FALL RIVER — We recently learned that the Sacramento Center for African Peace and Conflict Resolution at California State University has chosen our own Father Leonard Kayondo as the 2020 recipient of their Peace-Builder Award.

Each year, the center presents the peace award to select individuals or organizations in recognition of their outstanding contributions to peace and conflict resolution in Africa or among people of African heritage.

Father Leonard joined the seminary at 14 years old to, as he said, “serve my community and I believed being a priest was the best way to serve the sick, serve children and young people.”

Father Leonard is a survivor of the genocidal violence that gripped

FALL RIVER — The “Catechism of the Catholic Church” beautifully says: “Human life is Sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, Who is its sole end. God alone is the Lord of life; its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being” (CCC. 2258). Therefore, we must respect and protect life from the moment of conception to natural death. From the very first moment of one’s existence, a human being must be recognized as having the rights of a person — among which is the inviolable right of every

FALL RIVER — The 2020-21 school year will be remembered for many reasons: masks, social distancing, hand sanitizer, and outdoor classes. But for the Catholic elementary schools of the Diocese of Fall River, this current school year will also be one of celebrating the pure joy of going to school in-person, socializing with friends and classmates, and experiencing the stability of a robust academic and Spiritual curriculum.

For many students attending one of the 15 Catholic elementary schools, this year may be their first exposure to the unique qualities of a Catholic education that cannot be found in any secular educational experience. The Discover Catholic Schools Week campaign provides a platform to communicate this uniqueness and encourages new families to discover what Catholic schools have to offer their children and families. Many new students have been added to the enrollment of Catholic elementary schools and inquiries continue to happen. Most schools have a wait list and some schools are already receiving registrations for the 2021-22 school year.

Discover Catholic Schools Week highlights the many aspects of Catholic education valued by families for decades: a robust and balanced academic curriculum that integrates faith, culture and life; the value of serving others; as well as preparing students to be productive citizens and future leaders. Each day presents a different theme in order to highlight the many facets of Catholic education. Some of these themes are:

- Discover with your parish;
- Discover Catholic school parents;
- Discover Catholic school parents;
- Discover Catholic School Week — November 8-14

DISCOVER CATHOLIC SCHOOLS WEEK 2020
November 8-14
#CSW21
FALL RIVER — Father Leonard P. Hindsley, who served as pastor of St. John the Baptist Parish in Westport since 2006, retired in September after more than 35 years of priestly service in parishes and in academia.

He is quick to describe his time at St. John’s at his “happiest years as a priest,” citing the parishioners and exceptional parish staff.

“I miss being pastor of such a remarkable group of Catholics, but I do not regret retiring,” he said. “It was the right decision and the right time.”

Born and raised in New Jersey, he was ordained a priest for the Dominican Order on May 25, 1984 after preparation at the Dominican House of Studies in Washington, D.C. He served at Providence College for many years, beginning as an instructor in Religious Studies, then becoming an assistant professor of Humanities, an associate professor of German, and in 1998 a professor of Humanities. He was chairman of the college’s Department of Modern Languages for three terms; the director of the Global Studies major; and was a member of the Committee of Academic Rank and Tenure for five terms.

In 2000, Father Hindsley began parish ministry in the Fall River Diocese as a parochial vicar first at Notre Dame de Lourdes Parish in Fall River and then at St. Mary’s in North Attleboro, while continuing to also serve at Providence College. In 2005, he was incardinated into the Fall River Diocese and the next year was appointed as pastor of St. John’s in Westport.

A prolific writer, he has had numerous articles and books published including “The Mystics of Engelthal: Writings from a Medieval Monastery,” and "Margaret Ebner: Major Works.”

In retirement, he plans to continue writing and has this ambitious goal: “I plan on finishing three books for publication: A translation of the ‘Revelations of Adelheid Langmann,’ A German Dominican mystic of the 14th century; a mediation on the ‘Nine Mode of Praying of St. Dominic’; and a translation and commentary on the ‘Revelations of Christina Ebner,’ another German Dominican mystic of the 14th century,” noting that he will also be helping out at parishes after the new year.

Father Hindsley grew up in Brooklawn, N.J. He earned a bachelor’s degree from La Salle College in Philadelphia in 1972; a doctorate in Germanic Languages and Literatures from Rutgers University in 1980; and a licentiate in theology from the Dominican House of Studies in 1985.

When asked about his observations of changes in his years of priestly ministry, Father Hindsley shared:

“I remember the beauty and solemnity of the Mass when I was a child and as a priest, using the new rite, I always tried to maintain that Spirit, but to celebrate the Mass in a joyful and happy way. I think parishioners warmed to that experience although it took a lot of work for us to achieve it. A view of the Mass needed to change from being an obligation to a wondrous necessity of life. The preaching had to change from an exposition of the readings to a direct application of the teachings of Jesus to the lives of the people. The singing had to increase in volume and quantity to lift up the congregation to a participation in the Divine and Heavenly Liturgy while still in this life. The Mass is not a drudge to be raced through as quickly as possible. It needs time and effort to work its wonders on the priest and the people.”

Looking forward, Father Hindsley acknowledges that the Church is facing many challenges — both within it and from the outside — but said “if we keep our eyes fixed on the Lord Who brings us life in abundance here and now and life to come forever, these problems will not be so challenging to our faith. ‘Jesus experienced the sinfulness of the world and its people, but offered Himself up for our sins. We see the sinfulness of the world, the Church and ourselves and must trust in Jesus to heal, restore and renew His people.”

With the retirement of Father Hindsley, Father Paul Bernier and Father Christopher M. Peschel, who serve as pastors of the other parishes in Westport, have begun serving as pastors in solidum, or conjointly, at St. John’s, providing shared pastoral leadership. While doing so, the priests are retaining their individual pastorates at their respective parishes of St. George and Our Lady of Grace.
innocent being to life.

In January 1973, the Supreme Court of the United States gave our nation Roe v. Wade and its companion decision Doe v. Bolton, and in so doing effectively removed every legal protection from human beings prior to birth. The legacy of Roe is essentially incalculable. In its wake it has left death and sorrow and disturbance. Millions of lives have been destroyed before birth and even during the very process of being born. Countless women have been traumatized so deeply by abortion that they spend years struggling to find peace, healing, and reconciliation.

Countless women have been destroyed before birth and even during the very process of being born. Countless women have been traumatized so deeply by abortion that they spend years struggling to find peace, healing, and reconciliation.

The right to life of the unborn is a year of service where Catholic parishes and communities assist local pregnant and parenting moms in need. The COVID-19 pandemic did not stop us by the grace of God from being able to save lives from abortion.

Since April of 2020 we have been walking with two mothers who were contemplating having an abortion. After we had talked, the two women agreed to have an ultrasound before making any decision that would impact their lives forever. After seeing the babies’ heartbeat on the ultrasound screen, and being sure that our office will never let them walk alone in their decision of keeping their children, they made the decision to keep their precious babies. Stay tuned for more details on these two beautiful stories of “Walking with Moms in Need.”

I wanted to share these two stories so we can never give up on hope knowing that God is working with His Church and also through His people. On behalf of the Pro-Life Office we ask you to continue to pray for the end of abortion and especially regarding the two Bills: H3320 and S1209 — the ROE legislation.

The Commonwealth is in danger of seeing these two bills passed and extending abortion law in our state. The right to life of the unborn is deeply threatened by legislation presently being considered in the Massachusetts legislature. The ROE Act is now being debated in the Joint committee on the Judiciary. Advocates for this bill describe its purpose as protecting the status and legacy of the Roe v. Wade decision of the U.S. Supreme Court in 1973.

We urge you to call the committee at 617-722-2396 and let them know you are opposed to H33 and S1209. Every telephone call helps!

The state legislature has extended its session until Jan. 5, 2021. Please remind the members of the Joint Committee on Judiciary that you oppose the expansion of abortion in Massachusetts.

The law-makers will be considering two proposed bills (HB 3320 https://malegislature.gov/Bills/191/H3320 and SB 1209 https://malegislature.gov/Bills/191/S1209) that, if enacted into law, would have the following devastating effects:

• Expanding abortion access, including late-term abortions, during the nine months of pregnancy for virtually any reason.
• Eliminating the requirements that late-term abortions be performed in a hospital.
• Eliminating the requirement that provides medical care to a child who survives an attempted abortion.
• Eliminating the requirement that a minor under the age of 18 have the consent of a parent, guardian, or the courts.
• Expanding state funding for women who cannot afford the procedure.

The proposed legislation can reasonably be described as radical in its nature and destructive in its consequences. It is being pressed forward as if it were necessary in a state with some of the most expansive abortion laws in the county. It is not possible to remain silent as this legislation is being pressed upon our state. Opposition to the Act is required as we defend basic human rights.

The Church, meaning all of us, must oppose the ROE Act, saying no to these bills. The bishops of Massachusetts urge all of us to do so. Please call 617-722-2000 and ask to speak to the office of your individual state representative and state senator and urge them to vote against the ROE legislation.

For more information about how the ROE legislation would expand abortion in Massachusetts visit www.macatholic.org. Thank you!

To say these are uncertain times is the understatement of the century. 2020 has been a year of many firsts, of confusion, loss, and for many an awakening to a simpler way of life (unless you are parents of school-age children, of course). We have had to make sacrifices, adapted to new ways of living, and taken stock of what truly matters in our lives. Many of us have learned that constant activity is not necessary, and that it is OK to just be present and in the moment, and to cherish those we love. It is a time when we hold on to the hope that “this too shall pass.”

This leads us to this weekend’s readings that lets us know that we are not alone in our struggles. Revelations reminds us that we are children of God, faithful servants, who will be marked with the seal of God, and counted among those “who have survived the time of great distress.” It seems as if John is writing about the world today, and in reality, the struggles are very similar. We are dealing with turmoil and unrest — there is an urgency to find a cure and vaccine for COVID-19, we are living through a political atmosphere that is at best chaotic, and there is stress and anxiety about the future, and a strong fear of the unknown. This is truly no different than the struggles the people suffered through during the “Great Tribulation,” which had occurred when this passage was written.

The reading speaks to the perseverance and faith of those who stood fast to their beliefs, the faithful who refused to give up hope in the midst of despair. These were the saints, holy people who not only survived, but believed that God had never abandoned them. It was their faith that drove them and ultimately saved them.

We too, are called to be saints, to live in such a way that we do not need to preach the truth, but rather let it speak for itself. Letting the truth come alive in how we choose to live — letting it become part of every fiber of our being and evident in our deeds and actions.

As we celebrate the Solemnity of All Saints, how can we become saints? How can we live our lives in such a way that others can come to know and learn the truth? How can we become more like the saints in our lives? Not only those saints we learned about as children and into our adulthood, but also today’s modern saints. Saints like Carlos Acutis, Chiara Badano, Isidore Bakanja, Laura Vicuña — all young people who refused to let the troubles in their lives defy their love of God and steadfastness to their faith. St. Mother Teresa and others like her, overcame harsh obstacles to ensure that people were cared for with dignity and love — as did countless others who defied the odds. All these saints, serve as reminders that we, too, can be holy people, persevering when all seems lost and hopeless.

Sainthood should be part of our personal mission statement, and a guide for living our most faith-filled life possible. This is such an important dynamic to who we are as Christians that Jesus gave us the road map and guide to achieving just that. In the Gospel reading this weekend, we join in and become one with the crowd that gathered at Jesus’ feet to hear His “sermon on the mount.” On that faithful day, Jesus gave us the Beatitudes — the core values to live by — they are meant to inspire us to live and act in very specific ways which allows others to get a glimpse of Heaven. They allow us to live and be Christ-like in all our coming and goings, all our interactions with others, in our busyness and in even in times of silence and forced exile — as many of us have had to do because of COVID.

Like the first reading from Revelations, the Beatitudes are about living in such a way that the glory of the Kingdom is recognizable in how we live, how we treat others, and how we persevere even in the face of adversity. We have all heard the stories of people who have overcome some horrific tragedies. Just read the story of Job in the Old Testament, or take a closer look at the lives of some of the saints. I can honestly say many of us would have given up at the first hint of distress. Yet these individuals kept pushing on, kept getting back up, and continued to turn their face to allow their persecutors to “slap the other cheek,” while holding fast to their faith.

Faith is a strong motivator, something all the saints had and have in common. They survived, because they believed, they withstood the trials because they truly believed that they were not alone. Even though taunted, teased, and even abused for their beliefs, they refused to let go, their examples serve as reminders that we, too, can be holy people, persevering when all seems lost and hopeless.

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May we be inspired by all those saints who have been our mentors, who have lived among us, and who in their quiet ways, speak loudly of the Kingdom of God.

God Bless!

Anchor columnist Rose Mary Saraiva belongs to Holy Trinity Parish, Fall River and works for the diocesan Office of Faith Formation.
It is a providential occurrence that Father Michael McGivney will be beatified this Saturday in Hartford, during the year in which we mark the 150th anniversary of Pope Pius IX’s declaring St. Joseph the patron of the Universal Church.

St. Joseph is model for priests, particularly parish priests like Father McGivney (1852-1890). St. Joseph was a “just man” and every priest is similarly called to holiness. He had a fatherly love for Jesus and sacrificed to protect and provide for Him; every priest is meant to treat Jesus in the Eucharist with the love with which Joseph held Him in Bethlehem. He had a pure and reverent love for the Blessed Virgin Mary, a model for all Marian devotion. He was a hard worker and model of diligence for every Christian. He was “most chaste,” as the Divine Praises reminds us, an example of the incandescently pure love that’s meant to burn in every priest’s heart. And he was a man of action. The Gospels don’t record one word he says, but the Angel told him he was to name the Son of God “Jesus,” a fitting summary of his life, which bespoke that one word.

Father McGivney reminds me of all of these qualities of St. Joseph, but the one that strikes me the most is the fidelity of St. Joseph, but the one that strikes me the most is the fidelity of his life, which bespoke God “Jesus,” a fitting summary of his life, which bespoke that one word.

Another deed happened with 21-year-old James (Chip) Smith, a Catholic who was sentenced to death for shooting and killing a police officer. He was a bitter, very confused young man, and treated as a pariah. Father McGivney visited him each day in the city jail, patiently talking to him and offering guidance and friendship. Eventually Chip lost the chip he had on his shoulder, was reconciled and the two would pray together. On the day of his execution, Father McGivney offered Mass for him in the jail, accompanied him to the scaffold and blessed him. “Father,” Chip told him, “your saintly ministrations have enabled me to meet death without a tremor.”

There were many other ordinary priestly deeds: youth outings, baseball leagues for the men and boys, parish dinners and fairs, preparing parishioners for the Sacraments, receiving converts into the Church, and trying to make St. Mary’s Church in New Haven and, later, St. Thomas in Thomaston, real centers of Catholic family life.

But the deed for which he is most known is founding the Knights of Columbus in the basement of St. Mary’s in 1882. The trauma of losing his own father and having to leave seminary, as well as seeing what happened to the Downes Family and to so many others, led him to want to found a fraternal benefit society that could provide security for families in the event of the death of their breadwinner. He also wanted to strengthen the faith of the men in his parish and do something to counteract the anti-Catholic secret societies who were luring Catholic men precisely because they provided insurance in the event of sudden death.

After studying what other fraternal benefit societies did, Father McGivney and 24 lay parishioners founded the Knights of Columbus in the basement of St. Mary’s. Even though lay-run organizations in the Church were very rare, he wanted it to be a self-governing organization, with his serving only as a chaplain and advisor. From that humble beginning, the Knights have grown over the past 138 years into the largest society of Catholic men in the world, with 1.9 million members in 17 countries. They continue to provide Spiritual support and affordable life insurance policies to its members, but do much more. Annually Knights fund-raise and donate $185 million to the Church’s worthy causes and dedicate 75 million volunteer hours.

I am very proud to be one of that band of brothers Father McGivney founded. I have been privileged to be a member of four different Councils, including one I helped to found in a parish basement, and two for which I served as chaplain. I have published booklets on manly spirituality for them and contributed to their monthly magazine. And during my time serving the Holy See at the United Nations, I have been honored to collaborate with them in several events about the persecution of Christians as well as to promote St. Mother Teresa of Calcutta and her message of peace.

St. John Paul II wrote in 2001 that we cannot think of holiness “as if it involved some kind of extraordinary existence, possible only for a few ‘uncommon heroes.’” Pope Francis in 2018 spoke positively of what he termed “middle class holiness” seen in the “saints next door.”

For me, Father McGivney is a model of the day-to-day, blue-collar holiness to which every parish priest is called. He wasn’t St. Augustine in the pulpit, St. Thomas in the classroom, St. Charles Borromeo in administration, or St. Padre Pio in stigmatized prayer. He was Father Michael McGivney, but sought to respond to his priestly vocation and the work given him with the same whole-hearted devotion as the others. That’s why he’s a great model for every priest and why his beatification this Saturday is such an important event for parish priests and for parishes served by them.

In the best biography of Father McGivney, aptly entitled “Parish Priest,” authors Douglas Brinkley and Julie Fenster said that they wanted to write a book about him because he was “the most unassuming of Catholic clerics” and “just a parish priest.” The heart of Catholicism, they emphasized, “lies with the parish priests, who become so much a part of their parishioners’ regular lives. They celebrate Mass, baptize infants, visit the sick and dying and preside at weddings and funerals.” It’s to parish priests, they said, that Catholics turn in times of personal crisis.

By writing about Father McGivney, they emphasized with italics, they were “embracing that very obscurity and so honoring all parish priests,” whose stories, “if they are told at all, are buried in parish newsletters and local newspapers.” They hoped that their work would “help to instigate fresh thinking on the priesthood and its manifest potential.”

We see the manifest potential of the priesthood fulfilled in Father McGivney’s holy life. We pray that, as a result of his beatification, we will see it brought to perfection in many unassuming priests of action like him. And we pray that the Knights he founded will continue to form men to be committed “practical Catholics,” giving the Church and the world the witness of unity, charity and fraternity that they need more than ever.

Anchor columnist Father Roger Landry can be contacted at fatherlandry@catholicpreaching.com.
Editorial

THE SAINTS AND THE SOULS DURING THIS SCARY TIME

This might be a scary time of year for many readers — and not because it is Halloween weekend. A lot of people have expressed fears about what will happen after the election, no matter who wins. These fears focus on the possibility of civil strife (of course, if it is violence, it is anything but civil).

Some people would apparently love it if this were to happen — but the being who would most love it is that being with no love, the devil. Because he has no love (by his own choosing; God did create him to love, as God created all beings, human and angelic) he wants no love for anyone.

The devil always tries to entice us to sin, tricking us into thinking that it is something which will benefit us, that somehow God is holding back something good from us, that we need to “fight fire with fire,” but instead of lighting the fire of the Holy Spirit guide us, the devil convinces us that it’s OK for us to sin when fighting “worse” sinners.

Someone else’s sins can be objectively worse or not as bad as our sins (the distinction between mortal and venial sins is part of our Church teaching), but only God knows the subjective levels of guilt in comparing two people. Jesus told us, “Judge not, lest you be judged” (Mt 7:1) and “Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your eye?” (Mt 7:3).

As it is, our perception of our own sinfulness is rather poor, as Jesus attested from the cross, “Father, forgive them, they know not what they do” (Lk 23:34).

Our goal, for ourselves and for everyone, including our “enemies,” is Salvation. The “Catechism of the Catholic Church” teaches us what this Salvation entails: “This perfect life with the Most Holy Trinity — this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed — is called ‘heaven.’ Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness” (n. 1024).

St. John Paul II explained this teaching in a general audience on July 21, 1999 (living in 2020, most of us wish we were living like it was 1999 right now): “Heaven becomes an image of life in God. In this sense Jesus speaks of a ‘reward in Heaven’ (Mt 5:12) and urges people to ‘lay up for yourselves treasures in Heaven’ (ibid., 6:20; cf. 19:21). Since believers are loved in a special way by the Father, they are raised with Christ and made citizens of Heaven. It is worthwhile listening to what the Apostle Paul tells us about this in a very powerful text: ‘God, Who is rich in mercy, out of the great love with which He might show the immeasurable riches of His grace in kindness toward us in Christ Jesus’” (Eph 2:4-7). After the course of our earthly life, participation in complete intimacy with the Father thus comes through our insertion into Christ’s Paschal Mystery. In the context of Revelation, we know that the ‘Heaven’ or ‘happiness’ in which we will find ourselves is neither an abstraction nor a physical place in the clouds, but a living, personal relationship with the Holy Trinity. It is our meeting with the Father which takes place in the Risen Christ through the communion of the Holy Spirit.”

This living in the Trinity is accomplished by our living out of faith in Christ, striving to love God with our entire being and our neighbor as ourselves, as we heard Christ teach us last Sunday (Mt 22:34-40). In November we honor the saints who lived this to the full, and so God in His mercy admitted them into Heaven immediately after death. During these troubled times, we should be both asking them to intercede for us before our Heavenly Father and asking God for the grace to imitate their fidelity to Him in similar circumstances to ours.

During November we also spend more time praying for the souls in Purgatory. Two weeks after the audience talk about Heaven (in the intervening week, St. John Paul spoke about hell), the Polish pope explained Purgatory on Aug. 4, 1999: “As we have seen in the previous two catecheses, on the basis of the definitive option for or against God, the human being finds he faces one of these alternatives: either to live with the Lord in eternal beatitude, or to remain far from His presence. For those who find themselves in a condition of being open to God, but still imperfectly, the journey towards full beatitude requires a purification, which the faith of the Church illustrates in the doctrine of ‘Purgatory’ (cf. ‘Catechism of the Catholic Church,’ n. 1030-1032).”

He then explained how the saints in Heaven and believers on earth help the souls in Purgatory. “At times, to reach a state of perfect integrity a person’s intercession or mediation is needed. For example, Moses obtains pardon for the people with a prayer in which he recalls the saving work done by God in the past, and prays for God’s fidelity to the oath made to his ancestors (cf. Ex 32:30, 11-13). The figure of the Servant of the Lord, outlined in the Book of Isaiah, is also portrayed by his role of intercession and expiation for many; at the end of His suffering He ‘will see the light’ and ‘will justify many,’ bearing their iniquities (cf. Is 52:13-53, 12, especially vv. 53:11). In the New Testament Christ is presented as the Intercessor Who assumes the functions of high priest on the day of expiation (cf. Heb 5:7; 7:25). He enters the Heavenly shrine once and for all, to intercede with God on our behalf (cf. Heb 9:23-26, especially, v. 24).”

So, as we enter this challenging month, we remember Christ’s (and the Archangel Gabriel’s and St. John Paul’s) message, “Be not afraid.” Christ and the saints and souls will be united with us in prayer. May we be united in love to them and to all.

Daily Readings † November 7 - November 20

An interview with Brother Maiki Kamaouha, SS.CC., in the midst of his "Pastoral Year"

Special to The Anchor
By Father David Lupo, SS.CC.,
Pastor, St. Mary Parish, Fairhaven

"Is religious life headed for oblivion? I hardly think so, not if we look beyond the surface to deeper signs of vitality. Religious life has been around for more than 13 centuries. As long as a God Who ever makes things new, plants seeds of the call to radical discipleship in the hearts and minds of persons who are generous enough to respond[,] it will continue.”

Sister Anne Munley, IHM
Call to Growth/Ministry
Summer 1988

My name is Michael Kamaouha, many people call me Maiki (pronounced Mikey). I am of Hawaiian and Filipino descent. I come from a family of six, two sisters and a brother. I grew up in Hawaii on the island of O'ahu. I began my journey with the Congregation of the Sacred Hearts in February of 2012. I have been in various parts of our province for different stages of my initial formation; currently I am in Fairhaven, Massachusetts, at St. Joseph's Parish, on what is called a pastoral year. After professing temporary vows, I began my studies at Chaminade University, Hawaii and then Holy Name University, Calif., working toward a bachelor's degree in philosophy. Later I entered the Pacific Regional Seminary, in Suva, Fiji. I professed perpetual vows in November 2016. I am currently in the fifth year of seminary studies, which is the pastoral year. I arrived in Massachusetts in the last days of December 2019. Prior to the suspension of servers and ministries due to COVID-19, I was involved in most of the parish ministries from Faith Formation to bereavement. I helped Father Stephen Banjare, ss.cc., on hospital and home care visits; I volunteered at St. Luke's Hospital as an Extraordinary Minister of Holy Communion, while taking time to visit parishioners; I volunteered for a short time at a food pantry in New Bedford. Since some of the COVID-19 restrictions have been lifted, I have been assisting in Liturgical celebrations and in the few ministries that have started again, like Baptism preparation.

Q. Brother Maiki, here you are, away from Hawaii, doing ministry in the time of Coronavirus with a religious community, the Congregation of the Sacred Hearts. Do you believe that Religious Life is headed for oblivion, destined to fail or lose importance, in modern America?

A. I believe modern America is in dire need of people who try to live a selfless life, who live the love of God, who teach by example and call others to a life of holiness. It is my hope that Religious Life not be headed for oblivion or destined to fail, but on the contrary, be a beacon of holiness.

Q. I second that! As you probably know, vocations to religious life do not come in the numbers that they did some years ago. Still you have hope in you. What feeds that hope?

A. Well, I see the need in society for conversion. Reason tells me I cannot be alone in recognizing that need. I have faith God will call those who also see the need, to be beacons of light and holiness in a darkening world.

Q. What was family life like?

A. I have been blessed — I grew up in a loving home, where faith was important to my parents. I have been fortunate to be in environments where people were willing to teach me, explain to me, why we did what we did as Catholics. The Religious Education director at St. Michael, Priscilla Tampon, was especially instrumental in my early faith development.

Q. And you have continued exploring your faith in theology studies in Suva, Fiji, at the Pon-
Is mandating a COVID-19 vaccine ethical?

Virginia State Health Commissioner, Dr. Norman Oliver, told a local news station in August 2020 that he planned to mandate COVID-19 immunizations for Virginians once a vaccine becomes available to the public. The following day, the Governor, Ralph Northam, pulled rank on the commissioner and announced there would be no vaccine mandate after all. The Health Department walked back the commissioner’s earlier comments while the governor’s office issued a statement focusing on vaccine accessibility and fair distribution, not a mandate.

Virginia law, nevertheless, does empower the commissioner to issue a vaccine mandate under certain conditions. Virginia has a religious exemption for vaccines generally, but not if the state declares an “emergency or epidemic of any disease of public health importance for which a vaccine exists.” In the emergency situation, the only exemption would be for serious medical reasons, i.e. the vaccine would be detrimental to the health of the recipient, as certified by a physician.

State legislators have been pushing to update the Virginia law to include a religious exemption in an emergency declaration.

The contentious discussions in Virginia raise broader questions about vaccine mandates and exemptions.

It can be helpful to distinguish local vaccine mandates from universal ones. A local mandate means an immunization is required for services or employment, insisting, for example, that children be vaccinated prior to admission to the local school, or workers in a hospital system be compliant with Centers for Disease Control immunization schedules as a condition for employment.

A universal mandate, meanwhile, involves a demand that all residents of a particular geographical area, such as a township, county, state or country be immunized.

Generally speaking, vaccinations should not be universally mandated, considering the unique manner in which a vaccine can impose itself upon the inner workings of the human body, and in consideration of the potentially complex set of risks that may accrue.

Especially for newly-developed vaccines with uncertain profiles of efficacy, adverse events, and long-term consequences, universal mandates are ethically problematic.

Only in the face of a highly virulent and deadly pathogen, with few or no alternative treatments available — and it would be doubtful whether any vaccine for COVID-19 could ever qualify in this way — might a broader, universal-type mandate become justifiable.

Even in such high risk situations, however, only a “soft universal mandate” would be justifiable, one that allowed for at least three exemptions to be liberally available to the populace: a conscience exemption, a religious exemption, and as noted earlier, a medical exemption. These exemptions provide the basis for appropriate “opt outs” to occur, and for basic human freedoms to be duly safeguarded.

A local vaccine mandate to ensure the safety of a school or work environment can be acceptable, and not unduly coercive, in part because no one is compelled to seek employment in the field of healthcare, nor to be educated in one specific school setting. Also, exemptions are oftentimes available within schools or certain healthcare settings.

How would a religious exemption differ from a conscience exemption?

A religious exemption would apply if the teachings of the faith of the individual to be vaccinated held that vaccines in general were immoral and contrary to God’s Will as might be the case for members of the Christian Science Church founded by Mary Baker Eddy. Since there is no Catholic teaching that the reception of vaccines, including those that rely on fetal cell lines from abortions that happened long ago, is sinful, Catholics cannot claim a religious exemption from the requirement of immunization.

A conscience exemption, meanwhile, would refer to the situation in which an individual in conscience believed that it was immoral to be vaccinated.

Some Catholics might claim a conscience exemption out of a mistaken belief that vaccinations themselves are always wrong, or that it is always immoral to receive vaccines made out of cell lines from abortions when that is the only option available.

Some states and jurisdictions do not distinguish between religious and conscience exemptions. They only make available a religious exemption, by which they often intend to include and subsume under the same heading the exercise of conscientious objection.

In sum, state-sponsored or legislative coercion through a universal vaccine mandate raises ethical concerns, especially when appropriate exemptions are unavailable.

Health officials should instead seek to educate those under their authority, through careful and patient explanation, about the importance of receiving a vaccine, so they might freely choose to do so on their own initiative.

Anchor columnist Father Pacholczyk earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, and serves as the director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.fathertad.com.
We can be sure of...

In late August, my wife and I moved across several states to Fall River (toddler and newborn in tow), my wife a hospital floor nurse and me a new employee of the diocese. We brought half of our belongings with us and had to leave the other half in storage. Our lives were (and are) in flux, perhaps not too much different than yours or countless others at this time.

In the midst of all this, the following verses from Hebrews reemerged in my mind: “Jesus Christ is the same yesterday, today, and forever. Do not be carried away by all kinds of strange teaching” (Heb 13:8-9).

These words (as well as the rest of Hebrews) are meant in part to provide encouragement. They entreat us to stay the course on the road to the Heavenly Jerusalem, especially when we lose fervor, become wary or encounter confusion in the faith (cf Heb 13:22; USCCB, “Hebrews — Introduction”).

But that is easier said than done.

How do I stay the course and not lose fervor when facing the stresses and challenges of trying to balance work, marriage, family, toddlerhood, moving, staying up to date with COVID safety guidelines and — oh yeah — not forgetting to “do my homework” before voting November 3?

Yet, Hebrew’s words hold within them an undeniable truth: everything else may change or even deceive us, but Jesus does not.

Not because I say so, or even because the Bible says so, but because God is God and you and I are not. And in the midst of everything, I have never been happier that is true.

And isn’t that what we all long for to some degree: something we can rely on to be true? To have at least a sense of stability and consistency in life?

Well, our Catholic faith provides that. For instance, although our lives were in great flux, nothing re-centered my wife and I better than when we both entered the pew and stood for the entrance hymn at our first Mass back in Fall River.

Nothing strengthened us better than when we were able to receive the Eucharist and the gift of sanctifying grace.

And while long days in a new place and living out of suitcases were not what we expected when 2020 began, sitting at night with our toddler and newborn to pray and thank God for our day was a welcomed ritual.

No, our children aren’t always excited about prayer time and yes, we are imperfect people who make mistakes (I apologize in advance). I have a long way to go to be the perfect husband, father or friend. But recognizing this reminds me that I can’t do anything without God’s help.

So, when we may be tempted to let go of or neglect certain things, these moments remind us that our relationship with Christ shouldn’t be one of them.

When we struggle to know what is real and true, where better to turn than to the One who showed that He is “the Way, the Truth, and the Life” (Jn 14:6)? Where better to find God’s help and stability than through the Sacraments, Scripture, and prayer? Not to mention that, according to clinical psychotherapist and author Roy Petitfils, there’s additional merit to these practices.

In his book “Helping Teens with Stress, Anxiety, and Depression,” Petitfils argues that we also need religious practice because it has been demonstrated to be helpful in learning to manage anxiety, depression, and other mental health issues (77).

For instance, Petitfils points out that the Mass, by its nature, provides consistency and predictability. This is a great comfort for someone needing something familiar, especially when their life is unpredictable, stressful, or even fearful. “Ritual,” he shares, “both big (Mass) and small (a family game night, grace before meals, etc.) stabilizes us in the tumultuous waters of life” (81). Likewise, he highlights that prayerful devotions — including Eucharistic Adoration, the Rosary or Divine Mercy Chaplet — by their nature, narrow our focus and attention so that we can calm ourselves (80, 84).

Considering the message of Hebrews, it makes sense that what is of God (such as the Sacraments and prayer) helps bring us the stability and consistency we long for.

As the Carthusian motto goes: Stat Crux dum volvitur orbis (The cross is steady while the world turns). Because, in the end: Our stress levels may change, but Jesus does not.

Our jobs and where we live may change, but Jesus does not.

Who we think we can trust or believe may change, but Jesus does not.

Opinions and perceptions may change, but Jesus does not.

And while Jesus never promised us that we wouldn’t face stress or sufferings (just think to His own passion and death). He did promise that if we remain in Him and follow His commands, He remains in us (cf Jn: 15-9-12).

So by the time you read this, we (hopefully) will have received the rest of our belongings. We’ll have moved into someplace new after staying in a temporary home. Life will begin to settle. But inevitably, one day, it will change again.

Yet, regardless of when or how that happens, whether it’s for me, you or all of us, Hebrew’s words will still be true and Jesus will remain the same. And that is something we can be sure of.

Anchor columnist David Carvalho is the senior director for Faith Formation, Youth, Young Adult and Family Life Ministries for the Diocese of Fall River. Contact: dcarvalho@dioc-fr.org
Father Leonard Kayondo receives peace award
continued from page one
his homeland of Rwanda in the mid-1990s. He recalls the tensions of the civil war, and in April 1994, while serving in a parish in Rwanda, Father Leonard answered the door one day to a soldier asking for Father Kayondo. He was instantly aware that his name was on the Tutsi kill list. However, clearly the soldier didn’t recognize him. Father Leonard said he would go look for “Father Kayondo” and used this as a moment to escape sure death.

It seemed as though he would never return to Rwanda again. But, he did. In September 1994, two months after the violence stopped, he was able to return, determined to assist in the rebuilding of his nation with a focus on the poor, the marginalized, the youth. Upon assignment to a rural parish, he found that the parish house had been taken over by several families seeking refuge. Rather than displace them, he sought shelter for himself miles away. During this time, he organized food distribution, sought out an Non-governmental Organization (NGO) to secure building supplies, and with the help of his community built 15 new homes for those needing shelter.

For the next 15 years, Father Leonard dedicated himself to rebuilding his divided community. He said, “In 1994, people were literally sitting on different sides, but everyone still came.”

Daily he preached a message of peace and reconciliation. He told his parishioners, “There is no denying that people killed others, but it is time to end the violence and begin to live again.” The key, he said, was not his words, but that he was present to his community every day to talk and to listen.

During this time, he organized a children’s choir from both Hutu and Tutsi families. “They became a sign of hope and peace,” he said. He started a widows support group. He spearheaded a farming initiative, eventually cultivating 12 acres of terrace gardens for the good of the community. He also worked with NGOs to provide families with goats and cows to sustain their livelihood.

Then he embarked on one of his greatest legacies — a soccer team! He created a community soccer team — The United Stars, now a national club team. The team was made up of members from all ethnic backgrounds, and especially at-risk youth who were known for fighting and dropping out of school. People of various ethnicities and faith backgrounds all came together for the first time since the genocide.

It was more than soccer, Father Leonard said, “It was discipline, joy, exercise, an escape from the grief and isolation many youth were experiencing at that time.” He used this time to coach them in unity and teamwork. Over time, the children became friends, and eventually would begin to experience the same unity outside of the church that they experienced inside.

But, what Father Leonard is most proud of is the school he started in 1999. He challenged his dedicated youth group to help him begin a technical school where those with skills could teach one another and lift up the entire community. The space was small, the chairs were scarce, but Father Leonard was overwhelmed to see how many young people showed up to start their own community school — and so the St. Joseph Technology School was born. Today it continues to be sustained financially by a German family who came into contact with Father Leonard years later. The school is one of the largest in the region and graduates 180 students each year.

Today, Father Leonard continues his work for Rwanda through a Missionary Cooperative Program that fund-raises for churches, schools, community wells for clean drinking water, and higher education in Rwanda. This includes scholarships for 10 young people a year who cannot afford college.

Father Leonard was recently honored in a virtual presentation of the 29th Annual Peace Awards, hosted by noted actor Danny Glover.

We are so proud to today call him a member of our community here in Fall River and know that this is an honor much-deserved. Congratulations Father Leonard! You are an inspiration to us all!

Father Leonard serves as chaplain at Saint Anne’s Hospital in Fall River.

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Father Leonard serves as chaplain at Saint Anne’s Hospital in Fall River.
Encountering Christ in the Liturgy

During the COVID-19 pandemic many Catholics with approval from our bishops refrain from attending Mass in church. They watch the Mass either live or recorded on TV or the Internet. There is speculation over how many Catholics will return to church after the dangers of the virus are mitigated. Some people have become comfortable watching the Mass in their pajamas while sipping their favorite blend of coffee and sitting in a cushy chair. To be fair, because of work from home conditions, some people go to work that way too.

Perhaps it’s a good time to reflect on the Mass. What is the Mass all about? Why do we attend? Why do we need it? Why do we need to return?

There are many good reasons why we should be yearning to return to church to celebrate the Mass when safe conditions allow. The Mass provides unique and powerful ways to bring us to the fullness of God’s love.

The “Catechism of the Catholic Church,” #1324 states, “The Eucharist is the source and summit of the Christian life. For in the Blessed Eucharist is contained the whole Spiritual good of the Church, namely Christ Himself.”

The Mass is the Church’s official act of public worship. During the Mass the priest and people gather together to glorify God and to make present in a Sacramental way the timeless sacrifice of Christ on Calvary.

A document from the Second Vatican Council, Sacrosanctum Concilium (Constitution on the Sacred Liturgy) states that our worship should lead us to “full, conscious and active participation.” That means a big celebration with people, prayer, Sacrament and music.

While the Eucharist is one of the primary elements of the Mass it is not the only one to consider. Christ’s presence during the Mass is revealed not only in the Eucharist but also in three other ways. **The Presence of Christ**

When some Catholics think of the presence of Christ, they often only think of Holy Communion — the Eucharist. While it is true that Christ is present in the appearance of consecrated bread and wine, the Church teaches that there are three other ways we experience Christ’s presence during our celebration of the Eucharist. In all, there are four ways that Christ is present in the Eucharistic Liturgy.

1. Christ is present in the Word — the Sacred Scripture.
2. Christ is present in the Consecrated Bread and Wine.
3. Christ is present in the pre-riding priest.
4. Christ is present in the gathered assembly.

The Gathered Assembly

When we celebrate Eucharist, we celebrate as the whole Body of Christ, acknowledging each other as members while at the same time acknowledging Christ as the Head. Some Catholics who want to go back to the ways of an older time make fun of this concept by saying things like, “These people are celebrating themselves instead of God.” But you cannot acknowledge the presence of Christ without acknowledging the members of the Body. Likewise, you can’t acknowledge the Body without acknowledging the presence of Christ. That is why we extend loving concern and hospitality to all people who enter our community to worship. During our gathering for worship it is appropriate for us to greet one another in the name of Christ and share His love and peace. We recognize Christ in one another and share His love as members of His Body. "For where two or three are gathered in My name, I am there among them" (Mt 18:20) and "Now you are the Body of Christ, and each one of you is a part of it" (1 Cor 12:27).

To experience the fullness and richness of the Eucharist, we should experience all four presences of Christ, not only Holy Communion.

What does the word "Liturgy" really mean?

Liturgy is often described using the Latin expression “Lex orandi, lex credendi.” The principles of our prayer are the principles of our faith, or, what we pray is what we believe.

Liturgy is one of those words we have heard since we were young. We take it for granted...
Every year at Bishop Stang we pick a Biblically-based theme that will guide us through the year. This year we chose “Rejoice in Hope,” from Romans 12:12. The entire passage reads, “Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in Spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer” (Rom12:9-12).

It is important to me that during this difficult and unprecedented time, we remember that there is always a reason to rejoice and have hope. Things may look different but we know that even in the midst of a storm, God is still very present. This passage, and the theme, cover two great gifts from God; joy and hope. Joy is a fruit of faith, hope and love. It is so much greater than happiness. There are things that can make us happy; a good book, a great dessert, getting out of third place in the conference. Happiness is a response to the people and situations in our lives. It’s an emotional response and emotions change often and in some situations, quickly.

Joy, however, is more of a state of being. We can be a person of joy but not always happy. Joy does not change depending on our emotions or circumstances but rather it is a constant awareness of Who we belong to. Joy allows us to feel that sadness of a situation or circumstance, but also makes sure that we do not continue to live in that sadness. Joy is a state of being.

Being a person of joy makes being a person of hope more possible. Hope is one of the theological virtues. It is considered a theological virtue because it is directed at God. The “Catechism of the Catholic Church” teaches us that, “Hope is a theological virtue by which we desire the Kingdom of Heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit” (CCC 1817). Placing our trust in Christ’s promises is very different from what we often think of as hope. How many times do we say, “I hope I win the lottery,” “I hope that I get that car,” or “I hope that the Patriots can figure it out soon.” Those are not the type of things to which we rely on Christ’s promises. We hope for Salvation and that is what brings us true joy.

Pope Francis tells us, “Joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved.” Joy needs hope. It needs that trust in Christ to remind us of the ultimate joy that lies ahead of us! And hope needs joy. That passage from Romans says “Endure in affliction, persevere in prayer.” St. Paul does not tell us that we need to rejoice in hope because everything is going to be perfect but rather we need to withstand tough times and to do so we need to persist in prayer.

Celebrate the small things! Rejoice in the hope and knowledge that we have a God Who loves us beyond measure!

Anchor columnist Amanda Tarantelli has been a campus minister at Bishop Stang High School in North Dartmouth since 2005. She is married, a die-hard sports fan, and resides in Cranston, R.I. She can be reached at atarantelli@bishopstang.org.

Discover Catholic Schools Week is November 8-14

• Discover Catholic school students;
• Celebrating Faculty, Staff and Volunteers.

“Discover Catholic School Week is a wonderful opportunity for all families to learn more about Catholic education and why it has been a valued education for decades,” indicated Daniel S. Roy, Superintendent of Catholic Schools for the Diocese of Fall River. “Our schools are blessed to be able to offer in-person instruction because it is our expression of a commitment to educating the whole child.”

According to Anne Daley, principal of St. Pius X School in South Yarmouth, “The theme of ‘Discover Catholic Schools Week’ is perfect for this moment in time. We have had an increase in inquiries and enrollment from many families whose priority is to get their students back to full in-person learning. For the families who have enrolled, they are amazed with the overall Catholic school experience and express that they never realized the strong sense of community in addition to the robust academic program students receive from a Catholic education.”

Affordability is the main worry for many new families as they engage in learning more about the Catholic schools in the Diocese of Fall River. “The cost of tuition is of great concern to many families,” said Christina Duggan, Director of Operations and Special Programs for the Catholic Foundation of Southeastern Massachusetts. “Each of our elementary schools encourages families to apply to the Foundation to Advance Catholic Education (FACE) which helps reduce the cost of tuition by providing scholarships. Almost 950 students received a needs-based award this year, which in many cases can reduce tuition by 30-50 percent; and for many schools, this can result in a monthly tuition payment of $300 or less. Awards are determined by a family’s financial circumstances at the time of application. FACE scholarships help reduce the tuition cost and make a Catholic school education more attainable and, in the end, families realize that a Catholic education is well worth the investment. Families are encouraged to apply early for the best chance of receiving an award as funds are limited.”

Other concerns that have been expressed by interested families are special education services for their child. The Diocese of Fall River has made great improvements in special education by partnering with the S.E.A.L. Foundation, which oversees the special education professionals in each partnering school. In addition to the very high quality special education services, the smaller class sizes of Catholic schools lend themselves to a more personalized education focusing on each student’s specific needs.

Catholic schools in the U.S. have been educating millions of children since 1890, peaking in enrollment around the 1960s. While Catholic schools have weathered many challenges over the past few decades, there is no doubt that Catholic schools are still a valued piece of this country’s educational landscape. Whether a family’s interest in Catholic education is due to the full in-person learning model, or for the formation of the whole child, Catholic schools continue to provide children and families a faith-filled community where the values and teachings of Jesus Christ are integrated into every aspect of a child’s development.

For more information about the Catholic Schools Alliance, please go to https://www.catholicschoolsalliance.org/we-have-a-place-for-you/. 
Which way religious life? continued from page seven

tific Regional Seminary. Have these high-learning classes enhanced your faith, or is it becoming too head-oriented?

A. I think my studies have enhanced my faith; I think about faith seeking reason when trying to keep a balance.

Q. So, Religious Life is alive and doing well in the south Pacific? Are there many communities represented at the school? The Marists?

A. Religious Life is so very much alive in the Pacific. There are seven different religious communities, with students studying at PRS along with the seminarians from seven different dioceses. Yes, the Society of Mary (SM) is there along with the Missionaries of the Sacred Heart (MSC), the Salesians of Don Bosco (SDB), the Missionary Society of St. Columban (SSC), the Congregation of the Mission (CM), and us, the Congregation of the Sacred Hearts (ss.cc.). We also have a few Sisters from the Sisters of Our Lady of Nazareth (SOLN). The Society of Jesus (SJ) are also a part of the school — they have no students, they are part of the faculty.

Q. Religious Life is well in Hawaii, also. I was working there, on Oahu during the Year of Consecrated Life. I got to speak about it at several churches across the islands. Did you look at any religious community other than ours?

A. I did not look into any other religious community. I knew about the others, but prior to being invited to join the Sacred Hearts, I was unaware God was calling me to Religious Life. I thought I would have a career in finance.

Q. Shhh, we will make you treasurer at some point! Ha ha! Anyhow, have you noticed that Religious community members are hard to find? More so here in the eastern U.S. than in Hawaii. Religious are hard to find. It seems we are too bound down in our rectories, apartments or convents. Have you noticed this?

A. I agree that Religious are hard to find here, but I have found some, however, only through mutual ministries that we are involved in. I think we need to start in our parishes, where “the harvest is plentiful but the laborers are few,” promoting and developing disciples and evangelists who will help with the mission of the Church. When parishes are alive and well, reaching out into their community, the religious who serve in the mission there are visible and recognizable.

Q. Hmm. Yes. In Hawaii, can parishioners differentiate between diocesan priests and religious priests? Our congregation brought Catholicism to Hawaii, so maybe we are more prominent there as Sacred Hearts. It is more of a problem here.

A. I'm not sure if people in general can differentiate a diocesan priest from a Religious. The Catholics I know in Hawaii are usually very active, and I believe they know the difference. But Hawaii is probably the same as here in that the “average Catholic” probably wouldn’t know.

Q. It seems, then, as you say, we need to do a lot more in our parishes. First, let them know (if they don’t) that we are from an apostolic religious community. It seems parish work can be a hard place to make a difference. What other ministries would you like to see us carry our charism into?

A. I read a book called "Great Catholic Parishes: A Living Mosaic - How Four Essential Practices Make Them Thrive," by William E. Simon, which surveyed a few hundred parishes, and found that those parishes that are thriving share four characteristics — vibrant parishes share leadership; foster Spiritual growth and plan for discipleship; provide great Sunday experiences; and face outward (evangelization). I think that until our parishes model this, people won’t be receptive to know who we are, let alone be interested in vocations. I’m not sure where we should carry our charism next, but in the meantime, we could work on making our charism known where we are.

Q. That is some lineup! We would have our work cut out for us at St. Mary’s. Are you reading anything else — Spiritual or otherwise — that is also interesting?

A. I just started reading the novel, “Archangel,” by Sharon Shinn. It’s a fantasy novel with angels and mortals living together.

Q. What has bolstered your Spiritual life in living as a Religious?

A. What has bolstered my life as a Religious would be a kind of centering prayer, where I try to silence the noise of life, so as to hear more clearly the needs of the world to bring to God. — then trying to silence the noise of life to recharge for the mission ahead. Reflection, and meditation prayer.

Q. How has this Coronavirus pandemic impacted the ministries that you’re involved in?

A. COVID-19 has greatly reduced my ministry. Potential opportunities for me to serve and learn have been postponed or canceled. I’m doing a lot less than I anticipated doing. However, I’ve learned through Religious Life that things don’t always turn out how we planned. God has the final say.

Q. Well, here you have the final say. Any last words, thoughts or advice to young Religious?

A. Try to surrender the self, and live according to God’s Will for your life. It’s hard, but a worthwhile and fruitful endeavor.

Thank you, Brother Maiki!
STOCKTON, Calif. — Msgr. Robert J. Pereira, the only child of the late Jess and Wanda (Golec) Pereira, died on August 4 at the age of 84. Msgr. Pereira was born on July 7, 1936 in the same city his parents were born, Fall River. In 1940 he moved to Somerset with his parents. He attended a private kindergarten and had all his elementary education in the public schools of Somerset.

In 1950 he moved with his parents to Stockton, Calif., where he attended St. Mary’s High School. On Sept. 10, 1953 he entered St. Joseph’s College in Mountain View, the junior seminary for the Archdiocese of San Francisco. There he completed high school and the first two years of college. He graduated from there in 1956 and in September of that same year he entered St. Patrick’s Seminary in Menlo Park, the major seminary for the Archdiocese of San Francisco where he completed his college studies and his four years of theological studies after the completion of college.

In February, 1962 the Diocese of Stockton was established from the Archdiocese of San Francisco and the Diocese of Sacramento. Msgr. Pereira was scheduled to be ordained a priest that year, and he was given a choice of remaining with the Archdiocese of San Francisco to which he was already attached or joining the Diocese of Stockton where he had residence. He chose to join the Diocese of Stockton and was ordained June 9, 1962 at the Cathedral of the Annunciation.

He became the first priest ever to be ordained in Stockton, and of course, was the first priest ordained for the newly-established Diocese of Stockton.

His first assignment, however, began July 2, 1962 at St. Luke’s Parish in Stockton. He was honored by the pastor, Father Oison Moriarty, to celebrate in January, 1965 the last Mass in the old church, now known as Moriarty Hall, and the next day he was asked to celebrate the first two Masses in the new church, which is the present church. After several assignments, Father Pereira served as treasurer and supervisor of the manager of the Diocesan Retreat Center, Madonna of Peace Renewal Center.

He also assisted with the legal aspects of immigration for foreign priests and religious. Also during these years, and even after his retirement, he assisted at many parishes on weekends.

In 1955 he became a Knight of the Holy Sepulcher of Jerusalem and eventually became a Knight Commander, the highest rank available to priests.

In the year 2000 Father Pereira was honored to concelebrate Mass with Pope John Paul II who has since been canonized a saint. The Mass was held in the pope’s private chapel on the anniversary of the death of Father Pereira’s Polish-American mother. This special Mass was one of the highlights of his life.

On Jan. 7, 2017 Father Pereira was named an honorary chaplain to His Holiness by Pope Francis. This honor carries with it the title of monsignor, and he was invested on June 18, 2017. A seminary publication during Msgr. Pereira’s student days described him in part as a person noted for his dry sense of humor. This continued until his death.

However he had a zero tolerance for any kind of unfairness or injustice, especially if it showed itself in cronyism or discrimination.

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In Your Prayers

Please pray for these priests and deacons during the coming weeks:

Nov. 11
Rev. A. Gomez da Silva Neves, Pastor, St. John the Baptist, New Bedford, 1910

Nov. 12
Rev. James H. Looby, Pastor, Sacred Heart, Taunton, 1924
Rev. Bernard Boylan, Pastor, St. Joseph, Fall River, 1925

Nov. 13
Rev. Louis J. Deady, Founder, St. Louis, Fall River, 1924
Rev. William H. O’Reilly, Retired Pastor, Immaculate Conception, Taunton, 1992
Rev. Clarence J. d’Entremont, Retired Chaplain, Our Lady’s Haven, Fairhaven, 1998

Nov. 14
Rev. Francis J. Duffy, Founder, St. Mary, South Dartmouth, 1940
Rev. William A. Galvin, JCD, Retired Pastor, Sacred Heart, Taunton, 1977
Permanent Deacon John H. Schondek, 2001

Nov. 15
Rev. Thomas F. LaRoche, Assistant, Sacred Heart, Taunton, 1939
Rev. Daniel E. Doran, Pastor, Immaculate Conception, North Easton, 1943

Nov. 16
Rev. John Brady, Former Pastor, Sandwich, New Bedford, Wareham, 1856

Nov. 17

Nov. 18
Rev. William Beston, C.S.C., Chaplain, Paul Dever School, 2004

Nov. 19
Rev. Msgr. Lester L. Hull, Retired Pastor, St. Mary, Our Lady of the Isle, Nantucket, 1982
The phone rings. There is a clattering of high-heeled shoes on the tile floor. Then a rather high pitch voice is heard saying, “Good afternoon! This is Mrs. Bouquet, mistress of the housing, speaking.” After a slight pause, the voice resumes, “Oh, it’s you, Sheridan dear. How nice of you to call your mother.” We are tuning in to the voice of Mrs. Buck- et, a lower middle-class housewife who is intent on climbing the ladder of society and wishes to be addressed as Mrs. Bouquet. She is the star of the 1990s British sitcom, “Keeping up Appearances,” and she acts as though she belongs to the upper class of society. It is almost as though she wears a mask to hide her true status. She does indeed put on appearances and her character is both funny and outrageous.

Perhaps we have all at some time put on a mask, another face, so to speak, to impress some individual or group of individuals. Perhaps we have wanted to appear more learned than we actually are, perhaps more liberal than we truly are, or perhaps more “cool” to the younger generation. So we don a mask and put on an act to keep up appearances. Of course in these troubled times of COVID-19 actual mask-wearing is common place. Some wear masks to protect others, some to protect themselves, and some for that dual purpose. I do not know whether or not anybody enjoys wearing them, but they do so for the overall good of the community and society. Still there are some who refuse to do so because they feel that wearing a mask infringes on their freedom.

Here in Kalaupapa we have been wearing masks since before it became a mandate. We wear our masks whenever and wherever we may come in contact with another resident, be that at work, at the administration office, at the post office or at the grocery store. Our primary purpose for doing this is to protect our patients as well as their nursing staff who are in close contact with the patients. We were reminded of this responsibility recently by Doctor Wasserman as he stood on the mound under the great banyan tree.

Wearing a mask is not exactly my favorite pastime but I do so happily during our daily Masses at St. Francis. Sometimes the mask fogs up my glasses or tickles my nose but it also hides the smirk on my leprechaun face whenever a funny thought crosses my mind. After all, as shepherd of the flock, I must keep up appearances. Aloha.

Anchor columnist Father Killilea is pastor of St. Francis Church in Kalaupapa, Hawaii.

I was going through some of my photos on Facebook, trying to free up some space. It’s amazing how much junk one can accumulate over a period of nearly 10 years. I thought it was only in my basement that I could amass such a mess!

While going through the catalogue of mostly nonsense and goofiness (which for me is the my prime reason for going on the site), I found a card I created to wish all my friends and family a happy 2020. In it I finished, “Here’s wishing all of you 2020 vision this year!” Little did I know what was to come.

Here we are entering the final two months of the most unusual year, in my life anyway. And I’m really not sure what 2021 holds, but we’re all in this together, and that’s comforting (not in a misery lives company sort of way).

Seeing my Jolivet-made greeting card gave me pause to sit back and reflect on what an odd, odd, odd year this has been.

Please don’t think that I’m making light of all the suffering and sacrifices and selflessness that many good folks have endured this year. I just want to poke some fun at the lighter stuff — helping us to accept and plow through the not-so-lighter stuff.

For now, and for who knows how much longer, gone are the days when we could do what we would like, go where we want and enjoy, what I’ve learned, I’ve taken for granted all these years.

I still can’t get over watching sports with cardboard fans and piped-in crowd noise. I guess this is the perfect year for all the Home Towne teams to tank.

I remember going to a concert or two; going out to dinner with the kids, whom I see even less now; taking vacations; and even going shopping.

On summer afternoons and evenings, Denise and I would gather with neighbors and friends and family on the deck and just chill. But seeing masks and washing hands and hunkering down.

This summer, my spouse and I did spend a lot of time on the deck. We would sit and listen to music and then we would hear an airplane and one of us would exclaim, “A plane, a plane!” (with apologies to Tattoo from “Fantasy Island”). Then we would frantically scan the skies to see a plane. It was something different, exciting and a break in the monotony.

When we made our way inside at darkness, our attention would be roused by the site of a car driving up the street, and exclaim, “A car, a car!” and we would both gaze out the screen door in amazement.

I kid you not, we did these things. We still do actually, but only because it turned out to be fun.

But I think the biggest adjustment was my daily walk. In the day, I would just head out and walk — waving at fellow walkers and exchange a friendly greeting. Now, if I see someone approaching down the street and they’re, of all things, on the same side of the road as I, my heart would race and wait to see which of us would cross the street. It was almost like a game of chicken in walking shoes.

Once the two ships passed in the day, we would exchange chuckles and waves, both knowing we were thinking the same thing.

But I think I’ve reached a new level of odd — even for me. Now, the leaves are falling, and while I don’t exclaim, “A leaf, a leaf!” at each tumbling branch discard, if they come close enough, I try to catch them. I guess it’s the old athlete in me. It’s fun.

But then I thought about the folks who were driving by at a moment when I was “leaf catching.” It’s difficult to see a leaf from any measurable distance, so what the drivers saw was a man with a beard clawing at the sky, aimlessly. I cannot even begin to fathom what they were thinking — but then again, this is 2020.

When the epiphany of what strangers were seeing hit me, I actually laughed out loud — by myself. 2020.

Did this stop me from doing my leaf-grasping endeavors? No. I figure it’s fun for me and someone is probably looking over at their spouse in the front seat of the car saying, “A weirdo, a weirdo!” And I’m sure that’s the old athlete in me. It’s fun.

Odd is as odd does

Keeping up appearances

Moon Over Molokai
FATHER PATRICK KILLILEA, SS.CC.
We recall what Jesus did for us, calling to mind or a recollection. It means especially at the Mass. We use the Mystery of Christ in our lives by Christ. We celebrate the Pas-ly understand it. It is revealed to and His Ascension into Heaven. This expression means Jesus’ Pas- and His Church.

The word “liturgy” originally meant a “public work” or a “ser -vice in the name of/on behalf of the people.” In Christian tradition it means the participation of the People of God in “the work of God.” Through the Liturgy Church, our Redeemer and High Priest, continues the work of our redemption in, with, and through His Church.

Continuing in #1070 the “Catechism” says through the Liturgy we share in the priestly office of Jesus Christ through the public worship of the Body of Christ — the community.

You may have heard the Church term, “Paschal Mystery.” This expression means Jesus’ Passion and death, His Resurrection and His Ascension into Heaven. It’s a mystery because we can’t fully understand it. It is revealed to us by Christ. We celebrate the Paschal Mystery of Christ in our lives especially at the Mass. We use the Greek word “anamnesis” to define our act of remembering. It means calling to mind or a recollection. We recall what Jesus did for us 2,000 years ago and we celebrate that our Salvation continues today.

During the Liturgy of the Mass, God continues to perform His work of Salvation in a timeless manner right here and now. Our work is to immerse ourselves in the work of God and celebrate it through our prayers and actions.

Sometimes the words ritual and ceremony are thought of as Liturgy but they are not. Liturgy is the work that we do to participate in God’s saving grace. Ritual is the method of performing that work. This work can include prayer, Scripture, Sacrament, ceremony, homilies, ritual and music. It involves symbols, words, movement, gestures and people.

We can enact a beautiful ceremony or perform a meaningful, traditional ritual. Think about a veteran’s memorial service. Think about how you feel when you experience a parade, an inauguration, or a birthday party. These are representative of ceremonies or rituals that people do but they don’t have the power of Liturgy.

Liturgy should have ceremoni-cal qualities like a good parade or a festive birthday party. The major characteristic of Liturgy is that God is there. Through our work of worship we place ourselves in the center of God’s love. God acts first and we respond.

In the Liturgy of the Word we listen to Scripture. The Word of God is revealed and treasured because the Word of God is God! So the Word of God, when proclaimed, becomes God alive within the assembly. This is difficult to explain because the Word of God always exists. It doesn’t become more just because it’s read. It becomes more because it’s heard. The assembly will become aware of the intensification of God’s presence during the proclamation of the Word.

The Word of God is not a narration, seminar or lecture. It is the real presence of God among us. It is the story of our Salvation come alive before us in a timeless fashion.

Similarly, during the Liturgy of the Eucharist, the gifts of bread and wine become the real presence of Christ in the Eucharist. During Communion, we share in the Eucharistic food and we become Christ to each other within our community. At Mass we don’t simply take a host. We experience during the consecration the actual miracle of the gifts of bread and wine being transformed into the Body and Blood of Christ. We listen to the story of redemption and how Jesus gave His life to free us from sin and gain us eternal life. Then we process along with the whole community to share this meal of life by receiving Communion together. Take. Bless. Break. Share. It’s not possible to do this alone at home.

Another overlooked part of the Liturgy is the actions we do in preparation to come to Mass. The actions we take to get ready for Mass and travel to church can be a ritual we use to come to a place where others have gathered to become one family in Christ.

Because Mass is a communal celebration and not private devotion we perform all these actions together in community as a symbol of our unity with the Body of Christ.

While we should be anxiously anticipating that time when we can return to Mass the COVID-19 pandemic has created new challenges for us. We do not want to risk our health, the health of our friends and neighbors and especially the health of our clergy. As we experience “remote worship” let us reflect upon the four presences of Christ in the Liturgy.

Let us pray for the Holy Spirit to open our hearts and minds while we watch and listen. Let us pray for our country and for the whole world that this may pass and we can return to the fullness of worship that we are called to do.

Liturgy is God’s Work of saving His people. Our work is the full, conscious and active participation of the Body of Christ in the saving power of God.

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