

Archways



WOMEN of the CHURCH

*Sisters, Teachers,
Healers, Leaders*

Immigrants and Asylum Seekers
The Catholic Response

Fall Education Update
Catholic Schools, College Ministry and Beyond

A Tale of Two Pipe Organs
Engineering Meets Music to Glorify God

Dr. Anne Nolte

 *Plus:*

CYO's Art and Essay Contest
A New York Catholic Guesthouse
The 74th Annual Al Smith Dinner
Essential Events Around the Archdiocese

FROM THE CARDINAL

IN MARY'S FOOTSTEPS

From the beginning, women have been a major force in Catholicism. Aside from Jesus, what greater force is there than our Blessed Mother, Mary, the chosen one of God?

Many influential women have followed her. St. Paul described women as equal members in the body of Christ, and throughout two millennia, they have been leaders, reformers, philosophers, teachers, scholars, healers, and founders of religious orders. Many are now saints to whom we turn for intercession in our times of greatest need.

There have been churchmen who discounted the value of women, belittling their contributions and questioning their qualifications as leaders and thinkers. Men are human and therefore fallible. Through the wisdom of God, only one human in all history has been born without sin, and that was a woman: Mary, the mother of our Lord.

We are privileged to live at a moment in history when more women than ever, from all walks of life, are gaining the acknowledgement they deserve for their contributions to our world. Accordingly, this October, the annual Alfred E. Smith Memorial Foundation Dinner will recognize



the leadership of women in its grantee organizations and, for the first time, honor a woman with the Happy Warrior Award: Mary Ann Tighe, a commercial real estate executive widely lauded for her dynamic business acumen, philanthropy, and extraordinary pro bono work.

The central story in this edition of *Archways*, "Women of the Church" (page 10), recognizes some of the many women who are changing and

challenging our communities as religious sisters, educators, evangelizers, administrators, journalists, justice-seekers, health-care providers, and more.

Of course, our story does not claim to cover all of the important women of the archdiocese; to do that, we would need a very large book! The women featured here are not exclusive members of an elite club but, rather, stellar representatives of a much bigger group.

Elsewhere in this issue, you'll read about the latest developments in our Catholic schools (page 6), the services of our University Apostolate (page 7), the CYO Art and Essay Contest (page 8), the Catholic response to the migrant crisis at our southern border (page 20), and two magnificent pipe organs at our two cathedrals named for St. Patrick (page 24).

As our culture and society evolve, we as a Church will continue to face many challenges. Meeting those challenges will require the work of all people of goodwill: young and old, male and female. As this issue of *Archways* shows, so much heroic work is already being done by women of the Church.

Here's to a fulfilling future walking together in the footsteps of Jesus.

Faithfully in Christ,

+ *Tim. Card. Dolan*

Timothy Michael Cardinal Dolan
Archbishop of New York



CLOCKWISE FROM TOP LEFT:
Maggi Van Dorn; Kathleen Davis;
Elizabeth Campbell; Pat Tursi;
Dr. Anne Nolte; Sr. Gertrude Lilly, FHM

Photo credit: Gerri Hernandez

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ASK A PRIEST

When and why do the altar servers ring a bell at Mass?

Although it is not a required practice, an altar server often rings a small bell or bells during the consecration to draw attention to the precise moment when “transubstantiation” – the conversion of the bread and wine into the body and blood of Christ – takes place.

The custom originated during the 11th through the 13th centuries, when theologians were attempting to define more precisely the way in which Christ is present in the Eucharist. As Catholics continued to meditate on this profound mystery, various liturgical practices were introduced in order to signal His presence on the altar under the appearance of bread and wine. For example, in the 12th century, priests began the practice of elevating the host following the consecration. In France and England, a dark curtain was sometimes drawn to create a background against which the Eucharistic host could be seen more clearly. At early morning Masses, when it was still dark, a candle was often lit to il-



luminare the Eucharist at its elevation. Altar servers were even warned not to use too much incense at this part of the Mass so that the faithful's view of the Eucharist wouldn't be obstructed.

In some places, in addition to the ringing of an altar bell after the consecration, the large bells of parish churches were also rung so that those throughout the town or in the fields could pause from their work to kneel and pay honor to the Eucharistic Lord.

Today, the ringing of a small bell or bells at Mass remains a custom in many of our parishes. According to the Church's liturgical books, the first ringing may take place prior to the consecration, as a sign that this im-

portant moment in the Mass is about to take place. Typically, this pre-consecratory bell is rung when the Holy Spirit is called upon to sanctify the bread and wine, just before the celebrant begins the Institution narrative, in which Jesus' words at the Last Supper are recounted. Following this, there are usually two more times when the altar bell is rung: after the consecration of the bread and of the wine. In some parishes, the bell is not sounded before the consecration. The bells after the consecration may be rung once or three times.

At the parish where I offer Mass on weekends (St. John Nepomucene Church in Manhattan), not only is the small bell used at Mass, but the large bells of the church are also rung during the elevation of the Eucharist. This homage to medieval practice serves as a stirring witness to the Church's faith in the Real Presence, as the sound of the church bells resonates through the city streets, inviting all to observe a moment of prayerful gratitude to Christ for making Himself present to us in the Holy Eucharist.

Fr. Matthew Ernest
Director, Office of Liturgy
Professor, Saint Joseph's Seminary

What happens to good people who die without being baptized?

According to the *Catechism of the Catholic Church*, “The Lord Himself affirms that baptism is necessary for salvation. He also commands His disciples to proclaim the Gospel to all nations and to baptize them. Baptism

is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament” (no. 1257).

As a general rule, then, a person who is not baptized (and thus not in-

corporated into the Church) cannot go to Heaven (see John 3:3-5). Yet, in the words of the *Catechism* quoted above, there is an implied exception for “those to whom the Gospel has [not] been proclaimed.”

This does not mean a person can be saved without Christ and the Church, nor does it deny the necessity of baptism. Rather, it means it is sometimes possible to receive the grace of baptism – that is, the justification of the sinner – without receiving the sacrament. In all cases, however, some form of faith is required.

The Church has always taught that if a catechumen – one who is preparing to be baptized – dies before receiving the sacrament, he or she is saved by faith and by the explicit desire (in Latin, *votum*) to receive it. Traditional theology also allows that, under certain conditions, an implicit *votum* may be sufficient for salvation. This would apply to the righteous of the Old Testament who, if they had known the Christian faith, would have been baptized, and to people who, during and after the time of Christ, were not

reached by the Gospel and thus were never given an opportunity to ask for baptism. Such people, however, must use their intellect to seek the truth and the good and follow their correctly formed conscience.

The Second Vatican Council, in the *Lumen Gentium* (no. 16), affirmed that Heaven is attainable to people “who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience.”

Unfortunately, these teachings do not address the fate of babies who die without baptism, since the theology of the *votum* cannot apply to those who have not reached the age of discretion. Based on Scripture, apostolic tradition and the magisterium, we cannot state for certain that these babies go

to Heaven. Absent any clear understanding of Divine Revelation on the topic, we have no definitive answer for this highly emotional question, but we can have hope. As the *Catechism* (no. 1283) says: “With respect to children who have died without baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation.”

Christ sent His Apostles to preach the Gospel, make disciples (i.e., to convert people) and baptize them (see Matthew 28:19-20); and baptism remains the only ordinary means by which we can be confident that a virtuous person will make it to Heaven.

Fr. Mauro Gagliardi
Professor of Theology, Pontifical
Athenaeum Regina Apostolorum, Rome
Scholar in Residence 2018-2019,
St. Joseph's Seminary, Yonkers

DIGITAL + DIVINE

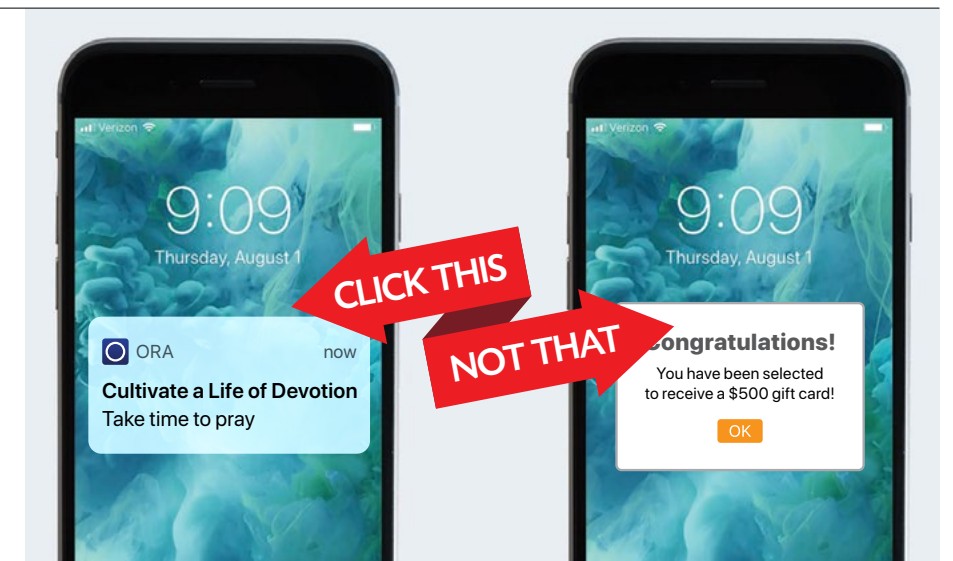
The Prayer in the Machine

Too often, smartphone alerts are invitations to distraction. At their worst, they can be pathways to salacious content or online scams. “Last chance to save 50%!” they shout, or “Congratulations! Click here for 0% interest on your credit card accounts!” (Word to the wise: Do not click there!)

In contrast, alerts from the Ora Prayer Network app, where community members can post prayer requests and respond to requests from others, are reminders of our faith life that lead us away from temptation and toward God. As often as you choose, Ora will remind you: “Cultivate a life of devotion. Take time to pray.”

It can also inform you when a member of the community responds to a prayer you have posted: “Someone is praying for you” can be a comforting piece of data during tough times.

Before he founded the prayer network, Robert Lux was a self-described Internet addict. “I wanted my heart and



my mind to fly to God during the quiet moments in my day,” he says, “but instead they were flying to my profiles and news feeds.” He created Ora to help people cultivate a prayer habit. Instead of running from the digital realm, Lux says, “We can design beautiful, graceful technology systems that lead us into a deeper relationship with God.”

For now, the Ora Prayer Network app is available only for iPhone and iPad. A separate app, Ora Group, will help you set up an online prayer group using your personal contacts.

These are great ways to get started praying digitally – but don't stop there. Search “Catholic prayer network” in your smartphone's app marketplace, and you'll find other options for connecting to daily prayer. Interested in praying the Angelus? Drawn to novenas? Look for specialized apps that speak to your spiritual inclinations.

We're not saying you should swear off secular apps. Smart tech can help us deal more effectively with the world. But while saving 50% on shoes is good, salvation is better. ✂

MIND, HEART AND SOUL

TEACHING MOMENT(UM)



A teacher with her students at St. Raymond School in the Bronx.

The 2018-19 school year was filled with positive developments in the Catholic Schools of the Archdiocese of New York. For the fourth consecutive year, students' state test scores outpaced those of public schools in both English language arts and math. Enhancements to after-school programs, special education services and use of technology all helped to drive improvements to the academic and social experience of our children.

ROBOTS ROLL ON

The fall 2018 introduction of Dash and Dot, the little blue programmable robots that kindergarteners use to develop problem-solving, calculation and basic coding skills, was a big hit in the schools where it rolled out. "It's so exciting to see the robot being used in classrooms around the archdiocese," says Assistant Superintendent for Curriculum Susan Miller. "Our

number one request is more robots. At St. Barnabas in the Bronx, they use theirs so much that they borrowed one of our trainer sets so that they could do it in more classrooms!"

Further expansion of the Dash and Dot program is targeted for fall 2020. "Our goal is, first, to expand the number of robots per classroom, and the year after, to bring programming to first grade classes as well," Miller says. "Specifics will depend on funding."

DATA DRIVEN

The Northwest Evaluation Association's MAP (Measures of Academic Progress) assessments, now in their third year of use in archdiocesan schools, enable teachers and principals to pinpoint specific areas of need in individual students. Teachers can then help students review or relearn material or skills not mastered in previous grades. It's part of a discipline known as data-driven instruction,

which helps schools tailor their teaching to individuals.

MAP gets a good reception because teachers and even students understand its purpose and benefits. Nick Green, principal of Incarnation School in Washington Heights and one of 15 educators from the Archdiocese of New York to attend the summer 2019 Fusion conference on effective use of MAP data, describes how students actively use the results to understand their own educational needs and set personal goals. "You could come into our building," he says, "and talk to just about any student about MAP testing and hear common themes of individualized learning, et cetera. They really have begun to take ownership of their own growth."

CREDIT WHERE DUE

In March, the Catholic Schools of the Archdiocese of New York received accreditation by Cognia, formerly known as AdvancED, the world's leading accreditation service for K-12 educational institutions. This followed a rigorous process carried out by a team of outside professionals, with extensive review of documents and performance data, site visits, and interviews of teachers, administrators and community members. The accreditation recognizes the system for the quality of its teaching and care for students; the process also helps schools identify areas where they can improve.

Alongside the archdiocese's own Pathways to Excellence II program, the Cognia report will help to drive further improvements in the schools for years to come. ✱

For more information on Catholic schools in the archdiocese, call 646-794-2885 or go to catholicschoolsny.org.

UNIVERSITY APOSTOLATE

FAITH ON CAMPUS

"Every July and August, I get the calls," says Vinny DaSilva. "Help! My son or daughter is coming to a college in New York. Can you tell me where they can go to Mass?"

DaSilva, director of the University Apostolate of the Archdiocese of New York, reassures parents that there are plenty of Catholic churches in New York – then tells them about the University Apostolate, which serves students at 17 non-Catholic colleges in the archdiocese, including city and state schools,

Vassar, the Culinary Institute of America, Columbia and NYU.

In some ways, a campus ministry is like any other college club. "It has student leadership with faculty advisers," DaSilva says. "They meet in the library, the student center, coffee shops. The goal is to meet students where they are and bring the faith to them."

Each school's ministry is connected to a local parish. "We want students to know that the Church's doors are open to them and they are a vital part of our archdiocese even if they're only

here for a year or two." They have opportunities to participate in service programs – soup kitchens, food pantries, clothing drives – as well as Catholic liturgy, bible studies and social events.

"Campus ministry gives an alternative to students who don't want to live the party culture," DaSilva observes. "Not that they don't have fun! They have hangouts, parties, but maybe they're held in the Catholic center. Hopefully this creates a network that remains and expands beyond college." archny.org/campus-ministry ✱

ADULT FAITH FORMATION

OLDER AND WISER

Our relationship with Jesus should not be frozen in time when we are confirmed.

Throughout our lives, we are meant to grow in understanding of His teachings. Yet, for many American Catholics, confirmation signals the end of our religious education. Weekly Mass and daily prayer may leave us hungry for more.

The office of Adult Faith Formation of the Archdiocese of New York works to fill this void. "We provide resources to help people enrich their faith," says acting director Elizabeth Guevara de Gonzalez, "to deepen their knowledge of the Church and Gospel and their relationship with God." Here's an update on some of its core programs.

FORMED A bit like Amazon Prime for Catholics, this service is available with no annual fee if you register using an Archdiocese of New York parish code. FORMED offers a rich menu of movies, shows, audio books, e-books and study programs, and much of the content is free for subscribers. Stage a family film festival of saintly biopics;

listen to radio dramas during long car rides. This resource is what you make of it. nycatholicfaith.org/formed

New York Catholic Bible School This multiyear program for adults is offered at locations around the archdiocese. "In the past, most participants were catechists, but in recent years we are seeing more everyday Catholics," Guevara de Gonzalez says. After four years, students will have covered all books of the Old and New Testaments. Two- and four-year certificates are awarded. nycatholicfaith.org/new-york-catholic-bible-school

ChristLife Participants discover Jesus through three seven-week programs featuring talks, music, prayer, food and discussion. In *Discovering Christ*, we learn who Jesus was; *Following Christ* helps us develop a closer relationship with God; *Sharing Christ* leads us to evangelization. nycatholicfaith.org/christlife

Enlighten This curriculum of six free online courses is offered through Fordham University in collaboration

with the Archdiocese of New York and includes Understanding Holy Scripture, Unveiling the Sacraments and Catholic Social Teaching. The next seven-week sessions begin on September 16 and October 22. nycatholicfaith.org/learn

Felix Varela Institute Foundation-al Spanish-language courses in the faith at 10 locations from Staten Island to Dutchess County. 646-794-2581; nycatholicfaith.org/felix-varela-institute

Rite of Christian Initiation of Adults (RCIA) A program of instruction for adults who were not baptized as children, or who did not complete their other sacraments but now wish to become fully initiated Catholics (see "Saying Yes to Christ," *Archways* Winter 2018-19). For information, speak to your parish RCIA coordinator or call Oscar Cruz at 646-784-2851. ✱

In addition, the Office of Adult Faith Formation offers conferences, pilgrimages and other activities. For details, visit nycatholicfaith.org.



CYO Art and Essay, 2019 edition. CLOCKWISE FROM ABOVE: Worth 10,000 words; Nicole Lalji of Our Lady of Mount Carmel, Elmsford, with Seth Peloso, acting director of CYO for the Archdiocese of New York; Arianna Chin of St. Augustine School, Ossining; Elizabeth Rauchet of Albertus Magnus High School, with family members.



Photos credit: Michael Scott

TALENTED KIDS

THE CYO YOU MAY NOT KNOW

Every May, students and their parents from around the Archdiocese of New York gather at the Terence Cardinal Cooke Catholic Center on First Avenue in Manhattan for an awards ceremony sponsored by the Catholic Youth Organization, better known as CYO. A succession of winners, from first graders to high school seniors, step forward to receive their awards – not trophies for athletic achievement, but ribbons and certificates for artwork and writing.

Welcome to the CYO Art and Essay Contest, an annual event that encourages young people to express their thoughts and dreams on paper or canvas instead of a track, field or court.

“The contest gives us a chance to recognize and develop kids who are not basketball- or sports-driven,” says

Anthony Badger, manager of county programs at CYO for the Archdiocese of New York. “Our real mission is to teach the values of community – love, caring and sharing. Art and Essay gives teachers an opportunity to foster their students’ talents while bringing them those same CYO values.”

In 2019, the contest fielded more than 1,400 art entries and 250 essays from students in seven counties. Most entries came through Catholic schools, but students from public schools and other programs also participated. Three prizes are awarded in each of six different groups, based on students’ grade levels.

“I am always surprised by the talent,” says Michael Neely, CYO regional director for Staten Island, which received 310 art submissions and 25 essays in 2019. “Every year the judging

process gets tougher because the work gets better and better.”

Participants must enter their county contest – usually through their schools, although Neely says he gets a few independent entries from people whose schools don’t participate. County CYO officials then submit winners of first, second and third place for judging at the archdiocesan level.

On Staten Island, Neely says, “We did our own art show for all entries about a week before the archdiocese event. We put out chairs for 50 and ended up having more than 100 people show up. It was a great community event.”

For information on entering the 2019-2020 Art and Essay Contest, visit cyony.org, click on “CYO Programs” and select “Art and Essay.” ✱

A NEW YORK CATHOLIC GUESTHOUSE

ROOM AT THE INN

There’s a saint arriving in New York. What hotel do you recommend?

Passing through the city in November 1960, Mother Teresa needed last-minute lodgings. At Leo House on West 23rd Street, she found a restful haven – a quiet dining room, a chapel, a lounge with beautiful stained glass windows – and at morning Mass, she ran into Mother Anna Dengel, founder of the Medical Mission Sisters, whom she had not met previously, though she had been inspired by her work.

You don’t have to be a saint to stay at Leo House, now celebrating its 130th year. Founded in 1889 under the auspices of Pope Leo XIII as a guesthouse for immigrant German Catholics, the hotel today welcomes guests of all faiths from all over the world. Those who like the idea of a comfortable, affordable place to stay in the heart of

Manhattan, complete with a chapel that hosts Mass and rosary recitations four days a week, should find themselves at home here.

Leo House still has most of the features Mother Teresa enjoyed, as well as some new ones like in-room Wi-Fi, cable TV and a business center. A buffet breakfast is served six days a week and a private backyard garden offers a calm and beautiful respite from the busy streets. Of 81 rooms available, 45 have private full bathrooms; the rest have en suite toilets and shared showers.

The Leo House will host its annual Pope Leo XIII Award Gala at the Yale Club in New York City on Monday, December 9; Msgr. Kevin Sullivan, executive director of Catholic Charities of the Archdiocese of New York, will be the keynote speaker. For information or reservations, visit leohousenyc.com or call 212-929-1010, ext. 219. ✱

Scenes from Leo House. CLOCKWISE FROM BELOW LEFT: Stained glass windows were a gift in honor of the guesthouse’s 25th anniversary; Leo House then and now; the Chapel, where Mass is said four days a week.



AL SMITH DINNER

HONORING WOMEN



In 1928, New York Governor Al Smith became the first Catholic to run for president on a major-party ticket. Known as “the Happy Warrior,” Smith lost the election, but his legacy lives on. On October 17, the Alfred E. Smith Memorial Foundation will hold its 74th annual fund-raising dinner, a nonpartisan gathering of religious, political and business leaders in support of Smith’s mission of service to the poor and vulnerable.

This year’s theme, “Legacy of Empowerment,” honors women who are leaders in organizations supported by the foundation. In addition, for the first time, the winner of the annual Happy Warrior Award will be a woman: Mary Ann Tighe, CEO of the New York Tri-State Region of the CBRE commercial real estate group.

Crain’s New York Business has named Tighe to its Business Hall of Fame and ranked her the most powerful businesswoman in New York. A tireless philanthropist committed to education, she funds scholarships personally and through the Inner-City Scholarship Fund. Her work for the Archdiocese of New York has also helped secure funds that will enable us to maintain St. Patrick’s Cathedral for decades to come.

For more about Ms. Tighe and other notable women in the archdiocese, see “Women of the Church,” page 10.

women of the CHURCH

Sisters, Teachers, Healers, Leaders

In the evolution of the Catholic Church, there are a handful of certainties. One is the unfailing mercy of Jesus Christ. Another is that women will be crucial in carrying out His ministries.

Photographs by Gerri Hernandez

The story of women in Catholicism begins with Mary. Before Jesus anointed Peter as the rock upon whom the Church was built, the angel Gabriel announced to Mary that she had been chosen by God to bring His son into the world. Jesus showed great deference to His mother during His lifetime, and to this day the Church holds her in the highest regard of all the saints. After Father, Son and Holy Spirit, Mary is the most prominent spiritual figure in Catholicism.

In its first centuries, women played a pivotal role in building the Church. Their work and stature were recognized by Paul in his letter to the Romans (16). “I commend to you our sister Phoebe,” he wrote, “a deacon of the church at Cenchreae, I ask that you receive her in the Lord” – and went on to name a number of other women among the most influential Christians of Rome. “Nor is there male and female,” he wrote in Galatians (3:28), “for you are all one in Jesus Christ.”

But the early Church delivered a mixed message when it came to the role of women. In another passage ascribed to Paul (1 Corinthians 14:34), we are told, “Women should remain silent in the churches. They are not allowed to speak, but must be in submission.” Many scholars believe that Paul did not actually write these words – but someone wrote them, and no one deleted them.

Fortunately, in the ensuing centuries, many women chose not to remain silent, and their voices and leadership helped build the Church and spread the message of Christ’s mercy throughout the world.

In Medieval times, powerful abbesses established orders and missions and sometimes dominated Church governance in significant regions of Europe. Among these, St. Brigid of Kildare founded monasteries across Ireland and is believed to have been instrumental in preserving and re-



St. Teresa of Calcutta

storing Christianity in Europe after the continent fell into chaos during the Middle Ages. In Germany, St. Hildegard of Bingen founded two monasteries, advanced the science of medicine and stood up in the name of the Church to Frederick Barbarossa, the Holy Roman Emperor. Near Burgos, Spain, the abbesses of Las Huelgas acted as bishops, establishing parishes for 36 villages and deciding what priests could say Mass and hear confessions in their diocese.

Laywomen also made their mark: St. Joan of Arc led the French army to victory over the English at Orléans; St. Catherine of Siena was a brilliant theologian and devout mystic, a trusted adviser to popes and a diplomat who helped the Church find its way through the dark days of the Great Schism. Generations of mothers formed children in the values and doctrines of Christianity, and lay and religious women stepped forward again and again to initiate new ministries.

In America, St. Elizabeth Ann Seton established the Sisters of Charity in 1809, a powerful force for faith-based education and support for orphans and the needy. In the 20th century, St. Teresa of Calcutta answered the call to serve the poorest of the poor and founded the Missionaries of Charity; St. Frances Cabrini ministered to immigrants and opened schools, orphanages and hospitals on three continents; and Dorothy Day founded the Catholic Worker movement, a lay community focused on social justice (see “Dorothy Day is a Saint for Our Time,” *Archways* Spring 2019).

At a time of change in the Church, with vocations declining, the role of women seems certain to gain more influence. As Catholic historian Gary Macy has observed, “Eighty percent of the ministry in the United States is done by laypeople.... And 80 percent of that 80 percent are women.... The implications of that haven’t hit people yet.”

On the following pages, you will meet a few of today’s women of the Church in the Archdiocese of New York: religious sisters and lay leaders, educators and healers, administrators and communicators. These women, and others like them, will help lead us into the future of our faith through example, prayer and action.



St. Frances X. Cabrini

PAT TURSI

CEO, Elizabeth Seton Children's

Established by the Sisters of Charity in 1988, Elizabeth Seton Children's delivers specialized services to children with multiple physical and neurological conditions and disabilities.

Pat Tursi, a lay associate Sister of Charity, joined the center in 2001 and has overseen its move from Manhattan to a state-of-the-art facility in Yonkers and its expansion to 169 beds, making it the largest provider of pediatric post-acute care in the U.S.

As a Catholic, I was very excited 18 years ago about coming to Elizabeth Seton Children's. I had worked in not-for-profits my whole career, and I had worked in health care, but never in a Catholic facility. One of the board members, Sister Carol Barnes, SC, was my mentor and really helped me to understand the sisters' charism of humility, simplicity and charity, and revealing God's love in the work they do, especially for the poor. And that's who we care for: 99.9% of our families are on Medicaid.

Our kids are very medically complex. In many cases they can't speak, they need feeding tubes to eat and they can't walk, so they rely on staff to be their eyes, their ears, their hands. And our staff gets to know very small nuances of the children.

We are not a sad place at all; we are a happy place – but you do deal with all of life's challenges. We have kids from the time they're two weeks old up until they are 21 years old. Sometimes our kids are able to go home, and sometimes they stay here their whole life. So it is all the phases of life.

I don't think anybody else does the work like we do it. And I think that is because of the Sisters of Charity. The philosophy and the mission, and everyone feeling the mission every day, are what sets us apart. The sisters are the foundation and rock for us.



“Elizabeth Seton was a widow and a single mom, dealing with a lot of discrimination. She really understood the mother's grief and the mother's sorrow.”

– Pat Tursi

child a scholarship. The first thing is the value to the family, who really may not have the discretionary income to devote to tuition – what a blessing it is to a family. But a second thing that's not immediately apparent – and I've seen this with our scholarship winners over and over – is how the very act of awarding the scholarship tells a child, you are special, you are a child apart. The confidence that this instills is a lifelong blessing.

Very happily, in 1992 my brother and I established a scholarship in my mother's memory at Cardinal Spellman, and to date I think we've given more than 40 scholarships in the name of my parents, Mary Scarangelo and Frank Scarangelo. In addition, I'm a longtime board member of the Inner City Scholarship Fund.

MARY ANN TIGHE

CEO, New York Tri-State Region of CBRE; board member, Inner City Scholarship Fund; trustee, St. Patrick's Cathedral

I grew up in the South Bronx. My mother worked as a secretary in the rectory at the parish of St. Peter and Paul. My father and all his siblings had gone to the School of St. Peter and Paul, and my brothers and sister and I are all graduates as well. (The school has recently closed, but the parish is alive and well.) Later, I was fortunate to get a scholarship to Cardinal Spellman High School in the Bronx, and then to Catholic University of America.

Because of my good fortune, I learned the value of giving a

I have also been a member of the Finance Council of the archdiocese for more than 25 years, and I'm a trustee of St. Patrick's Cathedral. I'm especially proud to have played a part in the rezoning of Midtown East in Manhattan, which resulted in the archdiocese monetizing 1.1 billion square feet of air rights over St. Patrick's – a six-year effort on the part of many people that will endow the cathedral into perpetuity if the money is well invested.

As Catholicism embraces the 21st century, I think we will not just be redefining and expanding the role of women – which has been very strong for a long time – but *recognizing* and *celebrating* that involvement. I am a product of the nuns who taught me. I got married in the former home of Elizabeth Ann Seton, the founder of the Sisters of Charity, who were my teachers in elementary school. Those ladies taught me lifelong lessons that I treasure to this day.

Some women in the Church have received recognition, but we haven't fully appreciated and recognized the contributions of women in general. I think that's changing at an incredibly rapid rate now, and that is a delight for me.



Mary Ann Tighe

Photo by Weston Wells courtesy of CBRE

SR. DONNA DODGE, SC

President, Sisters of Charity of New York

America's oldest and largest order of women religious was founded in 1809 by St. Elizabeth Ann Seton. Institutions founded by the Sisters of Charity include the New York Foundling Hospital, St. Vincent's Hospital and Elizabeth Seton Children's.

Sr. Donna Dodge entered the order in 1966 after graduating from Cardinal Spellman High School in the Bronx. She began her career in elementary education, then earned a master's and eventually an EdD in higher education, going on to work 10 years at the College of Mount St. Vincent and 14 years at Sacred Heart University in Fairfield, where she was vice president of mission and planning. Subsequently, she became the assistant director and later the executive director and CEO of the Sisters of Charity Housing Development Corporation. In March, she was elected president of the Sisters of Charity of New York.

Our mission is basically to respond to those in need – anybody in need – by revealing God's love to all people. Our three main areas have been in educa-

tion, child care and social services. Most of our sisters who are not retired are now in some form of social service – working with immigrants or with housing, or to empower the laity to take over some of our ministries. Wherever there is a need, we've tried to respond.

As an example, when human trafficking came to the fore as a problem, we had a number of sisters who volunteered to work in a safe house and study human trafficking and work as advocates. Those who aren't able physically to work full-time write letters to legislators and work for change in that way. They're really inspiring, people in their 90s, still trying to change the world.

Unfortunately, we have not been successful getting new vocations in the U.S. – we have had some success in Guatemala – so we are concerned about the next generation. We are working very hard with our lay colleagues to make sure that our ministries and our mission continue, doing our best to enable others to carry on, whether they are sisters or not.

The institutions that the Sisters of Charity founded, especially the bigger ones, are all run by lay people. Those people are very dedicated, and they grasp the mission of the Sisters of Charity and pass it on to their staff. What's important is that the mission continues.

SR. ANTOINETTE GUTZLER, MM *President, Maryknoll Sisters, Ossining*



The mission of the Maryknoll Sisters is a response to the Gospel, to be in service to the poor and marginalized of the world. Though we began in the U.S., from the beginning women of other cultures have joined us. This is something that we have to contribute in a world that is very fragmented: to live in a community that is very intercultural.

I entered Maryknoll in 1964, when I was 18. I studied for a bachelor's degree in theology, then in 1971 I went to Tanzania. After studying Swahili, I taught religion in high school and worked with young students. In 1978 I was assigned to Taiwan. I studied Mandarin and Taiwanese and became director of the Solidarity Young Workers Center

in Kaohsiung. I got to know the lives of the workers from the inside. One of the most exciting aspects was helping young women workers, asking, "What are your dreams, and how can you awaken to what you are as women?"

Right now, religious life is on the brink of a paradigm shift. As we Maryknoll Sisters moved out of more traditional work in schools and hospitals, we became more engaged with the marginalized. Where are those to whom no one wants to minister? That's where we find our call.

It's important to realize that women are not only part of the Church, but an indispensable part. If we look back at the epistles of Paul, we find him acknowledging women as his co-workers in Christ. That is our inheritance – a discipleship of equals – an inheritance that has become forgotten! As a woman religious with a doctorate in theology, I have a voice that other women are denied. We need to join the voices of all women to bring a new vitality into the life of the Church.

In the Church of the future, the laity – both women and men – will be a more dominant force. I see seeds of hope for the flourishing of the Gospel in communities where people long for a deepening of spirituality and see the link between spirituality and service. In this, I believe the role of religious sisters will still be vital.

SR. GERTRUDE LILLY, FHM *Mother General, Franciscan Handmaids of the Immaculate Heart of Mary, New York City*

The Franciscan Handmaids were founded in 1916 in Savannah, Georgia, by an African American woman and a French missionary priest because of a bill in the Georgia legislature that would have made it illegal for whites to educate blacks in the state. Fr. Ignatius Lissner was concerned that the bill might become law. He was running a school for black students, maintained by white Franciscan sisters. To protect the ministry, he got permission to start an order of black sisters to teach black children and invited Elizabeth Williams, who became Mother Mary Theodore, FHM, to lead the congregation.

The New York Handmaids began in 1923, when Cardinal Hayes invited some of the sisters to New York to found a nursery for black children. The congregation established a house on Staten Island in 1929, and for the next 80 years followed a mission of education, social justice and serving the poor.

In 2010, the average age of our sisters was around 78, and we had so few vocations that we had to decide whether to close. Through prayer, we chose to follow the mandate of the pope, who said we should all get out of our comfort zone and become vibrant evangelizers. Then in 2014 we had an



Sr. Gertrude Lilly, FHM

SR. MARJORIE ROBINSON, OCD *Discalced Carmelite Sisters, Beacon*

The Carmelite Order traces its origins to the 11th century on Mt. Carmel in the Holy Land; the original Carmelites were hermits. By the 16th century, there were monasteries of women. St. Teresa of Jesus was a nun at the monastery in Avila, Spain, who dreamed of a simpler life that would reflect the essence of the original Carmelites: a life of prayer, silence and solitude. After many trials and setbacks, St. Teresa and her co-reformer, St. John of the Cross, established the Discalced Carmelite Order.

As a contemplative community, we don't have an apostolic ministry outside the monastery. The life of prayer is our mission and service in the Church. Those who believe in the power of prayer, including priests and bishops, have always turned to contemplative communities to ask the sisters to pray for them and their needs. The contemplative life is rooted in faith; we do not expect to see the "results" of our prayer.

In the past, the contemplative life was often called "the hidden life." However, we no longer have grilles or wear veils to physically separate us from the world. We reach

invitation to go to Africa, and now we have vocations coming from Africa and the Caribbean.

We are missionaries now, so we send people all over. Our members, according to their talents, will be assigned in the USA, the U.S. Virgin Islands, the Caribbean, Africa, wherever we are needed. Their mission will be social justice and pastoral care in communities and parishes in need. The sisters in Africa so far are in parishes serving in marriage preparation, home care of the elderly and rural clinics.

In New York, we still run the St. Edward food pantry on Staten Island, which serves 20,000 families in a year, and we are transitioning in Harlem to expand our mission of early childhood education to include an after-school program for children in need, plus food and nutritional support for homeless children and services for single mothers. We are currently negotiating for small houses we can use for this program, taking care of children holistically and helping their mothers rise above the poverty level.

out to others in ways that flow from the life of prayer. Some years ago we hosted several afternoons for women. One of the sisters gave a brief talk followed by silent time for prayer. What meant the most to each of the women was that period of silence.

At this painful time, we are praying for the Church and those who suffer because of the abuse crisis: the victims, the Catholics in the pews, and those who continue to serve God's people with dedication and integrity. During a low point in the crisis, the nuns in one of our monasteries sent out a notice inviting people to an evening hour of silent prayer. Their chapel was filled. This kind of spontaneous invitation springs forth from our contemplative way of life.

As much as we would like new vocations – women to whom we can pass on the charism of Carmelite life – I realize vocation is a gift from God. I want today's young women to know that the contemplative life is a fulfilling life, a challenging life, a life that expands the heart to embrace peoples of all times and places, a life that opens one to the depths of God's love. Through the life of prayer, I've grown in ways that would never have taken place had God not brought me to Carmel.

ELIZABETH CAMPBELL

Principal, Holy Rosary School, Staten Island

When I was 11, I saw a picture in the paper of a young girl with Down syndrome. She was one year older than I was, and she had been kidnapped and found deceased. At that moment, I said I wanted to help children like that.

As an adult, I got a master's degree in special education and worked as a special ed teacher. At 27, as I was coming to the end of a job at New York Foundling, I said a novena to the Sacred Heart, asking God to lead me to where I was



needed. On the eighth day, I received a call from St. Paul's on Staten Island. After St. Paul's closed down, I said another novena, and got a position at St. Dorothy's. After Hurricane Sandy, I said the novena again, and got hired at St. Adalbert's. This is my first year as principal at Holy Rosary.

We are fortunate to be one of the schools where the archdiocese has funded an enhanced special education program, with integrated co-teaching and a resource room for special needs students. I would like us to be the first Catholic school in New York to really embrace a multisensory approach to learning, using instructional strategies beyond sight and hearing to help students process information.

To survive, Catholic schools have to go beyond the ideas of 60 years ago. It's going to take a lot of dedication and leadership. We need to become a resource for our families. We have to be a part of the community.

Looking at the crisis in the Church today, I really hope for another great awakening. Too many people are falling away from their faith because of disappointment and anger. We need to come together as Catholics, not walk away from the faith we need.

"I would definitely love to see women in more leadership roles.... I'll take the fact that girls can now be altar servers as an indication that things can change."

– Elizabeth Campbell

SR. MARY STEPHEN, RDC

Principal, Our Lady of Mount Carmel School, Elmsford

When I was 13 years old, my father enrolled me at Our Lady of Good Counsel in White Plains. I observed the nuns – Sisters of Divine Compassion – and all that they did, and I deeply admired them. I always wanted to be a teacher, and it was their example that inspired me. I entered the order straight out of high school.

I came to Our Lady of Mount Carmel in 1966 as principal of the school and superior of the convent, which has since

closed. At that time, there were five nuns on the faculty and the rest were lay teachers. Since then, there have been many changes. Family life has changed considerably – and tech has come to the forefront of education. I think that we have kept abreast of the changes without compromising our values. Through smart use of the technology, our test results have been outstanding.

I think there's no greater vocation than education. I would hope that through our education of the children, a legacy of compassion has been transmitted, so when they go into the world and to their workplaces they carry that charisma of compassion to everyone they meet. I don't think there is

anything more vital or important in the world today.

The Church wouldn't be what it is if it weren't for women. There probably will be more opportunities for women in the Church, and I hope that we'll be able to serve in whatever capacity we're qualified for. That's why we're here.

KATHLEEN DAVIS

Administrative Assistant, St. Martin de Porres, Poughkeepsie

MARILYN VAN MILLON

Administrative Assistant, St. John the Evangelist, Pawling / St. Charles Borromeo, Dover Plains

Usually they are called "parish secretary" or "administrative assistant" – and often the role they fill is more like a chief of staff or the COO of a small corporation (the CEO being the pastor). They are linchpins of pastoral operations, storehouses of knowledge and glue for the parish community. Kathleen Davis and Marilyn Van Millon (who recently announced her retirement) have combined experience in the role of more than half a century.

KD: We have a parish of 2,200 registered families. When I first started – I'm in my 26th year – I did the bookkeeping and the bulletins and Masses and you name it, I did it. Then Fr. McWeeney, the pastor at the time, decided to build a new church, so I was in on managing construction and finances for all that as well. Then we added onto the school, and of course I was in on those meetings. I'm also the administrator of Calvary Cemetery. Now I have a wonderful administrative assistant, Patti Norman, who works alongside me. We actually help to run a multimillion-dollar corporation – that is, the parish.

MVM: Our parish is much smaller. I started out with St. Charles 27 years ago, just answering the phone and doing the bulletin, and it grew over the years. I also did the bookkeeping. I took care of St. Charles Cemetery. Recently we merged with St. John the Evangelist in Pawling, so now we're going through another whole set of changes. Our jobs change with each pastor that comes in.



Kathleen Davis

KD: Every time you answer the phone, you're wearing a different hat. You never know what's going to happen when you walk through the door. You have to be very flexible.

MVM: I think that we need to look at women's role in the Church. Women's contributions need to be more respected. We are religious ed coordinators, teachers, lectors and extraordinary ministers, and these are important roles.

KD: I think they should allow women to become deacons. Now we can be Eucharistic ministers, but ... I think if we became deacons we could do more for the parishioners.

DR. ANNE NOLTE

Physician and Founder, National Gianna Center



During my training as a family physician with a concentration in women's health and fertility, I knew I wanted to practice medicine in a way that was aligned with my Catholic beliefs. Researching my options, I learned about Natural Procreative Technology, an approach to women's reproductive health care that is completely in line with Catholic teaching and is also based on the

best medical science. It's also better for the patient's health because it focuses on identifying the underlying problems with a woman's fertility cycle and correcting them. NaPro does not rely on hormonal suppression of the woman's fertility cycle to treat gynecologic problems or for birth control, and offers an ethical, positive alternative to *in vitro* fertilization to help couples with infertility.

Near the end of my medical training, I got a call from a friend, who said, "If you'll move to New York City to start a Catholic women's health center, I've found a donor who will fund it." I told her there was "no way that I would ever move to New York City." She said, "Well, just pray about it."

I did, and there was a particular moment when I felt God was telling me, deep within my heart, "This is what I'm calling you to do." I knew in that moment that I was completely free to say no, but that I would be saying no to Him.

I didn't have any business experience. I was a new doctor. I had just begun researching how to start a medical practice. It was the most unlikely of circumstances, but on the Feast of the Immaculate Conception in 2009, with the help of the Sisters of Life and Cardinal Egan, we opened the first Gianna Center at 40th and Madison, where I still practice.

In 2012, we started a separate nonprofit to help other medical centers deliver this care nationwide. Since then, we have helped eight more Gianna Centers to open and deliver care. As of this year, in my New York City practice and a closely affiliated Gianna practice in New Jersey, we've had 1,200 babies born to couples with infertility or at risk of miscarriage.

When we first started, almost all of our patients were Catholic, but we now have patients from every religion, and no religion. We always invite patients to share their faith, but we don't require it. We feel that the love we show them and the quality of the care we provide is our witness to being Catholic.

MAGGI VAN DORN

Podcaster; producer of Deliver Us, from America magazine

I am a podcaster by trade. I also have a background in theology; I earned my master's from Harvard Divinity School and my B.A. in Religious Studies from Santa Clara University, a Jesuit school in California.

Having gone to a Jesuit institution, I have always tried to stay close to those on the margins of society. In college, I worked with those experiencing homelessness, then served in the Jesuit Volunteer Corps and worked in addiction recovery. At this particular time in my life, the stories I'm listening to most are those of sexual-abuse survivors.

Deliver Us is a podcast about the sexual-abuse crisis in the Church and where we go from here. Its mission is to help orient and accompany Catholics as we process this devastating crisis. Like a lot of people, I was really troubled by what I found in the Pennsylvania grand jury report. I also knew, having worked in various Catholic ministries over the past decade, that the Church had enacted a series of reforms. That raised a lot of questions: Have we truly listened to survivors and their cries for justice, especially the



A CALL TO LEADERSHIP



At the Archdiocese of New York, Cardinal Dolan and his predecessors have consistently recognized the contributions of women, in part by appointing so many to executive roles. Some of the women in archdiocesan leadership gathered for a photo in May. *Front row, l to r: Jill Kafka, Executive Director, Partnership for Inner City Education; Sister Catherine Cleary, PBVM, Vicar for Religious; Theresa Cullen-Seidel, Executive Director, Institute Commodity Services; Sheila Sheldon, Chief Accounting Officer; Eileen Mulcahy, Director, Pastoral Planning; Bettina Alonso, Executive Director, Development; Sr. Virginia Joy, Director, Respect Life. Middle row: Elizabeth Guevara de Gonzalez, Interim Director, Adult Faith Formation; Justine Carroll, Co-Director, Special Projects and Events; Elisa Iñigo, Director, Donor Database Center; Dorene Conlon, Director, Retirement Benefits and Actuary; Bridget Cusick, Director, Marketing. Third row: Wanda Vasquez, Director, Hispanic Ministry; Kate Feighery, Director, Archives; Ela Milewska, Executive Director, Youth Faith Formation; Susan George, Executive Director, Catholic Education Advancement. Not in attendance: Mary Lynch, Executive Director, St. John Vianney Clergy Residence; Melecia Ming, Co-Director, Special Projects and Events; Jane Schwedfeger, Director, Property Management; Dr. Kathleen Wither, Director, Family Life.*

“Catholic women have been exercising authority in many forms throughout the centuries. Women have and will continue to respond to our baptismal call to co-responsibility in the life of the Church.”

– Maggi Van Dorn

ones who are just coming forward now? Are the reforms working? How can we hold Church leadership accountable for any past negligence or mismanagement?

I decided that my first task was to educate myself – I pored over every article and report I could get my hands on. And with the help of theologians, activists and experts, I turned my personal search into a communal one that now extends to thousands of listeners. As a lay Catholic, I understand that I am as much a part of the Church as anyone else, and I want to be a part of its healing and reform.

One of the taglines that we used for *Deliver Us* is, “You can't fix something until you understand how it is broken.” This crisis is vast and in many ways really complex, so there is no easy solution. Those of us who are committed to seeing renewal and reform within the Church have to dig really deep and be committed for the long haul. ✱

STRANGERS AT THE GATE

*Jesus taught us to see Him in the displaced.
Can we find the courage to let Him in?*

It's impossible to ignore the heated rhetoric currently surrounding the issue of immigration and refugees in America – and the heartbreaking news of human suffering at our borders. We sat down with *Msgr. Kevin Sullivan*, executive director of *Catholic Charities of New York*, to discuss how Catholic values can guide us.



Msgr. Kevin Sullivan

Archways: *The Old Testament tells us to be kind to the displaced. Jesus, in Matthew 35, says that when we treat a stranger kindly or cruelly, we are doing the same to Him. How can we apply these teachings to the current crisis?*

Msgr. Sullivan: The biblical teachings speak to our attitudes as religious people. We should be welcoming and hospitable to those who are different than ourselves, from different places. At the same time, there's a need to be very careful. You can't find in either the Old or the New Testament a prescription as to what the immigration laws, rules and regulations should be in every situation and in every nation. That's not what the Bible is about. However, our Christian values need to be applied in the way we treat those who are coming to our country for refuge, those who are fleeing violence and extortion and even those simply seeking a better life for their families.

AW: *What would you say to Americans (including Catholics) who are afraid or angry about the tide of immigrants and asylum seekers – and want to send them back?*

Msgr. Sullivan: From a Catholic perspective, we believe in secure borders. We believe in legal immigration. We don't encourage people to illegally immigrate. At the same time, we recognize the right of people who are fleeing for their lives – persecution, extortion, violence – to seek refuge in another place. I have visited the Northern Triangle – Guatemala, El Salvador, Honduras – where most of the families are currently coming from, and I can tell you that they really don't want to



Illustration by Vinny Bove

***“I was a stranger,
and you invited
me in....
Whatever you did
for one of the least
of these brothers
and sisters of mine,
you did for me.”***

– *Matthew 35:35-40*

come. They feel that they *have* to come for the sake of their lives and their families. Those who seek refuge in our country should be given a fair hearing to make their case.

It is discouraging, at a time when the world has about 25 million refugees – possibly the largest number since World War II – that the United States is decreasing the number of refugees we accept. We can't take every single refugee in the world. But the fact that we are decreasing the number says that we are going in the wrong direction.

AW: *Why should Americans have to take care of people from countries that are dysfunctional? Shouldn't those peo-*

ple stay at home and fix their own dysfunctional countries?

Msgr. Sullivan: As Catholics, we probably have a broader perspective on migration than others, because we are a religion that is in every country. Our Christianity is not based on a race or ethnicity, but on faith. Our belief is that people in every country, in every land, are made in God's image and likeness. We believe that people should not be forced to flee their own country, and that we should try to develop the safety, the economy, the educational systems of other countries so that people there can find decent jobs, can be educated, can feel safe. We believe both in a generous

and welcoming immigration policy and in assistance in countries that are problematic, where there is corruption, where there aren't sufficient jobs. That's part of our Catholic global belief and solidarity.

AW: Critics charge that charitable organizations are promoting unlawful behavior by helping people who are in the country illegally. Is Catholic Charities helping people to break the law?

Msgr. Sullivan: Catholic Charities is following the mandate of Jesus to make sure that basic necessities of food, of shelter, are available to everybody. We don't encourage illegal immigration. If a person is in our country without the right documents, we still believe they have basic human rights. We work very hard to see if there is a way that they can get the right documents and remedy their situation so that they can come out of the shadows and live a fuller life here.

AW: How can the average Catholic help immigrants and asylum seekers?

Msgr. Sullivan: The most important thing that we can do as people of the United States is to speak respectfully of one another and of immigrants and refugees and work toward creating a society in which everybody's rights are respected. Beyond that, there are many ways that immigrants can be helped. [See sidebar, page 23.] In Catholic Charities we do English-as-a-second-language programs. So people who want to volunteer there can come to our website and learn to be conversation partners with immigrants. We also have immigration rights workshops, and we do a help desk at immigration court.

AW: How does it benefit us – spiritually and otherwise – to help immigrants and asylum seekers?

Msgr. Sullivan: It benefits us in two ways. In an altruistic way, we are fol-

lowing the mandate of Jesus Christ to welcome the stranger. The Old Testament says it in a way that is very eloquent: Remember you were once aliens in a foreign land, so treat the

resident alien as you would be treated yourself. Jesus says, if you welcome a stranger, you welcome Me.

From a more self-serving point of view: This nation is arguably the most

economically advanced in the world. Again, arguably, we are the most diverse nation in the world. This is a country that continues to welcome immigrants. I think if you put two and two together, you come to the conclusion that immigrants make our country a better place. It really is in the self-interest of the United States to welcome immigrants and those who seek refuge here, because they make our nation stronger.

AW: What would it look like if this problem were solved? Can it be solved?

Msgr. Sullivan: Our current immigration crisis is at the border and beyond the border. We do need to deal with the surge of migrants who are at the border in Texas, Arizona, New Mexico and California. But we also need to deal with the countries that are sending them; we have to enhance our collaboration with those countries – with governments, church organizations, nonprofits – so that the conditions there can be improved. Those conditions are driving the crisis at the border.

At home, we need to update our immigration system. From our Catholic perspective, the values are really simple, although our politics can't figure out how to get it done. We need secure borders. We need a policy of legal, generous and fair immigration that respects and fosters the unity of families. It's got to make a provision for decent employment, on a temporary or permanent basis, in our industries that need those immigrants as workers. And we need to figure out a way for those who are here without the right papers – 10, 12 million – to earn their way out of the shadows and become fully part of the United States.

The blueprint for comprehensive reform is there. We just don't have the political will to do it. For starters, as I say, every individual can do their part by speaking more respectfully, more decently, not scapegoating people. That will create a context in which we can work together to implement policies that reflect the best of our American values and our Judeo-Christian values. ✱



At an immigration reform march in Washington, D.C.



Monsignor Kevin Sullivan gives a blessing in El Salvador for rural farmers facing severe droughts and depressed global markets.

Catholic Charities provides English classes for new immigrants.



HOW TO HELP

"Especially in these times of uncertainty and anxiety for immigrants and refugees, the support provided by volunteers is critical," says C. Mario Russell, director of Immigration and Refugee Services for Catholic Charities of New York. Those who wish to help can join in a number of programs sponsored by the agency.

- **Screeners** (training provided) are needed at monthly **Immigration Legal Clinics**, held in locations around the archdiocese, as well as the **Immigration Court Helpdesk**, held in immigration court and at the Immigration and Refugee Services Division offices in downtown Manhattan. Volunteers meet with prospective clients, gather information about their life history and their journey to the United States, and work with Catholic Charities attorneys to inform immigrants about rights and legal options.
- **Volunteer attorneys** take on pro bono cases from around the archdiocese. Lawyers who accept one of our pro bono matters are supported by expert legal training, continuous technical assistance, and in-depth mentorship, giving them the tools they need to effectively assist the most vulnerable immigrants in New York.
- **Bilingual volunteers** are needed as interpreters at the above events and at asylum hearings; as teachers of English as a second language for immigrants; and to assist pro bono attorneys with non-legal matters related to their cases.
- **English-speaking volunteers** are needed as conversation partners for immigrants in need of practice in the English language and to assist with résumé prep and interview skills.

To volunteer and receive training for these programs, attorneys should contact Susan Marks at susanmarks@archny.org. All others should contact Lucia Goyen at luciagoyen@archny.org. Volunteer opportunities are also posted at catholiccharitiesnyvolunteer.org. To contribute, visit catholiccharitiesny.org and click "Donate."

A TALE of TWO ORGANS

In an archdiocese known for great music and beautiful houses of worship, there is not one St. Patrick's Cathedral but two, each with its own magnificent instrument

Photographs by Chris Sheridan

Near the altar rail of the Basilica of Old St. Patrick's Cathedral in Lower Manhattan, a tour guide pauses in mid-sentence, waylaid by ethereal music. She lifts her head toward the choir loft, and the dozen men and women of her tour group follow suit. In the loft, organist Jared Lamenzo has begun playing a soft Bach partita, and its tones dance along the vaulted ceiling and down the Gothic columns, landing ineffably before the altar – a quiet gift for this small group in an otherwise empty church.

After half a minute, the guide turns back to her audience and resumes her talk about history and art, saints and symbolism, now accompanied by an ethereal counterpoint.

Three miles to the north, in the vast nave of St. Patrick's Cathedral on Fifth Avenue, the scene could hardly be more different. A couple of hundred tourists meander respectfully through the chapels and side aisles, while worshippers in the cordoned-off central pews attend to the liturgy of a memorial service echoing above the murmur of sightseers.



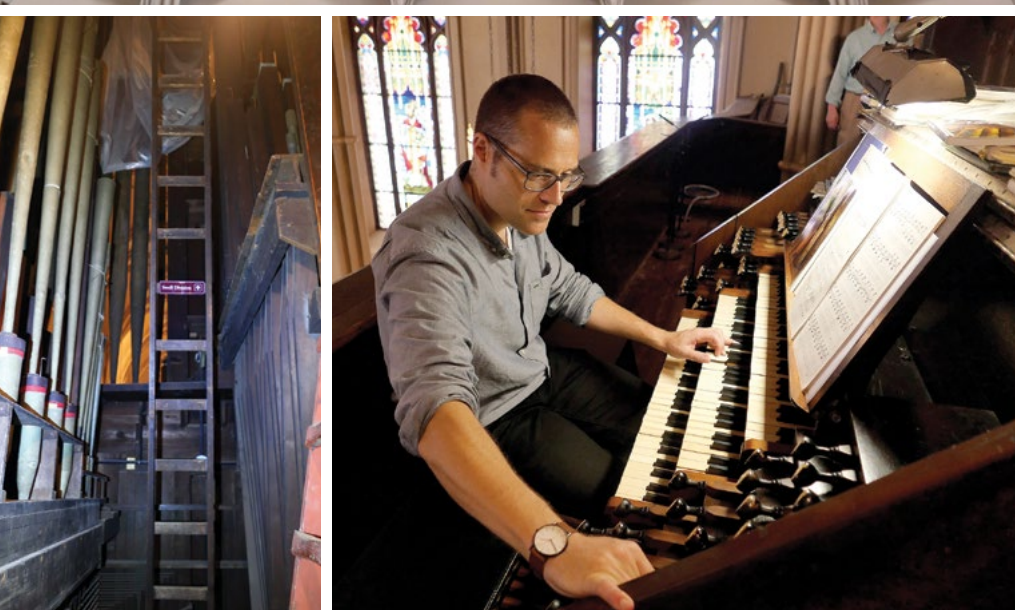
The ornately carved facade of the gallery organ at St. Patrick's Cathedral on Fifth Avenue.

When the majestic chords of the recessional hymn suddenly fill the space, everyone straightens up. No one is sure where to look, but eventually some of them locate the organ

facade in the loft with its two-story-high ornamental pipes at the back of the nave. Tourists pause in their conversations to let the music – and the glory of God – wash over them.

A pipe organ is a bit like a cruise ship or an airliner – a complex feat of engineering with thousands of moving parts, crafted to help us defy gravity and inertia, and

travel to distant places. The organs of the two St. Patrick's cathedrals, so different and yet so tied by history, offer an education in the instrument as well as a wonderful New York story.



Pipeline to heaven. CLOCKWISE FROM TOP LEFT: The Henry Erben organ at the Basilica of Old St. Patrick's Cathedral on Mott Street; the console of the Erben organ, complete with manuals (keyboards), stops for controlling wind to sets of pipes of various sizes and shapes, and foot pedals for playing the deep base notes (pedal tones); kids at the summer music camp at Old St. Patrick's constructing a miniature mechanical organ; the console of the gallery organ at St. Patrick's Cathedral on Fifth Avenue, with five keyboards and 206 stops; in the bowels of the Henry Erben organ; Jared Lamenzo at the console.



Photo credit: Lana Kielowski / Friends of the Erben Organ

St. Patrick's Cathedral on Fifth Avenue actually has two organs – the massive one housed in the gallery at the back of the nave and a smaller one behind the altar in the area known as the chancel. Both were designed and built by George Kilgen & Sons in the 1920s, but the chancel organ is considerably more modest than the mighty gallery organ, and it's the big one that bears comparison to the instrument at the basilica in SoHo.

When it was dedicated in 1930, the gallery organ contained 7,855 pipes ranging in length from 32 feet to half an inch. In the years since, it has been upgraded to fully “electronic action,” which means that the work once accomplished through an intricate array of thousands of rods, cables, hinges and counterweights is now handled by an equally complex network of relays, switches and electric wiring. In addition, through the magic of fiber optics, both organs at Fifth Avenue

can now be played from either console – the organist's “cockpit,” each complete with five keyboards (called “manuals”), rows of stops (buttons that can be pulled out to adjust tone and volume by engaging particular pipe subgroups), and 32 pedals for playing the big bass pipes.

For all the modern technology, however, the sound that fills the cathedral is still the glorious result of air pumped through pipes under the masterly touch of a musical artist.

St. Patrick's Old Cathedral was completed on a large lot at the corner of Mott and Prince streets in 1815. Its current organ was built in 1868 by Henry Erben, perhaps the greatest organ builder of his time. “Erben was a New York builder who made more organs than anybody in the world,” says Lamenzo, the organist and music director at the old cathedral. “He built all of the great cathedral organs in America – and all of them, except this one, were ripped out and replaced over the next century.” This one survived because it was left behind in 1879 when the archdiocese moved into its new cathedral uptown. As new technology came along, the original organs

on Fifth Avenue were replaced, but not the Erben organ in SoHo.

The result today is a magnificent historic instrument in dire need of restoration. Most of the organ's 2,500 pipes are signed – marked 1868 – by the artisans who made them. “It's a completely mechanical action,” Lamenzo says. “And because of that, it's very expressive. The only thing that's electric is an electric blower added to the instrument in 1915. Prior to that, the organ's bellows were cranked by hand.”

Summer is the best time of year to hear the Erben organ, says Lamenzo, “because it's nice and humid, and the cracks get smaller. Come winter when

the heat comes on, the cracks get bigger and I have to be very selective about which stops I use. It's a process of deterioration. The only way to rectify it is to take out all the pipes and the wind-chests to fix the problems.”

Martin Scorsese, who was an altar server at Old St. Patrick's, is the Honorary Chair of Friends of the Erben Organ, a non-profit dedicated to the organ's restoration. “We're about 12 percent of the way to our goal of \$2 million,” Lamenzo says. For now, the Erben organ can be heard at Masses, concerts and during tours of the church. To book a tour or contribute to restoration efforts, visit erbenorgan.org. ✱



The foot pedals of the Erben organ, connected via a series of linkages to the long bass pipes.



A handcarved Angel Gabriel on Fifth Avenue.

EVENTS

ADULT FAITH FORMATION

Archdiocesan Adult Confirmation Program
Wednesdays, September 25 – November 13 | 6:30 p.m. – 8:00 p.m.
New York Catholic Center, Manhattan (English and Spanish)
Wednesdays, September 25 – November 13 | 7:00 p.m. – 8:30 p.m.
Catholic Kolping Center, Bronx (English)
Mondays, September 30 – October 7, October 21 – November 25
7:00 p.m. – 8:30 p.m. | Our Lady of Pity, Staten Island (English)
A program for practicing adult Catholics seeking the sacrament of confirmation.
Registration fee: \$80 per person, \$20 for engaged or married couples.
Contact: Liliana Cruz, 646-794-2574 | RCIA@archny.org | nycatholicfaith.org/adult-confirmation

2019 New York Catholic Bible Summit
Saturday, September 28 | 8:00 a.m. – 5:30 p.m.
Hunter College, Manhattan
This year’s theme is “The Bible in a Time for Healing.”
Tickets: \$25 in advance, \$40 at the door, including morning hospitality and boxed lunch. Free for clergy, seminarians and ordained religious.
Registration: adnybiblesummit.eventbrite.com
For more information: 646-794-2581 | adultfaithformation@archny.org

ARCHCARE

ArchCare’s Annual Gala
Thursday, October 24 | Reception 6:30 p.m.
Dinner and program 7:30 p.m. | Gotham Hall, Manhattan
With a special performance by the New York Tenors. Cardinal Dolan will be the honorary chairman. **For information, email:** archcare@cmevents.net

FAMILY LIFE

Emmaus Retreats for Grieving Parents
Saturday, September 21 | 9:30 a.m. – 7:30 p.m.
Church of St. Augustine, New City (English)
Saturday, October 19 | 9:30 a.m. – 7:30 p.m.
St. Patrick’s / St. Mary’s, Newburgh (Spanish)
For parents whose children of any age have died by any cause, no matter how long ago.
Cost: \$25 per person, \$40 per couple includes breakfast, lunch, dinner.
Scholarships available. **Register at:** emfgp.org/2019-archny | 646-794-3191 | susan.disisto@archny.org

Grief-Share: Surviving the Holidays
Wednesday, November 13 | 6:00 p.m. – 8:30 p.m.
New York Catholic Center, Manhattan
A seminar for people facing the holidays after a loved one’s death.
Register at: 646-794-3168 | vincent.dasilva@archny.org

Wine and Cheese Mixer for Newly Married Couples
Friday, November 22 | 7:00 p.m. – 9:00 p.m.
Catholic Center at NYU, Greenwich Village
For couples married in the Catholic Church in the past five years.

HISPANIC MINISTRY

Special Masses at St. Patrick’s Cathedral
For more information: facebook.com/hispanicministryny

Mass in Honor of Our Lady Caridad del Cobra (Cuba)
Sunday, September 8 | 4:00 p.m.

Mass in Honor of Our Lady of Coromoto (Venezuela)
Sunday, September 15 | 4:00 p.m.

Mass in honor of Our Lady of the Cisne (Ecuador)
Sunday, September 29 | 2:00 p.m.

Mass in Honor of Our Lady of Aparecida (Brazil)
Saturday, October 5 | 7:00 p.m.

Hispanidad Mass (All Hispanic Nations)
Sunday, October 6 | 4:00 p.m.

Brotherhood of Our Lord of Miracles Mass (Peru)
Sunday, October 20 | 2:00 p.m.

Mass in Honor of the Divine Child Jesus (Colombia)
Sunday, October 27 | 4:00 p.m.

Mass in Honor of Our Lady of Providence (Puerto Rico)
Sunday, November 17 | 4:00 p.m.

Mass in Honor of La Purisima – Immaculate Conception (Nicaragua)
Sunday, December 1 | 4:00 p.m.

LITURGY

Organfest!
Saturday, November 23 | 9:00 a.m. – 3:00 p.m. | Admission: \$40
St. Joseph’s Seminary, Yonkers
Featuring breakout sessions followed by an all-star pipe organ concert.
Register at: nyliturgy.org/organfest

RESPECT LIFE

40 Days for Life
September 25 – November 3
Peaceful, prayerful vigils outside abortion facilities.
For archdiocesan campaign info: lifeofficenyc.org/40-days-for-life

Witness Formation Days
Saturday, September 21 | St. Rita’s Church, Staten Island
Saturday, September 28 | St. Lucy’s Church, Bronx
9:00 a.m. – 2:30 p.m.
A day conference to teach how and why we pray publicly outside abortion facilities. Suggested \$10 donation includes coffee, snacks and lunch.
Register at: bit.ly/WitnessDays
For more information, email: sr.virginia.joy@archny.org

Respect Life Sunday
Sunday, October 6
Celebrate the gift of life in our parish communities.
For more information: Check your local parish bulletin.

Feminine Genius Brunch
Saturday, November 16 | 10:00 a.m. | Hilton Westchester Hotel
Attention women of all ages: Enjoy a beautiful brunch and explore the gifts God has given you as women!
For more information: lifeofficenyc.org/feminine-genius-brunch



SCHOOLS

Touring Tuesdays
November 19 and December 3
An opportunity for parents to tour one of our Catholic schools and meet students and faculty. **To find a school and book a tour:** catholicschoolsny.org/admissions/visit-a-school

SHEEN CENTER
18 Bleecker St., Manhattan | sheencenter.org | 212-925-2812

The Merz Trio Salon
Tuesday, September 24 | 7:00 p.m. | Tickets: \$55
This bold, new, fiercely creative ensemble presents an intimate concert (audience limited to 35) onstage at the Loreto Theater.

Virtue in America: Hope
Monday, October 7 | 7:00 p.m. | Tickets: \$25
What is virtue and why does it still matter? Hosted by Kathryn Jean Lopez of *National Review*.

Alienated America by Tim Carney
Thursday, October 10 | 7:00 p.m. | Tickets: \$15
Washington Examiner editor Timothy Carney on how life in America seems to be getting worse because citizens are facing their problems alone.

American Slavery Project’s Unheard Voices
October 15 – 16 | 11:00 a.m. and 7:00 p.m. | Tickets: \$30
There are no extant records of up to 30,000 African-descended people who died in New York during the 17th and 18th centuries. Now a group of writers has studied the crypt contents at their burial ground, imagined their lives and given them voice.

An Evening with Mary Eberstadt
Friday, November 8 | 7:00 p.m. | Tickets: \$15
The acclaimed cultural critic discusses the provocative thesis of her book *Primal Screams: How the Sexual Revolution Created Identity Politics*.

The Justice Film Festival
November 12 – 16 | Visit sheencenter.org for schedule
In its seventh year, the festival inspires justice seekers with films of unexpected courage and redemption.

Vanessa Williams and Friends: Thankful for Christmas – A Benefit for the Sheen Center
Monday, November 18 | 7:30 p.m. | Tickets from \$150
Actress, singer, dancer, author, entrepreneur and Sheen Center board member Vanessa Williams headlines an evening of music with her famous friends.

Batman at 80: Dark Knight of the Soul
Thursday, November 21 | 11:00 a.m. | Tickets: \$20
Holy anniversary! Come celebrate the pop-culture legacy of the Caped Crusader in film, television and graphic novels with former DC Comics president Paul Levitz and author Bradley Birzer.

The Gospel of John
November 30 – December 29 | Visit sheencenter.org for showtimes
Drama Desk-winning Broadway actor Ken Jennings (*Sweeney Todd*, *Grand Hotel*, *Sideshow*) offers audiences a personal encounter with John’s Gospel this Advent and Christmas season.

An Evening with George Winston
December 3 – 4 | 7:30 p.m. | Tickets: \$40 – \$75
The pianist returns to the Sheen Center, playing favorite pieces spanning his five-decade career.

New York Voices – Let It Snow!
Friday, December 6 | 8:00 p.m. | Tickets: \$35 – \$60
The internationally acclaimed jazz vocal group New York Voices returns to the Sheen Center with its unique Christmas show!

Lunasa: Christmas from Ireland
Saturday, December 7 | 8:00 p.m. | Tickets: \$40 / \$55 / \$75
Led by renowned flutist and storyteller Kevin Crawford and featuring musical guest Ashley Davis.

YOUNG ADULT OUTREACH
For all events, go to catholicnyc.org. For more information, email kaitly.colgan@archny.org. Stay connected at facebook.com/catholicnyc.

Monthly Young Adult Mass
Wednesdays, September 4, October 2 and November 6 | 7:30 p.m.
St. Patrick’s Cathedral
Holy Hour and confessions from 6:30 p.m. Social to follow.

Monthly CatholicNYC Holy Hour
Wednesdays, September 11, October 9, November 13
7:00 p.m. – 8:00 p.m. | St. Joseph’s Church, Greenwich Village
Confessions are available. Social to follow.

Monthly Homeless Outreach with CatholicNYC
Wednesdays, September 18, October 16, November 20 | 7:00 p.m.
Grand Central Terminal
Come out to meet our brothers and sisters living on the surrounding streets. Meet at the Main Concourse Clock.

Young Adult Mass with Cardinal Dolan
Tuesday, December 3 | 7:30 p.m. | St. Patrick’s Cathedral
Adoration with praise and worship. Confessions will be available from 6:30 p.m. to 7:30 p.m. Social with appetizers and drink specials to follow.

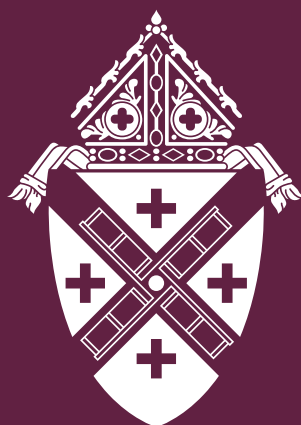
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