

# The MESSENGER

MISSIONARIES OF THE HOLY FAMILY

## The Most Reverend Mark S. Rivituso, J.C.L.



**Son of Saint Wenceslaus: see page 3**

**SUMMER 2017**

# The MESSENGER

MISSIONARIES OF THE HOLY FAMILY

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## The MESSENGER

MISSIONARIES OF THE HOLY FAMILY

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### **Missionaries of the Holy Family (MSF)**

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# Provincial Perspective

Dear Family,

This is the season of summertime and vacations! However, we must not forget that we still have to meet our Christian obligation of sharing the Gospel message with others and helping to build the Kingdom of God.

This means we have to stay close to Our Risen Lord that He may add joy and grace to our lives in all the celebrations and festivities this summer. When Jesus ascended into Heaven, He promised to be with us always through the Holy Spirit.

When the Holy Spirit came at Pentecost, we know of the change that took place in the lives of Jesus Christ's disciples. They opened themselves to the power of the Holy Spirit.

Sadly, many people ignore the presence of the Holy Spirit dwelling in them, and boredom and self-satisfaction take over their lives. Just look at the situation of our world today!

Let us open ourselves to the power of the Holy Spirit and allow a transformation to take place in our lives as we labor each day with joy to **renew the face of the earth.**

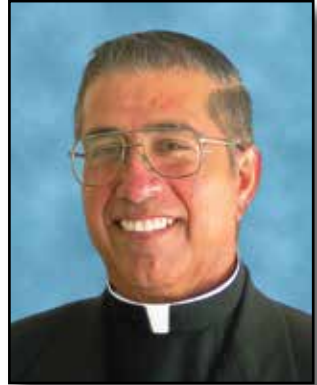
Have a restful, relaxing, and happy summer with your family.

Thank you for everything!

Sincerely in the Holy Family, I am

*Fr. Phil Sosa, M.S.F.*

Very Reverend Philip Sosa, M.S.F.  
Provincial Superior



*Very Rev. Philip Sosa, M.S.F.*

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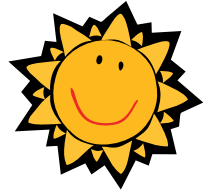
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Thursday -  
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The Apostolate for  
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UNITED IN CHRIST

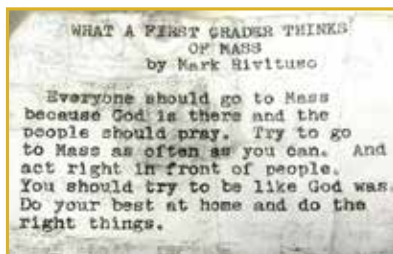
## Bishop Rivituso's Vocation Call Came from the 'Ultimate Priest'

by Jennifer Brinker

**Editor's Note:** This article by Jennifer Brinker and the official episcopal portrait originally appeared in the © *St. Louis Review*, and they are reprinted by permission. The other photographs are provided courtesy of the Rivituso Family. Bishop Rivituso's episcopal ordination was on Tuesday, May 2, 2017, and his Homecoming Mass was at Saint Wenceslaus Church on Sunday, June 11.

*Episcopal Ordination of Bishop Mark S. Rivituso: Inspired by Marianists, Missionaries of the Holy Family, and Vincentians, he took the path of diocesan priesthood.*

Like many future priests, playing Mass was a common occurrence in Bishop Rivituso's childhood. Raised in a working-class family in south



What a First Grader Thinks of Mass by Mark Rivituso

St. Louis, he and his siblings raided whatever they could find from the cupboards for their makeshift Mass – chips for the host, juice for the wine, and everyday dishes suited them just fine.

It was among early inklings that maybe the priesthood would be a part

of young Mark's future. As a child, he also accompanied his grandmother, Rose Darpel, to Mass on Sundays. The Rivitusos generally attended a late-

morning Sunday Mass, but he tagged along with his grandmother, who lived in the second-story flat of the family home, to an earlier Mass.

"I didn't want her going alone," he said. The two had a very close relationship; she was the influence behind his devotion to the Rosary and the



Immaculate Heart of Mary and Sacred Heart of Jesus.

Around the third grade, he began serving at those Masses. “That’s where I started hearing the call from Jesus to become a priest,” he said.

The tangibles of Holy Week – the fragrance of the incense, the glow of the candles, and being so close to the altar during the Triduum – further deepened his desire for the priesthood. As a student at St. Wenceslaus School in south St. Louis, Mark earned an award in eighth grade for being the “most Christian.”

In high school, he started visiting the chapel every day at St. Mary’s. It was a refuge of sorts, as he and his comrades were finding their place in high school. “All of us teens, trying to fit in and belong, it was good to take time with the Lord,” he recalled.

Despite the positive influence of priests from the Missionaries of the Holy Family (they administer St. Wenceslaus), the Marianists (they sponsor St. Mary’s), and the Vincentians (his parents met and married at St. Vincent de Paul; his father, a barber, also used to cut the priests’ hair), the bishop knew he wanted to be a diocesan priest. That would give him the greatest chance of staying in St. Louis close to his family, he reasoned.

He asked his religion teacher, Father Pieper, how to get started. An appoint-

ment was made with the diocesan vocations director; soon after, he was moving into Kenrick-Glennon Seminary.

Those who ask him whether there was a specific priest who prompted his calling will receive a consistent answer – there wasn’t much fanfare; no priest who tapped him on the shoulder to say he’d make a good priest. Rather, Jesus was the ultimate influence. “I say I



Mark Rivituso was ordained a priest on January 16, 1988. The next day, he celebrated his first Mass at Saint Wenceslaus Church.

trumped them all,” he joked, “because every day going to the Blessed Sacrament (in the chapel), Jesus, the eternal high priest, called me to be a priest.”

He also credited the encouragement of the faithful at St. Wenceslaus. “They were always very supportive of me and were thankful for anything I did there like serving,” he said. “It’s a very special parish, and I’ve always been

connected to them.”

It should go without saying that his parents, Rosemary and Gus, were very proud of their son, too. Years ago, the bishop was at a gathering with his parents and overheard his father talking to someone who was bragging about his son, who became a doctor. “My father told him... ‘My son was called by God to be a priest.’ He was very proud about me



As it turns out, Bishop Rivituso has given that gift of priesthood back to his family in many ways, especially through the sacraments – including countless weddings and baptisms. He was at his father’s side, anointing him with the sacred chrism oil, when he died in 1998.

“I think about how I was able to say one last time how much he meant to me and that I love him dear-

ly,” he said. “Certainly on being a priest, and he always had a beaming smile on his face anytime I had Mass.”

ly,” he said. “Certainly on ordination day, I’ll be thinking about him.” +JM+

## Men of God: Priests Forever

In this Year of Our Lord 2017, three priests of the Missionaries of the Holy Family are celebrating anniversaries of their ordination to the Priesthood of Jesus Christ.



Fr. Dan Hawkins, M.S.F.  
40 years



Fr. Feddy Himawan, M.S.F.  
25 years



Fr. Eka Yuntoro, M.S.F.  
15 years

We thank God for our priests, and we beseech Him to send us many more. If you would like to send a Tribute Gift in honor of one or more of these Men of God, please send it to 3014 Oregon Ave., St. Louis, MO 63118. Thank you and God bless your family!



## March for Life 2017

by Mitchell

My name is Mitchell, and I am an eighth grader from Missouri. This past January, my classmates and I had the opportunity to go on a pro-life pilgrimage to Washington, DC. My two older brothers and my sister had gone on this trip before, and, after hearing their stories, I could not wait until it was my turn. Before I left, I was just looking forward to it as a vacation and time off from school. Now that I have gone on the trip, it means much more to me.

Our pilgrimage first began at school. We had Mass and then boarded our buses to get ready for the trip. I couldn't believe how many people were going on the pilgrimage. We filled up all of the buses!

We had fun on the bus ride



Mitchell



On the Bus

to Washington, DC. After checking into our hotel, we had a program the night before the march to get us pumped up and ready. The morning of the march, we went to hear Vice President Mike Pence's speech. The crowds were unbelievable!

Our teacher told us that this was the highest ranking government official to ever speak at the March for Life. I was very proud that so many people from around the country came to march for the same thing that I believe. I always knew that the pro-life cause and protecting unborn children were important, but seeing how many people were there standing up for life really touched me.

With so many people, the march took a long time, but I hope we





Banner for the March



March for Life 2017

made a difference. My friends and I were talking about the march and how it had affected us. We were all overcome with a new sense of pride.

That evening after the march, we had another night of programming at the hotel, and Archbishop Robert Carlson even came by and spoke to us. The next day, we had time to tour the Capitol, and then that evening was the closing Mass at the Basilica of the National Shrine of Our Lady of the Immaculate Conception with Archbishop Carlson. When we boarded our buses, we prayed the Rosary, and I couldn't help but think that this pilgrimage meant more to me on the way home than it did when I left for Washington, DC. Something in me has changed; I guess I am see-

ing things more as an adult. We are a community and a family all in this together.



March for Life Mass

Since the march, I received the Sacrament of Confirmation from Archbishop Carlson, and I am getting ready for high school this fall. It seems like the march was the beginning of my adult spiritual journey. The pro-life cause will always be dear to me, and, hopefully, I will

get a chance to go again with my high school classmates.

It is the dream of my generation, "Generation Life," that we will be able to create a Culture of Life in the near future. I look forward to the challenges that are ahead of me, and I am now looking at life in a brand new way. God bless your family! +JMJ+



## FEED MY SHEEP

# Visible in the Midst of the Flock

by Father F.A. Eka Yuantoro, M.S.F.

On the Solemnity of the Immaculate Conception, December 8, 2016, Pope Francis provided the Church with a new document, *The Gift of the Priestly Vocation (Ratio Fundamentalis Institutionis Sacerdotalis)*. It is a guideline for priests today. The Congregation for the Clergy wrote the document to help priests to be good models and good shepherds.

A priest of Christ is an instrument of mercy and love in serving the People of God. This description is from the document, *Directory for the Life and Ministry of Priests* (article 30)<sup>1</sup>. A priest is called to make Christ “visible in the midst of the flock.” The gift of the priestly vocation is the joy of serving the People of God as Christ did.<sup>2</sup>

In the *Book of Hebrews*, Chapter 7, Jesus is compared to the high priest Melchizedek, but Jesus is the greatest of all high priests because He is the Son of God who purchased us with His Blood from the slavery of sin. Priests should be like Our Savior who sacrificed Himself for the flock.<sup>3</sup>

Priests are configured to Jesus, participate in His priesthood, and are called to a role in His mission. Jesus has asked us to be workers in an abundant harvest (see Matthew 9:38 and Luke 10:2).<sup>4</sup> Priests should be holy, innocent, celibate, and obedient in sharing the Good News.



Father Eka with Bishop Daniel Flores of Brownsville at Advocacy Day in Austin, Texas, in April 2017.

In the priestly vocation, one dedicates himself to the service of the People of God, as an image of the good shepherd, and makes sacrifices to save the Church from danger and to give newness of life. The priest is called to conform his heart, mind, and life to the Lord Jesus Christ. Pope Saint John Paul II, in his

letter to priests on Holy Thursday in 1985, writes about Jesus celebrating the first Eucharist in the upper room in Jerusalem with His disciples.<sup>5</sup>

Jesus told His disciples: “*You have to be perfect, just as your heavenly Father is perfect*” (Matthew 5:48). In the same passage from Luke, we can see that Luke uses the term “merciful,” which means to love the People of God (Luke 6:36).

After ordination, a priest is not finished with what he learned and studied at the seminary. He must put everything into practice. There are four dimensions of formation: human, spiritual, intellectual, and pastoral. Priests should not become like little kings in their parishes. They need ongoing formation, and it is their responsibility to continue to grow in the image of Christ.

A priest has to control his diet and eating. He needs time to relax and refresh his energy. Without good health, how can a priest serve his people? A priest should not make all decisions without input from others. It is best if he has a spiritual director, too. There is not just one model of pastoral practice, and a priest must be open to learn from his people.

Living alone or isolated can be

a dangerous situation, especially regarding temptation. It is better when priests live in community because community is a sign of the Church’s real presence in the world. *As iron sharpens iron, so a man sharpens his friend’s character* (**Proverbs 27:17**).

As Missionaries of the Holy Family, we are called to be like Jesus as a missionary of His Father to save



A parish council meeting in Papua New Guinea.

the world and to bring salvation to those who are living in the shadow of death.

When I was in Papua New Guinea, or in Borneo (Kalimantan) in the Diocese of Palangara in Indonesia, I had to minister to my people in remote areas, which means swimming rivers or climbing mountains. On my first journey, my bishop saw me wearing clerical clothes, and he said, “*Father, are you going to serve the people, or are you going to the shopping center?*”

So I took off my clerical clothes and did my mission work. The bishop



Children at their First Communion  
in Papua New Guinea.

was right because I had to carry a backpack through a river. After that, I had to climb a mountain; no restaurants, no rest areas, no helpers. It was a mission field, and I had to travel as Jesus did when he lived in Palestine 2,000 years ago. He proclaimed the Good News to the people without any modern luxuries.

What the poor have, they give as an offering to God. Many missionaries around the world try to follow Christ Jesus and minister to the flock. Although they struggle with many diseases and problems just to survive, they are full of joy to share the Good News! Being a priest is not about staying at a nice rectory. It is about going out to the people. In Donna, Texas,

I visit families in the slums or “colonias.” They live in fear and in poverty with little support. As a priest of Jesus Christ, I must bring salvation to them, and I cannot do this by preaching at Mass only in the big parish church. I have to go to them and help them carry the cross; I have to find the lost sheep and bring them into the fullness of joy.

The hands of a priest are for blessing his people with loving kindness and for carrying them into the living water of salvation. People, physically and spiritually hungry, need to see Jesus in me. They are waiting for a big smile when they are sad, support when they are

tired, and a blessing when they are alone or anxious.

Pastor Bonus is Latin for the Good Shepherd, and this is what a priest should be.

Jesus criticized the “priests” during his earthly life because they were not willing to be good shepherds, to lay down their lives for the flock.

*The Gift of the Priestly Vocation* is an excellent document for heterosexual men discerning the priesthood and for ordained priests on how to

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***The Gift of the Priestly  
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document for heterosexual  
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and for ordained priests on  
how to be a good shepherd...***

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be a good shepherd by example: live simply, obey God's commandments, be virtuous, and embrace chastity for the sake of the Kingdom of God. +jMJ+

*The Gift of the Priestly Vocation (Ratio Fundamentalis Institutionis Sacerdotalis)* is available for reading direct from the Vatican website, [www.vatican.va](http://www.vatican.va). From the homepage: select Roman Curia, Congregations, Clergy, then [www.clerus.va](http://www.clerus.va).

## References

- 1 Congregation for the Clergy, *Directory for the Life and Ministry of Priests*, article 30.
- 2 Congregation for the Clergy, *The Gift of the Priestly Vocation (Ratio Fundamentalis Institutionis Sacerdotalis)*, Vatican City, 8 December 2016, article 11.
- 3 Congregation for the Clergy, *Directory for the Life and Ministry of Priests*, article 38.
- 4 Congregation for the Clergy, *The Gift of the Priestly Vocation (Ratio Fundamentalis Institutionis Sacerdotalis)*, Vatican City, 8 December 2016, article 13. This message is identified in the *Constitution of the Missionaries of the Holy Family*, 1985, encouraging us to bear the witness of Christ to the world.
- 5 Pope Saint John Paul II writes about the priest "in persona Christi," accord to the priesthood of Melchizedek (Hebrews 7).

## Around The Province...

### Good Friday at Holy Family

On Good Friday, April 14, 2017, Holy Family Parish in New Braunfels, Texas had a Neighborhood Stations of the Cross at 3:00 p.m.



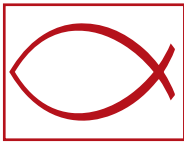
Father Francois and Servers



Live Passion Play

Back at the church, at 5:00 p.m., there was a Live Passion Play before the Good Friday Service at 7:00 p.m.





## A PROFILE OF SERVICE

### Something Fishy during Lent

by Celia Barragan

For the past 12 years, Robert and Sandy Carrillo have spearheaded a Lenten Fish Fry at Our Lady of Guadalupe Parish in Seguin, Texas. They, along with a group of volunteers, begin the Lenten Fish Fries every Ash Wednesday by serving both lunch and dinner.

On Lenten Fridays, with the exception of Ash Wednesday and Good Friday, meals are served from 5:00 p.m. - 7:30 p.m. On Ash Wednesday and Good Friday, lunch is also available from 11:00 a.m. - 2:00 p.m.

Catfish fillets, cod fillets, and shrimp are the entrées to choose from, or a combination of these can be added to a meal. Each entrée is complemented by coleslaw, sweet green beans, fries, pickles, onions, tartar sauce, ketchup, cut lemons, and a slice of bread.

The hearty meal keeps customers coming back for more! Drive-through,



Robert & Sandy Carrillo

takeout, and dine-in options are provided. Capirotada, a Mexican bread pudding, is also available. Many customers top off their Lenten meals with capirotada.

Funds from the Fish Fries are used to offset the expenses for the Church Bazaar held every Labor Day Weekend at Our Lady of Guadalupe Parish.



Waiting in line at the Fish Fry.

Although many people only see the great meal that they enjoy at the Fish Fries, a lot goes on behind the scenes to make it possible. First of all, the time and dedication given by Robert and Sandy every year is amazing.

The fish, along with everything else that goes with the meals, must be ordered ahead of time. A careful inventory of how much is needed based on the results from previous years is something only this couple



Collecting money for the meals.

understands! Volunteers, like elves during Christmas, come by during the week and bread all the cod for the coming Friday. Others come and prepare the sweet green beans with all the special ingredients that make the beans so delicious.

The preparation is very important. Volunteers arrive early to prepare the capirotada, tea, coleslaw, and set up the hall. It's not surprising to find cars lined up at the drive-through by 4:30 p.m., 30 minutes before the Fish Fry begins. Many are eager to get their plates early.



Preparing for the takeout and drive-through customers.

Countless volunteers make all of this possible: those who work the drive-through (alongside Confirmation students picking up service hours), prepare the side dishes, fry all the fish (which is

done by Robert and his crew), serve the plates, run the cash register (typically by Chavela), and clean the kitchen and hall (the clean-up crew always

gets the "dirty" job).

**A Big Thank You** to all the volunteers who have given their time to make the Fish Fries a great success. It takes teamwork. Robert and Sandy deserve the BIGGEST THANKS for their love for the church and for doing God's work.

This will be Robert and Sandy's last year to be in charge of the Lenten Fish Fries. They are expecting their first grandchild, and time off is well deserved to enjoy their growing family. They will be missed. No one will be surprised, however, if they pop in to lend a helping hand from time to time. We are very grateful for their hard work and dedication to Our Lady of Guadalupe Parish.

God bless you, Robert and Sandy!

**+jMJ+**

# A Mass Mob on Mother's Day



Inside the Church



Friends

*On Mother's Day,  
May 14, 2017,  
Saint Wenceslaus Parish  
in Saint Louis, Missouri  
hosted a "Mass Mob,"  
an archdiocesan program  
featuring beautiful,  
historic churches.  
Father James Wasser, M.S.F.  
is the pastor of  
Saint Wenceslaus.*



Mass Mobsters



Cabrini Students



Blessing with Holy Water

# A Mass Mob on Mother's Day



Honor Guard

*Highlights included the May Crowning of Our Blessed Mother and the Knights of Columbus Honor Guard presenting all ladies with red carnations. God bless our mothers!*



Mass has Ended



Leaving the Church



Crowning of Mary



Flower Garden





## HOLY FAMILY LIFE

**“The harvest is great, but the laborers are few.”**

*- Matthew 9:37*

by Mr. Weldon Tieken

When we were young boys, we often had thoughts of what we wanted to be as adults. I became an altar boy in the 5<sup>th</sup> grade, and Father Joseph Mathey, M.S.F., a Missionary of the Holy Family, was pastor at Saint James Church in Gonzales, Texas. It was during this time that I thought about the possibility of becoming a Catholic priest.



In 1956, Father Mathey was transferred to Saint Louis, Missouri, and Father Peter Roebrocks, M.S.F. became pastor of Saint James. This was also the time that I attended a summer workshop at the Oblate Fathers in San Antonio, Texas for a week. It was a taste of what seminary life would be like.

In early 1957, Father Roebrocks told me that the Missionaries of the Holy Family were starting their own high school in Saint Louis. I applied and was accepted, so I left Gonzales and traveled by bus to Saint Louis in August.

I was met by Father Roland Albers, M.S.F. at the bus station in Saint Louis. It was a good drive from the bus station to the seminary, and Father Albers told me later that I looked like a scared rabbit. Probably because it was my first time away from home!

I decided to go to Saint Louis to the seminary because I knew I would have to stick it out if I was far away from home. If the seminary was close to home, then it

would be too much temptation to leave if the “going got tough.”

I did know Father Mathey, so it was a little help knowing someone. I was the first student to arrive, and school began on September 6, 1957. Fifteen students were in the first class, but, by the end of the year, we were down to 13.

Our new life was a big change for us. We had to rise early in the morning and be back in bed by 9:00 p.m. sharp. We were also taught proper etiquette.

Frater Tieken, Father Brzozowski, and Father Roebrocks on March 14, 1964, the day Father Brzozowski was ordained.



Everyone was assigned to daily jobs that were done during work periods. My job was mainly outside cutting grass and other manual labor. Everyone rotated kitchen duties. Religious exercises were part of our schedule, too, which included daily Mass and Rosary. Students who were from Saint Louis were allowed to go home one weekend a month. For those of us from out of town, sometimes the local students would invite us to their homes. Getting used to the winters was a little tough. Seeing snow was a first for me, but the snowball fights were fun!



Weldon making Temporary Vows on August 15, 1962.

Our class stayed at 13 members for the sophomore year. Two more left during the year, but we also gained two new students. Junior year saw our class drop down to seven students. Finally, we made it to our senior year with seven students graduating. Four of those students, Alfred Moellenhoff, Doug Kruse, Peter Hines, and I (Weldon Tieken) were actually the “pioneers” of the first high school freshman class for the Missionaries of the Holy Family.

During those high school years, we saw what life would be like as a member of a religious order. The scholastics were further along on the path to the priesthood (had taken First Vows), and we were around them on the same campus. We lived among people of many different personalities and back-

grounds.

After my senior year of high school, I entered the Holy Family Novitiate in Hillman, Minnesota. The novitiate was located on property that was shared with Holy Family Parish and a recreation center. Eleven students were accepted into the novitiate, but only 8 entered the program. Novitiate begins with a retreat and a ceremony to receive the habit, cincture, and cross.

Our daily routine began early with the Divine Office, which at the time was in Latin. Then Mass, breakfast, making our

beds, and going to class. In class, we studied the Constitutions and Customs of the Congregation. The day passed with the different hours of the Divine Office.

For recreation, we played pool or other games. On Wednesdays, we went down to the community center for some “aggressive” roller skating. Playing basketball on roller skates was an experience! Brother Giles, M.S.F., a talented skater, would show off his skills.

Work was divided up, and each of us did an assigned job during work periods. Inside work meant keeping everything clean. Outside work was helping Brother Giles with putting up hay and cutting wood to be burned in the wood furnace during winter. Watching Brother Giles butcher a cow

or pig for meat was not an event some of us wanted to see!

Father Joseph Groben, M.S.F. was a very good novice master. He had his rules, but we survived. We were the youngest class to go through the novitiate, and it was an adjustment for him.

In the end, our class came down to three novices who made Temporary Vows (now fraters or "brothers"): Fraters Philip Sosa, Doug Kruse, and Weldon Ticken.

As new scholastics, we headed back to Missouri, and one thing we surely did not miss was the very cold and snowy winters of Minnesota. Our next stop was Farmington, Missouri and Saint Thomas Aquinas Seminary for two years of philosophy. Our teachers were Fathers Braun and Schroer, M.S.F., and we came in again as their youngest class!

On one occasion, Fraters Gerald Mackin and Anthony Kassa took us on a journey in a Volkswagon bus. It was raining so hard that, at one point, a truck coming toward us crossed the middle line and Frater Mackin swerved to avoid him. We ended up going off the shoulder of the road, but lucky we did not end up in the ditch. We told Frater Mackin, "Stop trying to kill us!"

We added academic studies to a daily routine of religious exercises, work,

and recreation. Our first day in class with Father Braun was interesting, to say the least. He began by teaching us in Latin, but this was all *Greek* to us. The next day, everything went back to English!

We had a very good cook in Mrs. Dwyer. She spoiled us with very balanced meals and great desserts. She once made turtle soup on Friday, and Father Braun got up and told her we could not have "chili" because meat was not allowed on Fridays. Mrs.

Dwyer then told him it was turtle, not chili.

The next year, three more scholastics joined us. For the summer months, we would go back to the Holy Family Seminary on Ashby Road in Overland, Missouri. We helped with the chores and kept the grounds in good shape. It was also a

time to be with the other professed members of the congregation. We fondly remember (how could we ever forget?) the first summer when Frater Leo Gariazzo called us "the flunkies!"

When our two years of philosophy were completed, we went to the provincial house on Maryland Avenue in Saint Louis to begin four years of theology. I stayed in Saint Louis, but Fraters Sosa and Kruse went to Rome for their studies. I attended class at the Resurrectionist Fathers' House of Studies.



Weldon and Marge on their Wedding Day, March 1, 1980.

Midway during my second year of theology in 1966, I began to have doubts about continuing. After months of prayer and consultation with a priest advisor, I decided to leave. I am now happily married to my wife Marge for 37 years. Between us, we have five children and eight grandchildren.

After 58 years, I still keep in touch monthly with Father Phil Sosa who is the provincial superior of the North American Province of the Missionaries of the Holy Family. Several of my

former classmates also go to my parish, Saint Wenceslaus Church in Saint Louis. Since 1960, Saint Wenceslaus Parish has been served by the Missionaries of the Holy Family.

I look back and see that I had a good life of prayer, in religious life and as a layperson. Life can take many twists and turns, and we never fully know what our good Lord wants from us. But, our Catholic faith is a firm foundation. God bless your family! +JM+



Weldon and Marge on Mother's Day, May 14, 2017.

## Around The Province...



The Barquero Family celebrated a First Communion with Very Rev. Philip Sosa, M.S.F. at Saint Wenceslaus Church in Saint Louis, Missouri in May 2017.



## COMMUNION OF SAINTS

# What are Gregorian Masses?

by Father Jim Beegan, M.S.F.

### Introduction

Gregorian Masses are special Masses offered for a deceased person for 30 consecutive days. The purpose of Gregorian Masses is to help obtain the deliverance of a soul from Purgatory. This goal is made possible through the dispensation of God's mercy.

Belief in the power of Gregorian Masses is based on a private revelation made to Pope Saint Gregory I, also known as Pope Saint Gregory the Great. According to Servant of God Father John Hardon, S.J., *"The Church has declared that the special effectiveness of Gregorian Masses is both pious and reasonable. More than one series of Masses may be offered (for a soul), but not more than one person at a time (per series)."*

### Purgatory

Gregorian Masses are rooted in the Catholic Church's teaching on Pur-



Purgatory by Carracci, 1560-1609.

gatory. According to the *Catechism of the Catholic Church*: All those who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation, but after death they undergo purification, so as to achieve the holiness necessary to enter into the joy of heaven. (CCC 1030)

The Church gives the name Purgatory to this process of purification. For a New Testament scriptural reference, please read in Saint Paul's First Letter to the Corinthians, 1 Corinthians 3:10-15.

For an Old Testament scriptural reference, please read in the Second Book of Maccabees, 2 Maccabees 12:38-46.

### Saint Monica

Saint Monica was the mother of Saint Augustine, the famous Church Father and writer. Her prayers brought to the Catholic Faith both her husband and

her older son Augustine. Before Saint Monica died, her younger son wanted to know where she desired to be buried. Monica said to her two sons, *“Lay my body wherever it may be. Let no care of it disturb you. Only this I ask of you: always remember me at the Altar of the Lord.”*

Saint Augustine later wrote: Whom do you miss the most, to whom do you wish you could have done more? Have a Mass offered for them! Ask the Heavenly Father every time you attend Mass to grant you a holy death, to die in the state of grace, and to avoid Purgatory.

The words of Augustine, who died in 430 A.D., and Monica, who died in 387 A.D., disprove the contention that offering Masses for the dead was a Catholic medieval innovation. Even before Augustine and Monica, we have evidence from Christians in Rome who were buried in the underground passageways known as the catacombs. Inscriptions in the catacombs ask for prayers for the deceased Christians buried there.

Saint Jerome was a contemporary of Saint Augustine and the greatest Bible scholar of

the early Church. He wrote: Souls are cleansed by purgatorial pains after death. In order that they may be rescued from their pain, they are benefited by the suffrages of the living faithful, namely the Sacrifice of the Mass, prayers, alms, and other works of piety.

If a single Mass contributes greatly in relieving the sufferings of a departed soul, how much greater the efficacy of 30 Gregorian Masses!

### **Pope Saint Gregory the Great**



Gregory the Great

Gregorian Masses are named after Pope Saint Gregory I. According to tradition, Our Lord appeared to Pope Gregory and said to him, *“All souls in Purgatory for whom 30 consecutive Masses are offered will immediately be relieved, however great their temporal punishment.”*

Similarly, in the writings of Pope Gregory, he explains that the soul of a monk appeared to him, and the monk told him that he had been liberated from Purgatory after 30 Masses had been celebrated for his deliverance.

**Why 30 Masses?** Because Pope Gregory brought back the tradition from the



Old Testament — Israelites mourned the dead for 30 days, such as for Moses and Aaron.

## Indulgences

Regarding temporal punishment due to sin, this can be alleviated by indulgences. From the *Catechism of the Catholic Church* (CCC 1471):

An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial or plenary, accordingly, as it removes either part or all of the temporal punishment due to sin. Indulgences may be applied to the living or the dead.

For a biblical reference, see Saint Paul's Letter to the Colossians where he talks about suffering on behalf of Christ's Body, the Church (Colossians 1:24-29).

Physical death, for example, is also a form of temporal punishment, a penalty that remains even when our sins are forgiven. In Saint Paul's Letter to the Romans, we read that *"the wages of sin is death."* (Romans 6:22-23)

**Pope Francis has granted a plenary indulgence** opportunity for the 100<sup>th</sup> anniversary of the Fatima apparitions throughout the centennial year, November 27, 2016 through November 26, 2017. For more details about


the Jubilee Year of Fatima and obtaining the Plenary Indulgence, please contact the Marians of the Immaculate Conception at (413) 298-3931 or [www.marian.org/fatima/about/indulgence.php](http://www.marian.org/fatima/about/indulgence.php).

It is important to remember that God does not inflict torture on the souls in Purgatory. Rather, He purifies them and heals them of their spiritual infirmities. Of course, this process can be painful, just as the healing of a physical defect or disease can be painful.

## Divine Mercy

One of the more contemporary devotions of our Church is Divine Mercy. This devotion is based on revelations given by Our Lord Jesus to Sister Faustina, a Polish nun, in the 1930s. Jesus told Faustina that he preferred to be called by the name of Mercy more than any other name.

On one occasion, Our Lord said to Faustina, *"Today, bring to me the souls who are in the prison of Purgatory and immerse them in the abyss of my mercy. Let the torrents of my Blood cool down their scorching flames. It is in your power to bring them relief."*

**Editor's Note:** For additional information, visit the website of Catholic author Susan Tassone, [www.susantassone.com](http://www.susantassone.com). Many of her writings have been incorporated into this article. Also, to request Gregorian Masses for a dearly departed soul, please visit the website of the Missionaries of the Holy Family, [www.msf-america.org](http://www.msf-america.org), or call us toll free at 1-888-484-9945. 

## *Around The Province...*



Walter and Tina Lukaszek celebrated their 45<sup>th</sup> wedding anniversary in May 2017 at Saint Joseph Parish in Donna, Texas, with their son Stephen and Father Robert DeLong, M.S.F.

## *Around The Province...*



Some Missionaries of the Holy Family at an Assembly Meeting in San Antonio, Texas in April 2017.



## CARING FOR YOUR FAMILY

# Your Emotional Well-being is Very Important

by Father Aloysius B. Irawan, M.S.F.

Experiencing emotional ups and downs is a natural part of life. We all have to deal with different kinds of problems and handle difficult thoughts and feelings. Facing these is not always easy. Taking care of yourself emotionally means understanding better your feelings, where they come from, and how they can be affected by outside influences.

Emotional and physical well-being are often connected (Pete & Myers, 1998). Mental and emotional problems and distresses can be as damaging to people's lives as injuries and disease.

We agree that health is difficult to define; it is often defined in terms of the absence of symptoms (Maves, ed., 1953). Around the world, thousands of people suffer from depression or some form of mental distress. However, people are often reluctant to discuss the subject, and this has led to much misunderstanding – even fear – of the

issues involved (see Pete & Myers, 1998; Evans, et al., 2005).

Depression is a strong mood of sadness or despair, which can influence how one feels about people and situations (Pete & Myers, 1998). The *Diagnostic and Statistical Manual of*



*Mental Disorders* (5<sup>th</sup> edition, DSM-V, American Psychiatric Association, 2013) noted that five or more of the following symptoms must be present nearly every day during the same two-week period to diagnose a person with major depression:

- 1) depressed or irritable mood most of the day;
- 2) markedly diminished interest or pleasure in most activities, most of the day;
- 3) significant weight loss or gain, or change in appetite; failure to gain expected weight;

- 4) sleep disturbance (insomnia or hypersomnia) nearly every day;
- 5) psychomotor (relationship between the mind and movement) agitation or retardation;
- 6) fatigue or loss of energy;
- 7) feelings of inappropriate guilt or hopelessness;
- 8) indecisiveness or diminished ability to concentrate;
- 9) re-occurring thoughts of death or suicide; suicide attempt.



These symptoms cause clinically significant distress and impairment in social, occupational, or other important areas of functioning (Evans, et al., 2005).

Treatment must be appropriate for people with depression disorder. Drugs are used to treat some illnesses. In most cases, drugs only control the symptoms of the condition, they don't cure it (Pete & Myers, 1998; Evans, et al., 2005).

There is now substantial evidence that depression disorder can be treated successfully with certain targeted psychotherapies (see Evans, et al., 2005; Corey, 2013). However, a recent study suggests that chronic depression might best be treated with the combination of

medication and psychotherapy.

**Cognitive Therapy (CT).** This is the most widely studied psychotherapy for depression disorder. This treatment is based on the model that the cognitions (perceptions) of depressed individuals are negatively biased. This negative bias is evident in negative beliefs about the self, the world, and the future. Cognitive therapy involves the application of both behavioral and cognitive techniques. The behavioral techniques serve to help the patients engage in activities that give them pleasure, while cognitive techniques are used to help patients recognize negative cognitions and to evaluate the veracity (accuracy) of their beliefs.

**Behavioral Therapy (BT).** In this model, the primary goal is to increase the pleasant activities in the patient's life. Behavior therapy focuses on the current problems, and it helps people change maladaptive (inadequate) behaviors to adaptive (suitable) behaviors. Client and therapist collaboratively decide the concrete, measurable, and objective treatment goals.

**Interpersonal Therapy (IPT).** This therapy assumes that although depression is caused by a number of factors (genetic, biological, social) interacting in complex ways, it is usually triggered by problems in four interpersonal areas: role transition, grief, interpersonal deficit, and interpersonal disputes. In

IPT, the interpersonal problems that triggered the current depression are addressed, and the person is helped to build communication and interaction skills to resolve it. The acute (intense) phase of IPT typically lasts for 16-20 sessions.

**Brief Dynamic Therapy (BDT).** This therapy comes in many forms, and versions of this treatment typically have a clear interpersonal or intrapsychic (inside the mind) focus. Therapist interpretations are used as the key intervention designed to increase self-understanding about interpersonal and intrapsychic issues that might be contributing to or maintaining depressive symptoms.

**Cognitive Behavior Therapy (CBT).** This is a type of psychotherapeutic treatment that helps a person with depression understand the thoughts and feelings that influence behaviors. In the treatment of youth depression, for example, cognitive and behavioral techniques are applied, such as:

- mood monitoring;
- cognitive restructuring;
- behavioral activation, pleasant activity scheduling, and goal-setting strategies;

- relaxation and stress management;
- social skills and conflict resolution training and;
- training in general problem-solving skills (Kaslow & Thompson, 1998; Kazdin & Weisz, 1998, as cited in Evans, et al., 2005).

In conclusion, mental well-being is very



important. People who are aware of their feelings, including the bad ones, and can express them honestly and appropriately are more emotionally healthy. Looking for solutions and trying


to focus on positive issues and emotions are important (Pete & Myers, 1998).

Positive emotions are what make life worth living! The mentally healthy individual is not defined just by the absence of mental disorder, but also by the presence of positive emotions (Koenig, 2005).

John Whyte in his book, *Is this Normal? The Essential Guide to Middle Age and Beyond*, proposed five tips for positive mental health:

1. Make sure you and your loved ones develop hobbies. Hobbies are a way to allow your mind to decompress and not always be focused on work and personal issues.



2. Stay connected with others. Maintaining relationships has been shown to reduce mental health problems. It's not the quantity of the connections, but rather the quality of the connections that matters.
3. Don't be too proud to seek and accept support for yourself and others. Talk with your doctor about mental health problems.
4. Accept change. Life is changing – a lot – especially as we move through the decades of time. Be open to change.
5. Reduce stress. I know you cannot eliminate stress, but there are ways to reduce it, and you often have to consciously and actively find ways to do so. 

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## *Around The Province...*

### **Celebrating Our Lady**

Most Reverend Gustavo García-Siller, Archbishop of San Antonio, celebrated Mass on the Feast of Our Lady of Guadalupe, December 12, 2016, at the parish in Seguin, Texas dedicated to Our Blessed Mother, Our Lady of Guadalupe Church, which is served by the Missionaries of the Holy Family.





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