What can I say to my kids when they ask why we keep faith in this church?

BY KERRY WEBER
America Jesuit Review

I dragged my kids to 8 a.m. Mass this morning for the Feast of the Assumption. It was one of those days where the “obligation” part of the Holy Day felt particularly heavy. There is a small parish within a short walking distance of our home, but we are still adjusting to the logistics of leaving the house with two kids, so my husband, our 3-month-old, our 2-year-old and I managed to roll our stroller quietly to the back pew of the church around the time the first reading started. I pointed out the pictures in the stained glass of Jesus and Mary and Joseph to my son who snacked on Cheerios while my husband juggled my daughter on his shoulder, slowly becoming drenched in drool.

We make the effort, however imperfectly, because I want my son and daughter to know that our faith is important, because I want them to choose to live it themselves one day, because I believe it is good. And my belief in the good at the heart of our faith is why I have tried hard to contribute to the institution, too: to find community in our parish, to spend hours researching local Catholic schools, saving to pay for them, budgeting to make donations to the church, to Catholic Charities.

And then I came home from Mass, and while the kids napped beside me, I started reading the grand jury report of sexual abuse in several dioceses of Pennsylvania. I could only get through a few pages before feeling physically ill and being filled with a sense of disgust and anger and betrayal that I know is only a fraction of what the abuse victims and their families must have felt for so long.

Continued on Page 4

President of U.S. Bishops’ Conference announces effort that will involve laity, experts, and the Vatican as U.S. Bishops resolve to address a ...

Pope Francis calls for action

Vatican City, Aug 20, 2018 (CNA/EWTN News) - Pope Francis called for every member of the Catholic Church to pray and fast in penance for the evil of clerical sex abuse, and to be involved in needed change within the Church.

“The only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God,” Francis wrote Aug. 20.

In a letter to the entire Church following widespread revelations of clerical sex abuse in the Church in the United States, the pope invited “the entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord’s command.”

“This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says ‘never again’ to every form of abuse,” he said. “Every one of the baptized should feel involved in the ecclesial and social change that we so greatly need.”

In the letter, Francis acknowledged the recent publication of a report detailing abuse in six Pennsylvania dioceses, which included more than 300 priests and 1,000 victims, over a period of some 70 years.

Recognizing the deep pain and suffering endured by many minors who have experienced sexual abuse, or the abuse of power or conscience, at the hands of clerics, he said no effort to seek pardon or to repair the harm will ever be enough.

“Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated,” he stated.

He said the words of St. Paul, that “If one member suffers, all suffer together with it;... forcefully echo” in his heart.

The pope also emphasized that he thinks a conversion of the Church is “impossible” if it does not include the “active participation” of all the members of the Church, and he criticized the... 

Continued on Page 12

Please Forgive

The Most Rev. John B. Brungardt, Bishop of the Catholic Diocese of Dodge City

Yes, troubling news regarding the abuse scandal in the Church. We discussed it at length at our diocesan directors’ meeting and our presbyteral council meeting. Some of the words expressed: betrayal, sadness, “punched in the gut,” shame, anger, horror, pain...

I reflect in my mind and heart and spirit:

• We all seek Jesus Christ, our Lord and Savior, the Wounded One. Jesus Forsaken on the cross. We ask for healing for the victims and their families. Christ is the Divine Physician of our body and soul. He will heal all. “And one of them, realizing he had been healed, returned, glorifying God” (Luke 17:15).

• We are sinners. We bishops are sinners. We priests are sinners. All are sinners. The Gospel from a recent Holy Mass was the question to Jesus: “how often must I forgive?” Jesus responds: “seventy-seven times,” meaning we are called to keep forgiving our brothers and sisters, over and over (Matthew 18:21-22). I am sorry. Please forgive us bishops and priests.

• We seek justice. Justice for the perpetrators and enablers. We ask for deeper involvement by civil authorities and the laity, in order to seek justice. “It is [the Lord] who judges the world with justice” (Psalm 9:9).

Bring all to prayer – our Loving Lord is with you; He loves you so much.

+ Bishop John
Sister Mary Immaculate (Mary Teresa) Healy, 90, died Aug. 4, 2018 in Kansas City, Kan. She served in Dodge City in the business office at Saint Mary of the Plains College from 1961 to 1965, and 1988 to 1989, and as administrator of Saint Anthony Hospital from 1966 to 1971. Mass of Christian Burial was celebrated in Resurrection Chapel in Wichita, followed by interment in the convent cemetery.

Sister Mary Immaculate was born Oct. 13, 1927 in Brooklyn, N.Y., to Peter and Mary (Flanagan) Healy. She was the youngest of three children and the only girl in the family. Upon graduating from Commercial High School in Brooklyn, she worked as secretary to the Registrar of the Pratt Institute, an Engineering and Art Institute in Brooklyn.

On Sept. 8, 1949 at the age of 21, she entered the Sisters of St. Joseph of Wichita and was received into the Congregation March 20, 1950 and made final profession July 26, 1955. Her education included a B.A. degree from Saint Mary of the Plains College in Dodge City and her Master’s degree in business and hospital administration from Xavier University in Cincinnati, Ohio. At that time she was one of the few women other than Mother Mary Anne McNamara to become a member, then a Fellow in the American College of Health Care Executives.

The ministries in which she worked included business offices at hospitals in Ulysses, Pittsburg and Halstead, in addition to being the Business Manager at St. Joseph Hospital in Wichita. She was Administrator of Congregation hospitals in Dodge City and Ponca City, Okla., and Vice-President, of Administrative Services, Mercy Hospital, Watertown, N.Y.

Service to her congregation included six years as a member of the General Council of the Sisters of St. Joseph of Wichita.

Sister Mary Immaculate was preceded in death by her parents, and brothers, Rev. Augustine, OCD, and John. In addition to members of her religious congregation, she is survived by her nieces, Veronica Gittrich and Barbara Mies, many friends and colleagues.

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**Sister Mary Immaculate Healy, CSJ, dies**

**GRACE THAT REIGNS**

**Renewing your sense of wonder**

**Bishop Ronald M. Gilmore, spiritual director of Grace that Reigns USA, served as Bishop of Dodge City, Kansas from July 1998 to February 2011.**

**AVAILABLE FOR**

**2018/19 RETREATS**

Through retreat experiences, they help Catholics to renew a Sense of Wonder, encourage Catholics to establish their own personal relationship with God, help them to share their stories of faith with one another and pray for God’s healing grace to help people to overcome barriers in their understanding of God’s love for them. Everything that Grace that Reigns does is about helping people to see how unique and loved they are through God’s eyes. Grace that Reigns begins with wonder.

For more information about Grace that Reigns, including upcoming retreats, visit www.gracethatreigns.com.

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**Hey, guys!**

**Bishop: Are you kidding me? Obedience?**

What’s this about a priest promising to obey his bishop? I’m a grown man, I don’t obey anyone! Well, I guess I follow the directions of a police officer if he asks me to do something, and I do comply with the IRS and pay my taxes. But just what is this obedience stuff?

Father Jacob Schneider and Father Mark Brantley, at their ordination to the priesthood in June 2017, answered “Yes” to my question “Do you promise obedience to me and my successors?” What would motivate these two men to make this radical promise?

The verb “to obey” is from the Latin root “audire” meaning “to listen.” My seminary professor described it: to obey is to raptly, carefully listen. A youth carefully listens to his parents, for example, to hear “I love you, and I want you to be safe” when a curfew is set. A husband and dad raptly listens to his wife and hears “I love you, and I want you near to me and the children” when she says “Honey, you are spending too much time at the office.”

A priest carefully, raptly listens to his bishop. For example, when a priest receives a new assignment, he hears “after discussion with you, consultation with others, and prayerful guidance by the Holy Spirit, I am appointing you to another ministry, for the good of the diocesan Church.” This takes a leap of faith in God, a trust in His plan of a hierarchical Church, and a love for Jesus Christ, the High Priest who is the priest’s model. Jesus obeyed the Heavenly Father unreservedly, without counting the cost. We priests are called to do the same.

Jesus “became the source of eternal salvation for all who obey him” (Hebrews 5:9). Father Mark and Father Jacob embraced this amazing call from God at their ordination Mass.

Guys, let us carefully listen to, let us obey, our gentle Jesus. Listen to his call to be a priest or a husband and dad, and follow. Jesus will tell you in your prayer, since He loves you more than you can ask or imagine!

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**PROTECTING GOD’S CHILDREN**

The Diocese of Dodge City requires all employees and volunteers who work with children to participate in a Protecting God’s Children awareness session. Through the Diocesan Awareness Sessions and other educational efforts of the diocese, all people of the diocese can learn how to discuss different aspects of abuse — including sexual abuse — with children and how to teach them to protect themselves.

**Protecting God’s Children Awareness Session**

**Larned – English**

Wednesday, Sept. 5, 2018; 6– 9 p.m.

Sacred Heart of Jesus Church

1111 State St., Larned 67550

Contact Person: Stacy Sanger (620) 285-2035

PGC Facilitator: Donna Staab (620) 786-5785

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**Protectors**

**Great Bend – English**

Tuesday, Sept. 11, 2018; 5–8 p.m.

Holy Family Catholic School

4200 Broadway, Great Bend, KS

Contact Person: Karen Moeder 620-793-3265

PGC Facilitator: Donna Staab 620-786-5785

**Abuse Hotline**

If you or someone you know may have been a victim of sexual abuse by clergy, an employee or volunteer of the Diocese of Dodge City, you are asked to contact Dave Snap, Fitness Review Administrator; (620) 225-5051 work; (620) 225-2412 home; dsnap3@starlitech.net. You always have the right to directly contact the Department for Children and Families/Kansas Protection Report Center. Hotline number is 1-800-922-5330.

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**PLEASE NOTE:** Due to our monthly summer schedule, you may notice that some stories are running weeks after they occurred. With this issue, we once again begin our regular twice-monthly schedule. Thank you for your understanding and patience.
The brain’s love affair with drugs

By CHARLENE SCOTT MYERS

Special to the Catholic

A man who lived for years with low self esteem — and suffered because of it — urged teachers of Catholic schools to “learn what kids are encountering in their lives.”

The teachers from Catholic schools throughout the Diocese of Dodge City gathered at the Cathedral of Our Lady of Guadalupe Aug. 16 to discuss “the opioid crisis in Kansas” and to try to figure out why students take drugs that sometimes lead them to suicide.

Three youths of varying ages have committed suicide in recent months in the Dodge City area. Raymond Colligan was one of the two speakers at the cathedral gathering.

“When I was a freshman at a Catholic high school, my mother learned to dislike one of my teachers because of what he taught,” Colligan recalled.

“It wasn’t such a thing as a bad word, just words used badly,” he explained.

“We students were not allowed to use the ‘N’ word or ‘bullocks,’ (a derogatory and vulgar British slang word that means spineless and lacking in courage.)”

But apparently, his teacher used the words, and some of his classmates taunted him by yelling that Colligan’s name was “bullocks.”

So following his graduation, he set out to prove his rude classmates were wrong.

He devoted himself to Native Americans, and worked for the Jesuits on the Rosebud Indian Reservation in South Dakota for 18 years.

“And without my consent, I was formed to do the work I do now,” he said.

Colligan received a Masters Degree in Counseling Studies and is a Licensed Clinical Addictions Counselor. He was employed by Valley Hope, an alcohol and drug addiction treatment center, where he worked for 18 years.

He currently is in his fourth year of private practice, in addition to counseling on an outpatient basis.

“My job is to help people seek wisdom,” he told the teachers.

“When a student is ready, God will send the teacher,” added the speaker who said he was “raised by Dominican Sisters.”

“The desire of my heart today is to inspire,” Black said.

“My job is to help people seek wisdom,” he told the teachers.

“T. Veronica wiped the face of Jesus, bloodied by the Romans.”

Larry Black of Salina as a boy wiped the face of his mother, Demerol and Percocet, as well as Robitussin A-C, Tylenol with Codeine, and many others. Abuse or continued use of these drugs can lead to addiction and withdrawal symptoms. Abuse of these drugs is not only supported by the criminal element who sells them on the street, but by pharmaceutical companies cashing in on their popularity.

By DAVE MYERS

Southwest Kansas Catholic

I f you think the opioid epidemic is bad now, it’s nothing compared to what is lurking around the corner.

“We have a flood coming our way,” substance abuse counselor Larry Black told teachers and principals gathered for the annual Diocesan Teachers Conference Aug. 16. “It’s not quite here yet, but it’s coming.”

Today, an estimated two million Americans are addicted to opioid painkillers, with an estimated 50,000 dying from opioids in one year alone.

“We see people on 60 to 80 pills a day,” Black said. “They build up a tolerance. Most start very innocently—normal people who maybe had a knee replacement. Most doctors really have the best interest of their patient at heart, but they’re busy. This doctor doesn’t want the patient to have to drive 60 or 70 miles to get their prescription filled, so they give them a month’s worth of pills.”

The problem is, the pills don’t only give relief to pain, but also to stress—stress from the workplace, the government, the typical anxieties of life. And when that month of pills is gone in a week, that’s when you see problems begin to arise. You see people turning to the black market. You see the criminal element giving supply to the demand.

“My son was the most grateful kid,” Black said. “There was a joy about him.”

Then, at 15, his behavior and attitude underwent a marked change.

“His grades went down. We would stay up with him to do his homework, but he wouldn’t turn it in. We took him to school to make sure he went in, and he’d go right out the back door.”

“I think we were good parents,” Black explained. “We didn’t drink or smoke. We went to church.”

The teenager who had been so joyful brought people over “who were just plain mean. One boy later killed his father.”

Amid the trauma of everyday life, miracles do abound. Their son agreed to enter a treatment facility.

“The hardest thing to do is to get help,” Black said. “We were almost out of hope. Not only did our son learn how to live life without drugs, I learned to be a better dad. A counselor told us that you can’t focus your life on being right. I had to give up being right and focus on my relationship with my son.”

In other words, when his son got kicked out of his first facility for having been caught with a girl in his room, Black didn’t get angry. Empowered by his newfound advice, he instead joked with his son as they drove home at 3 a.m.: “She was good looking! I would have gotten kicked out for her, too!”

The most important result? “He smiled,” Black said of his troubled son.

It didn’t happen overnight. In fact, it took two stints in the treatment center before Black’s son came to terms with his drug use.

“A lot of what happens in recovery is that

Continued on Page 18

Continued on Page 18

WHAT IS AN OPIOID?

An opioid is a doctor prescribed drug to treat severe pain. They include names like OxyContin, Percocan, Demerol and Percocet, as well as Robitussin A-C, Tylenol with Codeine, and many others. Abuse or continued use of these drugs can lead to addiction and withdrawal symptoms. Abuse of these drugs is not only supported by the criminal element who sells them on the street, but by pharmaceutical companies cashing in on their popularity.

Continued on Page 18

The seeds of suicide

By DAVE MYERS

Southwest Kansas Catholic

St. Veronica wiped the face of Jesus, bloodied by the Romans.

Larry Black of Salina as a boy wiped the face of his mother, bloodied by his father’s fists.

It was one incident of many in a troubled childhood that would ultimately lead to thoughts of suicide.

Black, a substance abuse counselor, was one of two speakers at the annual Teachers Conference Aug. 16 at the Cathedral of Our Lady of Guadalupe.

The annual gathering offers a time for teachers and principals from Catholic schools across the diocese to get together to discuss important issues just prior to the start of the school year.

Continued on Page 18

Continued on Page 18
Difficult answers; impossible questions

By Dave Myers

Editor

What can I say to my kids when they ask why we keep faith in this church?

Continued from Page 1

I have found myself for the first time truly afraid of what it means to ask and to allow my children to be part of the church. I was confirmed by and was handed my high school diploma by the first U.S. bishop indicted on child sex abuse charges, so there was never any doubt in my mind that the abuse and its cover up reached high into the church hierarchy. But I, perhaps naively, had allowed myself to think that the majority of the cases of abuse had been found out, that the policies and procedures put in place would help prevent new ones and that we knew about most of the men who had covered it up, though few of them have faced consequences.

The revelations of the grand jury report indicate otherwise, and I have found myself for the first time truly afraid of what it means to ask and to allow my children to be part of the church. Can I trust that they will be safe as altar servers or students or just going to Mass? And what would I say if my children were to one day ask me, why? Why in the face of such systemic horrors committed by the people supposedly leading the church did we stumble down the street to Mass each week?

Father Robert Collins, S.J., the priest who baptized my son two years ago (and who also happens to be a long-time editor at this publication) had asked my husband and I to do an exercise prior to the baptism of our son that got me thinking about the answer to this question before I had asked it. Write a letter to your son, Father Collins said, and tell him what you hope for him in the faith. We did, and we read the letter at his baptism, and recently did the same for my daughter. I have found myself going back to it over these last few days, hoping to find some sustenance for my own faith life as well. In reading it, I saw that so much of my hope for my children and myself and our place in the church rested on the belief that, in the process of becoming holy, they might help to make the church holy, too.

Inherit the Mirth

By Cuyler Black

I, Pau, a servant of Christ Jesus, great you in the name of the Lord, and ask you to keep your eyes out of my petticoats.

I, Pau, a servant of Christ Jesus, great you in the name of the Lord, and ask you to keep your eyes out of my petticoats.

The letter, adapted slightly here, reads as follows:

We hope that your faith inspires you to be just, loving, humble and merciful. We hope that your faith inspires you to encourage the church to be more just, more loving, more humble and more merciful.

We hope you find community here, people who will support you, love you, challenge you. We hope that your faith community inspires you to reach out to the larger community—to love others, to challenge them and support them. We hope that your faith inspires you to care for those in need, to be like the shepherd who smells like sheep, to perform the corporal and spiritual works of mercy, to be merciful for others.

We hope that when the world makes it difficult to live out your faith that you find the strength to persevere. We hope that you find strength in the Eucharist, in the real presence at Mass and in the people of God.

We hope that you are inspired by the lives of the holy men and women in heaven and the holy men and women around you now. We hope that you read and learn about your faith, drawing on the wisdom of those who have helped to shape our church.

But even more, we hope that you use this knowledge to live your faith—that your life gives witness to the love of God.

We hope that you love God with all your heart, but that you also know that it is okay to be angry at God sometimes, that it may seem God is silent at times but that you also know that we are always there, and that God loves you right through it all. That we love you right through it all.

We hope that your faith inspires you to be forgiving, to let go of grudges and malice. And we hope that your faith inspires you to ask for forgiveness when you need it.

We hope that your faith brings you great joy, and that you share that joy with others.

We hope that you see this journey of faith as an adventure, that you know that none of us live it perfectly but that we simply try to do it sincerely and with great hope. We hope that you take time to be grateful for this life with the knowledge that this world, as beautiful and glorious and heartbreaking as it is, is not all that there is.

In a broken and hurting church, it is good to remember that the church as an institution is not why we are here or what we are here for. Yet we are responsible for it, and that means holding it accountable and working to make it more truly reflect the kingdom of God. The grand jury report is one painful step toward doing just that.
By FATHER TERRANCE KLEIN
America Jesuit Review

Five weeks after we began listening to the sixth chapter of St. John’s Gospel, Discourse came to its conclusion in a recent Sunday reading. And like the church itself, in this summer of scandal, it closes with a heavy sadness. The teaching of Jesus—that he is himself God’s bread, offered to us—is rejected not only by his Jewish interlocutors but also by some of his own. “Many of Jesus’ disciples who were listening said, ‘This saying is hard; who can accept it?’” (6:60).

Then our Lord tells us that heaven has always known who are his, that there is a line of division runs through the very heart of all men and women. Each of us must decide for ourselves whether or not to believe the words of Jesus, whether or not to receive him, as the Word, as the very sustenance of our life.

This line of division does not conform to the boundaries of the church. As the church has always taught, Christ and the Holy Spirit move beyond her borders, drawing men and women to the Father. And within the church, there are those who never come to truly accept the teaching of Christ.

Within the church, there are those who never come to truly accept the teaching of Christ.

**“Brothers and Sisters in Christ,**

Two weeks ago, I shared with you my sadness, anger, and shame over the recent revelations concerning Archbishop Theodore McCarrick, the Lord’s Formed Archbishop of Washington, who stepped down from the College of Cardinals due to sexual abuse allegations. Those sentiments continue and are deepened in light of the Pennsylvania Grand Jury report. We are faced with a spiritual crisis that requires not only spiritual conversion, but practical changes to avoid repeating the sins and failures of the past that are so evident in the recent report. Earlier this week, the USCCB Executive Committee met again and established an outline of these necessary changes.

The Executive Committee has established three goals:

1. An investigation into questions surrounding Archbishop McCarrick. These answers are necessary to prevent a recurrence, and so come to believers, lay people, seminarians, and others who are vulnerable in the future. We will therefore invite the Vatican to conduct an Apostolic Visitatio to address these questions, in concert with a group of predominantly lay people identified for their expertise by members of the National Review Board and empowered to act.

2. The second goal is to make reporting of abuse and misconduct by bishops easier. Our 2002 “Statement of Episcopal Commitment” does not make clear what avenue victims themselves should follow in reporting abuse or other sexual misconduct by bishops. We need to update this document. We also need to develop and widely promote reliable third-party reporting mechanisms.

Such tools already exist in many dioceses and in the public sector, and we are already examining specific options.

3. The third goal is to advocate for better procedures to resolve complaints against bishops. For example, the canonical procedures that follow a complaint will be studied with an eye toward concrete proposals to make them more prompt, fair, and transparent and to specify what constraints may be imposed on bishops at each stage of that process.

We will pursue these goals according to three criteria.

The first criterion is genuine independence. Any mechanism for addressing any complaint against a bishop must be free from bias or undue influence by a bishop. Our structures must preclude bishops from deterring complaints against them, from hampering their investigation, or from skewing their resolution.

The second criterion relates to authority in the Church. Because only the Pope has authority to discipline or remove bishops, we will assure that our measures will both respect that authority and protect the vulnerable from the abuse of ecclesial power.

Our third criterion is substantial involvement of the laity. Lay people bring expertise in areas of investigation, law enforcement, psychology, and other relevant disciplines, and their presence reinforces our commitment to the first criterion of independence.

Finally, I apologize and humbly ask your forgiveness for what my brother bishops and I have done and failed to do. Whatever the details may turn out to be regarding Archbishop McCarrick or the many abuses in Pennsylvania (or anywhere else), we already know that one root cause is the failure of episcopal leadership. The result was that scores of beloved children of God were abandoned to face an abuse of power alone. This is a moral catastrophe. It is also part of this catastrophe that so many faithful people and clergy served with integrity and were tainted by this trust.

We firmly resolve, with the help of God’s grace, never to repeat it. I have no illusions about the degree to which trust in the bishops has been damaged by these past sins and failures. It will take work to rebuild that trust. What I have outlined here is only the beginning; other steps will follow. I will keep you informed of our progress toward these goals.

Let me ask you to hold us to all of these resolutions. Let me also ask you to pray for us, that we will take this time to reflect, repent, and recommit ourselves to holiness of life and to conform our lives even more to Christ, the Good Shepherd.

Continued on Page 14
Farm, faith and family await

By DAVE MYERS
Southwest Kansas Catholic

They are the kind of parents who make you wish you were a kid again.

They are the kind of parents who, when a child one day joins their family through the Catholic Charities of Southwest Kansas Adoption Program, will surround him or her with farm-bred faith and affection and all that goes with it.

“This summer we rebuilt a go-cart,” Scott Leighton said, referring to their adopted children, Brennan, 12, and Aleaha, 7. “We were able to get the engine running. We do quite a bit of those kinds of things together.”

Brennan “has been super athletic since day one,” said his father, who is an assistant coach when not dealing with the day-to-day routine of raising children. And the children enjoy fishing … and boating … and raising livestock for 4-H. … And tending to a large garden on the farmland outside of Bentley, northeast of Wichita, where Scott, his wife, Robbie—a physician—and their two children (and assorted animals) reside.

Brennan and Aleaha were adopted by the Leightons through Catholic Charities Dallas, and the couple are currently seeking to adopt their third child through Catholic Charities of Southwest Kansas.

The couple began the adoption process for their third child after having moved back to Kansas from Texas where Robbie was in residency.

They have thus far waited two years since signing on with the southwest Kansas office.

Brennan, much to the shock and surprise of the Leightons, came just days after having turned in their documentation.

“We just barely got the paper work done and was approved,” Scott said with a chuckle. “Two weeks later we found out about Brennan. [The birth-mother] was basically at her due date when we went to her. We called my sister agency. We didn’t even have any baby fast. I think we set a new record at the agency. We didn’t even have any baby fast. We learned at that moment it is possible for the human heart to break and rejoice at the same time. Our gain was her loss, and we felt it very much.”

There is sadness, yet the burden for the birth-parent(s) is far lighter than in decades past thanks to the open adoption system, which allows birth parents the choice of remaining a part of the adopted child’s life. Like many parents, the Leightons were concerned at first about the system, but now wouldn’t have it any other way.

“Brennan’s birth-mom called us every day for two weeks after the adoption,” Robbie said. “She visited the house and saw his room. When she got her GED that December, we went to her graduation.”

Their daughter Aleaha, now seven, entered the couple’s lives a few years after Brennan, a little more than six months after they submitted their paperwork.

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Their daughter Aleaha, now seven, entered the couple’s lives a few years after Brennan, a little more than six months after they submitted their paperwork.
Celebrating St. Anne

In honoring Mother of Mary, Olmitz parish celebrates community

St. Ann Parish in Olmitz traditionally celebrates the feast day of Mary’s mother, St. Anne. Though the actual feast day was on July 26, the celebration took place on July 29 with parishioners’ families and St. John the Evangelist Parish in Hoisington invited to join.

After Mass in the afternoon with four priests concelebrating, the festivities began at the 2100 Club with polkas and waltzes playing overhead. Kids’ games outside were soon underway, including a cupcake walk, penny toss, duck pond, pop bottle ring toss, fishing booth, and face painting. Older kids and adults were able to play “ladder golf”, “washers” and “cornhole” before Bingo began inside. Middle and high schoolers all received a door prize during the evening, and several were awarded to the adults as well. Two joyful clowns even made an appearance for the fun.

Though the parish provided fried chicken and pork fingers for supper, the real treat was the smorgasbord of goodies that parishioners so generously brought to share.

While everyone ate, a friendly competition of Catholic Family Feud ensued as four contestants who are known to sit on the East side of church battled against four who are keen on sitting on the West side. It was a hard fought battle, but the West side won the bragging rights.

The evening concluded with more than 20 “macho men” vying for the prestigious title and traveling trophy. For this first year’s competition, the name of the game was to knock over vintage metal milk bottles by hurling softballs at them. Most of the competitors would vouch it is harder than it looks.

Article and photos by Stephanie Schneider
MOST REV.
Gerald ‘Jerry’ L. Vincke becomes 12 Bishop of the Catholic Diocese of Salina, Kansas

Newly ordained Bishop Gerald L. Vincke sits in the cathedra after his ordination as Bishop of the Catholic Diocese of Salina, Aug. 22.

‘...My goal is to bring people to Jesus.’

“...My goal is to bring people to Jesus.”

“I didn’t start to think about [the priesthood],” Carson said, “other people started to think about it for me. When I applied to enter seminary, the ladies at the church said, ‘We’ve been praying for you since you entered the Church!’ I told them, ‘Wow, you didn’t even give me a chance!’” he said with a laugh.

Introducing newest seminarians
Carson Haupt and Jonathan Lemus

“Jerry” L. Vincke was ordained the 12th bishop of Salina.

On Aug. 22 in Sacred Heart Cathedral in Salina, Gerald “Jerry” L. Vincke was ordained the 12th bishop of Salina. He follows in the footsteps of Bishop Edward Weisenburger, who was named Bishop of Tucson in November, 2017.

“He’s intelligent. He’s kind. He’s thoughtful,” Bishop Weisenburger told an NBC affiliate. “I think he’ll prove to be a prudent, loving leader for north central and northwest Kansas.”

The Catholic Diocese of Salina boasts 86 parishes in 31 counties, serving some 44,000 Catholics throughout the northwestern quarter of the state. (The Catholic Diocese of Dodge City serves approximately 45,000 Catholics throughout 28 counties.)

Jerry Vincke was born in Saginaw, Mich. in 1964. He studied philosophy at St. Thomas More College in Crestview, Ky., and theology at the Athenaeum Seminary in Cincinnati and Sacred Heart Seminary in Detroit.

On June 12, 1999, at age 34, he was ordained to the priesthood in Lansing where he began his 20-year service as a priest; he later lived for five years in Rome where he served at the North American College as a Spiritual Director.

According to the Diocese of Lansing website, “While in Rome he completed the requirements for the S.T.L. (Licentiate in Sacred Theology), with a focus on Spiritual Theology, in 2015. In 2015, upon his return to the Diocese of Lansing, he was assigned as the Pastor of Holy Family Parish in Grand Blanc, Michigan. In addition he served on the Presbyteral Council and the College of Consultants of the Diocese of Lansing.”

He received word from the Holy Father about his new appointment on June 13, while serving as pastor of Holy Family Parish.

“Archbishop (Christoph) Pierre called me and asked if I was sitting down,” Bishop Vincke told Gary Demuth of the Salina Journal. “He told me the Holy Father had chosen me as bishop. I was caught by surprise. One phone call, and you know life will never be the same again. I had never even been to Kansas before.

“In Michigan I was in charge of a parish, and now I’m in charge of a whole diocese,” Vincke said. “There will be a lot of travel, but I will love to go out and meet the people. I see myself as shepherd of the whole diocese, where my goal is to bring people to Jesus.”

Articles by Dave Myers

JONATHAN LEMUS

He was born and reared in Santa Ana, the third largest city in El Salvador.

As a boy – not all that many years ago – in the Central American nation, Jonathan Lemus could have never imagined that one day he would be studying to serve his distant neighbors in the southwest corner of Kansas.

He was 15 when he felt that first whisper from God.

“I was very active in my Catholic community,” the 20-year-old said through interpreter and fellow seminarian Esteban Hernandez. “I was motivated to enter seminary by a priest in my community.”

He said that he watched the priest bring peace and hope to his community through the sacraments. It helped Lemus to “live better my faith,” which in turn helped him to live better his life.

And it’s this example that he wants to bring to others as a priest.

As he heads off to Conception Seminary, he will be accompanied by Hernandez, the two of whom are taking part in Language, Culture and Church program for priests who speak English as a second language.

It must be impossibly intimidating for the young Jonathan, still somewhat a stranger in a strange land with limited English skills, to be entering a seminary in the United States. But it’s nothing that hasn’t been done before, again and again and again. Today, you would never guess that when Father Juan Salas first entered seminary, his English skills were, well, limited. And Esteban’s weren’t much better. But after a few years of immersion and study, their English skills improved exponentially.

Jonathan came to the United States with his mother and father and eight of his 12 brothers and sisters two-and-a-half years ago. He is the second youngest child.

As he begins his journey, Jonathan hopes that one day—should it be the Lord’s design that he serve his distant neighbors in the southwest corner of Kansas.

“I’m a convert,” he said when he sat down for an interview during the Seminarian Renewal Days in Garden City, a prayerful send-off before heading to seminary.

Was he following the lead of family or friends? Taking the road less travelled to the Catholic Church amid the security of others?

“No,” he replied. “Just me. I was 15 or 16, a junior in high school. I did a lot of reading about what different churches believe.”

Based on what he read—and what he analyzed of his own beliefs, “I ended up here,” he said.

His father, Brent, is a farmer, and his mother, Deidra works at the First Baptist Church in Scott City.

“My parents weren’t angry,” he said. “They didn’t hinder my decision, for which I’m really thankful.”

Carson Haupt of Scott City seems impossible young at 19 to be entering seminary (even though, decades ago, they entered as young as 14 and 15). Yet, when you hear the young man’s story, it’s easy to understand why perhaps 19 isn’t so young. At least for this particular young man.

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Carson Haupt’s decision to enter the seminary came only after a few friends, including one very close friend, let him know that seminary may just be his path.

A few years ago, when most young men were thinking about girls, he was thinking about where God was leading him. Well, that and girls.

“I didn’t start to think about [the priesthood],” he said. “Other people started to think about it for me.

When I applied to enter seminary, the ladies at the church said, ‘We’ve been praying for you since you entered the Church!’ I told them, ‘Wow, you didn’t even give me a chance!’” he said with a laugh.

It wasn’t just the ladies at the church who saw that Carson was being called to something special.

“My girlfriend was the first person to say anything about it to me,” he said. It wasn’t an easy conversation for the young girl.

“She was worried because she was afraid I’d break up with her,” he said.

And that’s exactly what happened. But should the young man go on to become a priest, it will have been partially due to the bravery of one young girl who shared a hard truth with her boyfriend.

“I’m really excited [about entering Conception Seminary],” he said. “I just really look forward to bringing Church to the people through the Sacraments. I think about it, and it just blows my mind that God gave me this!”

Pray for Carson as he takes his first steps in his journey.
Seven young men receive send-off as they head to seminary

By DAVE MYERS
Southwest Kansas Catholic

The seven seminarians for the Catholic Diocese of Dodge City received an official send-off during the annual Seminarian Renewal Days at St. Dominic Church in Garden City.

Taking part in the three-day event were returning seminarians Tyler Saucedo, John Stang, and Austin Habash, as well as two new seminarians, Jonathan Lemus and Carson Haupt.

Father Wesley Schawe, Director of Priestly Vocations, and Bishop John B. Brungardt, also took part. The Aug. 3-5 event included a Health Fair at St. Catherine Hospital, a Holy Hour for Vocations, a seminarian family reception, Mass, much prayer, and a bit of leisure time as well.

The event is held each year just prior to the seminarians returning to school, in this case, St. John Vianney Theological Seminary in Denver, and Conception Seminary in Conception, Mo. At a lunch reception on Aug. 4, Bishop Brungardt paid special homage to retired priest Msgr. Brian Moore, who sat smiling as the bishop recalled that Msgr. Moore was his spiritual advisor at Pontifical College Josephinum in Ohio.

At the bishop’s table, as the groups sat eating lunch provided by the St. Dominic Social Committee, conversation turned from humorous what-would-you-do-if scenarios, to physics, to the glory of God’s creating.

Later, after a talk and prayer, the bishop and Father Schawe graciously greeted those seminary family members of seminarians who were able to be in attendance. The three-day event concluded with an English and Spanish Mass at St. Mary Church, Garden City, where parishioners were able to meet and greet the young men.

O Lord, my God, You renew the Church in every age by raising up good priests, outstanding in holiness, living witnesses of Your unchanging Love. In Your Plan for our salvation You provide shepherds for Your people. Fill the hearts of young men with the spirit of courage and love that they may answer Your call generously. Give parents the grace to encourage vocations in their family by prayer and good example. Raise up worthy priests for Your Altars and ardent, but gentle servants of the Gospel. Give the Church more priests and keep them faithful in their love and service. May many young men choose to serve You by devoting themselves to the service of Your people.

Take the time to drop a note to your seminarians, letting them know you are praying for them!

John Stang is in Theology I at St. John Vianney Theological Seminary in Denver. He is a vocation from Prince of Peace Parish in Great Bend.

Austin Habash is in Pre-Theology II at St. John Vianney Theological Seminary in Denver. He is a vocation from Prince of Peace Parish in Great Bend.

Tyler Saucedo is in Pre-Theology I at St. John Vianney Theological Seminary in Denver. He is a vocation from the Prince of Peace Parish in Great Bend.

Eric Frieb is in College III at Conception Seminary College in Conception, Mo. He is a vocation from St. Ann Parish in Olmitz.

Carson Haupt is in his College II at Conception Seminary College in Conception, Mo. He is a vocation from St. Joseph Parish in Scott City.

Esteban Hernandez is in the Language, Culture and Church Program at Conception Seminary College in Conception, Mo. He is a vocation from the Cathedral of Our Lady of Guadalupe Parish in Dodge City.

Jonathan Lemus is in the Language, Culture and Church Program at Conception Seminary College in Conception, Mo. He is a vocation from the Cathedral of Our Lady of Guadalupe Parish in Dodge City.

With Father Wesley Schawe, Director of Priestly Ordinations (standing, far left) and Bishop John B. Brungardt, are (standing, left to right) seminarians Tyler Saucedo, John Stang, and Austin Habash. At front are (left to right) Eric Frieb, Carson Haupt, Esteban Hernandez and Jonathan Lemus. Haupt and Lemus are the newest seminarians for the Catholic Diocese of Dodge City

Photos by Dave Myers

Father Wesley Schawe, center, Director of Priestly Vocations, and seminarians John Stang, left, and Austin Habash, pray during a Holy Hour for Vocations during Seminarian Renewal Days Aug. 3-5 at St. Dominic Church in Garden City.

Seven young men receive send-off as they head to seminary

By DAVE MYERS
Southwest Kansas Catholic

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The seven seminarians for the Catholic Diocese of Dodge City received an official send-off during the annual Seminarian Renewal Days at St. Dominic Church in Garden City.

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Photos by Dave Myers

Father Wesley Schawe, center, Director of Priestly Vocations, and seminarians John Stang, left, and Austin Habash, pray during a Holy Hour for Vocations during Seminarian Renewal Days Aug. 3-5 at St. Dominic Church in Garden City.
Welcome Sister Phuong Vu

Vietnamese immigrant welcomed as Dominican Sister novice

By DEE HOLLERAN
Dominican Sisters of Peace

Columbus, OH – The Dominican Sisters of Peace welcomed three sisters to new stages on their journey to Final Profession at the Congregation’s July Assembly.

Phuong Thuy Vu has been accepted into the Congregation as a Novice after two years of discernment and preparation as a Candidate. A native of Vietnam, Phuong and her family immigrated to the United States in 1989 and Phuong became a naturalized citizen.”It wasn’t until my first retreat (with the Dominican Sisters) that I strongly encountered a God,” Sister Phuong says. “It was during that retreat that I finally was able to come to terms with my harsh childhood back in Communist Vietnam. I realized that even though my family and I had been through so much, God so blessed us with the opportunity of a lifetime.”

Sister Phuong holds a Bachelor’s Degree in chemical engineering from the Illinois Institute of Technology and worked in customer service and information technology for AT&T in Dallas, TX before entering the convent. “I can confidently place my life into the hands of God, and trust that he will lead me to the light,” Sister Phuong says.

Sister Phuong will spend two years in the Novitiate, after which time she may request to make Temporary Vows as a Dominican Sister of Peace. As a Novice, Phuong Vu is officially called “Sister,” albeit in training.

Newly-welcomed Sisters Ana Gonzalez and Margaret Uche both made their Temporary Vows, a significant step in the journey to becoming a perpetually-vowed religious Sister. Temporary Vows last at least three years. Temporary Vows also mark the point at which a Sister is identified as a member of their Order; both Sister Ana and Sister Margaret are now officially Dominican Sisters of Peace.

Sister Ana is a native of Mexico, having come to the United States when she was just 10 years old. Before, but recalled my interaction with talented, educated, dynamic Dominican Sisters of Peace. I could feel something in me being stirred that was blossoming and life-giving.”

Sister Margaret, a native of Nigeria, studied nursing at the University of Houston. In 2011, she attended a retreat at the Dominican motherhouse in Great Bend, where she met many sisters who had worked in her home country. “My heart knew this was the right choice for me,” she said.

“One of (my relatives at home) told me she had spoken to a wise man who said I should consider praying about my vocation. I followed that advice, and my mind and heart began to open. As I met the Dominican Sisters of Peace, I became touched by their love and compassion and felt, ‘This is it.’ ”

She had her first experience with the Dominican Sisters at Loyola University New Orleans, from which she graduated in 2002. After receiving her Master’s Degree in Communication from the University of Texas at El Paso, Sister Ana reviewed her life. “I had my master’s degree, was turning 30 and had been working for 10 years in a job I liked, but still felt empty inside,” Sister Ana said. “I felt defined by what I was doing, not who I was. As I searched, the question of entering the religious life began to surface. I hadn’t seriously considered it before, but recalled my interaction with talented, educated, dynamic Dominican Sisters of Peace. I could feel something in me being stirred that was blossoming and life-giving.”

Sister Margaret serves as a home health nurse in Garden City. “One of (my relatives at home) told me she had spoken to a wise man who said I should consider praying about my vocation,” she continues. “I followed that advice, and my mind and heart began to open. As I met the Dominican Sisters of Peace, I became touched by their love and compassion and felt, ‘This is it.’ ”

The two newly-professed Dominican Sisters of Peace will return to their ministries to continue working for the Congregation and for God’s people. Sister Ana serves as Coordinator of International Admissions at Albertus Magnus College, a founded ministry of the Congregation. Sister Margaret ministers as a home health nurse in Western Kansas.

Sister Ana and Sister Margaret will continue to discern their call to Dominican life. Our prayer is that they will one day make a lifetime commitment by taking Perpetual Vows.

ABOUT THE DOMINICAN SISTERS OF PEACE:
Dominican Sisters of Peace, members of the Order of Preachers, are vowed Catholic women who strive to spread the Gospel of Christ and advance the Kingdom of God through lives of service and peace-making. The Dominican Sisters of Peace are present in 22 states, Nigeria and Peru. The Sisters serve God’s people in many ways, including education, health care, spirituality, pastoral care, prison ministry, the arts, and care of creation. There are 457 sisters and more than 600 lay associates affiliated with the congregation.

Sister Margaret Uche, OP, a Nigeria native who serves in Garden City

Sister Margaret Uche receives a copy of the Dominican Sisters of Peace Constitution from Sister Pat Dual, OP, Formation Coordinator, as she is accepted into the Dominican Novitiate as Priorress Sister Patricia Twohill looks on.

Sister Phuong Thuy Vu receives a copy of the Dominican Sisters of Peace Constitution from Sister Pat Dual, OP, Formation Coordinator, as she is accepted into the Dominican Novitiate as Priorress Sister Patricia Twohill looks on.

Sister Margaret Uche, OP, left, receives the Congregation’s shield from Sister Pat Dual, OP, right. Sister Margaret serves as a home health nurse in Garden City.

Sister Ana Gonzalez, OP, left, signs her Vows as she makes Temporary Profession as a Dominican Sister of Peace. Congregational Priorress Sister Patricia Twohill, OP, (right) signs as a witness.

Sisters Bea Tiboldi, Carole Hermann, and Maria Beesing lead the procession into the Dominican Sisters of Peace Profession Mass.
Sr. Gemma Doll, OP, celebrates golden jubilee

Dominican Sister helped found Congregation in Nigeria

Sisters celebrate 380 years of combined service

Articles provided by the Dominican Sisters of Peace.

Friends, family members, and religious community members gathered in the Dominican Chapel of the Plains in Great Bend to celebrate the service and religious vocation of six Dominican Sisters: Sister Gemma Doll, Sister Kevin Clavin, Sister Dominic Haug, Sister Mary Ellen Dater, Sister Geraldine Eakes, and Sister Charlotte Unrein. Together these Sisters have given 380 years of dedicated service to the people of God. See Sister Gemma Doll’s story at left.

Sister Kevin Clavin and Sister Dominic Haug are celebrating 60 years of religious profession.

SISTER KEVIN began a 52-year ministry of teaching in four elementary schools in Kansas, and then in Pueblo and Durango, Colorado. For the past eight years she has ministered within the motherhouse in Great Bend. Reflecting on her jubilee, Sister Kevin said, “This jubilee has given me time to reflect on religious life and to thank God for my Dominican vocation.”

SISTER DOMINIC’S ministries have all been in the tradition of good education for future nurses. She taught at the Dominican Sisters School of Nursing and was director of Golden Belt Home Health Service. Later she herself served as a nursing pastoral minister in a Via Christi Village in Manhattan. Now at the Motherhouse, Sister Dominic says, “My jubilee means a special time to thank God for the call to Dominican life and for the blessings during my years of ministry and community life.”

“Consecrated life for me means a life of commitment to prayer, study, community, and service in response to God’s call. My jubilee is a celebration of gratitude for God’s lavish graces and blessings throughout these many years.”

-- Sister Mary Ellen Dater

Heartland Farm, a ministry of the Dominican Sisters of Peace located just west of Great Bend, invite you to an evening of live music, fun and fellowship, Saturday, Sept. 15. The evening will feature a catered meal created by January Pecora with ingredients sourced from Heartland Farm other area small farms. A silent auction will be included, featuring farm-made items. Music is provided by Alex Cartwright. The evening will also include demonstrations by farm residents. The cost is $45 per person or $80 per couple. Tickets are available at https://heartlandfarmks.org.

Heartland Farm is at 1049 CR 390, Pawnee Rock. For more information, visit the website listed above, or call (620) 923-4585.
The gift of the Eucharist

The Real Presence
Can We Believe It?

The Eucharist as sacrifice

I was born a human and as a human I will die. It does not matter how hard I try to change this reality, I will never be able to change it. The only way to express my human existence. I cannot, in a certain way, do anything to change this reality... but Jesus Christ does.

Our Lord Jesus Christ has done it already. He has made me one with Him through the sacrifice of the cross. Through His sacrificial offering my existence and meaning of life is transformed.

Jesus prayed for all those who believe in Him “that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us” (John 16:23). That prayer was lifted up, in its fullness, to God the Father like incense from a burning offering when His body was lifted up on the cross as the perfect sacrifice for us.

The sacrifice of Jesus Christ opens the eyes of my heart and allows me to see that my human reality receives a deeper meaning: a meaning that transcends or goes beyond my stay in this world.

It is this sacrifice that makes me realize that even though I would never be able to change this humanity that makes me who I am, I can say that my humanity is now united with the sacrifice of Jesus Christ. United in such a way that I see myself not just a mere human being, but as a loved child of God who aspires to be with Him and all my loved ones in the kingdom of heaven, not by my own merits but by virtue of His self-giving.

Jesus Christ gave His life for me, for each one of us, and makes me one with Him by giving his life on the cross for the redemption of my sins and through His resurrection for my entrance into the Heavenly Kingdom. This sacrifice that changes and elevates my very existence is celebrated at each single Eucharist. The Eucharist is the living sacrifice that Christ offers for the living and the dead, for the sanctification of sin and as a thanksgiving offering for the good and merciful Divine Providence.

The fact, our Lord Jesus Christ demonstrated new Jesus’ death, for all its violence and absurdity, became in a supreme act of love and mankind’s definitive deliverance from evil” (Sacramentum Caritatis No 10).

The same Jesus Christ who offered Himself on the cross offers Himself now at every Eucharist celebration. The true and living sacrifice of Jesus Christ is remembered and lived out in the liturgical act of the Mass. Our Lord Jesus Christ told His disciples as He now tells us, “Do this in remembrance of me” (Lk 22:19; 1 Cor 11:25). I am drawn to remember that the Eucharist is not an act where I am the spectator of something that happened many centuries ago.

To “do this in remembrance of me” is to allow myself to be part of that merciful love that God pours down on me. It is to allow myself to be drawn to Jesus Christ, who in the Eucharistic sacrifice reveals total self-giving and triumph over death.

“Do you believe this? [...] Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world” (Jn 11:27) to give meaning to my mortal humanity and to bring me to eternal life.

The invitation of our Lord to be one with Him in the Eucharistic sacrifice must not be something that I merely contemplate. Saint Mark tells us that “as they were eating, he took bread and blessed, and broke it, and gave it to them, and said: Take; this is my body” (Mark 14:22-25).

I cannot help thinking that when our Lord was breaking the bread He did that in front of them to show them that He was about to break His own body, not in a metaphorical way but in reality, giving Himself up for them, for you, for me. And, when He gave it to them they freely received it. In the same manner, in the Eucharistic sacrifice our Lord gives me His body and blood and I am free to choose to take it or not. I choose to accept it, to make myself one with Him. All that I have to present to Jesus Christ is my humanity, my share of life, my limitations, all that I am and all that I have. To present myself to him as bread and wine to be transformed into a pleasing oblation to God. My humanity is elevated to God and immerse in a “radical change... which penetrates to the heart of all being, a change meant to set off a process which transforms reality, a process leading ultimately to the transfiguration of the entire world, to the point where God will be all in all” (Sacramentum Caritatis No 11).

I was born a human and as a human I will die. However, I will always remember that through the sacrifice of Christ celebrated in the Eucharist, my humanity is united to Christ in hope for the eternal life.

Pope Francis “hunger and thirst for justice,” and impel the Church “to walk in the truth, supporting all the judicial measures that may be necessary.”

“It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable,” he continued. “Let us beg forgiveness for our own sins and the sins of others,” he said. “An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.”

See the Holy Father’s letter in its entirety at dcdioce.org.
Buscamos la justicia. Justicia para los autores de delitos y los que permitieron que los delitos ocurrieren.
**Stewardship Conference:**

By STAFF

**Southwest Kansas Catholic**

**Editor’s Note:** Rather than condense the Stewardship Conference’s five 20-minute presentations into one- or two-paragraph snippets, the SKC is instead going to present in-depth articles in upcoming issues covering important topics discussed throughout the day-long event. Topics to be covered in upcoming issues: What to do if you are deported; Discipleship when coaching, when working with youth, while parenting; and how to get along with those with whom you disagree.

**IT’S NOT ABOUT THE MONEY**

Stewardship has long been associated with the offering plate; being stewards of God’s gifts, after all, means sharing with others that with which you’ve been gifted.

Then, how do mass shootings enter into the stewardship picture?

The Stewardship Conference looks far beyond the offering plate, presenting ways for us to be better equipped to serve our Lord and each other.

And therein lies a sad reality. Nowadays, being better equipped to serve others near and far is often a shoestring budget, it’s possible to produce a creative, fun, and faith-filled message to the young masses.

**ACTIVE SHOOTER RESPONSE**

Tragically, the morning after Deputy Billinger discussed what to do in an “active shooter” situation, 15 people were shot while attending a video game tournament in Jacksonville, Fla. At press time, three people had died, including the assailant.

“This topic is so critical for all of us,” Deputy Billinger said prior to the most recent shooting. “The language has changed. You can even walk into an active shooter environment in a movie theater.

..."On Nov. 5, 2017, Devin Patrick Kelley went into a small Baptist Church [near San Antonio] armed with an assault rifle…. A cell-phone video shows that even on a shoestring budget, it’s possible to produce a creative, fun, and faith-filled message to the young masses.

**BEING A DISCIPLE AS A PARENT WITH TEENS**

Eric Haselhorst’s presentation was entitled “How to be a Disciple as a Parent with Teens.” He provided examples of how language matters when talking to teenagers.

“Don’t assume negative intent when you ask your kids questions. You can get the same information you need by asking with an affirmative intent.”

Haselhorst spoke about the use of coaching questions when teens face problems.

He concluded with things kids ought to hear from their parents. Among these were: “I’m proud of you,” “I know you can do this,” and “I believe in you.”
Lessons for discipleship in troubled times

Photos by Dave Myers

Sister Angela Erevia, MCDP, visits with Alma Lozano and her baby daughter.

Georgina Paz, Adam Urban, and Bishop John Brungardt conduct a prayer session to start the day.

Denise Flax and her sons Daren and Jamie of Ransom discuss how to make evangelization videos for youth.

Above, several priests of the diocese attend the Stewardship Conference. At left is presenter Shelley Hansel.
By DAVE MYERS
Southwest Kansas Catholic

Thanks to the generosity of Catholics across the diocese and beyond, thousands of dollars from the Vibrant Ministries – Uniting Our Church Appeal have already been dispersed to local parishes for use in their Parish School of Religion (PSR), youth programs, and other faith formation programs.

This includes funding for such items as computers, projectors and televisions, computer equipment for video production, wireless interface, computer programs and videos, scholarships and Bibles.

At the heart of the Appeal grants is the desire of the diocese to educate and empower the educators.

VIDEOS FOR TEENS, RANSOM

Denise Flax spoke to the Catholic from the playground where she is a kindergarten and first grade teacher. The junior and senior high PSR teacher will be using the Appeal funding to spread the word of God to young people through videos made by young people.

“We’re really excited,” Flax said amid the sounds of children at recess. “We are making apologetic videos for teens. [Apologetics is the “science of explaining the Catholic Faith in a rational and reasonable manner with love and patience.”]

“We want to do is to reach as many teens as possible. We’re making and posting on YouTube and social media to reach kids, making them stronger and more knowledgeable about their faith, so they will be able to answer questions or respond to attacks about their faith.”

Up until now, Flax and her class have been using an iPhone for video production, which resulted in one video called, “What is Apologetics?” The ability to utilize better equipment will enhance the video production and the final result, Flax said, which will ultimately attract more young people to the videos.

“The kids are so excited about it, but by the end of class I’m exhausted,” she said with a laugh. Making even a five-minute video can take a great deal of effort, including hours and hours of editing.

“It’s a huge project. I’m sort of like a referee. We have a curriculum that we use; we read and learn concepts. Some kids have an idea and get up and act it out. I say if it sounds good, whether it needs tweaking, or ‘we aren’t going to go down that road,’” Flax said with another laugh.

“They’re fun to make,” she added. “There’s a lot of humor.”

Flax didn’t receive the amount of funding that was requested in her grant application — a decision left to the money crunchers — but it was “a good chunk” that will go toward the purchase of a new computer, video camera, software, a boom mic for better sound, and lighting. She admitted that the class will be doing a bit of fund-raising in order to get all the equipment they need, but she stressed that she appreciates every bit of funding from the Appeal that she received.

At the annual Stewardship Conference Aug. 25, Flax and members of her class provided a workshop on video production for PSR classes. (See pages 14–15.)

FAITH FORMATION, LIBERAL

St. Anthony Parish in Liberal benefited from the generosity of the people of the diocese via grants to several of their faith formation programs. St. Anthony, one of the larger parishes in the diocese with nearly 2,000 registered families (and many unregistered), received financial gifts with nearly 2,000 registered families (and many unregistered), received financial gifts for programs including adult formation (RCIA (educational videos), and three Pastoral Ministry Formation scholarships at approximately $500 each. One of the great blessings of the funding is the education of catechists.

“I think it is a much needed and great thing that these funds are being made available,” said Dan Diepenbrock, St. Anthony Parish Manager. “We have in our parish almost 50 dedicated catechists who volunteer their time at least once every week, sometimes twice a week. And we feel obligated to equip them the best we can so that they can do the best job they can passing on the faith to our youth.”

After discerning the need for a “sustained effort at forming our catechists,” the parish applied for a grant that would “compensate outside speakers, so that we can have them make presentations on classroom strategies and tactics. We planned them three consecutive Wednesday evening sessions, where the catechists would hear presentations on those topics.”

The grant will pay these outside speakers, and will fund special materials for each catechist.

“We were happy with the number of grants that were approved for us,” Diepenbrock said. “We submitted six grant requests and they were all approved, and we are very appreciative.”

WORLD YOUTH DAY, SATANTA

St. Alphonsus Parish in Satanta submitted a grant request for help offsetting the cost of sending its youth to World Youth Day in Panama in January 2019. Request granted.

While the good people of Satanta will still have to raise a great deal of funding, the diocese took a sizable chip out of the sizable chunk of funding required to send their youth to the Central American country in a mere four months. World Youth Day is set to occur Jan. 22-27 in Panama City.

“So far we have 15 youth going to Panama WYD in January 2019,” said Gaby Trejo, a Confirmation teacher at St. Alphonsus Parish.

“Most of the youth going this WYD were just confirmed in April, so I believe its important for our youth to go the year after confirmation to experience their faith and learn more about their faith outside of a classroom or within our community. I think this will help them to confirm and enhance their faith in many different ways.”

The $7,500 grant that the parish received for the trip was a “huge help for the youth and their families. Most of the families can’t afford to pay for the trip…. The funding we received is giving us the chance to make this dream happen.”

Thanks to the motivation of the St. Alphonsus parents and other parishioners, they began holding fundraising activities, “selling enchiladas, tamales, burritos, menudo, an IPAD raffle, and having garage sales. We are blessed with generous people from our parish and the Knights of Columbus with their donations.

“You will not believe how proud I feel of the youth and their families,” Gaby said. “Every activity we have, everyone helps — youth, parents, siblings, grandparents. We are like a little family trying to help each other. We’ve had long nights cooking the day before a food sale. The youth, coming and helping until late at night on weekdays... were tired, but still worked hard to make this trip possible.

“All I can say is that our community is blessed to have youth like them,” Gaby said. “We will keep working hard fundraising; it will not be easy, but God knows this group deserves going to WYD to experience this unique opportunity.”

All of the grants — available through the generosity of Catholics across the diocese and beyond — are designed ultimately to, as Pope Francis has suggested, “find new ways to spread the Gospel to every corner of the world.”

Happy Birthday, Father Francis

A surprise birthday meal and party was presented after Spanish Mass as St. Joan of Arc Parish, Elkhart, for Father Francis Khoi Nguyen. At right is Spanish music director, Jose Luis Garcia. Father Francis is the pastor at St. Helen, Hugoton, and St. Joan of Arc, Elkhart.

(This birthday wish is belated due to the SKC’s monthly summer schedule.)

Grandpa’s little helper

Very eager to help Knights of Columbus member Dennis McCallion clean up after a BINGO game in Elkhart is a little boy named “Tatum”, who has another name for McCallion: “Grandpa.”

AROUND THE DIocese

Happy Birthday, Father Francis

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Catholic priest instrumental in piecing together story of the Dead Sea Scrolls

By CHARLENE SCOTT MYERS Special to the Catholic

A n expedition to search the first cave where Dead Sea Scrolls were discovered in Israel by a shepherd boy in the summer of 1947 began a fortnight after the rediscovery of the cave.

Joining in the exciting venture to explore the biggest archaeological discovery ever found in Palestine was a Catholic priest, Father Roland De Vaux, O.P., of the French School of Archaeology in Jerusalem.

Part of the discovered cache came immediately into the hands of a museum, and Father De Vaux was one of the trustees.

“The trustees, only one of whom, Father Roland De Vaux, O.P., can claim any competence in reading or appreciating the significance of these most important and controversial documents—apparently began offering the publication and exhibition rights to the highest bidders,” wrote John Allegro in his book “The Dead Sea Scrolls, a Reappraisal.”

The priest joined Lancaster Harding of the Jordanian Department of Antiquities on official excavations of the scrolls on Feb. 15, 1949. The excavations continued until March 5. The two men’s work yielded shards and linen scroll wrappings “and a few pieces of inscribed leather.” (Scrolls were written on parchment, papyrus, leather and one was even scratched onto copper.)

Father De Vaux and Harding also found the first fragment recovered from Qumran (where the scroll caves were located by the Dead Sea), written in the old proto-Hebraic or “Phoenixian” characters. This fragment represented part of the text of Leviticus.

The Essene monks who wrote the Dead Sea Scrolls hid them in large jars in the nearby caves because they feared an invasion of Romans who would destroy the scrolls, as they had destroyed Jerusalem. The practice of storing scrolls in jars for safekeeping was common in antiquity.

“In his report on the archaeology of the First Cave, Father De Vaux recalls instances from the time of Rameses III down to an Arab letter of the eighth or ninth century of our era where the practice is referred to,” explained Allegro.

While excavating the first cave in the spring of 1949, Father De Vaux and Harding searched for any evidence that humans had lived nearby when the scrolls were written. About 1,000 yards southeast of the cave, they discovered the ruins of Qumran, the monastery of the monks who wrote the Dead Sea Scrolls.

The ruins remained untouched until Father De Vaux and Harding made a trial sounding in 1949, digging up two of the tombs in an adjacent cemetery of a thousand graves, which were presumed to date from pre-Islamic days.

Seven days after “discovering the first cave,” Father De Vaux and Harding “decided to open the second cave to be found in 8.5x11 format for ease of printing at www.dcdiocease.org/swkscatholic.

In the language of Jesus

By CHARLENE SCOTT MYERS Special to the Catholic

M ost of the Dead Sea Scrolls discovered in 12 caves at Wadi Qumran near the Dead Sea in Israel 72 years ago between 1946 and 1956 were written in Hebrew, but a few were found inscribed in Aramaic, a popular language during the lifetime of Jesus.

Hebrew was the language of Israel’s scripture and culture, but Aramaic was the official language of the ancient Near East, as Andrew B. Perrin described it in the September/October issue of Biblical Archaeology Review magazine.

According to Perrin, Aramaic “took hold in much of the ancient New East as both the official and common tongue, starting in eighth century B.C.E.”

Aramaic eventually took the place of the Akkadian language in the region, but much of ancient Judaism’s Aramaic scribal heritage was lost or forgotten. Exceptions were imperial messages in Ezra 4:8-6:18; 7:12-26 and also the apocalyptic dreams, visions, and court stories from the first half of Daniel 2:4b-6:18; 7:12-26.

Hebrew was the official language of the Jews, but Aramaic words and phrases were to be found scattered within the Hebrew Bible. Aramaic could be read, for example, in Genesis 31:47 and in Jeremiah 10:11.

Half of the Babylonian Talmud and most of the Jerusalem Talmud were written in some dialect of Aramaic, as was the collection of translations in Targumim, which were spoken paraphrases and explanations of the Jewish scriptures that a rabbi would give in the language of his listeners, usually the Aramaic language.

The Aramaic Genesis Apocryphon from Qumran Cave 1 was among the first discoveries in the Judean Desert near the Dead Sea. This text was published in 1955, but the greater number of Aramaic texts “had long remained among the most understudied materials in the collection of Dead Sea Scrolls,” Perrin pointed out.

Fragments of 972 separate documents, named the Dead Sea Scrolls, were found some 40 years ago near the Dead Sea in cliff caves of the ancient settlement of monks at Qumran.

Aramaic texts represent between 10 and 13 percent of the Qumran collection, according to scholar Professor Dr. Claus M. Perick, with 100 BCE, the Dead Sea Scrolls were written in Aramaic and Greek, which predate the Ethiopian version.

Perrin stated it best: “In sum, the scribes of the Aramaic texts exhibit an exceptional command of ancestral traditions, as well as creativity in re-imagining them.”

Most people have never read the Book of Giants or heard of Naborinus or read any text in Aramaic. I am among those people, but we just keep on learning more about Biblical history, and for me, that’s one of the greatest excitements of this life!
The brain’s love affair with drugs

Continued from Page 3

First job was when I was a junior in high school. I was driven, compulsive, and later learned I was addicted to work.

“Along with that job came cigarettes. I was a junior and 18, and I carried a pack of cigarettes, and they couldn’t do anything about it!”

I learned that white people and white cultures have an addiction to superiority. For the 18 years I lived with Native Americans, I learned that some cultures have awful, awful problems, and that rich people can be dangerous with their huge sense of entitlement.”

Jesus said that it was as difficult for a rich man to enter heaven as for a camel to pass through the eye of a needle, Colligan noted.

“Poor people can get addicted to powerlessness and being victimized,” he said. “I have witnessed that.”

To break a self image and change your story takes a tremendous amount of hard work, he acknowledged.

“As a little boy, because of my father’s neglect, I believed I was unlovable, and I was not sure I would ever amount to anything. I had to learn how to free my mind.

“We need to look at the way we think,” he said. “AA (Alcoholics Anonymous) has an anonymous venom.

“I have witnessed that.”

The seeds of whether or not you’re a bad person … are planted with drugs.

he said. “AA (Alcoholics Anonymous) has an addiction to work.

“I have witnessed that.”

We need to look at the way we think,” Black said. “Each person should be given a recovery coach.

“The biggest bad guys? The pharmaceutical industries,” Black explained. According to addictions.com, “An estimated 254 million opioid prescriptions were filled in 2010 alone, enough to medicate every adult in the U.S. for a month on a round-the-clock basis. In that same year, pharmaceutical companies generated revenues of $11 billion from opioid sales alone.”

The result has been that opioid addiction rates have skyrocketed.

As long as there is demand, there will be supply. The best thing we can do is to communicate loudly and with resolve the dangers of opioids, to call pharmaceutical companies on the carpet. Also, he urged the medical industry to train more physicians to prescribe opioid withdrawal programs, and to increase the availability of the narcotic blocker, Naloxone, for withdrawal.

“In-patient treatment is only the beginning,” Black said. “Each person should be given a recovery coach.

“No one seeks help until the consequence of using outweigh the benefits of not using. We need to endeavor to increase the benefits of not using.”

For more information or to seek help, visit https://ckaffadictiontreatment.org, or call (785) 825-6224.

For more information about opioid addiction or to seek help, visit https://ckaffadictiontreatment.org/, or call (785) 825-6224.

For information about suicide prevention, visit SpeakingOfSuicide.com, or, if you are having thoughts of suicide, call the National Suicide Prevention Lifeline at 1-800-273-8255.

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When Black was growing up, he battled his own thoughts of suicide. Then, one day when he was working at a fast-food restaurant drive-through window, an in-law who worked at a treatment facility came driving through and asked him to apply for a job as a counselor. The drive-through window closed, and a door opened.

With no experience, he applied. He was trained and suddenly found himself counseling those who were going through similar things to what he had experienced.

“My greatest strength is my pain,” he said. “Through my pain, I can help someone with their pain.”

What can we do as parents and educators?

Black suggested the following:

Watch for the risk factors:

They include: a recent loss of a friend or loved one; a mental disorder; having feelings of helplessness, guilt, worthlessness, shame; alcohol or drug abuse; sexual orientation confusion.

Look for the signs:

They include: talking about dying or causing self-harm; changes in personality—irritability, apathy, sad, withdrawn, tired, anxious, indecisive; change in behavior—difficulty concentrating on studies, work, or routine tasks; change in sleep patterns: oversleeping, insomnia, waking early, nightmares; changes in appetite: over- or under-eating; fear of losing control; acting erratically.

Step into their world:

Seek to enter their world; get to know them; listen. Ask questions. Avoid assuming or telling them what they should feel. Pay attention to their social life; notice changes in their behavior. Normalize therapy. There isn’t one person on the planet who couldn’t benefit from some good therapy!

Communicate:

Talking to your youth – seeking to enter their world, is easier said than done. Black offered the following advice in communicating with your kids:

Talk in a calm, non-accusatory manner. Let them know you love and care about them. Convey how important they are to you, and that your focus is entirely on their well-being. Convey that you have empathy for their stress. (You were a kid once, too. Chances are, you’ve been through some of what they are facing.) Stress the idea that they will not feel like this forever.

Seeds of suicide

Continued from Page 3

“The seeds of whether or not you’re a bad person … are planted early in life,” Black told those gathered. “I grew up in an alcoholic home. Imagine being seven, bringing home your report card that you are really proud of, showing it to you father and having him smack you because you didn’t mow the lawn? Or having him wake you at 3 a.m., bring you to Mom and saying, ‘This is what a c__ looks like?’

And then there were those nights when he had to wipe the blood from his mother’s face brought by his father’s fists.

They are challenges mostly invisible to those on the outside, but yet they infect the heart of the young like a virus. It’s a virus that keeps children from having friends—they certainly can’t bring friends in the house, after all. There’s no consistency, Black said; there’s no structure. There’s no safe place—all so needed by children.

“One thing that would have been so great is to have a teacher who would have just listened to me,” Black said. “It is most important to learn what kids are encountering in their lives.”

Superintendent of Catholic Schools, Trina Delgado echoed these statements:

“We’re told that children are an open book, that we are there to fill in the pages. Yet, emotionally, that book may already be written. What we can do is to help them write the next chapter.”

But to be sure, a bad childhood isn’t the only recipe for thoughts of suicide.

“We teach them the three Rs, but we don’t teach them how to live, how to deal with shame …,” Black said.

The proclivity of social media has created a 24/7 boarding house for anonymous insults, inappropriate photo sharing, and a host of anonymous venom.

We have to start with the people who are “face-to-face with the students,” Black said, referring to teachers. “We must get into the face of the child and listen to them. If we don’t have a relationship, they won’t tell us the hard stuff. Healing starts with one human being making time for another human being.”

50,000 die from opioids in one year

Continued from Page 3

people feel like they deserve to be punished more for what they’ve done. I ask them, ‘The person who loves you most, how much longer do they need you to suffer?’ I didn’t want my son to suffer one more day.

Today, my son and I text each other every day to say I love you.”

So, who is the bad guy in all this?

“The biggest bad guys? The pharmaceutical industries,” Black explained. According to addictions.com, “An estimated 254 million opioid prescriptions were filled in 2010 alone, enough to medicate every adult in the U.S. for a month on a round-the-clock basis. In that same year, pharmaceutical companies generated revenues of $11 billion from opioid sales alone.”

The result has been that opioid addiction rates have skyrocketed.

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Do you know Roe?
Do you know Roe?

By GREG SCHLEPPENBACH

The retirement of Supreme Court Justice Anthony Kennedy has propelled Roe v. Wade more prominently into public discourse. As the confirmation process for his replacement moves forward, pro-abortion groups are spreading misinformation about Roe as they raise alarms about its purported demise.

The Novena for the Legal Protection of Human Life, which began on August 3, urges our prayer and fasting for the intention that this change in the Supreme Court will bring our nation closer to the day when every human being is protected in law and welcomed in life. It also seeks to dispel the misinformation spread by pro-abortion groups by sharing accurate facts about Roe.

Here are a few of those facts:
- Roe and Doe legalized abortion through all nine months of pregnancy.
- Many people don’t realize that Roe v. Wade legalized abortion through all nine months of pregnancy. Roe says abortions may not be restricted at all during the first three months and in the second three months may be regulated only for the mother’s health. After fetal “viability,” Roe allows abortion to be prohibited, but still mandates an exception for the woman’s life or health.
- But in Roe’s companion case, Doe v. Bolton, the Court defined “health” to include “all factors—physical, emotional, psychological, familial, and the woman’s age-relevant to the well-being” of the mother. In most states, this is broad enough to permit virtually any abortion in the seventh, eighth, or ninth months of pregnancy if any of these reasons is invoked.
- If Roe is overturned, the democratic process—not the courts—will determine abortion policy.
- Before Roe, all states permitted abortions necessary to save the mother’s life, and some permitted abortion in additional circumstances. But Roe deemed any prohibition on abortion as unconstitutional.

If Roe is overturned, policy decisions about abortion will be made by the citizens of each state through the democratic process, rather than by courts. Some states will place limits on abortion, and others will likely have few limits.
- Roe’s extreme abortion license is not widely supported.
- Abortion advocates claim that Roe enjoys broad public support, and some recent polls seem to provide evidence for this claim. But most polls don’t explain Roe’s extreme abortion license, and some misrepresent it. For example, a 2016 Pew Research Center poll claims 69% of Americans favor Roe v. Wade and 28% oppose it. But the poll wrongly describes Roe as establishing “a woman’s constitutional right to an abortion, at least in the first three months of pregnancy.” The fact is, Roe made abortion legal through all nine months of pregnancy and for virtually any reason.

The vast majority of Americans oppose the policy of nearly unlimited abortion dictated by Roe, and most believe abortion should not be legal for the reasons it is most often performed. A May 2018 Gallup poll shows that 65% of Americans said abortion should be illegal in the second trimester and 81% said abortion should be illegal in the last trimester. A 2018 Marist poll shows that a majority of women said either that abortion should never be permitted (9% of respondents) or permitted only in cases of rape, incest, and to save the woman’s life (42%).

Readers can easily share these and other facts about Roe with their elected representatives and others by signing up for the Novena at www.usccb.org/pray.

Documentary to be shown
‘Sexual Revolution - 50 Years Since Humanae Vitae’

You’re invited to a rare screening of the new documentary entitled, “Sexual Revolution - 50 Years Since Humanae Vitae,” to be shown around the diocese from Oct. 13-15.

Seven years in the making, “Sexual Revolution - 50 Years Since Humanae Vitae” seeks to examine the effects of the free-love experiment of the hippie generation and the prophetic encyclical, Humanae Vitae.

This documentary closely examines the history of the parallel developments of the Pill and modern Natural Family Planning (NFP) by telling the little known story of the founding doctors—Dr. Gregory Goodwin Pincus and Drs. John and Evelyn Billings—all of whom were once colleagues.

The centerpiece of the film is the dramatic life story of Alana Newman, a talented secular musician who gives up her entire musical career for life, family, and love.

Alana shares how through desperation to know her father, she finally discovers the treasures of Theology of the Body, Humanae Vitae, and the riches of true freedom through a dramatic conversion.

To watch the trailer or learn more, visit: www.sexualrevolutionmovie.com

This free event is provided by the offices of Matrimony, Family Life, and Natural Family Planning and Respect Life for the Catholic Diocese of Dodge City.

Event dates and times:
Saturday, October 13: 7 p.m.:
St. Patrick’s Parish Center (Great Bend)
Sunday, October 14: 3 p.m.:
St. Dominic Parish Center (Garden City)
Sunday, October 14: 7 p.m.:
Cathedral of Our Lady of Guadalupe Parish Center (Dodge City)
Monday, October 15: 7 p.m.:
St. Anthony Parish Center (Liberal)

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St. Michael’s Mind Benders

TEASER the FIRST: Match the horse with the rider. Caution: Bragging about your ability to answer this puzzler may give away your age.
1. Buttermilk  A. Gene Autry
2. Champion  B. Hopalong Cassidy
3. Duke  C. Dale Evans
4. Scout  D. Tim Holt
5. Silver  E. Ken Maynard
6. Tarzan  F. Tom Mix
7. Thunder  G. Lone Ranger
8. Tony  H. Roy Rogers
9. Topper  I. Red Rider
10. Trigger  J. Tonto

TEASER the SECOND:

1. CIOJALCT
2. NIRAHETSIC
3. LISMUJ
4. WJHEIS
5. HIULND

TEASER the THIRD: Heidy, Gayla and Balthasar were fighting for which computer they would get in the house. Use these clues to find out who got a computer in which room and what game they were playing.
1. The computer in the study was being used by someone playing minesweeper.
2. Tetris was being played by Gayla.
3. The dining room was not being used by Gayla or Balthasar.
4. Balthasar was not in the lounge room but was playing minesweeper.
5. Heidy wasn’t playing tetris.
6. Gayla was in the lounge room.

St. Sebastian’s Sudoku

Each Sudoku puzzle consists of a 9x9 Sudoku grid containing areas surrounded by gray or dotted lines. The object is to fill all empty squares so that the numbers 1 to 9 appear exactly once in each row, column and 3x3 box, and the sum of the numbers in each area is equal to the clue in the area’s top-left corner.

Reglas De Sudoku:
Cada fila debe contener los números a partir la 1 a 9 Cada columna debe contener los números a partir la 1 a 9 Cada cuadrado 3x3 debe contener los números a partir la 1 a 9
JERRY WINSTON KEENE, JR., 75, of Sacred Heart Parish, Pratt, died Aug. 8, 2018, at Via Christi St. Francis in Wichita. He was born Dec. 6, 1942, in Atchison to Jerry Winston, Sr. And Pearlie Dimple (Pearson) Keene. On June 10, 1967, he married Sharon DeAnn (Pillot) Keene at St. Anne Catholic Church in Wichita.

He started his career as a teacher and basketball coach at St. Patrick’s Catholic Jr. High School in Chanute. His political career began in Missouri in December 1967. Jerry worked at the Department of Community Affairs as a Graphic Artist, Cartographer and later Director of Communications. He also did land use planning. He was Missouri Secretary of State as Assistant State Archivist and director of planning and building commission for the city of Jefferson City, Mo. He was an assistant Missouri State Archivist.

Keene was the associate editor for the Scott City News Chronicle, and also served as the managing editor for Russell Daily News and Russell County News, Anthony Republican, Woodward News, Smith Center News and Barber County Index. He was the government reporter for the Pratt Tribune and the managing editor for Kiowa County Signal.

He is survived by his wife, Sharon; son, Shawn; daughters, Deidre Hurley, Heather Herren and Crystal Marzolf; and six grandchildren.

Father Michael Klag presided.

MARGARET G. REICHUBER, 96, of Holy Family Parish, Odin, died August 6, 2018. A homemaker and a farmhouse, Reichuber was a lifelong area resident. She attended Sts. Peter and Paul Catholic School in Barton County. On August 12, 1941, she married Edwin H. Reichuber at Sts. Peter and Paul Catholic Church in rural Ellinwood, Kansas. She preceded her in death on Jan. 28, 1978. She was a member of St. Ann’s Altar Society in Odin. Reichuber worked for 29 years for Central Kansas Medical Center in housekeeping. Survivors include; four sons, Edwin, Kenneth, Richar and Gary; sister-in-law, Leona Birzer; 13 grandchildren, 20 great-grandchildren and four great-great-grandchildren. Father Terrence Klein presided.

JOHN DOUGLAS “DOUG” MELCHER, 76, of Sacred Heart Parish, Pratt, died August 5, 2018. After high school, Melcher joined the United States Navy where he was a contract pumper in the oilfield. He was a member of the Knights of Columbus. He is survived by his wife, Karen; sons, Bob and Curtis; daughters, Tracie Brady; and Sherry Malone; sisters, jalayn Rowden and Sarah Girten to Jerry Winston, Sr. And Peralie Melcher; 19 grandchildren and 14-great-grandchildren. Father Michael Klag presided.

DELORES FRANCES FRENZL, 91, of Holy Family Parish, Odin, died August 2, 2018. Frenzl was a 1945 graduate of Great Bend High School. She was a member of St. Ann’s Altar Society of Odin. On Oct. 5, 1949, she married Leo Frederick Frenzl. Delores worked alongside Leo on the farm in Odin, where they resided for 65 years. Survivors include her husband, Leo; and many nieces and nephews. Father Don Bedore presided.

LEAH BABBETE BURHENN, 84, of St. John the Evangelist parish, Hoxsing, died August 10, 2018. On June 11, 1952, she married Vernon D. Burhenn. He preceded her in death on July 2, 2001. She was a member of the Altar Society. She is survived by her five children; Pamela Dietz, Sandra Rebel, David Burhenn, Russell Burhenn, and Kelli Smith; 15 grandchildren and 22 great-grandchildren.

Father Anselm Eke presided.

MARGARET ELIZABETH REDETZKE, 68, of St. Stanislaus Parish, Ingalls, died August 10, 2018. Maggie graduated from Syracuse High School in 1967. Maggie continued her education starting at Cottey College in the nursing program from 1967-1968. She then went on to complete her nursing degree at Fort Hays State University where she earned a Bachelor’s of Science in Nursing in 1971. Maggie worked as a nursing instructor for one year at Fort Hays and then as an instructor at Garden City Community College. She later worked for St. Catherine Hospital in Garden City in the NICU and obstetrics unit. Later she went to work part time at the Cimarron Clinic. Maggie married Marilyn Anthony Redetzke on July 24, 1971. He preceded her in death on August 21, 2017. Maggie is survived by three sons, Justin, Brandon, and Bryan; and five grandchildren. Father Warren Stecklein presided.

MARILETTE (FEIST) HUSLIG, 92, of St. Joseph Parish, Ellinwood, died August 17, 2018. She grew up on the family farm near Sts. Peter and Paul Church north of Ellinwood, where she attended Sts. Peter and Paul Catholic School. She married Levern Huslig on Oct. 9, 1948. She was a homemaker and a farm wife, making countless trips out to Scott City, Kansas where Leverne farmed to make meals for the crews during wheat harvest and fall harvest. Marilette was a devout Catholic who prayed the rosary, Novenas and attended Mass on a regular basis. She was a member of St. Joseph Altar Society and Daughters of Isabella and dedicated many years of her life to leading the rosary before Saturday night Masses and at many funeral vigils. Marilette is survived by her husband, Leverne, and children: son, brother, Larry; John, Elva Fellers, Ann, Larry Melcher, 19 grandchildren and 14-great-grandchildren; and many nieces and nephews.

ASUNCION “CHON” JIMENEZ, 86, of St. Helen Parish, Hugoton, died August 19, 2018. (No further information was available at press time.)

DOLORES “DODO” N. GILES, 95, of St. John the Baptist Parish, Speerville, died, Sunday, August 20, 2018. She was a graduate of Speerville High School and attended Salt City Business College in Hutchinson. She owned and operated a multigenerational ranch. She was a member of the Daughters of Isabella. On Feb. 3, 1943 she married Norman Lee Giles. He preceded her death on Dec. 20, 2010. Survivors include daughters, Trudy Gaird, Audrey Gates, Jody Peintnern, Lorrie Horacek, and Julie Cox; and sons, Roger and Kelly. Fathers John Forkuoh, John Strasser, and Prakash Kola presided.

MARY ALEXANDRIA ALVAREZ, 75, of the Cathedral of Our Lady of Guadalupe Parish, Dodge City, died Aug. 18, 2018. Alvarez graduated from Fort Hays State University with a Bachelors Degree in Nursing. She worked as a registered nurse at Trinity Hospital, Western Plains Medical Complex, Dialysis Center as well as several years for the Ford County Health Department before retiring. She was a member of the Altar Society. She is survived by her husband, Joe Alvarez; two sons, John and David; one sister, Josephine Ries; four brothers, Antonio Falcon, Frank Falcon, Richard Falcon, and Lonnie Falcon; three grandchildren; and two great-grandchildren. Father Wesley Schwade presided.

KATHRYN ELIZABETH SEILGER, of St. Anthony Parish, Hanston, died Aug. 10, 2018. In 2010 she enrolled in the Marine Corps, where she was an active member for four years. It was while serving that Katy met the love of her life, Sloan. He survives along with their three children, Marilyn (4), May Jo (2), and Marcus (1). Katy recently received a degree in medical billing. Also surviving is her father, Blaine (Connie) Gaudard; mother, Etta Gaudard; in-laws, Gary (Lea Ann) Seiler; two sisters, Jessie and Story Gaudard; as well as aunts, uncles and other family members. Father John Kuck presided.

ASUNCION “CHON” JIMENEZ, 66, of St. Helen Parish, Hugoton, died Aug. 19, 2018. He worked at Sunbelt feedlot for 20 years, retiring in January. He was a member of the Point Rock Riders of Elkhart. He loved to ride his horses in the Stevens County parades and Pioneer Days Parade. Survivors include his wife Maria; five sons, Gabriel Jimenez, Shawn Jimenez, Marcus Bucher, Daniel Bucher, and Luis Jimenez; six daughters, Sandra Fenelon, Hannah Buck Grunwald, Eric De Leon, Angela Bucher, Adriana Bucher, and Briana Bucher; brother, Manuel Jimenez; two sisters, Socorro Jimenez and Talita Gonzales. Nineteen grandchildren and one great-granddaughter.

MICHAEL “MIKE” LOPEZ, 61, of the Cathedral of Our Lady of Guadalupe Parish, Dodge City, died Aug. 22, 2018. He graduated from Richland Valley School near Dodge City and was associated with Arrowhead West. In his younger years he was also involved in special Olympics. Survivors include: his mother, Viola Lopez; sisters, Marilyn Tretto, Rosemary Lopez and JoAnn Steiner; a brother, Jeff Lopez; numerous nieces, nephews, cousins, great nephews and nieces. Father Wesley Schwade presided.

Please pray for all those suffering the loss of a loved one.

Scripture Readings

Please note: The next issue of the SKC will be published Sept. 16.

Sunday, Sept. 2
Monday, Sept. 3; Saint Gregory the Great, pope and doctor
Tuesday, Sept. 4
First Corinthians 2:10-16 / Luke 4:31-37
Wednesday, Sept. 5
Thursday, Sept. 6
Friday, Sept. 7
Saturday, Sept. 8; Birth of the Virgin Mary
Micah 5:1-4, or Romans 8:28-30 / Matthew 1:16-18, 18-23 or 1:18-23
Sunday, Sept. 9
Isaiah 35:4-7 / James 2:1-5 / Mark 6:27-38

Monday, Sept. 10
Tuesday, Sept. 11
Wednesday, Sept. 12
First Corinthians 7:25-31 / Luke 6:20-26
Thursday, Sept. 13; Saint John Chrysostom, bishop and doctor
Friday, Sept. 14, 2018; Triumph of the Holy Cross
Saturday, Sept. 15, 2018; Our Lady of Sorrows
Sunday, Sept. 16, 2018
Isaiah 50:4-9 / James 2:14-18 / Mark 8:27-35
Msgr. Klasinski was born Aug. 29, 1892 in Leavenworth. He was ordained March 23, 1918, by Bishop John J. Hennessy in St. Mary's Cathedral, Wichita. He served as an assistant at the cathedral until shortly after Father Dominic Wojciechowski died of Spanish influenza. He succeeded this pastor at St. Barbara, Chicopee, with missions that included St. Philip Neri, Franklin; St. Cronin's, Fleming; Sacred Heart, Edson, with St. Anastasia’s, Cherokee. He built churches at Franklin (1920) and Chicopee (1922).

In 1936 he was named pastor at St. Patrick, Florence. During this pastorate he had the church frescoed, built a new school and provided a residence for the teaching Sisters (1940). He also cared for the sacramental needs of German prisoners of war who were held in a compound outside of Peabody during World War II. He was named Papal Chamberlain and elevated to the rank of monsignor by Pope Pius XII in 1943.

He was appointed pastor of St. John the Baptist, Spearville, following the death of Father Frank Dombrowsky in 1946. Msgr. Klasinski died just over a year later on Sept. 3, 1947, at the age of 55.

During his priestly ministry he was Diocesan Director of the Propagation of the Faith and dean of the Dodge City Deanery. He also served as State Chaplain of the Knights of Columbus (1942 and 1943).

Bishop Mark K. Carroll celebrated the funeral Mass at St. John the Baptist Church in Spearville. Among those assisting was a brother, Father George Klasinski, O.Carm. Burial was in Mount Calvary Cemetery in Lansing, Kan.

He also cared for the sacramental needs of German prisoners of war who were held in a compound outside of Peabody during World War II.

Christology
Pastoral Ministry Formation
dcdiocese.org/pastoral-ministry-formation
Coleen Stein:
(620) 227-1538
La Diócesis requiere a todos los empleados y voluntarios que trabajan con menores a asistir a las sesiones de conscientizació de Proteger a los Niños de Dios. Estas sesiones de conscientización están disponibles en ambos inglés y español. Son conducidos por gente de nuestra Diócesis especialmente entrenadas como facilitadores. Las sesiones se publicarán en las parroquias, escuelas, el periódico Southwest Kansas Catholic y la página electrónica de la Diócesis. www.dcdiocese.org/protectingchildren.

Línea especial para víctimas de abuso sexual

Si usted, o alguien a quien usted conoce ha sido víctima de abuso sexual por algún clérigo, o cualquier empleado de la Diócesis de Dodge City, por favor comuníquese con el Director Dave Snapp, Fitness Review Administrator: (620)225-5051, o (620)225-2412, o al correo electrónico dsnapp3@starttech.net. Conserva siempre su derecho de comunicarse directamente a Social Services, 1-800-922-4453.

ΣΑΚΡΑΜΕΝΤΑ & ΣΑΚΡΑΜΕΝΤΑΛΕΣ

SACRAMENTS & SACRAMENTALS

- BAPTISM
- Confirmation
- Anointing
- Eucharist
- Reconciliation

- ASHES
- HOLY ORDERS
- OIL
- WATER

- PAUL
- MARY
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Organize your team for the 2018 Dechant Foundation Annual Golf Classic, Sept. 7, at Mariah Hills Golf Course.

The day will begin with a Mass celebrated at 9 a.m., at the Cathedral of Our Lady of Guadalupe in Dodge City

Shotgun start will be at 10:30 a.m.
Lunch will be provided.

For more information and to register a team, contact Mark Roth at 620-227-1535 or email: mroth@dcdioce.se.org. Proceeds benefit the Retired Priest’s Fund of the Diocese of Dodge City.