Students at Holy Trinity (pictured) and Holy Name schools in Fall River facilitated a Thanksgiving food drive to help feed community members in need. Story on page nine.
FALL RIVER — Jennifer Linehan, director of Campus Ministry for Bishop Connolly High School in Fall River, eagerly anticipates the arrival of 700 coats in Fall River to support the Knights of Columbus Coats for Kids program. Donna McDougal, Bishop Stang National Honor Society Coordinator, also awaits a similar number of coats to arrive onto campus in Dartmouth; and, similar to last year, Mike Cote, director of the Coyle and Cassidy High School food pantry, gets ready for his shipment of 700 coats in Taunton. These three high schools, all in the Diocese of Fall River, are partnering with the Knights of Columbus to distribute up to 2,100 coats to deserving children in their communities. The schools provide the facilities and student volunteers to ensure that every child has a chance to obtain the coat of their choice. All coats are new and were purchased through the generous donations of parishioners at St. Mary’s parishes in Mansfield and Norton and their respective Knights of Columbus councils. Interested donors can contribute to The Ben Cavallo, Coats for Kids Fund (George C. Shields Council 420) at http://bit.ly/Council420 to support this ongoing program.

Brian J. Healy, Knights of Columbus Coats for Kids Program Chairman of the George C. Shields Council, is encouraging the community to contribute to The Ben Cavallo, Coats for Kids Fund (George C. Shields Council 420) at http://bit.ly/Council420 to support this ongoing program.

2019 Marian Medal Award Recipients

**Atteboro Deanery**
- Seekonk
- Mansfield
- Attleboro
- South Attleboro
- Attleboro
- Norton
- St. John Neumann Parish East Freetown  Susan Silva
- Immaculate Conception Parish New Bedford  Alda Tavares Pacheco
- Our Lady of Mount Carmel Parish New Bedford  Maria de Deus Melo
- St. Francis Xavier Parish Acushnet  Donald St. Gelais
- St. Anthony's Parish Mattapoisett  Kathleen A. Saunders
- Our Lady of Fatima Parish New Bedford  Janice Vieira
- St. Mary's Parish New Bedford  Suzanne Beaulieu
- Cape Cod Deanery
- Orleans
- Buzzards Bay
- Mashpee
- Provincetown
- Osterville
- East Falmouth
- Nantucket
- Falmouth
- South Yarmouth
- Brewster
- Centerville
- Wellfleet
- Pocasset
- West Harwich
- Vineyard Haven
- East Sandwich
- Chatham
- North Falmouth
- St. John of God Parish
- Good Shepherd Parish
- St. Patrick's Parish
- St. Mary's Cathedral Parish
- Holy Name Parish
- St. Anthony of Padua Parish
- St. Michael's Parish
- Holy Trinity Parish
- St. Dominic's Parish
- St. George Parish
- St. Joseph Parish
- St. Louis de France Parish
- St. Thomas More Parish
- Espiritu Santo Parish
- Our Lady of Grace Parish
- St. Bernard's Parish
- Santo Christo Parish
- St. John Baptist Parish
- St. Francis of Assisi Parish
- St. Stanislaus Parish
- Fall River Deanery
- Fall River
- Somerset
- New Bedford
- Fall River
- Assonet
- Rehoboth
- Freetown
- Wareham
- Marion
- Fairhaven
- South Dartmouth
- North Dartmouth
- Fairhaven
- New Bedford
- Wareham
- Taunton
- Norman A. Bowlin
- Thomas John Davis Sr.
- Mary Gill
- Robert Goodreau
- Carol Machado
- James B. McEnaney
- Ignatius Alfano
- Judith Barclay
- Sally Bold
- Peter Codinha
- Mary Doolin
- Gracieta Duarte
- Margaret-Anne Fleming
- Margaret Frederick
- Rebekah Pierce Gallerizzo
- John J. Hagenbuch Jr.
- Arlene LeJava
- James Schmermerhorn
- Joan B. Smith
- Eileen Sullivan
- Wendy Tillman
- Michael Walker
- Howard Frederick Whelden
- Steven Withrow
- Mary Amaral
- Norma Rose Brandt
- Susan Brillo
- Donna Carney
- Donna Costa
- Paula Cullen
- Luis DaPonte
- Ruth Farias
- Ann Fennessy
- Mary Ferry
- Emma Fournier
- Laurie J. LaRoche
- Susan Lima
- Carlos Machado
- Roger Michaud
- Sandra L. Sevigne
- Maria do Rosario Soares
- Denise Toohey
- Mary Anne Tuttle
- Cecilia Mary Wroebel
- Madeleine A. Bowlin
- Thomas John Davis Jr.
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- Denise Toohey
- Mary Anne Tuttle
- Cecilia Mary Wroebel

**Miscellaneous**
- First presented in 1968,
- the annual award recognizes members of diocesan parishes for their dedicated service to the Church.
- Recipients are nominated for the award by their pastor.
- Made of sterling silver, the Marian Medal is embossed with a Miraculous Medal on one side and the Fall River Diocese coat-of-arms on the other.
- The Marian Medal Awards Ceremony will be streamed live on the diocesan Facebook page beginning at 3 p.m. on Sunday, December 1. Visit www.facebook.com/fallriverdiocese

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<tr>
<th><strong>Diocese of Fall River</strong></th>
<th><strong>Official Appointment</strong></th>
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<tbody>
<tr>
<td>His Excellency, the Most Reverend Edgar M. da Cunha, S.D.V., Bishop of Fall River, has made the following transfer/appointments:</td>
<td><strong>Effective:</strong> November 1, 2019</td>
</tr>
<tr>
<td><strong>Reverend Ron P. Floyd,</strong> Chaplain of Cape Cod Hospital in Hyannis and Saint John Paul II High School in Hyannis to Parochial Vicar of Sacred Heart of Jesus Parish in Grand Rapids, Michigan for a term of one (1) year</td>
<td><strong>Reverend George C. Bellenoit,</strong> Minister for Priests of the Diocese of Fall River, for a period of three years</td>
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<td><strong>Effective:</strong> November 18, 2019</td>
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<tr>
<td><strong>Reverend Jon-Paul Gallant,</strong> Director of the Office for Divine Worship while remaining Pastor of Saint Theresa of the Child Jesus Parish in South Attleboro</td>
<td><strong>Vacation in Kennebunk Beach, Maine!</strong></td>
</tr>
<tr>
<td>Vacation in Kennebunk Beach, Maine!</td>
<td>Franciscan Guest House &amp; Retreat Facilities</td>
</tr>
<tr>
<td>• Start your day with our full breakfast. Stroll the beach, Kennebunkport shops, and enjoy our pool.</td>
<td>Franciscan Guest House</td>
</tr>
<tr>
<td>• Visit the beautiful Monastery, with daily Mass, gift shop, and shrines.</td>
<td>26 Beach Ave., Kennebunk, Maine tel. 207-997-4865</td>
</tr>
<tr>
<td>• Choose from 65 rooms, with own AC, Bath, and Cable TV.</td>
<td>email: <a href="mailto:franciscanguesthouse@yahoo.com">franciscanguesthouse@yahoo.com</a></td>
</tr>
<tr>
<td>• Auditorium for Groups.</td>
<td><a href="http://www.franciscanguesthouse.com">www.franciscanguesthouse.com</a></td>
</tr>
<tr>
<td>• On the Scenic Trolley route.</td>
<td>November 29, 2019</td>
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The following is an excerpt from a talk I gave following the Archdiocese of Boston’s Red Mass on Sunday, Nov. 17, 2019.

The work of a lawyer can be understood variously. I will mention four conceptions: as a job, as a career, as a profession, and as a calling or vocation. This is a sign, by the way, that I am an accomplished lawyer. I just used five terms to describe four concepts. At this rate, I could be able to generate 20 percent more billable hours this week.

Speaking of which: Considering our work as a mere job or career focuses on the wages, hours, and working conditions: what kind of benefits and perks accrue to us so we can earn our living and support our families over our lifetime. Ultimately, it’s all about us.

I am reminded of the nursery riddle that mentions St. Ives, the 13th-century lawyer from Brittany who is the patron saint of lawyers. Everyone thinks that St. Thomas More is the patron saint of lawyers, but actually St. John Paul II proclaimed him patron saint of statesmen in the year 2000, the same year the Law Society of Great Britain named him Lawyer of the Millennium. Anyway, the riddle reads:

"As I was going to St. Ives, I met a man with seven wives. Each wife had seven sacks, Each sack had seven cats, Each cat had seven kits: Kits, cats, sacks and wives, How many were going to St. Ives?"

The answer is One: Me. I was going to St. Ives. So it doesn’t have anything to do with St. Ives, the man with seven wives, the sacks, cats, and kittens. We don’t have to do the math. It’s all about me.

The temptation of practicing law and considering it merely in terms of job or career is to make it all about me, and not about the others, not about the clients, the causes, the principles: in a word, about the pursuit of justice. Or the temptation to view justice only instrumentally, as what’s in it for me, how much I can get out of it. “It’s not about the principle; it’s about the money.” How much justice can you afford?

It’s a bit like a lawyer’s joke. In fact, there’s a Latin ditty about St. Ives that reads,

Sanctus Ivo erat Brito, Advocatus et non latro, Res miranda populo.

“St. Ives was a Brit, A lawyer and not a thief: Something for people to marvel at.”

Well, a higher conception of lawyering, beyond the simple notions of job or career, is to think of it as a profession. In fact, it is one of the three learned professions that were studied in the medieval university: law for lawyers at Bologna, medicine for doctors at Salerno, and theology for clergy at Paris. Indeed, the Red Mass and the idea of a Catholic Lawyers Guild all originate from the Christian Middle Ages.

Taken for what it is supposed to mean, “profession” is not just a highfalutin’ word conveying status, wealth, and attitude. It’s supposed to be about something truly above. What characterizes a profession is an advanced level of expertise or learning, service to others (clients, patients, or souls), and pursuit of a social good (justice, health, or Salvation) according to some shared standard. Professions profess: the attorney’s oath here in Massachusetts, some form of the Hippocratic Oath for doctors, and the Christian Creed for clergy. They all have a strong ethos of service.

Another way of saying it: The profession has broken out of the orbit of self. It’s not simply about me anymore. It’s about others: serving clients and the pursuit of justice, being officers of the court — in the case of our legal profession.

I hope you won’t think it pedantic if I engage in a bit of parsing of our profession’s names: In addition to being lawyers and attorneys, we’re also advocates and counselors. These last two terms have a rich linguistic pedigree: “Advocate” comes from the Latin advocatus. Indeed, the Spanish cognate is abogado, the preferred name for lawyer — not to be confused with avocado, which is a type of fruit. Anyway, advocatus means “called to.” The other term, “counselor,” is a translation of the ancient Greek paraclêtos, which literally also means “called to.” Called to what? Both “advocate” and “counselor” are relational terms: it’s not just about me. It’s about being summoned to justice for the client, before the judge or court.

Now justice can be considered in its classic definition as “rendering to each one what is his or her due,” “to each his own.” Or it can be considered more broadly, as in the Bible, as righteousness or holiness in the sight of God. Joseph of Nazareth is described as a just man in that sense. From that perspective, we can consider lawyering as a calling or vocation from God to justice and holiness. Like the Blues Brothers, we are on a mission from God.

One of the great teachings of Vatican II, which St. Pope Paul VI called its central teaching, is that all are called to holiness. That includes lawyers, judges, law students, and court personnel. In that regard, we are to imitate Christ, Who embodies Torah or Law, is our Advocate, the Son of Justice, and our Judge, Legislator, and King. (The three branches of government are all united in Him.) Turns out that our Blessed Mother is also referred to as Advocate, as in the “Hail, Holy Queen. Turn then, most gracious advocate, thine eyes of mercy towards us.” Our Lady is in effect a female attorney who intercedes with her Son at Cana to get some wine at the wedding reception. (“They have no wine” is what Mary says to Jesus all the time, on behalf of you and me.)

The term Paraclete, or Counselor or Consoler, is applied in the New Testament to the Holy Spirit, but also to Jesus. Understand that it literally means “advocate.” In our practice of law, we Christians and Catholics are to be like Jesus, Mary, and the Holy Spirit.

A tall task? A stretch? Sure. In fact, beyond our capacities. But with God all things are possible. At the risk of being a bit of a pious fraud, I would like to suggest four ingredients of the pursuit of holiness in our profession: humility, humor, passion for justice, and love for our clients, adversaries, and court personnel. Jesus said, “I came to serve and not to be served.” We should approach every legal challenge with the goal of being of help. This takes humility. To help is to serve. To serve is to be a servant. To be a servant is to embrace humility.

A sense of humor is also important. A lot of
Welcome to the season of feasts when we eat well and often. The leftovers from Thanksgiving dinner have barely been consumed when we find ourselves ushering in another Liturgical year with the season of Advent. In these days of gatherings and meals we can see the interplay of the secular with the Divine; where hospitality plays a central role, and its absence is a call to action. The Gospel readings in these final weeks of the Liturgical year give us ample evidence of the importance of hospitality and how the table fellowship of Jesus was tantamount to the feast that awaits us when the Kingdom of God is fully realized.

Our parishes are wonderful providers of lavish feasts. Portuguese festivals, spaghetti suppers, fish fries and clam bakes; we have it all! The beautiful part of these feasts is that they are the work of human hands, hard-working people who put their time, talent and heart into every bite. They also make sure that their parishes are a place where the hungry poor can find a meal and a friendly face. Hospitality is not just the task of friendly greeters in the narthex, or coffee and donuts after Mass. Hospitality is the essence of our Christian identity. As Pope Francis reminds us, “the parish is a sanctuary where the thirsty come to drink” (Evangelii Gaudium 28).

These are not only people looking to have their bellies filled, but those whose thirst is soul-sized. In these past several weeks the Gospels immersed us into the world of Luke. We heard many stories of eating and table fellowship, with Jesus inviting Himself into the lives of the rich and the poor alike. Jesus ate with the rich who had no need for the banquet set by God because they had consolation in this life. He ate with the poor; loved by God but excluded from society for reasons only a human can conceive. Poverty and wealth were not defined by one’s wealth but by one’s need, for material values have no place in the Kingdom of God. As we bring these Gospels into our lives we can see the rich all around us. They are the people who are so self-satisfied they feel no need to be saved. They are tone deaf to the call to discipleship. The poor in our parishes are not just the destitute, but are disguised in many forms: the restless, the overwhelmed by life, the addicted, the sick, the mentally ill, and the sad. These are the poor in Spirit who have fallen into the depth of hopelessness.

Our parishes have done well in their outreach to the materially poor, but reaching the poor in Spirit is a little more nuanced. In her book, “Start with Jesus,” Julianne Stanz describes these people as being in the state of “pre-trust.” They are people passively interacting with Christians but not ready to dive into a relationship with the Church. They do not need a lesson in Christian doctrine, but desire the warmth of our hospitality. We have to be careful to keep our hospitality focused on the mission and not allow it to become an end itself. This is what Jesus was telling Martha when she was so busy fussing over the meal that her hospitality was rife with resentment.

The hard-working people that bring the feast to the table must consider time spent at the feet of Jesus as important as the effort they put into the meal. Their ministry is important for they may be the first people that bring the pre-trust people into the doors of the church.

Our parishes possess all of the elements needed to be places that accompany the poor in spirit so that they can ease into a relationship with Jesus they so sorely need. We need to transform our ministries of hospitality into the vehicles of welcome and healing that will bring those on the margins into the loving embrace of Christ’s Church. Parish feasts are nice ways to build community, but prayer shawl ministries, healing Masses, support groups, these are the places where the thirsty come to drink from the well. Our ministries of welcome must be filled to trust people into the doors of the church.”

The Great Commission

Claire McManus

Father Daniel Velasquez, right, a priest from the diocesan Mission Parish in Guaimaca, is shown with Dominican Sister Lucia and Father Paul Canuel during a visit to Dighton.

Priest colleagues seek help for ailing Mission priest

Father Daniel Velasquez (Escoto) is a young (37) priest from our (Fall River Diocese) Mission Parish in Guaimaca, Honduras. Father Craig Pre-gana and I were honored to vest him at his ordination in Tegucigalpa, Honduras on June 29, 2016.

In October Father Daniel was diagnosed with gastrointestinal (aggressive stomach) cancer and shipped to Houston (St. Luke’s Hospital) for consult and treatment. He is returning to Honduras for a four-month chemotherapy treatment and then back to Houston for surgery/radiation.

So far treatment has mounted a debt of $10,000. Father Daniel’s monthly salary in the Diocese of Danli is $162.37. He can’t afford health insurance so this is a personal debt. The project ed debt for future treatment is close to $20,000.

Father Craig and I are doing our best to see how much we can raise to help. We were both present in Guaimaca when Daniel’s younger brother, Emmanuel, died from leukemia one week before his 16th birthday in 2005. His widowed mother works as a seamstress and has five other children.

In this special time of Thanksgiving and Christmas, I wonder if you would be able to help in any amount or have suggestions for how we might raise money for him.

Checks may be made payable to: Our Lady of Guadalupe Parish and sent to me at 233 County Street, New Bedford, Mass. 02749

Please keep Daniel and his family in your prayers.

Thank you,

Father Paul E. Canuel
The Anchor

The Martyrs Give Us Hope

Last Sunday Pope Francis was in Nagasaki. He made several speeches that day, even mentioning how the saints who were martyred in that Japanese city and other places in that country centuries ago inspired him in his own religious vocation.

In the morning he participated in a tribute to the martyrs at the Martyrs’ Monument on Nishizaka Hill in Nagasaki. He began by saying, “I have very much looked forward to this moment. I have come here as a pilgrim to pray, to confirm you in the faith, and to be confirmed by the faith of these brothers and sisters who by their witness and devotion light up our path.”

This is an important concept to pray about as we come to the end of November, the month in which we honor the saints in Heaven and pray for the souls in purgatory. After a difficult month locally, nationally and internationally, we need to remember that the saints are always with us to give us inspiration and hope.

In Nagasaki the pope said, “This shrine bears the images and names of Christians who were martyred long ago, starting with Paul Miki and his companions on 5 February 1597, and a host of other martyrs who consecrated this ground by their suffering and their death. However, this shrine does more than speak of death; it also speaks of the triumph of life over death. St. John Paul saw this place not simply as the mount of the martyrs but a true Mount of the Beatitudes, where our hearts can be stirred by the witness of men and women filled with the Holy Spirit and set free from selfishness, complacency and pride (cf. Gaudete et Exsultate, 65). For here the light of the Gospel shone forth in the love that triumphed over persecution and the sword.”

In the Beatitudes Christ listed a number of situations which are challenging, if not down right depressing, from a merely secular point of view. However, Our Lord said that these people are “blessed” or “happy” (depending upon the translation). Our current pope and his Polish predecessor see in the martyrs of Japan how one attains this blessedness — so as to have beatitude in the life to come, i.e., being able to see God.

“This shrine is above all a monument to Easter, for it proclaims that the last word — despite all evidence to the contrary — belongs not to death but to life.” The pope said this on the last Sunday in November, reminding us that our focus on the dead is always to be understood through the prism of the Resurrection. “We are not destined for death but for the fullness of life. This was the message the martyrs proclaimed. Yes, here we see the darkness of death and martyrdom, but also the light of the Resurrection, as the blood of the martyrs becomes the seed of the new life that Jesus wishes to bestow on us. Their witness confirms us in faith and helps us to renew our dedication and commitment to that missionary discipleship which strives to create a culture capable of protecting and defending all life through the daily ‘martyrdom’ of silent service towards all, especially those in greatest need.”

After recalling his devotion to the martyrs since his youth, the Argentine pontiff then urged us, “May we never forget their heroic sacrifice! May it not remain as a glorious relic of the past, to be kept and honored in a museum, but rather as a living memory, an inspiration for the works of the apostolate and a spur to renewed evangelization in this land. May the Church in the Japan of our own day, amid all its difficulties and signs of hope, feel called to hear anew each day the message proclaimed by St. Paul Miki from the cross [which is how he was killed], and share with all men and women the joy and the beauty of the Gospel which is the way of truth and life (cf. Jn 14:6).”

Throughout this edition of The Anchor you can read about how we are called to have a joyful thankfulness towards God, with an attitude which doesn’t focus on ourselves and what we prefer to have happen, but instead with an availability to accept our crosses and help other people with theirs.

Pope Francis continued, “May we free ourselves daily from whatever weighs us down and prevents us from walking in humility, freedom, parsimony and charity.

“Brothers and sisters, in this place we are united with those Christians throughout the world who, in our own day, suffer martyrdom for the faith. They are the martyrs of the 21st century and their witness summons us to set out with courage on the path of the Beatitudes. Let us pray with them and for them. Let us speak out and insist that religious freedom be guaranteed for everyone in every part of our world. Let us also condemn the manipulation of religions through ‘policies of extremism and division, by systems of unrestrained profit or by hateful ideological tendencies that manipulate the actions and the future of men and women’ (‘Document on Human Fraternity,” Abu Dhabi, 4 February 2019). Let us ask Our Lady, Queen of Martyrs, St. Paul Miki and all his companions, who throughout history have proclaimed by their lives the wonders of the Lord, to pray for your country and for the whole Church. May their witness awaken and sustain in all of us the joy of the mission.”

We are about to enter a time that some folks call “the most wonderful time of the year” (according to the old Andy Williams song). Of course, as Catholics we are called to live Advent before Christmas. We are called to see how Christ comes to us — praying about how He came more than 2,000 years ago, adoring how He comes to us with His Body and Blood in the Eucharist, serving Him as He comes to us in our neighbors. The witness of the martyrs, who maintained their Christian joy in the face of cruel crosses (sometimes literally), can help us in our mission to bring renewal in faith and hope to our land.

Daily Readings † November 30 - December 13

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<th>Readings</th>
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Celebrating the Novus Ordo as it ought to be

On November 30, the Church marks the 50th anniversary of when the Novus Ordo, or “Mass of Paul VI,” debuted as the ordinary form of the Roman Rite of the Sacred Liturgy.

St. Paul VI had promulgated the new Roman Missal eight months earlier, but, by the time the first Sunday of Advent came around, the new Liturgical books were not yet ready, and so the rollout was rather bungled and confusing, for priests and people alike.

In many places, that disarray continued, as some thought that the “new Mass” not only allowed for, but demanded creativity. This led to a period of sweeping Liturgical instability and experimentation that dramatically impacted Church prayer, architecture, art, and music. It also led to a more generalized ecclesial chaos: if something like the Mass could be altered so significantly and often in seemingly arbitrary ways, why could the same spirit of “renewal” not be extended to Church sexual teachings, the nature of religious life, priestly celibacy, and more?

Because of the centrality of the Mass in Catholic life, the way the changes were haphazardly enacted, the frequency of deviations and abuses surrounding its celebration, and the wider struggles of the Church in the years following its implementation, the Novus Ordo soon became the icon and symbol for all the changes in the Church after the Second Vatican Council — those intended by the council, those never considered, and those absolutely unintended.

To support the Novus Ordo therefore came to mean approving not only the substantive changes it contained but also what it didn’t: the “renovation” of Sanctuaries; the moving of Tabernacles to the side; hymns of inconsistent quality; vestments, banners and Liturgical appointments of variable beauty; a min‐isterialization of the laity; an exaggerated emphasis of bouquet over sacrifice; a focus on priest and community over a theocentric sense of the Sacred; Communion in the hands; priests celebrating in bathing suits on the beach, and more.

Similarly, if one preferred some things the way they had been, like Gregorian Chant, Mass ad orientem or receiving Communion at the altar rail, none of which was required to change, one was prone reflexively to take issue with the Mass of Paul VI as a whole.

For example, many of those, especially young adults, who frequent the extraordinary form of the Roman Rite, celebrated according to the 1962 ritual that stretches back to the Council of Trent, do so, in my opinion, not because they have major issues with the Novus Ordo per se, but because they prefer the general Liturgical fidelity and reverence of priests who celebrate the extraordinary form, the conspicuous focus on God, the Sacred music, the way Holy Communion is received, the promotion of priestly vocations through the training of altar boys, and several other things still possible, but far less common, in the celebration of the Novus Ordo.

I think it’s good, therefore, as we mark the golden jubilee of the Novus Ordo, to separate the “substance” of its reforms from the “accidents” of its historical context and implementation. This is a means by which we can appreciate it more and, where necessary, commit ourselves, as priests and faithful, to praying it more devoutly and fruitfully.

I love the Novus Ordo. I love the extraordinary form. I love the rites of the Mass in the Eastern Churches. How can one not love any valid means by which the Son of God, by the power of the Holy Spirit and the grace of Sacred ordination, comes from Heaven to the altar under the appearances of bread and wine?

The Novus Ordo brought, I believe, many improvements compared to the extraordinary form: a much greater use of Scripture; a homily based on the Word of God rather than a sermon on a Spiritual theme; a much broader and richer set of Prefaces, Eucharistic Prayers, vocational Masses and Masses for various needs and occasions; a more extensive and better organized sanctoral calendar; the use of the vernacular for readings and the prayers, which facilitates prayerful reception; the priest’s saying most of the prayers, which helps him better pray the whole Mass, was excised, like those going up to the altar during the different incensations.

There was a dramatic reduction of the number of genuflections and the reverence they provoke and convey. There was a loss of a sense of history and a clearer connection to praying the Mass as have so many generations of saints, martyrs and loved ones who have gone before us. There was also a weaker “Catholic” experience of the Mass, as inconsistent or poor translations led to widely divergent things being prayed in different cultures.

Overall, however, when weighing the two forms, I think the gains outweigh the losses. The 50th anniversary of the Novus Ordo’s debut is, therefore, a time to thank God for those gains.

At the same time, however, it’s an occasion to look maturely at the bigger picture and grasp that, because of various Liturgical changes made beyond the Novus Ordo as well as the failure in many places to confront and stop Liturgical abuses, the promise of the Liturgical reform has not been fulfilled. As so many surveys, including the Pew Forum report released in August, have distressingly shown, over the last 50 years, there have been dramatic decreases not only in Mass attendance but in faith in Jesus’ Real Presence.

A half-century ago, right before the celebration of the Novus Ordo began, St. Paul VI gave two Wednesday general audiences about the changes that were about to take place and talked about the promise. It would not be a “new Mass,” he said, because “the Mass of the new rite is and remains the same Mass we have always had.” Rather, it would constitute a “new epoch” in the Church’s life, a “step forward for her authentic tradition,” in which “the relationship between the Liturgy of the Word and the Liturgy of the Eucharist [will be] brought out more clearly,” the faithful will be able to “participate in the Liturgical mystery with more understanding, in a more practical, a more enjoyable and a more sanctifying way,” and, understanding better what they are praying, will therefore be able better to exercise their “royal priesthood” in “supernatural conversation with God.”

This would happen, he said presciently, “if the rite is carried out as it ought to be.” That has proven to be a big “if,” especially in the early decades of implementation.

To celebrate the Novus Ordo “as it ought to be” means ensuring always and everywhere that the Liturgy conveys a profound sense that one is in God’s presence, facilitates loving God with all our heart, mind, soul and strength, and opens us up so that God can transform us and his encounter to love our neighbor as He loves us.

This not only can happen, but does, when the celebration of the Novus Ordo takes place with proper preparation, beauty and reverence.

That’s what every Catholic has a right to. That’s what St. Paul VI intended. That’s what the Church and the world need.

Anchor columnist Father Roger Landry can be contacted at fatherlandry@catholicpreaching.com.
Visions of a new Church: Same as the old Church!

Changes in parishes across the country have caused many people to become angry or frustrated with the Church. Change is never easy. In our society people expect to be heard and have their opinions count. Decisions are made and people feel left out.

Some decisions leave people totally perplexed. It can be hard to understand why a parish that appeared to be Spiritually and financially viable was required to either close or combine with another. Often these parishioners were instrumental in building and sustaining the many successful facets of that parish’s life. The parish seemed to be successful. Why was it dismantled?

During various reorganizations I listened to parishioner concerns about what will happen during a parish closure or combining. Several common themes emerged. “We have money in savings. Will we have to share with another parish? Who will be making the decisions in the new parish? What will happen to all our social events? Our facilities are more modern. I hope we don’t have to worship in a lesser place. Explain how having more people at a Mass improves worship.”

I was taken aback but yet not surprised. These are among some of the attributes that define a parish. These are things that give folks a good feeling. They create comfort and familiar surroundings. They are a part of the community building process.

I tried to explain how having more people at Mass improves worship. One of the core initiatives of the Second Vatican Council was to achieve “Full, Conscious and Active” participation in worship (Sacrosanctum Concilium, 14). This was best achieved in a full church with lots of people joining the celebration rather than with an almost empty church with great distance between the people. Very few people understood this concept.

In retrospect this helped me understand why there’s so much unrest surrounding the parish changes. Our personal definition of Church might not be the same as the one Christ intended.

Let’s explore this. The Church was God’s idea. The Church is Christ’s Bride (Eph 5:25-27) waiting to be joined fully with Him at the end of time. The Church is the Body of Christ (1 Cor 12:27) and each one of us is a vital part of the whole. The Church is a family.

“Wherever two or three gather in My Name I am there with them” (Mt 18:20). A family loves and cares for one another. They admonish and teach one another. They grow together in Christ’s love.

All of this seems only casually connected with parishioner concerns: What’s going to happen with the money, power, buildings and social events? They did not seem to be aware that the Church was Christ’s creation. They seemed to be more concerned with what people created within the church. They also questioned why they did not have more influence in the changes. They resisted the idea that we have one Church, with Divine authority (Jn 5:22). This authority is Christ and the bishop acts under this authority to live the Gospel and pursue the best interests of the Church.

The Apostles were empowered by the Holy Spirit to develop a stream of new disciples for all generations. This is the Church. The parish is where disciples are made.

Our understanding of a disciple is someone who was a personal follower of Jesus during His life, especially one of the Twelve Apostles. We usually don’t think we are qualified to be at the disciple level. That’s probably because we don’t know we can or should be.

In the New Testament the Greek word for disciple is mathetes. It means you are more than just student or a learner. You are a follower who receives the teachings of another and you change your life and behavior to match those teachings. A disciple doesn’t simply master the teachings. A disciple emulates the master’s life. This implies that a transformation is happening. You will never be the same again.

Who wants to be changed? Not me! I am at peace in my comfort zone. Jesus was a change agent. His goal is to change our hearts in a way that we will never want to go back to our old ways. In order to make disciples we should start with some classical core concepts used in building faith. The first is Scripture.

Scripture

The Word of God should be a part of every parish activity. Scripture should be a part of the opening prayers of parish meetings and events. The Sunday Gospel reading can be reinforced by having heard it earlier in the week. Encourage discussion after the reading. This is a form of Lectio Divina, a Benedictine practice of Scriptural reading. Read, Meditate, Respond and Contemplate. “All Scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work” (2 Tm 3:16-17).

Prayer

Prayer is essential in helping us develop our relationship with God. It is one of those connectors that bridge the Spiritual with the human and link us directly with our Creator. Prayer is like “putting on the armor of Christ” as our shield of faith (Eph 6:10-18). Become aware of the power of silence during prayer. Silence is when we make time to listen to the voice of God. How can we hear Him if we’re not listening?

Mass and the Eucharist

The Mass and the Eucharist are the source and summit of our Catholic Christian lives (“Catechism of the Catholic Church,” 1324). Cultivate a parish awareness of all four presences of Christ during the Mass:

1 — He is present in His word, since it is He Himself Who speaks when the Holy Scriptures are read in the Church;

2 — He is present in the Sacrament of the Holy Eucharist;

3 — He is present in the presiding priest, “the same now offering, through the ministry of priests, who formerly offered Himself on the cross” (Trent, Session 22);

4 — He is present in the people when the Church prays and sings, for He promised: “Where two or three are gathered together in My Name, there am I in the midst of them” (Mt 18:20) (this list is from Sacrosanctum Concilium, 7).

The clergy should consider taking advantage of weaving these concepts into their homilies as appropriate.

Education and Formation

Build and grow an active adult education program in your parish. You can’t build disciples without at least some basic knowledge. A favorite one used in my former parish was the book, “Living the Mass,” by Father Dominic Grassi and Joe Paprocki. Parishioners were offered a short book to read followed by discussion sessions. Many people commented that they learned things about the Mass they never knew before. Some read the book but could not come to the discussions. They responded favorably, too.

Consider taking advantage of diocesan formation programs as a way to build disciples who can help build other disciples. Among the benefits to the parish can be improved adult education offerings, improved pastoral council direction and leadership and improved Liturgies. There are many areas of specialized training including parish business management. Those who participate in...
Students from the Faith Formation program at Holy Name Parish in Fall River held a food drive, as did Holy Name School and the parishioners. Collaboratively 70 baskets of food, including a turkey with each basket, were amassed. Dorothy Mahoney-Pacheco, a teacher at Holy Trinity School in Fall River and the Faith Formation director at Holy Name Parish, coordinated drives at both locations (see cover photo).

Fall River parishes, schools collect 150 food baskets and turkeys for needy

By Dave Jolivet
Co-Editor
davejolivet@anchornews.org

FALL RIVER — Every year the plight of the homeless and hungry in our diocese seems to be magnified because of the rapidly approaching joyful seasons of Thanksgiving and Christmas.

What for many is a time of feasting and fellowship seems no different than any other day of hopelessness for those without adequate shelter and subsistence.

While those without feel the sting of hunger and cold with seemingly no way out, there are those who have not forgotten the struggles of less fortunate brothers and sisters around them.

Dorothy Mahoney-Pacheco is a teacher at Holy Trinity School in Fall River and is also the director of Faith Formation at Holy Name Parish, also in Fall River.

Recently she facilitated a food drive to help the poor and hungry in the Fall River area — not just at one parish/school but at both locations where she is a woman of action.

“The power of one idea brought a school community together to make a difference in the lives of others,” Mahoney-Pacheco told The Anchor. Actually it brought two school communities together.

At Holy Trinity, Mahoney-Pacheco shared that, “We set a goal of collecting enough non-perish-
Several diocesan permanent deacons and their wives recently attended the 2019 Diaconal Assembly in Connecticut. From Left: Debra and Deacon David Boucher; Jeanine Sasseville; Deacon David Murphy; Deacon Gene Sasseville; Marsha Murphy; Deacon Frank Lucca and Kristine Lucca; Carol Levesque; Deacon Paul Levesque; Deacon Tom McMahon and Nora McMahon.

No one can escape it; unless one lives in a cave or the like — or if you don’t own a television.

The impeachment “hearings” in this country have monopolized the airwaves, often forcing elderly and shut-ins to miss their daily programs and for many, their lone source of entertainment and means of escape.

Frankly, I’m glad I work so I don’t have to catch even a mere glimpse of the “proceedings.”

It has come to the point for me that I no longer know who or what to believe when it comes to U.S. politics and politicians; from the top to local affairs.

All of the name-calling and “he said, she said,” testimonies piqued my interest in just what politics means. So I did the old school thing and opened an actual dictionary, not online, but one that has a binding, covers and pages.

For you younger readers, that’s called a book.

Dear old Webster defines “politic” several ways, but a couple jumped off the page: shrewd, crafty, unscrupulous, and prudently or artfully contrived. Sounds about right to me.

In the brief moments I watched the hearings, before my eyes and ears could stand no more, I sensed one common human trait — evil.

I haven’t seen as many evil, and I mean evil, looking faces collected in one arena since I studied the 15th-century Netherlandish painter Hieronymus Bosch, much of whose work concentrated on the sins and moral failings of mankind.

His paintings, particularly “The Garden of Earthly Delights,” while the type of things a college student would find cool, often depicted the faces of his subjects as grotesque and decadent and ... evil.

I can’t help but think of Bosch’s works when I see far too many of today’s politicians, national and local. Faces filled with hate, greed, the craving for power and money, and deception. It doesn’t matter what party affiliation or what status, there are Bosch-like figures that shake this country to the core.

Excuse the pun, but I guess that’s the “art” of politics.

I don’t know if we’ll ever know the truth in this country about many things, but it’s not all that new. Many politicians have been victimizing the people they were elected to serve for nearly two millennium.

When it comes to politics, I prefer the method of the “Hear no evil, see no evil, speak no evil,” monkeys. It’s less scary.

davejolivet@anchornews.org
My meeting with Pope Francis — November 13

This was my third *ad limina* visit, and probably I would say the best one.

Although Pope Francis was detained in joining us, because of another commitment, he did not rush his time with us. Giving the bishops of Region I nearly two hours of his time to engage in conversation. A conversation that did not feel like a formal meeting but a discussion among brothers. There was no hierarchy in where each of the bishops sat nor in the order in which we spoke.

In the meeting, I mentioned my concerns for the suffering faced by so many people who are forced to leave their own countries and become migrants and refugees around the world. Pope Francis’ response to us was lengthy and thoughtful. To summarize, Pope Francis wished for immigrants to remain hopeful and to know that the Church continues working on their behalf; and will do all it can to best serve their needs.

Later, nearing the end of our meeting with Pope Francis, he turned again to the topic of migrants and refugees, showing how concerned he is with these suffering brothers and sisters. I was also impressed when he looked right at me and not only remembered what I had said but also that I was the one who had said it. With all the conversations that had gone on for nearly two hours, I found it remarkable that he would have recalled this information.

**A Once in a Lifetime Encounter**

While in Rome for our visit, we all stay in the St. Martha House (Domus Santa Marta), where Pope Francis resides. One morning, during our *ad limina* visit, the bishops were preparing to leave for a meeting with the Congregation for Catholic Education at the Vatican. The bishops gathered together to proceed to their meeting, missing, however, was Bishop Peter A. Rosazza retired auxiliary Bishop of the Archdiocese of Hartford. Assuming, because of the rain, he’d decided not to join the others that morning; the bishops left for their meeting.

A short time later, Bishop Rosazza exited Santa Marta, trying to gain his bearings, and decide how best to get to his appointment. As Bishop Rosazza stood with his cane and his umbrella, a car arrived to bring Pope Francis to the Apostolic Palace for his daily meetings. The Holy Father asked Bishop Rosazza where he was heading. Bishop Rosazza explained he was going to the meeting at the Congregation for Catholic Education. Without hesitation, Pope Francis instructed Bishop Rosazza to get in the car with him, and they’d bring him where he needed to be.

Bishop Rosazza sat in the front seat, as the driver made his way around St. Peter’s Square, dropping the pope first at his office, then safely delivering the retired bishop to his destination. Bishop Rosazza joined the rest of us and recounted his remarkable encounter with Pope Francis, recognizing, above all, this once in a lifetime blessing. This story, to me, epitomizes Pope Francis’ empathetic heart for others, especially if he sees someone in need.

My visit to Rome came with many blessed moments, including some unexpected encounters with Pope Francis. I saw him in the Santa Marta chapel praying as well as places that surprised me, such as in the dining room fixing his own plate at the buffet table. My experience confirmed the image many of us have of Pope Francis, of a simple, humble, down-to-earth, compassionate, and caring person.

Overall, I was very impressed with all of my experiences in Rome, too many to share in one blog post. So, I will continue in next week’s blog with some of my personal experiences including the honor of being the celebrant for the Mass for our group of Bishops at the Basilica of St. John Lateran.

*Sincerely yours in Christ,*

*Bishop da Cunha*
Council 420 in Mansfield said, “We piloted this program last year at the Coyle and Cassidy food pantry and it was a resounding success. This year, our goal was to expand the distribution so that more families have access to new coats without the need to drive a long distance. With the early onset of cold temperatures, this program is coming at an opportune time.”

“This generous program is such a blessing to our community, and we hope to do all we can to ensure people know these coats are available,” according to Susan Mazzarella, chief executive officer of Catholic Social Services for the Diocese of Fall River.

“This program is a wonderful opportunity for families to obtain a new warm coat and we encourage all in need to seek out one of these schools on Saturday, November 30 from 9 a.m. to noon.”

Bishop da Cunha will be at the Bishop Stang location around 9 a.m. on Saturday, November 30, to assist with the distribution of coats and to highlight the needs of people in our local communities. Anyone in need of a coat, from child size four to teen sizes, can stop by one of the three Catholic High Schools between 9 a.m. and noon on Saturday, November 30; Bishop Stang High School, 500 Slocum Road, North Dartmouth; Bishop Connolly High School, 373 Elsbree Street, Fall River; and Coyle and Cassidy High School, 2 Hamilton Street, Taunton.
Fall River parishes collect 150 baskets and turkeys
continued from page nine

able items to assemble 20 food baskets. To go along with the food baskets, we gave families the opportunity to sponsor a turkey because no Thanksgiving dinner is complete without a turkey.

The Holy Trinity drive far exceeded the goal of 20 baskets. “Little did we know the generosity of our school families would far exceed our greatest expectations,” said Mahoney-Pacheco. “We were blessed with an abundance of both turkeys and non-perishables. This allowed for our middle school students to assemble and personalize 80 complete baskets, turkey and all, far surpassing our initial goal.”

At Holy Name Parish, the Faith Formation students and the students at Holy Name School and the parishioners also collaborated on a food drive there, coordinated by Mahoney-Pacheco. “We collected enough for 70 baskets and 70 turkeys there,” she told The Anchor. The youth group from Holy Name put the Holy Name baskets together on a Sunday, giving of their free time to further assist those in need.

In all 150 baskets, each with a turkey, were put together and Mahoney-Pacheco delivered them to Citizens for Citizens, Inc. in Fall River to be distributed.

“The experience has allowed the students to gain a sense of empathy while realizing the power they have to truly make an impact one Thanksgiving dinner at a time,” said Mahoney-Pacheco. “We are very thankful to all the families, faculty members, and friends of Holy Trinity and Holy Name that ensured a blessed Thanksgiving for all.”

Dwight Duncan
continued from page four

situations in life you can either laugh about or cry about. I think it’s healthier and more pleasant for others if we can see the comedy. Ultimately, if we love God, as St. Paul says, all things work unto the good. We’re part of a Divine Comedy, like Dante passing through hell to purgatory and then Heaven. All’s well that ends well.

Then to have a passion for justice. Not just “social justice” or “racial justice” or “environmental justice,” though it includes all of them. Just — justice. We should want to right the wrongs that we encounter in life through our clients. If we are not seeking justice by our legal work, then we are just being legal sticklers and naysayers.

Finally, our goal should be to live the great Commandment of love on the job: to love our clients, and even our adversar-ies, as well as judges and people who work in the courts. To extend a sincere offer of friendship to everyone. To live the Golden Rule of doing to others as we would have them do to us. To be courteous and respectful to all, to be civil, to be accommodating, to be patient, to be kind — to grant the continuance. These are my pleadings. May it please the court, here and above.

Anchor columnist Dwight Duncan is a professor at UMass School of Law Dartmouth. He holds degrees in civil and canon law.

To advertise in The Anchor, contact Wayne Powers at 508-675-7151 or waynepowers@anchornews.org

Diocese of Fall River TV Mass
on the Portuguese Channel
Sunday, December 1 at 7 p.m.
Broadcast from Immaculate Conception Church in New Bedford

Diocese of Fall River TV Mass
on the Portuguese Channel
Sunday, December 8 at 7 p.m.
Broadcast from St. Anthony Church in Taunton

Diocese of Fall River TV Mass
on WLNE Channel 6
Sunday, December 1 at 11:00 a.m.
Celebrant is Father Jay T. Maddock, Pastor of Holy Name Parish in Fall River

Sunday, December 8 at 11:00 a.m.
Celebrant Craig A. Pregana, Pastor of Our Lady of Guadalupe Parish at St. James Church, New Bedford

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Finally, our goal should be to live the great Commandment of love on the job: to love our clients, and even our adversar-
I once heard a story about a man who had passed away and was getting a tour of Heaven with St. Peter. They approached a room that was bustling with activity. There were angels and babies everywhere. When asked, St. Peter told the man that is the room where babies receive their souls. Moving on they came to another room where angels were working. When asked, St. Peter indicated that this was the room where prayers and requests were received. It was extremely busy with millions of angels moving to and fro. Moving on they came to another room, likewise, filled with millions of angels hard at work. When asked, St. Peter indicated that this was the room where blessings were sent to those who needed them or requested them. Finally coming to the next room, the man saw a huge room with only one angel at work. When asked, St. Peter told the man that this is the room where thanks to God were received!

With the feast of Thanksgiving this week, perhaps, we might take a moment to think about this story and what it means to us. So often we turn to God when we are in need of something. Do we, however, thank God for all that we do receive each and every day?

In the Gospel for Thanksgiving Day, we hear the Gospel passage on Jesus cleansing the 10 lepers. The striking part of this story is that Jesus cleansed all 10 of the lepers but only one came back to give Him thanks. One out of 10. In fact, the one that came back was a Samaritan, an outsider. Jesus said in reply, “Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?” Then He said to him, “Stand up and go; your faith has saved you.”

Just as in the angel story that I shared with you at the beginning of this article, we ask for things from God and we receive so many blessing from Him. However, is it just as in the leper story, that there is a room needing only one angel to handle all of the thanks we give to God?

I wonder how I might have acted had we been given what the 10 lepers received that day? Would I have come back to give thanks for what we just received, or would I have just gone back to our normal lives? What about you?

Sometimes we respond to something done for us with a rote “thank you.” That’s not what I’m talking about. This always reminds me of the little child whose parents say, “Now say thank you.” While a good lesson, the little child most likely repeats the parent’s words without really meaning it. What I’m talking about is a deep gratitude. A true appreciation for what God or another has done for us.

We receive so much from God and from others. Do we appreciate all that is done for us or do we just take it all for granted? Just like the 10 lepers we may let the many blessings we receive be hidden by the negatives in our lives and surely leprosy is a negative! We may have some difficulties in our own lives, like illness, or unemployment or perhaps even difficulties with others. We can surely find things in our lives to be grateful for or can we only do so if we see others who are less fortunate than ourselves?

On this Thanksgiving season, let’s first and foremost give sincere thanks to God for our faith in Him and for all He has given to us. Let’s also give thanks to our parents, and teachers, and religious, and others who make our lives better and easier who, we perhaps, forget to thank.

I pray that we may all be more like the leper who was not only cleansed, but, because of his faith, because of his giving thanks, was made whole again.

I wish you and yours a Happy Thanksgiving and a sharing of a heartfelt and blessed “giving of thanks” to each other this holiday season.

Anchor columnist
Frank Lucca is a deacon in the Diocese of Fall River assigned to St. Mary’s Parish in Dartmouth and a campus minister at UMass Dartmouth. He is married to his wife of 42 years, Kristine, and the father of two daughters and their husbands, and four grandsons with one more on the way!

So thankful!

Girls’ Advent retreat is December 14

FALL RIVER — The diocesan Vocations Office is offering a day of reflection for girls themed: “Called by Name — To Advent Hope and Adventure.”

The retreat will be held on December 14 at the Dominican Sisters Convent, 3012 Elm Street in Dighton from 9:30 a.m. to 5 p.m.

The day of reflection will give girls the opportunity to make friends and share faith; hope, explore and learn; create an Advent Wreath; enjoy interactive activities; and worship and thank God.

RSVP is December 7. For more information contact Sr.Paulina@diocfr.org or call 909-496-2022 or 508-675-1311.

Firefighters from the city of New Bedford recently brought their truck to St. Lawrence Martyr School parking lot and invited the P3 and P4 students to come for a visit “up close and personal.” The firefighters talked about fire safety and Halloween safety and allowed the children to climb up into the front seat and blow the horn and sound the siren. We appreciate the hard work these men and women do every day. Pictured are students and firefighter Anthony Poente.
St. Joseph School in Fairhaven extends many thanks to all of their families who responded so generously and enthusiastically to the Box of Joy collection. Their donations filled more than 50 boxes with Christmas gifts for poor children in Latin America who will experience the joy of Christmas, knowing that there are people in the United States who care about them. Thanks also to St. Joseph’s seventh- and eighth-graders who spearheaded the collection and helped organize the donations.

STEM activities are the norm in Kindergarten at Holy Name School in Fall River. For one of their projects, students had to solve the problem: Johnny Appleseed is walking through the woods, and he needs to keep his apples high enough so the bears don’t get them. Who can build the highest tower that still supports the apples weight?
Stang student and junior assistant Scoutmaster attains Eagle Scout rank

NEW BEDFORD — Myles Forgue, junior assistant Scoutmaster of Troop 24 New Bedford at St. Joseph-St. Therese Parish, acquired the rank of Eagle Scout on August 7 and was recognized for earning Scouting’s highest distinction on November 10.

He completed his Eagle Scout Service Project at St. Joseph-St. Therese Parish in New Bedford. The objective of his project was to restore two sets of eroded stairways and beautify the property by clearing an overgrown playground that previously was a part of the school property. Forgue and a team of local youth leaders successfully executed the project, thereby reinforcing care for elderly parishioners, and restoring a play-space for local children. When asked what inspired him to execute such a challenging service project, Forgue stated, “As a Scout, I feel called to be a student and citizen of the world, always searching for small ways to show great love for the world around me.”

Forgue is an 18-year-old senior at Bishop Stang High School who serves as Student Council president. Forgue is also president of the Southeastern Massachusetts Association of Student Councils, which is a regional organization that hosts leadership training and service opportunities for student leaders across Massachusetts. Further, he is an AP scholar and an outstanding leader and citizen who has collaborated with Special Olympics International to promote inclusion.

Forgue credits his journey in Scouting with helping him prepare and be ready for the next step in life: “In my perspective, Scout Spirit is the opportunity to grow through cheerful service. Scouting and the National Youth Leadership Training have equipped me with the wisdom and will to advocate for student leadership and change.” He intends to pursue a career as a collegiate professor of English Literature and leadership trainer. According to Myles, “I carry my troop’s Motto — ‘Learn For Life And Not For The Minute’ — every day, and it is especially meaningful as I move on to the next tier of my educational journey.”

The rank of Eagle Scout is the highest rank in the Scouting program. As stated by the Boy Scouts of America on its website, “Since its introduction in 1911, the Eagle Scout Rank has been earned by more than two million young men. Twenty-one merit badges are required to attain Eagle in addition to the service project. Once attained, the title of ‘Eagle Scout’ is held for life, thus giving rise to the phrase ‘Once an Eagle, always an Eagle.’”

New Bedford church collaborative to host Bethlehem peace light

NEW BEDFORD — The Catholic Community of New Bedford North (CCNBN), a collaborative of St. Joseph-St. Therese, Our Lady of Fatima and St. Mary’s churches, welcomes all Christians to their Advent service and a distribution of the Bethlehem Peace Light at 7 p.m. on Thursday, December 5 at St. Mary’s Church, 343 Tarkiln Hill Road in New Bedford.

The service, entitled “Together, We Welcome the Child of Peace and The Reception of the Bethlehem Peace Light” will begin with a poignant, prayerful Advent service followed by a distribution of the Bethlehem Peace Light by Boy Scouts, the traditional bearers of the Light.

The Peace Light from Bethlehem campaign originated in Austria in 1986 as part of a charitable relief mission and first came to America in 1995. Every year, just after Thanksgiving, the Light is transported to America and is presented to American Girl and Boy Scouts at a ceremony in John F. Kennedy Airport in New York. St. Mary’s parishioners have brought the Light to the region and distributed it at St. Mary’s, Christian churches in the region and the National Shrine of Our Lady of La Salette since 2012.

It is hoped that this flame, from the Church of the Nativity in Bethlehem, a flame which has burned for 1,500 years, will serve as a symbol bringing about a desire for real peace in our hearts, our families, our nation and the world and that it will be passed along to friends, neighbors and family. Candles that may be relighted at home will be available and people may also take the flame in oil lanterns if they wish.

Christians gladly receive this Light as a sign of their willingness to be channels of peace, by our thoughts, by our words and by our actions. By sharing this Light with our friends, our families and in our communities, we believe that Peace in the World really does have a chance.

For additional information contact the CCNBN Central Office at 508-995-3593.

For additional information contact Mike McCormack at 508-965-1075 (mobile) or by email mikemccormack@comcast.net.
In Your Prayers

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

**Nov. 29**
Rev. Thomas H. Shahan, Former Pastor, St. Mary, Taunton, 1902
Rev. Francis A. McCarthy, Pastor, St. Patrick, Somerset, 1965
Permanent Deacon Richard G. Lemay, 2018

**Nov. 30**
Rev. William J. McCoomb, Pastor, Immaculate Conception, North Easton, 1895

**Dec. 1**
Rev. Edward J. Gorman, Retired Pastor, St. Patrick, Somerset, 1964

**Dec. 2**
Rev. Arthur Savoie, Pastor, St. Hyacinth, New Bedford, 1917
Rev. Dennis W. Harrington, Assistant, St. Mary, Taunton, 1958
Rev. Stanislaus Basinski, Former Pastor, Holy Rosary, Taunton, 1970

**Dec. 3**
Rev. John W. McCarthy, P.R., Pastor, Sacred Heart, Fall River, 1926

**Dec. 4**
Rev. Patrick Byrne, Pastor, St. Mary, New Bedford, 1844
Rev. Charles Ouellette, Assistant, St. Jacques, Taunton, 1945
Rev. Edward C. Duffy, Pastor, St. Francis Xavier, Hyannis, 1994

**Dec. 5**
Rev. Eugene J. Boutin, Manchester Diocese, 1986

**Dec. 6**
Rev. Joseph L. Cabral, Pastor, Our Lady of the Angels, Fall River, 1959
Rt. Rev. Msgr. John H. Hackett, JCD, Chancellor, June-Decem-
Rev. Joseph K. Welsh, Retired Pastor, Our Lady of Victory, Centerville, 1971

**Dec. 7**
Rev. Thomas F. Daley, Retired Pastor, St. James, New Bedford, 1976
Rev. Ambrose Bowen, Retired Pastor, St. Joseph, Taunton, 1977
Rev. James W. Clark, Retired Pastor, St. Joan of Arc, Orleans, 2000

**Dec. 8**
Rev. John F. Broderick, Pastor, St. Mary, South Dartmouth, 1940

**Dec. 9**
Rev. Rene Patenaude, O.P., Retired Associate Pastor, St. Anne, Fall River, 1983

**Dec. 10**
Rev. Thomas C. Briscoe, Former Pastor, St. Anne, Fall River, 1918

**Dec. 11**
Rev. Edward L. Killigrew, Pastor, St. Kilian, New Bedford, 1959

**Dec. 12**
Rev. Paul F. McCarrick, Pastor, St. Joseph, Fall River, 1996

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Guest columnist — Visions of a new Church

**continued from page eight**

formation programs become more active contributors in the parish drawing on their training and experience. These programs provide the participants an enrichment in faith and a greater depth of understanding.

**Parish Pastoral Council and the Laity**

Consider the role of your Parish Pastoral Council.

Rather than being a reporting council with committee the council should be a visioning body to help the pastor develop and affect his pastoral plan. The council can assist the pastor through its study, reflection, and recommendations to improve parish life. According to Canon 511, the role of the council is to investigate, ponder, and draw conclusions. The pastor and the council members should foster a highly collaborative relationship. This does not mean telling the pastor what to do. It means helping the pastor connect to and experience the whole Body of Christ in the parish. Try to move the council away from busy work. Let the parish committees handle that. Shift your work to helping the pastor develop a future vision of the parish and then help him be successful. Be sure to incorporate prayer, Scripture, education and Spiritual formation throughout the pastoral council activities. A council member is a disciple and ongoing formation is essential.

**The Sense of the Faithful**

In the Church each member has a vested interest and active role in the growth of the other. A common wisdom emerges that is greater than the sum of the individual members. The Church calls this common wisdom *Sensus Fidelium*:

The Sense of the Faithful. It means that all the people of God, from bishops to the last of the faithful, guided by the Holy Spirit, carry with them the foundation of faith and a sense of guidance and direction for the Church. It is a Spiritual instinct that empowers us to understand the truth of the Gospel and apply it in our lives. This is what keeps popular opinion from wrongly influencing Spiritual judgement (*Sensus Fidei: In the Life of the Church, International Theological Commission*). This is one reason why the Church will never fail (Mt 16:18).

The Church needs to do a better job helping the faithful understand that the Church is more than buildings, social events and a savings account. The Church can persist after restructuring. New opportunities can unfold to build the Body of Christ in ways not yet imagined. The Church needs help to build disciples who, in turn, can build other disciples. The Church should consider giving the laity an even more active role than it has in the past. With proper training the laity can provide valuable assistance to the clergy. Focus on the basics: Scripture, prayer, Mass, the Sacraments, education and the community. Do them everywhere, all the time and with the whole community.

We all need to pray for healing within our wounded parishes. Part of that healing is to grow awareness that we are not alone. We may be frustrated with change but we still have full membership in the Body of Christ which is the Church. We are still empowered as disciples to draw other people in to experience God’s love as we minister to them and to those in our own community.

Let us all, clergy and laity, go forth to build the Body of Christ. Let us especially ask the Holy Spirit for guidance. Let us support our pastors with encouragement and prayers:

— Be a Community of Prayer;
— Be a Community that reads the Scripture;
— Be a Community of Worship;
— Be Community of Charity;
— Be a Community of Peace;
— Be a Community of Justice;
— Be a Community of Learners;
— Be an active part of the Sense of the Faithful;
— Be a Community of Disciples;
— Be a Community of Disciple Makers;
— Be a Community of Jesus.

“I give you a new Commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are My disciples, if you have love for one another” (Jn 13:34-35). God is with us. God will not let us fail.

*Rick Swenton is a parishioner at St. Pius X in South Yarmouth and is a member of the choir and a cantor. He has a certificate in Lay Ministry from the Archdiocese of Hartford with a focus on Liturgy and Music and was a longtime member of the board of the Hartford Chapter National Association of Pastoral Musicians. He is a published composer (Oregon Catholic Press, Passionist Music, West Hartford, Conn.).*
A Monthly Healing Service is offered at St. Patrick’s Church, 82 High Street, Wareham on the first Thursday of every month. Services offer God’s healing touch through Eucharistic Adoration, Annointing of the Sick and prayers for healing and peace for those recovering from addictions, reconciliation in relationships, Marriage issues, for the sick and suffering and those grieving the loss of loved ones. Services start at 6 p.m. with Reconciliation (Confession) followed by Rosary at 6:30. All are welcome. For more information, contact Father Rowland, 508-295-2411, info@stpatrickswareham.org or frowland@stpatrickswareham.org.

St. John Neumann Parish, 157 Middleboro Road in East Freeport, cordially invites all to its Advent Taizé Service on Sunday, December 1 at 7 p.m.

The Catholic Community of Central Fall River will host Advent Lectio and Caroling in honor of Our Lady of the Immaculate Conception on Sunday, December 8 beginning at 3 p.m. at the Cathedral of St. Mary of the Assumption, corner of Spring and Second streets in Fall River. The event will feature choral music, hand bells and hymns for all.

Our Lady of the Cape Church, 468 Stony Brook Road in Brewster, invites everyone to get into the true spirit of Christmas this Advent season by joining them for a musical Advent mini-re- treat on Sunday afternoon, December 8, from 2 to 3 p.m. Mark and Nancy Girardin will be giving a very moving performance of the “Joyful Mysteries of the Rosary.” It will be a great way to help prepare to celebrate the birth of Jesus at Christmas. Afterwards, there will be a short reception in the lower level of the church. All are invited and welcome. For more information, contact Kathy at adultfaithformation2@gmail.com or call 508-385-3252, extension 14.

There will be a Healing Mass at St. Andrew the Apostle Church, 9 Kilmer Avenue in Taunton, on Thursday, December 19. Holy Rosary begins at 6 p.m. and will include the Sacrament of Confession. Holy Mass will begin at 6:30 p.m. It will include praying over people individually and conclude with Benediction of the Blessed Sacrament. All are welcome.

The Fall River Diocesan Council of Catholic Women will meet on December 14 at St. George Parish Center, 12 Highland Avenue, Westport, at 1 p.m. The theme will be: “Discussing Advent, in preparation for Christmas.” Light refreshments will be served. It is hoped that many current members from around the diocese and greater new members. For information contact Beth at 508-831-6201 or Lynette at 508-674-7036.

To submit an event for consideration in The Anchor’s “Around the Diocese” listing, please send the information by email to davejolivet@anchornews.org.

Around the Diocese

ACUSHNET — Eucharistic Adoration takes place at St. Francis Xavier Parish on Monday from 9:30 a.m. to 8:30 p.m.; Tuesday through Friday from 8 a.m. to 8:30 p.m.; and Saturday from 8 a.m. to 3 p.m. Evening prayer and Benediction is held Monday through Wednesday at 6:30 p.m.

ASSonet — St. Bernard’s Parish will have Eucharistic Adoration every Monday from 9:30 a.m. to 6:30 p.m. The Blessed Sacrament will be exposed on the altar at the conclusion of 9 a.m. Mass and the church will be open all day, concluding with evening prayer and Benediction at 6:30 p.m.

Attleboro — The National Shrine of Our Lady of La Salette holds 6:30 p.m. Mass followed by the Chapel of Divine Mercy Adoration at 7:15 p.m. every Wednesday evening.

AttLEBORO — Eucharistic Adoration takes place at St. John the Evangelist Church, North Main Street, Mondays and Wednesdays from 7-6:30 p.m.

Brewster — Eucharistic Adoration takes place at Our Lady of the Cape Church, 468 Stony Brook Road, on First Fridays from 11:30 a.m. to 7 p.m.

BuzzARDS Bay — Eucharistic Adoration takes place at St. Margaret Church, 141 Main Street, every First Friday following the 8 a.m. Mass, ending at 5 p.m.

DartMOUTH — Eucharistic Adoration takes place at St. Mary’s Church, 783 Dartmouth Street, every First Monday of the month from 8 a.m. Mass, ending with evening prayers and Benediction at 5 p.m.

East Freetown — Eucharistic Adoration takes place at St. John the Evangelist Church, 246 Main Street, on Sunday evenings (excluding legal holidays) 8 a.m. to 9 p.m. in the Our Lady, Mother of All Nations Chapel (The base of the bell tower).

East Taunton — Eucharistic Adoration takes place in the chapel at Holy Family Parish Center, 438 Middleboro Avenue, Monday through Friday, 11 a.m. to 10 p.m. On First Fridays, Eucharistic Adoration takes place at Holy Family Church, 370 Middleboro Avenue, from 8:30 a.m. until 7:45 p.m.

Fair Haven — St. Mary’s Church, Main St., has Eucharistic Adoration every Wednesday from 6:30-11:30 a.m. in the Chapel of Reconciliation, with Benediction at 11:30 a.m.

Fall River — St. Anthony of Padua Church; on the corner of Bedford and Sixteenth streets, has Eucharistic Adoration accompanied by music and prayer every first Wednesday of the month from 6-7 p.m.

Fall River — St. Anthony of Padua Church, 300 North Eastern Avenue, has Eucharistic Adoration Mondays and Tuesdays from 8:45 a.m. to 6 p.m., and Thursday from 8:45 a.m. to 8 a.m.

Fall River — Holy Name Church, 709 Hanover Street, has Eucharistic Adoration Monday through Friday from 7:30 a.m. to 9 a.m. in the Our Lady of Grace Chapel.

Fall River — Good Shepherd Parish has Eucharistic Adoration every Friday following the 8 a.m. Mass and concluding with 3 p.m. Benediction in the Daily Mass Chapel. A bilingual holy hour takes place from 2-3 p.m. Park behind the church and enter the back door of the connector between the church and the rectory.

Fall River — St. Joseph’s Church has a Holy Hour, beginning at 8-7 p.m., with Benediction at 6:45 p.m.

Fall River — St. Michael’s Church has Eucharistic Adoration every Wednesday from 9 a.m. to 3:30 p.m., with Benediction at 3:30 p.m.

Hyannis — St. Francis Xavier Parish in Hyannis, 347 South Street, Hyannis, has Eucharistic Adoration from noon to 3 p.m., daily during the month of December.

Mansfield — St. Mary’s Parish, 330 Pratt Street, has Eucharistic Adoration every First Friday from 7:30 a.m. to 3:30 p.m., with Benediction at 5:30 p.m.

Masspe — Christ the King Parish, Route 151 and John Fishing Road has 8:30 a.m. Each First Friday Mass ends with exposition of the Blessed Sacrament and Adoration concludes 11:30 a.m. Following Adoration, Eucharistic Adoration takes place from 12:30-4 p.m. St. John the Evangelist Church, 508-395-2211.

New Bedford — Eucharistic Adoration is held every Thursday, with Confessions, from 7:30 to 8:30 p.m. at Our Lady of Guadalupe at St. James Church, Please use the side entrance.

New Bedford — There is an hour-long Holy Hour from 6-7:30 p.m. Monday through Thursday at St. Anthony of Padua Church, 135 Aushenut Avenue. It includes Adoration of the Blessed Sacrament, Liturgy of the Hours, recitation of the Rosary, and the opportunity for Confession.

New Bedford — St. Lawrence Martyr Parish, 565 County Street, holds Eucharistic Adoration in the side chapel Fridays from 7:30-11:45 a.m. ending with a simple Benediction.

North Dartmouth — Eucharistic Adoration takes place at St. Julie Billiart Church, 434 Slocum Road, every Tuesday from 5:30 to 6:30 p.m., ending with Benediction. The Sacrament of Reconciliation is available at this time.

North Dighton — Eucharistic Adoration takes place every Wednesday following 8:00 a.m. Mass and concludes with Benediction at 4 p.m. Eucharistic Adoration also takes place every First Friday at St. Nicholas of Myra Church, 499 Spring Street following the 8 a.m. Mass, ending with Benediction at 4 p.m. The Rosary is recited Monday through Friday from 7:30 to 8 a.m.

North Easton — A Holy Hour for Families including Eucharistic Adoration is held every Friday from 3-4 p.m. at The Father Peyton Center, 516 Washington Street.

North Easton — Eucharistic Adoration takes place at immaculate Conception Church Chapel on the first Wednesday of the month, beginning after the 8:30 a.m. Mass, 6:45-9 p.m. Those wishing to make a monthly commitment can sign up on the parish website at www.iecosteast.org or call the parish office at 508-238-3232.

Orleans — St. Joan of Arc Parish, 61 Canal Road, has Eucharistic Adoration every First Friday starting at the 8 a.m. Mass and ending with Benediction at 11:45 a.m. The Sacrament of the Sick is also available immediately after the 8 a.m. Mass.

Seekonk — Our Lady of Mt. Carmel Parish has perpetual Eucharistic Adoration seven days a week, 24 hours a day in the chapel at 984 Taunton Avenue. For information call 508-336-5549.

Seekonk — Our Lady of Life Perpetual Adoration Chapel at Holy Trinity Parish, 246 Main Street, Seekonk, 508-996-8274.

Taunton — Eucharistic Adoration takes place every Tuesday at St. Anthony Church, 126 School Street, following the 8 a.m. Mass with prayers including the Chaplet of Divine Mercy for vocations, concluding at 6 p.m. with Chaplet of St. Anthony and Benediction. Recitation of the Rosary for peace is prayed Monday through Saturday at 7:30 a.m. prior to the 8 a.m. Mass.

Taunton — Adoration of the Most Blessed Sacrament takes place every First Friday at Annunciation of the Lord, 31 First Street. Exposition begins following the 8 a.m. Mass until 9 a.m. A Holy Hour for Families including Eucharistic Adoration is held every Friday from 3-4 p.m. at St. Mary’s Parish, 330 Pratt Street, has Eucharistic Adoration every First Friday from 7:30 a.m. to 3:30 p.m., with Benediction at 5:30 p.m.

Taunton — St. Jude the Apostle Parish in Taunton will host Eucharistic Adoration on Mondays following the 8 a.m. Mass and the St. Jude Novena, until 11:30, ending with Benediction. It will take place at Holy Rosary Chapel during the summer months.

Wareham — Eucharistic Adoration at St. Patrick’s Church takes place 9 a.m. Thursday through 7 p.m. Friday. Adoration is held in our Adoration Chapel in the lower Parish Hall.

† Perpetual Eucharistic Adoration †
O come, let us adore Him

...God and Him only shall you serve, says Jesus, citing Deuteronomy (“Catechism of the Catholic Church,” 2096). This is primarily what we are doing at Mass. Surely, we think of duty and obligation, and we come laden with our intentions and aspirations, but often we forget what we're about. We are to dress ourselves, drive to a church, and enter the building in order to give our full attention to the One Who made us, Who loves us, and Who commands a return on that gift. This requires recollection and a firm intention to listen and adore.

In the more familiar language of rights, we are giving God His due. Primarily, “to adore God is to acknowledge, in respect over our children as they open gifts, nudging them to thank the giver. It's what a parent does. All the adults in the room can see that the child mouths the words thoughtlessly, but it's an essential lesson. God our Father is no less a parent, and the gifts He offers are far more than the thanks we can ever muster. Indeed, if we could forget ourselves for a moment — and our laundry list of needs (important as these items are!) — in order just to praise the One from Whom all good things flow, "the worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world” (CCC, 2097).

It's such an odd sort of justice — we try to give God His due and in exchange we are given far more than our due! One might imagine the duties of religion enslaving the believer, forcing him to act in certain ways, and yet it is the exact opposite. The one who worships is free, unencumbered, and blessed with a prudence about people and things, a prudence that will serve him well. To be honest, this doesn't come all at once, but the investment of time in true worship of God is rewarded, for as we discover in all acts of virtue, the benefits redound to the one who acts.

This clarity of vision will echo beyond the believer in due time, for his reordering of priorities will inevitably ripple into the public square. From kneeling selflessly at the crib in the coming weeks will flow the only real potential for a rightly ordered society, for in His light we see light — and by that light can truly see one another.


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