Bishop announces reopening of churches

To the clergy, religious and lay faithful of the Diocese of Baton Rouge:
For several weeks now, Catholics have been unable to participate physically in the celebration of Mass. Despite the empty pews in our parish churches, our local clergy are to be commended for continuing the mission and for bringing the good news to others in new and various ways! We also thank our Governor John Bel Edwards and our local leaders for their clear communication and effective measures to slow the progress of this virus that have made the Phase One changes possible.

With restrictions slowly being eased, it is incumbent upon the Catholic Church to offer the sacraments and begin a slow, deliberate return to parish life while maintaining a safe environment. We, as a church, must do our part to protect our congregants and assist in preventing the spread of this virus. Given the new directives from Governor Edwards, the following provisions will be in effect in the Diocese of Baton Rouge beginning May 16-17. Every pastor may start Mass with a congregation under these directives beginning with the Masses (including Saturday Vigil Mass) for Sunday, May 17, but may choose to start any time after that with all parishes having regularly scheduled Masses by Sunday May 24. These norms are open to further revision, expansion or restriction as circumstances change for our diocese.

Sunday Mass obligation dispensation

The Sunday Mass obligation continues to be dispensed for all Catholics.

By Debbie Shelley
The Catholic Commentator

Cars lined Gus Young Avenue as St. Paul the Apostle Church in Baton Rouge dished out jambalaya lunches seasoned with faith, hope and charity to some of the area's poorest residents on May 8.

“When I looked at the unemployment figures this morning for the area, it was near 20 percent. In this neighborhood it’s probably closer to 70 percent unemployment,” said St. Paul pastor Father Rick Andrus SVD as he scooped jambalaya into Styrofoam containers. “That’s why we needed to do something like this.”

“A lot of people right now are furloughed or even if they are not, we are able to provide an opportunity for them to get out of the house. And it was all done by drive-through, nobody got out of their car and it (meal) was handed to them,” he added, noting that all recommended safe practices were used in preparing, serving and handing out 300 meals, which also included chips, a cookie and a drink.

“When I looked at the unemployment figures this morning for the area, it was near 20 percent. In this neighborhood it’s probably closer to 70 percent unemployment,” said St. Paul pastor Father Rick Andrus SVD as he scooped jambalaya into Styrofoam containers. “That’s why we needed to do something like this.”

“Everyone joined in,” said “the jambalaya man” Reginald Morrison Jr., one of the cooks who arrived at 6:30 a.m. to begin preparation. Morrison said volunteers went to several stores to buy supplies because each business had limits on purchases.

“It is hard times right now and to see them drive off with a smile felt good to me,” said Morrison.
DID YOU KNOW

Celebrating Mary

Two special days – the feast of the Visitation of the Blessed Virgin Mary and the solemnity of Pentecost – mark the end of May, the month of Mary, which in their own way are each centered around birth. In 2020 both feast days will be celebrated May 31.

Because a solemnity is a feast of highest rank, Pentecost “over-shadows” the feast of the visitation.

Pentecost, one of the major solemnities of the church, celebrates the birth of the church when the Holy Spirit descends upon the apostles in the upper room. According to the Catechism of the Catholic Church, “From the day of Pentecost the church has administered holy baptism” (#1126). The sacrament of baptism, known as the sacrament of Christian initiation, marks the death of the baptized to sin and beginning of new life with Christ. And like the apostles at Pentecost, the sacrament of confirmation deepens the graces given at baptism.

The Visitation of Mary highlights the second mystery of the rosary, Our Lady’s visit to her cousin Elizabeth. After the Archangel Gabriel leaves Mary, she hastens to visit and help Elizabeth, St. Luke’s account of the visitation records a Holy-Spirit filled moment: “When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, ‘Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me?’” (Lk 1:41-44)?

This feast of medieval origin was observed by the Franciscan Order before 1263, and soon its observance spread throughout the entire church. Previously, it was celebrated on July 2. Now it is celebrated between the solemnity of the Annunciation of the Lord and the birth of St. John the Baptist, in conformity with the Gospel accounts. Some places appropriately observe a celebration of the reality and sanctity of human life in the womb. The liturgical color is white.

It is fitting this year that during the month of Mary, the mother of the church, parishes are coming “back to life” to celebrate the sacraments as a community following two months of stay-at-home orders because of the coronavirus pandemic.

So celebrate Pentecost and the Blessed Mother. Don’t worry, Mary won’t be “ushered out the door” at the end of May. On June 1, you can celebrate the newly instituted memorial of the Blessed Virgin Mary, mother of the church. In March 2018 Pope Francis instituted the memorial into the Roman calendar to be celebrated the Monday after Pentecost.

By Dina Dow

The Easter Season is nearing the end as the easing of the stay-at-home orders created by the coronavirus pandemic begins. It is quite providential that within this printing the Sunday celebrations are focused on the Ascension of the Lord and Pentecost Sunday. It is the time of the “Lord, the giver of life,” the Holy Spirit. Jesus promises the apostles they are to receive the power of the Holy Spirit and be his witnesses. We are called to the same, as we safely transition once again into shared spaces.

Thus, the power of the Holy Spirit directs, guides and sanctifies the life of the community, then and now as we leave our upper rooms and go out.

Promise

Jesus appeared to the apostles and other disciples on and off for 40 days after the resurrection. During this time, he offered them hope and spoke to them about the “kingdom of God” (Acts 1:3). The apostles gained strength to believe, to hope and to proclaim, yet were still hesitant. Jesus instructed them to wait for “the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days, you will be baptized with the Holy Spirit” (Acts 1:4-5). What does it mean to be baptized with the Holy Spirit? How will the Holy Spirit sustain my life?

Witness

Soon thereafter, the Lord reiterates this promise, along with the Great Commission, a commission we embrace as missionary disciplines. “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age” (Mt 28: 18-20). Then Jesus is taken up to heaven in a cloud, and the apostles stand there looking up. Looking up. Looking up. These people witnessed the resurrection. They witnessed Jesus alive during the 40 days since. And then, like that, they witnessed his ascension, in a cloud, then gone from their sight. Looking up. Breaking this stance were two men dressed in white. They questioned why the apostles were looking at the sky, then witnessed the hope in the return of Jesus one day. What will they do now? How do they, and we, witness this truth?

Coming

The Acts of the Apostles, as written by St. Luke, not only tells of the coming of the Holy Spirit but also describes the power of the Holy Spirit in the life of the church. Acts 2:1-11 tells the witness account of the outpouring of the Holy Spirit, a supersonic “boom” of sorts, that continues to resonate long after the barrier is broken. This triumphal presence of God is one to be celebrated.

Now the new law is written on the hearts of believers by an unyielding power. The coming of the Holy Spirit gives life, as with Adam, as with the overshadowing of Mary and as the church, the people of God, as we profess, “... the Lord, and giver of life” (Nicene Creed).

Wind, fire and language

St. John Paul II writes, “Three basic elements mark the event (Pentecost), the sound of a mighty wind, tongues as of fire and the charism of speaking in other languages, hence ... those present in the upper room ‘were filled with the Holy Spirit’” (General Audience, July 12, 1989). The coming of the Holy Spirit is like the wind: movement with unseen origin and unknown destiny to the human eye. The same “mighty wind sweeping over the waters” (Gn 1:2), the literal breath of God. The same breath that filled Adam’s nostrils, “the breath of life, and the man became a living being” (Gn 2:7). The same Holy Spirit which fills the sails of the mission of the church, and fills our souls with life, in order for us to glorify God and be life-giving witnesses of Jesus Christ.

The Holy Spirit is the spark which gives rise to the flame from within; fire of the presence of God; fire to stir passion; fire to follow Jesus; fire to speak the truth; fire for the path to his life. The same fire in the burning bush, as Moses accepted his calling. The same fire in the form of a towering pillar, as the Israelites crossed the desert. The same fire within the churches illuminating candles beside the
Pastors grateful for parishioners’ generosity

By Richard Meek
The Catholic Commentator

Financial challenges are likely lurking for parishes in the wake of the coronavirus pandemic that shuttered churches for nearly two months.

But not all of the news is grim. Pastors at two of the larger churches in the Diocese of Baton Rouge said they are somewhat encouraged by donations during the recent times of stay-at-home orders that were lifted by Gov. John Bel Edwards effective May 15.

“Our parishioners have been extremely generous during this challenging time,” said Father Michael Alello, pastor at St. Thomas More Church in Baton Rouge. “Every parish depends on their collection to provide for their operating expenses, and we are very fortunate our community is continuing to give, whether it is online, through the mail or dropping envelopes at the front door.”

Father Paul Yi, pastor of St. George Church in Baton Rouge, said he is grateful for the generosity of people and good spiritual leadership, he said.

St. George administrator and director of facilities Martin Hernandez said many parishioners continue to donate through automatic debits and online giving, to the point where nearly 50 percent of the parish’s income is almost fixed. He said online giving was up 25 percent for the month of March.

He added that more than 60 percent of the registered parishioners are identified givers to the church, well above the national average of 25 to 30 percent.

“Stewardship from the last several pastors has been strongly preached and apparently ingrained into the faith life of our parish. People continue to see the need and necessity to be stewards in good times and bad,” he said.

Perhaps not surprisingly, the picture is not all roses, attributable to several factors, including people losing their jobs, or furloughed or perhaps having to take a reduction in pay.

Hernandez said collections showed a 25 percent dip in March, when Edwards issued the initial stay-at-home order.

“We realize we may be suffering as a parish but we also realize that parishioners are struggling as well if they are not being paid,” Hernandez said.

Father Alello said one area of drop off is from parishioners who don’t give by any regular means but simply drop the money in the collection basket. He said “in that sense we are down but overall our folks are doing a great job in continuing to do the work of the parish.”

Creativity has been tested as all pastors search for innovative ways not to lose touch with their parishioners.

Father Alello said his staff has focused on two goals during the shutdown, and both might actually prove unforeseen benefits moving forward.

Communication was the first priority, he said, whether it’s communicating with parishioners through phone calls or emails. He said communication is vital because it creates a sense that “the church is still here for you and still answering whatever needs may surface in your life.”

Communication outreach also uncovered a database that was “terribly out of date,” according to Father Alello. Updating that information is critical because the parish has been able to identify parishioners without email, who don’t have internet or social media accessibility.

Father Alello has learned that many of those are older parishioners, so they were intentionally put on a call list “to make sure they don’t feel alone.”

Social media has also taken on a much larger role for many clergy members, whether it’s livestreaming Masses or offering spiritual videos.

A recent Sunday Mass celebrated by Father Alello garnered a stunning 20,000 views, some from as far away as Nova Scotia and North Carolina.

“It has turned into donations, without a doubt,” said Father Alello, who is well known for his social media acumen. “People are giving and supporting their parish and supporting the people that are feeding them.

“But the real hope is when we come out of this people will have a greater appreciation of what their church did for them during one of the most challenging times in most people’s lifetimes. This is a life-changing event, and I hope our people can say St. Thomas More was right here in the dirt with us.”

He also hopes the foundation established will attract Catholics who have fallen away from the church for whatever reason to return.

St. George has also had a broad presence on the internet, livestreaming daily Mass as well as Sunday Mass. Parochial vicar Father Paul Gros has developed a popular virtual series called “Glory Moments” where he receives emails from parishioners sharing their quarantine experiences, their gratitude and what they are grateful for, sharing some of their most touching moments during the shutdown.

Father Yi has recorded a series of spiritual videos and staff members have also been calling parishioners, especially some of the elderly population to not only check on their health but to see if they need groceries or any other needs.

Addressing what promises to be a summer and fall of uncertainty, Father Yi said the “Lord will provide for us and take of us.”

“We cannot certainly plan out (several months),” he said. “We discuss and we read about the current trends but we are also aware the Lord will also provide for us and take care of us.

“So there is definitely a gaze that is more heaven bound than earth bound.”

Father Alello said the pandemic has temporarily derailed releasing the parish’s campus master plan that includes renovating the current church among other major projects, citing the difficulty of seeking donations when many families are uncertain about their own employment status.

“It’s a tremendous question mark for everybody,” he said.

Both he and Father Yi agree one of the unknowns is what affect will the expected financial downturn have on Catholic schools, including any potential loss of tuition.

“For families with children in school, especially Catholic schools, which is not inexpensive, I worry about them,” Father Yi said.

“There are a lot of long-term questions which nobody has answers to,” Father Alello said.
Fear of uncertainty can drive anxiety during isolation

By Richard Meek  
The Catholic Commentator

Stay-at-home orders and being quarantined have been a blessing for many as they have been able to finally finish those home projects, dusting off partially read books and perhaps even strengthening family ties through spending so much time together.

Others, however, have not been so fortunate. Isolation has created anxiety and in many cases depression, according to Darryl Ducote, director of the Office of Marriage and Family Life for the Diocese of Baton Rouge.

“It depends on how you interpret the stay-at-home order,” Ducote said. “For a lot of people, this is just an inconvenience, I’m bored.”

“But for some people it can be a big deal if their health is threatened, if they are terrified of getting the disease, or more often the case people are out of work and out of money.”

Ducote said how people perceive the threat created by the pandemic will determine how it will affect them emotionally or psychologically. Fear can be the driving force that can be the catalyst to depression, but he said being isolated does not mean an individual has to lose contact with family.

Conversely, staying in contact with others through a myriad of communication devices available will subjugate those feelings of loneliness.

“If you are isolating yourself as a result of fear or anxiety, then yes it can have a very negative affect (in an individual) and perpetuate the fear,” he said. “It could exacerbate the situation because there is nothing pushing you to break out of it if you have that tendency. You really have to come to a point where you recognize that may not be in your best interest and reach out.”

Warning signs of depression include withdrawing from others, feelings of sadness and thoughts of hopelessness.

Ducote acknowledged uncertainty regarding people’s employment status can be depressing and even affect their sense of hope. When faced with such a threat, people often show signs of Post-Traumatic Stress Disorder, displaying symptoms such as difficulty sleeping, becoming edgy, stuck in fear or using emotional numbness as a coping mechanism.

When experiencing trauma, such as the current pandemic, Ducote said “most everyone” will exhibit signs of PTSD but the majority of people will start seeking ways to deal with the threat. Statistics show only about eight percent of people who experience trauma develop PTSD.

“The situation is a crisis but one of the things is trauma brings about change, either change for the negative or change for the positive,” Ducote said.

Positive change can actually lead to a richer and fuller life when emerging from the crisis, he said, but negative changes can lead one to “get stuck,” he said. In those instances the person becomes focused on the fear, the fear grows and changes in the brain making it increasingly difficult to break out of it, which leads to PTSD.

Ducote offered six strategies to cope with the mental strain created by the COVID-19 pandemic.

He said the first is telling a new story, which means recognizing that a person cannot have his or her old life back and that the trauma shattered what they thought was their old life. That individual has to create a new sense of “who I am, where I want to go, what my goals are,” Ducote said.

Other strategies include relying on and connecting to others, as well as feeling a sense of gratitude for the blessing each person has; expressing oneself by telling your story to others verbally or through journaling; looking for and identifying the positive in one’s life such as a greater appreciation for family and friends or even exercising more; being open to new experiences; and finally, finding meaning in faith.

“Coming to believing and recognizing that God is with us during these difficult times to offer support and ultimately believing God can transform this into something new like he transformed Jesus’ death in the resurrection is one of the most important elements of dealing with trauma,” Ducote said.

Unfortunately, domestic violence has also risen during these past two months, sparked by the fear a person prone to violence might have of losing control and maintaining control of everyone around them.

Overall, Ducote said the crisis is difficult in its early stages but if people are willing to make changes and re-evaluate their life situation, growth is possible.

Ducote is in the process of recording a video presentation on post traumatic growth that will be available on CatholicLife TV and YouTube.

Father Kirchner dies

By Richard Meek  
The Catholic Commentator

Father Donnell Kirchner CSSR died at home at the Holy Ghost Redemptorist rectory in Houston on May 13. He was 79.

Father Kirchner lived out the Redemptorist missionary charism, serving the poor and abandoned for 54 years, 40 in the Amazon Region of Brazil.

He also spent one year in the Diocese of Baton Rouge assisting with the Hispanic Apostolate and serving as parochial vicar at St. Gerard Church in Baton Rouge.

“In the midst of all the tribulation that we are going through now due to COVID-19, receiving the unfortunate news of the departure of our dear (Father Kirchner) is like receiving a blow to a bleeding wound,” said Julia Scarnato, director of the Hispanic Apostolate. “I thank God for the opportunity that our Hispanic community had to receive the gift of the priesthood through the Redemptorist community and, in this case, Father Donnell, who possessed extraordinary human and pastoral qualities.”

Father Kirchner was born Dec. 24, 1940 in Fort Benning, Georgia but grew up in Omaha, Nebraska and considered Nebraska his home. He made his first profession of vows Aug. 2, 1961 and professed perpetual vows Sept. 2, 1964.

He was ordained to the priesthood June 22, 1966.

Father Kirchner served in parish and formation ministry in Manacapuru, Belem and Manaus in the Amazon Region of Brazil. He wrote several booklets in Portuguese and frequently contributed articles to newspapers and magazines.

Father Kirchner was nearly 70 years old when he returned to the United States. He joined the Liguori Mission House mission team in St. Louis, Missouri and was a popular and effective preacher.

He also served a brief stint at St. Mary of the Assumption Parish in Whittier, California. He learned Spanish while he served in South America.

Father Kirchner’s wake will be held July 13 at St. Gerard Church in Houston. An hour of the Divine Office will be recited in his memory July 14 at 7 a.m. and 11 a.m. and noon Masses will be celebrated in his memory at the Holy Ghost Redemptorist rectory in Houston.

Funeral Masses for Father Kirchner will be held in Houston and in the Amazon Region of Brazil. The family will announce a memorial Mass, which will take place in Houston.

For more information, please call the Diocese of Galveston-Houston Redemptorist Office at (713) 328-1270.

He also served a brief stint at St. Mary of the Assumption Parish in Whittier, California. He learned Spanish while he served in South America.

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Apart but together: Church shows creativity in ministering during pandemics

VATICAN CITY (CNS) – The Catholic Church’s acceptance of a ban on gathering for public worship and following other painful COVID-19 restrictions reflects its long-held understanding that faith, service and science are not at war with one another.

The church has had centuries of experience with the do’s and don’ts during a pandemic and far from being antagonistic, it has often been at the forefront of endorsing public health measures considered to be the most effective at the time for containing contagion.

One of the most important early sets of public health guidelines for quarantine was published by Cardinal Girolamo Gastaldi in 1684.

The nearly 1,000-page folio became “the principal manual for plague response,” wrote Anthony Majanlahti, a Canadian historian and author specializing in Rome’s social history.

The manual’s “counsel seems very familiar in today’s Rome: Protect the gates; maintain quarantine; keep watch over your people. Also, close sites of popular aggregation, from taverns to churches,” he wrote in an online article April 19, “A History of Disease, Faith and Recovery in Rome.”

The cardinal’s expertise was based on his experience during the plague of 1656 when Pope Alexander VII put him in charge of running Rome’s network of lazarettos, which were hospitals where people were separated for isolation, quarantine and recovery.

The strict system of forced containment was key to protocols endorsed by the pope’s Congregation of Health, which Pope Urban VIII established in 1650 to spring into action whenever an epidemic hit.

While issuing and enforcing regulations was easier in the Papal States, since church and state powers were one, “a relationship of mutual collaboration” between the church and public institutions was often the norm elsewhere, although the two sides were not always in sync or free of tension, said Marco Rapetti Arrigoni.

But whatever circumstances church leaders found themselves in during plagues and pandemics, many still found a way to minister with creativity, courage and care, prudently following practices believed to keep themselves and others safe from contagion, he told Catholic News Service.

“The church had to come up with new ways to administer the sacraments and meet the needs of its faithful.”

Rapetti Arrigoni

To highlight how current restrictions on public worship and administering the sacraments have had numerous precedents throughout church history and should not be seen as conspiratorial attacks against religion, Rapetti Arrigoni published a number of detailed historical accounts online in Italian at breviarium.eu documenting the church’s response to outbreaks of disease over the centuries.

He told CNS how diocesan bishops were quick to introduce measures thought effective at the time to stop the spread of disease with restrictions on the assembly of the faithful and increased social distancing, hygiene, disinfection and ventilation.

The church had to come up with new ways to administer the sacraments and meet the needs of its faithful, he said in an email response to questions in early May.

In Milan during the plague of 1576-1577, St. Charles Borromeo had votive columns and altars built at crossroads so quarantined residents could venerate the cross atop the column and participate in eucharistic celebrations from their windows, he said.

The saint encouraged individuals and families to pray and had church bells signal seven moments throughout the day for common prayer, preferably recited aloud from an open window.

He assigned certain priests to go to particular neighborhoods. When a resident signaled the desire for the sacrament of reconciliation, the priest would set up his portable leather stool outside the penitent’s closed door to hear confession.

Different utensils had long been used over history to administer the Eucharist while assuring social distancing, including long pincers or a flat spoon and a fistula or straw-like tube for consecrated wine or for administering the viaticum. Vinegar or a candle flame was used to disinfect the utensils and the minister’s fingers.

In Florence in 1630, Rapetti Arrigoni said, Archbishop Cosimo de’ Bardi mandated priests wear waxed clothing, in the belief it acted as a barrier to infection, use a piece of cloth draped in front of them when offering Communion and affix a curtain of parchment in the confessional between the confessor and penitent.

He said even one of his own ancestors, Archbishop Giulio Arrigoni of Lucca, Italy, enforced difficult norms proven helpful in the past when cholera hit in 1854, as well as visited the sick, distributed alms and provided spiritual comfort wherever possible.

The biggest mistakes communities made, he said, were minimizing or miscalculating the seriousness of the disease when cases first emerged and the subsequent inaction or poor response by authorities.

There were also big risks in relaxing restrictions too quickly, he said, like in the Grand Duchy of Tuscany when it was hit by the plague in 1630.

Public officials had debated for so long that a plan for a “soft” quarantine wasn’t implemented until January 1631, more than a year after the first signs of disease were seen in the fall of 1629.

In the plan, numerous people were exempt from quarantine, particularly merchants and other professionals, in order to prevent the powerful Florentine economy from collapsing, and many commercial venues, including hostels and taverns, were allowed to resume business after three months of closure, he said.

The “plan” resulted in the epidemic lasting another two years, Rapetti Arrigoni said.

Even today, the Catholic Church and other religions have a critical role in caring for those hit by disease and helping end epidemics, said Katherine Marshall, a senior fellow at Georgetown University’s Berkley Center for Religion, Peace and World Affairs, and executive director of the World Faiths Development Dialogue.

“When trusted by their communities, religious leaders are vital for disseminating important health protocols, correcting false information, being role models and influencing people’s behavior,” she said during an April 20 webinar on the role of religion and the COVID-19 pandemic, sponsored by the International Partnership on Religion and Sustainable Development.

“They can present a church of ‘faith versus science,’ as ‘faith versus secular’ authority,” she said. “But religious leaders can forge partnerships with governments and health experts, and help build effective, coordinated efforts for relief and rebuilding.”

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History of confession/ Does televised Mass fulfill obligation?

When I was a Protestant, I never went to confession, and no such practice existed in any of the churches to which I belonged over the years. Now, as a Catholic, I’ve been told that confession is based on a passage in the Letter of James (5:16) that says, “Confess your sins to one another.” But that verse to me seems more like a general instruction to admit it when we’ve done a person some wrong and ask each other’s forgiveness than it does a mandate to have a confessional in every church. Can you explain? (New Middletown, Indiana)

I have always learned that the church’s power to forgive sins was based primarily on a different scriptural text from the one you cite. This passage comes from the Gospel of John (20:22-23); on the night of the resurrection, when the risen Jesus appeared to the apostles who were huddled in fear, he said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

In the early centuries, reconciliation for particularly grave sins consisted of a one-time-only public profession of guilt and a course of manifest penance, sometimes for a number of years, before readmission into the eucharistic community of the church.

During the seventh century, Irish missionaries brought to the European continent the practice of the private confession of sins to a priest, opening the way to the regular use of the sacrament for both mortal and venial sins and this has continued as the basic structure of the sacrament up to the present day.

Due to COVID-19 and restrictions to prevent its spread, public Masses are currently suspended in our diocese. If I “attend” a livestreamed Mass on television during this time, have I fulfilled my Sunday obligation? (By not participating at all, I feel as if I am falling away – and it is becoming much too easy to enjoy this “time off.”) (Richmond, Virginia)

No, you have not fulfilled your Sunday obligation by watching Mass on television. But not to worry in your case, you have no obligation! During the coronavirus pandemic, Richmond – like many dioceses – has simply lifted the responsibility of Catholics to attend Mass. Whenever circumstances make it impossible or unwise to go to church, illness, caring for a sick child, a non-negotiable work assignment, etc. your Sunday obligation is simply lifted. But what you should still do is to try to make Sunday special.

The bishop of the Diocese of Spokane, Washington, for example, wrote that during the coronavirus, “Those members of the faithful who do not attend Sunday Mass should devote some time to prayer on the Lord’s Day, either alone or as a family.”

Many parishes and dioceses have offered suggestions as to how that might be done watching a televised Mass, looking over the Sunday readings in advance, praying the Our Father and offering prayer intentions aloud as a family.

During a weekday televised Mass from his residence in March, Pope Francis suggested that viewers who find themselves unable to receive the Eucharist during the coronavirus make a “spiritual Communion,” and he offered the following text:

“My Jesus, I believe that you are present in the most holy sacrament of the altar. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you.”

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.
Call to serve leads to diaconate program

By Debbie Shelley
The Catholic Commentator

Alexander Campbell has walked a winding vocational discernment trail, but its end will find him making history.

He will be part of the first class to be ordained permanent deacons since the Diocese of Baton Rouge and Franciscan Missionaries of Our Lady University entered a partnership to provide formation through FranU’s theology program. Campbell, 38, a member of St. Alphonsus Church in Greenwell Springs, grew up in the Diocese of Alexandria, with his mother and grandmother nurturing his Catholic faith. Through his junior high and high school years, Campbell thought about becoming a priest. This was encouraged by the perceived “cultural expectations” of his diocese and perhaps the state that if you didn’t have a girlfriend and were attending a Catholic Church you would attend seminary.

He attempted to do that and was turned down. However, Bishop Sam G. Jacobs, then bishop of Alexandria, supported Campbell as he kept looking into his vocational call.

To continue developing his relationship with God, Campbell served as a missionary in Australia and the United States through NET Ministries. Campbell also worked as campus minister at Northwestern Louisiana University in Natchitoches, where he met his wife Lindsey. When they married, Bishop Jacobs told Campbell, “I told you there was something else.”

Campbell never lost that feeling that “there’s something there” in his early call to serve the church. Once married, he decided the next step was to become a deacon. He started the discernment process with the Diocese of Baton Rouge in 2014 and entered diaconate formation in 2015. There were challenges to overcome during his long journey with the church.

The Campbells were out of their home for about a year after it took on six feet of water during the flood of 2016. Alexander said that would have been an easy time to step away from diaconate formation and say, “I’ll get back to that.”

Another challenge the Campbells “faced together as a team” was assuring their children Clara, 11; Kolbe, 9; and Kolin, 6, would be able to “see the goodness of his upcoming ordination” and still participate in activities and family outings.

“A lot of my schoolwork was done between midnight and 4 a.m.,” said Campbell.

He said his wife was “a hero” in giving him the support and nudes he needed to keep going.

Father Jamin David, director of diaconate formation, and others also spurred him on, saying, “We will help you get through this.”

Campbell is also grateful for the support of family, friends and the community.

“You don’t become a deacon on your own,” said Campbell.

“There have been many who have prayed with us, for us and accompanied us on the journey.”

There was a lot of communication between FranU and his diaconate class in order to refine the program.

“I want them to keep asking (future candidates’ opinions) because they are one of the finest programs in the country,” said Campbell.

He believes that FranU did a “phenomenal job” of assembling professors for the diaconate and theology program.

“I think they’ve nailed it on the head,” Campbell said.

He also enjoyed interacting with medical students, some of whom were non-Catholic, studying some of the same courses he was in for their graduation requirements.

Campbell believed the knowledge he has gained, the camaraderie of his diaconate classmates, whom he calls “brothers” and even the challenges, will make him a better deacon.

While the coronavirus postponed Campbell’s ordination to a yet to be determined date, his enthusiasm only grows.

He said is looking forward to serving the church parish where he will be assigned and working alongside the pastor.

He also wants to foster vocations through his role, hoping that maybe even one of his own children may feel a call to priesthood or religious life through his example.

“I hope people will understand the fact that the church is ongoing and on the move and they will recognize if they have a vocational call within it,” Campbell said.

KIRCHNER ▼
From page 4

was in his early 70s and in January 2018 was appointed to St. Gerard and quickly became a valued member of the Hispanic Apostolate team.

“What I admired about (Father Kirchner) was his giving spirit,” Scarnato said. “He understood that we put limitations on ourselves, but with God all things are possible.”

Scarnato said Father Kirchner’s homilies were well-received by the Hispanic community, to the point where she sent copies to Hispanics detained in immigration centers and prisons who sought spiritual assistance to keep their faith and hope in God alive.

Scarnato said Father Kirchner accompanied her to several meetings with local immigration and law enforcement officials advocating for the rights of immigrants.

“He desire to work for the Hispanic community in Baton Rouge inspired him to overcome language and health obstacles,” Scarnato said. “I thank God on behalf of our diocese and the entire Hispanic people for the gift of having a priest with the human and evangelical values of Father Donnell. Now, as we pray for him, we look to his life and example to help us to have the strength to continue this mission.”

In mid-2019 Father Kirchner was appointed to the Holy Ghost Community in Houston.
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Churches Reopen

Bishop Michael G. Duca distributes Communion at St. Joseph Cathedral on May 17. Photo by Bonny Van | The Catholic Commentator

Father Jason Palermo, pastor at St. Stephen the Martyr Church in Maurepas and St. Joseph Church in French Settlement, distributes Communion during the vigil Mass at St. Stephen on May 16. Photo by Richard Meek | The Catholic Commentator

Father Palermo walks up the aisle at the beginning of Mass at St. Stephen preceded by Deacon James Little, right, and Deacon Mathew Dunn. Also pictured are parishioners Wayne and Julie Bennet. Julie Bennett said, “It’s great to be back. I couldn’t stand it any longer.” Photo by Richard Meek | The Catholic Commentator

A masked congregation at Immaculate Heart of Mary Church in Maringouin sing the opening hymn during the parish’s reopening Mass. Photo by Debbie Shelley | The Catholic Commentator

St. Joseph Cathedral was one of many churches to reopen in the Diocese of Baton Rouge the weekend of May 16-17, with the remainder of the churches opening the week of May 18. Photo by Bonny Van | The Catholic Commentator

Father Chris Decker, distributes communion during the reopening Mass for Immaculate Heart of Mary in Maringouin. Photo by Debbie Shelley | The Catholic Commentator
Schools find unique ways to celebrate graduates

By Bonny Van
The Catholic Commentator

From drive-bys to drive-throughs, home visits to virtual videos, graduation ceremonies for the Class of 2020 have taken on a variety of forms.

For more than two months, students finished their senior year not with a bang but in the silence of their homes, separated from friends, classmates, teachers and school administrators.

“These last couple of months have been very difficult, you know, we’re not able to finish out the year like we hoped, we’re not able to be with the people we’ve been with since pre-school,” said Cole Lambert, a senior at St. John Interparochial School in Plaquemine.

The traditional rite of passage from childhood to adulthood is marked with senior parties, family gatherings, cap and gown ceremonies, walking across a stage, moving the cap tassels from right to left and finally tossing the caps into the air. This class, however, made its transition into adulthood a bit faster than anticipated, when the world came to a screeching halt because of the coronavirus pandemic.

Jordan Mathis, a senior at St. Joseph’s Academy in Baton Rouge, said the quarantine has changed her perspective on everything including the need to slow down, a lesson that is sometimes learned much later in life by those who live “on the go.”

“I’m very involved, and I enjoy being involved but sometimes it can be stressful and overwhelming, I don’t really slow down very easily; I like to be on the go,” said Mathis, who was student council vice president and president of the SJA choir. “It wasn’t until I was literally forced to slow down and do nothing that I realized we’re not promised another day so why live for the future because you never know what could happen.”

Lambert was also busy with school and social activities. He was a member of the Beta Club, National Honor Society, Mu Alpha Theta (math) Club and the baseball team. He lamented the loss of social interaction with friends and family and missed the large family gatherings at his grandmother’s house on Sundays.

“We haven’t been able to do that lately,” he said. “And I’m always with my friends, you can see us riding around in town, we’re always together, listening to music, just riding around having a good time, and we’re not really able to do that right now.”

Mathis said that through school activities she was able to keep an active faith life, even starting a Bible study group with classmates at SJA. Mathis, a parishioner of St. Jude the Apostle Church in Baton Rouge, admitted when the shutdown first happened she was angry and frustrated that “there are some things that I won’t be able to get back.”

Those feelings led to a lapse in her prayer life, she said, but she “needed that time to get back to where I needed to be.” She has joined a virtual Bible study and reads daily from an inspirational book.

“2020 has been so crazy, like you can sit there and be angry or you can just realize this is all so crazy how can it not be for some greater purpose, like you just have to believe that it’s for something greater,” said Mathis. “I’ve really enjoyed spending this time with my family and just a little bit of quiet time to realize how much we have in front of us that we don’t think about, but I think that’s what God is calling us to do.”

Lambert agreed that the shutdown was part of God’s plan.

“You know, we just kept our mindset to keep our heads up high and keep following our dreams because God has a plan for everyone,” he said. “The Class of 2020, if anybody had to go through this, I feel like it was meant to be. It is what it is.”

Future generations will read about it, hear about it, learn about it and watch movies about it, but they will never know what it felt like.

Nobody else knows what we’re going through so it’s like we’re the only ones who can be there for each other,” explained Mathis. “Whenever you hear advice from people who had those things and say, ‘It’s okay,’ we don’t want to hear it because we didn’t have those things like prom and graduation so it’s definitely brought us closer together. We’re definitely going to go down in history – freshman year we started off with the flood and now we have coronavirus.”
Padre Kirchner, 79, Fallece

Por Richard Meek
The Catholic Commentator

Padre Donnell Kirchner CSsR muere en su hogar en la rectoría del Holy Ghost Redemptorist en Houston el 13 de mayo. Tenía 79 años.

El Padre Kirchner vivió durante 45 años el carisma misionero de los redentoristas sirviendo en septiembre 2, 1961. Fue ordenado al sacerdocio el 28 de agosto de 1961 y su profesión de votos perpetuos el 2 de septiembre.

Hizo su primera profesión de votos el 2 de septiembre de 1961. Fue ordenado al sacerdocio el 28 de agosto de 1961 y su profesión de votos perpetuos el 2 de septiembre. Fue asignado a St. Germain en Baton Rouge.

“En medio de todas las tribulaciones por las cuales estamos pasando debido al COVID-19, recibir la desafortunada noticia de la partida de nuestro querido Padre Kirchner es como perder una parte de nuestra familia”, dijo Padre Donnell. Ahora mientras oramos por él, recordamos todas las voces que escuchó y todos los corazones que tocó.

Padre Kirchner vivió durante 45 años el carisma misionero de los redentoristas. Fue ordenado al sacerdocio el 28 de agosto de 1961 y su profesión de votos perpetuos el 2 de septiembre. Fue asignado a St. Germain en Baton Rouge.

“Doy gracias a Dios por la oportunidad que tuvo la comunidad hispana de recibir el regalo de tener un sacerdote que es como un padre para mantener viva su fe y esperanza en Dios. Scarnato dijo que las homilías del Padre Kirchner fueron bien recibidas por la comunidad hispana, al punto de que ella enviaba copias a los hispanos detenidos en los centros de inmigración y prisones, quienes buscaban asistencia espiritual para mantener viva su fe y esperanza en Dios. Scarnato dijo que las homilías del Padre Kirchner fueron bien recibidas por la comunidad hispana, al punto de que ella enviaba copias a los hispanos detenidos en los centros de inmigración y prisones, quienes buscaban asistencia espiritual para mantener viva su fe y esperanza en Dios. Scarnato dijo que las homilías del Padre Kirchner fueron bien recibidas por la comunidad hispana, al punto de que ella enviaba copias a los hispanos detenidos en los centros de inmigración y prisones, quienes buscaban asistencia espiritual para mantener viva su fe y esperanza en Dios. Scarnato dijo que las homilías del Padre Kirchner fueron bien recibidas por la comunidad hispana, al punto de que ella enviaba copias a los hispanos detenidos en los centros de inmigración y prisones, quienes buscaban asistencia espiritual para mantener viva su fe y esperanza en Dios. Scarnato dijo que las homilías del Padre Kirchner fueron bien recibidas por la comunidad hispana, al punto de que ella enviaba copias a los hispanos detenidos en los centros de inmigración y prisones, quienes buscaban asistencia espiritual para mantener viva su fe y esperanza en Dios. Scarnato dijo que las homilías del Padre Kirchner fueron bien recibidas por la comunidad hispana, al punto de que ella enviaba copias a los hispanos detenidos en los centros de inmigración y prisones, quienes buscaban asistencia espiritual para manten...
More things learned in isolation

I never thought there would come a time when I didn’t want more time to read, but now I know that such a time exists, the time of isolation imposed by the coronavirus. I know this because I look forward to the grass in my lawn growing so that I can cut it, the weeds in my flower beds sprouting so that I can pull them, even pollen falling on my white picket fence so that I can attack it with Jonax. And having finished Father Richard Rohr’s “The Universal Christ” and gotten half-way through Bruce Feiler’s “Where God Was Born: A Journey by Land to the Roots of Religion,” I find myself enjoying short stories by Andrew Greedy and Flannery O’Connor. Even though Flannery’s stories can be pretty grim, they are short. So I can finish quickly something written by possibly the best Catholic American writer in the past 100 years and then click on Netflix or walk around the LSU lakes for the second time during the day.

This time of the coronavirus has also produced some very good short journalism. Commentary on the Scriptures and the sacraments that we are missing, especially the Eucharist, has been very good in publications like America magazine, National Catholic Reporter newspaper and Commonweal magazine. All Christians, Jews and Muslims are “people of the book.” They all share parts of the Old Testament, and Muslims regard Jesus as a prophet so they share with Christians parts of the New Testament. I read somewhere there are more references to the Blessed Virgin Mary in the Koran than in the New Testament. The above publications have carried interesting stories about how the pandemic has affected other faiths. God’s grace is not limited to Christians or just to Catholics.

Writing in NCR, Xavier Montecel pointed out that the Eucharist is “the source and summit of everything we are and hope to be as baptized Christians.” In rising from the dead, Jesus gained a victory over death for all of us. He promised that we will share his resurrection. This is why Jesus had to die, to assure us for a life after death. In the early second century, the great martyr bishop of Lyon, France, wrote that whatever Jesus assumed of our humanity would be redeemed. Whatever Jesus shared of our humanity will become eternal just as he rose to be eternal as true man and returned to God his father forever. Being in heaven means being in the presence of God forever. Jesus promised that whoever ate his body and drank his blood would have eternal life (Jn 6: 52-58).

This Lent has been a fast from the physical reception of the Eucharist. As Montecel writes, “our ‘Easter duty’ this year was to stay at home.” While we should miss the physical reception of the Eucharist, this imposed fast in a time of pandemic may increase our faith in what that physical reception truly means. Because we live in the age of science we tend to regard what is physical as more real than what is spiritual. Jesus gave us all of the sacraments as physical signs, images of spiritual realities. Jesus is really present in the Eucharist, present in his risen reality, no longer confined to time and space. When he appeared to his disciples after his resurrection in the upper room even though the doors were locked, at the evening meal in Emmaus, not recognized until he broke the bread, on the shores of Lake Tiberius in Galilee fixing breakfast for the disciples, he was in his risen reality. Because the disciples were still on this earthly side of death, it took sacramental signs to help them understand the reality of Jesus’ risen life.

What we miss in this time of isolation is a form of bodily intimacy that nourishes us through the reception of holy Communion. It also reminds us of our union with one another through our common union with Jesus. One day we will receive the Eucharist for the last time before we die.

What we call the sacrament of the sick or the “last anointing” also includes holy Communion if the ill person is capable of receiving it. Then that holy Communion is called in Latin “viaticum,” our last food for the journey to heaven. Then we truly need faith to believe with St. Paul “that neither death, nor life, nor angels, nor principalities, nor present things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:38-39).

The column by Montecel ends with a prayer that I think we should all pray in these times: “Even as we lament our distance from the Eucharist, may God give us the strength to be the body of Christ for one another as the current pandemic requires: to love our neighbors by staying away, to demand justice for the most vulnerable, to practice mercy though acts of care, to speak and share only truth, to serve the common good even when it inconveniences us, and to be for one another sacraments of the kingdom of God.”

FATHER CARVILLE is a retired priest in the Diocese of Baton Rouge and writes on current topics for The Catholic Commentator. He can be reached at johnnycarville@gmail.com.

**VIEWPOINT**

**EDITORIAL**

Correcting a wrong

Creating a task force examining the seemingly disproportionate and tragic impact the coronavirus is wield on the African American community is a humane and judicious decision by Gov. John Bel Edwards.

At one point, African Americans accounted for more than 70 percent of deaths caused by the virus in Louisiana. Although decreased, the number still hovers around 60 percent, disturbing in a state where approximately 33 percent of the population is black.

National numbers, particularly in the South, are equally distressing.

Undeniably, there is ample cause for concern but pinpointing the reason for such a disparity has proven to be as elusive as finding a cure for the novel virus.

Theories are plentiful, some pointing to obesity. But that theory is deficient in credibility, especially in a state where fried catfish dinners and fried shrimp po’boys are staples of our diets, no matter the ethnicity.

Some target hypertension as the culprit, which is equally flawed on its premise considering the disease is often a byproduct of the maddening pace by which many individuals and families, regardless of race, live their lives.

Culture has also been tossed out as a contributing factor, which teeters dangerously close to an injurious slippery slope.

Perhaps most alarming is the assertion many African Americans are not privy to quality or even adequate, health care. Critics point to such factors as African Americans are often working in lower paying jobs, especially in the gig economy or service industry, that do not offer health insurance; elevated unemployment among the black community; substandard housing; and a lack of adequate transportation.

Indeed, if this is the case, if it is proven that skin color could potentially predetermine one’s coronavirus risk, then steps to mitigate such an atrocity must be identified and implemented immediately. The reasons for such a disparity are for another discussion but correcting this wrong, if it exists, must be the highest priority for the governor’s task force.

Quality health care can never be disbursed based on one’s status, race or pay grade. To do so is simply unacceptable and contradictory to our own Catholic values.

In fairness, Edwards’ task force will employ a comprehensive evidence-based analysis exploring any and all determinants of health quality that could potentially influence racial health disparities, including such dynamics as political, economic, social, technological and legal.

If evidence confirms African Americans are being denied equal health care accessibility for any reason, redressing this travesty might be the ultimate and perhaps only positive to emerge from this heinous pandemic.

**PRAy FOR THOSE WHO PRAY FOR US**

The Catholic Commentator views are those of the editors. It publishes letters of 300 words or less. Letters should be sent to: Johnnycarville@gmail.com.

May 28

Rev. Matthew C. Dupré Dcn. W. Brent Duplessis Br. James Burns SC

June 5

Rev. Stephen J. Dcswat Tiberius in Galilee fixing breakfast for the disciples, he was in his risen reality. Because the disciples were still on this earthly side of death, it took sacramental signs to help them understand the reality of Jesus’ risen life.

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**PRAy FOR THOSE WHO PRAY FOR US**

May 28

Rev. Matthew C. Dupré Dcn. W. Brent Duplessis Br. James Burns SC

May 29

Rev. Reuben C. Dykes Dcn. Jeff R. Easley Sr. Adele Lambert CSJ

May 30

Rev. Denis O. Ekwuga Dcn. John Ferguson III Br. William Cawley SC

May 31

Rev. Carl Evans Dcn. Natale (Nat) J. Garofalo Sr. Frances Landry CSJ

June 1

Rev. Michael French SJ Dcn. Edward J. Gauthreaux

June 2

Rev. Michael Galea Dcn. Steven C. Gonzales Sr. Joan Laplace CSJ

June 3


June 4

Rev. Matthew J. Graham Dcn. Ronald J. Hebert Sr. Catherine Luu FML

June 5


June 6

Br. Robert Croteau SC Dcn. George Hooper Sr. Lilian Lynch FML Rev. Eric V. Gyan

June 7


June 8


June 9

Dcn. Ronald P. LeGrange Dcn. Richard C. Turner Sr. Johnnycarville@gmail.com

June 10

Rev. Patrick Healy SJS Dcn. Ronald D. LeGrange Sr. Joan Manuel CSJ

June 11

Dcn. Laurence J. Morin Sr. Catherine Landry CEL Rev. J. Michael LaRose Dcn. Mary E. McManus SC

June 12

Dcn. Vincent P. Consolazio Sr. Denise Raffel SC Rev. James V. Landry SC
May 22, 2020

VIEWPOINT

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indefinitely. Those who are ill or who are not feeling well in any way should not attend Mass until they are free of their illness and its symptoms for three days. Those who are especially vulnerable (namely, those defined by the Centers for Disease Control and Prevention as those 60 years of age or older, those with comprised immune systems and/or those with underlying health conditions), and indeed anyone who does not feel comfortable attending Mass are encouraged to stay home. Where possible, Sunday and daily Masses will continue to be streamed for those who are not yet comfortable, for any reason, with returning to a public Mass.

Celebration of the Eucharist

Per the directives of Governor Edwards, our churches can resume services at 25 percent of the declared occupancy of the worship space in this first phase of re-opening. To accommodate these new directives will require the pastor to make the needed changes in ways that fit the individual parish’s size and its resources.

Gathering together under these new guidelines is a big undertaking by your pastor and parish staff. Expect that each parish will begin public Masses when prepared and will adopt different options that reflect the size of the parish, number of priests, available resources, readiness and parishioner support. I invite you not to compare what is going on in another parish with your parish’s situation. Be patient with your pastor and accept that it will take a few weeks to accommodate this new reality.

By our continued cooperation our mission will advance, and we will journey together into an uncertain future filled with the strength of our faith and our hope in the Lord.

In Exile

Father Ron Rolheiser

The late James Dabrowski who had written of lectures by the renowned Polish psychiatrist Kasmir Polich of clinical practice I have never seen it. I have only seen people transformed to higher levels of maturity and wisdom. Once, during a lecture, he was asked: “Why do we grow through the disintegrating experiences such as falling ill, falling apart, or being humiliated? Would it not be more logical to grow through the positive experiences of being loved, being affirmed, being successful, being healthy, and being admired? Shouldn’t that fire gratitude inside us and, acting out of that gratitude, we should become more generous and wise?”

He gave this response: “Ideally, maturity and wisdom should grow out of experiences of strength and success; and maybe in some instances they do. However, as a psychiatrist, all I can say is that in 40 years of clinical practice I have never seen it. I have only seen people transformed to higher levels of maturity through the experience of breaking down.”

Jesus, it would seem, agrees. Take, for example, the incident in the Gospels where James and John come and ask whether they might be given the seats at his right hand and left hand when he comes into his glory. It is significant that he takes their question seriously. He does not (in this instance) chide them for seeking their own glory; what he does instead is redefine glory and the route to it. He asks them: “Can you drink the cup?” They, naïve as to what is being asked of them, responded: “Yes, we can!” Jesus then tells them something to which they are even more naïve. He assures them that they will drink the cup, since eventually everyone will, but tells them that they still might not receive the glory because being seated in glory is still contingent upon something else.

What? What is “the cup”? How is drinking it the route to glory? And why might we not receive the glory even if we do drink the cup?

The cup, as is revealed later, is the cup of suffering and humiliation, the one Jesus has to drink during his passion and dying, the cup he asks his father to spare him from when in Gethsemane he prays in agony: “Let this cup pass from me!”

In essence, what Jesus is telling James and John is this: There is no route to Easter Sunday except through Good Friday. There is no route to depth and wisdom except through suffering and humiliation. The connection is intrinsic, like the pain and groans of a woman are necessary to her when giving birth to a child. Further still, Jesus is also saying that deep suffering will not automatically bring wisdom. Why not? Because, while there is an intrinsic connection between deep suffering and greater depth in our lives, the catch is that bitter suffering can make us deep in bitterness, anger, envy, and hatred just as easily as it can make us deep in compassion, forgiveness, empathy and wisdom. We can have the pain, and not get the wisdom.

Fever

Fever! The primary symptom of being infected with the coronavirus, COVID-19, is a high fever. Fever has now beset our world. The hope is that, after it so dangerously raises both our bodily and psychic temperatures, it will also reveal to us some of the secrets that are hidden from health. What are they? We don’t know yet. They will only be revealed inside the fever.

Other sacraments

The previous directives of March 17 remain in place for funerals, marriages, baptisms, anointing of the sick, and Eucharist to the homebound, for the time being. As we become more confident in our new ways of gathering, I will give pastors more options for these sacraments.

Parish operations

At the discretion of the pastor, parish offices may resume operating hours as long as no more than 25 percent of the parochial building is occupied. All visitors who enter a parochial facility must wear face masks at all times. The lay faithful are encouraged to conduct parish business, when possible, by phone, mail or email.

 Gathering together under these new guidelines is a big undertaking by your pastor and parish staff. Expect that each parish will begin public Masses when prepared and will adopt different options that reflect the size of the parish, number of priests, available resources, readiness and parishioner support. I invite you not to compare what is going on in another parish with your parish’s situation. Be patient with your pastor and accept that it will take a few weeks to accommodate this new reality.

By our continued cooperation our mission will advance, and we will journey together into an uncertain future filled with the strength of our faith and our hope in the Lord.

DUCA

From page 1

John Updike, after recovering from a serious illness, wrote a poem he called, “Fever.” It ends this way: “But it is a truth long known that some secrets are hidden from health.”

Deep down we already know this, but as a personal truth this is not something we appropriate in a classroom, from parents or mentors, or even from religious teaching. These just tell us that this is true, but knowing it does not itself impart wisdom. Wisdom is acquired, as Updike says, through a personal experience of serious illness, serious loss, or serious humiliation.

The late James Hillman, writing as an agnostic, came to the same conclusion. I remember hearing him at a large conference where, at one point in his talk, he challenged his audience with words to this effect: “Think back, honestly and with courage, and ask yourself: What are the experiences in your life that have made you deep, that have given you character? In almost every case, you will have to admit that it was some humiliation or abuse you had to endure, some experience of powerlessness, helplessness, frustration, illness, or exclusion. It is not the things that brought glory or adulation into your life that gave you depth and character, the time you were the valedictorian for your class or the time you were the star athlete. These did not bring you depth. Rather the experience of powerlessness, inferiority, is what made you wise.”

I recall too as a graduate student sitting in on a series of lectures by the renowned Updike was the cup, that is, the pain and groans of a woman are necessary to her when giving birth to a child. Further still, Jesus is also saying that deep suffering will not automatically bring wisdom. Why not? Because, while there is an intrinsic connection between deep suffering and greater depth in our lives, the catch is that bitter suffering can make us deep in bitterness, anger, envy, and hatred just as easily as it can make us deep in compassion, forgiveness, empathy and wisdom. We can have the pain, and not get the wisdom.

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OBLATE FATHER RON ROLHEISER, theologian, teacher and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website ronrolheiser.com and facebook.com/ronrolheiser.
Cristo Rey’s first graduation

By Richard Meek
The Catholic Commentator

Cristo Rey Baton Rouge Francis can High School is planning a celebratory drive-in ceremony for its inaugural graduating class.

The event is scheduled May 23 at 1 p.m. at the school, where a stage will be set up across from the school’s office. Each graduate will be allowed to have one car with their family, and they will be directed to a parking spot in front of the stage.

Graduates will be able to walk across the stage to receive their diplomas from principal Claire Willis and president Eric Engemann, while being cheered on and celebrated by their classmates.

At that point, family members will be allowed to get out of the car and take pictures of their graduate while they walk across the stage.

“Our students really wanted to have some sort of graduation with family and friends and due to the virus we thought this would be the best way,” Cristo Rey mission assistant Katie Tasman said. “We will be able to maintain social distance, and all of our faculty and staff who are present that day will be required to wear masks.”

“It is going to be fun, simple and celebratory,” she added. “We are so proud of our students, this is such a huge accomplishment.”

Cristo Rey opened in August 2016 at the former Redemptorist High School, but two weeks later the school flooded, forcing classes to be held for nearly 18 months at the Bon Carré Technology Center in Baton Rouge. Classes are currently being held in buildings at the former Redemptorist site, where all of the old buildings have come down.

Gospel ▼

From page 2

ambos, on the alters and next to the tabernacles holding the real presence of Jesus. The same fire that burns within our hearts as we proclaim the word of God, offer sacrifice for others and eat of his flesh. Fire that purifies, sanctifies and glorifies.

The Holy Spirit unites all in one common language: the language of love, willing the good for the other. St. Pope John Paul II wrote, “One might say that the many incomprehensible languages have lost their specific character, or at least have ceased to be a symbol of division. They have given way to the new work of the Holy Spirit, who through the apostles and the church brings to spiritual unity peoples of different origins, languages and cultures in view of the perfect communion in God announced and implored by Jesus. Pente cost is a powerful manifestation of God” (Catechism by Pope John Paul II on the Holy Spirit, General Audience, July 12, 1989).

Mission

As living missionary disciples, we are called to be open to the presence and power of the Holy Spirit working in our lives every moment. We each have a personal mission: to grow in holiness by prayer, by conversion, by receiving the sacraments that come to us by the power of the Holy Spirit, by embracing virtue and living the Ten Commandments and beatitudes. We, as church, have a corporate mission as one, holy, Catholic and apostolic. We are many people and one in the body of Christ. We are people called to unite. We are holy because God is holy and we, as his body, are called to deeper holiness. We are Catholic, universal, embracing all of humanity with the tender love of Jesus, as we serve their needs and promote a culture of faith, hope and peace.

We are apostolic, as we follow in the footsteps of the apostles, those who first received the outpouring of the Holy Spirit and by the grace of God changed the world as they proclaimed the mighty deeds of Jesus.

As a thriving community of faith we answer the call and “go out and make disciples of all nations, baptizing them in the name of the father, and of the son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age” (Mt 28:18-20).

May our hearts, minds and hands be open to receive the power of the Holy Spirit so that all may be one in the Lord.

Happy Birthday, church!

Dow is the director of the Office of Evangelization and Catechesis for the Diocese of Baton Rouge.

His son, Reginald “Reggie” Morrison III, 18, who joined the Knights of Peter Claver about a year ago and held the signs directing the long line of cars to drive to the back of the church, said he enjoyed serving alongside his father and giving back to his community.

Richard Johnson, whose entry into the church through the RCIA program had been postponed because of the coronavirus pandemic, was happy to jump in and serve as “jack of all trades” during the meal giveaway.

Raised Baptist, Johnson said his wife and family are Catholic, so he and extended family members who lived with them watched St. Paul’s livestreamed Sunday Masses. Johnson’s wife printed out the readings and Johnson mirrored the Masses from his smartphone to the TV.

Paul Stewart has been calling St. Paul “home” since moving from New Orleans to Baton Rouge after Hurricane Katrina in 2005.

“I was ‘fishing around’ for a church and I popped into this church and it reminded me of my old church in New Orleans, St. Raymond-St. Leo the Great, and I’ve been here ever since,” said Stewart, also a KPC member who serves as lector, eucharistic minister, “bottle washer” and in many other capacities. He enjoyed the opportunity to reconnect with other St. Paul community members.

Kevin Stewart is not a blood relative of Stewart, but is a member of the St. Paul faith family.

“When they call I’ll come. I’m dedicated,” said Stewart, who also serves as lector.

Nancy Ball, who coordinates the eucharistic ministers ministry and ministry to the sick, said, “We miss everyone,” and added the giveaway allowed her to see some faces she had not seen in a while.

“The highlight for me was seeing the smiles on their faces. They didn’t have to worry about where their next meal was coming from. It allowed them to get out and get some fresh air. They are under a lot of stress,” said Ball.

The lunch recipients expressed their appreciation.

“Thank God they are here to help,” said Brenda Brown, who lives in the St. Paul neighborhood, said the church’s continual outreach to the community is a sign of God’s faithfulness to his people.

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Clergy adapt to changes

By Richard Meek
The Catholic Commentator

Seating charts.
Social distancing.
Mask patrol.
A single entrance door.
Issues perhaps never addressed in the seminary but relevant today as pastors in the Diocese of Baton Rouge reopen churches after being shut down for two months because of the coronavirus pandemic.

Many churches reopened the weekend of May 16-17, with the remainder scheduled to open May 23-24. Bishop Michael G. Duca announced the reopening of churches May 11 shortly after Gov. John Bel Edwards announced he was rescinding the stay-at-home order and entering into Phase One of Louisiana’s reopen plan.

“I hope our return to public Mass gives us a real chance to renew and deepen our appreciation for the Eucharist,” said Father Paul Counce, pastor at St. Joseph Cathedral in Baton Rouge.

“The gathering of faithful Christians, the hearing of God’s own word in Scripture, the growth inspired by the clergy’s preaching, and the mystical experience of Jesus himself offering his own memorial sacrifice through the actions of the priest – that’s a lot going on,” he added. “Often more than we grasp.”

St. John the Baptist Church in Zachary pastor Father Jeff Bayhi said he is looking forward to celebrating Mass with parishioners, but similar to fellow clergy members, said, “it’s going to be trial and error. We don’t know exactly how our next arrangements are going to be.”

Edwards’ Phase One guidelines allow houses of worship, as well as many non-essential businesses to open with the caveat of 25 percent occupancy. Those attending Mass will be required to wear a mask at all times and distributing Communion presents unique challenges.

After the bishop’s announcement of reopening churches, pastors and parish staffs scrambled to resolve a logistical and unprecedented maze. Decisions such as what pews to rope off, how to seat the 25 percent who will be able to attend, assuring social distancing, how many entry doors to use and lining up volunteers to monitor the count as people enter and also make sure each person is wearing a mask.

Naturally, there were frenzied sanitizing undertakings as well as reshuffling liturgy schedules so that all parishioners would have the opportunity to attend Mass at least once a week, even if it is on a weekday.

“I’ve been surprised how much planning and work has to go into our reopening,” Father Counce said. “Shutting down was emotionally devastating but getting the cathedral building ready for safe, spaced-out worship, worrying about limiting our attendance, finding people to handle our new liturgical ministry of ‘post-Mass distribution’, all of this really has been way more challenging than I expected.”

Perhaps most agonizing has been developing an equitable schedule for people to attend Mass. Many parishes have developed reservation systems that are available online.

Additional weekend and weekday Masses have been scheduled. Assisting in the scheduling is Bishop Duca extending the Sunday Mass dispensation indefinitely.

In some cases pastors are encouraging senior citizens or those most vulnerable to the virus to attend a weekday Mass, where attendance is typically lighter. And some parishes are asking parishioners, even if they are vulnerable, to attend one Mass per week so that everyone has a chance to receive the Eucharist weekly.

Mercy can accommodate 1,000 people, meaning that 25 percent capacity is 250, Father Milano said. He explained that once the church is filled on a first-come, first-service basis, people will be directed to the Parish Activity Center or they can remain in their car and listen to the 10:30 Mass broadcast on Catholic Community Radio.

Communion will be distributed in the PAC and also a designated place under the drive-through on the side of the church to those coming from their cars.

“We feel that one of our biggest challenges is that we are not only a vibrant parish but we’re a ‘shrine’ for the diocese,” said Our Lady of Mercy Church in Baton Rouge pastor Father Cleo Milano. “It was not our goal to say, ‘I’m sorry but you can’t stay here, you have to go.’”

Father Chris Decker, pastor at Immaculate Heart of Mary Church in Maringouin and St. Frances Xavier Cabrini Church in Livonia and St. Joseph Church in Grosse Tete, is following a similar process, saying those who listen to the Mass on the radio will be able to receive Communion outside on the front portico at St. Joseph and St. Frances churches.

Father Charlie Landry, pastor at St. Gabriel Church in St. Gabriel, said the seating capacity is 300, meaning the number of people allowed to enter the church is 75. St. Gabriel’s seating capacity under the new guidelines will be 75, so parishioners must either reserve a spot for Mass online or call the office.

A vigil Mass has been added, Sunday Mass times adjusted and Masses at Sacred Heart Chapel in Carville cancelled.

“Now when you do the math the total attendance for these four (weekend) Masses is 300,” Father Landry said. “This presents a problem.”

“There will be some bumps and bruises along the way, but the beautiful thing is that we are coming back as a community and the body of Christ,” Father Landry said.

St. John has added two extra Masses, one on Sunday morning at St. John and a vigil Mass Our Lady of Assumption Chapel in Clinton. Father Bayhi said the additional Masses have been added with the idea of appealing to the most vulnerable population (65 years old and up).

“We’re hoping that provides comfort for people who, understandably so, might well be concerned about being in church with someone who has been going to work the whole time and maybe someone who may have been more exposed than they would feel comfortable with,” Father Bayhi said. “Like everybody else, we’re flying by the seat of our pants. It’s probably the best we can do right now because we’re all up in the air, we’re not really sure how many people are going to return, we’re not really sure how many people are willing to wear masks.”

“The beauty is that after the long, difficult days of quarantine we have an opportunity to move forward,” Father Milano said. “We are all walking together and in faith knowing this will pass and we will be stronger and better.”
Catholic High School in Baton Rouge announced that Nicholas Michael Fanguy was valedictorian and Daniel Joseph Barfield salutatorian.


St. Thomas Aquinas graduates

Kate Marie Graziano
Valedictorian

Kate Marie Graziano was announced as valedictorian and Caroline Elizabeth Casey salutatorian at St. Thomas Aquinas High School in Hammond.


And, Jade Kylie Hurst, Jordan Kyle Hurst, Rebekah Eryn Johnson, Kayla Tabitha Keller, Aidan Michael Koren, Juliette Judith LeRay, Matthew Connor Linn, Jesse Jay Littell, Madison Emory Loria, Lillian Moore Maggio, Sean Patrick McCabe, DaVaria McClain, Lauren Ainsley McNeal, Angelina Andrea Mesa, Ethan Kelly Mixon, Taylor Carol Mushtare, Myles Christopher Naquin, Laken Michelle Neal, Alexa Jaide Ott, Victoria Sage Perez, Madeline Louise Pistorius, Isabella Claire Rayborn, Cadyn Parke G’wann Reed, Jyra Janel Richard, Douglas Glen Robinson, Chalah Deneen Rock, Emma Rae Smith, Parker Charles Stewart, Deric Mason Thompson, Tim Tran, Mason Scott Turner, Marley Nikole Vinet, Chloe Nicole Williams and Devon Lomar Wilson.

St. John Interparochial celebrates grads

Madison Young
Valedictorian

Madison Claire Young was announced as valedictorian and Parker Joseph Devillier salutatorian at St. John Interparochial School in Plaquemine.

St. Michael the Archangel Class of 2020

St. Michael the Archangel Diocesan Regional High School announced that Mark Brian Thomas Jr. and Ruth Elizabeth Vanhaverbeke were co-valedictorians and Thomas David Smith salutatorian.


And, Ashlyn Paige Schmidt, Cameron Steele Selmon, Cam...
The graduating Class of 2020 at Ascension Catholic Diocesan Regional School had 30 members.

SMHS From page 48

Cristo Rey graduates first class

Cristo Rey Baton Rouge Franciscan High School announced its inaugural graduating class. Rakia Doris Adams was announced as valedictorian and Bria Alise Coleman salutatorian.


SMHS From page 48

Rakia Doris Adams Valedictorian
Bria Alise Coleman Salutatorian

19 Honor Graduates
297 hours of College Credit earned by 19 students
Anticipated TOPS Scholarship Awards – 63% of class
TOPS Award Total – $467,113.37
Total Scholarship Monies Awarded to the Class of 2020
$1,412,918.41
St. Joseph’s Academy graduates

Shreya Reshamwala was announced as valedictorian and Mary Catherine Daniels salutatorian at St. Joseph’s Academy in Baton Rouge.

The Class of 2020 includes:

- Claire Elizabeth Abercrombie
- Christina Therese Adamski
- Kaylyn Nicole Ainsworth
- Duta-yah Lanee Alexander
- Lea Margaret Gayle Aremont
- Stephanie Nicole Armond
- Madelyn Marie Baker
- Sarah Katherine Ball
- Brette Rachelle Bankston
- Maggi Claire Banksdale
- Anna Michel Barreneeche
- Hailey Elizabeth Bennett
- Kaelie Christiane Sarah Bernard
- Ryan Margaret Birke
- Anna Claire Blanchard
- Kaytie Lynn Blanchard
- Molly Elizabeth Blouin
- Rachel Lynn Blouin
- Sydney Grace Boneno
- Abigail Lee Bordelon
- Shelby Renée Bordelon
- Jeanne Chance Brierre
- Madeline Claire Britt
- Carleigh Noelle Brit
- Braelyn Marie Brown
- Anna Michel Brunet
- Madeleine Grace Broyles
- Allison Michelle Butner
- Madeline Grace Byrd
- Morgan Rachel Burke
- Sarah Elaine Burke
- Bret Elizabeth Burns
- Joy Genevieve Caccioppo
- Cecilia Claire Campe)
- Katherine Angee Carmouche
- Mary Catherine Carville
- Alysse Claire Casadaban
- Brennan Elizabeth Cascio
- Allie Nicole Casebonne
- Cecilia Elise Cashio
- Olivia Grace Castelluccio
- Naomi Maureen Cates.

- Also, Amelia Claire Cave
- Alexander Marie Charalambous
- Lilly Joan Chastain
- Madison Anne Cheatham
- Grace Lindsey Chustz
- Kate Adele Cochran
- Caroline Peyton Colby
- Cameron Marie Collier
- Claire Elise Cooper
- Madison Leigh Corey
- Katherine Holland Coulson
- Kolleen Alexandra Courville
- Elise Marie Cox
- Julia Mariee Crawford
- Zoe Kimble Crawford
- Caroline Anneslee Creech
- Peighton Rece Anne Cubbedge
- Kaitlyn Deanne Darensoeur
- Jaelkelyn Renee Dawson
- Caroline Marie Dazio
- Noelle Brooke DeFee
- Emily Michelle DeMeulenaere
- Flora Elizabeth DeMoss
- Virginia Rose Dirks
- Emily Quynh Nhu Do
- Lauren Ashley Doerr
- Autumn Rose Dorsa
- Madison Marie Douget
- Katelyn Elizabeth Duhe
- Emma Kate Durbin
- Shannon Elizabeth Edwards
- Carmeil Elise Encalade
- Isabelle Amélie English
- Catherine Nicole Ethridge
- Madison Emily Etue
- Morgan Riley Allen Ezell
- Chloe Elaine Falcon
- Caroline Elizabeth Feduccia
- Victoria Ann Fontenot
- Caroline Elizabeth Franklin
- Elizabeth Susan Frugé
- Victoria Jewell Funes
- Emma Catherine Gary
- Meredith Anne Gauldin
- Chrisann Akweley Gboloo
- Chrislyn Akworkor Gboloo
- Olivia Claire Gomez
- Sarah Elizabeth Gordon
- Ashley Elizabeth Graves
- Katlyn Joy Graves
- Emily Madison Green
- Alyyn Paige Gremilion
- and Georgia Ann Griffin.

And, Caitlin Grace Guarisco
- Jenay Christine Troxclair Hansen
- Kayla Leigh Harris
- Melanie Ann Hasenkampf
- Amber Renee Haynes
- Julia Kathryn Hazlip
- Catherine Marie Hebert
- Alison Lilyn Hecht
- Audrey Compston Helm
- Madelyn Rose Helm
- Emily Marie Hembra
- Madison Chae Henderson
- Alexandra Stevens Hendrick
- Emma Elizabeth Hidalgo
- Chloe Noelle Hixson
- Megan Grace Hodges
- Claire LaChon Holder
- Camille Renee Hosea
- Grace Elizabeth Houser
- Elise Elizabeth Hudson
- Brocklynnne Quinn Colette Hunt
- Maggie Grace Hurdle
- Evalyn Elizabeth Jackson
- Adele Gwinn Jacobsen
- Breeyn Nicole Kilpatrick
- Sophie Grace Kronenberg
- Allie Katelyn Krousel
- Abigail Rose LaCour
- Sydney Alexandra LaFleur
- Ryn Alexandra Lakvold
- Riley Marie Landry
- Sydnie Katherine Larkins
- Lucy Prados Laville
- Han Bao Le
- Adeline Louise LeDoux
- Madelyn Ann LeDoux
- Mary Kathleen Lee
- Jamie Therese LeJeune
- Catherine Lyn Lemoine
- Autumn Rayne Leon
- and Audrey Elizabeth Levins.

- Also, Sarah Elizabeth Levraea
- Hailey Danielle Lewy
- Anna Christine Leyerer
- Abby Elizabeth Ligon
- Peyton Elizabeth Locklar
- Michelle Margaret Lorio
- Bailey McCall Loup
- Aine Marissa Lusker
- Mary Margaret Mae Lynch
- Nicole Marie Mann
- Maci Taylor Mannina
- Kiana Manoo
- Mary Margaret Marchand
- Allyson Claire Marinello
- Greta Caroline Marionneau
- Lily Rai Martin
- Catherine Lee
- Jamie Therese LeJeune
- Catherine Lyn Lemoine
- Autumn Rayne Leon
- and Audrey Elizabeth Levins.

SEE SJA PAGE 88

Congratulations!

Inaugural Graduating Class
Cristo Rey Baton Rouge Franciscan High School

RING CEREMONY, APRIL 2019 - ST. PAUL THE APOSTLE CATHOLIC CHURCH

Shreya Reshamwala Valedictorian
Mary Catherine Daniels Salutatorian
FranU spring graduates

The Franciscan Missionaries of Our Lady University students in the Class of 2020 were conferred masters, bachelors or associate degrees.

**Associate of Science in Radiologic Technology**
Madison Rose Boudreaux, Taylor Rae Burns, Brittany Lynn Carter, Jaelyn Sinclair Dupont, Harlie D. Felder, Jordan Etheridge Gordon, Claire Marie Goynes, Payton Allysse Hendrickson, Madison Claire Jackson, Tyler Paul Landry, Samantha Jo Myers, Thanh Van Thi Nguyen, Maggie Catherine Ottilio, Nicholas Carl Picard, Jordan Leigh Stephens, Emily Madison Vig and Mason Cole Worthington.

**Bachelor of Science in Nursing - Medical Center**
Todd Duane Denham

**Bachelor of Arts in Theology**
Brady Scott Munn

**Bachelor of Business Administration - Health Admin. Track**
Courtney Blanche Juneau and Alexis Nicole Taylor.

**Bachelor of Science in Biology Biochemical Analy & Instr Trk**
Haleigh Gabrielle Davis, Nicholas Quinlan Hebert, Haley Brooke Polotzola, Jennifer Faye Williams and Emily Lauren Winter.

**Bachelor of Science in Nursing - Global Health**
Katina Dantzler, Jessica Meredith, Ashli Oliver, Kathleen Elizabeth Presas, Rose Prevall, and Heather Lee Salvatore and Michelle Wyrozenski.

**Bachelor of Science in Nursing - Pre-Licensure Program**

**Bachelor of Science in Biology-Pre-Prof Human Medicine Track**
Anna Fay Ashford, Caroline E. Bergeron, Ashley E. Chastain, Destiny Lannhi Dinh, Raven Nicole Gahn, Beau Michael LeBlanc, Brandi Darnae Pearson, Son N. Pham, Pierce James Prevo and Madelyn Kaye Wilks.

**Bachelor of Science in Nursing**
Elizabeth Ann Leonard, Mallory Vogt Mchiler and Danina D’mond Semien.

**Bachelor of Science in Radiation Therapy**
Lexi Rose Barnum, Aunjel Zoe Clifton, Jade Catherine Dufren, Buenayln Olaea Gaffney, Kelsey Barbara Gore, Erika Brooke Hudson, Sara C. Patterson, Meghan Odom Pecora, T’nae Kiswana Rice-LeBrun, Jessica Graham Rogers and Sanavia R. Winfield.

**Master of Medical Science Degree Physician Assistant**

Catholic of Pointe Coupeee grads

**Bachelor of Arts in Theology**
Brady Scott Munn

**Bachelor of Business Administration - Health Admin. Track**
Courtney Blanche Juneau and Alexis Nicole Taylor.

**Bachelor of Science in Biology Biochemical Analy & Instr Trk**
Haleigh Gabrielle Davis, Nicholas Quinlan Hebert, Haley Brooke Polotzola, Jennifer Faye Williams and Emily Lauren Winter.

**Bachelor of Science in Nursing - Medical Center**
Todd Duane Denham

**Bachelor of Science in Nursing - Global Health**
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**Master of Medical Science Degree Physician Assistant**

Virtual or face-to-face care with your doctor, where you need it.

Need to see a doctor? It’s important not to delay getting the care you and your family need. Our clinics are open and ready to serve our patients. Make an in-person appointment or schedule a video visit with one of our doctors from the comfort of your home.

CHS ▼ from page 2B

SJA ▼ from page 6B
Elizabeth Martinez, Jordan Elizabeth Mathis, Lucy Blanton Maxwell, Sara Grace Mayeux, Kayla Marie McConnell, Angel Marie Cormick, Savannah Dane McClothin, Ashley Marie McGuire, Lacie Isabella McLaughlin, Erin Gail Michel, Jessica Blair Michelot, Eleana Catherine Miller, Kathryn Rose Miller, Olivia Nicole Miller, Cameron Coe Mincin, Anna Claire Mixon, Anna Katherine Montano, Madison Nicole Moreau, Janie Quin Morgan, Bella Rita Moushele, Simone Michelle Muir, Emily Nicole Nash, Eloise Parker Nelson, Camilla Renee Nicosa, Mikala Rae Noonan, Camille Victoria Nyboer and Brianna Claire O’Connor. Also, Charla Marie Olson, Elizabeth Lynn Oursou, Kendall Elizabeth Oursou, Olivia Brooke Pace, Kennedy Claire Passantino, Amanda Grace Pearson, Emma Estelle Perrault, Meghan Elizabeth Picard, Dylan Nichole Pincard, Lauren Elizabeth Pizzalato, Ainsley Grace Plauché, Madelyn Marie Plauché, Katherine Marie Popham, Catharine Beverly Polson, Grace Ann Prescott, Haley Elise Priest, Madelyn Marie Quebedeaux, Susan Mary Ragusa, McKenna Ashlyn Ramsey, Kylie Brielle Rangeley-Allemé, Emily Grace Reynaud, Caroline Frances Ritchie, Allee Camille Rogers, Kaylee Marie Rogers, Ashley Elizabeth Rotolo, Emma Elise Routier, Madison Michelle Roy, Kate Charlotte Russell, Mary Claire Saia and Karsen Elise Sala. And, Mary Grace Salmon, Sadie Ellisa Samaha, Rhianne Dawn Sam Soucie, Rachel Anne Sanchez, Victoria Elena Sanchez-Galarza, Chloe Abigailzina Sanders, Sophia Grace Sanders, Sarah Danielle Sansovich, Ali Anna Sehnowsky, Natalie Elisabeth Scioneux, Erin Kavanagh Shea, Haleigh Marie Shelton, Jane Nicole Singleton, Catherine Sims Smith, Claire Elizabeth Smith, Emily Rose Smith, Jhacly Kalisse Smith, Kaelyn Michelle Smith, Lark Elizabeth Smith, Giana Lee Spinosa, Ali Catherine Stafford, Katelyn Elizabeth Starns, Brooke Nicole Stein, Isabelle Elise Stinson, Sophia Maria Stuart, Caitlin Mae Sutton, Emily Elizabeth Sweeney, Delaney Rose Tabony, Marcella Grace Taranto, Claire Marie Tate, Jolan Elizabeth Taylor, Jeanne Cecile Theriot, Miki-la Sada Thomas, Mae Camille Thompson, Lillian Rose Tierney, Claire Joy Toups, Casey Nguyen Tran, Thuc Nhan Nguyen Tran, Mary Claire Usher, Helen Marie Valadé, Emma Claire Vaughan, Paris Gabrielle Vercher, Carly Elizabeth Vincent, Abigail Marie Wall, Caroline Renee Webre, Suzette Marye Weller, Kendall Ann Willard, Faith Alexandra Woods, Chandler Frances Wright and Zoey Belle Zeringue.

Visit ololphysiciangroup.com to schedule, or call us at (225) 765-5500.

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