



CENTRAL WASHINGTON CATHOLIC

El Católico de Washington Central

Pāchu Washintin Chmuk Tātpas

APRIL 2020 *Letter*

Take Advantage of 'Remote' Devotions During Pandemic Isolation

By Christine Corbett Conklin

This is a time for ingenuity for Catholics throughout the world. With so many church doors closed due to the coronavirus, we need to work a little harder to find remote Masses and other devotions which can help to nurture our Faith during this difficult time.

The good news is that there are many offerings online, on radio and TV, and already in your home which can help to give more meaning to each day.

On Sundays, Bishop Joseph Tyson or a priest of the Diocese will celebrate a noon Mass in English, which will air live on CW9, available to the Yakima Valley and Tri-Cities. The Bishop or a priest of the Diocese also will celebrate Mass in Spanish at 9 a.m. on Sundays on Hispanavisión, channel 32 or 36 over the air in Yakima, and also on cable and satellite.

Over the past weeks, I have also found Masses broadcast online from Canada, the Vatican, the Archdiocese of Los Angeles with Bishop Robert Barron, and various parishes in our own Diocese of Yakima. Beautiful Good Friday devotions were broadcast online from a church in Ireland.

On your device, there are options in both English and Spanish. There is even a Traditional Latin Mass which is broadcast. Just search: today's Catholic Mass or Catholic Mass live, adding any other details such as language preference, rite, geographic area, etc., to narrow down

the field. You can also search a specific site such as EWTN (Eternal Word Television Network). As you'll see, this Diocese of



Yakima website offers numerous remote Mass choices, based in area parishes.

Also, the Diocese, with the help of a generous grant from the Peter Flanigan Family Foundation, has made the online Catholic resources found at www.Formed.org available for free to every parishioner in our 39 parishes and missions for at least the next two years. Simply visit the website, click on the link to sign up as a parishioner, then do a simple zip code search to find your parish and follow the instructions. After confirming your membership through an email, a world of Catholic movies, radio shows, and teaching materials can be accessed.

There also are many prayers and other devotions available to us all.

The United States Conference of Catholic Bishops website (usccb.org) offers daily Scripture readings, special prayers "to give you hope and strengthen your spirit" and an extensive list of additional free resources. The Vatican website (vatican.va) includes the text of homilies by Pope Francis, an interesting summary of Popes through the centuries and (with an Adobe Flash Player) even virtual tours of the basilicas and papal chapels of Rome. The EWTN website (ewtn.com) also offers live Eucharistic Devotion. Say the Rosary, perhaps visiting rosary. online or youtube.com to listen to the recitation of this special devotion.

And don't forget the resources which are likely available in your home. Have you always wished that you had done more Bible reading? Now is the time to begin reading a chapter or two each day, perhaps beginning with the Gospel of St. John or even the book of Psalms or Proverbs. Or pick up a Catholic book and enrich your Faith.

Pray daily for those who are ill, those who have died, and all of the first responders who are risking their own health to care for those in need.

Stay tune to the diocesan website or Facebook page for new and timely suggestions of devotions. There may never be a time like this again in our lives, with so much free time for many of us to fill. If we use it wisely, we can find lasting good amidst the tragedy.

The Difference Cardinal George Makes

By Michael R. Heinlein

The fifth anniversary of the death of Cardinal Francis E. George, OMI, April 17, falls in the midst of a global pandemic. The effects of the novel coronavirus COVID-19 have been experienced both at home and abroad. In its wake, we are faced with new difficulties as well as new versions of pain and suffering, and we wait to see what effects these weeks of social distancing, disease and death will have not only on us personally but on ecclesial life in America. With the suspension of public Masses and the limitations placed on the celebration of sacraments, new forms of discord have arisen in the Church, revealing yet

another side to our ideologically fueled battles over various doctrines and disciplines.

I think now what I have often thought in the years since his death: What would Cardinal George say? Or, to play off the title of one of his most memorable works, What is the difference Cardinal George makes? Without putting words in his mouth, I think we can take some educated guesses, based on his life and legacy.

Be perseverant

Cardinal George's life can teach us a great deal, especially about the importance of trusting in divine providence and the acceptance

of suffering — both of which are clearly in the disruption polio brought into his life.

When 13-year-old Francis George contracted polio, his longtime dream of becoming a priest for the Archdiocese of Chicago was over. Told he couldn't be ordained there because of his disability, he was devastated. But it didn't take long for him to find a work-around and, literally saying, "to heck with you guys," he went to study at a seminary operated by the Oblates of Mary Immaculate. The congregation welcomed him with open arms.

He quickly rose to a series of leadership positions in the Oblates, which included

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A Message from Bishop Tyson...

Dear Friends:

Welcome to this second “on-line” edition of the *Central Washington Catholic*. As you know, due to the coronavirus contagion we are not able to gather in our churches, which means that the usual distribution through the Sunday parish bulletin is not available.

I am grateful to *Our Sunday Visitor* and Michael Heinlein for allowing us to re-run his story on the fifth anniversary of the death of Francis Cardinal George of Chicago. Many of you may still recall him as Bishop George when he was here in Yakima.

One of my most fond memories of him was when I was named Bishop of Yakima. I had just finished a fine meal of Vietnamese food with one of the parishioner families I had come to know while pastor in Seattle’s south end. My cell phone rang so I pulled my car over. It was Cardinal George calling to congratulate me. He had story after story about Yakima. He talked for five, then ten, then twenty minutes. I thought to myself that this was a long time for a cardinal to be talking to an auxiliary bishop. I thanked him for his call. He replied, “Well, I have a few more stories if you’ve still got time.” The conversation lasted for about an hour!

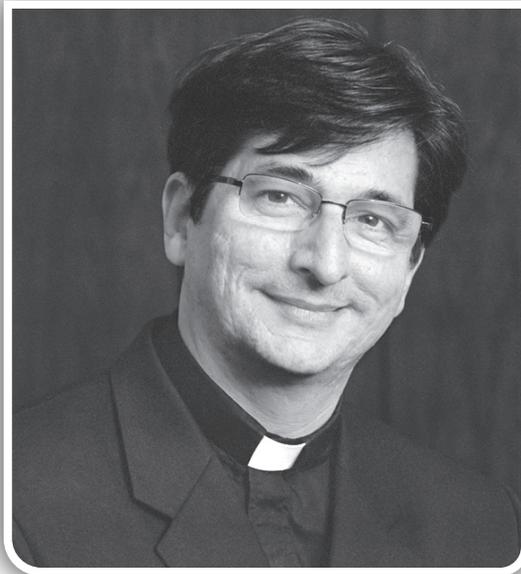
A second memorable and more poignant conversation took place while he was gravely ill. The last of the brothers was leaving La Salle High School in Yakima. While the school would continue to flourish under the sponsorship of the La Salle Christian Brothers, the witness of their consecrated life in Yakima was ending. I called Cardinal George to let him know I was celebrating a special Mass at La Salle later that day in the gym named after him. We had a good conversation that lasted about 15 minutes. I passed on his comments and prayers at the Mass. Little did I know how close to death he was. He died the next day.

My third strong memory of him was while he was president of the United States Conference of Catholic Bishops. I was on the administrative committee that he chaired as president. During a particularly difficult discussion about the canonical mission of theology professors, Cardinal George made the observation that most problems in theology are actually problems in philosophy. Trained academically as a philosopher, Cardinal George had a keen sense that if we think incorrectly, our theological reflections will also be incorrect as a result.

Comments he made a little over 20 years ago have become prescient for us today. He gave a homily for a Mass on January 17, 1998 during the National Center for the Laity conference in Chicago. He noted:

“Liberal Catholicism is an exhausted project. Essentially a critique, even a necessary critique at one point in our history, it is now parasitical on a substance that no longer exists. It had shown itself unable to pass on the faith in its integrity and inadequate, therefore, in offering the joyful self-surrender called for in Christian marriage, in consecrated life, in ordained priesthood. It no longer gives life.

“The answer, however, is not to be found in a type of conservative Catholicism obsessed with particular practices and so sectarian in its outlook that it cannot serve again as a sign of unity of all peoples in Christ.



Bishop Joseph Tyson

“The answer is simply Catholicism, in all its fullness and depth, a faith able to distinguish itself from any cultures and yet able to transform them all, a faith joyful in all the gifts Christ wants to give us and open to the whole world he died to save.”

In a follow-up piece in the June 17, 2004 edition of *Commonweal* magazine, Cardinal George regretted his adjective “parasitical” just as he objected to the polarizing backlash his comments provoked. After explaining the distorting limitations of the political labels “liberal” and “conservative,” Cardinal George went on to note:

“Both conservatism and liberalism, in religion and other fields in America tend to look on the person as a bundle of desires or dreams, animal impulses and higher aspirations, which are synthesized individually by choice and controlled socially by law. Law, therefore, is always an imposition, an imposition gladly internalized in some areas by liberals and in other by conservatives.”

For me, the above reflection by Cardinal George has become one of the most succinct and prescient observations for us today. All of the hot button topics polarizing American politics are from the ambit of civil law. Yet, as Fr. César Izquierdo, one of our recently ordained priests, noted when speaking about his own thesis for his philosophy degree, unless human rights for all are rooted in a moral natural law, then human rights remain at the whim of the powerful, whether that power comes from a bullet or a ballot.

The power of the ballot is what legalized abortion here in Washington State in 1970. But as I have noted repeatedly, even if Roe vs. Wade is reversed, abortion will remain legal here in Washington State since a national reversal would send the question back to the states. The tyranny of the ballot seems to still reign supreme over any moral natural law.

Somewhat related, those who deny the natural law right of our undocumented who came here specifically to support their families, undercut the very philosophical foundation in the moral natural law for our resisting the legal civil law for abortion.

Yes, we also have a natural law obligation and right to protect our borders. But that does not negate or override the natural law obligation many of our fellow Catholics exercise when they cross here from Mexico in order to support their families and – sometimes – flee from their country’s violent drug trade – a trade fueled by living beside the world’s largest drug market: the United States of America.

Civil law today can often become a theater of competing “rights” and “obligations.” It seems to me that Cardinal George’s maxim that most theological problems are philosophical in their nature holds true today.

Perhaps the best way to bring forward the legacy of Cardinal George would be for all of us to better anchor in a convincing way our legitimate and diverse political strategies and social opinions in the moral natural law. Perhaps, like Cardinal George, we not only need to bone up on our catechesis and theology, but our philosophy as well.

I will close with this final observation. St. Augustine pointed out that good flourishes in its proximity to evil. The breathtaking acts of charity in the face of the coronavirus pandemic would be a case in point. Similarly, the long hours of dedication not only from health professionals in hospitals and clinics, but health department personnel working in each of our counties following up on coronavirus contact notifications, has been nothing short of extraordinary.

Likewise, who can discount the growth of prayer and the dependence we place on God in our witness to the life of the unborn? And who could possible predict the hidden but powerful acts of generosity directed toward helping our many undocumented parishioners who are ineligible for many government assistance programs?

Goodness flourishes most in its proximity to evil. That is a reality for all of us regardless of how we serve the Church. It is a reality that we ought to notice in our daily lives and make part of our life of prayer. Again, my many thanks to so many of you whose lives are congruent with the moral natural law in all of its philosophic and theological beauty.

With every best wish and blessing,

Yours in Christ,

Most Reverend Joseph J. Tyson
Bishop of Yakima

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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

The Holy Eucharist: Absence Should Increase Our Appreciation

By Christine Corbett Conklin

After weeks with no Masses, the presence of the Holy Eucharist should take on new significance for us all. A precious gift which we have perhaps taken for granted for years, is now missing from our lives, but with God's grace, will soon be available to us again.

The rich, 2000-year-old tradition of the Eucharist is at the center of our Catholic Faith. Very Rev. Michael J. Ibach, who serves as Judicial Vicar of the Diocese of Yakima, offered some history of this miraculous gift to us.

The tradition began, he explained, on that first Holy Thursday when Jesus called His disciples together to celebrate the Passover meal common to Jewish custom. At this Last Supper, Christ instituted both the sacrament of the Holy Eucharist and the sacrament of Holy Orders

This historic gathering witnessed the first consecration of bread and wine, as Jesus took bread, blessed it and gave it to his disciples, saying "This is my body," then blessed wine and said, "This is my blood." He told the disciples, "Do this in memory of me," thus instituting the priesthood.

The Jewish Passover meal celebrates freedom from slavery in Egypt, which occurred after a lamb was sacrificed and its blood put on doors of Jewish homes, saving firstborn children from the "angel of death," Father noted. In the same spirit, at that first Eucharist, "the body and blood of Christ became a means of salvation for us," he said.



Jesus is sometimes called "the Lamb of God."

We must understand that at all Masses today, as at the Last Supper, the substance of the bread and wine truly becomes the body and blood of Christ, through what is called "transubstantiation," even though their outward appearance (usually) does not change.

"It is not just symbolic, not just a representation," Father Ibach stressed. "We have to believe that the words Jesus said, He accomplishes. He does not pretend. What He says happens We are reliving what happened at the Last Supper."

The Catholic Church teaches that Christ is fully present, body and blood, in either the host or the precious blood, however there is "fuller significance" in receiving both, Father noted. (When a person is very ill, he or she may be given "viaticum," Holy Communion in either the form of a few drops of consecrated wine or a small piece of the host.)

Through the centuries, there have even been instances in which the consecrated host and wine actually take on the appearance of flesh and blood. One such instance was in Lanciano, Italy, in the eighth century. Then, a monk who was doubting the true presence of Christ saw actual flesh and blood appear after saying the words of consecration. The Catholic Church confirmed this as a miracle and the host and wine, with their amazing appearance, have been preserved to this day.

The sacrament of Holy Orders, or the priesthood, is another vital element of the Last Supper.

The 11 disciples (12 minus Judas) who were present became apostles at the time of Christ's Ascension into Heaven, Father Ibach explained. They were the first in a continuous chain of bishops and priests who have served the Church to the present day. The power to consecrate bread and wine at Mass has been conferred along the line to them through ordination.

So, as we look forward to again having the Holy Eucharist, remember the miracle it entails: being able to receive the actual body and blood of Christ through consecration performed by ordained clergy of the Church.

"The beauty of the Eucharist is that Jesus has given us a way in which we can continue to be cared for by God until we get to our promised land in Heaven," Father Ibach observed.

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Job Posting: Executive Director

The Central Washington Catholic Foundation is seeking a full-time Executive Director. The Executive Director is the key management leader and is responsible for overseeing the administration, programs and strategic plan of the organization. The position reports directly to the Board of Directors.

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NEWS

From Around the Diocese

'Light of Hope' Fund Offers Help

The Diocese of Yakima has teamed up with Catholic Charities Serving Central Washington to shine light into the lives of those who have been traumatized by COVID-19.

We're all coping with the uncertainty of what tomorrow may bring, but some of us are in despair. Businesses are closed and paychecks have stopped. School is out and children are left without care. Families who are living paycheck to paycheck have no income, only past-due bills. Housebound seniors are sometimes forgotten when their grown children are busy managing their own lives.

The Light of Hope Fund eases the burden for children, families, and elders throughout Central Washington. One hundred percent of your donation will go to those who are struggling to see light amidst the darkness that this pandemic has caused.

Donations may be made by mailing contributions to Light of Hope Fund, Catholic Charities Serving Central Washington, 5301-C Tieton Drive, Yakima, WA 98908, or pasting the following link into your web browser: <https://bit.ly/2ROgXiu>. For more information, contact Leanne LaBissoniere at llabissoniere@catholiccharitiescw.org.

PREPARES Helps Feed Newborn Infants

"I've looked everywhere, and all the stores are out of formula!" The young mother's voice sounded desperate. She had to have formula; it was not possible to switch to breastfeeding. Low-income mothers can get subsidies from WIC, but that does not help them find formula on the shelves. "I think adults are buying it for themselves, in case they run out of milk," she said. Fortunately, PREPARES had just received a donation of six cans of formula, and we could help. She was not the only one in need. Another mother called from Wapato, saying she had only two cans left for her baby. We brought her more, and she wanted to pay for it, but that is not how PREPARES works! If anyone wants to donate in this difficult time, the Diocese and Catholic Charities are teaming up to create the Light of Hope fund, just for this kind of need. Paste this link into your web browser:

<https://bit.ly/3bkEkIz>.

Engaged Encounter Set for Ellensburg

While the April Catholic Engaged Encounter weekend had to be canceled due to the coronavirus pandemic, there is still a chance the weekend scheduled for June 12-14 will be held at the Lazy F Camp and Retreat Center in Ellensburg. If the weekend needs to be canceled, couples will be notified promptly and encouraged to contact their pastors to explore other options.

Weekend presentations by two married couples and a priest offer techniques for better communication, solving disagreements and more that will help couples work together to prepare not simply for a wedding, but for a lifetime of married life.

The cost of the weekend is \$315 per couple, which includes housing and meals. For more information or to register, contact Catholic Engaged Encounter of Central Washington at (509) 528-4653 or yakimae@yahoo.com.

The Difference Cardinal George Makes *Continued from page 1*

12 years in Rome as vicar general for the congregation. During those years, Cardinal George had many occasions to visit Oblate missions throughout the world. He traveled down rivers on log rafts, slept on dirt floors and was detained by border authorities, deported and even caught in crossfire. That he was so active is no small irony given that archdiocesan authorities hadn't thought he would be able to take the bus to the downtown Chicago seminary.

But that Cardinal George ended up finding a religious home with the Oblates was clearly the work of providence, for members of the congregation take a fourth vow, in addition to those of poverty, chastity and obedience — that of perseverance.

As he got older, the effects of post-polio disease became more debilitating, and he eventually needed a heavy leg brace to stabilize his walking. As a result, the limp that he had had since childhood became more pronounced. As his sister, Margaret, would recall, he never went a day without severe pain. But he didn't let it define him. As a young victim of polio, he was given the following advice, which he often shared: "There is always someone who is worse off than you. Don't ever feel sorry for yourself." He took that advice to heart and lived it daily.

As we face the unknowns of the coronavirus pandemic, we can look to Cardinal George's example of great perseverance and continue, ourselves, to push through this time of inconvenience, fear and suffering.

Understanding the purpose of suffering, Cardinal George eventually came to explain his crosses as "gifts" and knew that it helped unite him with the crucified Christ. As he once said, "Christianity without the cross is a false religion. Jesus is not a good-luck charm; he is Lord of heaven and earth because he has laid down his life and taken it up again. In our suffering, we trust that He will take our lives and our deaths into his. Participating in Christ's suffering releases us from the impediments we place to his love."

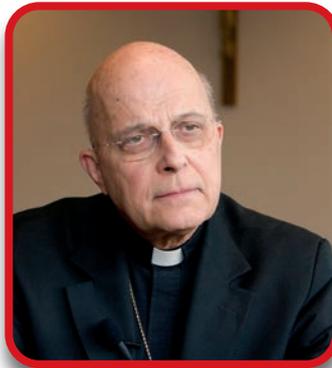
Be simply Catholic

Cardinal George was a man of intense curiosity, expansive breadth of knowledge and a deep, abiding faith. And he was greatly concerned about the divisions within the Church. Rather than dwelling within the realm of "liberal or conservative," he preferred the dichotomy of "true or false."

Cardinal George was impatient with the extremes of either "side," saying that, "for too many, politics is the ultimate horizon of their thinking and acting."

"We've sometimes reduced the Church to a set of ideas rather than an encounter with Jesus Christ and with his brothers and sisters in our parishes, our diocese and the world. Church becomes a debating society, people take sides and rack up points," he once said.

By the way he lived, taught and governed, Cardinal George put into practice what he called "simply Catholicism," a robust vision for ecclesial faith and life, devoid of polemics



Cardinal Francis E. George

and tribalism. His hope for the Church is perhaps even more ambitious now than in 1998 when he first articulated it:

"The answer is simply Catholicism, in all its fullness and depth, a faith able to distinguish itself from any cultures and yet able to engage and transform them all, a faith joyful in all the gifts Christ wants to give us and open to the whole world. He died to save. The Catholic faith shapes a church with a lot of room for differences in pastoral approach,

for discussion and debate, for initiatives as various as the peoples whom God loves. But, more profoundly, the faith shapes a church which knows her Lord and knows her own identity, a church able to distinguish between what fits into the tradition that unites her to Christ and what is a false start or a distorting thesis, a church united here and now because she is always one with the church throughout the ages and with the saints in heaven."

During times of crisis, it's easy for divisions to become even more pronounced. Instead of giving in to continued infighting and discord, we would do better to follow Cardinal George's urging toward unity and let our thoughts, words and deeds be simply Catholic.

Grow in discipleship

"Catholicism is first of all not a set of ideas or a collection of causes. It is a way of life, a way of following Jesus Christ," Cardinal George said.

When we follow Christ more closely, "it will not only change the way we think and see, it will also change the way we live and act. ... Disciples change their way of life in order to remain in contact with their master, in our case, Jesus of Nazareth, Son of God and Son of Mary," he wrote.

There is nothing like a time of trial to help us become better disciples of Jesus Christ. In addition to his post-polio struggles, Cardinal George had two bouts with the cancer that ultimately led to his death. The sufferings of his life were not obstacles to his discipleship, however. Rather than serving to embitter him, they were opportunities for him to grow in his relationship with the Lord and conform his life more closely to his.

Cardinal George lived his life with the knowledge that God made each of us to be holy and lived accordingly. "We are here to become saints," he said. "Everything else is of very, very secondary importance."

There is so much we can learn from Cardinal George, even five years after his death. His perseverance amid suffering, his pursuit of truth and proclamation of who Christ is, his ability to read the signs of the times and his hope that the Church can be more true to its mission: that is the difference Cardinal George can make in our present moment. As much as when he was alive, Cardinal George remains to be a man for our times.

Reprinted with permission. <https://bit.ly/3bl6q6j>. Michael R. Heinlein is editor of SimplyCatholic.com and author of a forthcoming biography of Cardinal Francis E. George, OMI.