me if I do not preach the Gospel,” says St. Paul (1 Cor 9:16). You and I believe in Jesus Christ because Catholics over the last 2,000 years have not failed to hand on the Christian faith. Christ has been “preached,” as St. Paul says, and not just in words but in the “living gospel” exemplified by believers, including our own ancestors, relatives, friends and associates (and hopefully us, too), whose lives bear witness, even heroic witness, to Jesus and the truth of the Gospel.

The Christian faith has been handed on not only by individual believers, but by the very society and culture of peoples for whom the faith was part of their ethnic or national identity. Many things we take for granted in Western civilization were profoundly shaped by Judeo-Christian faith, whether it be the arts and sciences, political life and law, our calendar and customs, even our very names. You could say that traditional culture was not only evangelized, but also evangelizing.

Today in our Western world, we witness the dismantling of this older social culture, a separation of secular culture from the practice of religion and the destruction of a certain balance between the social and religious dimensions of the human person. Religion is relegated to the private sphere, and is even blamed for oppression and conflicts. Christian beliefs are no longer formative of culture, and no longer have a decisive influence on the arts and sciences, public life or moral and ethical issues. Blessed Pope Paul VI said, “The split between the Gospel and culture is undoubtedly the tragedy of our time.”

A world which builds its culture without reference to God, and chooses to become what Pope Francis describes as “self-referential” eventually becomes an inhuman world, a spiritual desert.

If our world is to be truly human, and not a spiritual desert or a technical machine; if it is to be a place of justice and peace where human beings can flourish spiritually and morally, as well as materially; and if the world is to be redeemed for eternal life, then we have to rise to the challenge. To use one of Our Lord’s own images, we cannot let the Gospel “salt,” which preserved the world from corruption, get trampled underfoot. Nor can we let the light of Christ be hidden under a bushel basket. To us, he says: “You are the salt of the earth ... You are the light of the world!” (Mt 5:13 ff)

Today, there is a new urgency for each of us to be personally engaged, to profess the faith, in fullness and with renewed conviction, confidence and hope. How and when and where we do this is determined by our state in life. The laity, in particular, are called to live their faith “in the world” in all the circumstances and endeavors of life, beginning with the family.

What the Gospel brings cannot be reduced to an ethical humanism or a mere philanthropy. Those who live a kind of secular humanism — ethically and charitably — may not be far from the kingdom of God, but only Christ, in all his mysteries, is the kingdom. He is “the way, and the truth and the life,” and he continues to teach, sanctify and shepherd his flock, in fullness, in his holy Catholic Church. To those people who are sincerely searching, you and I are called to be “good angels” of grace, inviting them into the fullness of that truth.

The unfamiliar word “evangelization” should not put us off. *Evangelium* is the Latin (and Greek) word for “gospel,” which is the old English word for “good news.” Evangelization simply means sharing with others the “Good News” of Jesus Christ.

Evangelization cannot be reduced to being a crusader against a godless world. There are many positive values of American culture that, rightly understood, can lead people to the Gospel, such as equality, freedom, openness, participation in decision-making, communication and social responsibility. People need to understand that Christian faith is not opposed to these values — or to human happiness. As Pope Francis often points out, the Catholic faith is not a list of prohibitions, but Gospel truths that lead to human flourishing in this life and in eternity.

If we believe that Jesus is the world’s savior and that the Church is his sacramental Body, and if we really love our neighbor, we will want to bring that “Good News” to everyone we meet. That’s the evangelization for which we need to work and pray. †



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SAL y LUZ para EL MUNDO

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“¡A y de mí si no predico el Evangelio!”, Dice San Pablo (1 Co 9:16). Tú y yo creemos en Jesucristo porque los católicos de los últimos 2,000 años no han fallado en transmitir la fe cristiana. Cristo ha sido “predicado”, como dice San Pablo, y no solo en palabras sino en el “evangelio viviente” ejemplificado por creyentes, incluidos nuestros antepasados, parientes, amigos y conocidos (y afortunadamente nosotros también), cuyas vidas dan testimonio, incluso testimonio heroico, de Jesús y la verdad del Evangelio.

La fe cristiana ha sido transmitida no sólo por creyentes individuales, sino por la misma sociedad y cultura de los pueblos para quienes la fe era parte de su identidad étnica o nacional. Muchas cosas que damos por sentadas en la Civilización Occidental fueron profundamente moldeadas por la fe judeocristiana, ya sean las artes y las ciencias, la vida política y la ley, nuestro calendario y costumbres, incluso nuestros propios nombres. Se podría decir que la cultura tradicional no solo fue evangelizada sino también evangelizadora.

Hoy en nuestro mundo occidental somos testigos del desmantelamiento de esta cultura social más antigua, una separación de la cultura secular de la práctica de la religión y la destrucción de un cierto equilibrio entre las dimensiones sociales y religiosas de la persona humana. La religión se relega a la esfera privada, e incluso se la culpa de la opresión y los conflictos. Las creencias cristianas ya no son formativas de la cultura, y ya no tienen una influencia decisiva en las artes y las ciencias, la vida pública, en cuestiones morales y éticas. El Beato Papa Pablo VI dijo que “la división entre el Evangelio y la cultura es, sin duda, la tragedia de nuestro tiempo”.

Un mundo que construye su cultura sin referencia a Dios, y elige convertirse en lo que el Papa Francisco

describe como “autorreferencial”, con el tiempo se convierte en un mundo inhumano, un desierto espiritual.

Si nuestro mundo va a ser verdaderamente humano, y no un desierto espiritual o una máquina técnica; si es un lugar de justicia y paz donde los seres humanos pueden florecer espiritual, moral y materialmente; y si el mundo debe ser redimido para la vida eterna, entonces, tenemos que enfrentar el desafío. Para usar una de las imágenes de Nuestro Señor, no podemos dejar que pisoteen la “sal” del Evangelio, que preserva el mundo de la corrupción. Tampoco podemos dejar que la luz de Cristo se esconda debajo de un baúl. A nosotros nos dice: “Ustedes son la sal de la tierra ... Ustedes son la luz del mundo”. (Mt 5:13ff)

Hoy hay una nueva urgencia para que cada uno de nosotros participe personalmente, profese la fe, en plenitud y con renovada convicción, con confianza y esperanza. Cómo y cuándo y dónde lo hacemos está determinado por nuestro estado de vida. Los laicos en particular están llamados a vivir su fe “en el mundo” en todas las circunstancias y esfuerzos de la vida, comenzando con la familia.

Lo que trae el Evangelio no puede reducirse a un humanismo ético o una mera filantropía. Aquellos que viven una especie de humanismo secular — ética y caritativamente — pueden no estar lejos del reino de Dios, pero solo Cristo en todos sus misterios es el Reino. Él es “el camino, y la verdad y la vida”, y continúa enseñando, santificando y pastoreando su rebaño, en plenitud, en su santa Iglesia Católica. Para aquellas personas que están buscándolo sinceramente, tú y yo estamos llamados a ser “buenos ángeles” de la gracia invitándolos a la plenitud de esa verdad.

La palabra desconocida “evangelización” no debería desanimarnos. *Evangelium* es la palabra latina (y griega) para “evangelio”, que es la antigua palabra inglesa para “buenas nuevas”. Evangelizar simplemente significa compartir con los demás las “buenas nuevas” de Jesucristo.

La evangelización no puede reducirse a ser un cruzado contra un mundo sin Dios. Hay muchos valores positivos de la cultura estadounidense que, correctamente entendidos, pueden llevar a las personas al Evangelio, cosas como la igualdad, la libertad, la apertura, la participación en la toma de decisiones, la comunicación y la responsabilidad social. La gente necesita entender que la fe cristiana no se opone a estos valores ni a la felicidad humana. Como el Papa Francisco a menudo señala, la fe católica no es una lista de prohibiciones, sino más bien de verdades del Evangelio que conducen al florecimiento humano tanto en esta vida como en la eternidad.

Si creemos que Jesús es el Salvador del mundo y que la Iglesia es su Cuerpo sacramental, y si realmente amamos a nuestro prójimo, queremos llevar esa “buena noticia” a todos los que encontremos. Esa es la evangelización para la cual tenemos que trabajar y orar. †



**EL ARZOBISPO
LEONARD P.
BLAIR**

*es el décimo
tercer
obispo de la
Arquidiócesis
Católica de
Hartford.*

Surprise!

For Monica.

“Peter is heading to San Francisco tomorrow morning,” I mentioned to my fellow musicians at rehearsal one evening.



M. REGINA CRAM is a writer, speaker and author. She and her husband live in Glastonbury and have four children and seven grandchildren.

“I love San Francisco!” exclaimed the woman next to me. “You are going with him, aren’t you?”

“I don’t think so,” I replied. “Money is tight, we have two kids in college, Peter’s trip will be brief ...” blah, blah, blah.

“But it’s such an awesome city!” my friend urged. “You don’t want to miss this opportunity. Maybe you could surprise him.”

“Hmmm,” was my reply.

An hour later, as rehearsal ended, my friend grinned at me and whispered, “Go!”

Her enthusiasm piqued my curiosity. It was highly unlikely I’d find a deal on such short notice, but it didn’t hurt to look.

To my amazement, I found a dirt-cheap fare. It involved multiple stops, but it would be worth it.

I booked it.

Two days later, I arose at 3:45 a.m. for a 6 a.m. flight. After two plane changes and untold delays, I arrived at the San Francisco airport. I took public transit to the hotel where Peter’s conference was under way.

Then came the tricky part. It’s every hotel manager’s nightmare when an unexpected wife arrives to surprise her husband, or vice versa. Too often, it ends badly.

As I strode to the desk, I tried to look like I belonged. I introduced myself and stated that I was joining my husband Peter Cram.

“Um,” stammered the clerk with a side glance at the manager, “Um, is he expecting you?”

“No,” I replied with a grin. “I’m surprising him.”

Great.

The clerk summoned the manager, who politely refused to provide Peter’s room number. At this point, I’d been traveling for 13 hours. I was hungry and cranky, hadn’t had a decent cup of coffee since the previous day and I looked like I’d slept in my clothes. Whose bright idea was this trip?

As I considered my next move, I glanced into the nearby dining room where conference attendees mingled. There, at the back of the room, was Peter.

At precisely the same time, Peter looked up and we locked eyes. He

grinned widely, crossed the room and wrapped me in his arms. “I hoped you’d come!” he whispered.

The fact that it was a surprise made our time together extra sweet.

Once when we were newlyweds, a parish family offered us their mountain cabin for a weekend getaway. I immediately began scheming to surprise Peter.

The following week, we drove a friend to the Hartford train station. As we headed out, I took the highway in the wrong direction. After a few miles, Peter asked why I was driving north instead of south; I told him I was taking a shortcut. For reasons I cannot begin to fathom, he believed me. I even had an excuse for the presence of cross-country skis on the roof of the car. I am a frighteningly good liar.

Seventy miles later, when he spotted the “Welcome to Vermont” sign, he finally grew suspicious. An hour after that, we arrived at a simple cabin nestled among the trees. To this day, we laugh about that trip.

Why do I put such emphasis on surprise? Because life can be hard. Elderly parents, job loss, handicapped children, money woes — worries permeate our everyday lives. I believe that playfulness and surprises can soften hardship and sweeten monotony. †



The patron saint of DISAPPOINTMENT

I have a new saint I pray to in addition to Our Lady of Guadalupe, St. Joseph, St. Ann, St. Jude, St. Agnes and St. Michael. And while this saint is new to my prayer list, he's not "new." In fact, he's been around a long time, since the very first Pentecost. And while he hasn't been designated the patron saint of any particular cause, he should be the patron saint of the disappointed.



JOE PISANI
of Orange is a writer whose work has appeared in Catholic publications nationwide. He and his wife Sandy have four daughters.

He's known by various names, including St. Joseph Barsabbas and St. Justus, but he's often forgotten, except on the Sunday when we read the first chapter of the Acts of the Apostles in which St. Luke talks about the gathering of the apostles to replace Judas Iscariot as one of the 12.

You see, Joseph Barsabbas was in the running for the job along with Matthias ... and Matthias got it.

As St. Luke recorded: "So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then, they prayed, 'You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this apostolic ministry from which Judas turned away to go to his own place.' Then, they gave lots to them, and the lot fell upon Matthias, and he was counted with the Eleven Apostles."

Joseph was pretty much forgotten for the next 2,000 years. However, to me, he's one of the most sympathetic people in the Bible. He was one of the original disciples, who followed Christ from his baptism in the Jordan to his Ascension.

He's the guy who didn't get the job. Who didn't get the promotion. Who didn't get accepted by the college of his choice. All of us can relate to that.

Who hasn't suffered disappointment? But none of our disappointments can compare with his — not being named as one of the Twelve Apostles. He was lost in the shadows of history, eclipsed by someone else's success.

If you've ever lost out on an opportunity, you know what I'm talking about. For my part, I've been passed over for more jobs than I care to remember, but I like to think the finger of God was guiding my life according to God's plan, if not according to my plan. And the same was true of Joseph of Barsabbas.

St. John Chrysostom writes, "The other candidate (Joseph) was not annoyed, for the apostolic writers would not have concealed failings of their own, seeing they have told of the very chief apostles, that on other occasions had indignation, and not only once, but again and again."

We live in a meritocracy and often think of the guy who didn't get the job as deficient or, worse, as a failure. God, however, isn't your typical corporate CEO, and with God, worldly titles and honors count for nothing. As St. Luke said, God "knows the heart of all."

While God's will is inscrutable, I like to think that Joseph was humbler and God knew he could deal with the disappointment. I also like to think Joseph wasn't any less worthy, just that God had a different plan for him.

If I had been in a similar situation, I would have been angry or bitter, but Joseph wasn't. He continued to serve Christ faithfully until the end. He became a bishop and tradition says he was martyred at Eleutheropolis, a Roman city in Judea, southwest of Jerusalem.

During the first century, it was a village called Betaris, which Roman forces under Emperor Vespasian attacked in 68 A.D. to quell Jewish rebels in the area. About 10,000 were killed, among them Joseph Barsabbas, who refused to renounce his Christian faith.

According to some accounts, he worked miracles and after Pentecost spread the Gospel message of Jesus' resurrection. There's a relic of him in the chapel at the University of Notre Dame, and his feast day is July 20.

Jesus himself knew what it was like to be rejected, and he valued humility as one of the greatest of virtues, central to spiritual growth. And we can never forget the other St. Joseph, who was also a man of quiet, humble and courageous action.

St. Joseph Barsabbas, pray for us. Pray that we can see God's will in all our disappointments. †



Ready to leave home

When each of our two daughters was baptized, our dear friends gave us a framed picture of Jesus, smiling and holding small children. Anita and I hung those pictures, one in each of our girl's bedrooms, right over their beds.



DR. ALLEN R. HUNT
is senior advisor for the Dynamic Catholic Institute.

Because of that gift from friends, our daughters grew up each night of their lives with Jesus watching and smiling over them as they slept.

The significance of this gift became clear when SarahAnn, our older daughter, was preparing to leave for college. That meant our firstborn would be walking out the door into a new season of her life. A season of independence and exploration. A season in which her parents would not be waiting for her at home each evening, and a season in which her parents would not be looking over her shoulder each day. SarahAnn would walk out with big hopes and dreams, and also with fears and worries. Leaving home for the first time is a huge step.



GETTY IMAGES

Everything changes.

On the evening before her departure for school, we all knew this last night together at home represented a lot. The four of us decided to spend the evening together as a family. No friends, no visitors. This was our last night with things the way they were. Tomorrow, we would drive SarahAnn off to college, and things would be different. Only three of us would still be at home, not four.

SarahAnn would be setting out on a new adventure, living in the world and exploring things like a college student does. When she came home, she now would be more like a guest and a grown-up. Things would be different. We all knew that.

So, on that last night with her at home, we ate dinner together, played games and just talked. We wanted to savor every bit of this time. Tomorrow, things would change, and there would be no going back to the way they used to be.

“
She knew him. And she knew he held her future. She was ready.
”

As the evening drew to a close, SarahAnn got up and said, “I think I am going to go on to bed. Tomorrow is a big day, and I want to get a little sleep to be ready.” We all nodded, and she went upstairs to her bedroom.

An hour or two later, I said something similar. “Tomorrow is a big day. I’ll be doing most of the moving and lifting as we take her stuff to school. So I am going to go on to bed and get some rest so I will be ready.”

As I prepared for bed, I told Anita, “I think I will check on SarahAnn and tell her good night.”

I walked down the hall to SarahAnn’s room and knocked on the door. No answer. I assumed she was asleep, so I slowly opened the door and peeked in.

There she was. Asleep on the bed. Her arms wrapped tightly around the picture of the smiling Jesus, pulling it close to her chest.

I knew right then. She was going to be just fine.

She knew him. And she knew he held her future. She was ready. †

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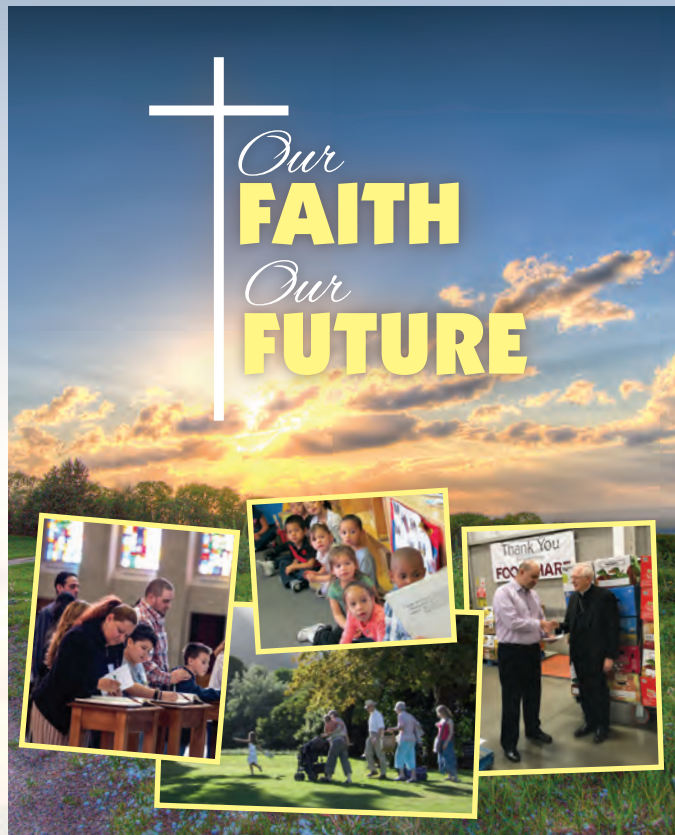


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THE BEGGAR

I had arrived at Superior Court in Hartford early. The judicial marshals hadn't unlocked the doors to the courthouse yet, but already there was a line forming at the entrance. Standing in line is a waste of time, and wasting time is a mortal sin in the practice of law. I decided that this was as good a time as any to try my hand at praying the rosary. Of course, I've recited the rosary before, but I'm not particularly good at it and, admittedly, I don't do it very often. Nevertheless, I keep a rosary around the rearview mirror for the same reason as many Catholics: to remind me not to use the middle finger or yell obscenities while driving.

As I started saying the rosary, I noticed a man walking around near the courthouse. He was early middle-aged and only marginally unkempt. He was approaching people who were arriving to court or otherwise milling near the entrance. I could tell from the body language of those he approached that he was asking them for something.

I'm a lawyer and in court in Hartford often. I'm also a member of St. Patrick–St. Anthony Parish, also in downtown Hartford. I had seen this man before and recognized him immediately. I knew that he was asking people around the courthouse for money.

He tells people that he was arrested recently. That the case against him was dropped and that the marshals had just released him from the courthouse, without his wallet or cell phone. Or he says that the bus from the Hartford Correctional Center had just let him off at the courthouse after having his case dismissed. His tale is one that preys on those who are unfamiliar with the criminal justice system; people who find themselves at court for the first time in their lives or the family members and friends of a defendant are particularly susceptible to his story. His appearance is just clean enough and his account just reasonable enough

for it to all seem credible.

I don't think he tells this story intentionally to lawyers at the courthouse. A lawyer would know that the marshals do not just foist people from the courthouse, penniless and destitute, without their possessions. A lawyer would know that the Hartford Correctional Center transport, also run by the judicial marshals, is not a bus that is going to let anyone out and free before they see the judge. Unfortunately, too, many lawyers may have seen enough begging and homelessness around the courthouses that they wouldn't give this guy 10 seconds for his story.

Earlier in my career, before this man had pegged me as a lawyer, he had approached me with his story. My wife tells me I am a sucker when it comes to those who resort to begging on the street. I know that there are better ways to support the poor than by giving a beggar money. I know that sociological research would suggest that among the transient population of the homeless, there is a high likelihood that my money will go toward narcotics, alcohol or some other vice. I know that giving money is a sure way to continue getting solicited. Nevertheless, all too often when I'm approached on the street or drive by someone holding a sign, I can't help

wondering if, when I'm standing at the gates to heaven, Jesus will say to me: "Remember the time that the guy with the prison release story came up to you asking for money to eat and you refused? That was me."

That day, the marshals were running late. As I sat in my car in front of the courthouse, rosary in hand, the man approached me once again. I rolled down my window and let him give me his spiel, yet again. I heard him out and then reminded him that I've heard it before, a couple of times. I asked him why he keeps coming around and telling this lie to people. So he tells me another story I'm well-acquainted with too: He is hard on his luck, has a substance abuse issue and is homeless. He's saving money and is going to turn his life around. His story worked and I gave him a few dollars, but I told him that he needn't approach me again because that is the only time I will contribute to his cause.

Of course, I don't know what he spent the money on. I hope his second story, about getting his life back on track, was a true one. However, I still see him around on occasion.

I don't know if it is a spiritual or moral necessity to give to beggars in inner cities. I don't know which, if any, of them actually might be Jesus in disguise, here to test me. However, if you see a beggar and hear his or her story, and it reminds you to say a decade of the rosary and/or contribute to a nonprofit that services the homeless community, perhaps there is a spiritual element to the encounter, after all. †



CODY GUARNIERI
is a criminal defense lawyer with a Hartford law firm and is a member of St. Patrick–St. Anthony Parish in Hartford.



GETTY IMAGES



SEE WHAT POPE FRANCIS HAS TO SAY ABOUT IT

WWW.NYTIMES.COM/2017/03/03/OPINION/THE-POPE-ON-PANHANDLING-GIVE-WITHOUT-WORRY.HTML

Gratitude

as we approach the diocese's 175th birthday



In any family, the celebrations of birthdays and anniversaries are truly special occasions on which we look back in gratitude for the many graces that God has bestowed on us in the past, and we look forward with great hope for the many blessings that are yet to come.

In its upcoming 175th birthday year, beginning in November, it is truly right and just to sing in the manner of the epic poets of the glories of the Archdiocese of Hartford. Our song, however, is not boasting, but really a hymn of thanksgiving for the blessings and protection with which almighty God has guided this section of his vineyard with a strong hand. How appropriate, on this occasion, the words of Psalm 59 are: "As for me, I will sing of your strength, and each morning acclaim your love."

There is a growing tendency in everyone to learn of the beginning, indeed the foundation of every enterprise. We experience this on the 175th anniversary of the establishment of Hartford as a diocese. The Diocese of Hartford was established on Nov. 28, 1843, by Pope Gregory XVI. What preceded this event?

The territory of the Diocese of Hartford originally was a part of the Diocese of Boston, which was erected in 1808. The history of the now Archdiocese of Boston and the historical work, *Hartford's Catholic Legacy — Leadership*, give us a great deal of important and interesting information. In 1823, Bishop Jean-

Louis Lefebvre de Cheverus, the first bishop of Boston, visited the small group of Catholics in Hartford. They numbered about 20, but as the history of the Archdiocese of Boston relates, the small group became the nucleus from which the organized Church grew. (HAB vol.2 p.92)

As has been the story in so many places, immigrants to our

country have written the pages of the founding and early history of each diocese. This also was true for Hartford. Many Catholic immigrants, particularly the Irish, French, German, Polish and Italians, came to this

relatively new nation to seek work and a better way of life. They brought with them physical strength and a strong faith. It was their physical labor that helped build the Enfield Canal and similar projects. These workers and their families were of firm Catholic faith and they requested priests and churches for the celebration of Mass and the sacraments. The bishop acquiesced to their request and labored to assist in the raising of funds necessary for the purchase of land and the building of the Catholic Church. Eventually, they had their first church. Other churches quickly followed.

From these humble beginnings,



the Church grew with great success through good times and bad times in our country. The Civil War had not yet occurred, the industrial growth of the nation had yet to begin and the migration to the West was just beginning. From its earliest days, the Catholic Church in Hartford was planted well. The growth, development and accomplishments of this diocese are all the result of firm faith, apostolic zeal and the providential bestowing of almighty God's strengthening graces and blessings.

That is why we approach the 175th anniversary of Hartford as a diocese singing to the Lord a grateful song of praise and thanksgiving. From Bishop William Tyler, Hartford's first bishop, to Archbishop Leonard Blair, our shepherds have guided their flock with wisdom and strength. In collaboration with a great number of priests, deacons and men and women religious, they have provided for the spiritual welfare of those entrusted to their pastoral care in the counties of Hartford, Litchfield and New Haven.

May the God who has begun this good work in us, bring it to completion. †

▶ INSET PHOTO: Bishop William Tyler, Hartford's first bishop.

▲ MAIN PHOTO: Drawing of the Most Holy Trinity Church, the first Catholic church in Connecticut, located in Hartford and precursor to St. Patrick—St. Anthony Church. (Caption from book *Lift High the Cross*)



MSGR. THOMAS M. GINTY
is rector of the Cathedral of St. Joseph in Hartford and chairman of the archdiocese's 175th anniversary committee.



How do I love someone *I can't stand?*



**FATHER JOE
KRUPP**

is a former
comedy writer
who is now a
Catholic priest.
@Joeinblack

Q DEAR FATHER JOE: I know Jesus says we have to love everybody, but I really can't stand one of the people I work with; we simply can't work together. I've prayed about it, but no matter how hard I pray, I get angry just thinking of the person. How can I love this co-worker?

A First things first, you are not alone! This is a very common problem that, I would imagine, everyone experiences at some point.

As Christians, we recognize how utterly important it is that we love. When Jesus was giving his last series of speeches before his Passion and death, he reiterated this over and over: "This I command you, love one another." I

think most of us know that, but we forget the end of that sentence: "... like I love you."

Jesus isn't simply giving us a command to love. He is telling us that our love needs to change and grow so that it looks just like his love — powerful stuff. If we don't embrace that, we end up slapping the "love" label on everything we agree with and everything we want, until we hit the brick wall of people we don't like. Then things can get very, very confusing.

So, let's go step by step and see if we can't figure out a way to love people we don't like.

It seems to me that the first step has to do with that distinction — love vs. like. In that distinction, we find something I assume you'll view as good news: As far as I can recall, Jesus never commanded any of us to like anyone.

To like someone normally indicates that we want to be around them. Maybe they make us happy, maybe we share hobbies or have complementary personalities — who knows? Whatever it is, there are people we run into or work with whom we want to be around. These are people we like.

Love, however, is something different.

When we are called to love one another as Christ loves us, then we want to make sure that we are adapting what we feel, what we want, to what Christ shows us. Love is not a feeling, it's a commitment. I think the best way to

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THE ARCHBISHOP'S CORNER

Fr. John Gatzak sits down each Sunday with The Most Rev. Leonard P. Blair, Archbishop of Hartford, about the religious issues of the day and the Archbishop answers the questions submitted by the listening audience. The Archbishop's Corner airs each Sunday at 7:00 a.m. and 1:00 p.m.

think of it is this: When we love someone, we desire what is best for them. When we love someone, we act and move in a way that helps them get to heaven.

When you think of your co-worker, you feel irritation, anger, discomfort — things like that. That's OK; you can't help it. What you want to do is make sure that those feelings do not compel you to sabotage them or be apathetic when they need your assistance or support.

To be clear, you do not have to choose to be around them. You don't have to pretend you like them. You don't have to volunteer to hang out with them or be "besties." What your faith in Jesus requires is that you love them.

What I'd like to do now is offer you some suggestions as to ways you can love them without liking them.

First, I want to be clear about an important distinction. It may be that the reason we don't like certain people is because they are wicked or they act wickedly. If that is the case, we simply avoid them and make sure we don't put ourselves in a position to be hurt by them. Keep the treasure that is you safe from evil, narcissistic people — I believe that is common sense. What I am dealing with here are the people we don't like simply because our personalities clash, or they have different priorities than us, or different world views. I invite you to remember that your dislike doesn't mean they are bad, dishonest, evil or any such thing. What we don't want to do is pretend that our personality conflict means anything of value. Until the

person we do not like proves to be evil or untrustworthy, we should be awfully careful not to pretend that our dislike has any real value. We should be careful not to ascribe awful motives to the person's actions or decisions.

Second, make sure you are meek in regard to the person. To be meek means to refuse to do harm, and that is what you need to do. Remember — you don't have to volunteer to be around your co-worker any more than your work requires. You don't have to give him or her your time or your inner self in the same way you do a friend. You just need to make sure that you are not letting your personality conflict interfere with the person's life. Don't sabotage, don't undermine.

Third, no gossip. Don't talk about the person behind his or her back or get dragged into collecting horror stories about him or her. Don't spread malicious talk or speculation.

Finally, pray for your co-worker's well-being and salvation. Ask God every day to bless and guide him or her home to the kingdom of heaven. When the person irritates you or gets on your nerves, ask God to soothe you and to strengthen your commitment to act for his or her benefit.

So there it is! A guide to help us to love those we do not like.

May God bless our efforts to be the people he created us to be. Enjoy another day in God's presence. †



When we love someone, we desire what is best for them. When we love someone, we act and move in a way that helps them get to heaven.





Does hell exist and does anybody go there?



DOUG CULP
is the CAO and secretary for pastoral life for the Diocese of Lexington, Ky. He holds an MA in theology from Catholic Theological Union in Chicago.

The Church's answer to these questions of hell is clear. The existence of hell and the possibility of condemnation to hell are real because we have been given the gift of free will. God will respect this free will because God is love — and love must be freely given and freely received in order to be love at all.

Sometimes, we hear an argument against the existence of hell that goes something like this: A loving God could never condemn anyone to hell so, in the end, everyone will be saved ... even Satan himself.

■ Apoka-what?

Let's go back a bit in Church history. This history refers to the doctrine of universal salvation as *apokatástasis* (also spelled apocatastasis), which literally means a reconstitution or restoration to the original condition. The more common name for this is universalism, and it holds that all human souls will eventually be saved. (Some proponents even extend this salvation beyond humanity, to Satan.)

This belief is most often attributed, rightly or wrongly, to one of the major theologians of the early Church, Origen. Given that he lived from 185 to 254, we can see that this doctrine is not a new phenomenon. It was partially condemned in 544 by the patriarch of Constantinople and this condemnation was ratified in 553 by the Second Council of Constantinople, the fifth of the

Church's ecumenical councils.

The problem with universalism, like all heresy, is that it reduces the fullness of the truth to a partial truth. It affirms only the truth that Jesus Christ died for the sins of all, while passing over the truth that not everyone will accept this gift of grace. So while this teaching that hell doesn't exist may be appealing and make us feel good, the truth is that there simply is no compelling basis for it in Scripture, tradition or the teaching of the magisterium.

■ It's only logical

Another way to discern the validity of the doctrine of universalism is to look at it from the point of view of logic. For example, a foundational principle for Aristotle's metaphysics and philosophy is the law of non-contradiction. This law states that opposite truth claims cannot both be true.

In the case of universalism, we have the claim that a loving God cannot ultimately condemn anyone to hell precisely because such a thing would be unloving. At the same time, we have the claim that love both presupposes and demands that the one loved is free to receive or reject the offer of love, for a love imposed upon another is no love at all. So can both these claims be true?

■ Consider this ...

In the Christian tradition, the existence of Satan and hell is often explained through an allegorical story of an angel, magnificent in a beauty unmatched in all the heavens. This angel over the ages eventually became known as Lucifer, Latin for "light-bearer." The story goes on to weave a tale of pride giving birth to envy and ultimately rebellion as Lucifer attempted to usurp the God he could no longer tolerate as his creator. He was not able to see his own beauty granted to him by God. Instead, all he could see was that the light, which made him most exalted among the angels and most truly himself, fell short in comparison to God.

The rebellion was an abysmal failure. Lucifer was expelled from heaven and was transformed into Satan, from the Hebrew word meaning "adversary." From his location outside of heaven, Satan continues his war against God. Interestingly enough, this former bearer of light can no longer stand light of any kind. His world is one of darkness, much like the vampires of the modern cinema that are not only repulsed by light, but find the end of their "immortality" in the light.

Will God's love for Satan override Satan's desire and choice for life apart from God? Is it loving to force someone into a life with God against his or her will? Ultimately, it comes down to free will. God loves all of us — and even Satan — enough to allow us to choose love or hell. †

■ For further reflection

Consider prayerfully reading the following Scripture passage, a parable told by Jesus and recorded by Luke:

There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores.

When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, "Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames." Abraham replied, "My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours."

He said, "Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment." But Abraham replied, "They have Moses and the prophets. Let them listen to them." He said, "Oh no, father Abraham, but if someone from the dead goes to them, they will repent." Then Abraham said, "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead."

— LUKE 16:19-31

Reflection questions:

- 1. Reflect for a few moments on the above passage. The Church teaches that each of us will face judgment at the moment of our death. The state of our soul will determine whether we go to heaven, purgatory or hell. How does this parable of Jesus support or undermine this teaching?**
- 2. What does the passage suggest about the finality of hell?**
- 3. How might the passage help you discuss the reality of hell with someone who believes everyone will be saved in the end?**

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Maria, Reina de la Paz Parish:
A journey toward peace and
a flourishing faith





Members of Maria, Reina de la Paz Parish at St. Lawrence O'Toole Church in Hartford honor their mothers on Mother's Day. Parishioners are carrying candles, labeled with the parish logo and their mothers' names, to the altar at the start of a very special service that also included video images of the mothers.

It's noon on Mothers' Day at Maria, Reina de la Paz Parish. Outside the 1950s-era St. Lawrence O'Toole Church on New Britain Avenue in Hartford, cars fill the parking lot and overflow into the surrounding streets.

Inside at the Spanish Mass, parishioners walk toward the altar in a procession, carrying lit candles to honor their mothers: white candles for those still living and purple candles for the deceased. To the right of the altar, images of beloved mothers appear on a screen accompanied by contemporary Spanish music.

This Mothers' Day Mass is one of many well-attended services that are touching the hearts and souls of parishioners, connecting them to their faith at this newly formed parish community.

"It's just putting some flavor into the liturgy," says Father H. Alexander Avendaño, a 35-year-old bilingual priest who is originally from Colombia.

Ordained five years ago, Father Avendaño was appointed pastor of St. Lawrence O'Toole on June 29,

2017, as part of the archdiocese-wide parish restructuring initiative. Just six months later, he became the pastor of Maria, Reina de la Paz Parish, a new community created through the merger of St. Lawrence O'Toole and St. Peter parishes.

An unplanned merger

In September 2017, about 2½ miles away on Main Street in Hartford, problems with the ceiling at nearby St. Peter Church necessitated the closure of that building so archdiocesan authorities could have it inspected professionally for structural soundness. The historic Gothic brownstone church, which was dedicated in 1868, was one of the oldest in the archdiocese and an anchor on Main Street in the capital city.

This left two Spanish-speaking parish groups without a permanent home. The smaller Sacred Heart

Parish on Winthrop Street had already merged into St. Peter Parish as part of the restructuring in June.

"What was sad for the people of Sacred Heart is that they had already made one move anticipating that this would be their last stop," said Gail Bellucci, the archdiocese's assistant director of pastoral services. St. Peter parishioners were not anticipating a move at all, she said.

In October, the archdiocese reviewed estimated repair expenditures from an inspection of the ceiling and roof at St. Peter Church that totaled more than \$1 million. That did not include costs of roof-supporting trusses in the attic that also required repair. The main level of the church was deemed unsafe to occupy. The parish did not have the money to fund the extensive work. Effective Dec. 3, 2017, St. Peter officially merged with St. Lawrence O'Toole.

STORY BY
SHELLEY WOLF

PHOTOGRAPHY
BY AARON
JOSEPH

► With assistance from Sister Lucia Silva Cardenas, Father Avendaño hands out rosaries to mothers after Mass on Mother's Day.



The patron saint of peace

The archdiocese named the new community Maria, Reina de la Paz Parish (Spanish for Mary, Queen of Peace), with one designated church building, St. Lawrence O'Toole Church.

It selected a Spanish name, Father Avendaño says, to show “solidarity and caring” for the Catholic Hispanic community in Hartford in light of their especially difficult journey.

Mary’s name was chosen to make them feel welcome.

“Among the Hispanics, there is no greater bridge or connection that unites us more than Mary,” Father Avendaño says.

“Every Latino culture in the Catholic world loves Mary. That’s our connecting point.”

The “Queen of Peace” title was also intentional. “In times of chaos, distress, closings and moving, and isolation, she’s the one who brings us

peace,” he explains.

To accommodate the growth in Spanish-speaking parishioners, the new parish added a Spanish Mass on Sunday. It now offers four Masses on weekends, two in Spanish and two in English.

The blended community is about 90 percent Latino and 10 percent Anglo, including Puerto Ricans, Dominicans, Peruvians and Colombians, as well as people of Irish and mixed European descent.

“Fifty percent that come to the English Masses are Latinos who prefer to speak English,” Father Avendaño says. “The English community is a beautiful community, as well. They love the Church and have been welcoming.”

Six months into the merger, parishioners from all three former parishes are settling in.

Nilda Bolorin, who was the receptionist at St. Peter, says, “It makes me sad a little bit, but it’s not the building that makes us. It’s Jesus and being able to serve others.”

She now drives former St. Peter parishioners to doctor’s appointments, reconnects with others at Mass, is a member of the Maria, Reina de la Paz Parish Council and recently traveled to Rome with the Neocatechumenal Way to meet Pope Francis.

“If you have an open heart and an open mind,” she says, “God will lead you.”

Rosa Vazquez Bilbraut, a 30-year parishioner of Sacred Heart, says, “It has not been easy” letting go of “our identity.” But, she adds, “We just need to keep praying and doing our little part to improve God’s kingdom on earth, wherever we go.”

Originally from Puerto Rico, Vazquez Bilbraut now visits the sick for her new parish and she is beginning to look to the future.

“Our new community — Maria, Reina de la Paz — is growing, and if we continue our discipleship the way we are doing it, I have the feeling that it is going to be one of the most vibrant parishes within our diocese.”

“If you have an open heart and an open mind, God will lead you.”

— NILDA BOLORIN

Beyond the parish walls

Father Avendaño appreciates the journey that all of his parishioners have had to make.

“I want people to go from *having* to go [to this church], to *wanting* to stay,” he says. “Little by little, day by day, we’re getting there. They’re feeling more at home. You can see it in the joyful spirit when they come to Mass.”

The priest says he needs to help believers focus on what’s most important. “We have to talk about something greater,” he says. “Let’s give them Jesus.”

Father Avendaño has many plans for sharing and deepening the faith, through the use of new technologies, traditional devotions and engaging activities.

For instance, Maria, Reina de la Paz offers a unique twist on prayer and devotions.

On every first Friday, the parish hosts an all-night prayer service that culminates in a Saturday morning sunrise rosary at 5 a.m., Holy Hour at 6 and Mass at 7. For the summer, the sunrise rosary has moved to the waterfront in Guilford.

“Not everything has to take place in the parish,” the priest says.

The rosary is also recited every Sunday at 11:20 a.m., drawing about 75 people.

Additionally, new devotions have arrived with the new church-goers. A Divine Mercy group from Sacred Heart has added events and pilgrimages. Two charismatic groups from St. Lawrence O’Toole and St. Peter combined into a popular group that now meets at 7:30 p.m. on Tuesdays.

To celebrate its cultural diversity, the parish operates a “Parish Restaurant” the fourth weekend of the month after each Mass. On a rotating basis, members of a different ethnic group donate, cook and serve meals that are sold for \$10 a plate. Knowing he needs to improve the parish’s finances and that people enjoy eating out, Father Avendaño tells his flock, “Don’t go out, go here.” In April alone, he says, the parish restaurant brought in \$4,200 toward the parish’s operating budget.

Parish trips to Colombia this year, Peru next year and Ireland in the future are intended to deepen mutual understanding. A religious pilgrimage to Italy and Bosnia is scheduled for November.

Maria, Reina de la Paz also is bringing the world to its doors. On May 9, parishioners hosted Hermana Glenda, a contemporary Catholic singer-songwriter from Chile who is well-known in the Latin world, drawing more than 700 Latinos/Hispanics from throughout the



▼ Parishioners of Maria, Reina de la Paz Parish in Hartford are praying the rosary at sunrise on Jacob’s Beach in Guilford, before attending Mass at nearby St. George Parish.

PHOTO BY SHELLEY WOLF

On Board!

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Stephen Schott

Welcoming Stephen Schott

Archbishop Leonard P. Blair is pleased to announce the appointment of Stephen Schott as Director of the Hartford Bishops’ Foundation.

Mr. Schott is Principal and Director of Institutional Religious Retirement and Foundation Services at CAPTRUST. The Schott team is recognized as the fifth top Institutional Investment Consultants in the nation by *Barron’s* and *The Wall Street Journal*. Mr. Schott serves on the Boards of the PGA Reach Foundation and the Pro Football Hall of Fame and is an Investment Committee member for Catholic Relief Services. Mr. Schott received his Bachelor of Arts degree from Denison University and studied Business and Finance at Wamborough College in England.

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▼ Volunteer Nancy Ramos, right, and two other parishioners prepare for the procession to the altar.

archdiocese and sparking a new wave of volunteerism.

Nancy Ramos, a Peruvian who joined St. Lawrence O'Toole Parish three years ago, assists with the weekly bulletin and events. When Father Avendaño recently asked for help setting up the concert,



Ramos was very happy to see a lot of new faces. "When you see new people," she says, "you measure their involvement coming from St. Peter. That's when you see the melting pot."

Successes and challenges

Since the merger, the new parish has experienced growth. Parish registrations are up with the addition of at least 100 new families. The parish now has 800-900 registered families, Father Avendaño says, "without counting the unregistered."

He believes many families attend Mass who have yet to register. In many Latin American countries, Catholics are not asked to register, nor are they provided with envelopes. "So they don't feel the need for it," he explains. "As a pastor, I'm trying

to explain the benefits of registration and how that can help them."

However, there is no doubt that Mass attendance is up on Sunday at the two Spanish Masses. "The noon Mass — that has exploded," says Ramos. "It you want parking, you have to arrive by 11:10," before the rosary at 11:20.

The parish has seen an uptick in financial support. Its weekly collection went from an average of \$2,900 to \$5,200, Father Avendaño reports.

Ramon Duran, formerly of St. Lawrence O'Toole and a member of the Finance Committee, says, "They're going to keep increasing because this priest is very good about teaching about the offertory." Duran, who is from the Dominican Republic, explains that many Latinos mistak-

Young pastor blends TECH SAVVY with TRADITIONAL HOME BLESSINGS



Father H. Alexander Avendaño, pastor of Maria, Reina de la Paz Parish at St. Lawrence O'Toole Church in Hartford, may be new to the role, but he has been making great strides since his appointment to the parish in 2017.

Originally from Colombia and just 35, the bilingual priest is full of ideas for building up his parish, broadening communications and offering spiritual care to his flock.

Before Father Avendaño arrived, St. Lawrence O'Toole Parish had a full-time business manager and no other employees. As pastor of the newly created Maria, Reina de la Paz Parish, he has built a team.

He added a computer engineer who serves as a full-time communications and planning coordinator to assist with new forms of communication; a sister as a part-time pastoral associate to help with prayer-related activities and the choir; a part-time custodian; and a sister as a sacristan on a stipend to help prepare for Mass and the sacraments and to open and close the church. A volunteer helps with the weekly bulletin and with events.

"If you want to have strong programs, you cannot rely on

volunteers alone," he says.

New ways of communicating were also foremost in Father Avendaño's mind. "We need to target the young," he stresses.

For starters, the parish built a new website that went up in January but it is still a work in progress. The site eventually will include an online parish registration feature, he says, so parishioners can register from the comfort of their homes. Father Avendaño plans to present the new website to parishioners at an off-site dinner.

Other forms of communication include a Facebook page, a parish app on WhatsApp and a new, four-color bulletin. But oral communication is the priest's forte.

With cell phone in hand during the homily at Sunday Mass, Father Avendaño creates podcasts of all his homilies, which are available through WhatsApp. Parishioners sometimes are tired or distracted at Mass, he says, so "one time is not enough" when it comes to hearing and absorbing a homily.

The parish also employed new technology for a recent special event. It sold tickets to a Hermana Glenda concert in May at the church. He says his is the only local parish selling tickets online through PayPal. "That wouldn't be possible just through a volunteer," he says.

Yet Father Avendaño is a traditionalist in many ways. The priest has created multiple times and places for people to gather to pray the rosary, including at 11:20 a.m. on Sunday between Masses. "I often do the rosary myself," Father Avendaño says. "The message is 'The pastor is there and asks us to pray, and he prays with us.'"

When it comes to pastoral care, he still believes in the importance of one-on-one interaction and has a unique way of "being present" to his parishioners.

only believe that the Church is “rich.”

To make his point, Father Avendaño donates, too. “I deposit my envelope in front of the community,” he says. “I’m contributing, not just spending their money.”

In one of the most hopeful signs, religious educators have been busier than ever, preparing 100 children for first Communion and 36 for confirmation. Lay minister Monica Ramirez has started a small youth ministry.

Ramirez, a Peruvian who joined the parish for its missionary spirit just months before the merger, said of the pastor, “His vision of the New Evangelization is huge, and I like it. When he talks, it’s hard to say no. He shows you we can do it — God is with us. It’s not only my impression. I talk to many people.”

While Father Avendaño believes the merger has been a success, he recognizes the challenges ahead.

In the Latino world, he says, many parents send their children to religious education for the sacraments of Communion and confirmation but don’t send them to classes in other years. “There’s no in-between,” he says. “We have to catechize them.”

To make it more convenient for parents who often work more than one job, he might move religious education classes to Sunday, enabling them to drop off their children for class and attend Mass themselves.

He also wants to show more pastoral care for non-Hispanic parishioners and to attract more Anglos. He has tried a St. Patrick’s



Day breakfast, which drew light attendance, but turnout was better for an Irish dinner. “I’m trying to see what fits them,” he says.

But Father Avendaño has one wish for all: “Overall, my hope is that we will be a vibrant and spiritual community, and financially stable.” †

▲ Father Avendaño refers to Mary in the parish logo as “the captain of this ship.” “She brings us closer to Jesus,” he says.

Since his appointment as pastor, he says he has personally visited dozens of homes in Hartford to bless them.

Most weeks on a Tuesday evening, Father Avendaño, Sister Andrea Gil and Sister Lucia Silva Cardenas from the community of the Dominican Daughters of Our Lady of Nazareth load the parish’s 4-foot-tall statue of Mary — the parish’s patron saint — into the priest’s car, then deliver the statue to a different parishioner’s home.

While at the home, priest and parishioner have a casual conversation and pray the rosary together. Sometimes, the priest says, parishioners offer him a bite to eat.

Then a few days later, either on a Thursday evening or on a Saturday as his schedule permits, he returns to the home to bless it and to collect the statue, returning Mary to the church



▲ Father Avendaño watches a video of his parishioners’ mothers that includes each mother’s name and date of birth and death. The video was created in Apple’s iMovie software by Alex Fabian Fernandez, a youth group leader. The priest included an image of his grandmother in the mix.

in time for Sunday Mass.

“That’s a powerful tool because it’s one-on-one,” Father Avendaño says of the home visit. “I come to their house and bless them, know their names, know where they live.”

“People love it,” he says. “This is the key: The statue goes if I go. I, as a priest, take the statue myself. And if I cannot go, the statue doesn’t go. That’s part of my ministry but also part of my personal spirituality.”

Nancy Ramos, the parish volunteer who assists with the weekly bulletin and with events, said Father Avendaño and the sisters brought the statue of Mary to her home last November when her elderly father was experiencing serious health issues.

“That was unbelievable — the spirituality,” she says of the home visit, which included praying the rosary, prayers for her father’s recovery and a home blessing. “I was going through a tough time with my dad and that helped me a lot, and it helped the family a lot.”

Today, Ramos says she considers the parish “her second home.” “I give whatever support I can,” she adds.

According to Father Avendaño, the home visits have many benefits.

“People feel connected to the pastor. People feel connected to the parish. People feel ‘they care for us,’” he explains. “And the results are in the collection, in the conversion, in the attendance.

“You need to ask me if I’m tired? Yes, I’m tired,” he says.

“Everything I do here is by myself,” noting that he is the only priest currently serving the parish’s Hispanic and Anglo community, with the support of the sisters and lay staff, but he says he has no complaints.

“I’m hoping in July and August, I can take a little rest.” ■

— STORY BY SHELLEY WOLF



Region 1 South *Encuentro* inspires missionary disciples in ‘great work of evangelization’

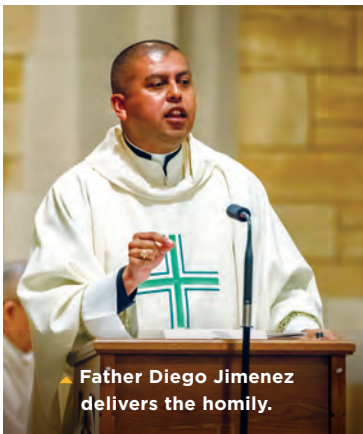
The Archdiocese of Hartford welcomed 280 Latino/Hispanic delegates on May 12 from within the archdiocese as well as those drawn from the surrounding dioceses of Bridgeport, Norwich and Springfield, Mass., to celebrate the Catholic Church’s episcopal Region I South *Encuentro*. The delegates gathered at the Pastoral Center in Bloomfield.

STORY BY
SHELLEY WOLF

PHOTOGRAPHY
BY AARON
JOSEPH

The delegates, who had already participated in local parish and diocesan meetings, spent the day at the regional gathering discussing the challenges to and opportunities of the Hispanic/Latino Church in preparation for the Fifth National *Encuentro* or “V *Encuentro*” Sept. 20-23 in Grapevine, Texas.

Numerous bishops and priests were on hand at the regional meeting to celebrate Mass for the delegates. Archbishop Leonard P. Blair of the Archdiocese of Hartford was the principal celebrant. Father Diego Jimenez, pastor of All Saints Parish in Waterbury, was the homilist.



Father Diego Jimenez delivers the homily.

“I am so glad to be able to host here, in the Archdiocese of Hartford, this wonderful gathering,” Archbishop Blair told the delegates and dignitaries from the four dioceses during Mass. “Our house is your house.”

The concelebrants included Bishop Frank J. Caggiano of the Diocese of Bridgeport, Bishop Michael R. Cote of the Diocese of Norwich and Msgr. Christopher Connelly, vicar general of the Diocese of Springfield.

Bishop Mitchell T. Rozanski of the Diocese of Springfield joined the delegates later in the day. Cardinal Sean O’Malley, archbishop of Boston and Region I lead bishop for the V *Encuentro*, who had hoped to be present, was called away to Washington, D.C., to celebrate a funeral.

Numerous priests and deacons from participating parishes in each diocese also attended.

The *encuentro* is a multi-year process in which the U.S. Catholic Church is striving to better understand the realities of an estimated 30 million Hispanic Catholics in the United States, to propose responses to their needs and aspirations and to commit to the New Evangelization.

The delegates who attended the regional *encuentro* participated in earlier gatherings in their parishes and at the archdiocesan or diocesan

level. Through the multi-year process, delegates read and prayed, deepening their connection to Jesus Christ and the Church. They also spent time evangelizing the faith in their local areas, reaching out to those on the peripheries of society, as Pope Francis has requested.

The Region I South gathering included a full day of presentations in both English and Spanish, prayer and singing. The Association of Pastoral Hispanic Musicians provided spirited music.

At the start of the day, Bishop Caggiano welcomed the delegates.

“God has called you here so that you might listen to his will and open your hearts to what he’s asking of us as we move forward in this great work of evangelization,” Bishop Caggiano said.

“We have good news for a world that is oftentimes looking for hope and direction. When many people are alone, when many people are searching for more, we have good news. We have come here to relearn what that good news is. So thank you for ... your leadership.”

Bishop Caggiano also shared his hopes that the good work at the regional *encuentro* might spread to the national gathering in Texas and beyond to the whole country.

Auxiliary Bishop Emeritus Peter A. Rosazza of the Archdiocese of Hartford and Sister Mary Grace Walsh, provost of the Archdiocese of Hartford's Office of Education, Evangelization and Catechesis, also welcomed the delegates.

Throughout the day, the regional delegates broke into small work groups to discuss regional priorities and national strategies for accompanying Hispanic/Latino Catholics.

Romer Santana, 27, of the Archdiocese of Hartford, was part of a delegation of 15 people from All Saints Parish in Waterbury. During the breakout sessions, he met with delegates from other parishes and dioceses to focus on priorities and recommendations for the benefit of youth and young adults in Region I South.

"We were discussing how we should be involving youth in youth Masses," he said. "We can have them go into different ministries as lectors, the chorus — it depends because it varies in different parishes."

He said his work group also discussed the importance of "integrating disabled youth into ministry" on the advice of another delegate at the table. The young woman, an immigrant from South America who only spoke Mayan on arrival, told her story of feeling like an outcast until someone went to her house and invited her to Mass. She urged others to "go to the peripheries" of society to invite anyone who might be feeling left out.

Santana said his home parish already has experienced early fruit from the *encuentro*. The process of reflection led to the recent creation of a youth ministry, which he believes will have numerous benefits.

"Our parish is the result of a fusion of six parishes," he explained. "Through the youth, we can get everyone together."

Michael Navarro, 20, attended as part of a group of five delegates from the Diocese of Springfield. In the small work group sessions, he also

focused on youth ministry.

"There's a lot of things we need to work on," he said. "At least at my parish, there's no youth group. I hope I can start one. We also want to do retreats and events that are fun," he said, in the hope that they will attract youths and then youth ministers can "guide them to Mass."

Sister Leidy Castillo, a pastoral associate at both St. Mary Parish in Norwich and Sagrado Corazon de Jesus Parish in Windham, said, "It's great to be here to join with other parishes and dioceses to learn how we can do more for Hispanics and work together to build the Church."

A member of the Oblates to Divine Love, Sister Leidy said participation in the *encuentro* process has already led to "more commitment" to the faith among the people in her parishes.

Video testimonies of four young adults, one from each participating diocese, punctuated the plenary group presentations. In the video, Romer Santana represented the Archdiocese of Hartford; Jessica Rodriguez, the Diocese of Norwich; Leonidas Mateo, the Diocese of Bridgeport; and Jaquelyn Luna, the Diocese of Springfield.

Luna said the *encuentro* experience compelled her to "bring the light of Christ to others." The experience also taught her "how to make a community welcoming and a good experience for others," she said.

This is exactly what the *encuentro* is all about and is music to the ears of existing Hispanic Catholic lay ministers.

"The Hispanic/Latino community is working to form leaders to carry on the future of the Catholic Church in the United States," said Ana Maria Alstrum, the Archdiocese of Hartford's director of Hispanic catechesis. Young people, like those in the video, Alstrum said, are a perfect start. †



Hispanic/Latino delegates to the Region I South *Encuentro* attend a Mass celebrated by Archbishop Leonard P. Blair.



HISPANIC CATHOLICS *by the numbers*

The United States Conference of Catholic Bishops (USCCB) is paying close attention to Hispanic/Latino Catholics, the fastest-growing Catholic community in the United States. The *V Encuentro* process is a priority activity of the USCCB's strategic plan for 2017-2020.

Ken Johnson-Mondragón, coordinator of research for the *V Encuentro*, addressed the delegates at the Region I South *Encuentro* and shared findings for Region I from the consultation and research component of the *V Encuentro*, which entailed surveys of Latinos/Hispanics within each diocese. Johnson-Mondragón works in collaboration with the *V Encuentro* Leadership Team (VELT) and the National Team of Accompaniment of the *V Encuentro* (ENAVE).

His office is responsible for disseminating findings about Hispanic Catholics at the national, regional and local level.

According to ENAVE's "Consultation Report," available online at vencuentro.org, in 2016 about 40 percent of all Catholics in the United States were Hispanic; 50 percent of Catholics ages 14 to 29 were Hispanic; and 55 percent of Catholics under the age of 14 were Hispanic. For additional national statistics, visit <https://vencuentro.org/consultation-report>.

Regionally, the percentage of Hispanics in New England (Region I) increased by an average of 80 percent between the years of 2000 and 2016. Within New England, the top three dioceses with the greatest number of Hispanic Catholics in 2016 were the Archdiocese of Boston with 246,000; the Archdiocese of Hartford, with 153,000; and the Diocese of Bridgeport, with 86,000.

A detailed look at the Archdiocese of Hartford shows that between the years of 2000 and 2016,

"We have good news for a world that is oftentimes looking for hope and direction."

— BISHOP FRANK J. CAGGIANO

(Continued on page 25) ►►

UNIDOS POR LA FE, feligreses se preparan para enriquecer la iglesia de los Estados Unidos

La unidad en Cristo y el respeto por los dones, las culturas y las tradiciones de todos llevan a los católicos a compartir la fe como una comunidad más fuerte.

Ese fue el mensaje que escucharon los líderes hispanos de la Región Episcopal I Sur cuando se reunieron el 12 de mayo para discernir los desafíos y las oportunidades en la iglesia en el Centro Pastoral.

“Cristo es nuestra esperanza y nuestro fin único”, dijo el padre Diego Jiménez a cerca de 300 delegados en el encuentro regional. “Nuestras raíces y tradiciones nos llevan a mantener viva esa sustancia que es Jesucristo”.

La reunión regional fue una de varias que tuvieron lugar como parte del quinto Encuentro Nacional, que es un proceso de varios años para escuchar las necesidades, aspiraciones y prácticas de fe de los hispanos católicos.

La Región I del Sur está formada por la Arquidiócesis de Hartford, las diócesis de Bridgeport y Norwich, Connecticut, y la Diócesis de Springfield, Massachusetts. En marzo, delegados de siete

diócesis en la Región I Norte también se congregaron para su encuentro regional.

Considerando que los católicos hispanos conforman el 40 por ciento de la población católica estadounidense, esta iniciativa de la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) también busca resaltar las contribuciones que los hispanos hacen a la iglesia y alentarlos a compartir sus talentos en la misión de la iglesia.

“En la unión está la fuerza como familia, como una comunidad que trabaja unida”, dijo la delegada Josefina Durán de la Diócesis de Springfield, quien está involucrada en la Legión de María, el movimiento de Cursillos y otros ministerios parroquiales.

“Cristo los necesita y es por eso que están aquí”, dijo el obispo auxiliar retirado Peter A. Rosazza de Hartford, quien participó en el primer Encuentro Nacional, que la iglesia estadounidense organizó en 1972.

El obispo Rosazza le dijo a Catholic News Service que ha observado cómo la iglesia de los Estados Unidos se ha vuelto más consciente



▲ In a work-group setting, delegates discuss ways to involve other Hispanics/Latinos in the mission of the Church. Twelve different work groups addressed topics such as evangelization and mission, youth ministry for adolescents and young adults, and leadership development.

de la importancia de incluir a los católicos hispanos. Este obispo también fue parte del subcomité de cuatro obispos que ayudó a redactar un plan pastoral después del tercer Encuentro Nacional en 1985.

“Tener un plan pastoral marcó una gran diferencia”, dijo. “No creo que estemos donde estamos — digo ‘nosotros’ porque he estado trabajando con estas personas maravillosas durante 50 años — sin el proceso de encuentro”.

Como otros líderes, el obispo tiene la esperanza de que el quinto Encuentro ayude a la iglesia a trabajar con los jóvenes, especialmente con la gran cantidad de hispanos católicos nacidos en los Estados Unidos, además de continuar apoyando a los inmigrantes recién llegados.

Durante el encuentro sabatino, los delegados destilaron temas y preocupaciones que surgieron del proceso de consulta parroquial anterior. Ambos encuentros regionales de la Región I se enfocaron en 12 áreas ministeriales que incluyeron evangelización y misión,

◀ Delegates report their work group’s recommendations during a plenary session of the Region I South Encuentro. The suggestions are going into a regional working document in preparation for the Fifth National Encuentro.

POR MARIA-PIA
NEGRO CHIN
CATHOLIC NEWS
SERVICE

PHOTOGRAPHY
BY AARON
JOSEPH



administración, catequesis, desarrollo humano y ministerio juvenil.

Ana María Alstrum, directora de catequesis en la Arquidiócesis de Hartford, dijo que el encuentro del 12 de mayo mostró a los líderes diocesanos que una comunidad unida puede transformar y enriquecer a la iglesia. “Esto no es solo un evento y se acabó. Es una semilla que necesitamos cultivar para que siga dando frutos para todos”, dijo Alstrum.

La hermana Mary Jude Lazarus, directora del ministerio hispano en la Diócesis de Norwich, dijo que los católicos latinos están llamados a tener un impacto en la iglesia hoy, al igual que los católicos irlandeses e italianos antes que ellos.

“Es nuestro turno de hacer un impacto. Creo que el Espíritu Santo nos está llamando a los latinos para despertar a la iglesia, pero primero tenemos que despertarnos”, dijo la hermana Lazarus, miembro de las Hermanas de la Caridad de Nuestra Señora, Madre de la Iglesia.

Según el modelo estadístico del Equipo de Investigación del quinto Encuentro, el 52.4 por ciento de los hispanos eran católicos en el 2016, para un total de 30.06 millones, comparado a los 29.7 millones que había en 2010 según CARA. La población hispana en general aumentó 6.9 millones.

Una de las áreas que los delegados discutieron fue la corresponsabilidad o “stewardship” en inglés. “Necesitamos dar la bienvenida (a los feligreses) para que formen parte de la comunidad y no sean solo visitantes semanales”, dijo Alstrum. “Eso va a suceder cuando todos realmente participen”.

La iglesia necesita nuevos catequistas, feligreses para ayudar a los desamparados, visitar a ancianos que se sienten solos y ayudar a madres jóvenes que están aprendiendo a criar niños sin un apoyo familiar. Ivelisse Concepción dijo que algunas estrategias que su

grupo sugirió incluyen: la creación de centros de acogida para jóvenes hispanos y el fomento de candidatos hispanos al diaconado permanente.

Paulo López, quien ha estado trabajando en St. Mary of Westfield, Massachusetts, desde 1970, dijo que su grupo se enfocaba en la evangelización y la necesidad de preparar programas para los jóvenes.

“Quiero ayudar a las parroquias a presentar un plan pastoral basado en los temas del encuentro”, dijo el diácono Pedro Juan Rivera Morán, quien recientemente se convirtió en el director del ministerio católico latino para la Diócesis de Springfield. “Necesitamos un proceso, un plan que permita el crecimiento y la evangelización”.

Otro grupo debatió en el ámbito de la justicia social y sugirió proporcionar una evangelización regional que incluya acciones visibles en áreas como ecología, inmigración, educación, temas pro-vida y lucha contra la trata de personas. A nivel nacional, el grupo sugirió crear un movimiento hispano pro-vida nacional para promover la dignidad humana.

Un espíritu de alegría y comunidad, junto con la reverencia y la devoción, impregnaron el encuentro de un día.

Durante la misa, el arzobispo de Hartford, Leonard P. Blair, elogió el entusiasmo de los feligreses y los alentó a continuar respondiendo al llamado a ser discípulos misioneros en sus iglesias locales.

“Oremos para que el Espíritu Santo continúe guiando este proceso de encuentro”, dijo. “Hoy es una verdadera manifestación de que somos hermanos y hermanas, miembros de una iglesia y de que estamos caminando para encontrar a nuestro Señor”.

Constanza Mueller, una delegada de la Diócesis de Bridgeport, dijo estar inspirada por la homilía, en



“Esto no es solo un evento y se acabó. Es una semilla que necesitamos cultivar para que siga dando frutos para todos”.

— ANA MARIA ALSTRUM

(Continued from page 23)

the Hispanic population increased by 71 percent, jumping from 185,993 to 318,230. In 2016, about half of all Hispanics — or 153,000 — were estimated to be Catholics.

By contrast, in that same time frame, the archdiocese’s Asian population increased by 58 percent, its black population increased by 27 percent and its white population decreased by 11 percent. Overall in 2016, the estimated population of Catholics included 519,000 whites, 153,000 Hispanics, 19,500 blacks and 14,000 Asians.

In that same year, the vast majority of Hispanics surveyed in the Archdiocese of Hartford reported they were born in the United States. Another sizeable segment was born in a U.S. territory; others became naturalized citizens. A small percentage of Hispanics were not U.S. citizens.

Also, the vast majority of Hispanics in the Archdiocese of Hartford said they were of Puerto Rican heritage. This very large group was followed by considerably smaller percentages of Mexican, Dominican, Ecuadorian, Colombian, Cuban, Peruvian, Argentinean and other Hispanics from Central and South American countries.

For more information on the ENAVE report for the Archdiocese of Hartford, visit <https://vencuentro.org/wp-content/uploads/2018/02/110-Hartford-EN.pdf>.

la cual el padre Jiménez comparó la fe con el caldo de un “sanchocho”, diciendo que aunque no sea visible como los trozos de carne o patatas de la sopa, el líquido lleva todos los nutrientes de la sopa.

“En este encuentro de evangelización, Dios tiene un ‘sanchocho’ que nos incluye a todos”, dijo. “A veces nos gusta lo que se ve, pero la sustancia de nuestra fe y la vida de la Iglesia es nuestro Señor”.

Al terminar el encuentro, los delegados de la Región I Sur oraron por los delegados diocesanos que asistirán al quinto Encuentro Nacional en Grapevine, Texas, del 20 al 23 de septiembre del 2018, pidiendo al Espíritu Santo que los guíe. †

Center helps silent marginalized people feel grounded, renewed



▲ Standing, from left: Leo Schwertley, a volunteer at the Pope Francis Center for Renewal in Waterbury; and Jason Rinaldi, director of the center. Seated are Brenda Reilly, left, and Crystal McNinch of Waterbury, two of the many clients the center serves.

Philip Hicks needed to feel grounded. He finished serving a seven-month jail sentence in January and then spent a couple weeks in a halfway house, trying to readjust to life on the “outside.”

The Pope Francis Center for Renewal was just what he needed, he said.

Located at 25 Prospect St., Waterbury, the center is an outreach of the Basilica of the Immaculate Conception and a brainchild of its pastor, Father Christopher Ford, and its director of pastoral life, Jason Rinaldi. Rinaldi now directs the center.

“We had the obvious growing problem of poverty and other social problems in the neighborhood — drugs, broken families, things like this — and a lot of folks would come to the rectory door on a regular basis, asking for help.”

He and Father Ford saw a need and did something about it.

“We are following the Church’s

teachings about social justice,” Rinaldi said. “We have to do something. There’s a moral imperative to do something. And so, instead of just taking it on a casual basis, Father Ford and I had the idea to put together something consistent for the people that would answer the problems.”

The Pope Francis Center for Renewal is funded in part by donations to the Archbishop’s Annual Appeal. It has been operating since January 2017 in the basement of the Father Michael T. McGivney Building behind the basilica. It is a daytime drop-in center for men and women in crisis, with a focus on the escalating problem of addiction, he said.

“It is really a way of ministry of

presence, a way of reaching people who had never ordinarily come into the church, and of reaching and welcoming people who are marginalized and who are alone,” he said.

Hicks was marginalized and alone after being released from jail. Someone in the halfway house told him about the Center for Renewal.

“I’ve been coming down here almost daily,” Hicks said. “I volunteer when they need help. I like doing it. Not like on a steady basis, but if they need something I have no problem doing it.”

He has helped unclog a toilet, moved firewood and helped distribute Easter baskets to local children, he said.

“So this helps me, keeps me grounded,” he said.

With the feeling of community at the center, Hicks was also able to find employment. “And I come to the basilica for Mass,” he added.

Josh Downing of Waterbury is a volunteer who started out as someone seeking help. “I’m in recovery,” he said, “so I just try to help people out. I’m in a residential program right now for sobriety and I heard about this place because I go to church on Sundays here.”

Rinaldi entered the conversation and said, “Everybody has their own forte, and Josh, what you’re bringing is that connection to recovery, so those are the gifts that you bring to these people.”

Downing said, “I work with people every day who are in recovery, and they have a lot of clean time. I’m with those people all the time.”

Retired Superior Court Judge Timothy Upson is a volunteer who specializes in counseling people.

“People come in day after day, and months later they finally open up to you,” he said. “Some are on methadone, and then they get to [talking about it] over a cup of coffee.”

Rinaldi said, “The Lord says, ‘Behold, I make all things new.’ So the idea behind the Center for

STORY AND
PHOTOS BY
JACK SHEEDY

Renewal is putting the Gospel into action with word and deed, and attitude and culture. We work to renew the individual with that presence of Christ in a loving and merciful attitude.”

He said several 12-step groups meet there, including Alcoholics Anonymous, Narcotics Anonymous and Sexaholics Anonymous.

“The main focus is addiction, healing for addiction,” he said. “We believe one of the main remedies for addiction is finding that love of Christ. You can have all the behavioral health, you can have all the counseling, but, at the end of the day, we know that the love of Christ is the thing that will heal everything.”

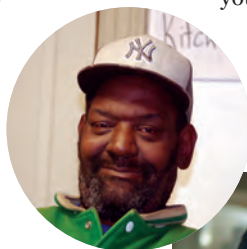
To that end, Rinaldi and his volunteers create a feeling of family and community, he said. “This is kind of a home-away-from-home environment, so when they come in, they join the community. They are welcomed as a family member regardless of who they are, what they’ve done, where they’ve been,” he said.

Another man who came to the center for help is Bob, who declined to give his last name. Bob said he is mildly autistic and his 30-year-old daughter is severely autistic and has Down syndrome. He said, “People say, ‘Aw, isn’t she cute. She probably gets all the help she needs.’ She is nonverbal.

When she became an adult, she lost all her entitlements.”

The center helps Bob feel less isolated in his attempts to care for her.

“I am very stressed out. They help me here,” he said. “Most of these people [who come to the center], they have some issues. These are good people. These people are the silent people. Other people are too busy with their own lives. I would like people to be more aware. These people really have no voice — especially my daughter.”



The growing grief of drug addiction and deaths from opioid misuse are taking their toll, especially on younger Americans. The problem is estimated to be twice as bad as during the drug addiction days of the 1980s, and only one in 10 people who need help with substance abuse is getting proper assistance. In the Archdiocese of Hartford, donations to the Archbishop’s Annual Appeal make it possible to reach out and help an addicted generation.

Alfonza Dawkins sat at a table drinking coffee and eating a pastry served by volunteers. “I’ve been coming here for about three months. I was homeless. I’m not anymore,” he said.

Judge Upson helped Dawkins find an apartment. Now Dawkins continues to visit the center for the feeling of community. Without help from the center, he said, “I’d be walking the streets. I’m disabled. I’m doing a whole lot better than I was doing.”

Judge Upson’s wife, retired registered nurse Kathy Upson, also volunteers at the center.

She said, “Everybody brings their own gifts. We try to bring Jesus to people. See, you don’t have to be a professional person to become involved here, but you just have to try to look at people through the eyes of Jesus and try to help them. They’re so receptive. You shake hands and say, ‘How are you doing? I’m Kathy. Did you have a place to sleep last night? Are you in a safe place? Do you have food to eat?’ And 99 percent of the time they will tell you what’s going on.”

Other volunteers include Barbara Pawloski, Susan Griffin, Pat Longo and Leo Schwertley. They



INSET PHOTO: Alfonza Dawkins was homeless and came to the Pope Francis Center for Renewal in Waterbury for help. Volunteer Timothy Upson, a retired judge, helped him find an apartment. Dawkins comes to the center frequently for community and friendship.

Philip Hicks of Waterbury is shown with his fiancée Michele Bazzano at the Pope Francis Center for Renewal in Waterbury. Hicks came to the center to find compassion after being released from jail. He has since found employment and he volunteers at the center when he can.

prepare meals, counsel people, perform home visits and — most importantly — make people feel welcome, Rinaldi said. “There is one simple assignment, and that is to be present to the people who come in,” he said.

For Barry Williams of Waterbury, who used to live at a shelter, those acts of kindness by the welcoming volunteers mean everything. “How does it help?” he said. “A little bit of everything. Sanity. This place is a refuge for me. It’s a safe place, a comfort zone.”

Crystal McNinch still lives at a shelter but comes to the center in the daytime to feel safe, she said. “They feed you. You can have coffee, socialize with friends. I started isolating myself, being really quiet, and my friend Brenda introduced me here and I’ve been coming ever since. Brenda is my best friend.”

Her friend, Brenda Reilly of Waterbury, said she lives at the same shelter as McNinch.

“I feel comfortable,” Reilly said. “This is a safe place. I feel like this is my home. The staff is very friendly. Kathy [Upson] is like a mom to me, really. She listens to my stories, gives me advice.”

Rinaldi said the center helps about 300 people a week and is straining the walls of its basement location. He and Father Ford are looking for a larger venue so they can help more people. “We are looking at a couple of places. It would be determined by our resources,” Rinaldi said.

Private donations and grants from the Archbishop’s Annual Appeal have allowed the Pope Francis Center for Renewal to help more than 7,200 people since its inception, Rinaldi said. †

THINGS TO DO

■ The **Bristol Chapter of Magnificat**, a ministry to Catholic women, will have its next **breakfast** from 9 a.m. to noon on **July 14** at the DoubleTree/Hilton Hotel in Bristol. The speaker will be Lisa Mladinich, a wife, mother and the host of Shalom World TV's Catholic series "WOMAN: Strong Faith, True Beauty." She was an actress and rediscovered the rosary, which brought her back to the Catholic Church. She has appeared on EWTN TV's "Women of Grace," "Sunday Night Prime," "BookMark" and "Catholic Mom's Café," as well as on CatholicTV's "This is the Day," EWTN's "Son Rise Morning Show," Sirius XM's The Jennifer Fulwiler Show, "Busted Halo," and many other Catholic television and radio programs. She is a regular contributor to Relevant Radio's "Morning Air" with John Harper and "On Call" with Wendy Wiese and she writes for *CATECHIST* magazine. She is the author of the award-winning book *True Radiance: Finding Grace in the Second Half of Life* (Servant Books) and the "Be An Amazing Catechist" booklets (*Our Sunday Visitor*). Registration costs \$25. Check-in opens at 8:30. To register, go to <http://magnificat-ministry.net/chapters/chapter-states-a-d/ct-bristol>.

■ Additional **people are welcome to join a group** that gathers at 6 p.m. Tuesdays beginning **July 17** for prayer and a walk on the grounds of All Saints Cemetery at 700 Middletown Ave., North Haven. Information is available at 203.780.8518, bgode@ccacem.org or www.ccacem.org.



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ATTEND A
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BREAKFAST

JOIN A
PRAYER
GROUP!

ATTEND A
TAG SALE!

■ The Catholic Cemeteries Association will present a **Dignity of Life Seminar**, providing educational and resource information about elder and end-of-life care, in three locations during August. They will take place at 1 p.m. and 6 p.m. on **Aug. 8** in St. John Bosco Parish's worship site in St. Mary Church Hall in Branford; at 1 p.m. on **Aug. 16** at the Milford Senior Center; and at 1 p.m. and 7 p.m. on **Aug. 23** at St. Margaret Parish in Madison. Information is available from jpence@ccacem.org, 203.507.8615 or www.ccacem.org. The panel also will discuss the topics of burial, funerals, estate planning and long-term care. A Q&A session will follow. Information is available at 203.780.8418 or bgode@ccacem.org.

■ The Archdiocese of Hartford's Office of Education, Evangelization and Catechesis and Office of Catholic Social Ministry have created a **new resource** entitled "Rooting Youth Service Experiences: A Practical Guide" coupled with a **workshop** to animate the resource. The workshop will provide practical guidance for leading youth through meaningful service learning experiences as well as suggest numerous agencies and programs suitable for engaging youth in service. The workshop will be offered from 6 to 8:30 p.m. on **Aug. 20** at St. Thomas the Apostle Parish in West Hartford.

■ The Parish of St. Teresa of Calcutta will have a **Unique Boutique quality tag sale** from 5 to 8 p.m. on **Aug. 23**, 4 to 8 p.m. on **Aug. 24** and 9 a.m. to 6 p.m. on **Aug. 25** at the church, located at 80 Main St., Manchester. A \$10 admission charge will include wine and cheese with shopping on Aug. 23. Admission Aug. 24 is \$1. Admission Aug. 25 is free.

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Archbishop Blair to celebrate ‘Mountaintop Mass’ honoring Venerable Father McGivney

Archbishop Leonard Blair will celebrate Mass at 5:30 p.m. on Aug. 11 at Holy Land USA in Waterbury at an event in collaboration with the Knights of Columbus and the organization that owns the park.

Organizers of the hilltop Mass say they hope to attract several thousand people from across the state. They also said they believe it will increase devotion to Venerable Father Michael McGivney, founder of the Knights of Columbus, whose cause for sainthood is being considered by the Vatican.

In the 1960s and 1970s, Holy Land USA was a popular, religious-themed park that attracted more than 40,000 visitors annually.

“We think this will be a significant religious event for the city and the state, in the spirit of the New Evangelization,” said Father James Sullivan, pastor of the Church of the Assumption in Ansonia and one of the organizers of the Mass. “It will be a celebration of Holy Land and Father McGivney, who grew up in Waterbury.”

Chuck Pagano, chairman of Holy Land USA, said, “Growing up in Waterbury connected me with Holy Land as a child because I saw it every evening from my childhood bed. Additionally, there are numerous reminders of Father McGivney around our city that still connect me with him. The event planned for August is a perfect celebration for both important entities that helped develop me over the years.”

In 1966, when Father Sullivan was 6, his father took him and his aunt, a missionary nun visiting from Australia, to the top of Pine Hill to see Holy Land USA for the first time.

They walked up the hill. From the 56-foot-tall illuminated cross that came to symbolize the park, they could survey the city below and see the places where Father McGivney was born, baptized and buried for 92 years, until his body was moved to St. Mary Church in New Haven. St. Mary’s was his first assignment as a priest. Aug. 11 is the eve of Father McGivney’s birthday, on Aug. 12, 1852. He died at 38 on Aug. 14, 1890.

Father Sullivan jokes that he and

Father McGivney were neighbors who lived near each other in Waterbury on the opposite sides of the Naugatuck River, only a century apart.

The park, which is on an 18-acre site, once included biblical scenes from the life of Jesus and re-creations of Bethlehem and Jerusalem. The Christian tourist attraction was developed by John Baptist Greco, a Waterbury attorney who began a volunteer organization called “Companions of Christ,” whose purpose was to create and oversee the religious park, which opened in 1955.

Holy Land fell into disrepair and eventually closed in 1984. When Greco died two years later, the property was given to the Religious Teachers Filippini. Over the years, various attempts to revive the park were unsuccessful, although the cross was restored and later replaced in 2008 and dedicated during a Mass celebrated by



▲ Father James Sullivan, pastor of the Church of the Assumption in Ansonia, stands with Chuck Pagano, chairman of Holy Land USA in Waterbury, with the iconic Holy Land cross in the background.

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In 2013, Mayor Neil O’Leary and Waterbury businessman Fred “Fritz” Blasius purchased the site from the Filippini Sisters. They eventually erected a new and larger cross on the hill, and there have been other initiatives to refurbish parts of the park, which reopened on Sept. 14, 2014, with an inaugural Mass.

The park is being repaved and landscaped in preparation for the Mass in August.

“Anyone who has been through the area is familiar with Holy Land,” Father Sullivan said. “Truck drivers passing on Route 84 would look for the cross. People were moved to see it illuminated at night on the hilltop. The mountain has always had a spiritual mystique. It is a landmark, but also an icon.”

Father Sullivan had the idea for the Holy Land Mountaintop Mass following the success of a Mass last year on the feast of the Transfiguration, which he celebrated on the top of High Rock in Naugatuck. When he approached Archbishop Blair, Mayor O’Leary and John Marrella, supreme advocate and general counsel of the Knights of Columbus, he got an enthusiastic reception and moved forward.

“The spiritual climate of the world has diminished with many forces pulling us away from our devotion to God. The human heart, however, is made for God,” said Father Sullivan. “The prayer of many of us is that he be found again. By God’s grace, Holy Land in Waterbury will help to reignite that flame of love.”

The Mass will be preceded by recitation of the rosary at 4 p.m. Information is available at father@assumptionansoniamn.org, info@holylandwaterbury.com or 203.735.7857. †

The magazine of the Archdiocese of Hartford
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TELEPHONE: 860.286.2828 or 1.800.726.2391
WEBSITE: www.catholictranscript.org
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Distribution: more than 180,000

JULY/AUGUST 2018

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CATHOLIC TRANSCRIPT (USPS 0094-540, ISSN 1081-4353)
is published monthly, except for February and August,
by The Catholic Transcript, Inc., 467 Bloomfield Ave.,
Bloomfield, CT 06002-2999. Periodicals postage paid at
Hartford, CT and at additional mailing offices.

POSTMASTER: Send address changes to
The Catholic Transcript, Inc.
467 Bloomfield Ave., Bloomfield, CT 06002-2999.

CHANGE OF ADDRESS:
Email info@catholictranscript.org

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IN YOUR COMMUNITY

Anthony Federico ordained as transitional deacon

■ A 34-year-old New Haven native moved one step closer to the priesthood on May 19 when Auxiliary Bishop Emeritus Peter A. Rosazza ordained him to the transitional diaconate at Annunciation Parish in Newington.

Deacon Federico was raised in New Haven in an Italian-American family where religion played an important role. He attended Notre Dame High School in West Haven and earned a degree in theology from Providence College. After working as a sports writer and editor at ESPN, he decided to begin seminary studies.

He is entering his last year at Theological College at The Catholic University of America in Washington, D.C.

“As I approach the final year of formation to the priesthood, I am overcome by all that the Lord has done for me. Who am I to receive such a gift as holy orders? Jesus is extravagant in his mercy and generosity,” said Deacon Federico. “I keep asking for the graces I need to serve faithfully as a deacon and, someday, as a holy priest for the people of the Archdiocese of Hartford.”

Father Michael Casey, vocations director for the archdiocese, said he looks forward to welcoming Deacon Federico to the priesthood next spring.

“I am grateful that Anthony has been open to the call of the Lord to serve him as a priest. His attentive listening to how God is leading him in the midst of the various moments of his life is an example to follow,” Father Casey said.

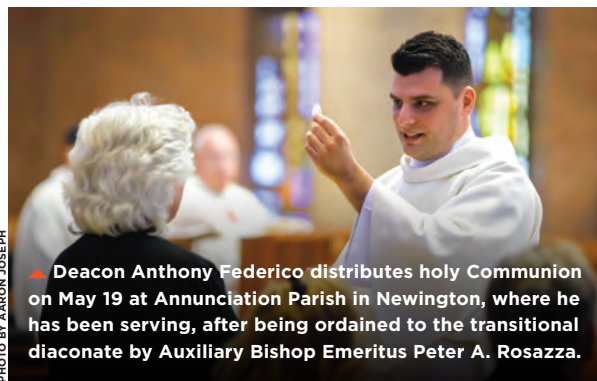


PHOTO BY AARON JOSEPH

▶ Deacon Anthony Federico distributes holy Communion on May 19 at Annunciation Parish in Newington, where he has been serving, after being ordained to the transitional diaconate by Auxiliary Bishop Emeritus Peter A. Rosazza.



■ The Most Reverend Leonard P. Blair, STD, has made the following appointments:

Reverend Gustavo Lopez: from parochial vicar of North American Martyrs Parish, East Hartford, to temporary administrator of North American Martyrs Parish, East Hartford, effective April 20, 2018.

Reverend Matthew Yeboah: granted priestly faculties* until Dec. 31, 2018, effective April 20, 2018.

Deacon Patrick Terrence Moran: from deacon of St. John Bosco Parish, Branford, to leave of absence, effective May 21, 2018.

Jubilarians

■ Twenty-five priests in the Archdiocese of Hartford are celebrating significant anniversaries of their ordination this year. The following are the 2018 jubilarians:

70 years

Father A. Leo Spodnik

65 years

Msgr. John D. Regan

Father Lawrence G. Wrenn, JCD

60 years

Msgr. John J. Bevins

Father Henry P. Cody

Father John J. Daly

Father Joseph T. Montgomery

55 years

Father Robert G. Heffernan

Father James F. Kinnane

Father John T. Moskus

Father Daniel James Sullivan

Father Daniel Jeremiah Sullivan

Father Dominic J. Valla

50 years

Father Anthony J. Bruno

Father James F. Leary

Sulpician Father Robert F. Leavitt

Father Frank J. Matera

Father Salvatore J. Rosa

Msgr. Gerard G. Schmitz

Father Stanley Smolenski

25 years

Father Robert F. Birmingham

Father John J. Dietrich

Father Robert J. Grant

Father Nathaniel C. Labarda

Father Stephen M. Sledesky

Deacon George Streib: granted senior status,** effective April 23, 2018.

— REVEREND RYAN M. LERNER,
CHANCELLOR, APRIL 16, 2018

* Clergy who are not incardinated in the Archdiocese of Hartford must request permission from the archbishop to minister here; that is, they request faculties.

** Because deacons and priests have received the sacrament of holy orders and therefore never retire in the canonical sense, the term “senior” priest or deacon describes their status.



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Six men ordained to permanent diaconate

Archbishop Leonard P. Blair urged six men to lead by example and humility as permanent deacons at an ordination liturgy and Mass at the Cathedral of St. Joseph in Hartford on June 2.

The newly ordained are Albert Anthony Cala, Alfred Gambone Jr., Robert Emmett Kiley, Michael Kristopher Malfitano, Vincent Jacques Raby and John William Thorpe.

It was a joyous occasion. While the six prepared for the ceremony, the Cathedral Brass Quintet welcomed not only happy clusters of family, friends and religious, but several large parish contingents who'd traveled by bus to Hartford to celebrate the long-awaited day with a favorite deacon. At the end of the ceremony, some among the latter even broke into cheers as the archbishop read the men's assignments.

In his homily, Archbishop Blair evoked the solemnity, Church history and responsibility of the diaconate. He correlated the threefold duties of the deacon — as an instrument of charity, of the altar and of the Word — within the context of the scriptural readings from Numbers, Acts and Luke, each of which he said offers a different aspect of the diaconate as part of God's redemptive plan.

Referring to God's command to the Levites to fulfill a more humble function, the archbishop said the Church saw a foreshadowing of the services rendered by the deacon, particularly as a minister of the altar. "A deacon is steeped in the spirit of the altar," said the archbishop. "He must lead by example."

Information about the new deacons and the parishes to which they are assigned follows:

■ **Deacon Cala**, 53, will serve at St. Damien of Molokai Parish in Windsor. A member of Annunciation Parish in Newington, he has a degree in engineering from the U.S. Military Academy and a master's degree in industrial engineering from Georgia Technical College. He has been commissioned as a lay minister in liturgy and an extraordinary minister of holy Communion. He is also a lector and teaches religious education.

■ **Deacon Gambone**, 63, will serve at St. Francis Xavier Parish in New Milford, his own parish. He grew up in Philadelphia, earned a Bachelor of Science degree from the U.S. Naval Academy and served



PHOTO BY AARON JOSEPH

▲ Archbishop Leonard P. Blair, center, stands with six newly ordained permanent deacons in the sanctuary of the Cathedral of St. Joseph in Hartford on June 2 after the liturgy. From left, they are Deacons Vincent J. Raby, Alfred Gambone Jr., Albert A. Cala, Michael K. Malfitano, Robert E. Kiley and John W. Thorpe.

as a captain in the U.S. Marine Corp. He is currently a national sales manager for DSM Food Specialties.

■ **Deacon Kiley**, who is 56, belongs to St. Peter Claver Parish in West Hartford, where he will serve. He is a graduate of the University of Connecticut School of Law. He is an attorney who represents health care providers in civil litigation. He serves as an extraordinary minister of holy Communion, lector and usher. He is also a member of the Knights of Columbus and an assistant Scout master and chaplain of the Boy Scouts of America.

■ **Deacon Malfitano**, 51, is a parishioner at St. Mary Magdalen in Oakville, to which he is assigned. Originally from Southern California, he moved to Connecticut in 1987 where he met his wife. The two run a special needs dog rescue program out of their home in Watertown. He is an extraordinary minister of holy Communion and lector and teaches religious education to second graders.

■ **Deacon Raby**, 61, belongs to St. Thomas Parish in Southington, where he will serve. He recently retired after 38 years as an engineer. He is a cantor and leads the bereavement ministry at his parish. He is also very active in outreach programs that serve the people of southwest Uganda.

■ **Deacon Thorpe**, 56, is a member of St. Dominic Parish in Southington, to which he was assigned. He holds a Bachelor of Science degree from Central Connecticut State University and an MBA from RPI in Hartford. He also earned a master's degree in project management from George Washington University. He serves as a confirmation director and baptism coordinator, and is on the parish council.

— STORY BY KAREN O. BRAY

Obituaries

■ **SISTER ELIZABETH MARIE BURNS**, a member of the Maryknoll Sisters Eastern U.S. Region, died on April 14, 2018, in Wethersfield at age 84.

She was born in Hartford on Dec. 15, 1933. She graduated from Mount St. Joseph Academy in West Hartford in 1951 and received her registered nursing degree from St. Francis School of Nursing in 1954. On Sept. 2, 1955, she entered the novitiate at the Maryknoll Sisters Center in Ossining, N.Y., and received the religious name Sister Maura Brigid. She made her final vows in June 1964 in Korea.

She worked as a nurse for the next eight years in the Maryknoll Hospital in Pusan. She returned to the United States in 1967 and earned her bachelor's degree in nursing in 1970 and her master's in community health nursing in 1972 from Boston College. In 1973,

she transferred to the Maryknoll Sisters' Eastern U.S. Region, where she worked at the Connecticut State Health Department from 1973 to 2005. She retired after a long career that included work as a hospital inspector and consultant, chief of licensure and certification of medical facilities, director of hospital and medical care and chief of staff for the department. For her dedication to the well-being of patients confined to nursing homes in the state of Connecticut, she received the Distinguished Managerial Service Award.

In 2006, Sister Betty became an extraordinary minister of holy Communion at Incarnation Parish in Wethersfield, while also volunteering at St. Francis Hospital Home Care/Hospice in Hartford.

■ **SISTER ELIZABETH SCULLY** (Sister St. Laura of Mary), a Sister of the Congregation of Notre Dame, died on April 21, 2018, at Lourdes Health

Care Center in Wilton.

Born in Waterbury, she graduated from Waterbury Catholic High School in Waterbury, entered her order in 1946 in Montreal, Canada, and professed her perpetual vows in 1954.

Then followed almost 70 years of commitment to her congregation and to young people in Catholic schools. Sister Elizabeth was a teacher and/or principal in St. John the Baptist School in New Haven, St. Thomas the Apostle School in East Norwalk and in schools in New York and Illinois.

She also was mistress of novices and provincial leader of the United States Province of the congregation. She ministered as a consultant in religious education. She also was an associate superintendent of Catholic schools in Providence, R.I., and Newark, N.J.



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