

The MESSENGER

MISSIONARIES OF THE HOLY FAMILY



WINTER 2009

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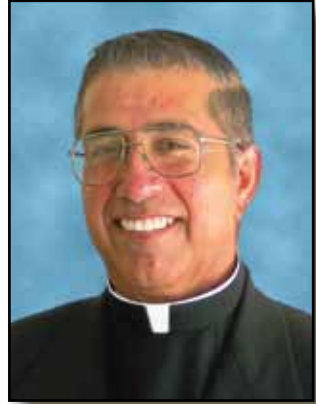
Dear Readers,

As we began the New Year we heard that Mary treasured all that had taken place and she reflected in her heart upon all these things. Looking at the present condition of our world there is not much to treasure of the things that are happening: lack of respect for life, world economy, wars, and violence. As we reflect on all this, is there a message for us? This is the time when many turn to God looking for answers or blame Him for all this. This may offer us the opportunity to find out who is our god; mammon or God? Our faith in God is challenged by our individual situation and helps us to have a closer relationship with our God. Mary and Joseph most certainly placed their trust in God to guide them in their hard times. Are we willing to take this risk? One way is to imagine Jesus entering into the temple of our hearts. There we can present to Jesus those parts of our hearts that are hurting or broken. He has always been there for us. May God bless you with his presence and grace throughout the year.

Respectfully yours in the Holy Family,

Fr. Phil Sosa, M.S.F.

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



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HOLY FAMILY LIFE

Ten Important Research Findings On Marriage and Choosing a Marriage Partner

By David Popenoe, Ph.D.

The National Marriage Project, Rutgers University

1. Marrying as a teenager is the highest known risk factor for divorce.

People who marry in their teens are two to three times more likely to divorce than people who marry in their twenties or later.

2. People are most likely to find a future marriage partner through an introduction by family, friends, or acquaintances.

Despite the romantic notion that people meet and fall in love through chance or fate, evidence suggests that social networks are important in bringing together individuals of similar interests and backgrounds. According to a large-scale national survey, almost 60% of married people were introduced by family, friends, co-workers or other acquaintances.

3. People who are similar in their values, backgrounds and life goals are more likely to have a successful marriage.

Opposites may attract but they may not live together harmoniously as married couples. People who share common backgrounds and similar social networks are better suited as marriage partners than people who are very different in their backgrounds and networks.

4. Women have a significantly better chance of marrying if they do not become single parents before marrying.

Having a child out of wedlock reduces the chances of ever marrying. Despite the growing numbers of potential marriage partners with children, one study noted, "having children is still one of the least desirable characteristics a potential marriage partner can possess." The only characteristic ranked lower is the inability to hold a steady job.

5. Women and men who are college-educated are more likely to marry, and less likely to divorce, than people with lower levels of education.

Predictions of lifelong singlehood for college-educated women have proven false. Although the first generation of college-educated women (those who earned baccalaureate degrees in the 1920s) married less

frequently than their less well-educated peers, the reverse is true today. College-educated women's chances of marrying are better than less well-educated women. However, the growing gender gap in college education may make it more difficult for college women to find similarly well-educated men in the future. This is already a problem for African-American female college graduates, who greatly outnumber African-American male college graduates.

6. Living together before marriage has not proved useful as a “trial marriage.”

People who have multiple cohabiting relationships before marriage are more likely to experience marital conflict, marital unhappiness and eventual divorce than people who do not cohabit before marriage. Researchers attribute some but not all of these differences to the characteristics of people who cohabit, the so-called “selection effect,” rather than to the experience of cohabiting itself. It has been suggested that the negative effects of cohabitation on future marital success may diminish as living together becomes a common experience. However, according to one study of couples who were married between 1981 and 1997, the negative effects persist among younger cohorts, supporting the view that the cohabitation experience itself contributes to problems in marriage.

7. Marriage helps people to generate income and wealth.

Married people do better economically. Men become more productive after marriage; they earn between ten and forty percent more than single men with similar education and job histories. Marital social norms that encourage healthy, productive behavior and wealth accumulation play a role. Some of the greater wealth of married couples results from their more efficient specialization and pooling of resources, and because they save more. Married people also receive more money from family members than the unmarried (including cohabiting couples), probably because families consider marriage more permanent and binding than a cohabiting union.

8. People who are married are more likely to have emotionally and physically satisfying sex lives than single people or those who live together.

Contrary to the popular belief that married sex is boring and infrequent, married people report higher levels of sexual satisfaction than sexually active singles and cohabiting couples, according to the most comprehensive and recent survey of sexuality. Forty-two percent of wives said that they found sex emotionally and physically satisfying, compared to just 31% of single women who had a sex partner. Forty-eight percent of husbands said sex was satisfying emotionally, compared to just 37% of cohabiting men. The higher level of commitment in marriage is probably the reason for the high level of reported sexual satisfaction. Marital commitment contributes to a greater sense of trust and security, less drug and alcohol-infused sex, and better communication between spouses.

9. People whose parents divorced are slightly less likely to marry. They are much more likely to divorce when they do marry.

According to one study the divorce risk nearly triples if one marries someone who also comes from a home where the parents divorced. The increased risk is much lower, however, if the marital partner is someone who grew up in a happy, intact family.

10. For large segments of the population, the risk of divorce is far below fifty percent.

Although the overall divorce rate in America remains close to fifty percent of all marriages, it has been dropping over the past two decades. The risk of divorce is far below fifty percent for educated people going into their first marriage, and lower still for people who wait to marry at least until their mid-twenties, haven't lived with many different partners prior to marriage, or are strongly religious and marry someone of the same faith.

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to beat at 22 days.

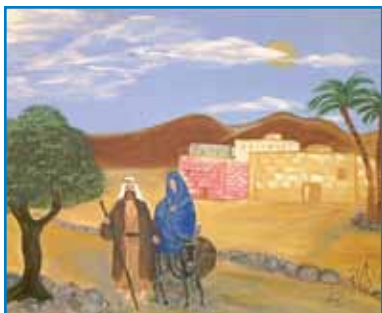
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Stations of the Holy Family



Recently the Missionaries of the Holy Family were blessed with learning about a prayerful reflection on the Holy Family called the **Stations of the Holy Family**. This beautiful prayerful reflection was inspired at Sacred Heart Parish in Falfurrias, Texas through Father Matthew Stephan, the pastor. The stations capture moments of family life experienced by the Holy Family and those which are also familiar to

family life today. Fr. Matthew wrote these stations with the desire to foster prayer life within families. After writing these stations a member of the parish, Brenda Salinas, created 12 oil paintings that illustrate the events of the Stations. These **Stations of the Holy Family** received the Ecclesiastical Approval of +Edmond Carmody, D.D., Bishop of Corpus Christi.

The Missionaries of the Holy Family are pleased to have permission from Fr. Matthew to promote the **Stations of the Holy Family** in the Messenger and on our website. The complete Stations and their portraits are available to view on our website www.MSF-America.org. You can also download a **Stations of the Holy Family Reflection Booklet** to print for your personal use. Church groups interested in this devotion can ask Sacred Heart Parish for larger reprints. Here is the essence of the Stations:

- I. Mary and Joseph are married: *Sanctity of Marriage*
- II. Mary and Joseph journey to Bethlehem: *Marriage Covenant Lived Out*
- III. Jesus is born to Mary his mother: *Sanctity of Human Life*
- IV. Mary and Joseph present the child Jesus in the Temple: *God is First in the Family*
- V. The Holy Family flees to Egypt: *Compassion to Suffering Families*
- VI. The Holy Family in Nazareth: *Importance of Holy, Happy and Stable Family*
- VII. Mary and Joseph search for Jesus in the Temple: *Pain and Faithfulness of Parenthood*
- VIII. Joseph dies at home: *Loss of a Spouse*
- IX. Jesus performs a miracle at Cana: *Obedience, Love from a Child*
- X. Jesus leaves home to begin his ministry: *Letting go of God's Gift of a Child*
- XI. Mary at her Son's tomb: *The Death of a Child*
- XII. The Holy Family is reunited in Glory: *Eternal Reward of Fidelity in Life's Struggles*



Adventures of a Missionary Priest

Contributed by Rev. James Lienert, M.S.F.
Nuestra Señora del Buen Suceso López Mateos



Profile #20 Our Lady of Good Success Chapel, López Mateos.



Fr. James Lienert, MSF is best known as Padre Jamie because of his 33 years of service in Mexico. He served as pastor for the parish of La Esmeralda in Coahuila, Mexico which was roughly 5,500 square miles! (~50 miles by 110 miles). The main church was in La Esmeralda, but the numerous communities in the parish also needed pastoral care and many did not have a place of worship. During his years in Mexico from 1967 to 2000, Padre Jamie led the construction of 28 chapels. Each chapel, like the community it was built for, has its special endearing attributes. Since his return to the United States in 2000, Padre Jamie has learned the technology of the computer. He is an avid email communicator and now has documented about the communities he served in Mexico. Samples of these vignettes will be featured in the Messenger Magazine. Full versions will be available at our website. Enjoy!

Adolfo López Mateos was the president of Mexico during the years 1958 / 1964. It was during his years in office that this ejido was founded, and so it was named after him. But the people almost always still call it Jesús María because it was known by that name when the land formerly belonged to the Hacienda Jesús María. López Mateos is twelve straight-line miles to the northeast of Hércules. Between Hércules and

I first knew López Mateos which is only ten lineal miles from the border of Chihuahua; San Antonio, Mexico is only six and a half, Volcán only one mile.

I came to know about these communities in the early 1980's. The people in López Mateos impressed me. At first we always celebrated Mass in the school. It was crowded, but we managed. In a couple of years we were ready to build the chapel. In

some ways this was the chapel that cost me the least work. A large chapel was planned, and an extra room was added on to the back end for catechism classes because there was every indication that López Mateos was going



López Mateos there are some low hills. At the ejido there is a low volcanic mountain close by to the east, and to the northeast at a distance of about a mile, there is a limestone mountain.

The area where the houses were built is quite flat, and was from the start laid out with a great central 'square' about three hundred feet across. I suspect that simply they measured out two hundred meters. All the houses were built on the perimeter of this square. There is a school within this square and the chapel is in one corner. The rest of the square is empty and bare. I would guess there were about twenty-five families living here when

to grow to be a thriving community. From what I saw, it was a woman, Sra. Josefina de Hernández, who organized and directed the chapel construction work. All I did was make the plan of the chapel and tell them where the materials were. From the very start the people intended to give the chapel a place of prominence. First of all, it was constructed in one corner of the central square. Secondly, they made a raised fill to slightly elevate the chapel. This cost much labor. Of all the mission chapels in the parish this is the only place where this elevation was done.

We always made the floor of the chapel a foot or so above the level of the ground, but we never made a platform. The front retaining wall of the fill is constructed of pink-colored 'cantera', as this stone is called in México. This is metamorphosed volcanic ash containing half inch xenoliths with sharp edges. These were ripped from the throat of the volcano as it ejected the ash.

The choice of the name and patronage of the chapel was determined by the people themselves. Nuestra Señora del Buen Suceso translates simply as Our Lady of Good Success. An inexpensive framed lithograph print of Our Lady with this title was hung on the back sanctuary wall. I never asked, but I suspect it was Josephina who proposed this, and she proposed it in recognition of the help Our Lady gave her for the successful completion of the chapel.

From the start I had brought the bell for the chapel out to López Mateos and left it at the house of Josefina, hoping and encouraging the people to build an arch on top of the porch to hang the bell. It was several years later when Manuel Padilla took it on himself to do the work. He, too, used the pink cantera. Manuel did this job as a surprise for me.

Much later on, the iron fence was installed atop the retaining wall to keep the goats and the burros off, and so to be able to plant some pine trees and fan palms. Nacho Rosales made up the sections of the fence in La Esmeralda. Each section was duly made and tagged to fit into its place. Efreín Piña went with his truck

to La Esmeralda to bring the sections to López Mateos. Then I took Nacho and another man who did construction work out there to install it. Later, I took some seedling pines and palms out to be planted. They were planted, but they were never watered very much. Most died, and the rest are still dwarfs.

I provided the material (books). The religious instruction for the children was given by some of the ladies there in the community. Later on a group of catechists from Química and La Esmeralda came on several occasions to give some more support. More will be told about this when we come to Volcán.


The usual itinerary when I made the rounds of the missions in that area was to arrive at López Mateos early afternoon and tell them I would be back the next day at noon for Mass. Then I would go on to San Antonio and tell the people there that I would be back for Mass the next day at nine. Then I would go on to Volcán and drive around letting the people know that Mass would be at such and such an hour. The hour would depend on the time of the year because Mass was celebrated just after dark. By that time all the men would have come in from their work. Most of that work would have been riding herd. Nearly all the men regularly attended Mass.

The men in López Mateos and in San Antonio were different from most all other places. If they knew that Mass was going to be celebrated at a specific hour during the day, they would arrange their work so

that they could attend. I don't think that would have worked in any of the ejidos of 'Coahuila' men. After the Mass in Volcán, I would stop off at a favorite hide-away and sleep in the cab. Next day I would pick up San Antonio and López Mateos. After that, on to La Gloria and finally Hércules for Mass. It was just the way the itinerary worked out, but I hardly ever celebrated Mass at night in La Gloria. I never put a portable generator in La Gloria, but there was a solar panel sanctuary light. Yes, there was a portable generator in Volcán.

Today this ejido, too, has few people living on it. When we were there to take the picture, Efreín said that at the moment only his and the Manuel Padilla families were there. I suspect that most of the members

of the ejido still have their cattle on the land but live in some town where there are more conveniences. Now that the roads and vehicles are much improved, it is not nearly as difficult to come and go to check on the cattle. There is no electricity in López Mateos even though the high voltage line supplying Hércules passes about a quarter of a mile away. Cost wise it would not pay to build a substation to supply a few homes. Water is still not piped to the houses, and so everyone has to haul their water to the house in barrels. There is no television or phone, not even cell phones. And there has been no school there for many years now.

Simply put, times have changed and López Mateos, has changed as well. 



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A PROFILE OF SERVICE

Brother Rolland A. Kapsner, M.S.F.

I entered the Missionaries of the Holy Family on February 1, 1967 as Brother Postulant at Holy Family Church at Bulldog Lake. I was at Bulldog Lake until August 6, 1967 at which time I went to St. Louis, Missouri for an eight day retreat to prepare myself to enter the Novitiate. I entered the Novitiate August 14, 1967 at which time I was sent to Farmington, Missouri. Upon completion of my



Novitiate on August 15, 1968, I made my profession of vows and became a Brother of the Missionaries of the Holy Family. My first assign-

ment was at Holy Family Parish at Bulldog Lake. This assignment lasted until June 16, 1980. My duties at Holy Family Church were varied. Among these duties were preparing adults to become Catholic as well as teaching C.C.D. to the younger children. Among other duties I did the sacristy work, and outside work took up a part of my time as there was a farm connected to the parish grounds. Needless to say there was no time to become bored and I enjoyed this type of work as I was born and raised on a farm fifteen miles from my first assignment.

In early June of 1980 the Provincial called to inform me that my services

were needed at Holy Family Seminary in St. Louis, Missouri. My duties at the Seminary were mainly grounds keeping and taking care of the maintenance



work. While at the seminary I took courses at Paul VI Institute for pastoral ministry which was beneficial in teaching C.C.D. in local Parishes. In September of 1990 I was sent to Holy Family Church in Edinburg, Texas. My duty at Holy Family was to be D.R.E. for students in grades one – twelve. In the Brownsville Diocese the courses I took at Paul VI were not sufficient as they had their own course outline. I did manage to complete the C.C.D. courses for the students for the year 1990 – 1991. Upon completion of that year it was decided that I would take courses at Incarnate Word College

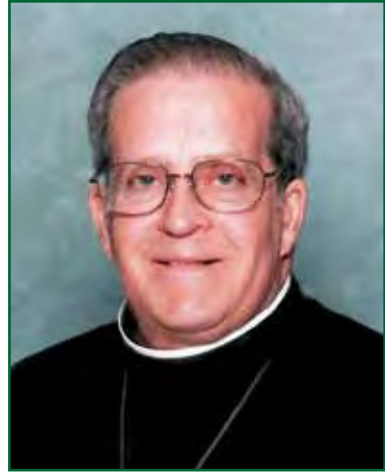
in San Antonio to earn a certificate in Pastoral Ministry. I did successfully get a certificate in 1993 at which time I was sent to St. Joseph's Church in Corpus Christi, Texas. I was at this assignment

age number of homebound visits I make per week since the fall of 1993 averages out to be twenty plus per week. Although the ministry described in this paragraph is totally voluntary, it comes close to



until September 2002 at which time Fr. David and myself were sent to Our Lady of Guadalupe Church in Seguin, Texas. My main ministry since 1993 has been teaching R.C.I.A. and teaching Baptism classes to parents wanting to have their children baptized. Among other jobs were being chairperson for a raffle for our annual parish festival, plus doing other tasks that came up.

Likewise, when I was at St. Joseph's, I became involved in the homebound ministry in which I took communion to those who were homebound because of various illnesses. This ministry is done on the first Friday of each Month and all Sundays throughout the year. The aver-



being the most rewarding spiritual work that I perform as a Religious Brother.

Recently, on August 15, 2008 I celebrated 40 years as a Religious Brother, and needless to say it has been a very rewarding time. Being a Brother is indeed a God-given call and the work that I do as a Brother is very much suited to the gifts that God has given to me. Through God's graces other people's lives have been affected by my ministry. For that I thank God for his infinite goodness. [M]

Umbert the Unborn

by Gary Cangemi





VOCATIONAL THOUGHTS

God's Calling You, Do You Hear Him?

by Fr. José Mario Galindo, M.S.F.

Samuel heard the audible calling from God, after which he went to Eli and said, "Here I am, you called me" but Eli was not calling him. It was after the third time that Eli explained to Samuel that the next time he heard his name he should answer by saying, "Speak, for your servant is listening." (1 Samuel 3:11)


Are we like Samuel? No, unfortunately we do not have the advantage of hearing an audible voice from God. However, we do hear His "call" inaudibly for God beckons from within our hearts. Because we do not hear his voice, we tend to answer those we can hear and respond to their call. Perhaps you may think that your call is to be a scientist, a great musician, or someone in health care service, etc. And, yes, all of these are good answers to God's call, but are you really answering God's call to be in His service or have you been distracted by the noise of the world.

Just like Samuel thought that Eli was calling him, we too answer someone else.

But God is persistent in calling us just as he called Samuel for a particular purpose into His service. In our times, we have allowed the world's noise to deafen

our ears to God's call. We are not listening to His call, but God knows us better than we know ourselves for He has a wonderful purpose for us. "We know that all things work for good for those who love God; who are called according to His purpose." (Romans 8:28)



Marriage is a general vocation. But besides that, there is also a religious vocational call from God to serve Him in a particular state of life such as a priest or a religious. This beckoning is not audible, that is to say that one is not "struck blind" as was St. Paul or are "called audibly" as in the case of Samuel. Rather, it consists of a strong inner inclination to answer His call and to serve God alone who called us that we may devote our lives to His service. 



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AROUND THE PROVINCE



Fr. Phil, Warren Kapsner and Bro. Rolland anticipate the reception's wonderful food. ▶

◀ On August 15, Bro. Rolland Kapsner, MSF celebrated 40 years as a Brother of the Missionaries of the Holy Family with Mass. A beautiful reception was provided by the parishioners of Our Lady of Guadalupe Parish.



▲ On Foundation Day, September 28, Father Phil Sosa, MSF, rededicated the Holy Family Cemetery which is located at the former Holy Family Seminary in Overland, Missouri.



▲ Fr. Jim Wuerth, MSF and Fr. Phil Sosa, MSF stand near the newly installed Historical Marker placed just outside the Holy Family Cemetery.

Romer Hall ▶
(Holy Family Seminary) hosted the recent Seminary Reunion. Alumni from as far away as Texas traveled to visit with old friends.



AROUND THE PROVINCE



Fr. Andrea at the entrance to the University of Saint Paul, Ottawa, where he is the Dean of the Faculty of Theology. ▼

▲ Fr. Andrea Spatafora, MSF celebrated his 25th Anniversary as a priest in October. Along with many well wishers he was joined by (L to R) Marianna Spatafora (his sister), Vincenza Spatafora, (his mother), Fr. Phil, Fr. Andrea, Fr. Dan Hawkins, MSF, Fr. Art Ockwood, MSF.



◀ On December 28, The Feast of the Holy Family, Jim Ross became the first Permanent Member of the Friends Association (a daily prayer association). Jim asked to become a permanent member after 2 years in the association as a provisional member. Pictured in the photo is (L to R) Fr. Jim Wuerth, MSF, Janice Ross (wife), Jim Ross and Deacon George Miller.



▲ Holy Family Priests and Brothers pose for a snapshot while on their annual retreat this January 2009.

AROUND THE PROVINCE



◀ In 1908 on December 12, Our Lady of Guadalupe Parish was founded with this building as the original church. The parish has far out grown this initial building.

On December 12, 2008 Archbishop Gomez celebrated Mass in Thanksgiving for the 100 Year Anniversary of Our Lady of Guadalupe Parish. The Missionaries of the Holy Family has served the parish since 1929. Fr. David Tonary, MSF, pastor, is second from the Archbishop's right in the photo. ▼



▲ Several Missionaries of the Holy Family join Archbishop Gomez at the 100th Anniversary celebration.



PARENTS TIME OUT

Nagging

Contributed by Dr. Ray Guarendi

“This is the last ten times I’m going to tell you.”

If I had to award a prize for the most futile parenting practice, I would surely present it to nagging. Indeed, nagging may be the single most pervasive masquerade of discipline. In its popular sense, to nag means to ask or tell a youngster repeatedly to do something—a chore, homework, a “thank you” to Aunt Ida for the horsehair pillowcase. In our context, however, nagging is defined more broadly. Nagging is any repetition of words made in the name of discipline, be it a request, command, warning, or injunction. You can nag a youngster to begin something (“Arnold, eat your brussels sprouts”), end something (“Arnold, stop jamming your brussels sprouts under the tablecloth”), or continue something (“Arnold, two more bites of sprouts and it’ll be over”). Just how many repetitions constitute nagging is hard to say. Are two sufficient? How about five? The answer varies from parent to parent. But in addition to mere repetition, two other features characterize true nagging. The first is a gradual crescendo in voice volume with each reiteration. The second is a rise in parental agitation.

As you may fast be surmising, I consider nagging highly hazardous to your parental mental health. And the hazards are many.

Nagging is counterproductive. With nagging, the more you talk, the less you get listened to. Continually mouthing the same appeal or threat, whether changing your words a little or a lot, does little to gain a child’s attention or cooperation. It only trains him to tune out more of what you say. Just as those who live near a superhighway grow deaf to the noise of the passing vehicles, children who live near nagging parents grow deaf to the noise of the passing words.

Nagging is even more fruitless when done from a distance. The farther your voice from your child’s ears, the less likely it will be heeded. A simple formula shows this relationship: $I = n \times d$. The degree of being ignored (I) is equal to the number of requests made (n) multiplied by the distance at which the requests are made (d). Also boosting the degree of being ignored is the “unseen” factor. This refers to the fact that many nagging words have no face attached to them. They come from a parent who is out of sight—around corners, down stairs, through far-off windows. Words without a face are that much easier to ignore. Therefore, if you nag from across two backyards, from across the house, or even from across the room, your chances of being

disregarded rise dramatically. Distance is the great nullifier of a parent's words.

Nagging is exhausting. It saps you of much parental energy, energy you could use in more enjoyable pursuits with your children. Consistently, I notice that those classroom teachers most drained at the school day's end are those who for six hours have sustained a steady stream of pleas, orders, and warnings, few of which are followed by any consequences, only by the teacher's paraphrases of the previous directives. Far more effort is demanded to intrude verbally and unrelentingly upon a youngster's behavior than to decide which behaviors warrant attention and then to take action.

Nagging is dangerous. More often than not, nagging not only entails repetition, it also provokes an unpleasant surge in emotional tension. Like the feedback caused by placing a microphone too near its speaker, nagging words typically increase in volume and pitch and culminate in a verbal explosion. Nagging greatly increases the risk that when you finally do act, you will act in exasperation and anger, saying and doing much that is not meant nor relevant to the issue at hand. This nagging-anger feedback loop is so treacherous that we will devote an entire upcoming section to it.

Nagging is deceptive. It is, as I said above, the masquerade of discipline. You literally talk yourself into believing you are inspiring self-discipline and responsibility, when in reality no such lessons are occurring. Nagging creates the impression that you are forever disciplining. But it is authority founded only upon words, and if the words fail,

so too does the authority. Whereas discipline means putting action where your mouth is when necessary, nagging means putting only more words where your mouth is.

Nagging is a destroyer. It wears away your child's respect for your authority. In a sense, nagging is pleading with your youngster to listen to you. It demonstrates to her that your ability to set guidelines depends solely upon her choosing to listen to them or not.

Lastly, nagging is a habit. It is a practice that can insidiously become second nature, evolving into your dominant mode of discipline. Almost always, the amount of nagging done is underestimated. I recall visiting with a friend whose little girl came upstairs from the family room to ask if she could have some ice cream. The dialogue went something like this:

Gina: *Mom, can I have more ice cream?*

Mom: *No, Gina, you had some after supper. It's almost time for bed.*

Gina: *Please, I'll just get a little bit.*

Mom: *Gina, you know you never eat just a little bit of ice cream. I'm visiting now. Go downstairs to watch TV.*

Gina: *John (a visiting neighbor boy) wants more ice cream, too.*

Mom: *He had some after dinner, too. Now, hurry, you're missing your show.*

Gina: *But I'm hungry.*

Mom: *It's only fifteen minutes to bedtime and both you and John had snacks. Now go downstairs this minute.*

Gina: *That was only crackers and peanut butter. We want something cold.*

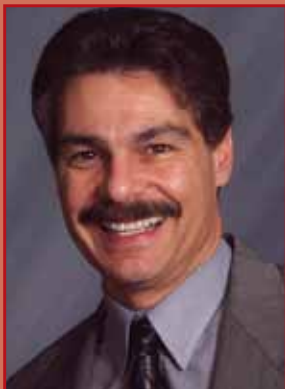
Mom: *Gina, I'm getting angry. I'm not telling you again to go downstairs.*

The dialogue wore on like this for a few more minutes, and Mom did in fact tell Gina again, and again, to go downstairs, until Gina finally stomped away, out of arguments for the moment. At that point I couldn't resist asking if I could offer an observation, something I'm cautious about doing outside the office since psychologists can bring out the paranoia in people without even saying anything. Since my friend wanted my input, I asked, "Stephanie, how many times do you think you told Gina is some way or another that she couldn't have more ice cream and to go back downstairs?" Sheepishly, Stephanie said probably more than she realized, maybe five or six times. The actual tally was twelve; I had counted. (We psychologists do things like that; no wonder we bring

out the paranoia in people!) But the story doesn't end there. About a half hour later, Gina returned, requesting an extension of bedtime. Stephanie, still reeling from her twelve rounds of verbal sparring, assertively told Gina that she had already stayed up past her usual bedtime and that it was time to call it a day. Then she proceeded to tell her basically the same thing ten more times as Gina argued her cause. Needless to say, I kept my second tally in my head.

It is painfully easy to slip into a pattern of doing little but rewording your original decision, maybe altering your reasoning a bit here and there, but nevertheless embarking upon the same tiresome trek nearly every time your wishes collide with your youngster's. Without doubt, nagging is one tenacious habit, hard to break. But it is breakable.

You're a Better Parent Than You Think!
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Dr. Ray Guarendi

is the father of ten, a psychologist, a popular Catholic radio personality and guest speaker offering parenting advice in concert with Catholic values. More information about Dr. Ray's books and tapes can be found on the internet at www.DrRay.com



DEAR FATHER

Ask Father John

By Rev. John Carl Lombardi, M.S.F.

Dear Father,

Why should we have to go to Mass every Sunday? *I acknowledge that it is a mortal sin to miss Mass intentionally on Sundays, but I would be interested in knowing why, aside from Church law, we should attend Mass on Sundays and Holy Days of Obligation.*

Let me give some reasons to attend Mass every Sunday and Holy Day that go beyond it being just a Church law.

At the Last Supper on the night before Christ died a horrible and agonizing death for our sins on the cross at Calvary, Jesus said that we should do this in his memory. God gives us seven days each week. How demanding is it to spend one hour with him on Sunday?

You should ask yourself how you would answer the Lord on Judgment Day and try to explain to him who sacrificed his life for you that you preferred instead going to the mall or playing golf on Sunday or were too tired to attend Mass and preferred sleeping in.

The Mass is a sacrifice. On the night he was betrayed our Savior instituted the Eucharistic sacrifice of his Body and Blood, the perfect sacrifice, and the paschal banquet reminding us of the Last Supper and the final feast we will enjoy in heaven.

Next, there are the four purposes of the Mass: adoration, thanksgiving, petition and reparation. At Mass the main intent is to adore, worship and give glory to

God, who made us and looks attentively over us. It is also a time to give thanks to God for all the blessings he has bestowed upon us. Then there is petition, and what better time to ask God for the things we or others need. Finally, we make reparation for the damage our sins and the evil-doing of the world has caused by offering to God all our prayers, works, joys and sufferings.

Then there is Sacred Scripture, which is read every Sunday at Mass. It presents a good opportunity to apply these teachings from the Old and New Testaments to our daily lives, which in turn will help us to get to heaven. For many Catholics it is the only time during the week that they will hear the Word of God.


Through the Creed we profess our belief in God, Jesus Christ, the Holy Spirit and the Catholic Church. This concise document gives us all the essential teachings needed to remind us of the beliefs we hold. This formula is a masterpiece uniting all in the same profession of faith.

Let us not forget that we can offer to God through the priest our gifts of bread and wine so that the priest can change them

into the Body and Blood of Christ during the Eucharistic Prayer.

Then there is receiving the Body and Blood of our Lord in Holy Communion if we are in a state of grace. Jesus tells us that without this spiritual food we cannot be a holy people. "If you do not eat the flesh of the Son of Man and drink his blood, you have no life in you. He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last day" (John 6:53-54).

The Church in her wisdom has deemed it is necessary that we come together for fellowship each week as a praying, believing community to offer our prayers and praises to God and to share in the Body and Blood of our Lord Jesus Christ. The Church law making attendance at

Mass an obligation isn't such a bad thing after all, when we see the benefits that we receive each week. 



Father Lombardi, a priest of the Missionaries of the Holy Family, ministers at St. Wenceslaus Parish in South Saint Louis, Missouri.

Umbert the Unborn by Gary Cangemi





A PROFILE OF SERVICE

Rev. Arthur Ockwood, M.S.F.

An Autobiography

My name is Arthur Ockwood; I am the seventh child of Josephine and Thomas Ockwood. I was born on the twenty-eighth of April, 1928 in Milwaukee, Wisconsin. My family was poor, but my mother and father seemed to work miracles keeping us clothed, fed and happy.

My mother, who made the best bread in the world, died when I was young. My father was a common laborer who was determined to keep the family together. He was a good man. My father had a



Josephine, Thomas & Arthur Ockwood



Rev. Arthur Ockwood, M.S.F.

50 years of Priesthood

Born: April 28, 1928

Age: 80

Hometown:
Milwaukee, WI

Hometown Parish:
St. Anthony's Parish

Confirmation Name:

Paul

Patron Saint:

St. Teresa of Lisieux,
The Little Flower

Ordained:

May 30, 1959

Education:

St. Anthony's (1-8)
St. John's/St. Francis (9-12)

Seminary:

Holy Family Seminary,
St. Louis, MO

Hobbies:

Golf, Nature Hiking

Last Book Read:

Jesus of Nazareth
by Pope Benedict XVI

great love for Mary and her rosary. He taught me how to pray the rosary.

My vocation toward the priesthood began when I was in first grade. I remember being with the school in church for Benediction of the Blessed Sacrament. I really did not know what it was all about, but when I saw the priest, I recall a sensing, "One day that will be me."

My First Communion Day was the first happiest day of my life, my ordination to the priesthood was the second.

My elementary and high school days were days of highs and lows. At an early age I began to have different jobs that brought in a few pennies, yet it made me feel quite rich. Once I made the honor roll, but most of the time my marks were nearer to the basement.

The desire to be a priest was never far from my heart. I was twenty-two when I finally decided the priesthood was the vocation I had to answer. I decided to write first to the Missionaries of the Holy Family. I had heard about them from one of their priests, Father Joseph Buchelmeier, MSF whom I met in St. Camillus Hospital. He gave me a pamphlet about his community, the Missionaries of the Holy Family. I kept the pamphlet not realizing that one day I would write them seeking admission to their community. I also wrote two other communities; I do not remember who they were.



Arthur Ockwood & his brother.

As I waited for a response from any one of them, I decided to make a novena to the "Little Flower" – St. Theresa of Lisieux. I felt that I would go to the first group that accepted me during the time of the novena. As the days of the Novena passed, I heard nothing. On the last day of the novena – a response! The Missionaries of the Holy Family accepted me. This was the beginning of my 'great adventure.'

So in 1951, I left for Saint Louis, Missouri. Upon my arrival Father Ernest Braun, MSF met me. He brought me to the Holy Family Seminary in Overland, Missouri,



Art at work at the Seminary

just outside the city of Saint Louis. I remember the beauty and simplicity of the house and grounds and the warm welcome I received. My 'great adventure' had finally begun.

At Holy Family, I began two years of study with junior college courses in Latin, History, English, etc. There was a great emphasis on Latin; I think we had three hours a day just on it. After two years, I entered the novitiate. Father Joseph Groben, MSF who had been our Latin teacher became novice master. He was a strict man and demanded the best from us.



Fr. Arthur Ockwood's Ordination

Following novitiate I began a two year study of Philosophy with Father George Schroer, MSF. Father Peter Roebrocks, MSF taught us Greek, Sociology, etc. He was rector of Holy Family Seminary at that time. I studied theology at the Resurrectionists located on the campus of St. Louis, University, which I also attended.

On May 30, 1959, after my third year in theology I was ordained to the priesthood by then Archbishop Joseph Ritter of St. Louis. This was and still is equal to the happiest day of my life.

Following ordination, I had one more year of theology to complete. During that year, I began to teach at Holy Family Seminary and attend St. Louis University. I did love teaching in our high school. God, through my priesthood, has given me many opportunities and experiences.

God has His own plans for each of us. After a few years of teaching and attend-

ing the university, I was sent to Corpus Christi, Texas, to Sacred Heart Church. Father Anthony Elsing, MSF was pastor. There I was introduced to Hispanic ministry. I loved at once the people and ministry. After a year or two, with a broken heart, I had to leave because I was reassigned. I arrived at St. James Parish in Beeville, Texas and again I fell in love with my ministry and the people I was called to serve. I will never forget the Mexican people and their acceptance and love for me.

Here, I must mention, that it was in Texas, in the early sixties that I first encountered, rather met, prejudices, injustice, discrimination and, at times, pure hatred. I knew that it was always present, but it was a new experience for me and a sad one! Truly, I admire those dedicated priests and nuns who from early years fought long and hard for the



Fr. Ockwood clowning around at a parish function.

rights and dignity of the Hispanic community. Their efforts continue.

After about seven years at St. James, Beeville, I found myself in Los Angeles, California. I had a new ministry as chaplain to the Central Juvenile Hall and to the Los Angeles County Hospital.

After a little more than a year in Los Angeles, I found myself back in Texas, in Seguin, at our Lady of Guadalupe Church. I was there only for a brief time, long enough to grow to love the people. From there I became Rector of Holy Family Seminary in St. Louis.


Being Rector of Holy Family Seminary was a completely new ministry. I thank Fr. Philip Sosa, who was Master of Novices, for his support during those years.

After three years at Holy Family Seminary I found myself in Ottawa, Ontario, Canada. I came to establish a House of Studies for vocations from Canada, and to support Fr. Danny Hawkins, MSF in his efforts to seek vocations. Through Fr. Hawkins efforts, several MSF men from Canada were ordained priests. To help financially support the House of Studies I worked as chaplain of St. Peters Junior High. After Fr. Hawkins' Ordination I accepted being Pastor of

Our Lady of Perpetual Help in Ottawa where I remained for six years.

In 1987, I was elected Provincial Superior of the North American Province. I held that office for three years. I then returned to Ottawa, Ontario, Canada to assist Fr. Hawkins. To help meet expenses I became pastor of St. Martin de Porres Parish and then of St. Monica Parish. It was during this time that the Provincial decided to close the Canadian House of Studies.

I am now retired, soon to be 81, God has allowed me to continue to assist helping in other parishes. I thank God for the adventures He has allowed me to share with so many wonderful people. I am looking forward to many more adventures in my priestly life. Of course, my death will be my greatest adventure, please God.

Finally, I thank the Missionaries of the Holy Family (MSF) for accepting me into the community, for leading me to the priesthood, for all the opportunities afforded me to serve the People of God, for the support and prayers, and for always being there for me. Thank you MSF. 

P.S. My dog Misty sends her love!



Learn more about Fr. Art on the next page

More About Fr. Art Ockwood

- What most concerns you about the priesthood today? **Many priests are caught up in the distractions of parish administration. They need time for a deep spiritual life.**
- In your opinion what is the biggest change in the priesthood over the years? **Facing more challenges, type of ministry, more demanding, self sacrificing.**
- What is the key to being a successful priest? **A deep prayer life.**
- What do you like least about being a priest? **Nothing, I just love being a priest.**
- What do you like most about being a priest? **Celebrating the Mass.**
- What do you hope to do that you haven't done yet? **Even at age 80, I am looking for the next adventure of my priesthood. My death will be my greatest adventure.**
- If you could invite three people over to dinner who would they be? **C.S. Lewis, Pope John Paul II and Fr. John Berthier, MS.**
- If you were not a priest, what do you think you would be doing today? **I would be married with a big family and I would be in the Retail Business.**
- Message to those sensing a call to religious life. **If you want to have an adventure, this is one of the greatest adventures. God provides so many opportunities through the people you will serve. I have found that those I serve have shown me how to love God and others. Those in need teach us the most.**



Tribute gifts in Honor of
Fr. Arthur Ockwood's Golden Jubilee
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Fr. Ockwood's Jubilee
Missionaries of the Holy Family
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Saint Louis, Missouri 63118

Fr. Ockwood will be notified of your tribute gift in his honor. Your gifts will support the Missionaries of the Holy Family and are tax deductible for the USA.



LOOK UP

A Picture is worth...

by Guy Parasch

Many stained glass windows in Catholic churches from the early 1900's and before are artistic treasures that teach and inspire our spirit. St. Wenceslaus Catholic Church in Saint Louis, Missouri has beautiful windows and many have graced the covers of the Messenger Magazine. The church has a series of five large windows (over 15 feet tall) depicting the Joyful Mysteries of the Rosary, five illustrating the Glorious Mysteries, 16 smaller windows with symbols of our Lord's Passion and a main window is dedicated to the patron saint of the church.

This month's cover features the window of the Presentation of the Lord (Luke 2:22-40 NAB) which is celebrated on the Church calendar on February 2nd. Below is a summary of reflections from different people on the window's art and its symbolism. There are few absolutes when interpreting art and if you have additional or different insights we would welcome a note from you. See the inside of the front cover for our contact information.



Subject of the window is the 4th Mystery of the Rosary – The Presentation of our Lord.

Person's portrayed (Left to Right): **Joseph** - Spouse of Mary, shown with staff suggesting leadership of the family. **Mary** - Mother of Jesus, shown with prayerful hands and beautifully clothed, suggesting her majestic yet obedient role.

Jesus - As Infant wrapped in white suggesting purity. **Rabbi** - Holding Jesus. Role of accepting the first born son being consecrated to God.

Anna - Temple widow- holding cane identifies her advanced age (84). **Simeon** - Prophet who was promised by the Holy Spirit to see the Messiah before his death.



Symbolism:

Candles – On both sides of the Rabbi is a lit candle. While they would be a typical fixture in a temple, these also make reference to Candlemas Day, which was a name used for this Feast Day in the early Church. The Feast focused on the Presentation of Christ in the Temple by representing Christ with Candles – as the “Light of the World”. A solemn procession through the Church with the candles would occur while all present would sing the canticle of Simeon.

Red Shoes on Rabbi – These could indicate the Rabbi’s authority. In the Catholic Church the Pope is sometimes seen wearing red shoes as a symbol of solidarity with the martyrs and apostolic history.

Pair of Turtle Doves - (below the Rabbi’s feet) – The Infant Jesus is presented in the temple to fulfill the Jewish custom that the first born son ‘who opened the womb’ shall be consecrated to the Lord. The doves were brought as an offering to be sacrificed to God for this consecration.

White Lilies – (below the doves) – In years past, February 2nd was also known in the Church Calendar as The Purification of Mary. After giving birth a Jewish woman was considered unclean and had to wait 40 days before coming into the Temple. February 2nd is 40 days after Christmas. Lilies represent purity and remind us of this added meaning to the day. Additionally, the word February has the Latin root of **februum** which means purification.


Halos – All the persons mentioned by name in Luke 2 have halos while the Rabbi who was not mentioned by name has no halo. Also, there is a distinction in the style of Halo that Jesus has versus the others.

Scroll – Simeon has a scroll in his hands. Possibly a temple scroll indicating he is a “righteous and devout” man.



It could also reference the “Canticle of Simeon” found in the Bible (Luke 2:29-32)

Oil Lamp with Flame – Above the heads of Joseph and Mary is an oil lamp with flame. This could be similar to today’s red candle being lit in church indicating that the tabernacle has the Eucharist reposed inside. In the Jewish temple the tabernacle retained the “Word of God”. Alternately, the burning oil lamp could represent the fulfillment of scripture with Mary and Joseph both being from the house of David and “There I will make a horn sprout for David’s line; I will set a lamp for my anointed” (Psalm 132:17)

There could be more symbolism or different interpretations and we welcome hearing from you. After all, this article has been less than 1,000 words and we know what “a picture is worth.” 

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*“For see, the winter is past,
the rains are over and gone.
The flowers appear on the earth,
the time of pruning the vines has come, and
the song of the dove is heard in our land.”*

(Song of Songs 2:11-12)



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