



CENTRAL WASHINGTON CATHOLIC

El Católico de Washington Central

Pāchu Washintin Chmuk Tātpas

FEBRUARY 2017

Newsletter

Yakima Parishioner Heads 'North to Alaska' to Provide Dental Care

By Christine Corbett Conklin

When Dr. Tomas Holbrook retired in 2015, after 35 years of dental practice in Yakima, he decided that he still had something left to give. So, the longtime parishioner of St. Paul Cathedral headed north to Alaska to begin a two-year stint, providing dental care among the "Alutiiq" Native people.

Holbrook has just completed his first year of work with the Kodiak Area Native Association on Kodiak Island, population about 14,000. In addition to his work in the town of Kodiak, each Wednesday, he flies out in a single-engine plane to one of six small villages on the island to see patients, toting along several hundred pounds of equipment and supplies. Conditions can be a bit rustic, working out of a room in a small health clinic, for example.

"Kodiak is pretty much out of the way from anywhere," he observed. Most of the Indian Health Service communities in this area of Alaska have had trouble attracting dentists. In addition, water-supply issues have led to the Native people drinking a lot of sugary beverages which contribute to dental problems, he explained.

"In the first three days I was here, I saw more (tooth) decay than in a whole year in Yakima," Holbrook said. He and just one other dentist work alongside a dental health aide therapist, three hygienists and seven dental assistants.

The work is "hugely satisfying," he says. "You can make a difference for somebody, improve the quality of life of the people...change attitudes

and change expectations. I've never worked for a group of people who say 'thank you' so much and 'thank you for coming up here'."



Photo courtesy of Dr. Tomas Holbrook

Dr. Tomas Holbrook made a house call to assist an elder patient with dental needs.

There's also the opportunity to mentor young, local people to learn skills and come back to the Kodiak area to make a difference, he added.

While in Alaska, Holbrook has even found time to volunteer for St. Mary's Parish, the

local Catholic congregation, helping out with events such as their annual dinner and auction fundraiser.

"It's a pretty active Catholic parish here," he observed. The pastor is from Boston, with an accent reminiscent of his home parish pastor, Monsignor John Ecker, he said. The parish school is "quite ecumenical," drawing students from Russian Orthodox, Lutheran and Baptist faiths, for example.

In his dental work, Holbrook coordinates with his Yakima dental study group, discussing more complicated procedures and issues. He also receives encouragement from his wife, Debbie, who divides her time between Yakima and Kodiak.

"The world is bigger than just us," Holbrook concluded. "Our job is to serve."

Editor's Note: If you're wondering how cold Alaska would be at this time of year, Holbrook has actually had it easier than those of us in the Central Washington area he left behind!

Kodiak has "a pretty maritime environment," he said. There was no snow on the ground as we talked on February 5, while Central Washington was heaped with snowbanks. There was some ice on the ground, however. And temperatures? In the course of the year, Kodiak usually runs between about 75 degrees and the low teens.

"It snows but it doesn't last," he observed, even as Central Washington was in the midst of accumulating another few inches on the ground.

CRS Rice Bowl Helps Build Culture of Encounter

The season of Lent is marked by many traditions among Catholics in the United States. Symbolized by its small cardboard box, CRS Rice Bowl has been a tradition for generations of Catholics in parishes and schools who donate their spare change, or the money they save from fasting or eating simple meals.

Beginning in 1975 as a response to a growing famine in Africa, CRS Rice Bowl today shines a light on the Catholic community's commitment to poor and vulnerable families – our brothers and sisters. Their lives are improving in meaningful, measurable ways through the humanitarian programs and services provided by Catholic Relief Services (CRS) and the Catholic Church around the world.

This year, CRS Rice Bowl provides a path for Catholics in the United States to build what Pope Francis calls "a culture of encounter." By following the **daily Lenten calendar** – <http://bit.ly/2lEOCc9> – sharing the **weekly stories of hope** – <http://bit.ly/2lzmScN> – and making **meatless meals** – <http://bit.ly/2km0Oxy5> – participants follow a personal journey that leads to seeing ourselves in the faces of our neighbors, cultivating a spirit of global solidarity and encountering God's love anew.

Pope Francis told Catholic leaders that the "ability to see yourselves in the faces of others, this daily proximity to their share of troubles and their little acts of heroism: this is

what enables you to practice the commandment of love, not on the basis of ideas or concepts, but rather on the basis of genuine interpersonal encounter."

"We do not love concepts or ideas," the Pope said. "We love people."

For over 40 years, CRS Rice Bowl has provided an inspired collection of resources for families, parishes and Catholic schools to incorporate into their Lenten season. With CRS Rice Bowl, each week of Lent is a new chance to meet a family from a country overseas, hear their personal stories, learn about their culture and create a meatless meal they serve at home. To learn more about CRS Rice Bowl, visit crsricebowl.org.

A Message from Bishop Tyson...

Dear Friends:

What is prayer? The *Catechism of the Catholic Church* reminds us that before words, texts and expressed sentiments prayer is – first and foremost – an attitude.

Thus the question for us as we draw near to Ash Wednesday, March 1, and the beginning of Lent, may be: How is our prayer life? How do we pray? How do we pray in the face of hurts and resentments? How do we assist one another to pray in times of trial and darkness? How do we pray with the uncertainty and fear we see in the lives of those we are called to serve?

The famous poet, William Blake, invited this kind of rigorous examination of our interior life when he penned these lines:

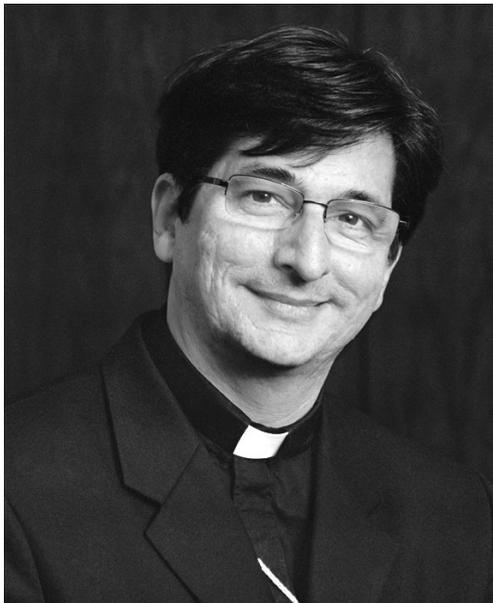
*I was angry with my friend;
I told my wrath, my wrath did end.
I was angry with a foe:
I told it not, my wrath did grow.
And I water'd it in fears,
Night and morning with my tears:
And I sunned it with smiles,
And with soft deceitful wiles.
And it grew both day and night.
Till it bore an apple bright.
And my foe beheld it shine,
And he knew that it was mine.
And into my garden stole,
When the night had veild the pole;
In the morning glad I see:
My foe outstretch'd beneath the tree.*

The poem suggests that attitudes of anger and resentment corrode our interior life and destroy our prayer. When we desire to see our enemy dead beneath the tree we also find ourselves spiritually dead due to our resentments.

Resentments steal our joy. They dominate our interior ruminations. They disrupt our peace of heart. It's not unlike watching a movie over and over again inside our heads. We feel slighted. We replay the injury. We imagine what we should have said back to those who've injured us or our pride. They distract us from our prayer.

In his short treatise, "Praying the Psalms," Fr. Thomas Merton noted how initially those praying the psalms – especially in the Liturgy of the Hours – can feel a certain shock or unease at the violent imagery. Bashing the heads of babies against the rocks in Bashan seems hardly a biblical attitude – and certainly not an attitude that fosters prayer.

Yet, later in his essay, Fr. Merton goes on to note that the Psalms cover the entire gauntlet of human emotions and that when we pray the Psalms with emotional honesty, we allow the words to lift us out from inside ourselves, burdened as we are, with our own attitudes of anger and resentment. Suddenly, then, our words are united to the words of Je-



Bishop Joseph Tyson

sus, the Psalms Jesus prayed in His moments of trial and darkness.

"Communion with Jesus Christ," notes paragraph 85 of the *General Directory for Catechesis* (GDC), "leads the disciples to assume the attitude of prayer and contemplation which the Master himself had." In other words, when we pray the Psalms from the heart with emotional honesty, allowing our sentiments to be carried by the jagged and violent language of the Psalms, we allow God's very Word to take upon himself our sorrow, our anger, our hurt, our pain and our resentment. Rather than re-feeling ("re-sentir" for Spanish speakers) the injury done to us, through the gift of the Psalms we united our suffering to that of Christ himself.

"To learn to pray with Jesus," the GDC goes on to note, "is to pray with the same sentiments with which He turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory."

Some years ago, lecturer and spiritual writer Gil Bailie wrote an arresting book titled "Violence Unveiled." Citing the research and scholarship of René Girard, Bailie notes the way social order is maintained through the "scapegoat mechanism."

Simply put, his thesis is this: We find "deserving victims" to blame, placing our resentments and rivalries upon them and, in doing so, create a false unity and social peace. But then Bailie goes on to suggest that this is precisely why the death of Jesus is so destabilizing. With the crucifixion of Jesus, we have the singular witness of the victim who is innocent. Indeed, we speak of the unique and singular sacrifice of Jesus on the cross because Jesus died once and for all people across all time. The sacrifice of the Mass literally "re-members" us back to that one sacrifice of Christ.

The difficulty is not that the death of Je-

sus was not salvific. The difficulty is that we act like it never happened. We continue with our gossip. We continue through our criticism and our harsh language, our theatrical attention to the political blood sport so evident in the 24/7 news cycle. We continue to bait victims through the use of ongoing, denigrating language be that against immigrants, red-necks, the "deplorables," the refugees, outsiders, "red-state" people or "blue-state" people or anyone outside the tribe – however we define the tribe.

One of the key reasons the celebration of the Eucharist is the most important part of our spiritual lives as Catholics is because – rather than participating in the ongoing blood sacrifices of our world – we place on the paten beside the bread and wine all of our violent tendencies, our desire for revenge, our resentments, our tendencies to get even with our enemies. We offer these up as a bloodless sacrifice because this is what brings forth salvation for ourselves and for those we are ordained to serve. In doing so, William Blake's "Poison Tree" becomes Christ's "Tree of Life."

Circling back to Fr. Thomas Merton, he often noted that good liturgy leads to contemplation. Our prayerful entry into the Psalms – especially those with violent language and imagery – prepares us to have Christ "make real" in our very words the Eucharist and thus this sacrament becomes the "source and summit" of the Church's life.

It may very well be true that our daily experience of the larger social, political and cultural life appears to be veering towards the bloody gladiator sports of the Roman circus. Yet this is all the more reason for us to remain faithful to our personal prayer with the Lord, to be very attentive to the very graphic and raw language of the Psalms, to absorb the images of our Sunday Lenten scriptures and allow ourselves to swim in the language and words of the Eucharist: "This is my Body." "This is my Blood." "Given for you."

Continued on page 3

Central Washington Catholic

FEBRUARY 2017 · Volume 57 · Issue 2

PUBLISHER

Most Rev. Joseph J. Tyson

MODERATOR

Monsignor Robert M. Siler

EDITOR

Christine Corbett Conklin

TRANSLATIONS

Indiana Blandón

The Central Washington Catholic (ISSN 0195-1831) is published monthly by the Diocese of Yakima, 5301-A Tieton Drive, Yakima, WA 98908-3493.

Submission schedule: Deadline for the submission of material is at noon on the first day of the month of publication.

Email: robert.siler@yakimadiocese.net

If you have been abused or victimized by a member of the Catholic clergy, please believe in the possibility for hope and help and healing. We encourage you to come forward and speak out.

The Yakima Diocese has a sexual abuse hotline for those who wish to report some incident concerning that issue as regards a bishop, priest, deacon or diocesan employee or volunteer. (888) 276-4490

Make Lent Meaningful

Lent, the 40-day season of penance in preparation for Easter, begins on Ash Wednesday, March 1. The Rite of Election follows at 3 p.m. Sunday, March 5, at Holy Family Parish in Yakima. Adults and children older than seven from throughout the Diocese of Yakima who are preparing for baptism or to be received into the full communion of the Catholic Church will be welcomed by Bishop Joseph Tyson as they take the important step of declaring their desire to receive the Easter sacraments.

For special Lenten observances taking place around the Diocese of Yakima, check your parish bulletin or website, or visit www.yakimadiocese.net.

As you review the following Lenten rules, keep in mind that the purpose of fasting, and “indeed of any penitential practice, is to give the faithful the opportunity to reflect on their lives, to express sorrow for sins, and to resolve to live a more fervent Christian life” (*HarperCollins Encyclopedia of Catholicism*, 1995).

Lenten Regulations

The Church specifies certain practices of penance during the season of Lent:

1. Self-imposed observance of fasting on all weekdays of Lent is strongly recommended.
2. Catholics are obliged to fast **and** abstain from meat on Ash Wednesday, March 1, and Good Friday, April 14.
3. The Fridays of Lent are obligatory days of abstinence.
4. Catholics age 14 and older are bound by the law of abstinence, which forbids the eating of meat.
5. The law of fasting is obligatory for Catholics from the age of 18 to 59. The law of fasting prescribes that only one full meal be taken per day; the other meals should be significantly smaller, but in accord with one’s health needs. Fasting assumes avoidance of food between meals.

The “substantial observance” of these laws is a grave obligation; that is:

1. Anyone who neglects all forms of penance, or deliberately shows contempt for the Church’s penitential discipline, may be guilty of serious sin.
2. Occasional failure to observe penitential regulations is not seriously sinful.
3. Proportionately grave circumstances – sickness, dietary needs, social obligation – excuse from the obligation of fast and abstinence, but not from seeking out other forms of penance.



A Message from Bishop Tyson *Continued from page 2*

If we are to help our family, friends and neighbors to overcome the polarization of our current climate in the public square and recover a capacity for dialogue among differing viewpoints, then we start by being in dialogue with the very Word of God and allow that

Word with all its steep challenges to shape us and transform us.

When the injustices we see in the lives of those around us seem beyond us and our abilities, we can always pray. In a world bent on building walls, our prayers can be bridges into eternity.

Prayer starts with you and with me. It starts with our prayer, our fasting and our almsgiving. It starts with our unity of mind and heart with those around the world served by our CRS Rice Bowl. Prayer starts with our uniting ourselves with the 1.2 billion Catholics around the world. Prayer starts by uplifting those around us – those of every faith and those of no faith whatsoever. Prayer starts when we acknowledge our need to return to God, to set aside hurts, anger and resentments, to allow Christ death on the cross to be salvific for us and those around us. Prayer starts by placing our hopes in the resurrection of our Lord and Savior Jesus Christ.

I hope this month’s selection of stories inspires you on your Lenten journey. Welcome to this time of intense prayer! Welcome to Lent!

With my every best wish and blessing,

Most Reverend Joseph J. Tyson
Bishop of Yakima

We take your injury personally.TM

Yakima
Ellensburg
Sunnyside

**ABEYTA
NELSON**
INJURY LAW

abeytanelson.com
509.575.1588

William (Bill) Hays, LUTCF
Agent, New York Life Insurance Company
(509) 494-7825

**Retirement Income
Planning**

1425 Lakeside Court
Yakima, WA 98902
509-494-7825
wthays@ft.newyorklife.com

NEW YORK LIFE
The Company You Keep

The more things change,
the more they stay the same.

**BUILT
Ford
TOUGH**

Ford trucks have been getting the job done since 1911. Wearing out? Not an option. Overwhelmed? Not on our watch. Ford trucks have always been engineered and built so tough, you’d think it could outlast the next ice age. So that no matter what the job, it’ll be there to get it done.

KM KELLEHER MOTOR COMPANY
“Our family serving your family since 1911”
www.kellehermotors.com 602 N. Pearl Street | Ellensburg | 509-925-1911

Jesuit Volunteer Corps Assists Programs In Our Community

In an era of much idle talk, members of the Jesuit Volunteer Corps Northwest (JVCNW) are putting their energy into making a positive difference in our community.

Seven recent college graduates are spending a year in the Yakima Valley, assisting agencies who help the less fortunate, and carrying on a 32-year tradition of service here.

The group includes **Kelsey Arnold** of Batavia, IL, a graduate of St. Louis University working with the Catholic Family & Child Service Foster Teen Program; **Erin Carragher** of Maple Wood, NJ, a graduate of the University of Delaware assisting the YMCA Aspire Program; **Sean DeClue** of Columbus, GA, a graduate of Tulane University helping out at Rod's House; **Matt Hansen** of Marshall, MN, a graduate of Regis University working with the Catholic Charities Housing Program; **Megan Harsh** of Valparaiso, IN, a graduate of Indiana University assisting Northwest Justice Project; **Aleina Tanabe** of Kailua, HI, a graduate of Regis University working at Memorial Hospital; and **Tricia Tyson** of Philadelphia, PA, a graduate of Vanderbilt University helping with the Yakima Neighborhood Health Homeless Project.

The "four main values of JVCNW are community, simple living, social and ecological justice, and spirituality," explained Kelsey Arnold who spends her days in Yakima helping foster youth between the ages of 15 and 21 with independent living skills and employment training, for example.

The Jesuit Volunteer Corps is the "largest lay Catholic full-time volunteer program in the world..." according to the organization's website. "Over 10,000 men and women have served tens of thousands of individuals and families within hundreds of communities worldwide since its inception."

Today's organization "has its roots in JVC Northwest which began in Alaska almost 60 years ago," the website continues. "In the early 1970s, JVC organizations were established to encompass four additional regions in the lower 48 states

as well as overseas. In 2009, four regional JVC programs and Jesuit Volunteers International united to form the Jesuit Volunteer Corps, while JVC Northwest remained an independent organization."

For one of the seven Yakima volunteers, Megan Harsh, the experience of assisting attorneys and helping with outreach for the Northwest Justice Project has been "really wonderful so far. I've felt really fulfilled in the work I'm doing," she said.

Members of the Jesuit Volunteer Corp Northwest in Yakima live a frugal lifestyle, with the group sharing a home on North Naches Avenue, planting a vegetable garden in warmer weather and receiving only a small stipend to defray the cost of food and other miscellaneous items, Arnold explained.

"These are young people right out of college and they could probably find a fantastic job somewhere, but they're volunteering," observed Rosemary Rief, who, with her husband, Cy, helps to organize a local support group for JVCNW. Rief plans, and sometimes hosts, monthly potluck dinners for the volunteers, among other responsibilities.

About 25 years ago, Rosemary and Cy "took the baton" in assisting local volunteers from Brother Fred Mercy, a Jesuit brother who helped to bring JVCNW to the community.

The Jesuits, including those at St. Joseph Church in Yakima, "were such a support community for the JVC," recalled Kathy Tierney, who is part of the present-day support group.

Another member of that support group, Erin Anderton, was a Jesuit Volunteer herself, stationed in the Washington, D.C., area in 1983-84. The experience made her "more independent and resourceful," she recalls. Also, working with the underprivileged "put a face on poverty" for her.



The JVCNW volunteers, from left to right: Megan Harsh, Erin Carragher, Kelsey Arnold, Matt Hansen, Tricia Tyson, Aleina Tanabe, and Sean DeClue.

Anderton and the local Jesuit Volunteers admit that the days can be long and the work sometimes gets frustrating. Despite an individual's best intentions, it's just not possible to fix everything for everyone, they've found.

Still, working "shoulder to shoulder with people (in the various agencies and organizations) who have chosen to dedicate their lives" to serving others is "very inspiring," said Sean DeClue, one of two practicing Catholics in the local volunteer group.

"For me personally, my Faith has a lot to do with it," said DeClue who spends his days as program coordinator at Rod's House, ensuring that there is a meal on the table for the youth who come, coordinating other volunteers and assisting youth with connections to other immediate needs. "The poor are so uplifted in the Bible. One of our biggest responsibilities is to love and serve our neighbor," he suggested.

The Yakima community has been so welcoming to JVCNW, added DeClue. Individuals invite the volunteers to dinner, and have provided movie and ski passes, among other examples of kindness.

And the gratitude goes both ways.

"Our community needs to be so proud and appreciative of these young, vibrant and energetic people who say 'yes' to caring for our community," said Rosemary Rief.

Three Masses Planned To Honor Professionals

To recognize, thank and uplift professionals who serve our communities, three special Masses are scheduled for March in the chapel of St. Paul Cathedral. Each Mass will be held at 5:30 p.m., to be followed by a reception in the Cathedral Assembly Place.

On Wednesday, March 8, a White Mass will be offered for all doctors, dentists, nurses, para-pros and other healthcare professionals. The white color refers not to vestments, but rather to the traditional color of clothing worn by these professionals.

On Tuesday, March 14, a Red Mass will be offered for all judges, lawyers, legal assistants and others in the legal profession. Here, the color red refers to the academic hood color for degrees in law.

Finally, on Tuesday, March 28, a Blue Mass will be offered for all of our First Responders, honoring those in law enforcement, firefighters, ambulance and emergency responders. The color blue refers to the traditional color of these professionals' clothing.