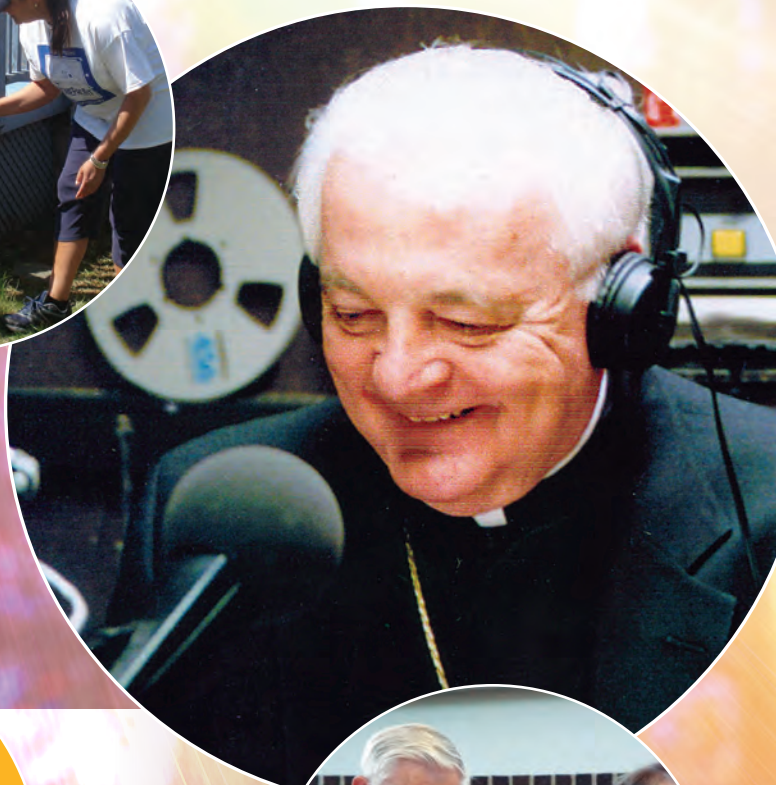


Catholic TRANSCRIPT

SEPTEMBER 2018

WWW.ARCHDIOCESEOFHARTFORD.ORG



CELEBRATING

50 years

Archbishop Cronin and three agencies celebrate their 50th anniversaries

14

Archbishop Daniel A. Cronin

18

Office for Catholic Social Justice Ministry

21

Connecticut Catholic Conference

23

Permanent deacons and reinstitution in the U.S.

Catholic Cemeteries Association of the Archdiocese of Hartford, Inc.



Advanced Planning of your Cemetery needs is a loving gift that relieves your family of a difficult decision in the midst of their grief. Let our caring team of Family Service Advisors help you navigate through this process with dignity and ease.

***Advanced Planning—The Gift that Lasts an Eternity
For Catholic Transcript readers!!***

Bring this ad to any of our locations during the month of September to receive **10% savings** on all burial space.

Call us at **203-239-2557** or visit our website at **www.ccacem.org** to find which of our 30 locations best serves your needs.

— VISIT US AT THE CT CATHOLIC MEN'S CONFERENCE SATURDAY, OCTOBER 20, 2018 —

Catholic Cemeteries Association Supports THE 11TH ANNUAL CT CATHOLIC MEN'S CONFERENCE Saturday, October 20, 2018

The goals of the conference are to promote men's spirituality in a day-long retreat conference filled with camaraderie, great speakers, eucharistic adoration, confession and vigil Mass with our Archbishop Leonard Blair.



Keynote: Fr. William Casey, C.P.M. (Fathers of Mercy)
Robert (Bob) Kroll, founder of With All Your Heart
Jason Calvi, correspondent for EWTN News Nightly
Deacon Doug Hoffman, Norwich Diocese
Q&A with **Archbishop Blair**, and others.

TICKETS ARE ON SALE NOW AT
www.ctcatholicmen.org

CONTENTS

4 ARCHBISHOP'S DESK

Blessed Pope Paul VI, pray for us!

6 PRAYER

Is praying in public a criminal offense?

8 CATHOLIC LIFE

Shoeshine giver

10 IN THE KNOW WITH FATHER JOE

I really don't understand the Trinity

12 THEOLOGY 101

Are you religious?

14 COVER STORY

Archbishop Cronin marks a half century as shepherd to the faithful

18 SOCIAL JUSTICE MINISTRY

Office for Catholic Social Justice Ministry celebrates 50 years of putting Catholic social teaching into action

21 CCC

Connecticut Catholic Conference: The united voice of the bishops for 50 years

23 DIACONATE

Deacons celebrate 45th anniversary of archdiocesan permanent diaconate and 50th of its reinstatement in the United States

25 CATHOLIC CHARITIES

'We're in it for the long haul'

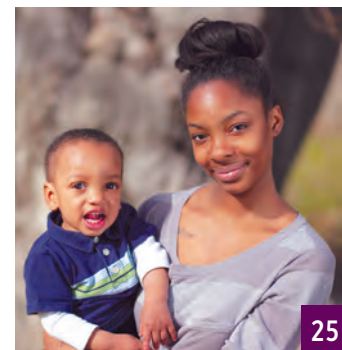
27 GROW AND GO

Grow and Go: The opportunities of the synod

28 THINGS TO DO

29 IN YOUR COMMUNITY

COVER PHOTOS: From left to right: Photo by Mary Chalupsky; photo courtesy of the Office for Catholic Social Justice Ministry (OCSJM); file photo; photo by Mary Chalupsky.



Blessed Pope Paul VI, *pray for us!*

July 25, 2018, marked the 50th anniversary of Blessed (soon to be saint) Pope Paul VI's encyclical letter *Humanae Vitae* "on the regulation of birth." (For an interesting historical newsreel, go to <https://bit.ly/2JMBjCd>) In the words of Peter Kreeft: "In 2,000 years of the Church's history, there's not a single official document which has been hated, despised, rejected and disobeyed by more Catholics than *Humanae Vitae*. That's how important it is."



**ARCHBISHOP
LEONARD P.
BLAIR**
*is the 13th
bishop of
the Catholic
Archdiocese
of Hartford.*

Until 1930, every Christian denomination was unanimous in condemning contraception. When the Anglicans abandoned this teaching in 1930, and it looked like other denominations might do the same, the *Washington Post* at that time editorialized that this "would sound the death knell of marriage as a holy institution by establishing degrading practices which would encourage indiscriminate immorality. The suggestion that the use of legalized contraceptives would be 'careful and restrained' is preposterous."

Almost 40 years later, in 1968, when *Humanae Vitae* reaffirmed Christian teaching about contraception, Blessed Pope Paul VI was prophetic in pointing out some of the consequences of separating intercourse from the procreation of children: namely, a gradual weakening of moral discipline; a trivialization of human sexuality; the demeaning of women; marital infidelity often leading to broken families; and state-sponsored programs of population control based on imposed contraception and sterilization. (cf. *Humanae Vitae*, 17)

In the years since 1968, we have witnessed the introduction of legalized abortion and euthanasia, an ever-increasing recourse to in vitro fertilization, certain forms of genetic manipulation and embryo experimentation and even an attempted redefinition of marriage and sexuality. These developments are closely related, in law and public policy as well as in contemporary culture, to the idea behind contraception, that is, unlimited dominion over one's body and life without regard for their God-given meaning and purpose.

We are all familiar with the question that politicians ask at election time: "Are you better off than you were two or four years ago?" In the 1960s, those who were advocating the widespread acceptance of contraceptives argued that marriages and families would be so much healthier if couples were relieved of the stress caused by having too many children or being subjected to the stress of sexual abstinence as the only alternative.

Fifty years later, this rosy promise has been forgotten amid the relentless weakening of marriage and family life. We live in a world of divorce and broken families, cohabitation, "recreational" sex, promiscuity, pornography, the widespread acceptance of immoral sexual acts and unwanted advances and sexual predation, even among some of the clergy. The toll of this "sexual revolution" on psychological, physical, social and even economic health is heavy. And many contraceptive societies face demographic extinction unless they start having enough children to renew their population.

Humanae Vitae recognizes that couples can have valid reasons not to have children at certain times in their married life. People often scoff that the Church condemns so-called "artificial" means but accepts "natural" family planning. After all, the desired effect is the same: no baby. But from a moral point of view, there is a vast difference between the intentional and willful suppression of fertility on the one hand, and the acceptance of a God-given infertile time on the other. For a thoughtful video on this subject, go to www.sexualrevolutionmovie.com.

Today, more than ever, married couples need what Pope Francis calls the loving and supportive "accompaniment" of the Church, of their families and a culture that will support marriage, family, and life at every stage.

Looking at the dark horizon a half-century ago, Blessed Pope Paul VI reaffirmed, as the Church always does, the unconditional love of God made flesh in Christ and mirrored in a striking way in marriage; the universal call to holiness and a life of virtue, including chastity; the abundant graces conferred in the sacrament of marriage for any couple sincerely responding to God's plan for their lives and seeking to live out what the Church asks of them in Christian marriage and family; the self-sacrificing love of Christ in the Holy Eucharist to raise up and renew the human love that brings spouses together in the first place; and the sacrament of penance, where the Church's healing and mercy given through Christ in the Holy Spirit can pick them up when they fall, and place them back on the journey of life together "unto a ripe old age" til death do they part.

This kind of "accompaniment" from the heart of the Church is something that every parish needs to foster, and hopefully our archdiocesan synod will help to point a way forward for us all.

As a group of theologians recently observed: "The Church's

teaching on marriage, divorce, human sexuality and chastity can be hard to receive. Christ himself saw this when he proclaimed it. However, this truth brings with it an authentic message of freedom and hope: there is a way out of vice and sin. There is a way forward that leads to happiness and love. Recalling these truths, the Church has reason to accept the task of evangelization in our own age with joy and hope."

Blessed Pope Paul VI,
pray for us! †



Beato Papa Pablo VI, *iruega por nosotros!*

El 25 de julio de 2018, se cumplió el 50 aniversario de la carta encíclica *Humanae Vitae* del Beato (que pronto será Santo) Papa Pablo VI “sobre la regulación del nacimiento”. (Para ver un noticia histórica interesante, visite a <https://bit.ly/2JMBjCd>) En las palabras de Peter Kreeft: “En los 2,000 años de historia de la Iglesia, no hay un solo documento oficial que haya sido odiado, despreciado, rechazado y desobedecido por más católicos que *Humanae Vitae*. Así de importante es”.



**EL ARZOBISPO
LEONARD P.
BLAIR**
es el décimo
tercer
obispo de la
Arquidiócesis
Católica de
Hartford.

Hasta 1930, cada denominación cristiana fue unánime al condenar la anticoncepción. Cuando los anglicanos abandonaron esta enseñanza en 1930, y parecía que otras denominaciones podrían hacer lo mismo, el *Washington Post* en ese momento editorializó que esto “haría sonar el toque de difuntos del matrimonio como una institución sagrada mediante el establecimiento de prácticas degradantes que alentarían la inmoralidad indiscriminada”. La sugerencia de que el uso de anticonceptivos legalizados sería “cuidadosa y restringida” es absurda”.

Casi cuarenta años después, en 1968, cuando *Humanae Vitae* reafirmó las enseñanzas cristianas sobre la anticoncepción, el Beato Papa Pablo VI fue profético al señalar algunas de las consecuencias de separar las relaciones de la procreación de niños; a saber, un debilitamiento gradual de la disciplina moral; una trivialización de la sexualidad humana; la degradación de las mujeres; infidelidad conyugal que a menudo conduce a familias rotas; y programas de control poblacional patrocinados por el estado basados en la anticoncepción y la esterilización impuestas (véase *Humanae Vitae*, 17).

En los años transcurridos desde 1968, hemos sido testigos de la introducción del legalización del aborto y la eutanasia, un incremento cada vez mayor de la fertilización in vitro, ciertas formas de manipulación genética y experimentación con embriones, e incluso un intento de redefinición del matrimonio y la sexualidad. Estos desarrollos están estrechamente relacionados, en la ley y las políticas públicas, así como en la cultura contemporánea, con la idea detrás de la anticoncepción, es decir, el dominio ilimitado sobre el propio cuerpo y la vida sin tener en cuenta su significado y propósito dados por Dios.

Todos estamos familiarizados con la pregunta que hacen los políticos en el momento de las elecciones: “¿Estás mejor que hace dos o cuatro años?” En la década de 1960, quienes defendían la aceptación generalizada de los anticonceptivos argumentaban que los

matrimonios y las familias serían tanto más saludable si las parejas se liberaran del estrés causado por tener demasiados hijos o estar sujetos al estrés de la abstinencia sexual como la única alternativa.

Cincuenta años después, esta esperanzada promesa ha sido olvidada en medio del implacable debilitamiento del matrimonio y la vida familiar. Vivimos en un mundo de divorcios y familias rotas, la convivencia, el sexo “recreativo”, la promiscuidad, la pornografía, la aceptación generalizada de actos sexuales inmorales y los avances no deseados y la depredación sexual, incluso entre algunos miembros del clero. El costo de esta “revolución sexual” sobre la salud psicológica, física, social e incluso económica es fuerte. Y muchas sociedades anticonceptivas se enfrentan a la extinción demográfica a menos que comiencen a tener suficientes hijos para renovar su población.

Humanae Vitae reconoce que las parejas pueden tener razones válidas para no tener hijos en ciertos momentos de su vida conyugal. La gente a menudo se burla de que la Iglesia condena los medios llamados “artificiales”, pero acepta la planificación familiar “natural”. Después de todo, el efecto deseado es el mismo: no tener bebés. Pero desde un punto de vista moral, hay una gran diferencia entre la supresión deliberada e intencional de la fertilidad, por un lado, y la aceptación de un tiempo infértil dado por Dios, por el otro. Para un video reflexivo sobre este tema, vaya a www.sexualrevolutionmovie.com

Hoy, más que nunca, las parejas casadas necesitan lo que el Papa Francisco llama el “acompañamiento” amoroso y solidario de la Iglesia, de sus familias y una cultura que apoye el matrimonio, la familia y la vida en cada etapa.

Observando el oscuro horizonte hace medio siglo, el Beato Papa Pablo VI reafirmó, como siempre lo hace la Iglesia, el amor incondicional de Dios hecho carne en Cristo y reflejado de una manera sorprendente en el matrimonio; el llamado universal a la santidad y a una vida de virtud, incluyendo la castidad; las abundantes gracias conferidas en el Sacramento del Matrimonio para que cualquier pareja pueda responder sinceramente al plan de Dios para sus vidas y busque vivir lo que la Iglesia les pide en el matrimonio y en la familia cristiana; el amor abnegado de Cristo en la Sagrada Eucaristía para levantar y renovar el amor humano que une a los cónyuges en primer lugar; y el sacramento de la Penitencia, donde la sanidad y la misericordia de la Iglesia dada por medio de Cristo en el Espíritu Santo puede recogerlos cuando caen y colocarlos nuevamente en el camino de la vida juntos “hasta una vejez madura” hasta que la muerte los separe.

Este tipo de “acompañamiento” desde el corazón de la Iglesia es algo que toda parroquia necesita fomentar, y con suerte nuestro sínodo arquidiocesano ayudará a señalar un camino para todos nosotros.

Como un grupo de teólogos observó recientemente: “Las enseñanzas de la Iglesia sobre el matrimonio, el divorcio, la sexualidad humana y la castidad pueden ser difíciles de recibir. Cristo mismo vio esto cuando lo proclamó. Sin embargo, esta verdad trae consigo un auténtico mensaje de libertad y esperanza: hay una salida al vicio y al pecado. Hay un camino hacia adelante que conduce a la felicidad y el amor. Recordando estas verdades, la Iglesia tiene razones para aceptar la tarea de la evangelización en nuestra propia época con alegría y esperanza”.

Beato Papa Pablo VI, iruega por nosotros! †

Is praying in public a CRIMINAL OFFENSE?

My friend Ari was standing near the door of the crowded commuter train, making the great escape out of Manhattan along with the rest of us. For some time, I noticed him pressing the keys of his cell phone and moving his lips, and wondered what he was doing. Later, as we were pulling into the station, he made no move to get off and I thought for sure he'd miss our stop.

"C'mon, we have to go," I said.

He looked up and answered, "I was saying my prayers."

That's something you don't hear every day, but Ari is different. He's an Orthodox Jew who understands that prayer is as important as breathing. It's spiritual breathing; without it, our souls die.

That's a forgotten truth in 21st-century America, where praying in public is guaranteed to get you in trouble. I recently read about a school worker in Maine, who, during a private conversation, told her colleague, "I will pray for you." A lawsuit followed, and her employer threatened disciplinary action and possible dismissal if it happened again.

Times are surely changing. Let's hope the day isn't coming when the Imperial Storm Troopers will take us



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

away in handcuffs and leg irons for saying, "God bless you" to someone who sneezes.

Why has prayer become such a subversive activity? And why is secular society increasingly suspicious of anyone who expresses religious sentiments? Prayer — not to mention talk about God — makes some people uneasy and outright nasty.

Every time there's a national tragedy, the debate seems to intensify, and a new round of "prayer shaming" begins. Suggesting that we pray for the victims of a tragedy provokes the wrath of people who think it's simple-minded and ineffective. After the San Bernadino terrorist attack left 14 people dead, a headline in the *New York Daily News* grumbled: "God Isn't Fixing This." It also added, "Prayers aren't working." That's often the view of people who put politics before prayer.

They typically attack prayer as an ineffective substitute for legislative action. The reality, however, is that yet another law isn't going to solve our country's soul crisis. Only God can cure it.

In America, you can perform a partial birth abortion, no questions asked, you can smoke marijuana on the street corner and be applauded as progressive, and you can go into the bathroom of your choice ... but if you pray



HARTFORD AREA TRAINING-RETREAT

Lord Teach Me To Pray
IGNATIAN PRAYER SERIES



*Learn how to
deepen your prayer life
and help others
deepen theirs!*

Saturday • September 22

8:30 a.m. – 5:00 p.m.

Holy Family Passionist Retreat Center
303 Tunxis Rd., West Hartford CT 06107

www.lordteachmetoprayer.com

CLICK ON: Training-Retreats

Mrs. Carol Weiler at
carolweiler@cox.net or 504-439-5933
Father Marty Gleeson, OP, at
mgleesonop@gmail.com or 504-717-8770

Saint Luke Productions Presents

Performed Live by
Jim Coleman

Tolton
From Slave to Priest

Friday, September 7, 2018 at 7pm
St. Justin-St. Michael Parish, Hartford

Monday, September 10, 2018 at 7pm
Church of St. Peter Claver, West Hartford

Wednesday, September 12, 2018 at 7pm
Our Lady of Mount Carmel Church, Hamden

Friday, September 14, 2018 in the Morning
Northwest Catholic High School, West Hartford

Sponsored by Father Nadolny Good News Fund, Inc. 860-761-7428

Saint Luke
PRODUCTIONS

Suitable for Ages 10 & Up

www.ToltonDrama.com

publicly to God, the Tower of Babel shakes, rattles and rolls. A prayer in the huddle on the football field or at the beginning of a town council meeting will bring down a legal SWAT team from the ACLU or provoke a disgruntled atheist to fight all the way to the Supreme Court.

I sometimes wonder whether Jesus was thinking about modern America when he said to go into your room, close the door and pray in private to our heavenly Father.

Every morning on the train into the city, I pray in public. It's the same routine. I take out my prayer book and say my morning devotions. More than once I've noticed that people avoid sitting next to me when they spot a holy card of the Sacred Heart of Jesus, the Blessed Mother or St. Joseph.

On the other hand, sometimes I feel awkward when we're in a crowded restaurant and my wife Sandy makes the sign of the cross and we say grace. I can almost feel dozens of eyes staring at us and probably thinking, "Those crazy Catholics." Someday I expect the American Taliban will rush in and take us to a rehabilitation center and send our grilled salmon and penne ala vodka back to the kitchen.

These times demand that we stand tall and give witness ... and never forget the words of Christ, who said,

"Even a small display of your faith in Christ can save another soul wandering in darkness."

"Whoever denies me before others, I also will deny before my Father in heaven."

We have to ask the Holy Spirit for the strength to pray publicly and express our faith, regardless of the fallout. And we should never forget the example of St. Paul and the other disciples of the early Church, who endured hardship and persecution for their beliefs, but emerged victorious.

Be sure of this: Even a small display of your faith in Christ can save another soul wandering in darkness. †

Shoeshine giver



Albert lived off that \$5. Anything extra, any tip you gave him for shining your shoes, he would place in his “Tip Box.” If you tipped him \$1, it went in the tip box. If you gave him a \$20 bill and told him to keep the change, \$15 went into the tip box. One hundred percent of every tip. Every time. For 31 years.

As I understand it, on Friday, at the end of each week of work, Albert would take his “Tip Box” and walk to the bursar’s office at Pittsburgh Children’s Hospital. He would proceed to the counter and hand the box to the clerk, saying, “I’d like to give this

money to help provide health care for kids whose families cannot afford to pay.” Each week, Albert gave all of his tip money to care for kids. All of it. One hundred percent.

Albert didn’t raise money for kids. He earned money and gave it to help kids.

When he retired in 2013, the hospital totaled his giving. During his time as the shoeshine man at the hospital, Albert gave more than \$210,000 to provide health and hope for children.

I have never met Albert Lexie. Nor have I ever seen him. But I do know what he looks like. Actually, I know whom he looks like. Albert looks a lot like Jesus.

God is a giver, and we are made in his image. That’s why I want to look like Albert. †



DR. ALLEN R. HUNT

is senior advisor for the Dynamic Catholic Institute.

I want to look like Albert. When I spoke at the Pittsburgh Men’s Conference several years ago, a volunteer drove me from the hotel to the event. I asked him to swing by the Pittsburgh Children’s Hospital because I wanted to see where Albert worked.

Albert Lexie is Catholic. For his professional life, he shined shoes for a living. And he did it for \$5 per pair of shoes. Same shine, same price, for 31 years. He began in 1982 and retired in 2013, and never went up on his price. No cost of living increase, no inflation. Just \$5.

LOOKING FOR MORE CATHOLIC NEWS?

Find us on

Visit www.catholictranscript.org for...



- ◆ News from Pope Francis and from around the world
- ◆ Timely reporting on local events
- ◆ Calendar of events around the archdiocese
- ◆ Archbishop Blair’s columns
- ◆ Your favorite columnists
- ◆ Catholic school events
- ◆ Latest digital issue of *Catholic Transcript* magazine
- ◆ Parish news from our readers
- ◆ Broadway & movie reviews
- ◆ Full obituaries of priests, sisters and deacons
- ◆ News archives going back over ten years



Catholic Transcript Online: Your place for timely Catholic news, in the archdiocese and around the world.

Our
FAITH
Our
FUTURE



If you are one of the 37,500 Catholic households across Litchfield, New Haven and Hartford counties who have made your 2018 gift –

Thank you!

If you have yet to make your 2018 pledge/gift commitment to the Archbishop's Annual Appeal, please join us in this vital mission to serve thousands in Christ's name.

No gift is too small.

\$10 M Goal

94.1%

\$9,426,000 has been pledged, representing 94.1% of the \$10,000,000 goal.

Where does your donation go?

- 31%** Catholic Charities & Works of Mercy
- 13%** Communications
- 12%** Seminarian and Diaconate Programs
- 10%** Vicariate Outreach
- 10%** Catholic Education
- 9%** Pastoral Ministries
- 8%** Catholic School Grants
- 7%** Retired Clergy



For further questions, please call (800) 781-2550.

To donate online please visit: <http://appeal.archdioceseofhartford.org>

Or use your smart phone to scan the QR code below.

**SCAN
HERE**



**TO MAKE
A GIFT BY
SMART
PHONE**

100% of your gift will be allocated to Archdiocesan agencies and local charities that rely on your support.

Name _____

Address _____

City/State/Zip _____

Parish/City _____

Please charge my credit card \$ _____

Card # _____ - _____ - _____ - _____

Signature _____

Total Gift: \$ _____

Select one: Check Credit Card

Card type _____

Exp. Date _____ / _____

Please do not mail cash.
Make checks payable and mail to:
Archbishop's Annual Appeal
P.O. Box 28, Hartford, CT 06141
No Appeal funds are used for administrative costs.



I really don't understand THE TRINITY



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

Q DEAR FATHER JOE: Recently, at Mass, the priest told us it was Trinity Sunday and talked about how important the Trinity is. But honestly, I still don't understand it. Can you help me understand the Trinity?

A Well, that's a tall order, but I assure you, I will do my best! The key thing to remember about the Trinity is that we are always more wrong than right whenever we talk about it. It is so outside of our experience that we don't really have a means to describe it. Any effort we make to describe it will ultimately fail, to some extent. Because of this, we simply do our best to identify

the Trinity by using images and models that we humans can wrap our brains around.

I think the best thing to do is offer the official definition of the Trinity, then break that definition down to try to make it understandable. We'll finish by looking at how this belief can change our lives.

So, let's start with an official definition. I've thought a lot about

this and checked out a lot of sources, and it seems to me that the clearest official explanation comes from The Council of Toledo in 675 AD. They wrote a lot about the Trinity, but let's focus on these words:

We confess and we believe that the holy and indescribable Trinity, Father, Son, and Holy Spirit is one only God in his nature, a single substance, a single nature, a single majesty and power.

We acknowledge Trinity in the distinction of persons; we profess Unity because of the nature or substance. The three are one, as a nature, that is, not as person. Nevertheless, these three persons are not to be considered separable, since we believe that no one of them existed or at any time effected anything before the other, after the other, or without the other.

OK. That's a lot. To break it down, we look at the words "holy" and "indescribable." These two words right away give us the sense that we can't quite wrap our vocabulary around it. God is Other — that's a core idea of our faith. Even with that, it comes down to the idea that the Trinity is: God the Father, God the Son and God the Holy Spirit — three distinct persons that are one. The words "created" or "before/after" do not apply to them: they are outside of time.

Personally, I think the key to understanding the Trinity involves looking at the goal of marriage. St. John Paul II gave us this idea. He talked about the Trinity as a "community of love," and tied it to the sacrament of marriage. Think of it this way: When two people attempt marriage, they are attempting to become one; not figuratively, but



Bringing Good News to Life!

Follow @FrJohnGatzak

Follow @WJMJRADIO

Follow WJMJ on TuneIn

OfficeRadio TV



88.9 FM, Hartford
93.1 FM, Hamden
107.1 FM, New Haven

HARTFORD AREA
860-242-8800

WATERBURY/NEW HAVEN AREA
203-758-7367

TOLL-FREE OUTSIDE LOCAL CALLING AREAS
877-342-5956

E-MAIL: ortv@ortv.org
wjmw@wjmw.org

65 Years of Bringing Good News to Life®

Pray the Daily Mass with ORTV

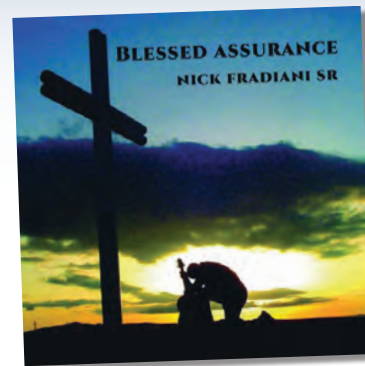
"The Celebration of the Eucharist" is televised daily, reaching the homebound in the archdiocese and beyond. The daily TV Mass is celebrated by priests from throughout the Archdiocese of Hartford, Diocese of Bridgeport and Diocese of Norwich on a rotating basis.

- The Mass is broadcast at 10 a.m., 7 days a week on WCCT-TV.
- Find it on **Optimum Cable Channel 20**; on **Comcast, Frontier and Cox Cable Channel 11**; on **DishTV and Direct TV Channel 20**; and on **Cablevision Channel 960**, serving Fairfield County.
- The Mass also airs at 5 a.m. on Saturday and Sunday.
- On-line streaming is available at www.ORTV.org live weekdays or anytime on-demand.

BECOME A PART OF THE CELEBRATION

The TV Mass is broadcast live Monday–Friday. Join the live broadcast congregation at ORTV studios in Prospect by calling **203-758-7367** for more information.

Invite your parish priest to celebrate the Mass at ORTV. Send in your requests for prayers for the living or deceased, and your special intentions.



Nick Fradiani, Sr.

has performed six inspirational songs especially for the Office of Radio & Television that are now available on his **Blessed Assurance CD** for a donation of \$15.

Proceeds from this CD will benefit the Celebration of the Eucharist daily television Mass.

Go to www.ortv.org or call 203-758-7367

literally. When this married couple joins together sexually, they are enacting with their bodies what the sacrament of marriage is doing with their souls: making them one. The expression they share with their bodies is a commitment and fuel for the work of becoming one heart, soul and mind; each person will spend the rest of their lives in a covenant commitment to get lost in the Other — to remove the "I" from their love and become totally of the other. In the sacramental marriage, each person completely empties himself or herself into the other, and this creates a dynamic between them, thereby creating spiritual, emotional and even physical life.

This is an extraordinary mystery, and we humans can only pull it off with God's help. (Side note: This is why marriage is a sacrament that occurs in a sacred place!)

Take some time and ponder that wondrous and life-giving idea of marriage and know this: We get that idea by looking at the Trinity.

In the relationship of God the Father, God the Son and God the Holy Spirit, you have three persons who are constantly emptying the entirety of themselves into the other: the Father into the Son and Holy Spirit, the Son into the Holy Spirit and the Father and the Holy Spirit into the Son and the Father. This is a dynamic, ever-moving, ever-creating thing that we call the Trinity.

The Trinity is, in the words of the *catechism*, "The central mystery of our faith." (CCC 234)

It would be a shame if, at this point, we stopped. Our belief in the Trinity should absolutely transform our lives because it is not just a concept that we try to explain, it is the focus of our worship and the model for our lives.

The Trinity is the focus of our worship. We stand in awe of this reality. We know we could never do it: we are too sinful, too selfish, too interested in things that don't matter. As a result, we simply cannot imagine love so pure, so focused, so

creative. The more we ponder the Trinity, the more it should drive us to our knees in wonder and awe. This is why we celebrate Mass: to worship. At the core of all good worship is the simple idea: You, Lord, are great and vast; I am small and breakable.

The Trinity is the model of our lives. We who hold to this ancient belief understand that we must imitate the Trinity in all our brokenness. We pour ourselves out for God and for others. We hold nothing back in our love and service. We sacrifice, we make our lives about more than us. We see that, being created by a community of persons, community is where we will always be most human.

So, this is all I can do in the space I have been given. Please take this simple offering and let it be a seed in your heart for a deeper and more challenging way of worshipping God and of loving and serving each other. May God make our love like his.

Enjoy another day in God's presence! †



You have three persons who are constantly emptying the entirety of themselves into the other ... this is a dynamic, ever-moving, ever-creating thing that we call the Trinity.





ARE YOU RELIGIOUS?

*It depends on the priest you ask
and how you mean it*

Leave a Legacy



Jude and Tom Satalino,
Kensington

Please consider including
Catholic Charities in your estate plans.



Catholic Charities
Archdiocese of Hartford

**For more information, visit
www.ccaoh.org
or call 1-888-405-1183**

In August 1981, at the farewell party my parents hosted for me before I left for the seminary to begin studies for the priesthood, one of the guests asked me if I was going to be a religious or diocesan priest. I was dumbfounded, as I wasn't sure. I walked into the kitchen where my mentor, Father Bob Burbank, was hanging out and asked him, "Am I going to be a religious or diocesan priest?" He smiled and said, "Diocesan. You're studying for the Archdiocese of Hartford." "Ah, I thought so," I responded, but in truth, I didn't have a clue. Over the years, I've discovered I'm not the only one who doesn't have a clue.

A recent visit to my home by a former parish staff member triggered that memory. Eric was having difficulty understanding how a priest (me) could own a house. I've been on medical leave for a year, and now that my time in the hospital, two nursing homes and respite

at the Pastoral Center in Bloomfield is over, I'm home on my own, nearing full recovery. Eric thought I was renting the place while awaiting my new parish assignment. Eric was thinking of a religious priest, not a diocesan one. So, what's the difference?

A diocesan candidate studies for a specific diocese. (Had I completely understood this, I might have studied for the Diocese of Honolulu!) At ordination, you make two promises:

- 1) **obedience to your bishop (or archbishop) and his successors; and**
- 2) **celibacy.**

A religious candidate studies for a specific religious order. There are many from which to choose — and by which to be accepted. The most familiar are the Jesuits (to which Pope Francis belongs), the Dominicans (which I might have chosen), and the Franciscans. At ordination, a religious priest makes three vows:

- 1) **obedience to his superior;**
- 2) **chastity; and**
- 3) **poverty.**

Both diocesan and religious make a promise (or vow) of obedience. By either name, both mean the same — you obey. As for celibacy/chastity, celibacy is a promise not to marry; chastity means you will refrain from all sexual activity. So, celibacy is better? Hardly. What is the teaching for everyone who's unmarried? You will be chaste. A promise of celibacy has a built-in promise of chastity. So, is chastity better? A chaste person can marry? Hardly, since one of the built-in promises of marriage is that you will have a sexual relationship with your spouse. So, by one name or the other, both mean the same — a life totally dedicated to God.

Now, the one most misunderstood — the vow of poverty — made only by religious. A diocesan priest makes no promise of poverty, but given his salary, he's not going to get rich, either. All funds received, from a parish or institutional salary, to stipends for weddings and funerals, gifts from parishioners or family or even winning

the lottery, remain his own. He is under no obligation (vow or promise) to share with anyone — except the government! Just like you, we do pay taxes — on salary and all property owned, including a car, house, etc. And just like you, we do look for deductions!

A religious priest working in a parish or institution also earns a salary, but it immediately goes to the order, which in turn gives the priest pocket change. All religious priests' expenses are taken care of by the order: they live in a religious house full-time, all meals are supplied, as are a car, clothes and other items. Everything they have and receive belongs to the order. When they retire, they live at the “motherhouse” or with someone in the order. They don't live alone; they live in community. This is one reason Pope Francis, a Jesuit, doesn't live alone in the Apostolic Palace, but with other priests and bishops who work at the Vatican, at the guesthouse called *Domus Sanctae Marthae*.

So, as a diocesan priest, I can and do own a small home and everything in it (thanks mostly to an inheritance from my parents). I have my own savings and checking accounts, my own car and my own dogs. When I retire, I can continue to live in my home, or in the Archbishop Cronin Retirement Residence at the Pastoral Center or in a nursing home. Wherever I choose,

all expenses are mine (priests get a pension), not an order's.

On occasion, I've thought about being a Dominican priest rather than diocesan. Yet, I'm grateful for my independence. I look around my home, and wonder, in the words of Jesus, “To whom will all this go?” (Lk 12:16-21) Well, first to my nephews and then, most likely, to a tag sale! †

FATHER KEVIN J. FORSYTH
currently is on medical leave from the Archdiocese of Hartford.



ADVERTISEMENT
On Board!

HBF



Tim Perra

Welcoming Tim Perra

Archbishop Leonard P. Blair is pleased to announce the appointment of Tim Perra as Director of the Hartford Bishops' Foundation.

Tim Perra is Vice President of Public Affairs for Stanley Black & Decker, a FORTUNE 500 company headquartered in New Britain, CT. As a communications professional for nearly 20 years, Tim has extensive experience in all aspects of internal and external communications, including marketing, public relations, business transformation, government and investor relations, corporate social responsibility and more. He lives in Farmington, CT, with his three children, two dogs, and amazing wife Kristin.

LEADING THE WAY

General Chair, James C. Smith
Non-executive Chairman of the Board
Webster Bank

REGIONAL CHAIRS:

James P. Torgerson
Chief Executive Officer
Avangrid, Inc.

James M. Loree
President & Chief Executive Officer
Stanley Black & Decker, Inc.

Frank L. Borges
Chairman and CEO
Landmark Partners

Beth Bombara
Executive Vice President & CFO
The Hartford



467 Bloomfield Avenue, Bloomfield, CT 06002
860-913-2627
www.archdioceseofhartford.org/philanthropy

STORY BY
JACK SHEEDY

MOST PHOTOS
COURTESY OF
ARCHBISHOP
CRONIN

50
years

ARCHBISHOP CRONIN MARKS A HALF CENTURY AS SHEPHERD TO THE FAITHFUL

It was June of 1968, and Msgr. Daniel A. Cronin's life was about to change forever.

He was serving with the Vatican Secretariat in Rome when he received word that Pope Paul VI had named him an auxiliary bishop to Cardinal Archbishop Richard J. Cushing of Boston.

Recalling those events for the *Transcript* during an interview in his Bloomfield residence recently (he since has moved to Hartford), Hartford Archbishop Emeritus Cronin carefully removed a letter from a clear plastic pouch. "This is Paul VI's handwriting, do you see?" he said. "Here is a handwritten letter."

Inscribed "To the Dear and Venerable Msgr. Cronin," the warm, personal letter says that Msgr. Cronin was being called "to the exercise of new and greater responsibility." It was signed by Pope Paul VI on June 16, 1968.

His ordination as bishop took place in Boston on Sept. 12, 1968. Twenty-seven months later, on Dec. 16, 1970, he was named the fifth bishop of the Fall River Diocese in Massachusetts, succeeding Bishop James L. Connolly. And on Jan. 28, 1992, he was installed as the 11th bishop and the third archbishop of Hartford, succeeding Archbishop John F. Whealon.

◀ Archbishop Daniel Cronin, wearing his pallium and other vestments, stands on the steps outside of the entrance to the Cathedral of St. Joseph in Hartford.

▼ Cardinal Richard Cushing stands with Msgr. Daniel Cronin in Rome. Msgr. Cronin was Cardinal Cushing's conclavist, or personal assistant, as the College of Cardinals convened to select a new pope.





ABOUT

MOST REVEREND DANIEL A. CRONIN, STD Third archbishop of Hartford

But even before becoming a bishop, his life in the Church was one of service — and sometimes high adventure. In 1957, then-Father Cronin was serving in a parish in the Boston Archdiocese when the chancellor informed him that he was to report to the chancery and meet with Archbishop Cushing (not yet a cardinal). Archbishop Cushing wanted him to be secretary to the nuncio (papal ambassador) in Ethiopia, Africa. Pope Pius XII wanted a priest who spoke Italian and had a doctorate in theology, requirements that Father Cronin fulfilled.

Father Cronin told Archbishop Cushing he was not thrilled about the assignment, “but I don’t have a good reason to say no to you.”

So began a four-year adventure in Africa. On one occasion, he was driving the nuncio in a Jeep to a mission in a remote region. The local guide said, “Take a left.” There was no road, only tire tracks through tall grass, but Father Cronin followed them.

“All of a sudden, we got to a river,” he recalled. “There was no bridge, but a really strong river. I mean, it’s really flowing.” The guide said two local boys would wade across the river ahead of the Jeep and Father Cronin would need to follow them exactly along a submerged ford. He was strongly advised not to stall the Jeep, or he would not be able to restart it.

“So I get to the other side and we give the boys two Ethiopian dollars, and we spent the night at the mission,” he said. The next morning he and the nuncio mounted mules and rode to another part of the mission in unbearable heat. Natives gave them a hot-water foot massage and hot tea, which surprisingly restored them from heat exhaustion.

“We walk outside,” he recalled. “There’s about a 2,000-pound long-horned steer right outside the door.” The locals told him, “This is a gift from the people to the Holy Father.”

Father Cronin deadpanned, “You know, I’m going to have very great difficulty getting this to the Holy Father.”

“No, no, no,” the people told him. “It’s presented to the nuncio for the Holy Father, but the nuncio then gives it back to the people to have a feast in honor of the Holy Father.”

Then, in front of everyone, the chief of the village slaughtered the steer and distributed slices of raw meat to everyone.

“This was one of the more adventurous things that happened in Ethiopia,” the archbishop said with a chuckle.

A native of Cambridge, Mass., Archbishop Cronin attended St. Peter Grammar School there, then Boston College High School in Boston and St. John Seminary in Brighton. Asked when he realized he had a vocation to the priesthood, he said, “I never wanted to be anything else. I had no other career that I was interested in.”

After his installation in Fall River, Bishop Cronin wrote his first pastoral letter on the evils of abortion. He dedicat-

ed many new churches, presided over an annual Bishop’s Ball, raised funds for a new St. Vincent’s Home in Fall River and performed the usual ceremonial and liturgical duties of a bishop. In 1976, the Massachusetts State Council of the Knights of Columbus awarded him the Lantern Award for outstanding service to God and country.

“In those years, it was really a question of implementing the Second Vatican Council and seeing that the decrees of the council were carried out,” he said. He had been an eyewitness to Vatican II, having served in Rome as papal chamberlain, with the title of monsignor, in 1962.

“Historians will tell you that long preparation had been done earlier by [Pope] Pius XII, but he never called a council,” he said. “Pope John XXIII had the inspiration and the courage to do it, so therefore the Second Vatican Council will always be associated with him.”

- Born Nov. 14, 1927, Newton, Mass.
- Attended St. Peter School, Cambridge; Boston College High School, 1945; St. John Seminary, Brighton, Mass., 1949; North American College, Rome.
- Ordained a priest Dec. 20, 1952 at the Basilica of St. John Lateran, Rome.
- Received a Licentiate in Sacred Theology, Gregorian University, Rome, 1953; a Doctorate of Sacred Theology, Gregorian University, Rome, 1956.
- Parochial Ministry in Salisbury, Lynn and Waltham, Mass.
- Attache, Apostolic Internunciature in Addis Ababa, Ethiopia, 1957.
- Attache, Secretariat of State, Vatican City, 1961.
- Named Papal Chamberlain, with title of Monsignor, 1962.
- Named Titular Bishop of Egnatia and Auxiliary Bishop of Boston, June 10, 1968.
- Ordained Bishop, Sept. 12, 1968, Holy Cross Cathedral, Boston, Mass.
- Pastor of St. Raphael Parish, Medford, Mass., 1968.
- Named fifth bishop of Fall River Diocese, Oct. 30, 1970.
- Installed Dec. 16, 1970, St. Mary of the Assumption Cathedral, Fall River, Mass.
- Named eleventh bishop and third archbishop of Hartford Archdiocese, Dec. 10, 1991.
- Installed Jan. 28, 1992, Cathedral of St. Joseph, Hartford, Conn.
- Received Pallium from Pope St. John Paul II on June 29, 1992, St. Peter’s Basilica, Vatican City.
- 25th anniversary of ordination as a bishop, Cathedral of St. Joseph, Hartford, Conn., Sept. 12, 1993.
- Recipient of the Father McGivney Award from the Connecticut Knights of Columbus, March 21, 1999.
- Past Chairman of the Episcopal Board of Governors of the Pontifical North American College, Rome.
- Retired, Dec. 18, 2003.



“I never wanted to be anything else.”

— ARCHBISHOP DANIEL A. CRONIN



◀ Bishop Daniel A. Cronin with Pope Paul VI.

archdiocese in honor of their years of quiet service in their respective parishes. Based on a similar idea introduced by Bishop Connolly in Fall River, the award has been carried on by Archbishops Henry J. Mansell and Leonard P. Blair and draws hundreds of friends and relatives of the recipients to the cathedral every year.

In 1997, the Knights of Columbus asked Archbishop Cronin to initiate a cause for sainthood of the Knights' founder, Father Michael J. McGivney, a priest of the Archdiocese of Hartford. "We started collecting testimonials [regarding alleged miracles] ... and everything was bundled up and wrapped. And then they had to have sealing wax on the thing and the seal of the diocese, and I used this ring," he said, indicating his episcopal ring, which is engraved with the seal of the archdiocese.

Father McGivney has been declared Venerable, but his cause for sainthood is still under review.

Father Cronin was also instrumental in helping to establish the Catholic Biblical School as an accredited college course, through St. Thomas Seminary in Bloomfield.

In 1997, he initiated the vicariate outreach program within the structure of the Archbishop's Annual Appeal (AAA). Several pastors approached him with the idea to set aside AAA funds for local causes like shelters, food pantries, crisis pregnancy facilities and hundreds of

other charitable organizations. More than \$1 million in AAA funds is spent annually for these local causes.

Archbishop Cronin retired in 2003, but he still performs priestly and episcopal duties and urges young people to think about vocations. "You should have heard me last night [at a confirmation ceremony]," he said. "I said to these confirmands last night, 'You come here on a Sunday and you presume there is going to be a priest who will process down the aisle and say Mass. What if you come here and there's no priest?'"

◀ Father Daniel A. Cronin blesses his parents after his ordination on Dec. 20, 1952.



▲ From left, Archbishop Martin O'Connor, rector of North American College in Rome; Pope John XXIII; Father Daniel A. Cronin; and Msgr. Thomas Ryans on March 11, 1962, in Rome.

But Pope John XXIII presided over only one session of the council before he died on June 3, 1963, said Archbishop Cronin, who served in the honor guard at the late pope's funeral bier. Msgr. Cronin also served as Cardinal Cushing's conclavist, or personal assistant, as the College of Cardinals convened to select a new pope.

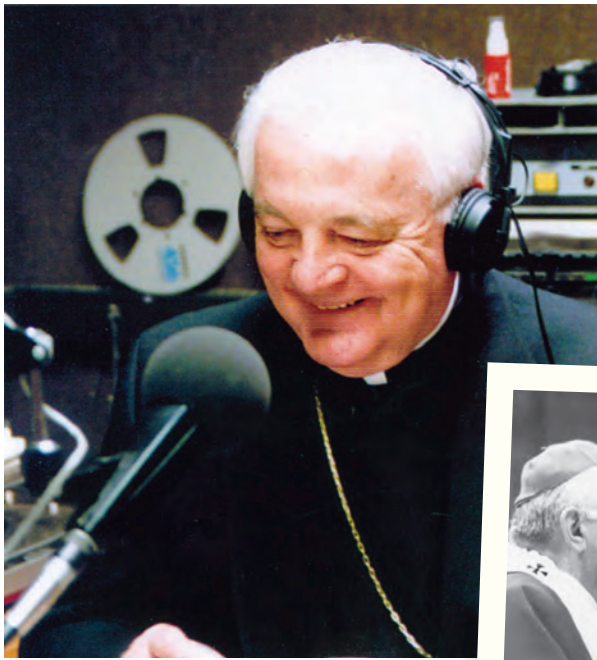
That new pope, of course, was Cardinal Giovanni Battista Enrico Antonio Maria Montini, who took the name Paul VI and who, five years later, made then-Msgr. Cronin a bishop. "All the other [Vatican II] sessions were presided over by Pope Paul VI," he said.

In Archbishop Cronin's homily at his Mass of installation in Hartford in 1992, he stressed the importance of evangelization, which he said was also Pope Paul VI's passion. "What was St. Paul but a great evangelist? So he was carrying out the spirit of his own name," he said.

In Hartford, Archbishop Cronin inaugurated the St. Joseph Medal, an award given yearly at St. Joseph Cathedral to parishioners throughout the

▼ Father Daniel A. Cronin escorts Jacqueline Kennedy after an appointment on March 11, 1962.





◀ Archbishop Cronin experiments with “on the air” equipment.



▲ Pope John Paul II confers a pallium, a vestment worn by metropolitan bishops, upon Archbishop Cronin on Jan. 28, 1992.

“What I’ve done I’ve done, and that’s it, and it’s up to the people who come after me to judge whether it’s been effective or not. **All I hope is that it had the effect that I had intended when I was doing my duty.**”

— ARCHBISHOP DANIEL A. CRONIN

Asked what his greatest accomplishment has been, Archbishop Cronin said, “I don’t like to talk in terms of accomplishments because you just can’t judge how effective you’ve been. Nobody can do that. Some might try but I don’t think it’s possible, and I won’t even try. What I’ve done I’ve done, and that’s it, and it’s up to the people who come after me to judge whether it’s been effective or not. All I hope is that it had the effect that I had intended when I was doing my duty.”

Since his ordination in Rome to the priesthood on Dec. 20, 1952, by the late Cardinal Clemente Micara, and throughout his 50-year episcopate, he has been very happy in serving the Church, he said. “Sometimes there were worries and heartaches when you’d be overwhelmed with some of the responsibilities, but I can’t say what the happiest moment or the worst moment was,” he said.

“I’ve been very fortunate, very, very fortunate, with the priests that I’ve had in both dioceses where I’ve been the bishop,” he said.

“And the same with the nuns,” he said. “The Church in the United States owes a great debt to the sisters because they built up the schools and they built up the hospitals and all the health care industry that we have. They really are the ones.” †

+ **LEARN MORE** about Archbishop Cronin at <http://archdioceseofhartford.org/archbishop-daniel-a-cronin>

MASS OF THANSGIVING

Archbishop Cronin will celebrate a Mass of Thanksgiving at 2 p.m. on Wed., Oct. 3 in St. Thomas Chapel at the Pastoral Center, 467 Bloomfield Ave., Bloomfield. Limited seating is available. All are invited to greet him and extend their best wishes at a reception to follow from 3:30-5 p.m. in the Pastoral Center. RSVP for reception with number attending by email to PP@aohct.org.

ADVERTISEMENT

On Board!

HBF

Chief David Rosado

Welcoming David Rosado

Archbishop Leonard P. Blair is pleased to announce the appointment of Chief David Rosado as Director of the Hartford Bishops’ Foundation.

Chief Rosado is the current Police Chief of the Hartford Police Department, appointed on February 5, 2018 by Hartford Mayor Luke Bronin. Shortly after graduating from UConn, Chief Rosado joined the Avon, CT Police Department. Since then he has served in a number of roles including an underwriting position with Executive Risk in Simsbury, Legal Affairs Unit; Commissioner’s Office, and as a State Trooper assigned to Troop I in Bethany, CT. Chief Rosado is also a graduate of UConn Law and resides in Hartford with his wife, Denise, and their four children.

LEADING THE WAY
General Chair, James C. Smith
 Non-executive Chairman of the Board
 Webster Bank

REGIONAL CHAIRS:
James P. Torgerson
 Chief Executive Officer
 Avangrid, Inc.
James M. Loree
 President & Chief Executive Officer
 Stanley Black & Decker, Inc.
Frank L. Borges
 Chairman and CEO
 Landmark Partners
Beth Bombara
 Executive Vice President & CFO
 The Hartford


 467 Bloomfield Avenue, Bloomfield, CT 06002
 860-913-2627
www.archdioceseofhartford.org/philanthropy

Office for Catholic Social Justice Ministry celebrates 50 years of putting Catholic social teaching into action

STORY BY
SHELLEY
WOLF



PHOTO COURTESY OF OCSJM

◀ Parish and local elders enjoy a Community Life meal and fellowship at St. Joseph Parish in Winsted.



More than a decade ago, the Community Life Committee at St. Joseph Parish in Winsted established a meal program and invited its elderly parishioners to dinner.

“It kept growing and was beyond what we could handle,” said Linda DiBerardino, a committee member.

Her parish applied for a small grant from the archdiocese, which enabled the ministry to expand its outreach. It now serves about 800 meals a year through a combination of dine-in suppers and deliveries to the elderly in low-income apartments.

This small but meaningful dent in alleviating material poverty would be impossible without a grant from the Cooperative Parish Sharing Program, the very first program of the Archdiocese of Hartford’s Office of Urban Affairs.

The Office of Urban Affairs was founded in 1968 to address poverty in the cities. Eventually renamed the Office for Catholic Social Justice Ministry, it is marking its 50th anniversary this year.

The office plans a golden anniversary celebration at 6 p.m. on Oct. 23 during its annual fundraising dinner at the Aqua Turf Club in Plantsville. During the dinner, those who have

worked for the office over the years will be recognized in a video. The keynote speaker will be Timothy Shriver, chairman and CEO of Special Olympics.

During the 50 years since its founding, the office has evolved. However, throughout the decades it always has empowered parish leaders to work for social justice, grounded its work in Catholic social teaching and been responsive and relevant to the times.

Responding to the poor and disenfranchised

Under Archbishop Henry J. O’Brien, the Office of Urban Affairs got its start in the ’60s, a time of civil unrest, growing poverty and urban renewal in the state’s cities.

The archbishop asked Father Timothy A. Meehan, then-pastor of St. Martin de Porres Parish on Dix-

well Avenue in New Haven, to create an office to train parish priests, deacons and religious sisters to improve the living conditions of the urban poor. Father Meehan, now a senior priest in residence at St. Bernadette Church in New Haven, worked closely at that time with Auxiliary Bishop Joseph F. Donnelly.

The first office was located on Olive Street in New Haven; the office later moved to the convent of St. Rose of Lima Church on Blatchley Avenue.

Father Meehan is credited with initiating the Cooperative Parish Sharing program. Through it, parishes are invited to contribute to a fund that is then made available as grants to financially challenged parishes that respond to poverty. He also helped establish the Catholic Campaign for Human Development, a national program designed to help the poor help themselves by addressing the causes of poverty.

After coordinating the office for four years, Father Meehan traveled across the country to share the Connecticut model with other dioceses.

In the 1970s, the office began educating more broadly about social justice and advocating for specific proposals to assist the poor and disenfranchised.

“Social justice means that you change structures so that you help a lot of people,” explains Auxiliary Bishop Emeritus Peter A. Rosazza, who served as the archbishop’s representative to the office’s Board of Directors from 1979 until his retirement in 2010. He replaced Bishop Donnelly after his death.

Each decade, the office, clergy and lay supporters faced new challenges. In the 1970s and ’80s, it tackled social and economic inequality by addressing unemployment, distribution of income, crime and the criminal justice system, education,



SOCIAL JUSTICE MEANS THAT YOU CHANGE STRUCTURES SO THAT YOU HELP A LOT OF PEOPLE.



— AUXILIARY BISHOP EMERITUS PETER A. ROSAZZA



PHOTO COURTESY OF OCSJM

▲ File photo of Father Timothy A. Meehan.

COURTESY OF OCSJM, PHOTO BY PATRICK LAORDEN



▲ Arturo Iriarte conducts social justice ministry leadership training.

family life and affordable housing. In the '70s, farm workers' rights became an urgent national issue.

"Bishop Donnelly was an extraordinary man," Bishop Rosazza says. "He was a state labor mediator, even though he was a Catholic priest. Then he became an auxiliary bishop. He went out to California about seven times — he and Msgr. George Higgins, who was the great labor priest for years — to help Cesar Chavez and the United Farm Workers mediate a contract."

Cesar Chavez also visited Hartford. "Cesar Chavez came when Bishop Donnelly died in '77," Bishop Rosazza recalls, "and did the first reading at his funeral Mass."

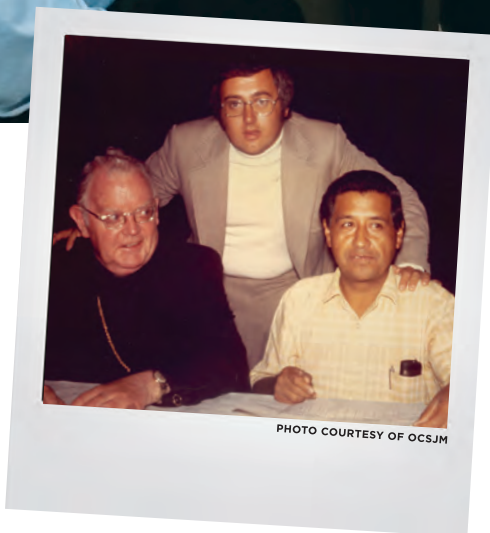


PHOTO COURTESY OF OCSJM

▲ Bishop Joseph F. Donnelly with Cesar Chavez.

Perella, Joseph Smyth, Cori Thibodeau and now Lynn Campbell.

Bishop Rosazza thinks the office's most ambitious effort may have been the CenterEdge project, initiated in 1997. The project sought to change the way suburban and rural people in the state viewed their self-interest in relation to the urban poor.

The office served as a catalyst, he says, uniting community organizations to examine urban

A need for urban and suburban solidarity

Bishop Rosazza credits the office's executive directors for responding so well to the changing needs of each decade. The office has had five executive directors: Jack Middleton, Frederick

development and sprawl in the state. It also stimulated conversation by bringing in national experts to speak about the benefits of regionalization and to share success stories from across the country.

"If the city suffers, then it's going to impact the suburbs, too. You just can't get away," Bishop Rosazza says.

In 2003, the office published a report, *Connecticut Metropatterns: A Regional Agenda for Community and Prosperity*. As it happens, regional solutions are now back in the news.

Empowering parishes to work for change

In 2009, the Office of Urban Affairs developed a new strategic plan that resulted in its new name — the Office for Catholic Social Justice Ministry — and a refocused mission to educate and prepare



THE OFFICE FOR CATHOLIC SOCIAL JUSTICE MINISTRY

Of the Archdiocese of Hartford



TO LEARN MORE about working for social justice in your parish or community, visit: www.catholicsocialjustice.org and www.facebook.com/ocsjm.hartford. Information about the October dinner is available at 860.242.5573, ext. 2688, or agnes.dann@aohct.org.

parishes to work for social justice.

Parish volunteers are currently being trained to work in four areas: direct service, advocacy, justice education and empowerment.

“It’s a baptismal call,” says Campbell, the office’s executive director since 2012. “Parishes are uniquely positioned to be witnesses to the teaching of the Church. The best way to witness is through our actions. Our actions should reflect what Jesus taught us, and that’s to care for the poor.”

Today, she says, about half of all parishes in the archdiocese have some sort of social justice committee or organized effort that goes beyond a food collection or serving at a homeless shelter. “They’re more strategically oriented,” she says. “They’re thinking about moving forward and about what the needs are right now.”

A vibrant parish social justice ministry, she explains, should promote both the life and dignity of the human person, be about both charity and justice, and be global as well as local.

Today, the office’s priorities include supporting parishes through leadership training. The “how-to” training covers running a meeting, finding volunteers and integrating social justice ministry into the life of the parish. Participants also learn how to advocate for change.

The office also educates about issues through its annual Bishop Peter Rosazza Social Justice Conference, which began in 2011 and annually attracts more than 200 attendees. This year, workshops covered such hot topics as the opioid crisis, mental health support, racism, human trafficking and global peace and nonviolence.

“We can’t, as an office, act upon everything,” Campbell says, “but we



◀ Archbishop Leonard P. Blair and Lynn Campbell present a CRS Rice Bowl check.

Passing the torch to the next generation

To prepare for the future, the office is reaching out to young adult groups, such as Frassati New Haven, to get them thinking about working for social justice through the Church.

“Many of the youths see that as important in their secular lives but haven’t necessarily made that connection to their faith,” Campbell says. Informing them about the Church’s social teaching, she says, and its related parish ministries could draw them back to the Church and help to develop a new generation of leaders.

The office, now located at the Pastoral Center in Bloomfield, is also making an impact in Catholic schools. Since 2015, it has been teaching children about Pope Francis’s call to care for creation through his encyclical on the environment, *Laudato Si’*.

For some, Campbell says, the term “social justice” merely conjures up images of marches and petitions: “I hope people can understand that it’s broader than that. It’s about caring for your neighbor, both locally and globally, and working for a world or society that embraces life and human dignity.” †



PHOTO BY MARY CHALUPSKY

PHOTO BY TOM DZIMIAN

can raise awareness about the different issues and what the Church has to say about them.”

The office administers national programs, too: the Catholic Campaign for Human Development, Catholic Relief Services and the U.S. Bishops’ Justice for Immigrants campaign.

Campbell’s office has been hard at work on Deferred Action for Childhood Arrivals (DACA). Office members have been doing parish training, bringing in youth and parent speakers to help humanize the issue. The talks have resulted in more than 2,000 letters being written to legislators in support of the “dreamers.”

▲ Archbishop Blair and Auxiliary Bishop Emeritus Peter A. Rosazza at the annual social justice conference.

► The current team for the Office for Catholic Social Justice Ministry includes, from front left, Mary O’Brien, Lynn Campbell, Ana Landskron, Arturo Iriarte, Agnes Dann and Patrick Laorden.



PHOTO BY TOM DZIMIAN

STORY BY
JACK SHEEDY



CONNECTICUT CATHOLIC CONFERENCE

THE UNITED VOICE OF THE BISHOPS FOR 50 YEARS

PHOTO BY MARY CHALUPSKY

The year was 2003. Marie Hilliard was appalled. A veto-proof bill had been rammed through Connecticut’s House of Representatives that would force priests to break the seal of confession. She had only a weekend to muster enough opposition in the Senate to prevent it from becoming a state law. With help, she succeeded.



Marie Hilliard

Fast forward to 2009. Michael C. Culhane was stunned. A friendly informant in the Legislature had just told him that a bill was surfacing that would strip Catholic bishops of their powers. Culhane’s mission was to call then-Archbishop Henry J. Mansell and find a way to kill the bill. Against a groundswell of opposition, the bill never had a chance.

These are only two of many issues the 50-year-old Connecticut Catholic Conference (CCC) has had to deal with to defend religious liberties and augment the voice of the bishops in the public square. Hilliard was executive director of CCC from 1997-2006, and Culhane is the current executive director.



Michael Culhane

The CCC was formed in September 1968 under Archbishop Henry J. O’Brien. As the public policy arm of the Catholic Church in Connecticut, it is “the vehicle for speaking with a united voice and for acting with joint effort and resources in

promoting the good of the Church and its members, as well as the common good of all the citizens of the State,” according to its mission statement.

CCC’s first executive director was William Wholean (d. 2012), who served until 1991. He was succeeded by Father Thomas J. Barry, currently pastor of St. Patrick Parish in Farmington.

The confession issue that Hilliard battled was an amendment to another bill. It was designed to compel priests to testify in sex-abuse cases with facts entrusted to them in the privacy of the confessional. In the wee hours of a Friday morning, it passed the House with a vote of 151 in favor and 10 opposed, she said.

Hilliard tried all day Friday to muster opposition in the Senate, where it would be taken up on Monday. “I knew I had to get into the parishes before 5 p.m. Mass [on Saturday],” she said. “This is before we had internet and emails for everyone, and I faxed every parish I could, hoping it wouldn’t go into a circular file before Monday.”

The fax campaign worked. On Sunday night, a legislator who had favored the bill told Hilliard he had received 80 letters opposing it. “Marie, I get it now,” the legislator said. The next morning, the bill was dropped.

Years later, Culhane had been expecting the infamous anti-bishops bill (S.B. 1098), having been warned of it more than a year earlier by one of its sponsors. “Issues come and go, and my reaction would be good, bad or indifferent, but that proposal to amend corporate statutes

of the Church blew me over,” he said.

The bill — a response to several high-profile cases of priests allegedly misusing church funds — would have forced parishes to form boards of directors that would have greater power than pastors and even bishops in administrative and financial decisions. It was in violation of the First Amendment, which guarantees the right to the free exercise of religion, he said.

He immediately called Archbishop Mansell, who ordered a conference call with all the bishops of the state. Parishes mobilized buses that carried parishioners to the State Capitol to rally against it. A public hearing was canceled, and the bill was dropped.

“It’s the type of bill that you would hope every morning when you get up you won’t see it,” Culhane said.

Catholic conferences are “a direct outgrowth of Vatican II to bring the Church closer to the people,” he said. Connecticut’s conference includes all the active and retired bishops in the Hartford, Bridgeport, Norwich and Stamford (Ukrainian) dioceses.

A major priority Hilliard faced after Archbishop Daniel A. Cronin hired her in 1997 was to defeat an early attempt to allow physician-assisted suicide in the state, she said. “Even though the bill was raised, they never had a hearing and the bill was pulled,” she said.

“One of my first acts was to get a coalition together, and it became incorporated,” she said. “The Connecticut Coalition to Improve End-of-Life Care [was] an alternative to physician-assisted suicide.” It had the backing of Yale School of Medicine, the University of Connecticut Health Center, an imam and a rabbi.

In the early 2000s, there was an issue involving public funding for embryonic stem-cell research, she said. Lawmakers favoring the funding misused the language and called a human embryo a “fertilized egg,” she said. A registered nurse, Hilliard explained the science to the legislators, and at the end of a five-hour debate, her efforts prevailed and the measure was defeated.

“The next year we failed,” she said. “But in any event, it’s a straw man because all of the advances have been in adult stem-cell research.” Adult cells can now be brought back to an earlier stage of development, so that embryonic cells are not needed, said Hilliard, who is now director of bioethics and public policy for the National Catholic Bioethics Center.

Hilliard retired from the CCC in 2006, fighting to the last minute to rewrite a bill that would have allowed withdrawing nutrition/hydration from patients in end-of-life care. While she was meeting with lawmakers to change the bill’s language, the House of Representatives was issuing her a citation recognizing her contributions to the people of Connecticut.

Her most memorable moment? “The honor of repre-



PHOTO BY MARY CHALUPSKY

senting the people of God in Connecticut in a public policy arena, and that I had the support of the bishops to do so.”

Culhane succeeded Hilliard in 2007. An early issue he dealt with was an attempt to extend the statute of limitations as it applies to sex abuse by employees of religious and other private entities. A legislator told him such a bill would likely surface in 2008.

“And I said, ‘If it does, I think you would have the obligation to raise a bill eliminating sovereign immunity for teachers, coaches, municipal employees and state employees.’”

Sovereign immunity makes it difficult to sue public employees without government consent.

Both bills were raised and hearings held. Neither was brought to a vote.

Other issues CCC has dealt with over the years include partial-birth abortion, Catholic education, income credits, welfare reform, the death penalty, Medicaid, genetic screening, gun safety, land mine banning, affordable housing, food stamps for immigrants, health care for children and more.

This year, the conference helped quash legislation that attacked pro-life pregnancy care centers. It also helped defeat, once again, efforts to legalize physician-assisted suicide.

Culhane said, “Sometimes these issues seemed insurmountable, and I’d say to my staff, ‘The day we stop pushing is the day they prevail.’ So regardless of the forces that you’re confronting, I tell them all, ‘Keep the faith.’”

Culhane will step down as executive director of CCC in November after 11 years in the position. †

“
Sometimes these issues seemed insurmountable, and I’d say to my staff, ‘The day we stop pushing is the day they prevail.’ So regardless of the forces that you’re confronting, I tell them all, ‘Keep the faith.’
”

— MICHAEL CULHANE



TO LEARN MORE ABOUT THE CONNECTICUT CATHOLIC CONFERENCE, VISIT: CTCATHOLIC.ORG

STORY AND PHOTOGRAPHY BY MARY CHALUPSKY

Deacons celebrate

45th anniversary of archdiocesan permanent diaconate and 50th of its reinstatement in the United States

When Deacon Robert J. Hilliard and his six classmates completed their diaconate program in 1973, they became among the first permanent deacons in the United States to be ordained after Vatican II reinstated the order of deacon as a permanent ministry in 1967.

This year, as the Archdiocese of Hartford celebrates the 45th anniversary of its permanent diaconate, he joins nearly 600 men who have been ordained since Archbishop John Whealon announced the program. Today, 161 deacons serve in active ministry at parishes, as well as at prisons, hospitals and colleges.

“The Church was always close to my heart,” says Deacon Hilliard, now of senior status, who married, raised five children and worked as an auditor for the State of Connecticut. “So when [the late] Father Joseph Donahue asked me if I would be interested in the formation program [in 1969], I saw it as an opportunity to get more involved.” He still assists at Mass at St. Helena Church in West Hartford.

Deacon Hilliard’s decision reflects the devotion and commitment of ordained deacons, who often balance marriage, families and careers with their ministry. Some are not married or have never married.

“Deacons really feel called by God to the ministry,” says Deacon Robert M. Pallotti, archdiocesan director of the diaconate. “They want to be a model of service to the people and they want to serve the Church ... by

assisting in a parish.”

According to Deacon Pallotti, about 95 percent of deacons are married, have been involved in previous parish work and are employed in secular jobs such as in business, education and medicine.

“Deacons serve a ministry to the altar [Mass and liturgy], ministry to the word [proclaiming the Gospel,] and ministry to charity and justice,” says

Deacon Pallotti, the father of three children and former teacher for 16 years at Holy Cross High School in Waterbury, who serves at St. Peter Claver Parish in West Hartford. “It’s a lot of work that requires a lot of study and commitment to the Church.

“We are constantly trying to ensure that deacons don’t get overstressed or ignore their family or work,” he says. “I tell them, ‘Don’t try to be the Messiah — the job’s taken.’”

The first class of deacons completed the program in three years. However, formation which has been under

the direction of Father Aidan N. Donahue, is a five-year program consisting of an initial year of intense discernment and study followed by four years of preparation in human, spiritual, academic and pastoral formation.

Deacon Pallotti explains that the Vatican’s interest in training married men to be ordained for service as deacons began after World War II as a way to address the large number of priests who had died or were imprisoned during the war. But the idea took off in well-established European countries and the United States.

Not all countries have diaconate programs; the U.S. boasts 50 percent of all deacons worldwide. Growth areas include the South, as well as Spanish-speaking and Asian countries.

“One of the things the permanent diaconate has done is afforded a way to have a bridge between laity and



+
THE U.S.
BOASTS 50
PERCENT OF
ALL DEACONS
WORLDWIDE



Deacon Arthur Miller



Deacon
John
Hoffman

clergy,” says Deacon John Hoffman, the father of three children who serves at St. Mary Parish in Milford. He was ordained 25 years ago.

“Yes, we’re clerics, but we can see things differently than the celibate priest and that is a benefit to the priest, to the deacon and to the parish,” he adds.

Applicants need to be between 35 and 60 years of age; be recommended by their pastor; be involved in parish ministry for at least five years; if married, be in a stable marriage; be gainfully employed, and preferably have some college background. Once ordained, deacons are not permitted to marry.

Candidates also need to demonstrate a desire to grow spiritually and to serve others; an ability to handle the academic workload; pastoral leadership;

commitment to the Church; physical and psychological health; a sense of vocation from God; a sense of balance between their marriage, work, formation and ministry; and the consent of their wife.

Spouses are invited to participate in classes and retreats with their husbands. Donna Yatcko serves as coordinator of the wives program; and is responsible for spiritual, ministerial and support activities of deacons’ and candidates’ wives and the widows of deacons.

“I always tell people, ‘It wasn’t my idea,’” laughs Deacon Philip Gosselin, an accounting manager and father of two children, who was ordained two years ago and serves at St. Christopher Church in East Hartford. “But it’s been awesome, tremendous ... and very important. We’re a bridge with one foot in the secular world and one foot in the Church.”

The diaconate’s aspect as a ministry of charity and justice has gained emphasis over the years. Today, the diaconate has grown from assisting parish and liturgical activity to helping the local community where “the welfare of the people is at stake,” says Deacon Pallotti.

Deacon Arthur Miller, who serves at St. Mary Parish in Simsbury, agrees. “As a deacon, my personal calling is social justice,” he says. “Deacons are the arms and legs and conscience of the people. ...”

Looking ahead, Deacon Pallotti says the archdiocese is studying the program to ensure its relevance given dramatic changes in parishes from fewer priests and lower attendance at Mass to such shifts in society as distrust of institutions, the excuse of “busy-ness,” lack of moral absolutes, militant atheism, disinterest in tradition and the generation of “nones.”

“There’s a pluralism of vision” that presents “huge pastoral issues” to address, he says. Among solutions are increased training and workshops for deacons to acquire the skills required

+
READ MORE
about the diaconate in the archdiocese
at <http://archdioceseofhartford.org/office-of-the-diaconate>

for growing needs for everything from bereavement counseling to same-sex attraction ministry.

According to Deacon Pallotti, nationally, only about 25 percent to 28 percent of registered parishioners attend Mass. “We expect that to be slashed in half in the next 10 years,” he says, which would further fuel concerns for budgeting, funding and assigning personnel, including deacons. He also notes that with the decline in priests, it may become necessary for deacons to serve as administrators until a pastor can be assigned to a parish.

The antidote to current trends, he says, is to engage people to continue developing their faith life, including in the diaconate. “We need to make sure the ministry is available to everyone and not

+
THE ANTIDOTE TO CURRENT TRENDS? “ENGAGE PEOPLE TO CONTINUE DEVELOPING THEIR FAITH LIFE, INCLUDING IN THE DIACONATE.”

just select groups of people,” he says.

Deacon Pallotti notes that other than for reasons of health or relocation, few ever leave the archdiocesan diaconate; some have gone on to serve for more than 40 years. Formal retirement to senior status is at age 75, “and some still want to continue serving,” he says.

The work “can be frustrating and challenging like anything else,” he continues, “but the reward is that you’re serving God and his people; and that is what keeps them in it. They don’t look for congratulations or rewards; they just love doing the ministry.” **+**



We’re a bridge with one foot in the secular world and one foot in the Church.



— DEACON PHILIP GOSSELIN



Deacon Robert J. Hilliard and
Father Joseph Devine

'We're in it for the long haul'



PHOTOS COURTESY OF CATHOLIC CHARITIES USA

Catholic Charities offers hope to children who need it most

The professionals gathered together in a room at the 896 Asylum Ave. office have heard it all before about their clients: Problem kids. Troublemakers. Hopeless.

For the men and women who staff the Children's Behavioral Health program at Catholic Charities of the Archdiocese of Hartford, though, every child and teenager they work with is a unique and precious individual with potential just waiting to be unlocked.

"Don't judge a book by its cover," says Nicole Salisbury, a clinician with the program. "A lot of our kids have these negative reputations, but if you look deeper, there's always something driving that behavior. Nobody does something without a reason. It's about digging deeper, getting to know them and finding out

what's really going on."

Beneath a crucifix and in front of a purple chalkboard with phrases like "vocational skills" and "mentorship" written on it, Salisbury and her colleagues recently explained why they're drawn to work that even other professionals in the social work field shrink from.

"I love to help families. I'm blessed, and that's the God's honest truth," says Milagros Sanchez-Sinclair, who scoffs at suggestions her clients may be particularly difficult to work with.

"You have to earn their trust, but once you do, they'll come to you with things they're reluctant to tell others," she says. "They know we're in it for the long haul. We don't leave."

In Hartford, that means first and foremost getting children and adolescents referred to one of two programs, both of which offer in-home treatment; the idea that professionals don't make house calls

is completely foreign to the men and women here.

Multi-Dimensional Family Therapy (MDFT) is a program for children and adolescents ages 9-18 which originally began as a method of addressing substance abuse problems, but which subsequently has expanded to tackle other problems in the lives of young people. Kids and families who participate in this program get three to six hours per week of services for four to six months, with those services ranging from therapy to school consultation and crisis response.

The other main program, Intensive In-Home Child and Adolescent Psychiatric Services (IICAPS), is similar, but is open to children and teens ages 3 to 18 who have psychiatric disorders and are at imminent risk of being hospitalized. Developed by the Yale Child Study Center, the program helps families keep their children safe and in the community.

Although vital outpatient services are available at child guidance clinics throughout the archdiocese, what makes the MDFT and IICAPS programs unique is their focus on in-home services.

"Our folks are out in the community. They're knocking on doors," says Kenneth Lacilla, director of juvenile justice and in-home therapy services for Catholic Charities in the archdiocese. "We go to people where they are. That's why I work here."

Indeed, the clinicians and case managers who work for the programs can reel off a list of places they've met with clients which shows the "home" part of "in-home services" has a flexible definition. Schools, tables at Dunkin' Donuts or McDonald's, barbershops, bodegas or street corners, none of these is unfamiliar to the dedicated clinicians in Hartford.

"We meet them at school, we meet them at home, we sit on the floor

STORY BY
TOM BREEN

A THICKET OF PROBLEMS

BY TOM BREEN

The decades-old problems of Connecticut's capital city — declining economic base, high poverty, suburban flight, lack of taxable property — create a systemic challenge for the clients of the Children's Behavioral Health Program, but there are specific threats clinicians observe time and again.

The MDFT and IICAPS teams have both noticed a recent surge in the number of car thefts by children referred to them for services. Indeed, in March, Mayor Luke Bronin convened a regional summit to discuss the problem of teenagers stealing cars and taking them for joy rides in the city — rides that have led to serious accidents and even deaths.

Both Nicole Salisbury and Milagros Sanchez-Sinclair have had recent clients, young girls, who stole cars. One crashed the car, swerving to avoid another driver, while the other said she did it to distract a friend from a plan to murder a boyfriend.

"You couldn't imagine why they do the things they do," Sanchez-Sinclair says. "This was a girl of 14."

Another problem the programs are seeing more of is human trafficking — children, particularly girls, being recruited into prostitution.

"I know a few of my girls have gone through it, and even when I sit down with them and really talk, they're still acting like it's not that bad," Jacqueline Baez says.

In many cases, the girls are being recruited by "boyfriends" — older men who use emotional blackmail as well as physical violence to bend the girls to their will.

"It's hard to get out when you think, 'Oh, this is my boyfriend, he's in love with me,'" Salisbury says.

Another problem that keeps cropping up is one familiar not just to inner cities, but anywhere with internet access.

"In the old days, bullying ended when the school day ended," Belinda Bridges says. "Now, bullying can be 24/7 because of social media, and for our clients, who may not get the attention they need at home, that dependence on how strangers view them becomes central to their lives."

The range of problems — along with whatever else they may be facing at home or school — gives Kenneth Lacilla even more appreciation for the program's clients.

"You would be surprised at the talent, intelligence and resilience these kids have," he says. "They're survivors."

with them," Salisbury says. "We go wherever they need us to be."

As dedicated as they are, though, the people who staff these programs will acknowledge the steep challenges their clients face. Hartford, with the highest property tax rate in the state and with roughly a third of its population living below the federal poverty line, has not enjoyed the economic renaissance seen in other cities in the Northeast. The blighted neighborhoods and overburdened social safety net present young people with too many temptations to dangerous habits and behavior.

That can be seen when clients meet their case managers and clinicians for the first time, often being referred by the Department of Children and Families, a court or a psychiatric hospital.

"We see our clients on their worst day, or immediately after their worst day," says Belinda Bridges, supervisor of the IICAPS program. "Our kids are at serious risk of being removed from the community in some way."

Dennis Shipman, supervisor of the MDFT program, has plenty of experience with what can happen when children and adolescents in Hartford aren't able to access any positive intervention.

"I used to work in a prison," he says, "where I'd see the end results of these situations. I vowed that I was going to start doing something to prevent kids going in a pipeline from the community to the prison."

The size of the struggle is said to make the success all the sweeter,

and everyone who works for the behavioral health program has stories of clients who beat the odds that make them grin.

One client was planning to drop out of school and instead graduated last year and got a driver's license, a major accomplishment in parts of the city. Another client went

from needing instruction on how to dress for a job interview to working two jobs while taking classes at Manchester Community College.

These stories illustrate what Sanchez-Sinclair calls "shades of success": a report card with B- and



C+ grades might not seem like an accomplishment to some, but for a student who previously was skipping school altogether and planning to drop out, it's a major demonstration of the capacity to improve.

"I can't tell you how happy she was," beams Jacqueline Baez, whose client got her high school diploma and driver's license. "To see them at the beginning, when they feel hopeless, when they feel like no one cares, and then to see them realize they actually can accomplish things, I can't describe it."

In the end, the lesson of their work is the same one embodied by the crucifix that hangs over them as they speak: no one is hopeless.

"This is where the work is," Lacilla says, gesturing to the city outside the little room. "This is where we're needed. Catholic Charities does a great job of going where other places won't go." †

Grow and Go: The opportunities of the synod

What an amazing time of opportunity we live in as disciples of Jesus! There is no denying that we live in a time much different from generations past, but, I dare say, we live in a time no less gifted and no less hope-filled than that of my grandparents and great-grandparents who came to this country and began the parishes of our local archdiocese.



**FATHER
JEFFREY V.
ROMANS**

is serving as secretary of the synod in addition to his duties as pastor of St. Bridget of Sweden Parish in Cheshire.

I say this fully aware that there are many today in our archdiocese still struggling with the reality of the pastoral plan implemented just over a year ago, which saw the merging of a number of parishes and the closing of some churches. The difficult realities that we faced as an archdiocesan family of faith were met with equally difficult, but necessary, plans to best address the needs of our Catholic people today.

In light of this time of change, and understanding that there is still growth needed in our local Church, Archbishop Leonard Blair has convoked the fourth synod of the Archdiocese of Hartford, titled “Grow and Go: Grow as a Disciple and Go Make Disciples.” This is only the fourth synod in the 175 years since the founding of the Diocese (now Archdiocese) of Hartford.

Think about how important this is. Archbishop Blair notes in his Decree of Convocation of the Fourth Synod of the Archdiocese of Hartford, dated June 29, 2017, that, “The Synod will bring together representatives of the clergy, religious, and lay faithful to engage in focused discussion and to make recommendations to me for reinvigorating the life of this Archdiocese and ordering it in the most effective way to serve the mission of evangelization.” He adds, “The Synod is meant to clarify priorities and identify practical steps to promote the life and mission of this local Church.”

“The Synod is meant to clarify priorities and identify practical steps to promote the life and mission of this local Church.”

So again I say we live in an amazing time of opportunity! We are privileged to be among the clergy, religious and lay faithful during this historic time in the life of the archdiocese. Why is this an amazing opportunity? Because the synod grants us an extraordinary privilege to be part of the process leading to this historic synod meeting.

We currently find ourselves in the midst of the initial phase, which involves a variety of listening sessions. Beginning back in February, Archbishop Blair held his first listening session with the members of the archdiocesan Pastoral Council. This was followed by the archbishop’s visits to each of the seven deaneries and a listening session with the priests of each one. This summer, Archbishop Blair also held listening sessions with men and women religious, deacons and our retired priests. At the same time, over the summer months, each parish was asked to have a parish listening session during which all the parishioners could voice their answers to the same three questions being asked in every listening session:

1. **What are we as an archdiocese doing well?**
2. **What are we as an archdiocese doing not so well?**
3. **What are we as an archdiocese not doing that we should be doing?**

This fall, the archbishop will once again visit the seven deaneries to hold a listening session with representatives of the local parishes.

All of the listening sessions are extremely important in this process leading up to the synod. The information gathered so far is being compiled and the preparatory commission for the synod is praying over these materials and discerning what main topics to recommend to the archbishop for the content of the actual synod meeting, which will be held in October 2019. As the sole legislator of the local Church, the archbishop is the one to decide what topics will be considered, but he does so after consultation with the preparatory commission and his other advisors.

This really is a process of discernment. What is the Holy Spirit asking of our local Church as we think about the future of the Archdiocese of Hartford? Where is the Holy Spirit calling us to go as a people of faith? What is the Holy Spirit calling us to do as we “Grow and Go?”

It is indeed an amazing time of opportunity. It is a time to open ourselves to the presence and guidance of the Holy Spirit. It is a time of hope as we come together as clergy, religious and lay faithful, together with our shepherd, the archbishop, to discern and clarify our priorities as we move forward. It is a time of hope as we, in the words of Archbishop Blair, “identify practical steps to promote the life and mission of this local Church.”

It is an amazing time of opportunity to grow as disciples so that we are then empowered, energized and strengthened to go and make disciples! †



THINGS TO DO

■ The Catholic Cemeteries Association will present a **Dignity of Life Seminar**, providing educational and resource information about elder and end-of-life care, at 2 and 6 p.m. on **Sept. 5** at St. Anthony Church, New Haven. The panel, which includes an elder care attorney, long-term care provider and funeral director, 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.

■ Beginning Experience of Connecticut, an organization for separated, widowed and divorced people, will have a **weekend event Sept. 21-23** in Farmington. The \$265 fee covers the program and materials, two nights' lodging, meals on Saturday and Sunday and a follow-up reunion event. Information is available from Victoria at 860.993.2384 or info@beginningexperience-ct.org.

■ St. Stanislaus, B.M., Church in New Haven will hold its **annual parish picnic/harvest festival**, rain or shine, from 1 to 6 p.m. on **Sept. 23**, at the Polish National Alliance Park, 171 N. Plains Rd., Wallingford. It is open to the public. Polish food, such as *pierogi*, *golabki*, *kielbasa* and *kapusta*, and American food (hot dogs, hamburgers, cheeseburgers) will be available. Special Polish and picnic dinners also will be sold. Music for dancing will be provided from 1-6 p.m. by the Grammy Award-nominated polka band Dennis Polisky and The Maestro's Men from Colchester. Children's activities and games will be featured. Admission costs \$5; free for children under 18. Information is available from Annette at 203.777.3526 or St. Stanislaus Rectory at 203.562.2828.

■ The Archdiocese of Hartford's Office of Education, Evangelization and Catechesis will sponsor a **Catholic Youth Encounter** on **Sept. 30** at St. Paul Catholic High School in Bristol. It is open to all high school-aged youth and is designed as a faith-building and evangelizing event. Roy Petitfils will be the keynote speaker and REVIVE ministry will provide music. Exhibitors and confession will be available all day. Archbishop Leonard Blair will celebrate the closing Mass. A registration fee of \$25 is due by June 30. No registrations will be accepted after Sept. 1. Information is available at 860.242.5573.

■ Our Lady of Calvary Retreat Center in Farmington will have a **movie matinee** featuring "Full of Grace," a portrayal of Mary after the Resurrection and her role in the early Church leading up to the Assumption, at noon on **Oct. 3**. The film shows the role of St. Peter after the death of Jesus as he engages in the debates that surround him. Passionist Sister Mary Ann Strain, program director at the retreat center, will facilitate the event. Boxed lunches will be distributed for enjoyment during the film. The fee is \$25. Information is available at 860.677.8519, olcretreat@sbcglobal.net or www.ourladyofcalvary.net.

ATTEND A SEMINAR

RCIA TRAINING

ENJOY POLISH FOOD!

ATTEND OUR YOUTH EVENT!

ENJOY A MOVIE

'COME AND FOLLOW ME'

Are you following Archbishop Blair and the Archdiocese of Hartford on social media?

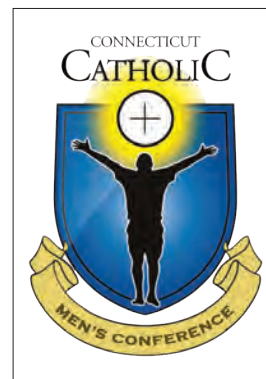
 @ArchbishopBlair

 @ArchdioceseHart

 @ArchdioceseOfHartford

 [Facebook.com/ArchdioceseOfHartford](https://www.facebook.com/ArchdioceseOfHartford)

■ The archdiocesan Office of Education, Evangelization and catechesis will host a series of **RCIA training days** in the coming months. "How to Form Faithful Adults" is the title of the program to be offered from 9 a.m. to 2 p.m. on **Oct. 6** at St. John Bosco Parish's St. Mary campus in Branford. The registration fee is \$15. The presenter will be John Roberto, president of LifelongFaith Associates. "RCIA Training Day: Rite Preparation" will be the topic from 9 a.m. to 2 p.m. on **Dec. 1** at the Pastoral Center in Bloomfield. The registration costs \$10. The presenter will be Gerald Galipeau, past vice president and chief publishing officer for the J.S. Paluch Co. and World Library Publications. The sessions are open to priests, parish catechetical leaders, RCIA team members and all others. Information is available at <https://catholicdaohct.org/resources/rite-of-christian-initiation-for-adults-rcia>.



■ The **11th annual Connecticut Catholic Men's Conference** will open at 8 a.m. **Oct. 20** at St. Paul Catholic High School in Bristol. Lunch is included. It will conclude with a vigil Mass at 4 p.m. with Archbishop Leonard Blair. Archbishop Blair also will conduct a Q&A session. Tickets are available at

www.ctcatholicmen.org. Speakers will include Father Bob Casey, Bob Kroll, Jason Calvi and Deacon Doug Hoffman. Information is available at 860.484.7950.

■ The 25th anniversary of Pope St. John Paul's prophetic document *Veritatis Splendor* will be the focus of an **upcoming formation event** for clergy, religious, and professionals who minister to persons who experience same-sex attraction and questions about sexual identity. The conference will center on the theme "Proclaiming the splendor of truth with love," and will feature presentations from acclaimed theologians, including Dr. Janet Smith, Dr. Mary Healy and Father Paul Sullins. Participants will also hear witness testimonies from two

Courage members featured in the documentary “Desire of the Everlasting Hills,” Paul Darrow and Rilene Simpson. The gathering will take place **Oct. 22-24** at the Pastoral Center in Bloomfield. This will be the fourth Truth & Love conference to date. It is open to clergy, religious and anyone working in pastoral ministry, education or the healing professions. Registration information is available at www.truthandlove.com/conference2018. Truth & Love is an initiative of Courage International.

■ “Woman Is the World’s Harmony” will be the theme of the **2018 Women’s Conference**, scheduled to run from 10 a.m. to 5 p.m. on **Nov. 3** at the Hartford Marriott in Farmington. Kerry A. Robinson, founding executive director and current global ambassador for the Leadership Roundtable, will speak. To register, visit www.catholicedaohct.org or call 860.242.5573, ext. 2677.

 **FOR MORE THINGS TO DO**
visit www.catholictranscript.org

Congregation of Notre Dame to celebrate 150th anniversary of their presence in Waterbury

■ Five religious sisters arrived in Waterbury from Montreal, Canada, on Sept. 8, 1869. They were members of the Congregation of Notre Dame, founded by St. Marguerite Bourgeoys in the 17th century. The sisters were the first religious women to minister in Waterbury.

Over the following decades, these sisters and their successors educated hundreds of women in Waterbury. Many of these women entered the order. In the last 150 years, Notre Dame sisters have taught and administered at Notre Dame Academy, Waterbury Catholic High School, Holy Cross High School, the Children’s Community School and the Puerto Rican Youth Organization (PRYO) in Waterbury. There 10 Notre Dame sisters still in Waterbury. They minister in parishes, schools, a prison and a hospital.

The sisters will launch a year-long commemoration of the arrival of the Congregation of Notre Dame Sisters in Waterbury on Sept. 8 at the 4:15 p.m. Mass at the Basilica of the Immaculate Conception with Archbishop Leonard Blair presiding. The commemoration will end on Sept. 8, 2019, marking 150 years to the day, with another Mass at the basilica.

Annual Respect Life Conference is a Pro-Life Month activity

■ The 19th annual Respect Life Conference, presented by the Pro-Life Outreach Ministry at Our Lady Queen of Angels Parish, will take place from 9 a.m. to 3 p.m. on Oct. 13 on the Holy Angels campus at 585 Main St. in Meriden. The day is part of the observance of October as Pro-Life Month.

After registration and hospitality, the participants will be given a choice of morning workshops. Archbishop Leonard P. Blair will welcome participants and open the conference.

Keynote speaker Jennifer Roback Morse founded the Ruth Institute, a global nonprofit that defends the family at home and in the public square and equips others to do the same.

Morse has titled her talk “Understanding the Sexual Revolution.”

Guest speakers who will moderate the morning workshops will be Judith Mascolo, Roderick P. Murphy and Elaine Blondin Mello.

Mascolo is a board-certified family physician in private practice in West Hartford and is the president of the Board of Directors and the medical director of St. Gerard’s Center for Life.

Mascolo will discuss abortion pill reversal, a new treatment for women who have started the first phase of a medical abortion.

Since 1982, Murphy has been the director of Problem Pregnancy of Worcester Inc. (PPW), the first pregnancy center in Massachusetts and the first in Massachusetts to be located next to an abortion facility.

“So Far Not Enough — More Baby-Saving Needed” is the title of his talk.

Mello is the founder and executive director of A Better World, a nonprofit social service and adoption agency that provides assistance to pregnant women, birth families, adoptive families and the community at large. The title of Mello’s talk is “You’ve Saved a Life — Now What?” After the morning session, Father Lawrence S. Symolon will celebrate and preach at a noon Mass. He is pastor at St. John of the Cross Parish in Middlebury.

Following lunch, Jennifer Morse will deliver the keynote, titled “Protecting Your Children from the Gender Ideology.” Her talk will discuss the devastating power of gender ideology, why it appears so attractive and why it is so destructive.

Registration costs \$25, which includes lunch. Checks should be made payable to Respect Life Conference, and mailed to P.O. Box 392, Meriden, CT 06450. The event is free for priests, deacons, seminarians and religious, but registration is required. Information about the conference or the opportunity to exhibit is available at 203.235.6104 between 9 a.m. and 5 p.m.

Franciscan Ever There Care

Faith-based, mission-driven provider of in-home non-medical care. Call us today to find out more about our services and to receive a free in-home consultation.



YOUR HOME – YOUR NEEDS – OUR MISSION • 203.630.2881 • EVERTHERECARE.ORG

The magazine of the Archdiocese of Hartford
Journalistic Service in Connecticut since 1829

TELEPHONE: 860.286.2828 or 1.800.726.2391

WEBSITE: www.catholictranscript.org

EMAIL: info@catholictranscript.org

Distribution: more than 180,000

SEPTEMBER 2018

Archbishop Leonard P. Blair
PRESIDENT AND PUBLISHER


Father James A. Shanley
EXECUTIVE DIRECTOR OF
COMMUNICATIONS AND
PUBLIC RELATIONS

Roberta W. Tuttle
EXECUTIVE EDITOR

Leslie DiVenere
GRAPHICS EDITOR

Mary Chalupsky
Shelley Wolf
STAFF REPORTERS

Tom Breen
Father Kevin J. Forsyth
Allen R. Hunt
Aaron Joseph
Father Joe Krupp
Patrick Laorden
Joe Pisani
Father Jeffrey V. Romans
Jack Sheedy
CONTRIBUTORS

 CONNECTING PEOPLE WITH
JESUS AND HIS CHURCH
WWW.FAITHCATHOLIC.COM

Patrick M. O'Brien
PRESIDENT/CHIEF EXECUTIVE OFFICER

Elizabeth Martin Solsburg
VICE PRESIDENT/EDITORIAL DIRECTOR

Cynthia Vandecar
DIRECTOR OF PRODUCTION
AND CUSTOMER SERVICE

Marybeth Hicks
MARKETING DIRECTOR

Jennifer Pomcier
GRAPHIC DESIGNER

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

ADVERTISING POLICY STATEMENT: *Catholic Transcript*
does not endorse the services and goods advertised in its
pages. Acceptance of advertisers and advertising copy is
subject to the editor's approval, and *Catholic Transcript*
reserves the right to reject or edit any advertising copy.
No alcoholic beverages, political advertising or materials
contrary to the teachings of the Catholic Church or the
policies of the Archdiocese of Hartford will be accepted.
Advertising will not be accepted from entities that — in
the judgment of the editor — have as their primary focus
products, services or positions that are contrary to the
official teaching of the Catholic Church or the policies
of the archdiocese. Neither the publication nor publisher
shall be liable for damages if an advertisement fails to be
published or for any error in an advertisement.

 VISIT US ON FACEBOOK:
FACEBOOK.COM/CATHOLICTRANSCRIPT

PHOTO BY AARON JOSEPH



Frassati on Tap welcomes Father Ryan Lerner

■ Father Ryan Lerner, chancellor of the Archdiocese of Hartford and secretary to Archbishop Leonard Blair, talks during a Frassati on Tap gathering on June 24 at the Stony Creek Brewery in Branford. The title of his informal talk was "Let Us Persevere in Running the Race Before Us: Spiritual Virtue, Discipline and Fighting against Sin." The event was one of a series hosted by Frassati New Haven, a group of Catholic young adults in their 20s and 30s. Father Lerner is a runner who has competed in a number of marathons. He most recently completed the 2018 Boston Marathon.



Catholic Charity League honored for commitment

■ The New Haven Catholic Charity League has presented New Reach Inc. in New Haven a donation of \$12,500 for the operation of its Martha's Place shelter in New Haven.

From left are Catholic Charity League members Jan Barese, Diane Dow and Peggy Sanders; New Reach board member Fred Leaf; league members Jackie Albis and Kathy Carbone; and New Reach social worker Bianca Carter.

The donation was raised at the league's annual April spring brunch and auction.

The Catholic Charity League was honored for its continued support at the New Reach annual Summer on the Sound event on Aug. 9 at the Owenego Inn in Branford.

New Reach helps the poor and homeless in New Haven.



The Most Reverend Leonard P. Blair, S.T.D., has made the following appointments:

Rev. Frank J. Matera: Appointed administrator for an additional year, effective Aug. 22, 2018, St. Mary Parish, Simsbury.

Rev. Andrew Kaufa, SMM: Temporary priestly faculties* effective June 1, 2018, until Sept. 30, 2018, in residence at Montfort Missionaries, Litchfield.

Rev. Austin Junie Phiri: Priestly faculties* for the calendar year 2018, effective June 5, 2018, Chaplain, Yale New Haven Hospital, St. Raphael Campus.

Rev. Isaac Morales, OP: Priestly faculties* for the calendar year 2018, effective June 8, 2018, in residence, St. Mary Parish, New Haven.

Very Rev. James O'Shea, CP: Priestly faculties* for the calendar year 2018, effective June 1, 2018, assisting at Holy Family Retreat Center, West Hartford.

Deacon Anthony P. Solli: Assigned, Our Lady of Mount Carmel Parish, Hamden, effective July 1, 2018.

Rev. Ricardo E. Borja: from parochial vicar, Our Lady of Guadalupe Parish, New Haven, to parochial vicar, St. George Parish, Guilford, effective July 5, 2018.

Rev. Piotr S. Buczek: from parochial vicar, Holy Cross Parish, New Britain, to parochial vicar, St. Pio of Pietrelcina Parish, East Haven, effective Aug. 1, 2018.

Rev. Dairo Diaz: from chaplain, United States Air Force, to parochial vicar, St. Damien of Molokai Parish, Windsor, effective, July 2, 2018. In addition, appointed part-time to Metropolitan Tribunal, effective July 2, 2018.

Rev. Janusz Kukulka: from parochial vicar, Annunciation Parish, Newington, to parochial vicar, St. James Parish, Manchester, effective July 2, 2018.

Rev. David M. Madejski: Newly ordained on June 23, 2018, appointed parochial vicar, Our Lady of Mount Carmel and St. Blaise Parishes, Waterbury, effective July 9, 2018.

Rev. Tuan Anh Dinh Mai: from parochial vicar, St. Damien of Molokai Parish, Windsor, to parochial vicar, St. Gianna Parish, West Hartford, and chaplain of the Vietnamese Catholic Community, effective July 9, 2018, in addition to duties as chaplain, Northwest Catholic High School, effective August 1, 2018.

Rev. Nicola Tran: from chaplain of the Vietnamese Catholic Community, to part-time chaplain, Hartford Hospital, effective July 9, 2018, in addition to duties as chaplain, St. Francis Hospital. In residence, St. Augustine Parish Rectory, effective July 9, 2018.

Rev. Joshua R. Wilbur: Newly ordained on June 23, 2018, appointed parochial vicar, Annunciation Parish, Newington, effective July 9, 2018.

Rev. Daniel T. Wojtun: from parochial vicar, St. Stanislaus Parish, Bristol, to parochial vicar, Holy Cross Parish, New Britain, effective July 2, 2018.

Rev. Jerzy Auguscik, OFM Conv.: moved out of Archdiocese effective June 06, 2018.

Rev. Faron Calumba: from parochial vicar, St. George Parish, Guilford, to parochial vicar, St. Maximilian Kolbe Parish, Thomaston, effective July 5, 2018.

Rev. John Kuzhikottayil, SDB: appointed parochial vicar, Basilica of the Immaculate Conception, Waterbury, effective June 23, 2018.

Deacon Victor C. Mitchell, Jr.: from St. Patrick Parish Collinsville, to St. John the Evangelist Parish, Watertown.

— REVEREND RYAN M. LERNER, CHANCELLOR, JULY 10, 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.



PHOTO BY ARON JOSEPH

Archdiocese of Hartford welcomes two new priests

Two new priests experienced “overflowing joy” as Archbishop Leonard P. Blair ordained them to the priesthood for the Archdiocese of Hartford on June 23 at the Cathedral of St. Joseph.

The new priests are Father David Madejski and Father Joshua Wilbur.

“Today we are so blessed to have two ordinations to the priesthood for our local Church, the Archdiocese of Hartford,” Archbishop Blair told the nearly 100 priests and countless friends

and family members in attendance. “I welcome all of you, especially those who are visitors, to this joyful day in the life of our archdiocese.”

During his homily, the archbishop explained the promises of Jesus, who said he would be with us always, and that the Church would remain faithful and present until the end of time. “An essential aspect of that presence is the ministry of the priest,” Archbishop Blair said.

The archbishop also referred to priests as Christ’s “ministers

▲ Priests of the Archdiocese of Hartford greet newly ordained Fathers David Madejski, at far right, and Joshua Wilbur during the kiss of peace at the ordination Mass on June 23 at the Cathedral of St. Joseph in Hartford.

of mercy, healing, consolation and encouragement.” He said priests always have followed the boldness of the New Testament in proclaiming the Gospel in its fullness, “in calling people, beginning with ourselves, to conversion, to heroic virtue and to holiness of life.”

Archbishop Blair then urged the new priests to model on St. Paul, who wrote to the Galatians, “It is no longer I who lives, but it is Christ who lives in me.”

To help them better understand their new role, Archbishop Blair also pointed them in the direction of St. Peter. “In the Gospel, the risen Christ says to Peter, ‘Feed my lambs. Feed my sheep.’ The sheep entrusted to St. Peter belong to Christ, not to him,” the archbishop said. “Peter’s glory is to be a steward of his Lord and master.”

— BY SHELLEY WOLF

➔ FOR MORE LOCAL NEWS visit www.catholictranscript.org

Obituaries

■ **DEACON THOMAS F. JOHNSON**, 79, passed away on May 23, 2018, at Wolcott View Manor Health and Rehabilitation Center. He was the husband of Dianne (Brayton) L. Johnson, to whom he was married for 45 years.

He was born on March 28, 1939, in New Britain. After graduating from Thomaston High School in 1958, he worked for Hallden Machine Co. until it closed. He was later employed by the American Red Cross, Waterbury Chapter, until his retirement. He was ordained to the permanent diaconate by Archbishop John Whealon, and served at several parishes until his health prevented him from doing so.

Besides his wife, Deacon Johnson is survived by his stepdaughters Deborah Murphy and Kathleen Peacock.

All services were private.

■ **SISTER ELAINE DEASY**, a member of the Sisters of Mercy Northeast Community, died on June 18, 2018, at St. Mary Home in West Hartford. She was born in Hartford on July 12, 1945. She received her bachelor’s and master’s degrees from St. Joseph College (now University of St. Joseph) in West Hartford and

joined the Sisters of Mercy in 1968.

As a sister for almost 50 years, Sister Elaine served in a variety of ministries, including at Lumen Christi in Benson, Vt., Mercy by the Sea in Madison and, most recently, York Correctional Center in Niantic.

The funeral took place on June 22 in Connor Chapel at the University of St. Joseph. Burial was in St. Mary Cemetery.

■ **SISTER MARYLIN STACK** (Sister St. Robert of Mary), a member of the Congregation of Notre Dame, died on July 2, 2018, at Lourdes Health Care Center in Wilton, where she had lived since 2011.

Born in Waterbury, she graduated from Waterbury Catholic High School before entering her order in Bourbonnais, Ill. She made her perpetual vows in August 1965 in Montreal.

For more than 50 years, Sister Marylin ministered in Catholic education in Rhode Island, New York, Connecticut, Illinois and South Dakota. From 1971 to 1982, she taught at Notre Dame Academy in Waterbury.

■ **SISTER ANN SABOL**, (Sister Mary Thomas) a member of the Sisters of St. Joseph, West

Hartford, died at Lourdes Health Care Center in Wilton on July 1, 2018 at age 91.

She was born in Seymour on July 6, 1926, and professed her perpetual vows on Aug. 24, 1951.

Sister Ann earned a bachelor’s degree in education from Diocesan Sisters College in West Hartford, a certificate in home economics from Regis College in Boston and a master’s degree in pastoral ministry from the University of St. Joseph in West Hartford.

Sister Ann’s teaching ministries included St. Augustine School in Hartford and St. James School in Danielson. In 1978, Sister Ann ministered on the Gila River Indian Reservation in Arizona, serving there until 1984, when she joined other sisters on a mission in a community in Fairbanks, Alaska, where she also taught. In 1992, Sister Ann returned to Hartford to be a teacher’s aide at St. Augustine School.

Due to declining health, Sister Ann moved to Lourdes Health Center in August 2014.

The funeral Mass was celebrated on July 9 in the chapel at the Sisters of St. Joseph Sedgwick Cedars Residence in West Hartford.

➔ FOR FULL OBITUARIES visit www.catholictranscript.org



Catholic Transcript
467 Bloomfield Ave.
Bloomfield CT 06002
www.catholictranscript.org

Archdiocese of Hartford
www.archdioceseofhartford.org

SEPTEMBER 2018

Advanced, comprehensive cancer care. Smilow Cancer Hospital at Saint Francis delivers.

Smilow Cancer Hospital at Saint Francis brings you today's most advanced, most comprehensive cancer treatment in one location. From advanced diagnosis to compassionate treatment, including a wide range of clinical trials, you'll be cared for with a level of skill and advanced technology few cancer centers can offer. In fact, Smilow Cancer Hospital is affiliated with Yale Cancer Center, the only National Cancer Institute-designated Comprehensive Cancer Center in Southern New England. And it's all close to home.

Smilow Cancer Hospital
at Saint Francis Hospital and Medical Center
114 Woodland Street
Hartford, CT


Trinity Health
Of New England
Saint Francis Hospital
and Medical Center

Yale
NewHaven
Health
Smilow Cancer
Hospital



Madeline
Wood, PA
Adam
Boruchov, MD