A letter from the Bishop to the Diocese of Baton Rouge

Bishop Michael G. Duca released the following letter to the Diocese of Baton Rouge during the weekend of Jan. 26-27.

Dear Brothers and Sisters in Christ,

In November I spoke of my plans to release the names of the clergy who have been credibly accused of abuse of minors. We have completed our review of the files and I will release the list of names this Thursday, Jan. 31, 2019.

This is a difficult decision that I have made, but I am convinced that bringing more of the facts of this tragedy into the light will be a help to the victims of abuse and the beginning, I hope, of re-establishing trust where it has been lost. I hope that this list will be a help to the victims of abuse who have felt betrayed and unsupported by the unwillingness of the Church to publicly admit to the crimes of these priests and to acknowledge the depth of pain and hurt that was caused by these priests’ abusive actions. I pray the release of this list will be a witness to my willingness to listen and an encouragement for those who have been victims of abuse in the Church to come forward so we can offer help in their healing.

I know that some would prefer we just stop talking about this and move on. The fact that this wound will not heal tells us that we must continue to bring everything into the light. This is not easy. I have listened to some victims share their stories, and there are no words to express the depth of sadness and shame that was experienced in our Church and is part of OUR diocesan history. It is hard to publish this list for all to see, but real renewal and healing cannot take place until we acknowledge the truth of our past. Yet even though in this moment we are rightly brought low, I have not lost hope. For when we are humbled, the words of Scripture give us hope:

“For God who said, ‘Let light shine out of darkness,’ has shone in our hearts to bring to light the knowledge of the glory of God on the face of Jesus Christ. But we hold this treasure in earthen vessels, that the surpassing power may be of GOD and not from us” (2Cor. 4:7). So we release our list this week for the Light of Christ is greater than the Darkness.

Let us pray that this week’s sad revelation will deepen our concern for the victims of abuse, inspire us all to a greater accountability to protect our children, and renew our desire to grow in holiness in the image of Jesus our Savior.

Hope in the Lord,

+Michael

Bishop of Baton Rouge

Couple’s love is 65 years strong

By Richard Meek
The Catholic Commentator

Their eyes met, yet no words were necessary.

Not after 65 years of marriage, not after raising five children, not after helping one of their children successfully fight the disease of addiction and certainly not after successfully answering every challenge that could potentially derail a relationship.

They already knew what the other was thinking, what was in their hearts.

“I love this woman more every day; I’ve never loved her more than I do today,” Roy Kliebert said, emotion pouring through his every word, a glint of a tear trying to form in his 87-year-old eyes.

Roy and Marie Kliebert, longtime parishioners at St. Joseph Church in Paulina, are one of several couples scheduled to be honored during the annual 25th, 50th, 65th and over Diocesan Wedding Anniversary Mass and celebration hosted by the Office of Marriage and Family Life of the Diocese of Baton Rouge on Feb. 10 at 2 p.m. at St. George Church in Baton Rouge.

As is often the case, at least in an era before online dating sites dictated one’s social life, the Klieberts met through a mutual friend. For Roy, the seeds of love were planted almost immediately and nurtured for the next year.

The couple met in 1951 when Roy, a Korean War veteran, was home on leave. On a Saturday night, several of his friends were going to a restaurant/dance hall in Metairie, and Roy, admittedly, “couldn’t find a date. All of the girls I knew either had been married or were spoken for.”

So he turned to a friend, who said he “knew a girl” that might be interested. Little did anyone know the introduction...
Stand firm on the word of God

By Dina Dow

Remarkable events in the life of Jesus resound in the Mass Readings of the Fourth and Fifth Sundays in Ordinary Time. Most significant is the word of God, of which we are to know, live and proclaim. Many are hesitant for feelings of unworthiness because of sin. Others proclaim, yet receive rejection. Fear holds many from the mission. How can we understand the call and live out the mission given to us by the word of God?

The call

Three people. One call. Over the next two Sundays, we will hear the sending of two great prophets and the call of the apostles. Each receive the word of God in varying manifestations. Jeremiah, Isaiah and Simon Peter encounter the word of God fully made known and present.

Jeremiah writes, “The word of the Lord came to me, saying: Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you” (Jer 1:4-5). What a halting moment for Jeremiah to hear these words. God commissioned Jeremiah to be a prophet before he took his first breath, to proclaim the message of repentance. What does Jeremiah say? “I don’t know how to speak. I am too young.” God reassures Jeremiah by telling him, “I will give you all you need.” God even tells the reality of what will come through the trials and tribulations. There is no sugar-coating this sending. Yet, God will be with his side. Jeremiah knows this is a daunting task. Despite his fear, he answers and begins the journey.

Isaiah’s call is in a vision, a beatific vision. “I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above” (Is 6:1-2). God shares this vision to purify and prepare Isaiah for what is to come. Isaiah immediately thinks he will die or perhaps be silenced as he realizes his lack of worthiness because of sin. Yet God purifies the prophet of sin thus enabling him ready for mission.

“While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore” (Lk 5:1-3). Simon (Peter) allowed Jesus to “get into his boat and put out,” in order for the sound of the word of God to travel more effectively over water. Indeed, when Jesus got into Simon’s boat, Simon was about to realize the future vessel to proclaim the word of God was his very own mouth, mind and heart.

Jesus, the Word Made Flesh, performs the miracle of the fish. Stunned, Simon humbles himself before Jesus as he realizes he is sinful and Jesus is more than an itinerant preacher. Jesus assures Simon and the others to fear not for a greater task is at hand. What did they do? They dropped EVERYTHING and followed Jesus.

Think for a moment of a time where God called you to action, a mission or something beyond your scope. How did you initially respond? Did you experience fear, unworthiness, surprise, inability, humility, awe or something else? What did it take to trust in God’s word and follow him? How did God “form” you to be capable of this mission? We have talked about the many gifts given individually for the good of the entire mystical body. What is God sending you to do for him? Are you rooted in the word of God as to be transformed and made-ready for mission?

Rooted in love

St. Paul’s first letter to the Corinthians expresses rich practical realities for life-giving faith. Chapter 13 is the “The Way of Love.” St. Paul, before this passage, explains the spiritual gifts. Yet, he leads us to a more “excellent way” (1 Cor 12:31) of life in Christ. The way of love is the way of God. Yes, we strive to grow in the spiritual gifts given to us. Yet, without a foundation in love, we are just loud noises in disharmony.

The passage is truly familiar to the faithful. “Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it does not seek its own interests, (love) is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrong-doing but rejoices with the truth. It bears all

Did You Know

Your Valentine?

Order roses. Check.
Purchase chocolate. Check.
Dinner reservation? Oops, better get on that.

The country’s most romantic holiday is nearing, and despite what a popular greeting card company might say, Valentine’s Day has Catholic roots, although confusion remains when it comes to St. Valentine.

A third century priest in the Roman Empire who helped persecuted Christians during the reign of Claudius II, St. Valentine of Rome was a Catholic Bishop of Terni who at one time suffered in Africa and was eventually beheaded on Feb. 14. However, details are spotty and there is some speculation that stories of his life might actually involve two different saints of the same name. The confusion reached such a point that the Catholic Church removed St. Valentine from the General Roman Calendar, but he is still recognized as a saint, listing him in the Feb. 14 spot of Roman Mythology.

One of the more common stories is that as Bishop of Terni, he was challenged St. Valentine to restore the sight to the jailer’s daughter. St. Valentine placed his hand on the child’s eye and her vision was restored. Allegedly, when he was beheaded on Feb. 14, 269, although other years are also mentioned, St. Valentine left a note to the judge’s daughter signed, “Your Valentine.”

So how did the day become so widely associated with romance? Conventional wisdom in Europe held that during the Middle Ages birds chose their partners in the middle of February. So the day became dedicated to love and many people observed by writing love letters and sending small gifts to their beloved.

Legend also has St. Valentine secretly performing marriages for Roman soldiers because they were not allowed to marry. Archaeologists have unearthed a Roman catacomb and an ancient church dedicated to St. Valentine. Pope Gelasius, in 496, declared Feb. 14 as a celebration intoner of the saint’s martydom.

Lesser known is that St. Valentine is also the patron saint of couples, bee keepers, engages couples, epilepsy, fainting, happy marriages, plague, travelers and young people.
Tucked away in a mid-city neighborhood dotted by homeless-ness, low-income properties and occasional spats of violence, the Society of St. Vincent de Paul has been an oasis of refuge for those in need for 150 years.

St. Vincent CEO Michael Acaldo is also hoping to make it an oasis of spirituality.

St. Vincent de Paul has launched a $350,000 fundraising campaign to build a 50-person chapel on the sprawling complex that currently houses the men's homeless shelter, the Bishop Ott Sweet Dreams Shelter and the pharmacy.

“We believe every inch of St. Vincent de Paul is God’s place, but we do not have a place that’s a place of appropriate prayer, reflection,” Acaldo said. “Giving our guests a place for that is a very powerful opportunity. It’s equally important for our volunteers.”

Acaldo said the chapel has been in the planning stages for the past five years, originally surfacing during a long-range strategic planning meeting. He said several projects were discussed but the chapel repeatedly came up for discussion.

“It’s magnificent to see people that really do have strong faith,” Acaldo said. “Some of our guests may be Catholic, or they may not be Catholic but they have a strong faith in God. Even those who are non-Catholic just want to feel the presence of our Lord.”

The project was jumpstarted by a substantial gift from Baton Rouge resident Kathy Bishop and a C.B. Pennington Family Foundation grant. Acaldo said $210,000 has already been raised.

“(The two donations) really set the stage, along with other gifts (of varying amounts),” Acaldo said. “So we’ve got a lot of people out there that quietly have supported this and now it’s time to make this a reality.”

A meeting recently held with the Liturgy, Art and Music Board of the Diocese of Baton Rouge resulted in several recommendations to incorporate into the design of the chapel, which will be circular. With those recommendations in hand, Acaldo said the focus has returned to fundraising, and once the campaign nears its goal, another meeting will be set up with the liturgy board.

“We loved their comments,” Acaldo said. He added that with the blessing of Bishop Michael G. Duca, the chapel will be named in honor of St. Louise de Marillac, who worked closely with St. Vincent de Paul during her lifetime and is also the founder of the Daughters of Charity and considered the patron saint of social workers.

Acaldo said he and others looked at several designs for small chapels and concluded the circular design would work best. He said families often come together to serve the homeless and added “what a powerful thing” it would be to have a place that “mom or dad says to the child ‘let’s go say a prayer about what we just did or say a prayer before what we do.’ That is a great opportunity and that’s how we strengthen the faith one prayer at a time with the opportunity to be in God’s presence.”

Additionally, Acaldo mentioned the possibility of celebrating Mass on special occasions, such as the feast day of St. Vincent de Paul or St. Louise de Marillac.

He said the chapel, which would be supervised when open, would fall “under the jurisdiction of St. Joseph Cathedral and (pastor) Father Paul Counce.”

“So everything we do we would make sure we had (Father Counce’s) blessing,” Acaldo said. He said the chapel will be an opportunity for spiritual growth for volunteers, St. Vincent de Paul Society members and the guests being served.

“When you look at what we do as part of the Catholic Church, we’re a ministry, and we’re ministering to those who need a helping up and ministering to those that want to grow in their spiritual life,” Acaldo said. “And so those are the two main focuses on what we do.”

“We’ve had many volunteers say they would love a place to pray and a place to reflect,” he added.

Acaldo said it’s not uncommon for a volunteer working on the serving line at the homeless shelter to see one of their former classmates coming through who has fallen upon hard times or is suffering from an addiction. He said that can be difficult for a volunteer to handle, but the chapel would provide that person a place to pray, reflect and ask for God’s strength.

“I have been on the line with people that have witnessed that and I can tell you it shakes you up,” Acaldo said.

“(Volunteers) know that God is present because of good things that happen here wouldn’t happen without God, but there’s not a place that is God’s place, God’s space and that’s all we do there,” he added. “And I think that’s what this chapel is all about.”

The chapel will also feature a large cross sculpted by Frank Hayden that currently hangs in the St. Vincent boardroom.

Funding will determine the construction timetable but Acaldo is hoping to break ground by early 2020. For more information on how to donate, visit svdtpbr.org or call 225-383-7837.
Diocese of Baton Rouge Seminary Scholarship Funds

What is a Seminary Scholarship fund?
A seminary scholarship fund is an invested sum of money, the interest of which is used in perpetuity to help fund the education of men studying for the priesthood.

How does someone establish a fund?
It is simple. A fund may be established and named for anyone you choose – Friend, family, bishop, priest, religious, etc. Anyone can name or establish a fund.

Who do I contact to establish or contribute to a fund?
To create a fund or to make a contribution to an existing fund, please send it to the Vocations and Seminarians Department, P. O. Box 2028, Baton Rouge, LA 70821-2028.

For information, call 225-336-8778.

This is only a partial list of all Seminary Scholarship Funds. Visit our website at www.diobr.org/vocations for a complete list of Seminary Scholarship Funds.

Scholarship Fund Contributions November & December

Kay M. Acosta and Infant Annmarie
In Memory of: Derek “D.J.” Comeaux
By: M/M Thomas W. Acosta, Jr. $100.00 $4,138.62

Thomas J. Allen
By: Daniel G. Hotard $100.00 $23,737.39

Father Michael “Mike” John Collins
By: CDA Court Regina Coeli #2063 $30.00 $2,315.00

Father Maynard “Tippy” Hurst
In Memory of: Ruth Cannon
Camille Smith
Ann Boudreaux
John Chemin
Jean Dugas
Mrs. R. J. Phillips
Michael Jacob
Charles Devillier
David White
Bernadette Georgie
Floyd Stadeker
Melinda Robinson
Arline Howard
Rita Strate
Aline Well
Ann Perise
Russel Dietrich
John Brister
Henry Sauce
Norbert Prejean
Clara Hindrichs
Vivian Huber
Ann Perise
Jennie Gazzardo
Mary Lee Carney
Mary Ann Colelough
Pan Lewis
William Gilbert
By: Court St. Francis of Assisi #1915, Barbara Schmitt, Deacon Francis A. Waguespack Jr.

Father Maynard “Tippy” Hurst
By: CDA Notre Dame De La Paix Court 2136 $100.00 $19,546.00

Deacon Francis A. Waguespack Jr.
By: Daniel G. Hotard $100.00 $5,905.00

Additional Scholarship Funds

Father Wilfred Knobloch $20,000.00
Mr. & Mrs. Albert J. Koppel $20,000.00
Father John Koppel $20,115.00
Knights of Columbus Council 9016 $75,000.00
Monsignor Paul Landsman $20,000.00
Gerald T. Leblanc $20,475.00
Edith Louise Leonard $20,475.00
Father Clarence Waguespack Jr.
By: CDA Notre Dame De La Paix Court 2136 $100.00 $19,546.00

Deacon Francis A. Waguespack Jr.
By: Daniel G. Hotard $100.00 $5,905.00

State pro-life leaders applaud decision

Late last year, the United States Court of Appeals for the Fifth Circuit upheld the Louisiana law requiring abortion physicians to have admitting privileges at a local hospital. That law, the 2014 Act 620 authored by Rep. Katrina Jackson, will soon go into effect because, in another pro-life victory, the abortion industry’s attempt to have the full court rehear the case failed by a vote of 9-6. The abortion industry’s only recourse is to ask for Supreme Court review.

Jackson, who heard the news while in Washington, D.C. speaking at the annual March for Life rally, said, “The 5th Circuit has spoken today, providing its final word on Act 620 that protects the health and safety of women in Louisiana. I look forward to this law, which was supported by a overwhelming bipartisan majority of my colleagues, going into effect.”


Dorinda Bordlee of Bioethics Defense Fund added, “Abortion exploits vulnerable women and children. It is a huge victory for the Louisiana law to be upheld even though a similar Texas law was struck down. Louisiana is once again a leader for life-affirming laws.”
Catholics called to evangelization

By Debbie Shelley
The Catholic Commentator

Dr. Allen Hunt often pictures brown pelicans when he thinks about evangelization. In a talk before a standing room only crowd at Christ the King Church and Catholic Center in Baton Rouge on Jan. 17, he drew comparisons between the seabird’s plight to the challenges facing the Catholic faith.

Hunt was a manager of a Wall Street consulting firm before he felt the call to ministry, first as a pastor of a mega church before he stepped down to convert to Catholicism and later become vice-president of Dynamic Catholic Institute.

During Hunt’s consulting years, the Chamber of Commerce of Monterey, California contacted him because the brown pelicans, its main tourist draw, were dying off.

The team studying the problem called in a pelicanologist, who said when the fishing industry was robust, the pelicans poached fish off the boats. Because of overfishing, the fishing industry shrank, and with fewer boats coming in, the pelican population dwindled.

“The pelicans poached so much they forgot how to fish,” said Allen.

One solution was to introduce a healthy population of pelicans from other areas to teach the local ones how to fish.

Similarly, the American Catholic churches struggle as the “boats they enjoyed feasting from” during the past 100 years have declined, such as the larger numbers of immigrants from primarily Catholic countries, the higher birth rate of children being born into Catholic families and a people entering Catholic Church through their marriage to a Catholic spouse.

“I’m afraid that as Catholics in America in the last 100 years we’ve forgot how to fish,” said Hunt.

He said St. John Paul II highlighted this issue when he talked about “the new evangelization.”

The Catholic Church “didn’t really know what evangelization is,” Allen said, so it studied it and researched it, but were still puzzled about its meaning.

“We overthink it. We overcomplicate it and become intimidated by it,” said Hunt.

In Dynamic Catholic’s research study on Catholicism in America, it estimated that only seven percent of Catholics are actively engaged in their parish. In researching ways to help churches evangelize, the Institute did on-one-one interviews with 2,978 Catholics who were identified by their pastors as highly engaged in their parish. One of the questions the Catholics were asked was, “Are you an evangelist?”

A majority said, “Oh, no, thank you. I’m Catholic, we do not do that,” Hunt said wryly.

Many Catholics, according to Hunt, think evangelization means “standing outside an LSU ballgame and yelling at people with a megaphone and handing out tracts.”

“We tend to think of it as intimidating, off-putting and invasive,” said Hunt.

“But a simple definition of evangelization is one beggar telling another beggar where to find bread.”

This means sharing one’s life story, such as, “I lost my wife 10 years ago and I know you’re struggling because you just lost your wife. Can I share with you how my faith helped me through that?”

“You’re still fighting cancer, let me share with you a little bit about how my faith is helping me stay strong in my own battle.”

“I know your child has multiple sclerosis and my child has multiple sclerosis. Can I tell you how my faith is helping me find the blessings in this?”

“Your dad’s alcoholism caused havoc in your family and my dad’s alcoholism caused havoc in my family. Can I share with how our faith helped us deal with that?”

As Catholics we have a great story to tell, the problem is we let other people (the culture) tell it,” said Hunt.

“Sometimes they get a couple of facts right. Occasionally they get all the facts right. Most of the time it’s misinformation, half-truths and fabrication and lies about Catholicism.”

The story, Hunt said, that isn’t told is the Catholic church is “a group of people that feed, house, educate and heal more people than any organization on earth.”

He added, “You have your own story of what God and Jesus has done for you and your life.”

Once Catholics realize God loves them it changes them from the inside out, Hunt emphasized.

“It’s a joy you can’t contain. It’s not a passive feeling. You’re so happy to share it with everyone,” said Hunt.

He stressed if people want more of something they have to give it a way.

“If you want more love in your life you have to give love away,” said Hunt. “If you want forgiveness, you have to give forgiveness away.”

Even in today’s digital world, evangelization can mean giving something tangible, such as a CD or book, or asking someone how they are doing and inviting them to go to Mass.

In this dark, broken, hungry culture the best thing Catholics can give is love and hospitality, noted Hunt.

Issuing a Lenten challenge, Hunt urged attendees to pray for someone who creates difficulty in their lives, as well as invite someone to attend Mass with them.

“I can’t guarantee that at the end of 40 days what that person will do, but I guarantee you will have changed,” said Hunt.
Here in Columbus, the solemnity of Mary (Jan. 1) is a holy day of obligation. I have sisters, though, who live in Charlotte, North Carolina, and in Los Angeles, and Jan. 1 is not a holy day of obligation in either place. Why would it not be the same everywhere?

It seems this is such a serious matter (a mortal sin if missed) that it should not be left up to local bishops to decide. Certainly, I would think, it ought to be the same in all parts of the U.S., if not everywhere in the world. (Columbus, Ohio)

Also, Jan. 1 is a holy day of obligation across the continental United States. In 1991, the U.S. Conference of Bishops decreed that there would be six such days in this country, including the solemnity of Mary the Mother of God.

To my knowledge, the only place where this differs is in the state of Hawaii; with an indult (permission) from the Vatican, the Diocese of Honolulu waived the obligation (per year) for Dec. 8 (the Immaculate Conception) and Dec. 25. That was done to bring Hawaii into conformity with the other islands in the South Pacific.

With the solemnity of Mary the Mother of God (Jan. 1), the solemnity of the Assumption (Aug. 15) or the solemnity of All Saints (Nov. 1), the obligation of Mass attendance is lifted when the date occurs on a Saturday or a Monday.

(I suspect that what prompts your question is that you happened to be speaking to your sisters in one of those years).

There is wisdom, I would think, in leaving the determination of holy days to the bishops of a particular nation, since they would likely be more in touch with the history and spirituality of their own people. In Ireland, for example, Mass attendance is required on St. Patrick's Day, as it is in Mexico on the feast of Our Lady of Guadalupe.

I received in the mail an unsolicited request for donations from a Catholic charitable organization. Included in the mailing was a third class relic. I do not need to have a third class relic of an unfamiliar saint in my house.

I suppose that I should have mailed it back to the charity immediately, but I no longer have that information. I have not discussed this with my parish, but I doubt that they want to collect unsolicited third class relics any more than I do. How do I dispose of this item respectfully? (Roanoke, Virginia)

There are three classes of relics.

First class are parts of a saint’s body; second class would be a piece of the saint’s clothing or something used by the saint; and third class is an object that has been touched to a first-class relic.

Relics of the saints should be treated with the same respect that Canon 1171 awards to other blessed or sacred objects: They should be treated reverently, and the basic rule for the disposition has been to burn or to bury them. The website of the Diocese of Superior, Wisconsin, clarifies that “it is not a sin to throw away blessed items, but out of proper respect, one should dispose of them in this way.”

I agree with you that an organization should not mail out relics unsolicited; to do so risks casual or irreverent treatment, and it doesn’t seem fair to burden the recipient with the obligation to dispose of them properly.

FATHER DOYLE is a retired priest in the Diocese of Albany, New York. Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, NY 12203.

World Youth Day 2019

PANAMA CITY (CNS) – Just before leaving the physical and human warmth of Panama Jan. 27, Pope Francis stopped to thank the thousands of official volunteers, young and old, gathered at the capital city’s Rommel Fernandez Stadium to tell them that they had just participated in an event similar to one that took place early in Christianity.

In their case, they didn’t just multiply food, he said.

“You could have easily chosen to do other things, but you wanted to be involved, to give your best to making possible the miracle of the multiplication, not only of leaves, but also hope,” he said, telling the volunteers to go out into the world and make that attitude contagious.

Volunteers at Panama’s World Youth Day showed it was possible to renounce one’s interests in favor of others, the pope said.

World Youth Day 2019 in Panama may not have been the largest, in terms of attendance. Event officials say some 113,000 registered as pilgrims to attend various events – though it was obvious that many more who did not register filled up the venues.

One of the gifts of Panama’s World Youth Day, El Paso Bishop Mark J. Seitz told CNS, is that at a time when some in the world are embracing nationalism, the international Catholic festival for youth, in which 156 countries participated, delivered the opposite message. “World Youth Day says, ‘We’re one family of humanity,’” Bishop Seitz said.
Youth speak up for the unborn at march

By Debbie Shelley
The Catholic Commentator

Nearly 480 youth from the Diocese of Baton Rouge trekked 24 hours by bus to Washington, D.C., then went through a flurry of activities that still allowed time for occasional snowball fights. But they were singularly focused on their mission as they rallied with hundreds of thousands of people to call for the end of abortion during the annual March for Life on Jan. 18.

“The highlight of my trip was the day of the march because I feel as though we were an inspiration for those watching us march for our own beliefs,” said Catherine Villa, a senior at Ascension Catholic High School in Donaldsonville and member of Ascension of Our Lord Church, also in Donaldsonville.

In addition to kindling her desire to support life at all stages, she also received information to help her articulate her pro-life beliefs.

“Something that I learned about pro-life on this trip was that I got more of an intake on contraceptives, and we should not just use the pill as a bandage. We should actually try to fix the problem for the sake of our own health and bodies,” said Villa.

She plans to use her trip experiences “for my future in the real-world and to help anyone I know to do the right thing about any situation that we were taught.”

“Also, I plan to inspire everyone younger to come on this trip as well because it is such an eye-opening experience that nobody will regret,” said Villa.

“It was not only an experience about marching against abortions, but also growing a closer relationship with God and the people around you.”

Haley Dupre, a junior at Ascension Catholic High School and a member of St. Jules Church in Belle Rose and St. Elizabeth in Paincourtville, was taken by the beauty and atmosphere of holiness at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. The basilica is said to be the largest Roman Catholic Church in the United States and one of the 10 biggest churches in the world.

Dupre was shocked by some of the things she learned about abortion.

“I did not know there are actual survivors of abortion and that there is actually something called after birth abortion,” said Dupre. “I hope to try and start a pro-life club here at school. I want the others who weren’t able to go to learn these facts and to be apart of the pro-life generation too.”

The opportunity to connect with his faith, particularly eucharistic adoration at the campus where the youth stayed, was also a highlight for Jared Romero, a member of Most Blessed Sacrament Church in Baton Rouge and St. Michael High School in Baton Rouge student who also made his first trip to the march.

“Adoration lasted two hours with the option to stay even longer; many people ended up staying till 12 a.m. I was stunned by the number of teenagers staying to pray in front of Jesus,” said Romero. “It gave me hope in the future of the pro-life movement and the Catholic Church.”

Romero’s time in prayer helped him to have compassion for women who have been through abortions.

“Before going on this trip, I never knew about the amount of detriment put on mothers after they undergo abortions,” said Romero. “The babies are not the only victim. Mothers are often stuck with the guilt for years to come. On the march I was able to see the faces and hear the stories of women who aborted their babies.”

Romero said his awareness of this human tragedy makes him more determined to fight for the life of the unborn.

“Afier going on this trip, I plan to continue to march everyday for the babies who can’t speak up,” said Romero. “I currently plan to march again in Life March South and take up an initiative to fight for human rights.”

The opportunity to experience the march with her peers is what made Emily Martin, a student at St. Michael High School, return for a second year.

“There were many inspiring moments throughout the whole pilgrimage, but one that stood out was the impact it had on my fellow classmates. I heard and saw people fall more in love with God and with the pro-life movement. It was truly a beautiful and humbling experience,” said Martin.

Her understanding of what it means to be pro-life also expanded.

“I used to think that being pro-life was just being anti-abortion. I learned that being pro-life is being for life, not just those being aborted, but for all life. It is not just about marching one day out of the year, but marching each day in your own community,” said Martin. “If we say we are pro-life, we must show that we are pro-life not only through our words but through our actions.”

Gabriella Brandenburg, who is home schooled through Regina Caeli Academy and attends Most Blessed Sacrament, eloquently summed up the mission of the pilgrimage as one of joy.

“The entire atmosphere of the trip was so joyful,” said Brandenburg. “You can see it in their faces. They are so passionate and reflected the face of Christ.”

She noted that the joy comes from being in the presence of Christ, particularly at eucharistic adoration during a youth rally the night before the March.

“There were 9,000 people at the rally. But the entire stadium was silent in the presence of the Eucharist. There’s no reason that 9,000 people will become silent except for Christ,” she said.

And being in presence of Christ also helps her understand the plight that women who experience crisis pregnan-
**Father Mascarella remembered**

From staff reports
The Catholic Commentator

Blind and fiercely committed to his priesthood, Father Patrick J. Mascarella had more than a heightened sense of touch that helped him orientate himself in his physical surroundings, he knew how to touch other's lives by offering Christ’s healing in their brokenness.

Father Mascarella passed away late Wednesday, Jan. 23 at Our Lady of the Lake Regional Medical Center in Baton Rouge, where he was recovering from recent heart surgery. He was 77-years-old.

Father Mascarella was born on April 12, 1941 in Baton Rouge. He attended St. Joseph Seminary in St. Benedict and Notre Dame Seminary in New Orleans, where he graduated in 1963. He was ordained a priest on Dec. 17, 1966, by Bishop Robert E. Tracy, at St. Aloysius Church in Baton Rouge. Father Mascarella served as pastor of St. Isidore the Farmer Church in Baker; Immaculate Conception of the Blessed Virgin Mary Church in Denham Springs; and, Christ the King Church and Catholic Center in Baton Rouge. He also served as parochial vicar for St. Charles Borromeo in Baton Rouge; St. Theresa of Avila in Gonzales; Our Lady of Mercy Church in Baton Rouge; Christ the King Church and Catholic Center in Baton Rouge; St. Joseph Church in Paulina; Most Sacred Heart of Jesus Church in Gramercy, and, St. Michael Church in Convent.

He was director of Continuing Formation of Priests from 1984 – 2007 and was a member of the College of Consultors from 1970-1973.

Father Mascarella, who celebrated his golden jubilee in 2016, introduced key programs on stewardship on the church parish level, directing continuing formation for priests and helping to create and adopt new ways of evangelization through faith-based classes, retreat leadership and increased liturgical participation.

Father Mascarella lost his eyesight to multiple eye conditions that likely began when he was a young boy. When he retired in 2009 at the age of 68, he was an inspiration to many simply by his daily walk and trust in God’s will, according to those who knew him.

Always seen with Father Mascarella on those walks, as well as at Masses and anywhere he went, was his faithful companion and guide dog, Pace. Father Mascarella described Pace as a “compassionate dog who is especially attuned to the feelings of others.” He said Pace’s favorite place to visit was LSU because he would take Pace’s harness off, meaning he was off duty, and the students enjoyed playing with him. Pace received the Service Animal of the Year Award by the Governor’s Office of Disability Affairs on Dec. 13, 2011. Pace is currently living with family members of Father Mascarella.

Family, friends and priests throughout the Diocese of Baton Rouge and beyond gathered to celebrate Father Mascarella’s life at a funeral at St. Aloysius Church in Baton Rouge on Jan. 28. Concelebrating those who knew him. Rupee received the Service Animal of the Year Award by the Governor’s Office of Disability Affairs on Dec. 13, 2011. Pace is currently living with family members of Father Mascarella.

In his homily, Father Michael Alello, pastor of St. Thomas More Church in Baton Rouge, who was mentored by Father Mascarella, noted Father Mascarella did not select a typical Gospel passage for a funeral, but chose the passage in the Gospel of Luke where Jesus was dining at the house of a Pharisee named Simon and a sinful woman comes to Jesus. She brought an alabaster jar of perfume, and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. Because of her faith, Jesus forgives her sins.

“When we are broken it is there that God’s love for us can be found. He loves us into a deeper communion with him,” said Father Alello. “(Father) Pat spent his life trying to live it. And received it. And I’m convinced that that’s what made him the priest he was.”

And because of his brokenness, he stood up for the broken, testifying at the State Capitol on behalf of the disabled.

He was literally “in touch” with the people, either by having them touch his hands with theirs so he would know where to place the body of Christ during Communion or having them guide his hands to their head when he gave them absolution during confession.

“Today we celebrate — his life; his love of family; love of friends; his love of people,” said Father Alello.

Other priests of the Diocese of Baton Rouge also spoke of the powerful influence Father Mascarella had on their lives.

“He and I might not have agreed on everything theologically but we always got along,” said Father Jamin David, pastor of St. Margaret Queen of Scotland in Allen and a co-member of a clergy support group with Father Mascarella.

“He was accepting of everybody, and made people feel welcome,” added Father David, who helped Father Mascarella plan his funeral.

“He was able to listen to people and apply the Gospel to their circumstances. He always responded with charity, just the way the Gospel says.”

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Father Mascarella's service dog Pace lies near the coffin of his master before the start of the funeral at St. Aloysius Church in Baton Rouge on Jan. 28. Photo by Bonny Van | The Catholic Commentator
OFFICER INSTALLATION – On Jan. 13 Knights of Peter Claver Louisiana State Conference President Reginald Berry administered the oath of office to Wilfred B. Ricard Council/Court #116 officers. The ceremony was held at Immaculate Conception Church and pastor Father Thomas Clark SJ, blessed the occasion. On the front row from left are Berry; L. Claudia Griffin, Vice Grand Lady; L. Yvonne Jackson, Grand Lady; Charles Duplechain, Grand Knight; Lawrence R. Williams Sr., Deputy Grand Knight; and Father Clark. Photo submitted by Lawrence Williams

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completed home. Wicks, picture far left, and her two sons took their first tour of their newly completed home. Photo by Sonya Vass/ The Catholic Commentator

When Gabby Wicks and her two sons arrived at the home she had been working on through Habitat for Humanity of Greater Baton Rouge at 3:30 p.m. on Jan. 15, she thought she was attending a dedication ceremony. Instead, the family was greeted by a swarm of people representing Habitat for Humanity; Warrick Dunn Charities’ Home for the Holidays; and Catholic High School in Baton Rouge. At a loss for words, but not a loss of tears or gratefulness, Wicks wept with relief and excitement as she wiped away tears in front of her new home. There she stood with her sons, overwhelmed by the attention but especially overwhelmed by the place she will now refer to as “home.”

“The Catholic High family, so it’s cool.”

“I think it’s important that I help people that are trying to help themselves, who have a similar passion that my mom had to be a homeowner,” said Dunn. “So, it makes it easier to come out and help individuals who are trying to help themselves. I am delighted to be in a position to help.”

“This is the third home that CHS has built with Habitat for Humanity, with the student body providing the funds for the initial costs then helping with the construction itself. ‘It’s one of the best things that we do because it’s such a community experience,’ explained principal Lisa Harvey. ‘So, we raise the money one year and then we start building the next school year. So, all the kids are involved and we get to be a part of this (presentation) so it’s just a great event for all the kids.’

“It’s really special to see how much of an impact this makes on the homeowner and her family and I think it’s a great thing that Catholic High does,” said student Andrew Shao. ‘They’ve put in sweat equity and they also built the house along with us, so it’s like they’re joining the Catholic High family, so it’s cool.’

After Wicks was presented a $5,000 check from Warrick Dunn, the family was greeted by a sea of people representing Habitat for Humanity of Greater Baton Rouge. ‘We sell it at 0% mortgage, so every month, she’ll pay her mortgage payment to Habitat which is her principal, her insurance, her property taxes and it’ll be about $400 a month — a 20-year mortgage and then she’ll own the home after that.’

‘It was an awesome experience.’

‘It’s one of the best things that we do because it’s such a community experience,’ explained principal Lisa Harvey. ‘So, we raise the money one year and then we start building the next school year. So, all the kids are involved and we get to be a part of this (presentation) so it’s just a great event for all the kids.’

“I painted a lot of walls, I painted a lot of inside closets and I did a lot of caulking and I painted a lot of shelves that are throughout the house,” said CHS student Andrew Gaumeau, who spent 16 hours working on the house and is signed up to help build another one. ‘It’s really cool. It was actually really awesome to see so many different people all coming together and everyone doing a little jobs to make something big happen.’

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After Wicks was presented a $5,000 check from Warrick Dunn Charities for her down payment, Brother Ray Hebert of CHS blessed the house before new owner Gabby Wicks, pictured far right, and her youngest son show their excitement as Warrick Dunn points out all of the features and furnishings of their new home. Dunn founded Home for the Holidays, in memory of his mother, a Baton Rouge police officer who was killed in the line of duty. The charity works with Habitat for Humanity to help provide homes for those living on low income.

Gabby Wicks holds up the keys to her new home after signing the closing documents with George Pierson, closing attorney for Habitat for Humanity of Greater Baton Rouge.

The Catholic Commentator | February 1, 2019
Erin Ory Harelson is surrounded by her great grandchildren who are students of St. George School in Baton Rouge. Every year, since 1960, Harelson has had a child, grandchild or great-grandchild attend the school.

Photo provided by Catherine Harelson Palermo

**Legacy continues at St. George School**

By Bonny Van
The Catholic Commentator

Gathered around the kitchen table in the Highland Road home in Baton Rouge where they grew up, sisters Margie Harelson Windham, Janice Harelson Troxclair, Dottie Harelson Territo and Catherine Harelson Palermo talked about their years at St. George School in Baton Rouge.

“The school started in 1960,” said Windham, who was in the sixth grade that year. “We had to go to St. Joseph Cathedral (in Baton Rouge) for second and third grades; St. Aloysius (in Baton Rouge) for fourth and fifth grades; and, I went to St. George for sixth, seventh and eighth grades.”

Windham was in the first graduating class at St. George, which added more grades each year. And, each year, another member of the Harelson household, which included 10 children, would be added to the student roll, something that continues even today. In a nearby recliner, their mother, 97-year-old Erin Ory Harelson, listened and added her own memories.

“I never went to any other (church) parish, it’s my home,” said Erin Ory Harelson. “I’m the oldest one over there (at the church) that was here the whole time, since 1921. My (maternal) grandmother (Leontine Cannon Daigle) was one of the first teachers when it was just boxed walls. They called it a hall.”

Saccramental records from the Archives Department at the Diocese of Baton Rouge indicate a long history of the Harelson and Ory families in the St. George parish area. St. George was a mission chapel of St. Joseph Cathedral and included a school, where Leontine Cannon taught after graduating from St. Joseph’s Academy in 1887, according to records. St. George’s Blessed Child of Mary School is listed only a few times in records from 1890 – 1913. Meanwhile, St. George Church was established in 1908.

As the city of Baton Rouge grew, so did the area around the church. But, it would take another half century for the school to be established, which happened in 1960 thanks to the efforts of Father James Finnegan, then pastor of St. George.

“When I went to St. George (school), it was gravel; there weren’t even paved roads,” said Windham, who rode the bus to school.

Erin Harelson and her late husband, William, raised their family, which included eight girls and two boys, on several acres on Highland Road in an area that was once considered rural. As St. George School added more grades, more of the Harelson children became students.

“When my youngest sister was in eighth grade, the oldest granddaughter started school there,” said Palermo. “So, we haven’t had a skip. Somebody has always been there since it opened.”

Father Finnegan, who was pastor of St. George for 15 years, also became a close friend of the family, with Harelson even doing some of his grocery shopping. Father Finnegan, known for carrying peppermints, would sometimes drive to the Harelson home just to shower the children with candy.

“Father Finnegan used to come by, and he had this old car, and there was no traffic, and he’d stop at the road and throw candy to us in the yard,” chuckled Windham. “He wouldn’t come in. He’d just throw it out the car and he’d keep going.”

In all, there were 10 Harelson children, nine
As the Lent approaches, we are preparing Our Annual Lenten Guide. This guide will include:

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**Escape Room**
Columbia

Routine thriller in which, lured by a $10,000 reward, a seemingly prominent group of people (most prominently troubled slacker Logan Miller and shy college student Taylor Russell) participate in what purports to be an immersive game but turns out to be a deadly struggle for survival. Though the victims of the deception generally bond and Bragi Schut and Maria Melnik’s script attempts, half-heartedly, to weigh the consequences of the “Saw” franchise. Since the mayhem and Maria Melnik’s script attempts, half-heartedly, to weigh the consequences of the “Saw” franchise. Since the mayhem is too preoccupied to think about romance, much less lust, it’s mainly the screen is too preoccupied to think about romance, much less lust, it’s mainly the

**The Favourite**
Fox Searchlight

This costume comedy-drama, directed by Yorgos Lanthimos, purports to tell the true story of a royal love triangle involving 18th-century British monarch Queen Anne (Olivia Colman) and two of the women in her life: Lady Sarah Churchill, duchess of Marlborough (Rachel Weisz), and Sarah’s ambitious cousin, Abigail Hill (Emma Stone). Playing fast and loose with the facts, and assuming the close friendship

**A Dog’s Way Home**
Columbia

Canine cuteness abounds in this quest-based adventure, adapted by director Charles Martin Smith from the novel by W. Bruce Cameron (who co-wrote the screenplay with his wife, Cathryn Michon). But various elements make the film unsuitable for the youngsters at whom it’s partially aimed. Adopted by an affectionate Denver-based medical student (John Hauer-King) and his psychologically scarred veteran mom (Ashley Judd), a stray Pitbull-mix puppy (voice of Bryce Dallas Howard) settles into a happy domesticated life. But a local animal control officer (John Cussin) has it in for the pooch, and she is sent away to prevent her being impounded and euthanized. Not realizing the arrangement is temporary, she resolves to make her own way back home. Along the grueling 400-mile journey, she faces various dangers. Grown-ups with a soft spot for cuddly creatures will take all this in stride, though there’s little on offer here beyond a lovingly observed, a waggily tail and some droll dog’s-eye-view commentary on human behavior. Considerable peril, a benignly viewed homosexual relationship. A-III; PG

**Glass**
Universal

Long on eerie atmosphere but wanting in coherence, director M. Night Shyama-
milan’s thriller reunites characters from two of his previous films, 2000’s “Unbreakable” and “Split” from 2016, for a prolonged meditation on the possible real-life existence of superheroes. Firmly opposed to the idea is a therapist (Sarah Paulson) who claims to specialize in treating those with delusions of DC or Marvel-style grandeur. She gets the opportunity to try to convince a security expert who moonlights as a vigilante (Bruce Willis) and a schizophrenic murderer (James McAvoy) that they are merely human when they join a former comic-book gallery owner, rare disease victim and true believer in extraordinary capabilities (Samuel L. Jackson) under confinement at the asylum where she works. Many of the grown-ups will find the debate on which it hinges pointless. Much violence with considerable gore, including an off-screen act of cannibalism, a few gruesome images, a couple of uses of profanity, occasional crude language, an obscene gesture. A-III; PG-13

**The Upside**
STX

Odd-couple mix of comedy and drama in which Kevin Hart is a recent parolee for various crimes who desperately needs employment to avoid returning to prison and Bryan Cranston is an uber-wealthy quadriplegic who requires a caregiver. Director Neil Burger and screenwriter Jon Hartmre have remade a popular 2011 French film “Les Intouchables,” itself taken from Philippe Pozzo di Borgo’s 2001 book, “Le Second Souffle” (The Second Wind), based on a real-life relationship. But there’s more than a whiff of the “white savior” formula to the stereotyped proceedings, which also trade in such dubious humor as that surrounding the “white savior” formula to the stereotyped proceedings, which also trade in such dubious humor as that surrounding the

**If Beale Street Could Talk**
Annapurna

Faithful, evocative and reverent adaptation of James Baldwin’s 1974 novel about a struggling young African-American couple (KiKi Layne and Stephan James), with many of the attendant weaknesses such careful film realizations can bring with them. Much of the dialogue, scripted by director Barry Jenkins, is wooden and stilted, and it’s a bit of a slog to sit through. But the enduring love and strong family ties survive all manner of hardships, including James’ character being framed by a racist police officer (Ed Skrein) on a rape charge (the victim played by Emily Rios). Two nonmarital sexual encounters, brief upper female nudity, momentary domestic abuse, a few racial slurs, fleeting rough language. A-III; R

**The Kid Who Would Be King**
Fox

The Arthurian legend gets an inventive updating in this thrilling adventure that casts schoolchildren as latter-day Knights of the Round Table, destined to save the world. A 12-year-old boy (Louis Ashbourne Serkis) finds a sword stuck in a pile of rubble and pulls it out, unaware that the mythical Excalibur is now in his grasp, making him the new “king.” The fabled wizard Merlin, a shapeshifter (Angus Imrie in one guise, Patrick Stewart in another), promptly appears and warns that an army must be raised since the lad’s success with the storied weapon has brought about the resurrection of the evil Morgan le Fay (Rebecca Ferguson). Three schoolmates (Dean Chaumoo, Tom Taylor, Rhianna Dorris) agree to join the quest. Writer-director Joe Cornish serves up that treasured Hollywood rarity: an entertaining, family-friendly film that skillfully blends in strong messages, in this case about truth, justice and caring for others. Potentially scary fantasy violence, two mild oaths. A-II; PG
WASHINGTON (CNS) – Days after the now-famous exchange took place between Covington Catholic High School students and a Native American tribal leader in Washington, the Diocese of Covington, Kentucky, announced it would begin a third-party investigation into what happened at the foot of the Lincoln Memorial following the annual March for Life on Jan. 18.

“This is a very serious matter that has already permanently altered the lives of many people. It is important for us to gather the facts that will allow us to determine what corrective actions, if any, are appropriate,” the diocese said in a Jan. 22 statement.

It also mentioned that Covington High School, Covington Latin School and Covington’s diocesan offices were closed that day due to threats of violence and would reopen when it was safe to do so. A few dozen people took part in a protest vigil at the diocese’s headquarters Jan. 21.

“We pray that we may come to the truth and that this unfortunate situation may be resolved peacefully and amicably and ask others to join us in this prayer,” the diocese said, adding that it will “have no further statements until the investigation is complete.”

On Jan. 19, the day a viral video showed the students who appeared to be mocking or disrespecting Nathan Phillips, tribal elder for the Omaha Tribe, Covington Catholic High School in Park Hills, Kentucky, and others students from the school stand in front of Native American Vietnam veteran Nathan Phillips Jan. 18 near the Lincoln Memorial in Washington in this still image from video. An exchange between the students and Phillips Jan. 18 was vilified on social media the following day, but the immediate accusations the students showed racist behavior were stepped back as more details of the entire situation emerged. (OS photo)

Nick Sandmann, a junior at Covington Catholic High School in Park Hills, Kentucky, and others students from the school stand in front of the Lincoln Memorial that after-dawn included members of the Omaha Tribe, Phillips and others were at the foot of the Lincoln Memorial following the annual March for Life on Jan. 18.

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The Israelites were there to share their own beliefs that African-Americans are God’s chosen people and the true Hebrew descendants.

Members of this group, as shown in video footage, taunted the students and some responded back. Phillips, a Native American, walked over to the students and the group, which he has described to reporters as an intervention and was singing and beating a song of prayer.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, a neighboring diocese, wrote in his Jan. 22 blog that he has received “many calls and email messages from people with many different viewpoints and seemingly opposite messages about the incidences involving Covington Catholic High School students at the March for Life. Many of these calls and messages have revealed the regrettable polarization in our church and in our society.”

He said many people have pointed out how he initially joined Covington Bishop Roger J. Foys in a blog post condemning the alleged actions, which he has now taken down.

The archbishop said he has sought “to act in solidarity with the bishop of Covington, who is in a position to have the best information about what transpired and who has pledged an independent investigation of the situation.”

“Whatever the investigation reveals, I hope that we can use this as a teachable moment, learn from any mistakes on the part of anyone involved and begin the process of healing,” he added.

Nick Sandmann, a junior at Covington Catholic High School who was most prominent in the video for standing directly in front of Phillips, issued his own statement Jan. 20 saying he would cooperate in any investigation church leaders planned to do. He said he had received insults and death threats since the incident.

In an interview shown Jan. 23 with “Today” show host Savannah Guthrie, Sandmann said, “In hindsight, I wish we could’ve walked away and avoided the whole thing.”

He said he was not disrespectful to Phillips, but chose to just stand still in front of him as a way to show he would not be aggressive.

When asked if he heard students say anything insulting or racist in response to the taunts they received, Sandmann said: “We’re a Catholic school, it’s not tolerated. They don’t tolerate racism and none of my classmates are racist people.”

**Crossword Puzzle**

**Across**
1. “…he suffered, ___ and was buried!”
5. “…Noster”
10. Saint of Lima
14. Memo phrase
15. Make ___ in
16. Ancient Roman day
17. Greek goddess of strife
18. Discontinue
19. Justice, for (abbr.)
20. Kierkegaard’s The ___ Unto Death
22. “Dying you destroyed our ___”…
23. Intentionally kept concealed
26. Roman Catholic Native American leader
30. OT prophetic book
31. WWII president
34. Island that is part of the Archdiocese of Papeete
35. Pentecost color
36. Nascent word
37. Exorbitant rate of interest
38. “…thousand times…”
39. Parawym
40. Lake or pond
41. Abbr. for two NT epistles
42. Essay
43. Hand-held computer, briefly
44. Christmas month (abbr.)
45. Wood eater
46. Formula again
48. Certain mount
51. Desire for food
56. Tigger’s pal
57. Query found in Matthew
59. NT epistle
60. Trac II successor
61. Founder of the American Sisters of Charity
62. “Kissing disease,” for short
63. Car makes
64. Burned palm product
65. Hydrocarbon suffixes

**Down**
1. “…Irae”
2. It was written in three languages (abbr.)
3. He’s the red
4. School spot
5. Surname of Pius XII
6. Piddles
7. Tantalize
8. Abstract being
9. AAA suggestion
10. Insurance add-on
11. Stadiums
12. Birth month of Mary (abbr.)
13. OT book about a Jewish heroine
21. “The ___ Professor”
22. Heroic St. Bernard animal
24. Ostrich-like bird
25. Start of the Christian era
26. Stub
27. Relaxed
28. Hindu deity
29. Make weary
30. Tehran tongue
32. Legal right
33. Withershows of “Legally Blonde”
35. First NT epistle
36. The others
38. Diocese on the French Riviera
39. Number of days Jonah spent in the belly of a large fish (Jon 1:17)
41. Hebs. Church of Notre Dame, to friends
42. Form of bowling
44. “Agnus ___”
45. First word of Tiny Tim’s theme song
46. “She saved Joshua’s spies
47. “…of Our Fathers”
48. Vacation sites
49. Very small quantity
50. Mrs. Nicholas Charles
52. Ordinary ___
53. Sacred image
54. You can set one
55. Greek god of love
57. OT prophetic book
58. Parian possesive

**Solution on page 18**

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EDITORIAL

Social media fallout

A confrontation that went viral cast an unfortunate pall over the recent March for Life rally in Washington, D.C. Although conflicting reports continue to surface, once again the warts of social media were clearly exposed, as well as the harmful effects of rushing to judgment.

In the immediate aftermath of the incident, students from Covington Catholic High School in Covington, Kentucky were demonized, even by some Catholic leaders. Social media portrayed the students, especially Nick Sandmann, as heinous racists, and posters were filled with hatred and vitriol. Some even appeared threatening.

In modern parlance, various sites “blew up” with people so eager to judge with hate in their heart before the facts were even accurately portrayed. In that there is great harm.

Social media has certainly changed the way the world is viewed. Tragically, some young people have even committed suicide after continuous bullying through posts.

There is no denying social media is firmly entrenched in modern culture. The question now is how do individuals act responsibly, so incidents such as what happened at the March for Life are not blown out of proportion and young lives ruined.

Does any wedding need 600 bottles of wine?

Two weeks ago I was preparing a sermon on the marriage feast at Cana in St. John’s Gospel. It was difficult, because a quick scan of several commentaries produced many different possible meanings of the story – the beginning of Jesus’ public ministry, a symbol of the Eucharist he would give us at the end of his ministry, a rare shift in Johannine theology, which often stresses Jesus’ divinity, a human Jesus who hesitates to do anything about the scarcity of wine, a symbol of salvation often pictured in the Bible by an abundance of wine, a revelation of God’s presence manifested in Jesus’ action and on and on. I found this interesting, a perfect example of the “ever-enigmatic Jesus” in the words of one of the commentators, Sister Mary McGlone CSS.

Think back on the sermon you heard two weeks ago on the Second Sunday in Ordinary Time. All of these are possible interpretations of the marriage feast at Cana. Which did your priest homilist choose? And these are not all of the possible interpretations. Maybe you have made a pilgrimage to the Holy Land and have seen the size of those stone jars. The memory would have made him more interesting to you. What I add below is a collage of some of these meanings, my own take on this surprising Gospel story.

I was taught in a Catholic high school that the wedding at Cana showed Jesus’ blessing of marriage. That is true. He and his disciples, who were guests, obviously shared the Jewish belief that marriage was important and blessed by God. They were attending a Jewish religious ceremony. However, St. John used this story to teach us much more than that. He says that this was the first of Jesus’ “signs.”

His Gospel calls miracles “signs” because they not only surprised everyone by being supernatural, something they didn’t think could ever happen, but the miracles also revealed who Jesus was and what God, his father, sent him to do. These “signs” showed God working through Jesus, who later would say that he came so that his disciples “may have life and have it more abundantly.” You might say that 600 liter bottles of wine was rather abundant. (That was how much those six stone water jars held.)

We don’t know who the bride was. She was never mentioned. The groom had no name. He was simply the one who was told by the head waiter that he had saved the best wine for last. The main characters in the story were Jesus and his mother. Often we tend to forget that Jesus was truly human just like us. He had a mother, and she sometimes told him what to do. Here she pushed him to begin his public ministry with the first of his miracles.

In St. Mark’s Gospel, a Syrian woman will pull Jesus into extending that ministry to non-Jews by curing her little daughter. She was willing to accept the left-overs from his table of miracles. God often uses the needs of other to draw acts of love from us. We may ignore, but we cannot evade the presence of God around us. The Jesus of John’s Gospel, God was becoming more and more knowable through Jesus, but as happens still today, God would often go unrecognized and his grace unanswered.

The key words in the Cana Gospel passage are “his disciples began to believe in him.” From the beginning of his ministry, Jesus always said and did things that invited faith in himself, and through him belief in his heavenly father. But he never forced anyone. He invited and challenged his disciples and us to accept his invitation by following him. We follow Jesus by prayers and by deeds. As St. James says in his epistle, words of faith mean nothing if they are not accompanied by Christ-like deeds of love.

God sends many people into our lives who need us to be Jesus to them. We may not be able to change water into wine, but we can relieve others of their embarrassment and pain from hunger and thirst, lack of housing, employment and education. We must try to be the wine of happiness and relief for those whom God sends our way. It is the change that will occur in them, and in us, that will be the real miracle, and both of us may truly “begin to believe in him.”

St. Augustine once said, “I never have any difficulty believing in miracles, for I experienced the miracle of change in my own heart.”

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Snake-bitten

Father Ron Rolheiser

In Exile

Everything is of one piece. Whenever we don’t take that seriously, we pay a price.

The renowned theologian, Hans Urs Von Balthasar gives an example of this. Beauty, he submits, is not some little “extra” that we can value or denigrate according to personal taste and temperament, like some luxury that we say we cannot afford. Like truth and goodness, it’s one of the properties of God and thus demands to be taken seriously as goodness and truth. If we neglect or denigrate beauty, he says, we will soon enough begin to neglect other areas of our lives. Here are his words:

“Our situation today shows that beauty demands for itself at least as much courage and decision as do truth and goodness, and she will not allow herself to be separated and banned from her two sisters without taking them along with herself in an act of mysterious vengeance. We can be sure that whoever sneers at her name, as if she were an ornament of a bourgeois past, whether he admits it or not, can no longer pray and soon will no longer be able to love.”

Here’s a simpler expression of that. There’s a delightful little African tale that highlights the interconnectedness of everything and illustrates how, if we separate a thing from its sisters, we soon pay a price. The tale goes this way:

Once upon a time, when animals still talked, the mice on a farm called a summit of all the other animals. They were worried, because they had seen the mistress of the house buy a mousetrap. They were now in danger. But the other animals scoffed at their anxiety. The cow said that she had nothing to worry about. A tiny little contraption couldn’t harm her. She could crush it with her foot. The pig reacted in a similar way. What did he have to worry about in the face of a tiny trap? The chicken also announced that it had no fear of this gadget. “It’s your concern. No worry for me!” it told the mice.

But all things are interconnected and that soon became evident. The mistress set the mousetrap and, on the very first night, heard it snap. Getting out of her bed to look what it had caught, she saw that it had trapped a snake by its tail. In trying to free the snake she was bitten and the poison soon had her feeling sick and running a fever. She went to the doctor who gave her medicines to combat the poison and advised her: “What you need now to get better is chicken broth.” (You can guess where the rest of this is going.) They slaughtered the chicken, but her fever lingered. Relatives and neighbors came to visit. More food was needed. They slaughtered the pig. Eventually the poison killed her. A huge funeral ensued. A lot of food was needed. They slaughtered the cow.

The moral of the story is clear. Everything is interconnected and our failure to see that leaves us in peril. Blindness to our interdependence, willful or not, is dangerous. We are inextricably tied to each other and to everything in the world. We can protest to the contrary but reality will hold its ground. And so, we cannot truly value one thing while we disdain something else. We cannot really love one person while we hate someone else.

And we cannot give ourselves an exemption in one moral area and hope to be morally healthy as a whole. Everything is of one piece. There are no exceptions. When we ignore that truth we are eventually snake-bitten by it.

I emphasize this because today, virtually everywhere, a dangerous tribalism is setting in. Everywhere, not unlike the animals in that African tale, we see families, communities, churches and whole countries focusing more or less exclusively on their own needs without concern for other families, communities, churches and countries. Other people’s problems, we believe, are not our concern. From the narrowness in our churches, to identity politics, to whole nations setting their own needs first, we hear echoes of the cow, pig and chicken saying: “Not my concern! I’ll take care of myself. You take care of yourself!” This will come back to snake-bite us.

We will eventually pay the price for our blindness and non-concern and we will pay that price politically, socially and economically. But we will even pay a higher price personally. What that snake-bite will do is captured in Von Balthasar’s warning: Whoever ignores or denigrates beauty will, he asserts, eventually be unable to pray or to love. That’s true too in all cases when we ignore our interconnectedness with others. By ignoring the needs of others we eventually corrupt our own wholeness so that we are no longer able to treat ourselves with respect and empathy and, when that happens, we lose respect and empathy for life itself—and for God—because whenever reality isn’t respected it bites back with a mysterious vengeance.

Major and minor addictions

A few years ago, I wrote a column on the topic of the “Cell Phone Addiction.” Today I’m expanding my focus to include addictions of every kind. It’s a well-known fact that minor addictions can disrupt your life, but major addictions can destroy your life.

People are glued to their iPods, cell phones, iPads and computers. They text messages all day long, and in the process lose their ability to engage in the art of conversation, while never developing the art of writing. Fewer and fewer people, young and old write letters any more. This is sad but not fatal.

Parents are out of their wits trying to get their children’s attention. If you investigate the problem of cell phone addiction, you’ll be amazed to learn that many nations are way ahead of the U.S. in dealing with it. For instance, South Korea is the most wired country in the world. They have internet-counseling centers where youngsters are taught to combat computer compulsions by keeping themselves engaged in exercises, and group activities. Many other countries have done the same thing. Kids need all the help they can get.

Over 50,000 people, young and old in America, are dying of drug-related causes every year. Minor addictions like pot can create a predisposition to more serious addictions. Pot is known to be an entry level drug leading to the use of deadly illegal drugs. There’s no magic bullet that can make addictions go away, especially when they become major addictions. The opioid epidemic alone takes many thousands of lives every year. Add to that, deaths from heroin, cocaine, ecstasy and methamphetamine. Taken all together, you have more deaths in one year from drug use than the total death toll of the entire Vietnamese War, which lasted about eight years.

Rather than dwell on these sad statistics, I’d prefer to close with a positive story from Anthony de Mello’s book, “The Song of the Bird.” I’ve paraphrased it slightly. A young boy addicted to drugs opens the story with these words, “Everyone kept after me to change, and I resented it. And yet I agreed with them in a way whether he admits it or not, is dangerous. We are inextricably tied to each other and to everything in the world. We can protest to the contrary but reality will hold

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In Exile

Father Ron Rolheiser

Father John Catoir
Come to the Well – A free mini-retreat with testimony and prayer, “Come to the Well: Encounter Jesus,” will take place Saturday, Feb. 9, 9:30 – 11:30 a.m., at the Our Lady of Mercy Parish Activity Center, 445 Marquette Dr., Baton Rouge. For more information, call 225-773-8936.

Discalced Carmelites – The Secular Order of Discalced Carmelites will meet on Sunday, Feb. 10, 1:30 p.m., at the Our Lady of Mercy Parish Activity Center in the St. Gabriel Room, 444 Marquette Ave., Baton Rouge. For details, call Ethlyn White at 225-343-3181 or 225-803-3391 or email robbert456@att.net.

Divorce Recovery – A nine-week program for the separated and divorced. “Recovery from Divorce,” will begin on Thursday, Feb. 14, 6:30 – 8 p.m., in the St. Francis Room of the St. John the Evangelist Parish Activity Center, 15208 Hwy. 73, Prairieville. For more information, call Deacon Randy Clement at 225-673-8507 or email deaconrandy@stjohnchurch.org.

Magnificat Breakfast – Father Robert Joel Cruz, pastor of St. Andrew Church in Amelina, pilgram, missionary and healing minister, will speak at the breakfast of Magnificat, a ministry for Catholic women, on Saturday, Feb. 9, 9 a.m. – noon, at Oak Lodge Reception Center, 2894 Sherwood Forest Blvd., Baton Rouge. Tickets are $22 each and will be sold through Wednesday, Feb. 13 and can be purchased by mailing a check written to BR Magnificat, with the name of each attendee, to Kathy Simoneaux, 9650 Victory Lane, Denham Springs, LA 70726.


Marriage Help – Married Couples who are struggling in their relationship are invited to attend a Retreatvaille weekend Friday, March 8 – Saturday, March 9. For confidential information or to register for the weekend call 225-993-2443, email Reverlobromcomoor@gmail.com or visit helpourmarriage.com.

Retreat on Aging – Dana Territo will present a retreat, “The Spiritual Graces of Aging,” on Saturday, March 9, 9 a.m. – noon, at the Mother Alice Hall of St. Joseph’s Academy, 3015 Broussard St., Baton Rouge. Fee is $40. To register and for more information, call 225-383-3349.

Day of Reflection – Dr. Susan Caldwell, medical director of Hope Woman’s Clinic in New Orleans, will speak at a Day of Reflection for Women, “Hope in the Struggle,” Saturday, Feb. 2, beginning with Mass at 8 a.m. – noon, at St. Jules Church, 7165 Highway 1, Belle Rose. To RSVP, email drek8@sejchurch.com.

MAT Course Registration – The Office of Evangelization and Catechesis is holding registration for its Spring 2019 Ministry and Theology Program. Cost is $15 per course. For more information and to register, visit learn.evangelization.org/shop or call 225-336-8760.

Charismatic Conference – The Regional Conference of the Catholic Charismatic Renewal, “The Spirit of Truth: Signs, Wonders and Miracles,” will be held Friday, March 29 – Sunday, March 31 at the Copeland Tower Suites and Conference Center, 2601 Severn Ave., Bldg. B, Metairie. To register and for more information, visit cerno.org, email info@erno.org or call 504-829-1368.
grandchildren and eight great grandchildren. Currently, five

great grandchildren are students in grades pre-K through
eighth: Kate Palermo, Ashlynn Troxclair, Avery Troxclair, Jor-
dan Territo and Brendan Levins. With so many students in her
family, Harelson has been to lots of school functions includ-
ing ballgames, plays, concerts, school Masses and, of course,
Grandparents’ Day.

“I’ve been to quite a few, quite a few,” Harelson recalled.

Changes in the city’s landscape also meant changes for
the church parish and school. Better roads and easier modes
of transportation have helped St. George grow into one of the larg-
est churches and schools in the diocese.

“It’s just like night and day,” said Windham of the school
now, compared to when she was a student. “They’re so
much more active there – the computers, everything is so
modern now. It’s so much bigger now. It’s huge!”

And, that’s great news – be-
cause it looks like more Harel-
sen great grandchildren, and
descendants of the school’s first
teacher, are on the way.

“When my son who lives in
Prairieville called me and said
my grandchild was going to go
to school at St. George (in Baton
Rouge), I thought, ‘Yes’” smiled
Catherine Harelson Palermo as
she pumped her fist.

Third, love provides protec-
tion against adversity.

Fourth, love truly leads to
happiness, since eternal bless-
edness is promised only to
those who have charity.” (From
a conference by St. Thomas
Aquinas, Opuscula, In duo
praecenta … Ed. J.P. Torrel, in
Revue des Sc. Phil. Et Théol.,
69, 1985, pp. 26-29.)

St. Paul testifies of the grace
from God, which enabled him
to preach in order for others
to receive and believe the pro-
clamation of salvation: “Christ
died, rose and appeared, for
the salvation of all who hear” (1
Cor 15:1-11). What a powerful
element for us as missionary
disciples to receive the word
of God, stand firm upon it,
proclaim the message through
love, with love, in love. Know
God is with us every step of
the way as we preach so oth-
ers will come to believe that
Jesus Christ, whom, “The Lord
sent me to bring glad tidings
to captives” (Lk 4:18). Thus, by
faith we believe, with hope we
look forward and in love we are
rooted. “So faith, hope, love
remain, these three; but the
greatest of these is love” (1 Cor
13:13).

Dow is the director of the
Evangelization and Catechesis
for the Diocese of Baton
Rouge.
was not particularly religious as Roy, who by his own admission, loved Salvation Army camps and other retreats. "I felt the love, I felt the power of love," Roy recalled with a smile, those memories seemingly as fresh as they were 66 years ago.

Later that night he even went home and told his mother he found the "girl I’m going to marry." By Christmas, Roy had given Marie a cedar chest, which in those times was tantamount to announcing one’s engagement. In April, Roy asked Marie’s father, a staunch Catholic who made annual retreats to Manresa Retreat House in nearby Convent, for his daughter’s hand in marriage.

"He said fine but first I had to make a retreat to Manresa," said Roy, who by his own admission, was not particularly religious as a young man. On Aug. 1, 1945, the couple was married, one year after dancing the night away on their first date.

The couple would have five children – three sons and twin daughters – which Marie calls "full house. Three kings and two queens."

"My life was my family, my husband," she said. "I always knew my vocation was my family."

Spending as much time as possible as a family is also important. The Kliebert family always ate breakfast and dinner together during the week, and that included lunch on the weekends. And no TV or phone calls were allowed during that family time.

"The miracle is simple – a place to call home tonight. They dream of a better life, and that is exactly what the Bishop Ott Sweet Dreams Shelter provides.

Since opening in 2001, we have provided a home for thousands of families. Our work is made possible because of people who pray, volunteer and provide financial support for our important community work. Please get involved. Visit us at svdpbr.org for more information."