

Catholic TRANSCRIPT

MARCH 2020

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Heal the Soul Through **RECONCILIATION**

● CATHOLIC MISSION DOCTORS
SERVE THE POOR IN WEST AFRICA

● PRO-LIFE MARCH FOR LIFE
APRIL 15 AT STATE CAPITOL

● CELEBRATING SISTERS DURING
CATHOLIC SISTERS WEEK



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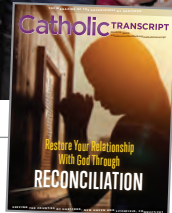
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ON THE COVER:
Restore your relationship with God and the Church through reconciliation.
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Catholic TRANSCRIPT

The *Catholic Transcript* is the official magazine of the Archdiocese of Hartford, which includes Hartford, New Haven and Litchfield counties. The magazine, published in Connecticut since 1829, is distributed free of charge through the generosity of donors to the Archbishop's Annual Appeal.

Telephone: 860.286.2828 or 1.800.726.2391
Website: www.archdioceseofhartford.org/catholictranscript
Email: newsct@aoht.org
Distribution: More than 174,000
Mailing changes: Email address changes to newsct@aoht.org.

MARCH 2020

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CATHOLIC TRANSCRIPT (USPS 0094-540, ISSN 1081-4353) is published monthly, except for February and August, by the Roman Catholic Archdiocese of Hartford, 134 Farmington Ave., Hartford, CT 06105. Periodicals postage paid at Hartford, CT and at additional mailing offices.

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



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Repentance Leads to Salvation



KAREN AVITABILE
*is the editor of the
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I am a sinner. Let me say it again: "I am a sinner." And so are you and everyone around you.

There, I said it aloud. In the past, it was hard to admit that I am a sinner. But, it is uplifting to know that I (WE), are absolved from all of the sins we have committed.

In this issue's cover story, we call attention to reconciliation, also called confession, as a sacrament of healing. Reconciliation declutters our souls so we know what salvation is from God.

Subsequently, reconciliation is a means to restore our relationship with God and the Church that began at baptism, when we are born washed from sin.

However, reconciliation may seem frightening to some people who feel they have not lived their lives according to God's teachings and may be embarrassed to confess their sins to a priest.

In our reconciliation story beginning on page 6, Father Matthew G. Gworek eloquently tells us that God forgives all of our sins, no matter what they are. "The first and foremost thing is God will forgive you, and he wants to badly," he says.

With the Lenten season underway, there has never been a better time to repent and have your sins forgiven. "Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy." (Prv 28:13)

If you have forgotten what to do while confessing your sins, we have provided guidance for preparing and participating in the sacrament. Turn to page 8. For a sneak peek into what confession is like from the priest's side and a powerful story about letting go of sin, see page 7 for instructions to a Facebook link for St. Bridget of Sweden Parish in Cheshire.

To inspire us to continue following in Christ's footsteps, Archbishop Leonard P. Blair points out that we must recognize we are subjected to the voice of God and the voice of Satan. He urges us in his column on page 4 to "exercise prudence and discretion, rather than allowing ourselves to make rash judgments or be carried away by everything we hear."

And to further your Lenten journey, Auxiliary Bishop Juan Miguel Betancourt tells us in his column that three fundamental practices help us observe Lenten traditions: prayer, fasting and almsgiving. To renew our hearts for the celebration of the pascal mystery, be sure to review scriptures to guide us that he has outlined on page 10. **CT**

"IF MY PEOPLE, WHO ARE CALLED BY MY NAME, WILL HUMBLE THEMSELVES AND PRAY AND SEEK MY FACE AND TURN FROM THEIR WICKED WAYS, THEN I WILL HEAR FROM HEAVEN, AND I WILL FORGIVE THEIR SIN AND WILL HEAL THEIR LAND."

—2 Chronicles 7:14

TAKING WORDS SERIOUSLY



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

St. Augustine once referred to words as “precious cups of meaning” from which we are given to drink in a way that is life-giving. Indeed, as Christians, we profess our belief that “the Word became flesh.” That word, as we profess in the creed, is Jesus himself spoken eternally by the Father. And as the Word who became flesh for our salvation, he is “the way, and the truth and the life.”

Of all people, Christians ought to have a tremendous reverence for the spoken and written word. At the end of January, Pope Francis had us honor in a special way at Mass the presence of God’s Word in holy Scripture. It is Catholic belief that at Mass Christ comes to us both in the Liturgy of the Word and the Liturgy of the Eucharist. The real presence of Christ in the Eucharist does not at all diminish the reality of his voice here and now in the Scriptures.

The devil knows how to use words too, as we see at the beginning of the Book of Genesis, but words perverted for falsehood and evil, not truth and life. One thinks of the battered and brutalized Christ on the eve of his death being assaulted by malicious and false words inspired by the devil, accusations by false witnesses, and yet Jesus “opened not his mouth.”

In this world, we are subjected to two voices, the voice of God and the voice of the evil one, as the New Testament makes abundantly clear. The notion that Satan and his works are a myth is his greatest weapon. Today, the spiritual battle of which Sts. Peter and Paul speak in their letters rages all around us, and those who would prefer to close their eyes and think only “happy thoughts” (let’s not frighten the children) are in danger of being dangerously misled. Pope Francis is keenly aware of this and speaks of it starkly and more often than

many people care to acknowledge.

We no longer live in a world of solitude and silence from which words can thoughtfully arise. The very atmosphere around us is saturated with words streaming from every conceivable source. Truth and falsehood, news and so-called “fake” news, facts and fabrications, claims and counter claims, proper context and willful distortion, perspective and ideological blindness, rationality and irrationality, objectivity and prejudice, persuasion and imposition — all of this swirls around us. It is more crucial than ever that we exercise prudence and discretion, rather than allowing ourselves to make rash judgments or be carried away by everything we hear.

St. John writes: “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. (1 Jn 4:1) Our ultimate confidence and consolation also find expression in St. John when he writes: “In the beginning was the Word, and the Word was with God, and the Word was God ... In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. (Jn 1:1,4f) **CT**



PHOTO BY AARON JOSEPH

► Father Matthew Gworek photographs Archbishop Leonard P. Blair visiting with parishioners of Our Lady of Sorrows Church, Hartford.

▼ Archbishop Leonard Blair recently installed Canon Joel Estrada as pastor of St. Patrick Parish and Oratory, Waterbury. A solemn high Mass in the extraordinary form followed the Rite of Installation.



PHOTO BY AARON JOSEPH

TOMANDO LAS PALABRAS EN SERIO



EL ARZOBISPO LEONARD P. BLAIR

es el decimotercer obispo de la Arquidiócesis de Hartford.

San Agustín una vez se refirió a las palabras como “preciosas tazas de significado” de las cuales se nos da a beber de una manera que da vida. De hecho, como cristianos, profesamos nuestra creencia de que “la Palabra se hizo carne”. Esa palabra, como profesamos en el credo, es Jesús mismo hablado eternamente por el Padre. Y como la Palabra que se hizo carne para nuestra salvación, él es “el camino, y la verdad y la vida”.

De todas las personas, los cristianos deberían tener una tremenda reverencia por la palabra hablada y escrita. A fines de enero, el Papa Francisco nos hizo honrar de manera especial en la Misa la presencia de la Palabra de Dios en la Sagrada Escritura. Es creencia católica que, en la Misa, Cristo viene a nosotros tanto en la Liturgia de la Palabra como en la Liturgia de la Eucaristía. La presencia real de Cristo en la Eucaristía no disminuye en absoluto la realidad de su voz aquí y ahora en las Escrituras.

El diablo también sabe usar palabras, como vemos al principio del Libro del Génesis, pero son las palabras pervertidas por la falsedad y la maldad, no palabras de verdad y vida. Uno piensa en el Cristo maltratado y brutalizado en la víspera de su muerte siendo asaltado por palabras maliciosas y falsas inspiradas por el diablo, acusaciones de testigos falsos, y sin embargo Jesús “no abrió la boca”.

En este mundo, estamos sujetos a dos voces, la voz de Dios y la voz del maligno, como el Nuevo Testamento deja en claro. La noción de que Satanás y sus obras son un mito es su mayor arma. Hoy, la batalla espiritual de la cual los Santos Pedro y Pablo hablan en sus cartas se desata a nuestro alrededor, y aquellos que prefieren cerrar los ojos y pensar solo “pensamientos felices” (no asustemos a los niños) están en peligro de ser engañados peligrosamente. El Papa Francisco es muy consciente de esto y habla de ello con severidad y con mayor frecuencia de lo que a muchas personas les importa reconocer.

Ya no vivimos en un mundo

de soledad y silencio del cual las palabras pueden surgir cuidadosamente. La atmósfera que nos rodea está saturada de palabras que fluyen de todas las fuentes imaginables. Verdad y falsedad, noticias y las llamadas noticias “falsas”, hechos y fabricaciones, afirmaciones y contrademandas, contexto apropiado y distorsión intencional, perspectiva y ceguera ideológica, racionalidad e irracionalidad, objetividad y prejuicio, persuasión e imposición, todo esto se arremolina a nuestro alrededor. Es más crucial que nunca ejercer prudencia y discreción, en lugar de permitirnos hacer juicios precipitados o dejarnos llevar por todo lo que escuchamos.

San Juan escribe: “Queridísimos, no crean a cualquier espíritu, sino averiguan si los espíritus son de Dios, porque han aparecido muchos falsos profetas en el mundo”. (1 Jn 4:1) Nuestra máxima confianza y consuelo también encuentran expresión en San Juan cuando escribe: “En el principio existía el Verbo, y el Verbo estaba junto a Dios, y el Verbo era Dios ... En él estaba la vida, y la vida era la luz de los hombres. Y la luz brilla en las tinieblas, y las tinieblas no la recibieron”.


(Jn 1:1, 4) 




PHOTO BY AARON JOSEPH

▲ Archbishop Leonard P. Blair greets parishioners during a Mass commemorating the 125th anniversary of Sacred Heart Church, New Britain.



PHOTO BY AARON JOSEPH

▼ Archbishop Leonard P. Blair welcomes four men who have been accepted into the seminarian program to support the Neocatechumenal Way.



Father Matthew G. Gworek in silent prayer in St. Thomas Chapel, located in the Pastoral Center, Bloomfield.

HEALING THE SOUL

Through the sacrament of reconciliation, Catholics restore their relationship with God and the Church.

Story by KAREN A. AVITABILE

From the beginning of the Church, Jesus granted the apostles the ability to forgive everyone who is feeling contrition or regret for past wrongs, accompanied by a commitment to change for the better. According to the Gospel of John, Jesus prepared the disciples to carry on his work of reconciling people by forgiving sins in God's name, through the power of the Holy Spirit.

“Peace be with you! As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone’s sins, their sins are forgiven,” according to John 20:19-23.

Today, the Church continues to offer the gift of forgiveness through the sacrament of penance or reconciliation — when a priest acts *in persona Christi*, “in the person of Christ,” and hears your sins.

“Jesus told the apostles to go around and forgive sins and share the love of Jesus,” says Father Matthew G. Gworek, secretary to the archbishop and executive director of communications and public relations for the Archdiocese of Hartford. “Priests are offering the healing love, face-to-face or behind a screen.”

The 40 days of Lent, which began on Ash Wednesday, are a time of conversion — to return to the Lord through prayer, fasting, giving up luxuries and repenting sins — in an effort to replicate the sacrifice of Christ’s journey into the desert for 40 days.

To receive the sacrament of reconciliation in its entirety, one must be sincerely sorry for the sins committed, fully intend to avoid them in the future and return to God and his Church. Going to confession allows Catholics to restore their relationship with God and the Church that began at baptism when they are

“THERE IS NOTHING THAT GOD WILL NOT FORGIVE YOU FOR IF YOU ARE WILLING TO REACH OUT TO HIM.”

— Father Matthew G. Gworek

washed from sin. Each time we sin, Father Gworek says, we grow further from the love of God and his presence in our lives.

“He is here for us, he loves us,” he says. “He wants to help us, he wants to guide us. If that’s the case, our hope is we can be as connected with God as possible.”

While it is important for Catholics to go to reconciliation regularly to confess their mistakes, some people may not want to go for various reasons. Father Gworek says some people may have a hard time forgiving, they may not want to apologize to God or they do not believe God will forgive them. Others, he adds, fear the priest will be judgmental, which is not true.

“I think we have that in our own minds and think it is impossible for God to forgive us,” Father Gworek says. “If Jesus can forgive the adulterous woman, he can forgive you.”

CONFESSING YOUR SINS

Catholics are invited to prepare for reconciliation by reflecting on actions that have damaged relationships and sincerely wanting to repair them. In the strictest confidence through the administration of a priest, you confess your sins.

After hearing your sins, a priest recommends a penance for

Lenten Reflections



- Confession Mondays: For a list of church locations and times for confessions, visit confessionmondays.com
- For a confession video with Father Anthony J. Federico, parochial vicar of St. Bridget of Sweden Parish, Cheshire, dated Dec. 5, 2019, visit facebook.com/stbridgetofswedenparish/videos.
- Check your church bulletin and visit archdioceseofhartford.org for a list of special events, speakers, Bible studies, performances and confessions during Lent.
- Visit youtube.com/archdioceseofhartfordct regularly to see the Lent With the Lord video series.
- During Lent, WJMJ radio station 88.9 FM, will be conducting special Lenten reflections. On Good Friday, ORTV will air a program with the Stations of the Cross in place of the daily Mass. Visit ortv.org for the schedule.



you, then prays with you and invites you to recite an Act of Contrition, a prayer to express sorrow for your sins. The priest extends his hand over you and recites the Prayer of Absolution to express God’s desire to be reunited with you and to forgive your sins.

“A priest is there as the conduit who is sitting in the place of God, a connection between you and Jesus,” Father Gworek says. “We take all of that and we say we are going to forgive you and wash you clean and get rid of all of that.”

After reconciliation, it is time to begin to complete the penance assigned to you by the priest. “What our hope is with any sins is that we take this moment and receive God’s mercy,” Father Gworek says. “We go out and be more holy. We want to be improving and growing closer to him and to heaven.”

Only after receiving the full saving power of the sacrament can you truly turn back toward God and renew your relationship with him, he says. “Then you will know you are still loved and forgiven and can move forward to be someone who is more Christ-like.”



Confessionals at St. Francis of Assisi Church, New Britain.

PHOTO BY AARON JOSEPH

WHAT HAPPENS DURING THE SACRAMENT?

- As a baptized Catholic, you prepare for the sacrament by praying and reflecting on your relationship with God and others. Conscious of your actions that have damaged these relationships, you sincerely want to repair and renew them.
- You meet individually, and in the strictest confidence, with a priest to confess your sins. (Note: Here, the priest acts *in persona Christi*, "in the person of Christ," to be a visible and physical presence to hear your sins. He is not acting of his own accord.)
- The priest, after hearing your confession, prescribes a penance for you, and then prays with you.
- The priest invites you to offer a prayer expressing your sorrow for your sins, your intention to avoid sin in the future and your desire to be reconciled to God.
- The priest then extends his hand over you praying the Prayer of Absolution, which expresses God's desire to be reconciled to you and to forgive your sins. You respond, "Amen."
- You join the priest in giving thanks and praising God for his love and mercy.
- You leave the priest, and complete, or begin to complete, the penance assigned to you.



Prayers

PRAYER BEFORE CONFESSION

Oh God, you know all that I do and all that is in my heart. I turn to you today because I know that I have made choices that have hurt others and rejected you. Despite my actions you continue to love me. In your mercy, you have made me conscious of an emptiness in my life because of my sinfulness. I want to turn back to you and the way of life to which you call me. Help me to reflect carefully on my life to become aware of the sins I need to admit and confess. I ask this, confident in your love for me, eager to know the fullness of your love again, and fully intending to show my love for you in return.



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PRAYER OF THE PENITENT (ACT OF CONTRITION)

The priest asks the penitent to express sorrow, which the penitent may do in these or similar words:

Penitent: *My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.*

OR

O my God, I am heartily sorry for having offended thee, and I detest all my sins because of thy just punishments, but most of all because they offend thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of thy grace, to sin no more and to avoid the near occasion of sin.

Father Matthew G. Gworek in the confessional at St. Thomas Chapel, located in the Pastoral Center, Bloomfield.



▶ **WHAT IS THE DIFFERENCE BETWEEN FORGIVENESS AND ABSOLUTION?** Forgiveness pardons the commission of an offense. Absolution is the remission of sin, or of the punishment due to sin, granted by the Church. Anyone can forgive, but only priests can absolve, as only they have the power of binding and loosing.



THE TEN COMMANDMENTS

(Exodus 20: 2-17)

- I.** I am the Lord your God; you shall not have strange gods before me.
- II.** You shall not take the name of the Lord your God in vain.
- III.** Remember to keep holy the Lord's Day.
- IV.** Honor your father and your mother.
- V.** You shall not kill.
- VI.** You shall not commit adultery.
- VII.** You shall not steal.
- VIII.** You shall not bear false witness against your neighbor.
- IX.** You shall not covet your neighbor's spouse.
- X.** You shall not covet your neighbor's goods.

Confession-related Definition of Terms

SIN: A deliberate action in thought, word or deed that goes against the will of God.

MORTAL SIN: An action so contrary to God's will that it separates the sinner completely from God. A mortal sin requires three things: it must be of a grave matter, the person committing it must be fully aware of the seriousness of it, and the person must fully consent to committing the act.

VENIAL SIN: A less serious offense against God's will that weakens the sinner's character but does not completely sever one's relationship with God.

GRACE: The free and undeserved help that God gives us to respond to his call to become children of God. (CCC 1996) There is a distinction between sanctifying grace (which is a participation in the divine life) and actual grace (divine assistance to do what is right and good).

CONTRITION: To be fully sorrowful for offenses against God.

CONFESSION: A disclosure of one's sins in the sacrament of penance.

REPENT: To turn away from sin and resolve to not sin again.

PENANCE: An outward expression of sorrow and regret for doing wrong.

FORGIVE: To pardon someone from blame and cease resentment toward them.

ABSOLUTION: The pronouncement of forgiveness of sins by a qualified priest, which removes the guilt and penalty of sin.

PENITENT: A person who repents of his or her sins and seeks forgiveness from God.

Be an Instrument of Reconciliation This Lenten Season



AUXILIARY BISHOP JUAN MIGUEL BETANCOURT is the ninth auxiliary bishop for the Archdiocese of Hartford.

Traditionally, we commemorate Lent as a time of penance and reconciliation to renew our hearts for the celebration of the paschal mystery: the suffering, death and resurrection of Jesus. Lent compels us to return to this mystery with mind and heart.

In keeping with our Christian customs, three fundamental practices help us observe our Lenten traditions and assist us in growing in our conversion process: prayer, fasting and almsgiving. All these exercises have biblical foundations.

Prayer is “the raising of one’s mind and heart to God or the requesting of good things from God.” (St. John Damascene, *De fide orthodoxa* 3.4; cf. Heb 4:16) Through prayer, God invites each of us into a personal encounter with him. (2 Chr 7:14) In his plan of salvation, he offers a mutual relationship that prayer makes active and fruitful. (Mt 6:6; Jer 29:12-13) Moreover, with prayer, we experience “communion with God through Christ in the Church.” (CCC 2559-2565)

PRAYER



FASTING



ALMSGIVING



When we fast, we intentionally refrain from food, like Jesus did those 40 days he remained in the desert after his baptism, to express our dependence on God, especially in times of temptation or spiritual battle. (Mt 4:1-2; Lk 4:2) In the Acts of the Apostles, the early Christians practiced fasting for a variety of reasons such as self-discipline, strengthening of prayer and calling God’s favor on the Church’s mission before sending missionaries and appointing presbyters. (13:2-3; 14:23)

Almsgiving is an explicit expression of a general, wide-ranging concern for the welfare of the poor by sharing one’s possessions with those who are less prosperous. In the Bible, giving alms is a fundamental manifestation of virtuous life. (Mt 5:42; 19:21; Lk 12:33; Acts 3:3; 10:4; Jas 2:15f) Charity to the needy and

the alien is an act pleasing to God. (Ps 11:7; Prv 21:13; Ez 3:20)

The exercise of prayer, fasting and almsgiving not only helps in transforming our hearts — detaching them from ourselves and orienting them to God and others through a sincere conversion. These practices, through the assistance of the Holy Spirit, also make us instruments of reconciliation, the essential aspect we should emphasize during the Lenten season. They empower us to restore our friendship with the Lord and with those who might experience hostility or even enmity toward either others or us.

Is there anyone in my family, at work or at school that I have been neglecting to greet or to help because of disagreement or a fight? (cf. Mt 5:23-24; 18:21) Do I know a situation between siblings, friends or colleagues that I might be called to assist as an instrument of reconciliation? This year will be much more grace-filled if our Lenten practices are informed by Christian love. (1 Jn 4:18.23) **CT**



Bishop Juan Miguel Betancourt recently celebrated Mass at Saint Thomas More Chapel at Yale University in New Haven. Father Ryan Lerner, the eighth Catholic chaplain at Saint Thomas More Chapel, concelebrated.

VLADYSLAV BERNHIN/GETTY IMAGES

PHOTO BY AARON JOSEPH

Sea Un Instrumento De Reconciliación En Este Tiempo De Cuaresma



EL OBISPO AUXILIAR JUAN MIGUEL BETANCOURT es el noveno obispo auxiliar de la Arquidiócesis de Hartford.

Tradicionalmente, conmemoramos la Cuaresma como un tiempo de penitencia y reconciliación para renovar nuestros corazones preparándonos para la celebración del misterio pascual. La Cuaresma nos llama a reflexionar en este evento con mente y corazón.

De acuerdo con nuestras costumbres cristianas, tres prácticas fundamentales nos ayudan a observar nuestras tradiciones cuaresmales y a crecer en nuestro proceso de conversión: oración, ayuno y limosna. Todas estas acciones tienen fundamentos bíblicos.

La oración es "elevar la mente y el corazón de uno a Dios o pedir cosas buenas de Dios" (San Juan Damasceno, *De fide orthodoxa* 3.4; cf. Hb 4:16). A través de la oración, Dios nos invita a cada uno a un encuentro personal con él (2 Cro 7:14). En su plan

de salvación, él ofrece una relación mutua que la oración hace activa y fructífera (Mt 6:6; Jr 29:12-13). Además, con la oración, experimentamos "comunió con Dios a través de Cristo en la Iglesia" (CIC 2559-2565).

Cuando ayunamos, nos abstenemos intencionalmente de comida, para expresar nuestra dependencia de Dios, especialmente en tiempos de tentación o batalla espiritual (Mt 4:1-2; Lc 4:2). En los Hechos de los Apóstoles, los primeros cristianos ayunaban por diversas razones, como la autodisciplina, el fortalecimiento

de la oración, pedir el favor de Dios en la misión de la Iglesia, y antes de enviar misioneros y nombrar presbíteros (13:2-3; 14:23).

La limosna es una expresión explícita de una preocupación general y amplia por el bienestar de los pobres al compartir nuestras posesiones con aquellos que son menos prósperos. En la Biblia dar limosna es una manifestación fundamental de una vida virtuosa (Mt 5:42; 19:21; Lc 12:33; Hch 3:3; 10:4; St 2:15f). La caridad para los necesitados y los extranjeros es un acto que agrada a Dios (Sal 11:7; Pr 21:13; Ez 3:20).

El ejercicio de la oración, el ayuno y la limosna no solo ayudan a transformar nuestros corazones, desatándolos de nosotros mismos y orientándolos a Dios y a los demás a través de una conversión sincera. Estas prácticas, con de la asistencia del Espíritu Santo, nos convierten en instrumentos de reconciliación, aspecto esencial que debemos enfatizar durante la Cuaresma. Ellas nos ayudan a restaurar nuestra amistad con el Señor y con aquellos que puedan experimentar hostilidad o incluso enemistad hacia los demás o hacia nosotros. ¿Hay alguien en mi familia, en el trabajo o en la escuela que he estado evadiendo saludar o ayudar debido a un desacuerdo o una pelea? (cf. Mt 5:23-24; 18:21) ¿Conozco una situación entre mis hermanos, amigos o colegas que estoy llamado a ayudar como instrumento de reconciliación? Este año estará mucho más lleno de gracias si nuestras prácticas cuaresmales son fundamentadas por el amor cristiano (1 Jn 4:18-23).



PHOTO BY AARON JOSEPH

After offering the holy sacrifice of the Mass for Maria Reina de la Paz Parish in Hartford, Bishop Juan Miguel Betancourt greets parishioners.



PHOTO BY AARON JOSEPH



PHOTO BY AARON JOSEPH



PHOTO BY AARON JOSEPH

CELEBRATING

CATHOLIC SISTERS WEEK SPOTLIGHTS RELIGIOUS SISTERS



BY SISTER MARIETTE MOAN,
vicar for the religious of the
Archdiocese of Hartford.

EDITOR'S NOTE:

Religious sisters have had a continuous presence in the Archdiocese of Hartford for more nearly 170 years, with the earliest sisters traveling from Ireland to Connecticut to educate our children. Today, about 470 religious sisters represent nearly three dozen religious orders in the archdiocese who evangelize through dozens of ministries in the Church. They are extraordinary women who dedicate their lives to the service of the Church, and we are blessed to honor them this month.

Each year in March, the Catholic Church “shines a light on the spirituality, mission and community building of women religious” during Catholic Sisters Week (March 8 to 14, 2020). This year’s theme, “Communities of Spirit, Hearts for Ministry,” captures the essence of who women religious are, not

just what we do, each day, every week, every year.

The presence of religious sisters in the Archdiocese of Hartford began with the arrival of the Sisters of Mercy, now called the Sisters of Mercy of the Americas, in 1852, when Bishop Bernard O’Reilly, the second bishop of Hartford, brought the sisters from his native Ireland and established them in this diocese to provide for the education of the young.

In the nearly 170 years since, many other religious congregations of sisters have come, joining in the effort to stand with the poor and immigrants, to teach children, form youth and work with families, to heal the sick and make great strides in the establishment of the first Catholic hospitals in the state. Of the 31 active congregations of women religious now present in our archdiocese, 13 of them have offered both a spiritual presence and apostolic outreach for well over 100 years.

Many graces are given to all of us by the Holy Spirit for the welfare of the Church and for the building up of the mystical body of Christ. Each one of us is given gifts, and we are to use these gifts, these graces, so that the love of God can be made visible in the world. This is true of religious communities as well as individuals.

Throughout history, God has given specific graces or gifts, called charisms, to men and women who founded the various



PHOTO BY AARON JOSEPH



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PHOTO BY AARON JOSEPH

Sisters

AND THEIR CHARISMS FROM THE HOLY SPIRIT.

religious congregations. As their founders become alive with this gift of the Spirit, their charism colors the ministry and way of life that they share with their followers and we, in turn, are empowered to meet the needs of those to whom we are sent.

All of the religious communities of consecrated life present in the Archdiocese of Hartford provide a vibrant mosaic of charisms in full support of the local Church and at the service of their brothers and sisters. The presence of the sisters, whether apostolic or contemplative, active or retired, continues to positively impact and prayerfully support the life of our Church. The myriad ministries — Catholic education on all levels (from early childhood to university), catechesis, prison ministry, health care, retreat ministry, social work, campus ministry, pastoral ministry, legal services to immigrants, elder care, chaplaincy, spiritual direction, internal formation ministry — actively engage the sisters in the evangelizing mission of our Church.

An increasing number of religious offer assistance in the liturgical, sacramental and administrative ministries in the archdiocese and are willing to assist whenever an opportunity presents itself.

Any woman seeking further information about religious life should contact Sister Mariette Moan, ASCJ, vicar for religious, 860.242.5573 ext. 7492 or sr.mmoan@aohct.org.

Several communities host religious sisters from outside the state who are here for study at area universities, furthering their professional preparation.

Currently, there are about 470 religious sisters present in the Archdiocese of Hartford. One third of that number is retired, many of whom are still engaged in volunteer work or service within their own congregations. There are an additional 18 women who are in various stages of religious formation as they continue to deepen their consecration to God through the profession of vows. While the majority of congregations of women religious live an active apostolic form of life, 63 women live their religious vocation in monastic life.

Together, with all of our sisters in consecrated life, we truly are “communities of spirit,” committed to placing all of our energies to a new evangelization. God has gifted us with “hearts for ministry” and we look to the freshness and creativity of the Spirit to lead us in new and wondrous directions, standing with our brothers and sisters to promote peace, create communion and offer healing and hope in our world, in our Church and in this, our archdiocese. 

HBF Grant Supports Lifelong Faith Formation in Local Parish Communities

Information provided by **THE HARTFORD BISHOPS' FOUNDATION**



◀ Some members of the first ELM Leadership Formation class are, left to right: Marianne Esposito, Emily Naylor, Cara Correll, Mayra Ayala, Vernetta Townsend, Kay Taylor-Brooks, Michelle Batista, Megan Zinn and Griselle Cirio, with Nicole Perone from the OEEC.

Leadership Formation Program which provided theological and pastoral education to 16 Catholics who were leading or entering a parish faith formation ministry. The training included a

First launched in 2018, ELM — which stands for Evangelizing Catechesis, Lifelong Formation and Missionary Discipleship — is an initiative funded by the Hartford Bishops' Foundation to strengthen faith formation ministries for a 21st-century audience.

"ELM was a transformative experience for me," says Kay Taylor Brooks, a pastoral associate at St. Justin-St. Michael Parish in Hartford and an ELM program participant. "I learned so much about my faith and left with the confidence and affirmation I needed to lead volunteers and parishioners in my community. I also bonded with people from parishes across the archdiocese who I otherwise never would have met."

Brooks, a retiree, still regularly keeps in touch with other students and mentors from the program to discuss their experiences and share resources with one another.

"I think ELM is vital to every parish," Brooks says. "Many people who lead these ministries don't have formal training or education, and that's so critical to building stronger leaders who in turn build stronger church communities."

The ELM initiative is led by a team of dedicated personnel from the Office of Education, Evangelization and Catechesis

(OEEC) who work closely with local parishes to reimagine their faith formation programs and train spiritual leaders to help build more vibrant communities.

"We help parishes identify which step of the faith journey they want to enhance," says Nicole Perone, the archdiocesan director of adult faith formation. "Whether it is early childhood education, adult faith formation or other life stages, our aim is to design programs that will engage parishioners on a daily basis as part of a lifelong cycle of spiritual formation."

ELM's two branches — Parish Accompaniment Project and Leadership Formation Program — are two-and-a-half-year programs that recently completed their first cohort class in 2019.

Brooks was a participant in ELM's



Kay Taylor Brooks receives her ELM certificate of completion from Archbishop Blair.

series of classroom and online courses, mentorship pairing with lay leaders from other parishes, daylong retreats, writing assignments and other resources.

Participation in an initiative like the Leadership Formation program would normally impose a substantial cost on each participant. But thanks to supporters of the foundation-led **Forward with Faith** campaign, both branches were funded entirely as part of more than a \$400,000 grant from the Hartford Bishops' Foundation.

"I feel so blessed by the Hartford Bishops' Foundation's support," Brooks says. "As someone who is retired and on a fixed income, I would not have been able to afford the program otherwise."

Due to the ongoing support of the Foundation, both programs will expand to additional parishes in 2020.

"ELM is planting the seeds for people to bring new life to their communities," Perone says. "Everybody has a role to play in the spiritual life of their parish, and philanthropy is vital to making all of this possible."

To learn more about the Hartford Bishops' Foundation and the Forward with Faith campaign, visit hartfordbishopsfoundation.org.

Partnership Builds Stronger Families

Catholic Charities helps students, parents improve their lives.

Story by JACK SHEEDY

EDITOR'S NOTE: Throughout 2020, the Catholic Transcript will be highlighting some of the programs run by Catholic Charities in the Archdiocese of Hartford that help individuals and families of all faiths in the community. Catholic Charities marks 100 years of service in the archdiocese this year.



When the Hartford Public School District decided 10 years ago to implement a community schools program, Catholic Charities partnered with the Thirman L. Milner Middle School to help students and families improve their lives. A community school engages students, parents and professional support staff, all aimed at raising attendance, academic excellence and stronger families.

Nick Lebron, Catholic Charities' community schools operations manager, says the outreach aligns with Catholic Charities' mission to "partner with all to strengthen families and inspire people to achieve their fullest potential."

Based at what is now Milner Middle School on Tower Avenue, the program is one of eight community school projects in the district. Superintendent Dr. Leslie Torres-Rodriguez has a goal to make all 42 district schools community schools by 2022.

Leonardo Watson, Milner's principal, praised Catholic Charities for helping families find community support in times of need.

"We have families who have been displaced," he says. "They've been in tough situations, and knowing how to get the resources that are going to be beneficial to them is something that Catholic Charities has helped with. For example, how do families access support when it comes to heating their homes? How do they access food pantries or some type of service that is going to provide meals for their families?"

About 125 students take part in after-school activities, where they engage in arts and culture, sports and recreation, drama, dance, chess, robotics, cooking, STEM for science, technology, engineering and math, and more, says Michael Gonzalez, Milner's community school

director, adding, "It's an opportunity for us to be transformative."

Parent involvement is a big part of the program, he adds. "Behavior problems go down and grades go up if you can get parents involved."

But, what if the parents themselves need help? Community school leaders recognize that family problems need to be addressed. "That means finding out what parents need and going into the community and providing that service," Gonzalez says. Sometimes, this may involve helping parents earn their GED, getting ESL mentoring, training for jobs through community college courses and more.

Patrick Williams is a former academic support coordinator at Milner. He now coordinates a new community school program at McDonough Middle School on Hillside Avenue, also led by Catholic Charities. He said 100 percent of Milner's community school graduates have gotten into high schools and that Milner was one of three schools in the district to complete Naviance College & Career Readiness curriculum, a college and career readiness program.

"The program is purpose-driven work," Williams says. "It helps people. It changes the trajectory of people's lives."

The Milner Community School Program was the recipient of Catholic Charities' Program of the Year award for 2019. 🏆

DONATIONS to the Archbishop's Annual Appeal represent about 10 percent of revenue that Catholic Charities receives.

+ TO LEARN MORE about Catholic Charities, call 1.888.405.1183 or visit ccaoh.org.



Jim and Cathy Smith were honored for their commitment to philanthropy across the region during Catholic Charities' Help & Hope Breakfast.

FAITH IN ACTION

First-time Connecticut March for Life will bring pro-life supporters to the State Capitol.

Story by **JACK SHEEDY**

The National March for Life organization, in cooperation with the Connecticut Catholic Conference and the Family Institute of Connecticut, is sponsoring a first-time Connecticut March for Life at the State Capitol on April 15.



Chris Healy, executive director of the Connecticut Catholic Conference.

This historic major demonstration, expected to attract thousands, is an opportunity for people of all faiths to express their support for the life of the unborn as well as their opposition to euthanasia and physician-assisted suicide. “The idea is to show that there is significant support among people of all faiths in Connecticut and other states that support life at its inception, life at its end and everything in between,” says Chris Healy, executive director of the Connecticut Catholic Conference, the statewide watchdog group for Catholic bishops. “I think it will speak well of the pro-life movement in Connecticut, which is stronger than anyone knows, and with any luck we’ll demonstrate that on tax day.”

Connecticut is one of a few states this year to hold its own March for Life, an outgrowth of the March for Life on the National Mall in Washington, D.C., an annual rally in January protesting both the practice and legality of abortion held around the anniversary of *Roe v. Wade*, the landmark decision in 1973 by the U.S. Supreme Court decision that legalized abortion.

Although the issues to be addressed are contentious, people of faith need to bear witness in public and private to the “Gospel of life,” Archbishop Leonard P. Blair says. “In the words of Pope Francis, our defense of life at every state needs to be clear, firm and passionate, even as we confront a number of significant moral issues in our troubled world.”



Sister Suzanne Gross, program coordinator for the Respect Life Office of the Archdiocese of Hartford.

Sister Suzanne Gross, program coordinator for the Respect Life Office of the Archdiocese of Hartford, says saving a baby’s life should be both a women’s issue and a life issue.

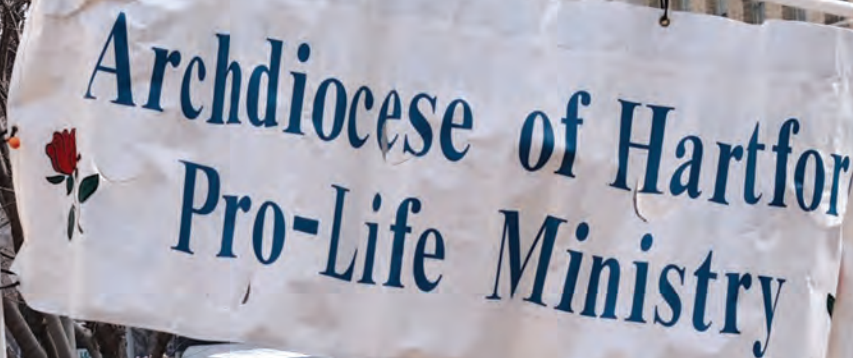
“It’s so important that we demonstrate that people of all faiths and no faith believe that human life just needs to be protected,” she says. “Our voices are just not heard in the same way the opposition seems to be heard, because it’s always cloaked as a women’s issue.”

Sister Suzanne, who helps to organize bus transportation to the March for Life in Washington every January, is reaching out to her ministry’s database of more than 1,000 supporters, hoping they will take part.

“I think it’s so important to have this positive presentation and to do it when the Legislature is in session, so people would know that there are thousands of us out there who believe that life needs to be protected and defended,” she says. “It’s always important to publicly display our belief in life.”

Peter Wolfgang, executive director of Family Institute of Connecticut and a board member of March for Life Action, was among the first to hear of the organization’s plans for

Many parishioners from the Archdiocese of Hartford took buses to Washington, D.C., for the March for Life, in January.



Archdiocese of Hartford
Pro-Life Ministry



PHOTO BY DAVID ELLIOTT

"IF WE CAN MAKE THIS HAPPEN, WE'LL LOOK BACK ON APRIL 15, 2020, AS A TREMENDOUS, POSITIVE TURNING POINT FOR THE PRO-LIFE CAUSE IN THE STATE OF CONNECTICUT."

— Peter Wolfgang

state-centered rallies. He suggested that Connecticut be included and enlisted CCC to partner with FIC.

"This is going to be our biggest undertaking in over a decade, maybe the biggest thing we've ever done," Wolfgang says. "If we have thousands of pro-lifers at the state Capitol on April 15, it will send a tremendous message to the powers that be in the state of Connecticut, many of whom say there are no pro-lifers in Connecticut or that they are a small and marginal force. We need to show them that's not true, and this is our big day."

A similar march has already taken place in Richmond, Va., and was very successful, he says, with 7,000 people participating.

"We have to make this happen," Wolfgang says. "If we can make this happen, we'll look back on April 15, 2020, as a tremendous, positive turning point for the pro-life cause in the state of Connecticut."

+ For more information on the Connecticut Catholic Conference and to follow legislation affecting Catholics, visit ctcatholic.org.

▶ ABORTIONS PAID FOR BY CONNECTICUT RESIDENTS

In addition to demonstrating the strength of pro-life in Connecticut, the Connecticut March for Life will be an opportunity for pro-life leaders to sound the alarm about a shocking revelation not known to many Connecticut residents: that Connecticut taxpayers are paying for 75 percent of all abortions in the state.

Connecticut's HUSKY program shelled out \$4.2 million in 2018 to pay for 6,995 abortions, according to *The State of Abortion in Connecticut 2019*, the 12th such annual report compiled by the CCC. This information was discovered through a Freedom of Information request to the Department of Social Services.

"Those abortions that the state paid for, those patients would be on the Connecticut health care plan," says Deacon David Reynolds, CCC's assistant director for public policy. Most of the patients, he adds, would be covered by HUSKY, a joint federal- and state-financed health care program for low-income patients.

"The feds reimburse the state for some expenditures, but in the case of abortions, the feds will not reimburse the state," Reynolds says.



Deacon David Reynolds, assistant director for public policy for the CCC.

Be Part of the Connecticut **MARCH FOR LIFE**

Beginning at 9:30 a.m., the Bushnell Performing Arts Center, 166 Capitol Ave., Hartford, will be a gathering spot for participants of the Connecticut March for Life on April 15. At 10 a.m., a pre-march short program will begin at the Bushnell. The first official Connecticut March for Life march will begin at 11:15 a.m. At noon, the first official Connecticut March for Life rally will begin at the State Capitol.

Several parishes are organizing transportation to the Connecticut March for Life. To learn of transportation opportunities and for additional information, visit ctmarchforlife.org. To register to participate or to receive up-to-date information on the event, text CTM4L to the number 58632.

Connecticut is one of 15 states that use taxpayer money to pay for abortions, according to an analysis by the Kaiser Family Foundation, which is cited in the report.

The Hyde Amendment of 1976 outlawed the use of federal funds to pay for abortions except to save the life of the woman or if pregnancy arises from rape or incest. But a 1986 case, *Doe v. Maher*, resulted in a Connecticut Superior Court ruling that the state must pay for abortions even if the federal government does not, Reynolds says.

“What we found interesting is that the state never appealed the decision,” Reynolds says.

In 1998, then-Connecticut Attorney General Richard Blumenthal ruled that HUSKY B, which covers children, must also pay for abortions for teenage girls.



The Connecticut State Council of the Knights of Columbus recently sponsored a pro-life Mass at the Cathedral of St. Joseph, Hartford.



Archbishop Leonard P. Blair concelebrated a March for Life Mass at the Basilica of the National Shrine of the Immaculate Conception.

PHOTO BY DAVID ELLIOTT

If there is good news to be found in *The State of Abortion* report, it is that the number of abortions has been decreasing steadily, following a nationwide trend. In 2009, abortions were performed on 20 per 1,000 women of childbearing age (15 to 44) in Connecticut, and in 2018, that number was 13.5 per 1,000.

But, Reynolds points out, because there were more abortions in past years, “we can assume the state was paying more than \$4.2 million” per year. A conservative estimate of 140,000 abortions in Connecticut in the past 20 years would mean that “Connecticut taxpayers have paid approximately \$84 million,” the report states.

“The abortion numbers speak for themselves,” Healy says. “They’re horrible, even though they’re going down. We’ve got a long way to go.”

► PLANNED PARENTHOOD’S FALSE CLAIMS

Speakers at the Connecticut March for Life are expected to remind march participants that Planned Parenthood of Southern New England, which has locations in Connecticut, is seeking more than \$2 million that it voluntarily gave up earlier from the federal government, and it wants it from the taxpayers of Connecticut.

“Planned Parenthood runs all the abortion clinics in Connecticut except one,” Reynolds points out. “They have a very strong balance sheet, with millions in reserves, and yet they want the state to give them another \$2.1 million on top of the millions they receive from abortions and all the other federal and state grants they get.”

Planned Parenthood voluntarily chose not to participate in the federal Title X family planning program rather than comply with new regulations requiring that it physically separate abortion services from other family planning services. To recoup the lost \$2.1 million in Title X funding, they asked the state of Connecticut for the money, Reynolds says.

If you look at the Planned Parenthood budget, not only do they get other federal and state funding for their programs, but 75 percent of the abortions they perform are also funded by state money, he says.

“I THINK IT’S SO IMPORTANT TO HAVE THIS POSITIVE PRESENTATION AND TO DO IT WHEN THE LEGISLATURE IS IN SESSION, SO PEOPLE WOULD KNOW THAT THERE ARE THOUSANDS OF US OUT THERE WHO BELIEVE THAT LIFE NEEDS TO BE PROTECTED AND DEFENDED. IT’S ALWAYS IMPORTANT TO PUBLICLY DISPLAY OUR BELIEF IN LIFE.”

— Sister Suzanne Gross

“They receive a large amount of state funding to stay open,” Reynolds says. “They voluntarily decided not to take the Title X funds. They were never cut.”

According to *The State of Abortion* report, Planned Parenthood of Southern New England took in almost \$39 million in the fiscal year ending March 2018, and had \$12.7 million in publicly traded securities earning the group more than \$408,000, Reynolds points out. And over the last two reported fiscal years, Planned Parenthood of Southern New England had an operating surplus of more than \$11 million, he says.

“They’re a financially strong organization,” Reynolds says. “They spent over half a million dollars on attending conventions and meetings in the last reported fiscal year. As a

nonprofit, they should be raising their own funds and cutting their expenses.”

The CCC wants to promote legislation requiring abortion clinics to submit to a health inspection every year. “Right now, they only have to be inspected every three years,” Healy says.

He also wants to reopen the debate about whether a parent must be informed of, and give permission for, an abortion undergone by a minor. Connecticut is one of six states where no parental involvement is required. A few states have laws that are enjoined or not enforced.

All other states require or suggest parental involvement of some kind, but a judge (or sometimes a doctor) can excuse patients from that requirement, Healy adds. **CT**



VIDEO EXTRA: See Respect Life Office Director Father Glen Dmytryszyn speak about pro-life activities in the Archdiocese of Hartford by visiting archdioceseofhartford.org/catholictranscript.



Photos from the March for Life in Washington, D.C., in January.





Ghana

MEDICAL MINISTRY

*Catholic mission doctors serving three years
in West Africa to serve the poor.*

Story by **SHELLEY WOLF**

EDITOR'S NOTE:

Doctors Brian and Robyn Jennings and their children left Connecticut for a three-year medical mission in West Africa with Mission Doctors Association. Before they embarked on their journey in January, they spoke with the Catholic Transcript about their upcoming trip.

MAIN IMAGE: ANNA TOSHCHEVA/GETTY IMAGES | BACKGROUND: FILO/GETTY IMAGES



Robyn and Brian Jennings and their children, Emily and Jack.

PHOTO BY AARON JOSEPH

Inspired by their Catholic faith and to become God's disciples, two married doctors from Connecticut are serving a three-year medical mission in West Africa to help the poor.

Brian and Robyn Jennings, both family medicine physicians, will be providing direct care to patients at the Catholic-run Anfoega Hospital in the Ho Diocese in Ghana. Their mission, through the Los-Angeles-based organization Mission Doctors Association, is to alleviate suffering and to support people spiritually in underserved areas of the world.

"For both of us, our faith has been important to us," Robyn says. "When thinking about what Christ did for us, thinking about God's call to make disciples, to serve the poor, there's something about medicine that lets you into people's lives in an intimate and meaningful way. For me it's a good way to serve people physically, but then also spiritually and emotionally. It's a good way to do ministry."

The Jenningses knew little about Ghana,

except what they have read in books and on websites. An MDA representative who recently visited there shared a few more details about the hospital and medical supplies, and about arrangements for housing and local schooling for the children. "You can read and hear things," Brian says, "but until you get there, you don't really know."

Yet both doctors are excited about exploring a new part of the world. They'll be bringing along their two children, Emily, 4, and Jack, 2. The couple also have another baby due in March. Brian says he hopes the adventure will open up their view of the world.

"Part of it is just the love of travel, the love of new places, the love of new cultures," Brian says. "I think we'll have many blessings getting to go on mission."

Mission Doctors Association

Mission Doctors Association assigns Catholic family practice doctors, specialists and dentists to its partner hospitals, primarily in Africa and Latin America. Doctors and their families are typically sent to countries where there is less than one doctor for every 10,000 people.

The organization strives to alleviate suffering and offers a higher quality of life and a longer life span to its patients. Doctors can apply for short-term missions of one to three months or long-term missions of three years. For more information, visit missiondoctors.org.

SERVING THE POOR

Even so, the Jenningses are well aware of the disparity of medical care around the world and of God's command to serve the poor. "We both have been blessed to travel in school and on service trips, and just seeing the poverty that exists outside the United States, both of us feel called in a special way to serve in developing countries," Robyn says.

The couple, who were both trained in caesarean sections during their residencies, will be doing clinic work, hospital coverage and obstetrics. After medical school, both completed their residency in family medicine, with an advanced maternity care track. Brian also did a fellowship in international medicine in Kansas, which took the family to a hospital in Honduras from January through June 2019, giving them a taste of things to come.

While in Honduras, the Jenningses witnessed patients on waiting lists, waiting for foreign doctors to make brief visits. "People would travel 12 hours just to have a visit," says Brian, who treated patients with tropical diseases, botflies, machete injuries and stingray stings.

The couple also treated common



Emily climbs a tree in Honduras.

SUBMITTED PHOTO

chronic conditions, such as hypertension and diabetes. “But people present later because they go to a doctor later,” Robyn explains, “so people were sicker and there were fewer resources.”

Life-threatening events that could be treated in the United States, however, were only treated with palliative care there, Robyn adds, citing a massive heart attack as just one example. “It’s more obvious in missionary medical work that your role is to accompany people in suffering,” she says. “So just walking alongside people is our job.”

A SHARED MISSION

Even before meeting, the couple had dreams of serving internationally. The two met while attending UConn School of Medicine in Farmington, where they discovered their shared interest in serving internationally.

“Coming into medical school, I thought I’d like to do some international medicine,” Brian says. “In school, my faith became stronger and the two interests just seemed to come together.”

Fascinated by mission work since she was a teen, Robyn looked into it further during medical school. “We talked to others who said getting broad training in family medicine would be good.”

“WHEN THINKING ABOUT WHAT CHRIST DID FOR US, THINKING ABOUT GOD’S CALL TO MAKE DISCIPLES, TO SERVE THE POOR, THERE’S SOMETHING ABOUT MEDICINE THAT LETS YOU INTO PEOPLE’S LIVES IN AN INTIMATE AND MEANINGFUL WAY.”

— Robyn Jennings

While they were still in residency, the couple began looking for medical mission groups. There are many Protestant groups but few Catholic ones, Brian says. They learned about the MDA through a friend and by attending a Catholic medical conference. The application process took two years.

“MDA is established,” Brian says, “and they help with student loans while you are serving.”

The couple found they also had a shared interest in the Christian faith. Brian grew up in Norwalk, was raised Catholic and attended Catholic schools. Robyn was raised in Suffield in a Baptist family. While dating, they joined the young adult group, Crossfire, at St. Thomas the Apostle Parish in West Hartford.

“They were very welcoming,” Robyn says. “When we were ready to get married, we decided it would be best to go to the same church.”

So Robyn went through RCIA program, for Rite of Christian Initiation of Adult, at St. Thomas, converted to Catholicism and was received into the Catholic Church during a study-abroad assignment in Tanzania. During their last year of medical school, Brian and Robyn married on Dec. 27, 2014, at St. Thomas the Apostle Church.

PREPARING FOR THE JOURNEY

The family spent four months last fall at the MDA Mission House in Los Angeles, preparing for their long-term assignment in Ghana. They obtained visas and immunizations, and underwent spiritual formation along with other doctors and

lay mission volunteers.

Together, they studied the prophets, got an overview of the Bible and read Pope Francis’ *Joy of the Gospel*. “In residency,” Robyn says, “you’re running 100 miles per hour, so having time to take a deep breath and spend more time praying and reading was nice.”

Though they are not expected to convert others, mission doctors are expected to witness their Catholic faith by living among and serving the poor. “You’re not there to proselytize,” Brian says, “but you are taking care of the whole person, which includes their spirituality.”

Robyn plans on inviting people to Mass. “I like this analogy that Brian uses a lot, that as Catholics, every Sunday we go to this great banquet. So if you see people who are hungry, you should invite them to the feast. We’re just trying to share something that has brought great joy into our lives,” she says.

While living and working in Ghana, the family will be housed on the hospital compound, which includes a chapel. They’ll receive a stipend from MDA for food and personal needs as well as a sum for each child. “We have another baby due in March,” Robyn said with a laugh, “so we’ll get a raise!”

Though they have no permanent residence in the state at this time, both Brian and Robyn call Connecticut “home.” To support the success of their mission, Brian says he is counting on prayers from the people of the archdiocese as well as from the doctors who came before him.

“We’re asking for prayers,” he says. “Just the fact that we have so many people praying for us helps me find peace. I don’t know if we could do it without faith.” ❧

ST. KATHARINE DREXEL, an American Missionary

FEAST DAY: MARCH 3

"If we wish to serve God and love our neighbor well, we must manifest our joy in the service we render to Him and them. Let us open wide our hearts. It is joy which invites us. Press forward and fear nothing."

– St. Katharine Drexel

St. Katharine Drexel was born to a rich and charitable family in Philadelphia in 1858. She often traveled with her family, and was moved by the need of Native Americans in the West. When she was granted an audience with Pope Leo XIII during a trip to Europe, he suggested that Katharine herself become a missionary.

Despite various marriage proposals and great wealth, she joined the Sisters of Mercy in Pittsburgh, and later founded her own religious congregation, the Sisters of the Blessed Sacrament, who were dedicated to ministering to African Americans in the South and Native Americans in the West.



Throughout her life, St. Katharine used her inheritance of \$20 million to build a dozen schools for Native Americans and more than 100 rural and inner-city schools for blacks. She died in 1955 at the age of 96 after spending her life as a missionary. She was canonized by Pope St. John Paul II in 2000.



An icon of St. Katharine Drexel adorns her namesake parish in New Britain.

St. Katharine Drexel Parish Reaches Out to the Poor and Vulnerable

BY SHELLEY WOLF

Like the compassionate saint herself, the parishioners of St. Katharine Drexel Parish in New Britain are compelled by faith to serve the poor. They work hard to support the less fortunate in the inner city.

"Our community is very much concerned with social justice issues," pastor Father John Granato, says, "especially pro-life and homelessness."

Parishioners partner with Family Promise to host homeless families for one week each year, providing food, overnight accommodations, fun activities and companionship. They also serve on a pro-life committee that strives to meet the needs of vulnerable women and children.

Formed in 2017, St. Katharine Drexel Parish resulted from the merger of St. Jerome and St. Maurice churches, and is now one

parish with two worship sites in the northwestern and southwestern areas of the city.

"We are a small parish but very vibrant," Father Granato says. "Many of our parishioners travel from outside of New Britain to attend Mass here."

Last year, St. Katharine Drexel's feast day fell on a Sunday, so Father Granato recited prayers written by the saint at the Sunday Mass. "This year, since it falls on a Monday," he says, "we will be having a celebration of Mass in the evening to commemorate her feast day."

The parish also has two icons of St. Katharine Drexel, which, during devotions, aid parishioners in contemplating her inspiring life and great contributions to the faith. ☪

INSPIRED TO BECOME MISSIONARY DISCIPLES

Synod delegates from Bristol work to bring back ‘lost sheep.’

EDITOR’S NOTE: This segment of the synod update was provided by a collaboration of delegates of the synod representing Bristol churches.

The synod moved the spirit in the Bristol delegates and they decided to work together and move forward to Grow and Go. During the synod weekend last October, we exchanged email addresses and phone numbers as a way of sharing ideas and staying in contact.

We contacted the Archdiocese of Hartford to obtain DVDs of the talks from the synod guest presenters which are available for delegate and parish use. These DVDs will be used as a one-on-one showing or as an informational gathering with a group of people at one parish or all of the parishes in Bristol. Our initial target will be individuals who have family or friends who are no longer practicing their faith. (The videos can be viewed at [youtube.com/archdioceseofhartfordct](https://www.youtube.com/archdioceseofhartfordct).)

As delegates, we are hoping to be inspired to become missionary disciples and bring back some of the lost sheep through these videos and our meetings. Our efforts are already underway. We are also working on services and activities for the Lenten season.

Synod delegates from the Parish of St. Francis de Sales in Bristol presented a synod weekend overview at its parish council monthly meeting. Future parish initiatives were discussed and will be considered and planned by the council in the future.

Delegates from St. Matthew Church in Forestville met with their pastor, Father John Dietrich, and are working on a flier which will be inserted into the parish bulletin. The flier will briefly describe

many of the topics discussed during the synod weekend.


The flier will not be a detailed report, but will give the parishioners a sense of what the archdiocese wants to accomplish through the synod. The delegates from St. Matthew are also setting up a parish email account for themselves, which will allow them to handle any questions, concerns or comments that parishioners might have. This will also allow the delegates




to access the parish website and post any new synod activities or notices.

St. Stanislaus Church in Bristol held a town hall meeting to gather ideas from parishioners. The topics from the synod were highlighted. They are hoping to move forward and synthesize ideas to make a more vibrant parish for everyone.

At St. Gregory the Great Church and St. Joseph Parish, both in Bristol, delegates have spoken to their respective pastors about future actions which would support the goals of the synod.

We asked all Bristol parishes to pray for the success of the synod through our Mass intentions. It is hoped this will continue through Pentecost Sunday, May 31. 

 The final document will be signed by the archbishop at the synod closing Mass at the Toyota Oakdale Theatre in Wallingford on Pentecost Sunday, May 31.



Kelly Henderschedt, archdiocesan director of catechesis, gave a presentation on the “Pathway to Discipleship” at an epiphany gathering of delegates of the synod held in the Pastoral Center. To see her presentation, visit [youtube.com/archdioceseofhartfordct](https://www.youtube.com/archdioceseofhartfordct).



Jerry Kristafer
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CATHOLIC TRANSCRIPT ON THE WEB

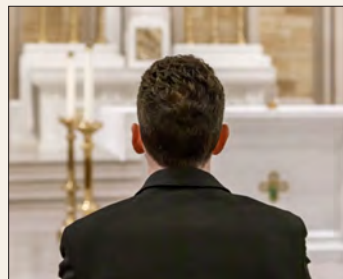
Here is what you will find by visiting archdioceseofhartford.org/catholictranscript



Potato and Cheese Pierogies Recipes



Lent Offers Opportunities for Repentance and Renewal

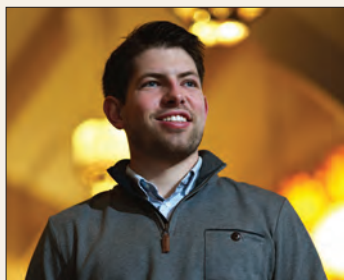


Do I Need to Confess the Same Sins Over and Over?



Read 'Two Different Paths — For Life or Against Life' by Columnist Joe Pisani

VIDEO EXTRA: A Video About Confession from St. Bridget of Sweden Parish



'Rejoice Always,' by Evangelist Peter Burak



This Lent, Keep Your Focus on Jesus

VIDEO EXTRA: Respect Life Office Director Father Glen Dmytryszyn Speaks About Pro-life Activities in the Archdiocese

Where God Meets The Sea

*Find spiritual fulfillment
on an island in Mystic.*

Story by **KAREN A. AVITABILE**
Photos by **AARON JOSEPH**

Encounter God's presence in the beauty of nature on an 11-acre island in Fisher's Island Sound, at the mouth of Mystic River and only accessible by a causeway.

Surrounded by 360-degree water views, beautiful gardens, fruit trees, rock pathways, an outdoor Stations of the Cross, several shrines, a seaside chapel and several benches for private reflection, Enders Island is a wonderful year-round retreat to refresh the mind and inspire the soul.

"People say when they cross the causeway, they feel a palpable sense of peace," says Father Thomas Hoar, president and CEO since 1993 and a member of the Edmundite community. "The property and the setting add to the sense of peacefulness."



Father Thomas Hoar is president of St. Edmund's Retreat on Enders Island.

Originally owned by the Sisters of Charity, Dr. Thomas B. Enders and his wife, Alys, purchased the island in 1918 and constructed a private estate here. In 1954, Alys, then a widow, donated Enders Island to the Society of St. Edmund, an order of Roman Catholic priests and brothers.

"There was a small fishing shack on the island and he came to fish and find peace,"

"I BELIEVE WE ARE THE STEWARDS OF THE PROPERTY FOR THE CHURCH AND THE GOOD OF ALL OF GOD'S PEOPLE."

— Father Thomas Hoar



Outside the Chapel of Our Lady of the Assumption, a Catholic chapel on Enders Island.




Built in 2001 and dedicated on Dec. 8, 2002, Our Lady of the Assumption features stained glass, iconography, Stations of the Cross, an illuminated Prayer of St. Edmund, numerous statues and carvings and the incorrupt arm of St. Edmund Rich of Canterbury. A cross-shaped icon hangs above the altar.

Father Thomas says of Dr. Thomas B. Enders.

Enders Island welcomes everyone to enjoy the grounds, participate in a program or attend daily Mass. Built in 2001, the Chapel of Our Lady of the Assumption features stained glass, iconography, Stations of the Cross, an illuminated Prayer of St. Edmund, numerous statues and carvings and the incorrupt arm of St. Edmund Rich of Canterbury who died in 1240.

For more than 50 years, Enders Island has offered weekly 12-step meetings. The Recovery Residence is a post-treatment, transitional sober living community for young men grounded in the spiritual principles of the 12 steps. St. Edmund's Retreat features several private retreats and programs open to people of all faiths. Enders Island is also the eastern home of the CatholicPsych Institute, which provides Catholic-based psychological services. The Sacred Art Institute is a hands-on learning experience of the sacred arts in the Catholic tradition.

Says Father Thomas, "This place is the fundamental ministry of the church — evangelization, healing and hope." 

BEFORE YOU GO

- Enders Island is located at 1 Enders Island, Mystic. Take the causeway from Mason's Island.
- Mass is offered daily, 9 a.m., in the Chapel of Our Lady of the Assumption. Private prayer is offered 24 hours a day, seven days a week. Holy hour

with adoration takes places Mondays, 7 p.m. A Christian meditation group meets Wednesdays, 7 p.m.

- Enders Island offers more than 70 retreats, special events, days of recollection, faith-based programs and art workshops. For more

information, call 860.536.0565 or visit endersisland.org. The on-site office is open Mondays through Fridays, 8:30 a.m. to 4:30 p.m. A gift shop, featuring homemade jams, jellies and artwork from Sacred Art Institute, is located in the hallway lobby of St. Michael's Hall.



MARCH 14

PHOTO BY AARON JOSEPH



MARCH 17

PHOTO BY AARON JOSEPH

MARK YOUR

FAITH AND JUSTICE SUMMIT ON HUMAN TRAFFICKING

On **March 14**, the Office for Catholic Social Justice Ministry will co-sponsor an awareness event on human trafficking. The event will address labor trafficking and the demand side of labor and sex trafficking. You'll hear from national experts, learn about the critical role you and your church can have in preventing human trafficking and dialogue about top-priority issues that will accelerate human trafficking awareness and survivor support ministry in New England. Lunch will be provided. The event will be held at the Pastoral Center, 467 Bloomfield Ave., Bloomfield. To learn more and register, visit catholicsocialjustice.org.

FRASSATI NIGHTS

Frassati New Haven will host a Frassati Night on **March 14**, 7 p.m., at St. Joseph Church, 129 Edwards St., New Haven. Frassati New Haven is a fellowship of young adult Catholics in their 20s and 30s who get together for adoration, worship, music and time to socialize.



VICTORIABAR/GETTY IMAGES

STORIES FROM GENESIS

A lecture series, "Stories from Genesis," with art representations will be held on **March 16**, 7 p.m., at St. Thomas the Apostle Church, 872 Farmington Ave., West Hartford. Hosts will be Rabbi Yitzchok Adler, Father Edward Moran and Katie Hughes. There will be a free-will offering. For more information, call 860.233.8269.



SENGER TECHNOLOGY/GETTY IMAGES

ARCHBISHOP'S ST. PATRICK'S DAY BREAKFAST HOSTED BY FACS

The Archbishop's St. Patrick's Day Breakfast, hosted by the Foundation for the Advancement of Catholic Schools (FACS), has become an annual tradition featuring breakfast, Irish-themed entertainment, spotlighted students and inspiring speakers. This year's breakfast will be held on Tues., **March 17**, 7:30 to 9 a.m., at Connecticut Convention Center, Hartford. Networking begins at 7 a.m. with coffee, tea and juice service prior to the breakfast.

Net proceeds from the breakfast support the Archbishop's Scholarship Fund, established by FACS to provide four-year renewable scholarships for students at the archdiocesan schools. Since 2002, incoming high school freshmen who receive the award are eligible to have their scholarship renewed through their senior year. In the 2012-2013 school year, FACS began to offer the archbishop's scholarship at archdiocesan elementary schools. Students entering fifth grade who receive an archbishop's scholarship are eligible for scholarship renewal through eighth grade. Select schools are chosen at the beginning of each four-year cycle with the goal of making awards at all archdiocesan elementary schools.

For more than 37 years, FACS has been able to make scholarships possible through generous donors, businesses, planned gifts and special events. Thanks to the generosity of St. Patrick's Day Breakfast supporters, nearly \$1.5 million of the FACS awards have been in archbishop's scholarship grants and more than \$14 million throughout its history.

To purchase tickets, call Marie at 860.761.7499 or by email at mdussault@facshartford.org. Individual tickets are \$100 per person. For more information about FACS and its partnership program, visit facshartford.org or follow the FACS on Facebook or Twitter at @FACSHartford.



MARCH 22

SORENDS/GETTY IMAGES



MARCH 29

TEDPAGE/GETTY IMAGES

CALENDAR



A CONVERSATION, BOOK SIGNING WITH AUTHOR JOHN LOUGHERY

The public is invited to a contemporary conversations and book signings series on **March 22**, 6 p.m., at Saint Thomas More, 268 Park St., New Haven, with author John Loughery. Loughery is a teacher, art critic, historian, Pulitzer Prize-nominated and Edgar award-winning biographer based in New York City. He is the co-author with Blythe Randolph for the first full authoritative biography of Dorothy Day, American icon, radical pacifist, Catholic convert and activist whom Pope Francis compared to Martin Luther King Jr. and Abraham Lincoln. The book is *Dorothy Day: Dissenting Voice of the American Century*. A reception will follow. R.S.V.P. to 203.777.5537.

FRASSATI ON TAP

Frassati on Tap will take place on **March 29**, 6 p.m., at Stony Creek Brewery, 5 Indian Neck Ave, Branford. Meet fellow Catholic young adults and listen to interesting discussions about the faith while having a cold pint. For more information, visit facebook.com/frassatinewhaven or email info@frassatinewhaven.org.

PIEROGI AND BUTTER LAMB SALE

An Easter pierogi and butter lamb sale will be held **April 4**, 8 a.m. to 1 p.m., at St. Lucian's Residence, 532 Burritt St., New Britain. Easter butter lambs, pierogi, babka, golabki, sauerkraut, Polish style soups and polish pastry will be on sale. For more information, call 860.223.2123.



HEALING MASS IN WEST HARTFORD

A healing Mass is held the last Sunday of each month, 1 p.m., at St. Thomas the Apostle Church, 872 Farmington Ave., West Hartford. The Mass is celebrated by Father Raymond Introvigne with a healing prayer by Judith Hughes. Healing teams are also available. For more information, contact Gin Ryan 860.874.1431.



REGISTER WITH YOUR PARISH

If you have been attending the same parish but have not registered, now is the time to do so. Becoming a member allows your parish the ability to reach out to you and let you know about upcoming events, and prayer and volunteer opportunities. All registered parishioners will also receive a copy of the *Catholic Transcript*, mailed free 10 times a year. Call the church office to register and officially join your church community.

THE CATHOLIC FUNERAL PLAN

Coming soon from the Catholic Cemeteries Association is the Catholic Funeral Plan, a Catholic alternative to funding your funeral needs. Call 203.239.2557 and ask about the Catholic Funeral Plan today.





Bonita and Paul Ponte, and their granddaughter Aaliyah Oliver, view *Saint John's Bible* on display at St. Gregory the Great Church, Bristol, for the Sunday of the Word of God.

PHOTO BY AARON JOSEPH



PHOTO BY AARON JOSEPH

SAINT JOHN'S BIBLE ON VIEW — A volume of the rare *Saint John's Bible* — the first handwritten and hand-illuminated Bible commissioned by a Benedictine monastery since the invention of the printing press in the 15th century — has been on view around the Archdiocese of Hartford. The beautifully illuminated book, Volume Six — Gospels & Acts, is part of The Heritage Edition of the *Saint John's Bible*, which combines the ancient style of script with contemporary images to illustrate Biblical stories. Saint John's Abbey and University in Collegeville, Minn., commissioned calligrapher Donald Jackson, senior scribe to the Queen of England, and his team of scribes and artists to create the modern masterpiece. The Saint John's Bible project began in 1998 and took 15 years to complete. This unique Bible will be on view at the synod closing Mass at the Toyota Oakdale Theatre in Wallingford on Pentecost Sunday, May 31. The Bible was displayed at St. Gregory the Great Church in Bristol for Pope Francis's newly designated "Sunday the Word of God," a day for Catholics to celebrate the Word of God.

AROUND THE ARCHDIOCESE



SENDING CEREMONY FOR MARYKNOLL MISSIONERS

Greg Garrity, a parishioner at St. John the Cross Parish in Middlebury, was among four new Maryknoll lay missionaries and one Maryknoll Sister who were blessed and sent forth in a special sending ceremony in the Annunciation Chapel of the Maryknoll Sisters in Ossining, N.Y. Garrity, 63, left for a ministry in Kenya on Dec. 31. The new lay missionaries are committing to three-and-a-half years of service. Maryknoll lay missionaries serve in a wide range of ministries that include health care and health promotion, education and leadership development, justice and peace, faith formation and pastoral care, and sustainable development. For more information, visit mklm.org. Meet Garrity and the other new Maryknoll lay missionaries in a seven-minute video at mklm.org/meet-the-class-of-2019/.

SUBMITTED PHOTO

PASTOR INSTALLED IN WATERBURY — Canon Joel Estrada has been installed as pastor of St. Patrick Parish and Oratory, Waterbury. He speaks to the congregation during a solemn high Mass in the extraordinary form followed the Rite of Installation.

PHOTO BY AARON JOSEPH



125TH ANNIVERSARY OF SACRED HEART CHURCH

At a Mass celebrating the 125th anniversary of Sacred Heart Church in New Britain, Msgr. Daniel J. Plocharczyk, pastor, and several other priests concelebrated.

PHOTO BY AARON JOSEPH



ST. GABRIEL SCHOOL PARTICIPATES IN YOUTH CLIMATE STRIKE

Seventh-and-eighth-graders from St. Gabriel School, Windsor, joined in solidarity with thousands of students across the country and around the world in a youth climate strike, and attended a peaceful demonstration at the State Capitol. This is one of the many endeavors that St. Gabriel School has engaged in, as a response to the call of Pope Francis in *Laudato Si'*.

SUBMITTED PHOTO



DEACON JAMES HARRINGTON SHIELS, of Meriden, husband of Elizabeth Adams Shiels, died on Nov. 28, 2019, in Wallingford, after a lengthy illness.



Born in Meriden, on Feb. 25, 1941, he was the son of the late Walter J. and Clare (O'Connor) Shiels. He graduated from St. Joseph's School, Platt High School and Villanova University.

He was employed by MidState Medical Center until 1999. He was a deacon for 42 years and had served the last 19 years at the Church of the Holy Spirit in Newington. He was president of both the Chamber of Commerce and the Rotary Club and was a member of the New England Society for Healthcare Communications. He received numerous awards and certificates of merit for his work and contributions to the community.

Besides his wife, he is survived by his daughter, Sarah Shiels Henderson, and his son-in-law, Lucas Henderson. He is also survived by six nieces, one nephew and many cousins. He was predeceased by his sister, Gail S. Minitier.

SISTER MARY FAHY (Sister Marie Noel) died on Dec. 11, 2019. She was born on Dec. 20, 1938.



She was the daughter of the late Bernard Fahy Sr. and Geraldine Girard Fahy. She is survived by three brothers and their spouses, Timothy and Lynn Fahy, Gerard and Catherine Fahy and Christopher and Carolyn Fahy, as well as several nieces, nephews and cousins. She was predeceased by a brother, Bernard L. Fahy Jr.

She grew up in Rockville and attended St. Bernard School, where she first met the Sisters of Mercy. Inspired by their spirit of joy and service, she entered the Sisters of Mercy in 1958 and was a sister for 61 years. She was a graduate of the Diocesan Teachers College, an affiliate of St. Joseph College (now) University, and received her master's degree in counseling from Fairfield University, and a certificate from Institute for Spiritual Leadership, an affiliate of Loyola University in Chicago.

She taught in St. Mary School in Portland, St. Joseph School in Hartford, Mount St. Joseph Academy in West Hartford and St. Francis, New Haven, where she also served as director of religious education. She was the pastoral associate in Preston, spiritual director and retreat director at Mercy Center (now Mercy by the Sea) in Madison, associate director in Wellsprings, an International sabbatical program for Christian ministers in Glens Fall, N.Y., and spiritual director at Our Lady of Guadalupe in Belize City, Belize.

Upon her return from Belize, she pastored an interfaith community at The McAuley in West Hartford for 23 years until her retirement from there in 2016. She authored two books, *The Tree That Survived the Winter* and *A Time for Leaving*, which have been published in Spanish, Korean and Japanese. She has also

written articles and plays which have been published in *Today's Parish* and *Religion Teachers' Journal*. Among the many programs she has given during her career, she has especially enjoyed introducing people to the Enneagram, and its helpfulness in finding each person's own path to spiritual transformation.

SISTER JEWEL RENNA (Sister Mary Michael of the Cross), a sister of the Congregation of Notre Dame of Montreal, died on Dec. 22, 2019, at Norwalk Hospital.



Born in Waterbury in 1928 to Michael George Renna and Mary (Gallo) Renna, Sister Renna graduated from Sts. Peter and Paul School and Waterbury Catholic High, before obtaining a bachelor's in mathematics from the College of New Rochelle in 1950. She then entered the novitiate of the Congregation of Notre Dame of Montreal and professed vows in 1953. She later obtained a professional certificate in mathematics education from Columbia University and master degrees in philosophy and theology from Fordham University and Boston College, respectively.

From the time of her profession until 1987, she taught mainly mathematics at Villa Maria Academy in the Bronx, Notre Dame College of Staten Island, N.Y., Stamford Catholic High School and St. Mary's School in Providence, R.I., before returning to Waterbury in 1971. At Notre Dame Academy, she continued teaching both mathematics and religion and also served as camp minister until 1987.

Also in 1987, she began serving as coordinator of adult education for the Archdiocese of Hartford. She took special pride in the establishment of the Catholic Biblical School, and she continued to teach for that program after she retired as director.

Also in 1987, she began serving as coordinator of adult education for the Archdiocese of Hartford. She took special pride in the establishment of the Catholic Biblical School, and she continued to teach for that program after she retired as director.

SISTER MARIE RUTH PAGE, 103, a member of the Daughters of the Holy Spirit, died on Dec. 28, 2019, at St. Joseph Living Center in Windham.



Born on April 3, 1916, in Chicopee, Mass., she was the daughter of the late Edouard and Amanda (Gelinas) Page. She entered religious life in Putnam in 1934 and made her religious profession at the Motherhouse in St. Brieuc, France, on Sept. 2, 1937. She was then known as Sister Edouard de la Croix.

She was a teacher for more than 50 years having taught at St. Mary's School, Jewett City, St. Cecilia School, Leominster, Mass., St. Brendan School, New Haven, and Assumption School, Chicopee, Mass. Over 30 of those years were teaching the eighth grade. In her retirement years, she served as sacristan at St. Joseph Guest House, New Haven, and did CCD work at St. Cecilia's Parish in Leominster and Assumption Parish, Chicopee.

She was predeceased by two brothers, David Page and Raoul Page, as well as four sisters, Gertrude Belanger, Rose Warwick, Florence Sampson and Viola Jerred.

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

■ **Rev. Adam C. Subocz**, from pastor of Immaculate Conception Parish, Southington, appointed senior status as a priest of the Archdiocese of Hartford, effective Dec. 31, 2019.

■ **Rev. Thomas E. Ptaszynski**, from pastor of St. Therese, Granby, to medical retirement from service as a priest of the Archdiocese of Hartford, effective Dec. 9, 2019.

■ **Rev. William R. Metzler**, from temporary administrator of St. Therese Parish, Granby, return to senior status as a priest of the Archdiocese of Hartford, effective, Dec. 9, 2019.

■ **Rev. Carlos A. Castrillón**, from parochial vicar of St. Junipero Serra Parish, South Windsor, appointed administrator, St. Therese Parish, Granby, effective Dec. 9, 2019.

■ **Rev. James A. Shanley**, appointed director of the Catholic Mission Aid Society for the Archdiocese of Hartford, effective Dec. 19, 2019, for a term of six years. This is in addition to responsibilities as vicar for Clergy.

■ **Rev. Ronald P. Zepecki**, pastor of St. Aloysius Parish, Southington, appointed administrator of Immaculate Conception Parish, Southington, effective Jan. 1, 2020. This is in addition to pastor of St. Aloysius Parish.

■ **Rev. Matthew G. Gworek**, appointed director of Communications of the Archdiocese of Hartford, Dec. 18, appointed assistant chancellor, effective Dec. 13, 2019, in addition to responsibilities as secretary to the archbishop and the Roman Catholic Priest Associate in the campus ministry program at Trinity College, Hartford.

■ **Rev. José R. Linares**, appointed to spiritual director of the Juan XXIII Movement in the Archdiocese of Hartford, effective Jan. 1, 2020. This is in addition to pastor of Our Lady of Guadalupe Parish, New Haven.

■ **Rev. Michael A. Ruminski**, appointed director of Divine Worship for the Archdiocese of Hartford, effective Jan. 7, 2020, for a term of three years. This is in addition to pastor of Our Lady of Hope Parish, New Hartford.

— REV. RYAN M. LERNER, CHANCELLOR, JAN. 16, 2020



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MARCH 2020

Straight A's for Patient Safety



FALL '19 SPRING '19 FALL '18



Keeping patients safe is our number one priority. Saint Francis Hospital is pleased to announce it has been nationally recognized with its third consecutive 'A' for the Leapfrog Hospital Safety Grade, making Saint Francis one of the safest hospitals in America. Saint Francis is one of only two Connecticut hospitals to achieve an 'A' in patient safety for the last three consecutive grading cycles. When it comes to your health, go with the 'A' team.



Saint Francis Hospital
Trinity Health

