

faith



Sister Marie Paul
**SERVES THE
UNDERSERVED**

'I SEE THE
FACE OF
CHRIST IN
THEM'

IN RECITING THE CREED, WE SAY 'I BELIEVE'

“I BELIEVE!” Bishop Mengeling is always congratulating folks by saying, “They are believers!” And he says it with much acclaim. Believing takes two forms: We believe in someone in whom we place our trust. Secondly, we believe something. It is this second meaning that calls for attention.



BISHOP EARL BOYEY
is the fifth bishop of the
Catholic Diocese of Lansing
@BishopBoyea

After the homily, we all say, “I believe” (*credo* in Latin). The first creed which was said for most of us was the series of promises made by our parents and Godparents at our baptism. They, for us, renounced sin and then professed faith in God the Father, in Jesus his Son and in the Holy Spirit, as well as in the Church. It seems likely that by about 200 A.D., the Church in Rome and probably other Churches as well had the core of what we now call the Apostles’ Creed. This is sometimes said at Mass. It, too, speaks of belief in God the Father as creator; in Jesus, his Son, born of the Holy Spirit and Mary, who suffered,

died and was raised; and in the Holy Spirit, the Church, the forgiveness of sins, and the resurrection from the dead. This is the prayer, more fully developed, which we say at the beginning of the rosary.

Our most common creed, said at Mass, is the Nicene Creed. This creed was not merely an expression of what we believe, but was deliberately written to eliminate things we do not believe. That is why its first version was written by an Ecumenical Council in 325 A.D. at the city of Nicaea. Bishops from around the Roman world of that day had gathered to address a heresy which was questioning the full divinity of Jesus Christ. This is why we have the phrase, “consubstantial with the Father,” to indicate that Jesus is divine, one in substance with the Father.

The text of our creed was finalized in 451 A.D. at another council, held at Constantinople (present-day Istanbul). There, the council Fathers wanted to ensure the divinity of the Holy Spirit and Mary being the Mother of

God against those who were denying these truths. That is why we have the phrases “by the Holy Spirit was incarnate of the Virgin Mary,” and the development of the text about the Holy Spirit: “the Holy Spirit, the Lord, the giver of life, who proceeds from the Father.”

In Western Europe, the phrase, “and the Son” (*filioque* in Latin) began to be added to the creed by some Churches in the 500s, though this change was not accepted among the Eastern Churches. At the same time, this finalized creed was being used at Mass. Eventually, the version we say today was accepted by the entire Western Church and Eastern Church (except for the *filioque*, which remains a source of contention to this day).

This whole process points to the importance of being as clear as we can about what we believe, knowing that our understanding is always incomplete. And while we may often say these words at Mass without really thinking about them, it is good on occasion to recall that much sweat, blood and tears went into its production, beginning with the very blood of our Lord himself. This takes us back to the first meaning of “belief,” that is, trusting in the Lord Jesus who came to reveal the Father to us and who continues to do so through the Holy Spirit. Jesus promised he would be with us to the end of the world. His gift of the Holy Spirit is the way which he keeps his promise. We therefore place all our trust in him and we will encounter him deeply in the rest of the Mass as we move beyond the creed. †

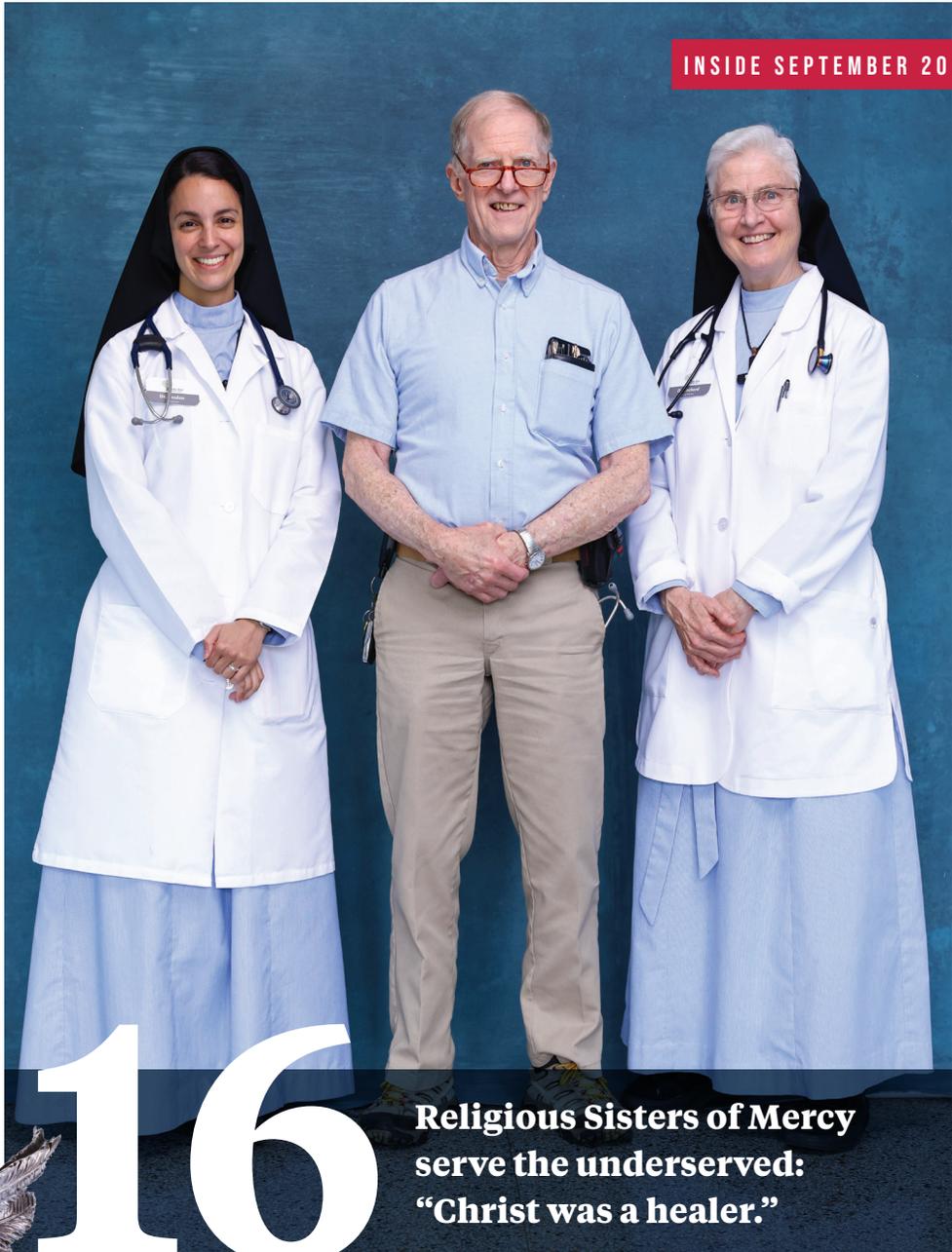


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The joyful service of religious sisters helps us encounter Jesus

Having just marked my 25th anniversary of priestly ordination earlier this summer, it dawned on me that it has been 30 years since I began my studies in seminary. Thirty years ago, along with about 30 other classmates from around the country, we began our journey of spiritual and academic formation at Mundelein Seminary in Chicago. During the last week of August of 1992, we began the process of meeting one another and meeting the seminary faculty and staff who would have such a prominent role in helping to shape and form each of us during the years that would follow. They were a mix of priests, religious sisters and laypeople. They all shared rich and deep faith in Jesus and the Church, and they worked together to help shape, form and prepare each seminarian academically and spiritually.



FATHER DWIGHT EZOP
is the editor-in-chief of *FAITH* Magazine and pastor of St. Mary Parish, Charlotte and St. Ann Church, Bellevue
Email: editor@FAITHmag.com.

For me, one who will always stand out is Sister Dorothy Folliard, OP, a member of the Adrian Dominican Sisters based here in our own diocese. The Adrian Dominicans have a rich history of serving in schools and parishes around the Midwest, and Sister Dorothy was no exception to that history. Like most religious sisters that I have known, Sister Dorothy was extremely well-educated, having earned a number of advanced degrees at both the master's and doctoral levels. During her time at Mundelein, Sister Dorothy would teach Old and New Testament Scripture, as well as Latin and Greek. Mostly though, Sister Dorothy would teach holiness by the witness of her life of dedicated service to the Church and by her deep and irrepressible love for Jesus and all that he had done for her through the course of her life.

Taking part in any class taught by Sister Dorothy was a pleasure. Her teaching style blended together her Irish wit and her keen intellect in a way that was never overbearing. She was always supportive of each student and would take as much time as needed to help us to learn and understand the concepts she sought to share, regardless if that was unpacking the meaning of a challenging Gospel passage or struggling to master a verb conjugation in Greek or a declension in Latin. Sister Dorothy was known for her patience and dedication as a teacher and also, true to her Dominican roots as part of the Order of Preachers, for her ability to bring alive the words of Jesus. Her depth of understanding and insight into the Scriptures she taught was inspiring and memorable. At the same time, Sister Dorothy was always very clear that her ministry of teaching was not about her, it was about Jesus. It was about humbly helping students to encounter Jesus more deeply and understand him more clearly in order to love and serve him and his Church.

I am deeply grateful for the many lessons which Sister Dorothy taught me during my time in seminary. Like all of the religious sisters I have known through my life, her humility and joyful service always pointed the way to Jesus and a deeper encounter with his love. Take the opportunity in this issue to get to know Sister Marie Paul Lockerd, RSM, Sister Mary Rafqa Boulos, RSM, and Sister Mary Nika Schaumber, RSM. They are members of the Religious Sisters of Mercy based in Alma, Mich. They are part of the ministry of Cristo Rey Community Center in Lansing. Through their compassionate ministry, principally in providing health care to a poor and under-served community, they are pointing the way to Jesus, the Divine Physician, and his desire for healing, health and holiness in the life of that community and in the life of each and every person. By their dedicated witness, the compassion of Jesus is made visible for all. And so, our journey in *FAITH* continues. †

BY PATRICIA MISH
 Managing editor,
 FAITH Grand Rapids



My co-workers are so **distracting**

Now that we are back at the office, I don't feel as efficient. It's been great to catch up with my co-workers after being apart for so long, but the coffee-time chatter can be really distracting!

Navigating the return to the office can be a challenge.

Many workers prefer working remotely, saying they feel more productive. Others prefer the office, saying they feel more productive. Regardless, let's assume you're back in the office and it's a bit more crowded than your previous work environment.

Optional Slack conversations and Zoom coffee hours have been replaced with real people working in the cubicle next to you or down the hall. Sometimes they are kind of loud.

You roll into the office with a plan. Just when you get in the zone, a well-meaning colleague drops by and asks how your weekend went. "Fine," you say. Remembering your manners, you ask, "How was yours?"

A half hour later, you've forgotten where you left off, but you know every detail of your co-worker's weekend.

Sometimes we just need to bear with one another. However, it's also important to be candid when these conversations become distracting to the point where we can feel our heart rate spiking.

Here are a few ways to do that:

- **Be honest.** If it's not a good time to chat, say so. "I really want to hear about your weekend! I'm wrapping something up right now, but would you like to take a walk over lunch?"
- **Be mindful.** Take the temperature of the room. If it's buzzing with activity, say a quick "Good morning" and add, "I'd love to catch up with you. Let me know when you come up for air."
- **Put it on the schedule.** If you work with a small team and people are interested, set up an optional "teatime" for 3 p.m. once a week or daily. At a previous job, we always enjoyed these 15-minute breaks (and got into the fun habit of bringing treats for birthdays or other special occasions).
- **Change the scenery.** If you have a work task that's really pressing, ask your supervisor if you can work from home or at another location for a few hours.

Remember when the pandemic began? Even families reported getting on each other's nerves sharing the same office space. Many of us will face a similar or tougher adjustment having to share space with co-workers.

As we approach (or avoid!) these workplace conversations, we can take our cue from St. Paul: "Let your speech always be gracious, seasoned with salt, so that you know how you should respond to each one." (Col 4:6) †

GETTING TOO MUCH PARENTING ADVICE?

How to respond with grace



We've all heard the phrase, "It takes a village to raise a child." But sometimes the "village" can offer more advice than we know what to do with. Knowing how to prayerfully and positively accept and process parenting advice requires some grace and finesse.

Keep an open heart:

Advice is usually offered because someone loves you and your child. People genuinely want to help because they know that raising children is among life's most difficult and most important tasks.

Be confident: As a parent, God entrusted you as the keeper and defender of

his child. With that gift comes his belief in you and his grace to do this work. Just because someone offers advice doesn't mean they think you are doing something wrong. When you receive unsolicited advice, remind yourself that you were chosen by the Father to do this work and don't be overly sensitive or take it as a personal attack.

Listen: I learned quickly that parenting is a humbling vocation. Even if the older woman in the pew behind me in church wasn't up on the latest child-rearing trends, her words were steeped in wisdom and experience. I often reminded myself that I truly didn't know everything, and life is full of teachers and lessons if we are listening.

Approach it like a buffet: When we step up to a delicious buffet, we realize we can't possibly eat everything there, so we pick and choose what we like and what we need. We don't have to defend our choices, and nobody is offended if we take more

of one thing than another. Processing advice is much the same. Listen, sift and sort. Use what's helpful, and leave behind what isn't.

Take the long view:

Being humble and gracious in the face of unsolicited advice is more important in the long run. If we snap and become defensive, we could drive a wedge in relationships that are important to us and to our children. Humor, confidence and diversion are much better responses. When that advice comes rolling your way, deflect it with a question such as, "Is that what you did with your child when they were this age?" That will shift the conversation to someone else's parenting experience and not your own.

Simple truth: You know your child more intimately than anyone else, so share that truth if needed. Don't be afraid to say something such as, "Thank you for those

ideas, I'll give them some thought," or "Thanks for sharing your thoughts, it's good to hear a different perspective because kids all need such different things."

What you need most:

The one thing we need more than even the best advice is prayer. The next time you feel bombarded with advice, go ahead and ask for what you need most. God entrusted us with this work and it's only by his grace that we can accomplish the task of raising saints, so let's really let the village help us and say, "Thank you for your advice and what I really need most is your prayers." Be specific in your request, too: Ask for the grace of patience, wisdom or the intercession of the Blessed Mother or St. Joseph. Lovingly tell the advice-giver how grateful you would be if they would pray for you as you work to raise a saint in a crazy world. †



SHERI WOHLFERT

is a Catholic school teacher, speaker, writer and founder of Joyful Words Ministries. Sheri blogs at www.joyfulwords.org.



SHE SAYS: 

He wants to invest in cryptocurrency, but I feel it's too risky

I'd rather invest extra funds in vacations or in paying down our mortgage

 **HE SAYS:**

We can start small, and the payout could be big

I've done my homework; I am confident that investing now will pay off later

Since this is a marital and not a financial advice column, we're not going to evaluate cryptocurrency itself. But the two suggestions we'll make are in fact what you'd likely receive from a financial adviser: Find an investment strategy 1) to which you have each contributed an equal voice, and 2) with which you are equally comfortable.

But it's crucial to consider the big picture.

Your goal is not just to get on the same page about cryptocurrency, but to get on the right page. Namely, what good would you have done if you came to a compromise about cryptocurrency, and even became fabulously wealthy from it, but along the way became more greedy, anxious or obsessed with money?

You might have succeeded in growing closer together, but you wouldn't have grown any closer to God. Indeed, Jesus repeatedly warned that warped values about wealth can even separate us from him eternally: "For what does it benefit a person to gain the whole world, and forfeit his soul?" (Mk 8:36)

So evaluate cryptocurrency — and everything else you

own or want to own — in light of what Jesus taught about stewardship of worldly goods, radical simplicity in lifestyle and abundant generosity to others, and trust in God's providence.

Now, back to the two suggestions ...

Have equal voices. Because you are "one flesh," (Mt 19:5) it doesn't matter who makes more money, who has more experience in finance or who has read more about cryptocurrency. What matters is that you speak and listen to one another "with all humility and gentleness, with patience, bearing with one another through love." (Eph 4:2)

Be equally comfortable with the decision. Because a compromise might be necessary, this could mean that you end up actually being

STEVE AND BRIDGET PATTON hold master's degrees in theology and counseling and serve as family life ministers in the Diocese of Sacramento.

equally *uncomfortable*. For instance, if she had wanted 0 percent in crypto and he wanted 10 percent, settling on 5 percent might leave you both equally comfortable and uncomfortable.

Here's a bonus third suggestion. Even if you can reach a decision with which you're both comfortable, that wouldn't necessarily make it a smart one. Consider meeting with a fiduciary financial adviser whom you both trust. It's wise to consult with professionals about our health; it's also wise to consult with them about our wealth. †

Smart ways to invest your ‘talents’



DO YOU INVEST YOUR TALENTS?

It is a question worth pondering. In one of Jesus’ best-loved parables (Mt 25:14-30), a man is preparing for a long journey. Prior to his departure, he calls his servants and entrusts them with some money. What happens next can teach us how God thinks about investing.

- ▶ The first servant receives five talents and works to build them into five more
- ▶ The second servant receives two talents and doubles their value
- ▶ The third servant receives one talent and buries it in the ground

Jesus tells us that upon the man’s return from his journey, he rewards the two servants who increased the value of his original offering. However, the third servant is rebuked for burying his one talent and receives no reward. The message is clear: Doing nothing with our talents is not what Jesus asks us to do.

As a financial adviser, I love this parable. I pray that we all do something meaningful with our talents. Even better, when we are blessed with more than what we need, we have opportunities to be “good and faithful servants” by further sharing our gifts. Making qualified charitable distributions or donating securities of marketable appreciation may be a great way to offer up those talents to others. Here are a few options to discuss with your financial adviser or tax preparer.

Qualified charitable distribution

When planning your individual retirement account withdrawal strategy, you may want to consider making charitable donations through a qualified charitable distribution (QCD) if you qualify. A QCD is a direct transfer of funds from your Individual Retirement Account (IRA) payable to the qualified organization of your choice, such as the Catholic Church, or your favorite Catholic or other charitable organization. Your financial adviser can arrange the transfer upon your request as it must go directly from the custodian to the charitable organization to qualify.

A QCD paid directly to a qualified organization from your IRA is not subject to federal tax. Therefore, when utilizing the QCD option, you can lower your adjustable gross income, which may provide you with greater income tax savings.

This option may also positively affect other items on your tax return when compared to making a cash gift and claiming an income tax deduction.

For those of you turning age 72 this year, welcome to the distribution club! You will now be subject to required minimum distributions (RMD), which means you must begin withdrawing from your traditional IRA, SEP IRA, or SIMPLE IRA. In 2020, the age for withdrawing from retirement accounts changed from 70 ½ to 72 years. The RMD is the amount you must take out of your account to avoid penalties from the IRS. Upon distribution from an IRA, you must pay applicable federal taxes. This is where the benefits of a QCD comes into play — no federal taxes paid if the distribution goes directly to a qualified charity of your choice. State tax rules may vary.

Charitable gifts of appreciated securities

Charitable gifts of appreciated securities can benefit both the donor as well as the charitable organization receiving the gift. As the donor, your gift is not subject to the capital gains tax. Capital gains taxes are owed on the profits from the sale of an investment. As there is no sale in this example, there is no capital gains tax to be paid. By contributing shares directly to the Church or other qualified charitable organization, not only can you deduct the fair market value of your gift from your income taxes, you can also avoid paying capital gains taxes on the gifted shares. Please discuss this strategy with your financial adviser and/or tax preparer because some limitations may apply.

Biblically responsible investment strategies can be a great way of stewarding our “talents,” just like the two wise servants in Jesus’ parable. By tapping into a growth mind-set and investing our resources, we can continue building the kingdom of God here on earth. †



MARY KATHRYN BRITENFELD is a financial adviser and college instructor in Grand Rapids. She has an MBA from the University of Notre Dame.

ST. MICHAEL, DEFEND US

IF YOU HAVE A HANKERING
FOR ROAST GOOSE, SEPT. 29
IS YOUR LUCKY DAY.



This is when the Church celebrates Michaelmas (mi-kuhl-muhs), or the feast of Sts. Michael, Gabriel and Raphael. Many traditions mark the day. It's customary to eat a fattened roast goose, and in Germany, tradition holds that you can foretell the weather from the bones. In the United Kingdom, it's bad luck to eat or pick blackberries after Sept. 29. In Ireland, whoever finds the ring hidden in the Michaelmas pie will be the next to marry.

On this day, we honor in particular St. Michael the archangel. As the leader of God's angels, he defeated Lucifer, who gave into his hubris and sinfully attempted to usurp God. Michael's victory over Lucifer, also known as Satan, drove him into hell, where he remains.

But the battle is far from over, and evil persists on earth. Every day, Satan tries to tempt us to sin. Clearly, we all could use St. Michael's help.

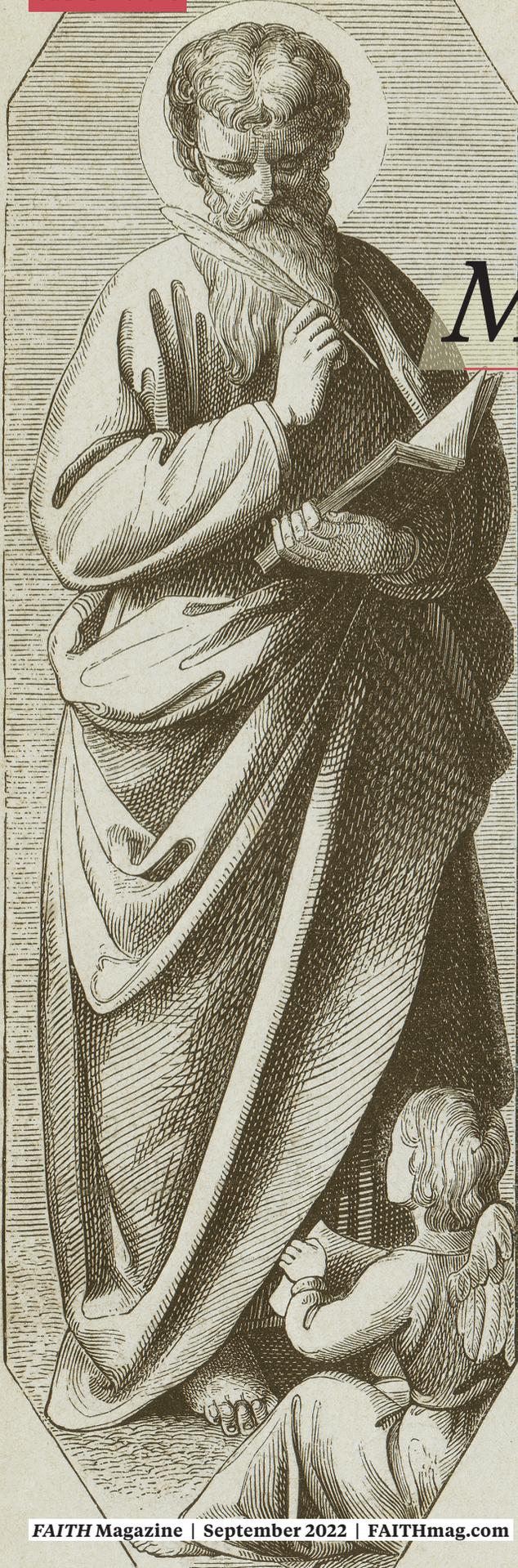
As protector of the Church and guardian of souls, St. Michael can intercede on our behalf against the darkness of sin. In fact, Pope Leo XIII, after having a vision in 1884 in which Satan told God he could destroy the Church within a century, penned a prayer to the archangel beseeching his protection. This prayer was said at all Masses until 1968. In 1994, St. John Paul II encouraged offering this prayer both individually and at Masses again to help thwart the reality of evil.

Knowing the power of prayer, we can pray to honor St. Michael and the archangels on this day. With children, we can recite the Guardian Angel prayer together and talk about what it means to be protected by God's love and angels. On our own and after Mass, we can say the St. Michael prayer and dedicate our daily good deeds to combating wickedness in the world, no matter how big or small. We can also show appreciation for law enforcement, members of the military and first responders — anyone who physically protects us just as St. Michael does spiritually. He is their patron saint, after all. This Michaelmas, let's remember that we are not helpless against the battles we fight each day. We are shielded by St. Michael and the light of Christ himself. Armed with love, hope and prayer, let us be good standard-bearers for our Lord.



VERONICA SZCZYGIEL, PH.D., is the assistant director of online learning at Fordham University's Graduate School of Education

St. Michael archangel, defend us in battle, be our protection against the wickedness and snares of the devil; may God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, cast into hell Satan and all the evil spirits who prowl through the world seeking the ruin of souls. Amen. †



MATTHEW

FROM TAX COLLECTOR TO APOSTLE

In order to provide a deeper context for the drama of salvation that sacred Scripture communicates to us, Theology 101 is taking a closer look at the four evangelists. Read about St. Matthew below.

As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him.

While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, "Why does your teacher eat with tax collectors and sinners?" He heard this and said, "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners." (Mt. 9:9-13)



DOUG CULP is the delegate for administration and the secretary for pastoral life for the Catholic Diocese of Lexington.

The above passage is autobiographical in that it describes the author's call to follow Jesus as an apostle. As we know, St. Matthew responded positively to Jesus' call and became one of the Twelve Apostles and the author of the first synoptic Gospel. Let's take a closer look at this interesting figure from Scripture.

From tax collector to apostle

The Gospel of Mark teaches us that Matthew's name was originally Levi. Levi was identified as a Galilean and the son of Alphaeus. He was a tax collector and served Herod Antipas, the tetrarch of Galilee. This meant that Levi was not popular. The Romans forced the Jewish people to pay taxes. Tax collectors were known to cheat the people by charging more than required and pocketing the difference. As a Jewish tax collector, Levi would have been considered a traitor and unworthy to be chosen to follow Jesus by many Jews. Of course, once Levi accepts the call to follow Jesus, he is known as only Matthew, meaning "Yahweh's gift." For this reason, most believe Matthew was Levi's Christian name.

Matthew's audience and message

Because he writes of Jerusalem and the Temple in the present tense, many historians think he wrote his Gospel

between 42 and 50 A.D. They point to the fact that the Temple was not destroyed by the Romans until 70 A.D. to help make their point.

Matthew wrote his Gospel for Jewish followers of Jesus Christ. He composed the Gospel in Aramaic, the language of the Hebrew people at that time. He sought to convince his fellow Jews that Jesus was truly the Messiah whose kingdom had been fulfilled in a spiritual manner, a message that ran counter to most other messianic claims where the promised one wielded a sword.

Matthew took pains to explain how Jesus fulfills the teachings of the prophets in the Old Testament. He also shared the beatitudes to demonstrate the attitudes and actions required of followers of Christ. In this way, he offered a blueprint for the moral life of the believer.

His ministry and death

St. Irenaeus and St. Clement of Alexandria write that Matthew ministered in Judaea

for some time after Jesus' death and resurrection. He then traveled to the East, presumably to escape a persecution that began around 42 A.D. While there is some debate as to which countries were evangelized by Matthew, most ancient writers mention Ethiopia to the south of the Caspian Sea (not Ethiopia in Africa), Persia and the kingdom of the Parthians, Macedonia and Syria. It is believed he established Christian communities in both Ethiopia and Persia. Tradition holds that he died a martyr. However, there is no record of his passing, so we do not know the details of his martyrdom.

Matthew is the patron saint of bankers, accountants, bookkeepers, stockbrokers, security guards and tax collectors. His feast day is Sept. 21. †

Sources: britannica.com; saintsource.com; catholic.org; catholic-saintmedals.com; newadvent.org

Did You Know...

Matthew wrote the longest Gospel, with 28 chapters (Luke wrote 24; John, 21, and Mark, 16). His Gospel also reflects a low Christology, or an ascending Christology — it emphasizes Christ's humanity, as opposed to the Gospel of John which emphasizes Christ's divinity. Both approaches are necessary in order to understand the nature and work of Jesus.

Bible Quiz

St. Matthew the Evangelist is often portrayed as

- A. A winged ox
- B. An angel
- C. A winged lion
- D. An eagle

Answer: B – An angel. The winged man, or angel, combines the natural and supernatural and thereby symbolizes St. Matthew's stress on the human and divine nature of Jesus.

A prayer

God of mercy, you chose a tax collector, St. Matthew, to share the dignity of the Apostles. By his example and prayers, help us to follow Christ and remain faithful in your service. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen.

THE CHURCH CAN HELP WITH THE HARD WORK OF FORGIVENESS

When I was in fifth grade, I cheated on a spelling test. I knew it was wrong, but the promise of a perfect score and the corresponding class-wide treat that came with it proved too much of a temptation and I fell. However, the ice-cream prize quickly turned sour as my conscience erupted and holy conviction fell upon me. I knew I had to come clean and tell the truth. I told my mom what happened, and she insisted I apologize to my teacher and, most importantly, ask for forgiveness. Admitting I had messed up wasn't too hard, but asking and waiting to be forgiven? That was tough.

Repentance, mercy, judgment and forgiveness are consistent themes throughout Scripture, and Jesus highlights the importance of this process multiple times. He instructs his disciples to forgive not just seven times but 77 times. He gives the apostles the power to forgive sins. He forgives the sins of the paralytic, and he teaches us, in the Our Father, to ask for the same measure of forgiveness we give to others. Some of these examples teach us the need to extend forgiveness, and some demonstrate our own need to be forgiven.

Forgiveness is not optional in the life of a disciple, but that doesn't mean it's easy. The Lord knows this and therefore provides, most perfectly, through the sacrament of confession, a consistent and tangible vehicle for us to be truly forgiven of our sins. Additionally, when we



PETE BURAK

is the director of i.d.9:16, the young adult outreach of Renewal Ministries. He has a master's degree in theology and is a frequent speaker on evangelization and discipleship.

humbly ask for the Lord's help to forgive others and then choose to forgive them, real freedom can and will emerge. We are called to draw from the grace of the sacrament to aid and heal our relationships, memories and damaging situations. Instead of holding on to past grievances, wrongs and sinful behavior, with divine assistance, we can place those things at the foot of the cross as an intentional act of forgiveness.

In closing, I must reference arguably the most significant moment of forgiveness in the New Testament. Jesus, dying on the cross, the completely innocent victim, forgives his executioners. Through the Holy Spirit, we have the power to do the same, even if it's awkward, painful and requires a tearful conversation in the back of a fifth grade classroom.

Forgiveness can be complicated and messy and I recommend reading *Be Healed* by Bob Schuchts. This provides a much more robust explanation as to the absolute importance of forgiveness if we are to experience the freedom to which we are called. †

GROW
as a disciple of Jesus



See page 31 for ideas on how to practice this work of mercy within the Diocese of Lansing.

CORPORAL WORKS OF MERCY

How can families practice the works of mercy?

Clothe the naked

“I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.” (Mt 25:35-36)

Jesus’ powerful words in the Gospel of Matthew form the basis for the traditional list of the works of mercy. When it comes to meeting physical needs, the *Compendium to the Catechism of the Catholic Church* lists the following actions as the corporal works of mercy:

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit the sick
- Visit the imprisoned
- Bury the dead

How can families live this out? Especially with young children, hands-on charitable work can be daunting, but not impossible. The works of mercy will look different for each family. But if you have a desire to introduce your children to acts of charity outside the home, perhaps these ideas can be a gentle nudge to step out as the domestic Church and seek encounters with those in need.



ELIZABETH HANSEN
and her husband, Luke, raise their four children in Lansing, where they attend Resurrection Parish.

Affirming dignity by clothing the naked

A newborn baby, swaddled moments after birth. A roadside beggar, wrapped in half of St. Martin of Tours’ cloak (faithmag.com/st-martin-tours). A schoolchild, finally replacing a thin fall jacket with a new winter coat. All the works of mercy address a fundamental human need, but “clothing the naked” meets us in one of our most vulnerable states.

Whether literally dressing another person — a small child, or as a care — giver — or providing clothes or linens to someone in need, it’s an act that protects and affirms a person’s dignity. To clothe the naked is to provide shelter and safety. It says, *You are worthy of protection, and of others treating you with dignity.*

WHAT CAN THIS LOOK LIKE FOR FAMILIES?

- ▶ **Set aside an evening to pack large Ziploc bags for the homeless**, especially when colder weather begins to arrive. This can be a fun, assembly line-style project for young children, and even doubles as an activity if you need to keep little hands busy during family prayers (try saying a couple decades of the rosary for the people who will receive the bags). Warm, new socks are often a coveted item.
- ▶ If your community runs a personal needs, linen, or clothing closet, **children can help organize donations or fold towels**.
- ▶ Laundry needs are easily overlooked. **Have an awareness of who in your circle might be struggling to do laundry** — an elderly neighbor with basement stairs, or a family in an apartment relying on shared machines or a laundromat — and consider offering your washing machine and dryer on a certain day of the week. Small shelters often need volunteers to wash linens; your family could pick up a couple loads a month and do it at home. Teach your children to fold the dreaded fitted sheets and pray for the people who’ll be using them that night.
- ▶ **Does your community serve refugees?** Often, people fleeing their home country will be unprepared for the cold weather awaiting them in much of the United States: Get a head start in the fall in collecting winter clothes and accessories.
- ▶ Pregnancy resource centers often ask for baby clothes and diapers, especially in larger sizes. **Involve your children in hosting a baby shower for an expectant mother in need**; this could be a group effort for multiple families to join.

Finally, pray about how God might be inviting your family to clothe the naked in your own lives. Who is struggling in their vulnerability with basic needs such as clothing and hygiene products? Who needs to be cloaked in dignity and reminded they are worthy of love and respect? Ask your children what they think — as parents know, children are often the most observant, and they might provide the answer to that prayer. †

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



DEAR FATHER JOE:

Why are the Catholic commandments and the words after the Lord's Prayer different from the Protestants?

GREETINGS IN CHRIST! I have a couple of questions to tackle in this issue, both revolving around Catholic practice vs. Protestant practice. I'll get right after them.

Before I do, I want to make sure you all understand that "Protestant" is a pretty big umbrella. Since it encompasses so many religions, it's important to note that I'll be speaking in some sweeping generalizations.

With that, let's dive right in!

My friend told me that Catholics removed a command from the Bible so that we could have statues. She showed me a chart that shocked me: We have the same amount of commandments, but they are different. How did this happen?

This is a great question and I'm happy to tackle it.

I think the easiest/best thing to do is to recognize that there are two formats for the Ten Commandments that are in use within the Christian world. There is the set that Catholics and Lutherans use and the one that many Protestant and Orthodox Churches use.

Let's put them side by side (courtesy of CatholicBridge.com):

CATHOLIC/LUTHERAN CHURCHES

- 1 I am the Lord your God: you shall not have strange Gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them.
- 2 You shall not take the name of the Lord your God in vain.
- 3 Remember to keep holy the Lord's Day.
- 4 Honor your father and your mother.
- 5 You shall not kill.
- 6 You shall not commit adultery.
- 7 You shall not steal.
- 8 You shall not bear false witness against your neighbor.
- 9 You shall not covet your neighbor's wife.
- 10 You shall not covet your neighbor's goods.

PROTESTANT/ORTHODOX CHURCHES AND COMMUNITIES

I am the Lord thy God which brought thee out of the land of Egypt. Thou shalt have no other gods before Me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath Day.

Honor thy father and mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house nor his wife nor anything that belongs to him.

So, how did we get to two sets of commandments?

Well, if you look at Exodus, God doesn't number them. He doesn't even call them "The Ten Commandments"; that's what we call them. Because God didn't number them, people weighed in with their opinion throughout the years

and, in the end, the two most common emerged, which you see today.

In the third century, a guy named Origen created a numbering system that many Protestant and Orthodox churches use today. St. Augustine used a numbering system in the fifth century that Catholics and Lutherans tend to use.

This is how the *catechism* puts it (2066):

"The division and numbering of the commandments have varied in the course of history. The present catechism follows the division of the commandments established by St. Augustine, which has become traditional in the Catholic Church. It is also that

of the Lutheran confessions. The Greek Fathers worked out a slightly different division, which is found in the Orthodox churches and Reformed communities.”

Like the “doxology” question we will look at next, this is simply a matter of evolved practice. Some ill-informed or ill-intentioned people have looked at the two and implied something heinous is afoot, but that’s just because of sin or ignorance; all the commandments are there in both, we just number them differently.

Why don’t we say “For the kingdom, the power and the glory are yours now and forever” at the end of the Our Father as Protestant churches do? Why don’t Catholics say that?

Good question. I really didn’t know the answer to this one off the top of my head so I dug around a bit and think I can help.

First things first: The phrase you are referring to “For the kingdom ...” is called a “doxology.” A doxology is a way to end a prayer with some kind of praise of God or affirmation of our belief in his power. With that, you can see why this particular one “works” as a doxology after the Our Father. We pray as Jesus taught us, then we wrap it up with an expression of our belief in God’s ability to do what we are asking of him.

Now, if you jump into our

Mass, you’ll see that after the Our Father, we do, in fact, pray that doxology — we just add a prayer between it. It looks/sounds like this:

We pray the Our Father

The priest prays: “Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.”

Then, we all say together:

“For the kingdom, the power and the glory are yours, now and forever.”

When we are praying Mass together, we do proclaim a doxology, but it is not a practice that we observe within our daily recitations of the Our Father.

There is also a whole discussion to be had about the wording of the Lord’s Prayer in Chapter 6 of the Gospel of Matthew when Jesus says: “This is how you are to pray,” but I’m guessing you aren’t looking for a more in-depth discussion on which translations of the Gospel are the oldest, etc.

There is much discussion about how/why things are the way they are on this, but in the end, it comes down to practice. Catholics pray the doxology after the Our Father at Mass, but tend not to when praying it outside of Mass; I haven’t found any writing from our proper authorities that would seem to indicate this is anything but preference.

Enjoy another day in God’s presence! †



St. Andrew Kim Taegon (1821-46)

FEAST: SEPT. 20 | PATRON SAINT OF KOREA

St. Andrew Kim Taegon followed in the footsteps of hundreds of lay Catholics who courageously practiced, spread and died for their faith in Korea. As the first Korean-born Catholic priest, he joined thousands of his countrymen in their commitment to practicing and sharing Christianity despite the persecution they endured for more than a century.

Andrew was born to Catholic converts who secretly practiced the faith first introduced to Koreans by Japanese soldiers in the late 1500s. Around 1777, educated Koreans began studying the Gospels brought from China and established home churches around the country. When missionaries from France and America arrived in the 19th century, they found thousands of Koreans practicing Christianity despite the threat of government persecution and without priests to celebrate the sacraments. Andrew’s father, great-grandfather, and several uncles were executed for refusing to deny their faith.

Andrew was baptized at age 15 and traveled more than 1,200 miles to attend a seminary in China. Once ordained, he returned to evangelize in Korea, charting maps along the coastline to mark safe passage for missionaries. At age 25 in June of 1846, he was captured and imprisoned. Before being beheaded in September of that year, he encouraged his followers with these final words: “My immortal life is on the point of beginning. Become Christians if you wish to be happy after death, because God has eternal chastisements in store for those who have refused to know him.”

When Andrew was canonized in 1984 with Paul Chong Hasang and 98 other Korean martyrs, Pope St. John Paul II said: “The Korean Church is unique because it was founded entirely by lay people. This fledgling Church, so young and yet so strong in faith, withstood wave after wave of fierce persecution.” †

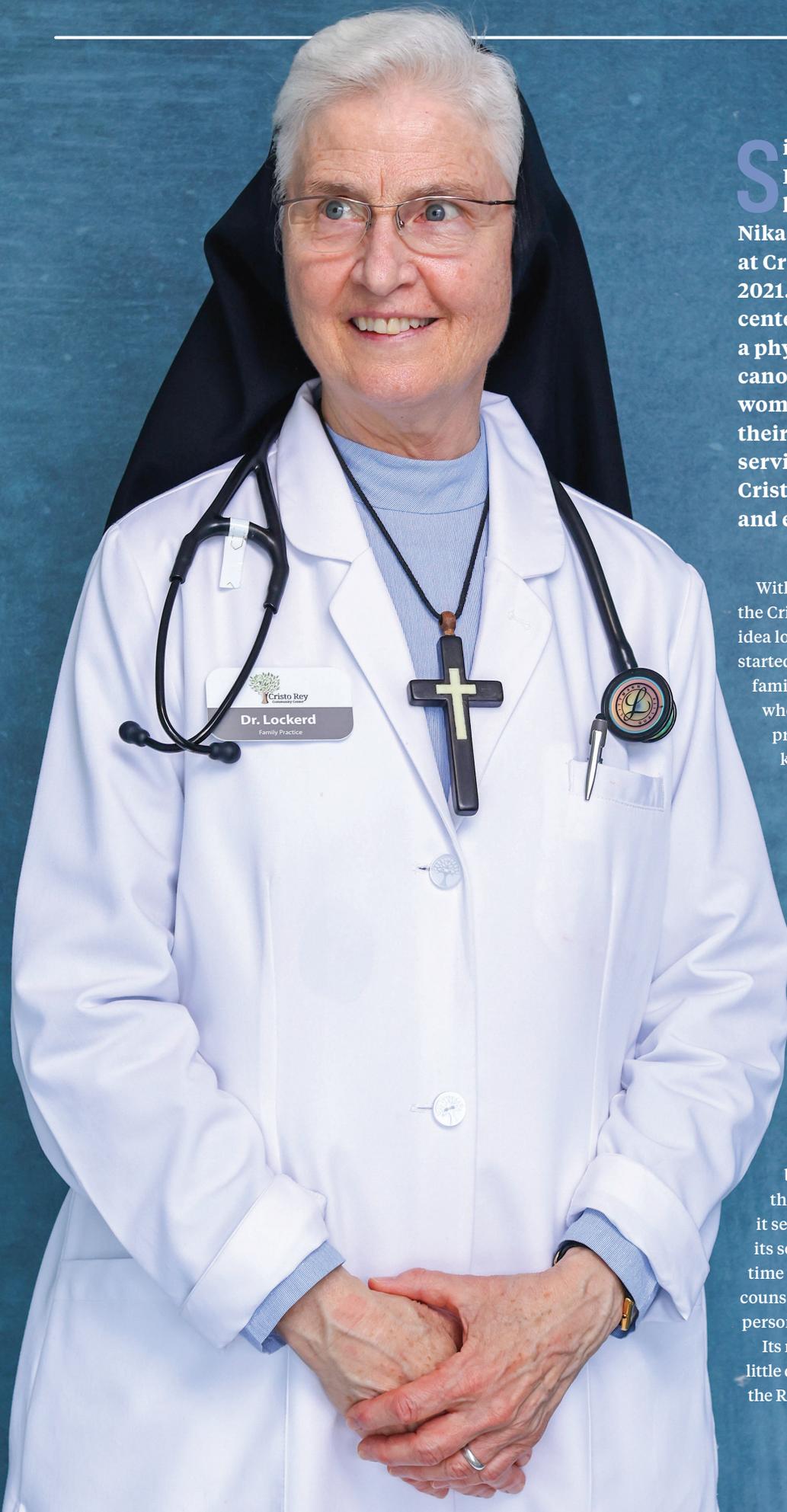


SISTER MARIE PAUL

Serves the underserved

'I SEE THE FACE OF CHRIST IN THEM'

BY MARYALENE LAPONSIE
PHOTOGRAPHY BY REY DEL RIO



Sister Marie Paul Lockerd, RSM, Sister Mary Rafqa Boulos, RSM, and Sister Mary Nika Schaumber, RSM, arrived at Cristo Rey in the summer of 2021. They weren't sent to the center simply to pray either. As a physician, pediatrician and canon lawyer, respectively, the women came ready to push up their sleeves and get to work serving the people who rely on Cristo Rey to meet their physical and emotional needs.

With a name that means Christ the King, the Cristo Rey Community Center was an idea long before it was a physical place. It started out of the desire of neighborhood families to provide for migrant workers who came to the area each year – to provide them with the coats they didn't know they would need in Michigan and the furniture they couldn't transport from one home to the next.

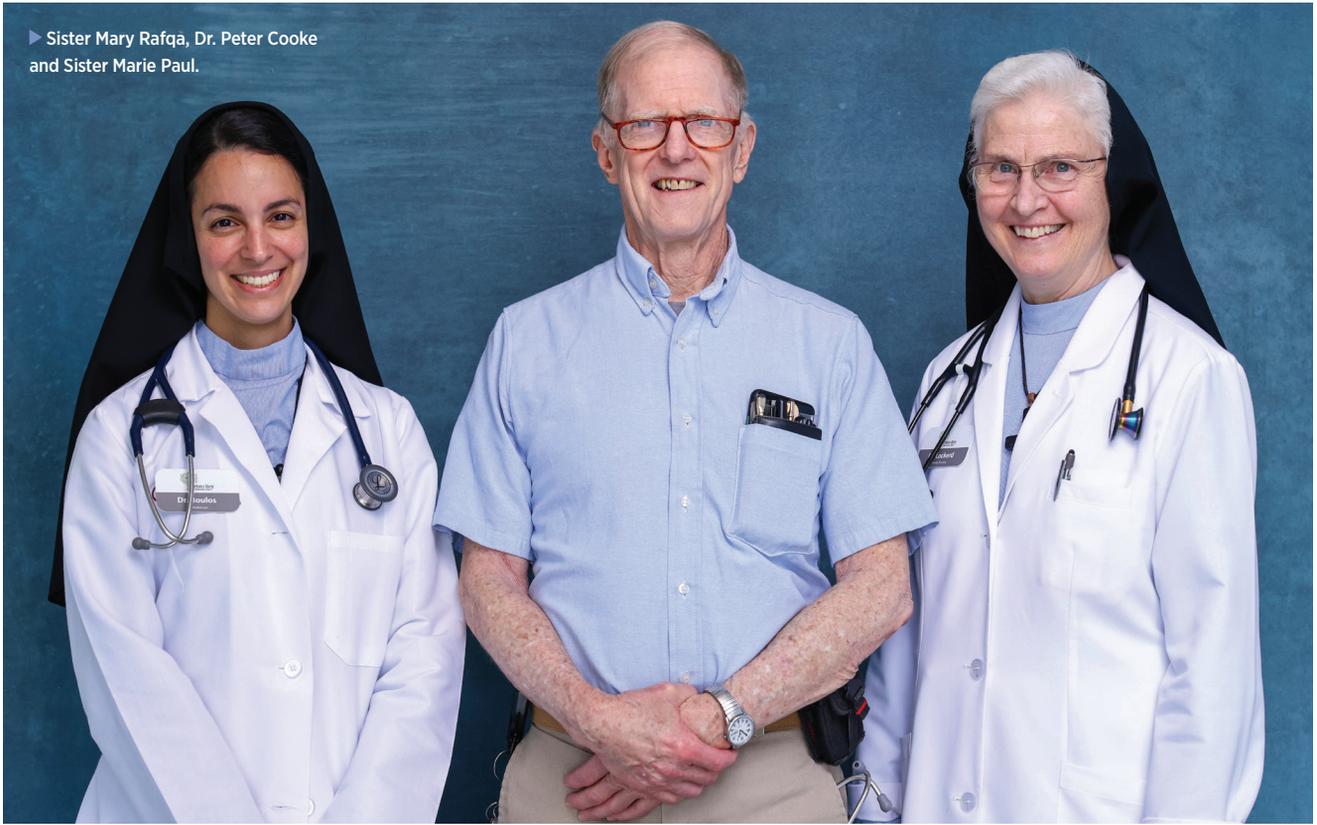
"Those were the very beginnings of Cristo Rey," explains CEO Joe Garcia.

By the mid-1960s, families asked the recently formed Cristo Rey Church if they could store items there, and in 1968, a non-profit was formed for what is now the Cristo Rey Community Center.

Dr. Peter Cooke, who currently volunteers as a physician with the Cristo Rey health care clinic and was its long-time director, remembers how the space evolved to meet the growing needs of the community it served. Over the years, it expanded its services so that it now offers a full-time health care clinic, daily hot meals, counseling services, and food, clothing and personal goods pantries.

Its most recent addition was something a little different though: the three members of the Religious Sisters of Mercy of Alma.

► Sister Mary Rafqa, Dr. Peter Cooke and Sister Marie Paul.



The Religious Sisters of Mercy of Alma have a charism

– or gift – of mercy that they demonstrate through a commitment to health care and education. That focus made Sister Marie Paul, Sister Mary Rafqa and Sister Mary Nika a perfect fit for the work of Cristo Rey, and Joe says he had long hoped that the sisters would be able to assist at the clinic.

“Christ was a healer,” says Sister Marie Paul. The Religious Sisters of Mercy seek to follow that example with their work in medicine. “Health care always serves the needs of the Church,” she explains.

FOLLOWING GOD’S CALL

While she is a family practice doctor with a focus on women’s health, Sister Marie Paul says she is – and was – a sister first.

“I got the call to follow Christ wherever he goes,” she says. That call sent her to the religious life and specifically to the Religious Sisters of Mercy of Alma.

“I love their charism,” Sister Marie Paul says. “I was attracted to the joy in the community.”

Once a member of the order, it was determined that she should become a doctor. She attended medical school in Maine, completed her residency in Minneapolis and then worked for 20 years at a clinic owned by the sisters in Jackson, Minnesota.

From there, she was assigned to St. Louis, Missouri,

where she created two mobile clinics by retrofitting 40-foot Winnebago recreational vehicles. One was used for medical care, while the other housed a dental clinic; both helped meet the needs of residents in surrounding rural communities.

Now in Lansing, Sister Marie Paul’s patients come to her rather than her taking the clinic to them. However, she says the goal is the same: to treat everyone with the dignity they deserve as children of God.

WORKING WITH GOD’S PLAN

Sister Marie Paul hopes everyone who walks into an exam room at the clinic will have an encounter with Christ. She isn’t there to proselytize to her patients but rather to serve as a witness to hope.

“I hope they will experience God’s love and mercy in the way we care for them,” she says.

As a NaProTechnology medical consultant, Sister Marie Paul specializes in women’s health care and focuses on addressing fertility issues in a way that cooperates with a woman’s body and with divine law.

“We practice the Church’s teachings on fertility,” she notes, and that approach is something that has already borne fruit. For instance, Sister Marie Paul has worked with a number of patients who have struggled with infertility. By using NaProTechnology, eight

women have been able to achieve pregnancy so far.

EXCELLENT CARE FOR EVERYONE

Cristo Rey’s mission has long been to serve the underserved, and that means the clinic accepts patients who

may be turned away elsewhere because they either don’t have insurance or use the government’s Medicaid program.

“The providers who work here have a heart for the mission,” Sister Marie Paul says. In many cases, they are working with people who have complex



I hope they will experience God’s love and mercy in the way we care for them”

medical, social and psychological conditions, and sister credits Joe with creating an environment that puts patients first.

“Serving the poor is not profitable,” Joe says. But Cristo Rey is not about making a profit. “We’re about doing the right thing.”

Doing the right thing means ensuring each patient is given adequate time with providers rather than being rushed out the door to make way for the next appointment.

“Each office visit is a minimum of 30 minutes,” Sister Marie Paul says. That may not sound like much, but it far exceeds the 10-15 minutes offered by other clinics. “It makes a huge difference in the care for the patients.”

What’s more, if patients can’t afford their medicine.

Cristo Rey has an employee who spends all day calling pharmaceutical companies and other programs to secure free or discounted medications. Joe calls the approach “smile and dial,” and he estimates the effort has netted Cristo Rey patients somewhere between \$1.1 million to \$1.4 million in free medications.

“The work that’s being done here to get patients the medication they need is amazing,” Sister Marie Paul notes.

CATHOLIC SERVICE IN ACTION

For the Religious Sisters of Mercy of Alma, coming to Cristo Rey doesn’t represent a career change. Instead, it’s answering a divine call to see Christ in all people and meet their needs regardless of their faith, personal struggles or shortcomings.

That is what Catholic service is all about – “To accept the person where they are at,” according to Sister Marie Paul.

The sisters – along with a team of dedicated staff and volunteers – do just that. Cristo Rey sees more than 2,500 patients come through its doors for 8,000 medical visits each year. More than 32,000 hot meals are served at the community center annually, and both physical and emotional needs are met through Cristo Rey’s food pantry, clothing pantry and counseling services.

While Sister Marie Paul doesn’t spend office visits with patients discussing God, she hopes everyone will see him in her care and compassion. After all, she explains, “I see the face of Christ in them.” †



SISTER MARY RAFQA BOULOS, RSM

Serving God's Children

As a young woman, Sister Mary Rafqa Boulos was never asked if she considered the religious life. Still, the pull was there.

"I always felt that God was asking me to serve others," she remembers.

That may be why she decided to pursue a career in medicine, but while studying for her pre-medicine degree, she discerned that God's call went deeper than that. He was inviting her to the religious life.

Sister Mary Rafqa says it was by the grace of God that she was led to the Religious Sisters of Mercy of Alma, whose commitment to health care matched her own. "I felt really called to our charism of mercy," she explains.

She completed medical school at Ohio University and is now a part-time pediatrician at the Cristo Rey Community Center in Lansing. In addition to spending three days a week seeing patients at the clinic, she is the local superior of the sisters' house in DeWitt.

"In religious life, you don't necessarily plan ahead," Sister Mary Rafqa says. "You learn to be open to what God might be asking of you."

Serving at Cristo Rey is something she never anticipated, but she is grateful to be at the center now. "I love the people," she says. "It's a

diverse patient population, [and] it's a pleasure to serve."

When it comes to her work in pediatrics, Sister Mary Rafqa says it is rewarding to be able to help parents improve their children's health, even though finding resources can sometimes be a challenge. Beyond that, "children are a lot of fun," she adds with a smile. She is grateful, too, that she can work with Dr.

Aimee Leisure-Martins, also a pediatrician and the present medical director of the clinic.

Providing Catholic care means helping people regardless of where they are in life, and that's something Sister Mary Rafqa says the staff and volunteers at Cristo Rey do very well. Despite limited resources, they offer a comprehensive suite of services to families facing difficult cir-

cumstances. The staff is highly committed, as evidenced by the presence of the former medical director, Dr. Peter Cooke, an internist physician who loves his patients.

In a noisy world, it can be hard to hear God's call, but for Sister Mary Rafqa, it is clear where she is supposed to be right now ... at a Catholic clinic in Lansing, ministering to God's people. †



SISTER MARY NIKA SCHAUMBER, RSM

Catholic Identity in Action

Sister Mary Nika Schaumber is no stranger to the religious life. She entered religious life in 1969, and in the 50 years since, she has become a canon lawyer and worked to address ethical and moral issues surrounding health care.

“My work is primarily with the Catholic identity – what it means to have a Catholic health care clinic,” she says.

For 12 years, she worked at a Catholic hospital in Tulsa, Oklahoma, doing this work, and now she has come to Cristo Rey Community Center in Lansing to support the work of CEO Joe Garcia.

“Joe has done a wonderful job,” Sister Mary Nika says. “He has a real heart and vision for the poor.”

Under his leadership, Cristo Rey has seen a renaissance in recent years, and Sister Mary Nika hopes to build upon that success. She is part of weekly meetings of an executive team that continually looks for ways to improve services and embrace the center’s Catholic identity. “We are the only Catholic clinic in Lansing,” she notes.

While Sister Mary Nika is available to advise on issues such as ethical medical treatments, she says there is so much more involved in being a Catholic institution.

“Beauty is also an essential element of God and the Cath-

olic identity,” she explains.

Currently, the chapel at Cristo Rey is being renovated, and the Religious Sisters of Mercy of Alma arranged for all the sacred items to be refinished. Holy images have been hung on hallway walls and soon the Blessed Sacrament will return to the refurbished space.

Creating a sacred space at Cristo Rey is one example

of how the clinic seeks to holistically meet the needs of its clients. “It’s to help people understand who they are, why they were created and how they can have a fulfilling life,” Sister Mary Nika says.

That spiritual aspect of care is part of what makes Cristo Rey unique. It isn’t simply doling out food and health care; it is also serving as a witness to God’s love and mercy.

“People come from very, very difficult family situations,” Sister Mary Nika says. When they walk into Cristo Rey, the hope is they will find a sanctuary that uplifts and strengthens them.

With so many ministries offered in one place, it can be hard to settle on just one word to define the work of Cristo Rey, but Sister Mary Nika sums it up this way: beautiful. †



‘What amazes me is **God still wants to use me**’

BY ELIZABETH HANSEN
PHOTOGRAPHY BY TOM GENNARA



From the time he was young, Dave Weber was an extroverted, social child.

by a fellow parishioner at Immaculate Heart of Mary, Dave’s childhood parish and where he still attends Mass with his wife, Diana. His friend Michael McMurtray started encouraging Dave to use his gift for evangelization.

“St. Paul Street Evangelization (SPSE) came out with their first evangelization class,” Dave says. “Michael had been on me

“I could go up to a stranger and start talking to them,” says Dave, now a biomedical engineer with McLaren Hospital in his hometown of Lansing.

It’s a trait that was noticed by a fellow parishioner at Immaculate Heart of Mary, Dave’s childhood parish and where he still attends Mass with his wife, Diana. His friend Michael McMurtray started encouraging Dave to use his gift for evangelization.

for a year and a half, and I felt God sort of prompting me – and I’d rejected it. You know you get those promptings? Michael started prompting me; he’d seen the type of person I was, not afraid to talk to people or approach them about the Gospel.”

His friend’s persistence finally moved Dave to prayer, and he decided to check out the weekly, three-hour class sessions near him. Soon into the year-long course, he knew “this was one of the main ministries God wanted me to do with my life.”

That was only a couple of years ago, and now Dave consistently joins the Lansing SPSE team in its frequent evangelization excursions around the region.

“We usually go out every couple weeks,” Dave says. “[Team



▶ Dave Weber with Christina Heidemann on left and Tom Valli on right.



EVERYONE'S DESTINED TO EVANGELIZE, BUT EVERYONE'S DESTINED IN A DIFFERENT WAY."

leader Tom Valli] says, 'Look, it's time to go and evangelize,' and we just go out and be together."

"We've gone to Potter Park, we've gone to the Michigan State campus, but this year we've been pretty consistent in downtown East Lansing," he says. "We've had a lot of success and conversations there."

The team seeks to invite people into conversation with a friendly question: "What's going on in your life? Do you have anything you want prayer for?" Sometimes, they offer a free miraculous medal, rosary or pamphlet about Catholicism. One of their signs reads, "If you need prayer, just ask."

"A lot of times, it'll be they lost a family member or a family member is sick, and that's how we break into the conversation a little bit," Dave says. "Sometimes, people will just come up on their own, curious, and you start talking to them, and it's amazing. It's about the relationship – you can't just say, 'Hey, this is the kerygma.' You have to listen to them. Some people just want to tell their story, and you just sit and listen, and offer prayer."

Only then, Dave says, might the conversation lead into Catholicism and what it means for him to be Catholic.

"You get a lot of rejection, and at first it sort of bothered me," he says. "I've heard mocking and people laughing at me, but Jesus said you'll be persecuted if you preach in my name. All you need is that one divine encounter, just plant that one divine seed, but you have to be open to that encounter. There's more rejection than acceptance, but that doesn't faze me. All you can do is try."

Despite the frequent rejections, Dave is convinced people – especially the students he talks to in East Lansing – are actively searching for truth.

"I'm so amazed at how many young people are seeking God, but I get the sense they don't know where to go or are too embarrassed to bring that up around their friends," he says. "Especially with the pandemic, they're seeking God."

"When you do encounter a Catholic in the street, you ask them, 'How's your walk? Are you going to church?' And you encourage them to go back to church, to seek the Eucharist."

Dave remembers a powerful encounter at Lansing's Potter Park Zoo – a woman in a wheelchair with her two adult daughters. He asked if there was anything she needed prayer for. "She said, 'I have hospice coming in, and I'm about ready to die,'" he recalls.

"So all four of us gathered together, and we offered prayer."

"St. Paul's has emboldened me to be more open and cognizant to the Holy Spirit when he's prompting me," Dave adds, describing the impulse he feels when he believes God's nudging him to speak to someone. "I feel a pressure, like when someone puts their hand on you and pushes you."

He likewise feels a sense of awe that this is his calling.

"Just like everyone else in this world, I'm broken. I sin. What amazes me is God still wants to use me," Dave says.

"It's made me come closer to God because I know in my heart he has purpose and meaning for me."

"Everyone's destined to evangelize, but everyone's destined in a different way," he says, reiterating a principle from

SPSE. "Sometimes it's being an example, sometimes it's a kind smile to someone. For me, it's preaching the Gospel and bringing the kerygma to the people."

"I'm so thankful I finally gave into God's prompting to do this ministry, because it's definitely borne fruit for myself and others," he says. "It's nothing I do whatsoever; it's all what God's doing through me." †



LEARN MORE

The mission of St. Paul Street Evangelization is to "train, equip and mobilize Catholics for the urgent work of evangelization." For more information, visit streetevangelization.com.

Michigan Bishops' statement on *Dobbs* decision

In a 6-3 decision on June 24, the U.S. Supreme Court overturned its nearly 50-year-old decision in *Roe v. Wade* that legalized abortion in this country. The ruling in *Dobbs v. Jackson Women's Health Organization* was not totally unexpected due to the leak of an opinion draft a month earlier. The court ruling emphasizes that there is no constitutional right to abortion in the United States. The case focused on Jackson Women's Health Organization, an abortion clinic in Mississippi that challenged the state's law banning abortion after 15 weeks of pregnancy.

The court's reversal of its long-standing abortion ruling brings abortion policy decisions to the state level. As of this writing, abortion is banned or restricted in 21 states, and is still legal in 29 states and in Washington, D.C.

On June 24, the 11 bishops in the state of Michigan released a joint statement that expresses joy with the court's majority opinion while reaffirming the Catholic Church's compassion and support for mothers in need.

"Nearly 50 years after the unjust decision in *Roe v. Wade*, our country draws closer to a society that recognizes the God-given right of life for all persons, at any stage or in any condition. While the ruling in *Dobbs v. Jackson Women's Health Organization* that overturns *Roe* is a cause for joy, we must remember that life is and always will be a gift from our Creator; it cannot be given or taken by governmental structures, judges, or elected officials.

We are saddened by the fear and anger that has reverberated across our land since a draft of this opinion was leaked to the public. In light of these concerns, we wish to make clear that no woman should face pregnancy alone. With safe-delivery laws, adoption, pregnancy resource centers, and assistance from Catholic and other agencies that provide necessities for mom and baby, every pregnant woman should know there is a community of compassion and support waiting to help her and her unborn or infant child. We empathize with women who struggle with daily challenges that may affect their decision to carry their baby to term: financial insecurity, food insecurity, medical care, lack of relationship and/or family support, coercion and homelessness, just to name a few.

The pro-life movement must redouble its efforts to ensure every woman has the support she needs throughout her pregnancy and beyond, whether she chooses to parent or create an



adoption plan. We affirm that the Church must prioritize this work, through our Catholic Charities and parish-based support networks, to meet the physical needs of mothers and children as well as offer the emotional support and love new mothers need. We also implore men to be respectful of women and responsible when they father a child. We are all called to walk with moms in need, and we encourage all Michiganders to join us in this effort.

Today's momentous decision would not have occurred without 50 years of prayer, action and witness from innumerable women and men who promote the sanctity of human life. These people of goodwill laid the foundation for a future of love, compassion, and support toward women and their unborn or newborn children. Though *Roe* is no longer relevant to abortion policy, we must remain vigilant against future attempts to promote abortion as help for women, which in reality are attacks on human life itself. Some of those attacks have already started here in Michigan through the legislative process, at the ballot box and in the courtroom, signaling that the work to build up a social order that respects human life is not finished.

Let us, as the Body of Christ here on Earth, pray for all pregnant women and continue to proclaim that human life is sacred from conception to natural death and at every point in between, and to commit ourselves to building a society grounded in that essential God-given right." †

Most Rev. Allen H. Vigneron, Archbishop of Detroit | **Most Rev. Earl A. Boyea**, Bishop of Lansing | **Most Rev. Paul J. Bradley**, Bishop of Kalamazoo | **Most Rev. John F. Doerfler**, Bishop of Marquette | **Most Rev. Robert D. Gruss**, Bishop of Saginaw | **Most Rev. David J. Walkowiak**, Bishop of Grand Rapids | **Most Rev. Jeffrey J. Walsh**, Bishop of Gaylord | **Most Rev. Gerard W. Battersby**, Auxiliary Bishop of Detroit | **Most Rev. Arturo Cepeda**, Auxiliary Bishop of Detroit | **Most Rev. Robert J. Fisher**, Auxiliary Bishop of Detroit | **Most Rev. Donald F. Hanchon**, Auxiliary Bishop of Detroit

AROUND THE DIOCESE

► FaithFest 2022 was held on June 25 at St. Francis Retreat Center.

► Vocations night at Lugnuts Stadium, Aug. 5.

► The Dominican Sisters of Mary, Mother of the Eucharist marked 25 years of their religious order on July 30.



FaithFest: Lisa Kay; Vocations night: Dawn Hausmann; Sisters of Mary, Mother of the Eucharist: courtesy photos

Giving thanks

FOR THE
GRAPE HARVEST



*and
praying for
the newly
ordained*

Every now and then, I'm asked if I ever run out of ideas for this column. That's a fair question, given that I've written it for 18 years! Well, with all of the feasts, traditions and well over 10,000 recognized saints in the Catholic Church, I've got plenty to write about — a blessing that comes from the rich and beautiful culture of our faith!

I've always equated my research to digging for buried treasure. I get to rediscover captivating traditions of our faith and trace back the layers of history from which they were formed. Recently, I unearthed one I had heard of but knew nothing about: Ember Days.

I would conjecture that most Catholics are unaware of Ember Days because they were observed prior to the late 20th century. They consist of three days of fasting and prayer (Wednesday, Friday and Saturday) four times per year. The four Embertides revolve

around the changing of the seasons and take place in the spring (after Ash Wednesday), summer (after Pentecost), fall (after the Exaltation of the Holy Cross) and winter (after the feast of St. Lucy).

Ember Days date back to ancient Rome. When Christianity came to Rome, the pagan festivities lost favor and the seasonal celebrations became more somber and penitential. Pope Gelasius (492-96) initiated the ordination of priests and deacons on the Saturday of the Embertide. Soon after, the observance of the Ember Days spread to



other countries throughout Europe, and the faithful were encouraged to fast and pray for the newly ordained.

September is upon us and so are the autumn Ember Days (Sept. 21, 23 and 24). Since the early Christians gave thanks for the grape harvest during these days, I came up with a simple recipe that coincided with that theme *and* reflected the penitential tone of the Embertide. I couldn't help but think of Luke 10:2: "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."

I think it is worthy of our time to return to this

age-old tradition of fasting and praying for our newly ordained whom the Lord calls as shepherds. And it would bless us to rekindle the tradition of Ember Days to pray in gratitude for the bounty that comes from God. †



MICHELLE DIFRANCO is a designer and the busy mom of three children.

PHOTOGRAPHY BY SHANE FOLKERTSMA

Balsamic-roasted grape crostini

- 1 French baguette
- 3 cups grapes (sliced in half, lengthwise)
- 1 tablespoon balsamic vinegar
- 2 tablespoons extra-virgin olive oil
- 1 sprig fresh rosemary (chopped) plus extra for garnish
- ½ teaspoon kosher salt
- black pepper to taste
- 1 small tub mascarpone cheese
- ¼ cup pine nuts (toasted)

Slice baguette diagonally to half-inch-thick pieces and broil in the oven until golden brown (about 2-3 minutes). Place on a serving plate. Reset oven to 425 degrees.

In a large mixing bowl, toss the sliced grapes, balsamic vinegar, olive oil, chopped rosemary, salt and pepper. Spread out on a parchment lined cookie sheet and bake for 25 minutes or until slightly wilted and caramelized. Remove from the oven and set aside to cool for a few minutes.

Spread mascarpone on each piece of toasted French bread. Spoon a tablespoon of the grape mixture on each piece and top with a few toasted pine nuts and extra rosemary.

THINGS TO DO

Sept. 8, St. Mary Church, Morrice, **4th annual St. Mary Altar Society Designer Bag Bingo.**

Doors open at 5 p.m., bingo begins at 6 p.m. \$20 advance tickets/\$25 tickets at the door, must be 18 to attend. Contact the parish office at 517.625.4260 for more information.

Sept. 8-11, St. Mary Church, Morrice, **Fall Festival.** Activities include a euchre tournament on Friday night; Farmers Market, concessions, raffles, silent auction, feather bingo on Saturday; regular bingo and a chicken dinner on Sunday.

Sept. 9-11, Church of the Resurrection, Lansing, **87th Ox Roast Festival.** Join us for a special Parish Centennial celebration. This event includes a pub, DJ entertainment, hourly 50/50 drawings, a \$100 Super Raffle with a \$20,000 grand prize and features the original Ox Roast sandwich and delicious homemade soup! Please check our parish bulletin for more details www.corlansing.org.

Every Friday from Sept. 16 through Dec. 16 (no class Nov. 25) 6:30 - 8 p.m., St. Patrick Church, Brighton, AFFC Room B, **Surviving Divorce.** Surviving Divorce features 12 video presentations that cover topics such as shock and grief, anger and forgiveness, money issues, dealing with children and a former spouse, and annulment and remarriage. Pizza will be served and baby-sitting provided. Register online at www.stpatrickcatholicparish.org/events, and for more information, call the parish office at 810.229.9863 ext. 325.

Sept. 16, 7 p.m., St. Mary Church, Swartz Creek, Knights of Columbus **Euchre Tournament.** For more information, call 810.635.3684.

Sept 18, 2 p.m., St. Francis Retreat Center, DeWitt, **Special Needs Mass.** Light refreshments will follow in the dining room. Please

RSVP to Cathy Blatnik at blatnie63@yahoo.com or 517.381.1410 with the total number of people in your group by Sept. 11.

Sept. 23, 4 p.m., Lansing Catholic High School, Lansing, **Athletic Hall of Fame Induction.** We are excited to induct 11 individuals and nine teams from Lansing Catholic (Central) High School and our four heritage schools: St. Mary, Resurrection, Gabriels and O'Rafferty. See full listing and more information online at lansingcatholic.org/halloffame.

Sept. 23, 5 p.m., Holy Spirit Church, Brighton, **Catholic Healthcare International's St. Padre Pio Feast Day Celebration.** Join us as we celebrate our beloved patron, St. Pio, a modern-day and very active saint. Reservations are required for this free evening. For more information, visit www.chi-usa.com/st-pio-feast-day.

Sept. 23, Lansing Catholic High School, Lansing, **Homecoming Celebration.** Start the day off with our Cougar Classic Golf Outing, followed by the Athletic Hall of Fame Induction, Cougarfest kicks off at 5 p.m. with fun and food for the whole family. Homecoming football game at 7 p.m. at Cougar Stadium vs. Eaton Rapids. More details online at lansingcatholic.org/homecoming.

Sept. 25, 12-5 p.m., Italian American Banquet and Conference Center, Livonia, **2022 Guardian Angel Fall Harvest Festival** to benefit the residents of St. Louis Center. The event begins with Mass, followed by food, raffles, prizes, art performance, music and dancing. For more information visit stlouiscenter.org/events.

RACHEL'S VINEYARD RETREATS:

- **Dec. 9-11**, Ann Arbor Rachel's Vineyard retreat. For more information, contact Beth at 734.879.0427 or toheal4give@outlook.com.

SAVE THE DATE

- Oct. 1, 6-10 p.m., Flint Farmers Market, 300 E. 1st St., Flint, **St. Francis Prayer Center annual fundraiser.** Come enjoy an evening of fellowship, great food and music all while supporting the Prayer Centers mission of spreading God's word and helping the needy of Flint! For tickets and information, please call 810.787.5530.
- Oct. 1, Cristo Rey Church, Lansing, the Italian American Club of Lansing's "**Una sera Italiana**" a night of authentic Italian cuisine and music entertainment by Pino Marelli to benefit the St. Louis Center. Tickets are \$20 for adults, \$10 for children 6-12 years old. To purchase tickets or for more information, visit lansingiac.org.
- Oct. 2, 2:30-3:30 p.m., **Lansing Area Life Chain.** Grand River Avenue from East Lansing to Williamston. Signs will be available at all locations. For more information, contact Ann at annzyg@gmail.com.
- Oct. 15, 2 p.m., St. John the Evangelist Harvey Activity Center, Fenton, **Father Tad Pacholczyk** will give a presentation on recent controversial developments in the biosciences and bioethics. Visit stjohnfenton.org for more information.
- Oct. 22, 6:30 p.m., Church of the Resurrection, Lansing, **Parish Centennial Event - A Concert Celebrating the Musical Legacy of Ursula Klein.** For more information visit www.corlansing.org.
- Nov. 6, 9 a.m. to 4 p.m., St. Mary Church, Morrice, **Craft Show.** Craft vendors wanted for this new event! Contact Jeanine Stack at 517.625.5194 or a13398@tds.net for more information or to apply.
- Nov. 10-12, St. Patrick Church, Brighton, **Undone: Freedom for the Feminine Heart.** For more information email JPIIHCRetreatBrightonMI@gmail.com.
- Nov. 12, 9 a.m. to 4 p.m., St. Joseph Catholic School, Howell, **Holiday Bazaar.** With space for more than 100 vendors, there truly is something for everyone. For more information and to apply to be a vendor, visit school.stjosephhowell.com/holiday-bazaar.

RETREAT CENTERS

- Oct. 10-14, Weber Retreat Center, Adrian, **Private Directed Retreat.** Reflect peacefully, rest in God's presence and get refreshed and restored on this five-day retreat. For more information or to register, call Janene Ternes at 517.266.4000.
- Oct. 29-30, St. Francis Retreat Center, DeWitt, **Remarriage Retreat.** Visit www.stfrancis.ws/retreats for more information.
- Nov. 12, 9:30 a.m. to 3 p.m., St. Francis Retreat Center, DeWitt, **Cultivating Joy.** Discover a more joyful spirit, explore the joy that God has for you and learn practices for nurturing more joy in your life. Cost is \$60 and includes lunch and materials. For further information contact Janene Ternes at 734.347.2422 or www.prayer-in-motion.com.

CATHOLIC CHARITIES

**CATHOLIC CHARITIES OF JACKSON,
LENAWEE AND HILLSDALE COUNTIES,
517.782.2551 Jackson – 517.263.2191 Lenawee & Hillsdale
or www.catholiccharitiesjlhc.org**

Sept. 12, 5:30-7 p.m., Gene Davis & Sons, Jackson. **A.D.A.M. Memorial Butterfly Release.** Our annual tradition of remembrance. Each guest will receive a butterfly to be released in honor of their loved one. Deadline to register is Sept. 7 by calling 517.782.2551 or email rweber@CatholicCharitiesJLHC.org.

Sept. 27, Our Lady of Fatima Parish, Michigan Center, **6th annual Faith in Action fundraising event.** Evening includes Mass, dinner and presentations all geared to inspire attendees to become members of their St. Teresa of Calcutta Giving Society. To register or find out more, contact Bea Cuthbertson at 517.879.0599 or email bcuthbertson@CatholicCharitiesJLHC.org.

CATHOLIC CHARITIES OF SHIAWASSEE AND GENESEE COUNTIES, 810.232.9950 (ext. 709) or www.ccsgc.org

Oct. 27, Catholic Charities' Conference Center, Flint (former St. Michael Catholic Church), **The Chair-ity.** Pull up a chair and join us for this fun, after-hours celebration that will include hors d'oeuvres, drinks, raffles and silent and live auction items. The live auction, presented by Father Joe Krupp and Jesse Ortega, will spotlight unique, custom-designed chairs created and donated by local artists. For more information and to purchase tickets, go to www.ccsgc.org/chair-ity.

**LIVINGSTON COUNTY CATHOLIC CHARITIES,
517.545.5944 or livingstoncatholiccharities.org**

Elder Abuse Recovery Support Group. The professionals facilitating this group help seniors find resources to help them continue on the path of healing and recovery. Now meeting in-person on the third Tuesday of each month. Register today by contacting Beth Newman at 517.545.5944 or beth@livingstoncatholiccharities.org.

Mondays, 5-6:30 p.m. and 6:30-8 p.m. in-person or Wednesdays and Fridays, 10-11:30 a.m. via Zoom. **Drop-in Substance Abuse Engagement Group** for people struggling with substance use/abuse. The group is free and open to everyone. Due to COVID-19, pre-registration is required; call Jessica at 517.375.1652.

Care-giver Support Group meets the first and third Wednesday of each month, 5-6 p.m., Be Our Guest at Livingston County Catholic Charities. Respite care provided with advance notice. Due to COVID-19, care-giver support groups are currently occurring via Zoom. Please call 517.546.9910 to reserve your spot.

Every Tuesday beginning Sept. 13, 6:30-8 p.m., St. Augustine Church, Fenton, Livingston County Catholic Charities Special Ministries Program **Bible Adventures.** Weekly lessons focus on visual, oral and kinesthetic learning that allows participants to feel closer to God and empowered to seek more in their faith lives through music, trivia, crafts, games and interactive lessons. For more information, email Hayley Trombley at hayley@livingstoncc.org or call 517.545.5944.

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OCTOBER 22 DURAND/GAINES
FEBRUARY 11 EAST LANSING
MAY 20 ANN ARBOR



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Rev. Dwight Ezop
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Jaclyn Holmes,
ADVERTISING SALES

Paulette Stump
EDITORIAL SPECIALIST

Sharon Byers
DIGITAL MANAGER

For advertising information,
contact Jaclyn Holmes at 517.853.7691
or jholmes@faithcatholic.com

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▶ Reba Sommer, safe environment director for the Diocese of Lansing, offers opening remarks at the Child and Youth Protection Catholic Leadership Conference.

Annual conference focuses on child and youth protection

More than 150 safe environment and victim assistance coordinators representing dioceses from across the United States participated in the 16th annual Child and Youth Protection Catholic Leadership Conference in Grand Rapids in June.

The conference marked the 20th anniversary of the *Charter for the Protection of Children and Young People*, established in response to allegations of clergy sex abuse in the Church.

The opening Mass was celebrated by Grand Rapids Bishop David Walkowiak and concelebrated by Bishop Johnston and Bishop Boyea.

FOWLER KNIGHTS RAISE \$16,000 IN 'RETURNS' FOR VOCATIONS COLLECTION

The Knights of Columbus Msgr. Esper Council 3027 of Most Holy Trinity Parish in Fowler raised \$16,000 in its 17th annual "Returns" for Vocations can and bottle collection on July 9. More than 90 people donated more than 250 hours of service to collect and sort the 153,000 bottles and cans donated. This event is a way for the community to return support to those discerning vocations.



New diocesan director of parish youth discipleship

The Diocese of Lansing announced that Brian Flynn has assumed a new role as the diocesan director of parish youth discipleship. This new position is parish-focused and consolidates the efforts of the Office of Catechesis and High School/Middle School Ministry to support parish ministry teams who accompany young Catholics in both parish religious education and youth ministry settings. This new office works closely with the Offices of Catholic Schools and Marriage and Family to ensure that all young people in the diocese have opportunities to come to know and follow Jesus.

"I am excited for the potential that exists in this move, which is grounded in mission. If our structures are to support mission, they must also communicate mission. This new structure communicates that whether you are a pastor, a DRE or youth ministry leader, you have an advocate in the diocesan offices to partner with you in this mission. Being a former DRE and youth minister, I hope to help bridge the gaps between these vital roles in order to help those who serve in our parishes to succeed," Brian said.





► Elected as members of the 2022-2028 General Council are, from left, Sisters Bibiana “Bless” Colasito, OP, Corinne Sanders, OP and Janice Brown, OP, general councilors; Sister Lorraine Réaume, OP, vicarress and general councilor; and Sister Elise García, OP, prioress.

Adrian Dominican Sisters elect leadership, set direction for the future

The Adrian Dominican sisters met June 27-July 2 to elect a prioress and General Council to serve the congregation through 2028. The 125 delegates who attended also approved five Enactments to set the congregation’s ministerial direction for the next six years: Diversity, Dominican Vowed Life, Spirituality, Sustainability/*Laudato Si* and Women.



Deacon Pat McDonald celebrates 50 years as deacon

Deacon Pat McDonald of St. Patrick in Brighton celebrated 50 years as a deacon on June 24, making him the longest-serving permanent deacon in U.S. history. In addition to serving in the diaconate for 50 years, Deacon Pat and his wife, Peggy,

raised four sons and four daughters. Deacon Pat has also served as a practicing attorney for more than 50 years. At the celebration marking his anniversary on June 19, Deacon Pat said, “To my fellow deacons, preachers, teachers, counselors and consolers, you walk according to the truth, an extension of Christ, the servant. In proclaiming the Gospel, we’re called to believe what we read, teach what we believe and live by what we teach.”



CORPORAL
WORKS OF
MERCY COLUMN
ON PAGE 13

Practicing the Works of Mercy in the Diocese of Lansing

Flint: Families can volunteer at the Sister Claudia Burke Center of Hope, run by Catholic Charities of Shiawassee and Genesee Counties. Tasks for children include sorting donations and dividing liquids (soap, shampoo, etc.) from bulk containers into personal size bottles. Families can also help make “Hope Soap” laundry detergent for the center’s laundry room. Contact Mary Stevenson 810.265.7025, ext. 712 to discuss how your family can serve.

Jackson: Catholic Charities of Jackson, Lenawee, and Hillsdale Counties runs a personal needs and linens closet a couple blocks south of downtown, and families are welcome to stock shelves or distribute items. Contact Bea Cuthbertson at 517. 879.0599.

Lansing: St. Vincent Catholic Charities distributes new clothing items to recent refugee arrivals in the Lansing area. View specific needs on its Amazon and Walmart wish lists at stvcc.org/donating/in-kind-donations, or contact Veronika Parsamova (parsamv@stvcc.org) if you’re interested in organizing a collection of items through your parish or a larger group of families. (Note: volunteers are required to undergo a background check.)

Other: Ask your parish Knights of Columbus council if it participates in Coats for Kids, a national Knights program that distributes new winter jackets to children in need. Could your family help during a distribution day?



Our Lady of Fatima celebrates 10th anniversary of new church

Our Lady of Fatima Parish in Michigan Center marked 10 years in its new church building on June 18. Bishop Earl Boyea presided at the anniversary Mass, where he blessed the altar. Pastor Father Satheesh Alphonse, SdC, concelebrated the Mass, joined by Father Tim MacDonald, who was pastor of Our Lady of Fatima when the building opened. Deacon Tom Franklin assisted. Bishop Boyea also blessed the cornerstone of the church, and parishioners gathered for a reception that followed.

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time as this

Esther 4: 14

*"Perhaps you have come to your royal
dignity for just such a time as this."*



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Sheri Wohlfert



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