Inside:

Welcome to Fr. Thinh Van Tran, OFM
Farewell Mass for Deacon Bob Froehle
Intercultural Dialogue Group Meeting
Workshop: Making Sense of the End Time
Seminarian Piotr Oprych
“Missionary Disciples” is a publication of the Catholic Diocese of Fairbanks which serves northern and western Alaska. Its purpose is to provide a regular opportunity for all ministries throughout the Diocese to share information so that our tremendous diversity may enrich our common mission of service to the people of our Diocese.

If you have questions or suggestions, please contact David Schienle at the Chancery at (907) 374-9500 or library@cbna.org.

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Cover Image
Fr. Thinh Van Tran, OFM in front of the altar at St. John Berchmans Church in Galena, Alaska.

November Edition
Diocesan Magazine - Content

3 Response to Abuse
Bp. Chad Zielinski

4 Safe Environment
Barbara Tolliver

5 Diocese of Fairbanks
Welcomes Fr. Thinh
Van Tran, OFM

10 The Cup of Blessing
with Which We Bless
Fr. Tom Kuffel

12 Intercultural Dialogue
Group Meeting
Patrick Tam

14 From Poland to
Alaska
Piotr Oprych

15 Workshop: Making
Sense of the End Time
Sr. Ellen
Callaghan, OSF

17 Farewell Mass for
Deacon Bob Froehle
and Gretchen
Froehle
Fr. Kumar Pasala

18 Draw Near
Paul Hollomon

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November 3, 2018

Dear Brothers & Sisters in Christ,

As discussions increase about abuse in the Church, it may be helpful to review our history with regards to abuse, as well as our current actions to prevent further harm to children and vulnerable adults.

Recent History

In 2010, the diocese emerged from bankruptcy brought on by claims of sexual abuse. As part of that settlement, we publicly posted the names of anyone associated with the Church against whom a complaint of abuse had been filed. The list is available at bit.ly/DOFList.

Today, we have a transparent process for handling abuse claims. In 2014, for example, a diocesan employee discovered explicit photos of minors on a priest’s computer. The diocese immediately contacted law enforcement, and cooperated fully in the investigation. The priest is incarcerated, and is in the process of being laicized.

Ongoing Actions

Care for Abuse Survivors

- The diocese continues to offer compassion, guidance, and counseling to anyone who reports abuse. Our Victim Assistance Coordinator welcomes phone calls or visits from survivors. Please call 907-374-9516 to report abuse.
- Most of our diocese’s history of abuse took place in rural Alaska. To assist with the healing process in these communities, faith leaders in the Yukon-Kuskokwim Delta region recently began an Intercultural Dialogue group. Our rural Catholics insist healing must be led by the native people themselves and the diocese is committed to supporting any local initiatives that facilitate that. Three parishes have already participated in Pathway to Hope, a community-based program based on an indigenous framework to healing from sexual abuse.

Safe Environment Safeguards

- All Church personnel and volunteers must complete mandatory Safe Environment training, renewed every five years. An independent agency conducts an annual audit of our records, which were most recently reviewed and found compliant in August 2018. It is CRITICAL that parishes have all personnel and volunteers complete this training.
- The Safe Environment Review Board consists of men and women with counseling, law enforcement, and legal expertise, as well as native Alaskan and priest representatives. The board meets semi-annually to update our policies, and will meet immediately if an abuse claim surfaces. All claims are reported to local law enforcement.

Priest and Religious Review Board

- This board consists of three priests, male and female religious, a deacon, a native Alaskan, and two married couples. New priests and religious must meet with the board, whose members make a recommendation for or against acceptance of the new priest to the bishop.
Safe Environment

Barbara Tolliver
Safe Environment Coordinator

The recent news in Pennsylvania about past sexual abuse has been very disconcerting. The Fairbanks Diocese takes our safe environment training very seriously. We require that everyone be trained — from adults to young children. We require background checks for any adults involved with parish programs. All our children must go through safe environment training as well when enrolled in religious education classes. It would be prudent to just train every child. The more knowledge our children have, the stronger they become to protect themselves.

Following are a few points to remember as adults if a child discloses abuse to you.

1) If a child comes to you to report abuse, let them talk and listen to them. Be calm and do not scold them.
2) Allow privacy for the child, but do not isolate the child during this disclosure.
3) Do not ask them...
lots of questions. Let the professionals do their job.

4) You should tell the child you will help them by notifying a person who needs to know. Report the incident to the appropriate authorities and to your supervisor as soon as possible.

5) Praise the child for disclosing this. Tell them that they did the right thing by telling you.

Information about suspected abuse should be submitted either to your local VPSO, the police, State Troopers, or the Office of Children’s Services at 1-800-478-4444. You may talk with the Diocesan Safe Environment Coordinator for more information at (907) 374-9500, ext. 116. You are protected from legal liability by state law. ANY person who, in good faith, makes a report, permits an interview under Alaska statute 47.17.027, or who participates in judicial proceedings related to reports submitted is immune from any civil or criminal liability which might otherwise be incurred or imposed. Mandated reporters are school teachers, administrators and those in the health professions. Our diocese requires priests to report outside the seal of the confessional.

When you do not want the parents to know that you’ve reported, let the agency to whom you report know that your name is not to be given to the parent in question. You may also report anonymously. The important thing is to report. The Office of Children’s Services may be unable to take appropriate action without your help. You may be asked later if you are willing to relinquish anonymity. The Office of Children’s Services must, by law, investigate all reports of suspected child abuse or neglect. If the agency finds that the report is unfounded and the family is not in need of services that will end the investigation.

You may be the child’s only hope of receiving help and of deterring future abuse. Consider how important this is for not only you, or the child, but for all of us! Thank you for your ministry with the Catholic Church and continue to pray for peace and healing in our world.

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**Photo from the Archive**

Yup’ik dancing in the 1970s at Emmonak, Alaska.
Diocese of Fairbanks Welcomes Father Thinh Van Tran, O.F.M.
I am originally from the country of Vietnam where I was born in 1974 and raised. I grew up in the post-Vietnam War era seeing nothing before the Vietnam War but saw how life was after the fall of Saigon in 1975. Back then my family was farming by hand and used water buffalo and oxen. My home village in Vietnam is rural and the surrounding villages are almost 100% Catholic, including my village.

When I first came to the United States 17 years ago, on December 14, 2001, I stayed with my family in Chicago, Illinois. Then a year later, I applied to join the Franciscans of the Sacred Heart Province in St. Louis as a postulant, a prospective candidate. The Province sent me to San Antonio to study English for a year.

Afterwards, I attended the postulancy program for a year in Joliet, Illinois, and then went to novitiate the following year in Cedar Lake, Indiana. I made my simple vows in June 2005. From there I moved to Chicago for the Franciscans’ ongoing formation as a priesthood candidate, preparing for solemn vows to become a permanent or lifelong Franciscan friar to the Franciscans of the Sacred Heart Province in St. Louis, Missouri. While I was in Chicago, I took some prerequisite courses at the Catholic Theological Union (CTU). During my two years in simple vows formation, I was assigned to various ministries that the Sacred Heart Province had, such as the Franciscan Outreaches, the Soup Kitchen and Shelter in Chicago, a summer in St. Louis, MO, and to Alaska.

I first came to Alaska 11 years ago to spend a few weeks with Bro. Justin Huber, Bro. Bob Ruzicka, and Fr. Joe Hemmer in the villages where friars have served. I remember my first experience of the Memorial Potlatch and Dance of Harry Ambrose in Huslia. The family gave me socks, gloves and slippers from Rose Ambrose’s family. What generous gifts they gave me even though I was just a visitor.

I came back to Chicago and moved to the small town of Ashland, WI, where I did pastoral ministry at Our Lady of the Lake Parish for a year as a religion teacher at the parish school and other ministerial works. Then I came back to Chicago to make solemn vows and finish my graduate degree of Master of Divinity in Theology at CTU.

While I was attending theology school, I had the opportunity to work on some of my unfinished business from my first summer in 2007 in Alaska. I was able to work on the unfinished sanctuary furniture at St. Theresa in Kaltag and replacing wooden poles with screw jack-steel poles underneath of St. John Berchmans Church’s rectory in Galena.

I was ordained to the priesthood on May 4, 2013, in Chicago at St. Peter in the Loop. Then I had my first assignment in the Springfield Diocese, Illinois, as parochial vicar of two parishes, St. Francis of Assisi and St. Rose of Lima, for over five years until last month.
One thing that interested me about Alaska is that I like to work with my hands. I repaired one stair case and built a new one at Our Lady of the Snow Church in Nulato. I also enjoy outdoor activities. I like new adventures, so I fell in love with Alaska from my first visit. I found that people were so welcoming and hospitable that they made me feel at home 11 years ago. I had experienced what life was like during summers, but I have not experienced my first winter in Alaska. I will find out how my first winter will treat me.
Fr. Joe Hemmer, Bro. R Justin Huber, Fr. Thinh Van Tran, Stan Ambrose, and Bro. Bob Ruzicka at the Elder Center in Galena, Alaska.

Stan Ambrose helps Thinh Van Tran with building new stairs for Our Lady of Snow Church in Nulato.
The Cup of Blessing with Which We Bless

By Fr. Tom Kuffel
Pastor of Immaculate Conception Church, Fairbanks, Alaska
What did Jesus mean when he cried, “It is finished”? The standard answer is that Jesus died, His life is finished. On second thought, our redemption is complete. But the cup — chalice — which He drank from is also the cup He referred to when asking John and James, “Can you drink the cup that I drink and more importantly can you be baptized with the baptism with which I will be baptized?” (Mk10: 37) That is why St. Paul clearly claims, “The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation [koinonia] in the body of Christ?” (1Cor.10:16)

This language reflects a solid belief in the real presence of Christ in the Eucharist and so warns us, “Anyone who eats and drinks without discerning the body eats and drinks judgment upon himself.” (1 Cor. 11:29)

So, too, Jesus’ reference to the cup when answering James and John foreshadows his crucifixion, our baptism by which we are freed from our slavery to sin, the cause of our death. Yet, to connect our participation in the cup to our baptism and Christ’s crucifixion to the New Covenant, we must understand the Passover, the Old Covenant.

The Passover was the memorial meal which celebrated God’s deliverance of Israel from Egypt. During that fateful night, every firstborn son in Egypt died except those in Israelite families where a lamb without blemish or broken bones (Ex. 12:5, 46) was sacrificed, its blood sprinkled on door posts and its flesh eaten.

Then Moses led Israel out of Egypt to Mount Sinai where the covenant was ratified and sealed by the Israelites as God’s chosen people. This all began with the sacrificial and communion meal called the Passover.

Scott Hahn states, “This Passover Meal at the time of Jesus was divided into four parts or four cups of wine.

The First Cup consisted of a festival blessing (kiddush) spoken over the First Cup of wine, followed by the serving of herbs. The Second Cup was the recital of the Passover narrative and the “Little Hallel” (Ps 113), followed by the drinking of the Second Cup. The Third Cup was the main meal: the eating of the sacrificial lamb and unleavened bread, after which they drank a cup of wine known as the “Cup of Blessing.” Then, the Passover climaxed with the singing of the “Great Hallel” (Ps 114-118) and the drinking of the Fourth Cup of wine.”

This cup is more than just a drinking vessel. We call it the chalice and the Third Chalice is unique. At the Last Supper, during the blessing of the Third Cup, Jesus states: “This cup is the New Covenant in my blood, which will be shed for you.” (Lk 22:20)

Here Jesus establishes a New Covenant in His blood and the cup, the powerful symbol of the Passover, holds the wine which Jesus declares to be his own blood which seals the covenant between God and the God-Man Jesus. This covenant is not ratified with the blood of the sacrificial lamb, but His own blood, the real sacrificial lamb whose blood protects us and frees us from the angel of death -- Satan.

At this point in the Passover meal, something remarkable occurs. Jesus does not follow with the Fourth Cup of blessing. In fact, “And when they had sung a hymn, they went out to the Mount of Olives.” (Mk 14:26)

For modern-day Christians unfamiliar with the Passover, we miss the serious disorder this sequence represents. However, it is not lost to Jesus’ followers and students of the seder. For them, Jesus skipping the Fourth Cup could be compared to a priest omitting the words of consecration at Mass, the fundamental purpose of the liturgy.

Strangely, Jesus leaves the Passover unfinished and goes to the garden and prays that this, “cup be taken away, but not my will, but your will be done.” (Lk 22:42)

What cup needs to be taken away? The Fourth Cup. This Fourth Cup is the vessel that holds the blood of Christ and clearly is the sacrament of his crucifixion and death. That is why Jesus previously told James and John that they, too, will drink the cup.

They will be witness to the New Covenant when they partake of the New Covenant
by drinking of the Third Cup at the last supper and see the completion of the Passover as He drinks the Last Cup on the cross and He states, “It is finished!”

Just before Jesus said, “It is finished!” He stated, “I thirst.” (Jn 19:20) Thirsty? He is dying. His words reflect something much more than a desire for his last drink of water. He desired to complete the Passover, to drink the Fourth Cup.

On the cross, when Jesus states, “It is finished!” this “it” is more than a reference to his death. It is the completion of the Passover meal, the Fourth Cup! Scott Hahn states, “It was the Passover that was now finished. More precisely, it was Jesus’ transformation of the Passover sacrifice of the Old Covenant into the Eucharistic sacrifice of the New Covenant. Scripture teaches that the Passover sacrifice of the New Covenant began in the upper room with the institution of the Eucharist, the Third Cup, not merely with Jesus being crucified on Calvary, as I was taught and had been teaching. In Jesus’ mind, his Eucharistic sacrifice as the Passover lamb of the New Covenant was not finished until Calvary. In sum, Calvary begins with the Eucharist and the Eucharist ends with Calvary. It is all of one piece.”

Citation:

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**Intercultural Dialogue Group Meeting**

*by Patrick Tam*

*Director of Adult Faith Program, Yukon-Kuskokwim Region*

About 15 years ago, a small group of Yup’ik Catholics and non-Native staff in the Yukon-Kuskokwim region began meeting for the purpose of intercultural dialogue. Fr. Ted Kestler, S.J., led and encouraged these meetings and they became an annual event under the Adult Faith Formation Program. Over the years we discussed topics such as naming, initiation, works of mercy, family life, and liturgical enculturation. The experience of sharing insights from the two perspectives of faith and culture has been enriching.

The Intercultural Dialogue Group met its challenge the last two years when weather and scheduling problems repeatedly cancelled the meetings. We were finally able to gather on October 12-14, in Bethel. Although not everyone was able to make it, we had enough participation for some rich discussions. We began Friday evening the 12th, the anniversary of Fr. Ted’s death. Our group consisted of Deacon Denis Shelden and his wife Winnie from Alakanuk, deacon candidate Dominic Hunt and his wife Lala from Emmonak, Theresa Kelly from St. Mary’s, Rose Domnick from Bethel, Monica Shelden from Bethel, Sr. Kathy Radich, O.S.F., from St. Mary’s, and Patrick Tam from Emmonak.

We remembered Fr. Ted and his passion for finding ways to bridge Catholic faith and the Yup’ik culture. One example was how he incorporated the Sunday Mass on St. Mary’s potlatch *curukaq* weekend as part of the cultural celebration.

Our discussions moved through several topics. There was a concern with the use of the Yup’ik language, both in daily life and in the Sunday liturgy. There is something that points to the Incarnation when, for example, the Gospel is proclaimed in the language of the people and Jesus is able to speak with a Yup’ik voice. A large part of the Saturday discussion focused on the preparatory document on the Vatican synod on Amazonia in October 2019. The document *Amazonia: New paths for the church and for an integral ecology* looks at the convergence of evangelization, social justice, and the care for our common home, Earth. Using the pastoral circle of seeing-discerning-acting, the document looks at the situation of indigenous peoples facing oppression by a dominant culture. The group recognized many parallels with Alaskan Natives. Another interesting discussion looked at the question of “What would be helpful for
non-Native church workers to know when they come to minister in the region?” Responses ranged from advice to be open, to be non-judgmental, and to be understanding of the people as being still in a process of healing from the effects of colonization. At the end of the weekend, someone said that she really felt Fr. Ted was with us. His love for the people and the culture was felt in our discussions even when they touched on painful topics. Recently, Pope Francis said that if we want to help the church, we need to, “move the Vatican Council II forward.” We hope that our small efforts at dialogue will do just what Pope Francis is asking.
My name is Piotr Oprych, and I am 27 years old. I am from Krakow, the largest city in the southern part of Poland. This city is the cradle of the history of Poland, for it was the original capital of kings for over a thousand years. In the Krakow Seminary, I spent two years studying philosophy and two years studying theology.

Thanks to the help of mentors and my spiritual director, God revealed that I would not be working in my homeland and that I had a missionary vocation. God’s voice spread like an echo in my heart. This voice led me to a seminary in Orchard Lake, which then pointed me to Alaska.

The history of my vocation begins in 1980, eleven years before my birth. During this time, Poland was under the rule of the Communists. Bishop Stanley Bayer was the uncle of a priest in our parish and he collected money in dioceses from Florida which later was used to build a church in my town. We were blessed to have the priest who supervised the construction of this temple to serve in it for the next thirty-three years. It was this priest who gave the sacrament of marriage to my parents, and baptism to my sister and me. Soon, this priest became the first role model for me. When I was too small to understand the Gospel and church dogmas, I was inspired by the pattern of his life. His actions became for me a Gospel which I understood.

He followed the words of John Paul II and became a “servant for others.” I wanted to be the same.

Later, during high school, my enthusiasm dimmed slightly. I was studying for the baccalaureate while preparing to finish my education in music school. I had too little time for meditation, prayer and listening to advice. It was a very difficult time for a young man, but the hard work at the end brought excellent results.

After graduation I started working in a bank. I chose economics and I tried to live in an exemplary way. However, something was always missing. The moment of breakthrough came unexpectedly when in a
leaflet I read, “Christ came to save people through love, will you help him to love people?”

Later, I began to ponder other questions: Do you want to help people understand what love is? Would you, who worked so hard on education and tried to reach the tree of wisdom, be able to renounce it for God? Could you become a donkey on whose back Christ entered Jerusalem? Will you help bring Christ to people or are your ambitions more important? That was when I understood it was God who called me. I was afraid, but I went to talk to the parish priest. I became the first seminarian in my parish. During the four years in the Polish seminary, I had time to prepare for the path that I am following today.

When I turn around and see all the events in my life, I begin to see the meaning contained in the wonderful plan of God. My life is like a mountain. St. John Paul II said to us, “If you want to find a spring of a river, you should search for it near a peak.” Look up! When I am afraid of following this path, I remember the words of Christ, who says, “It is I; don’t be afraid.” (John 6:20) That is why I was not afraid to come to the United States, although I did not know this country, the language, or its customs. That is why I was not afraid to choose a diocese which needs young seminarians in a special way to grow.

I came here to bring Christ. Despite the cold and the distance, I am not afraid of this mission, because I believe that God is with me. Look. My journey is like a tree. It takes its roots in the south, in Florida. It grows for years, until it finally reaches out its branches to Alaska and gives its fruit to the north. This is amazing!

Therefore, I apologize to everyone for the fact that I often make mistakes in English. Correct me. I need more time to master it satisfactorily. This will be my fourth language and I think I’m making fast progress. Often people do not realize how much humility one needs to have to endure the lack of this skill, especially if one is ambitious. Great is the effort.

When we, the people, want to go to the world with the Holy Gospel, we must first understand how God loves the world. Therefore, I am asking everyone who can to pray for me. Pray for me and for my brothers who are also preparing for priestly ministry in your... in our diocese. I’m sure there will be more of us. Each of our prayers is a drop that drills the rock. Let’s pray for each other and have patience with ourselves.

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**Workshop: Making Sense of the End Time**

_by Sr. Ellen Callaghan, O.S.F._

_Director of Native Ministry Training Program, Yukon-Kuskokwim Region_

On the beautiful sunny weekend of September 7-9, 2018, in Bethel, the Native Ministry Training Program of the Diocese of Fairbanks hosted a dynamic workshop on the mysterious topic of the “End Times.” The topic was chosen in response to numerous parishioners asking, “What do I say when friends from other churches say things I do not believe as a Catholic and they begin quoting the Bible to me?”

The resourceful presenter for this challenging topic was Deacon Charles Rohrbacher from the Juneau Diocese. Thirty deacons and eucharistic ministers, sacrificing enjoyable berry-picking boat trips on the Yukon, were flown to Bethel Friday afternoon from 11 parishes in the Y-K Region for this faith formation training. Deacon Charles provided time for participants to present questions to be answered throughout the weekend. The seven presentations included unique titles such as _Trying Not to Get Eaten Alive by Mosquitos_ which addressed ways to respond to aggressive proselytizing. Participants’ eyes and hearts were opened to a fresh meaning of the symbols and images of the Book of Revelation and Book of Daniel. During the evaluation discussion, comments such as, “I am proud to be a Catholic” and “no longer feel threatened by non-Christians” were frequently voiced. All left Sunday afternoon grateful to Deacon Charles for sharing his research in such a way that both informed and transformed the attendees.
Making Sense of the End Times Workshop led by Deacon Charles Rohrbacher.

How Not to Get Eaten Alive by Mosquitos (Positive Ways to Respond to Aggressive Proselytizing)
The Farewell Mass for Deacon Bob Froehle and Gretchen Froehle was celebrated by Fr. Ross Tozzi, the Vicar General of the Diocese of Fairbanks on October 21st. Bishop Chad Zielinski delegated Fr. Ross to preside over the occasion. Deacon Bob will complete his 7 years of service at St. Joseph’s on November 6, 2018. He lived in Nome for 16 years altogether. We offer a big thanks to Deacon Bob Froehle and Gretchen Froehle for their committed services in spreading the seeds of faith in western Alaska. After the final prayer, Fr. Ross read a poem that was written by his dad and presented it to Deacon Bob. Then Fr. Ross asked Fr. Kumar to present Deacon Bob and Gretchen with a gift of the Beatitudes created with calligraphic work from St. John’s press and a gift card to frame it. Deacon Bob and Gretchen accepted the gift with great joy and expressed their feelings with the community. Then we sang a blessing song, extending our hands towards Bob and Gretchen, asking God to bless them.
Many deeds are being exposed. There is no denying the depths of evil we are witnessing in the present days. We have all read of it in the paper, heard of it on the radio, seen it on the TV news. Each day seems to bring additional gloom and sadness as horrible, evil transgressions of morality, goodness, light, and love are revealed.

In a recent sober and concerned conversation with Bishop Chad, I was reminded by him that in these present days of darkness, we must keep our eyes on the Light! We must keep our eyes on Jesus! In this writing, I am challenging you (and myself) to look out on the horizon, beyond the shadows, peer past the darkness, and behold the immeasurable Light of Christ, the Light of Life.

I am a scuba diver. I learned to dive in the early 80s, then continued to dive with my wife and our family as our children matured. The beauty we have experienced under the water has filled my eyes and mind with awe. Aquatic life and its surroundings are an astoundingly beautiful part of creation and I am blessed to have experienced it.

We have also experienced the immeasurable darkness of the deep as we descended beyond 100 feet and peered off the edge of deep underwater walls into the black abyss. No other mental or physical activities or experiences prepare you for that initial look into the vast darkness in the bottomless ocean.

In contrast to this deep darkness, near the source of the light, within 40 feet or less from the surface of the water, life is abundant. There are colorful coral, aquatic plants, and innumerable fish and other swimming life. It is a feast of beauty for the eyes, mind, and heart. It is glorious! But you do not experience this wonder and joy of seeing abundant light and life if you are swimming too deeply.

Jesus is the Light of our life! When we are consumed with the darkness of our own sins, or poignantly, in these dark times, with the knowledge of the sins of others, then He is obscured. We have trouble seeing Him and experiencing Him. Many of us are caught up in a downward current way below the surface in the abyss, where His light is not as easily seen. So we must swim upward before our air is consumed.

This takes real effort. In these dark times we are constantly bombarded through both the secular and Church media with a barrage of bad news, evil actions, and painful circumstances. Do not let this onslaught plunge you into the depths! Instead, focus on and be the light of the world. Make a decision right now not to drift into the darkness and be consumed.
but instead commit to more time with Jesus. Increase the time you pray (especially before the Blessed Sacrament), study Scripture, and commune with the saints. Go to daily Mass and to Confession monthly. Also, reach out and help to lead others to Jesus. Ultimately, you are deepening your commitment to Jesus, instead of spending more time in the depths staring into the frightening abyss of the present day.

I am not suggesting you ignore or become callous, uncaring, and apathetic about the pain and suffering of others. In fact, just the opposite, for we must all pray for the thousands of victims and for the perpetrators of these atrocities. I am suggesting that we all find a balance that brings us closer to our Lord in this time of universal and individual suffering, so we can better partake of the beauty near the surface. We may then help to draw others out of the depths and into the light.

Born almost five hundred years ago in Spain, Doctor of the Church, St. John of the Cross, drew many beautiful analogies in his forever poignant writings. These included, “Dark Night of the Soul” and “Sayings on Light and Love.” One of my favorite, and one of his most famous analogies, likened our souls to window panes. As the sun shines through a clean window, if our soul is free of passion, sin, and any attachments, then the light of His risen life, the glorious light of Christ, can shine clearly through our own souls to bless and draw others out of the darkness into the light of our Lord.

Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”  

- John 8:12

Suggested Readings
Sayings of Light and Love, St. John of the Cross (1542-1591)

Paul Hollomon grew up in Anchorage, then worked as a bush pilot in western Alaska. He served as a Methodist minister in his 30s, then converted to Catholicism. He attended Mt. Angel Seminary in Oregon, where he met Bishop Chad Zielinski while earning his Master’s in Theology and Scripture. Paul and his wife, Michele, raised and homeschooled their four children in Las Cruces, New Mexico, where they still reside. He can be reached at Paulhowabout@aol.com.