Is summer really over? It can’t be it just started. Today they are forecasting a high of 89°. I hope you all have had the chance to enjoy a little time off this summer, we all need to rest and recharge.

The gospel for the 24th Sunday in ordinary time is the parables of the lost sheep, coin, and prodigal son. I have a large version of this painting hanging in my office.

I started to think how easy it is for us to get lost, or try and do everything by ourselves. When I was growing up, a long time ago, I would always tell my father that I needed to do things myself. It was the only way I would learn. Many times I fell, and I did many stupid things, but my dad was always there to pick up the pieces.

I love listening to the stories you all share with me as you bring our Father to those in need in the prisons, universities or hospital rooms. These parables are a wonderful reminder for me that our Father has his hands wrapped around each one of us, if we let him.

Thank you all for the wonderful work you do, you all are a gift to the church.

Jim
The Corporal Works of Mercy
The Corporal Works of Mercy are found in the teachings of Jesus and give us a model for how we should treat all others, as if they were Christ in disguise. They "are charitable actions by which we help our neighbors in their bodily needs" (USCCA). They respond to the basic needs of humanity as we journey together through this life.

The seven Corporal Works of Mercy are listed below. After each work of mercy there are also suggestions and words of advice for living them out in our daily lives. Have your own suggestions? Let us know @USCCB and use the hashtag #mercyinmotion

The Spiritual Works of Mercy
The Spiritual Works of Mercy have long been a part of the Christian tradition, appearing in the works of theologians and spiritual writers throughout history. Just as Jesus attended to the spiritual well-being of those he ministered to, these Spiritual Works of Mercy guide us to "help our neighbor in their spiritual needs" (USCCA).

The seven Spiritual Works of Mercy are listed below. After each work of mercy there are also suggestions and words of advice for living them out in our daily lives. Have your own suggestions? Let us know @USCCB using the hashtag #mercyinmotion!

GIVE ALMS TO THE POOR
- Donate money to organizations that have the ability to provide support and services for those in need. Do research and find organizations that put people in need first, rather than profit.
- Skip the morning latte and put that money in the collection basket at church.
- Find a charity that is meaningful to you and volunteer your time or donate.
- This Lent, give up eating out at restaurants. Pack you meals and donate the extra money to charities.
The Jubilee of Mercy is inherently dynamic.

There's a journey involved, an interior exodus from a form of slavery induced by sin to a promised land irrigated by the milk and honey of God's mercy. It's an internal reiteration of the odyssey of the Prodigal Son from a fallen place of self-imposed alienation to the house and restorative embrace of a forgiving Father.

That spiritual transit is symbolized by the Jubilee Doors that Pope Francis has allowed Bishops to establish in fitting Churches across the world. A door symbolizes a passage from one place to another: we leave something behind to enter into a new reality. In the most famous Jubilee Door of all, in St. Peter's Basilica in the Vatican, there are 14 Scriptural bronze reliefs indicating the reality being appropriated as we pass through the threshold, all scenes from salvation history indicating the return of those evicted from Eden to the mercy of God. The Jubilee of Mercy is meant to be one big cosmic door in which we turn our back on sin, turn toward God's forgiveness, and make with God's help the moral migration through the portal God for us has opened wide.

Because of the intrinsic dynamism involved in the passage of human conversion to divine clemency, there's an even greater sign, an even more powerful efficacious action, than passing through a door. It's something that should both precede and follow traversing the grace-filled gateway: a pilgrimage.

Through Christian history, pilgrimages have been linked to mercy. The first plenary indulgences -- which would be able to substitute for and satisfy all of the penances assigned by priests for the commission of sins -- involved pilgrimages to the great Christian holy sites, like the Holy Land, Rome, and Compostela, journeys that might take years on foot, and often involve great risk and sacrifice. The idea was that if penances were meant to be spiritual medicine to realign one's will to God's, such a pilgrimage would do just as much good as years of regular fasting, prayer and charity.

Pope Francis spoke about the connection between pilgrimages and mercy in his letter inaugurating this year of grace. "The practice of pilgrimage," he wrote, "has a special place in the Holy Year, because it represents the journey each of us makes in this life. Life itself is a pilgrimage, and the human being is a viator, a pilgrim traveling along the road, making his way to the desired destination. Similarly, to reach the Holy Door in Rome or in any other place in the world, everyone, each according to his or her ability, will have to make a pilgrimage. This will be a sign that mercy is also a goal to reach and requires dedication and sacrifice [and involves] ... an impetus to conversion: by crossing the threshold of the Holy Door, we will find the strength to embrace God's mercy and dedicate ourselves to being merciful with others as the Father has been with us."
Listen

For those of us in the Northeast, especially for those of us in Massachusetts, we have an extraordinary pilgrimage destination for this Jubilee of Mercy. Because it is in our backyard, however, many of us may take for granted what those in other parts of our country, Canada, and even other regions of the world look to with ardor and holy jealousy.

It’s the National Shrine of The Divine Mercy in Stockbridge, just off Exit 2 on the Massachusetts Turnpike, nestled in the southwestern corner of the Commonwealth close to the Connecticut and New York borders.

I’ve been visiting there at least once a year throughout my priesthood. During this Jubilee, I have gone three times. But it was on a pilgrimage last week with 55 Filipino priests, six bishops, and about a dozen Filipino lay people that I really saw it with different eyes.

My boss at the Permanent Observer Mission of the Holy See to the United Nations, Archbishop Bernardito Auza, was hosting in New York the annual reunion of the priests from his native Province of Bohol who are ministering in parishes in the United States and Canada. They were joined by the bishops of their natives Dioceses and several other clergy who had flown over from the Philippines. Many were in New York for the first time for their four-day reunion.

Instead of spending more time seeing all that the Big Apple has to offer, however, Archbishop Auza decided to lead a pilgrimage to Stockbridge for meditation and Mass and to have me, as a Missionary of Mercy, give a talk on living the Jubilee well.

We spent more than six hours on the road and about four hours at the Shrine. I wondered whether the priests and bishops would think it the most appropriate use of a whole day.

Yet the bishops and priests blew me away by telling me how excited they were to be going there. Every year, many said, even from the Philippines, they watch EWTN’s coverage of Divine Mercy Sunday from the Shrine and they were fulfilling a dream to make a pilgrimage there. Knowing I was a priest from Bay State, they emphasized how lucky priests and faithful in Massachusetts and neighboring states must be to have the Shrine so close so that we can routinely make pilgrimages there.
Listen

The Shrine sits on 350 acres known as Eden Hill. It's run by the Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary on land they purchased in 1943 for their novitiate. The Shrine Church, built throughout the 1950s, features a copy of the Vilnius image of Divine Mercy, stained glass and mosaics portraying God's merciful love, shrines to St. Faustina Kowalska and St. John Paul II with first class relics of each to venerate, and a beautiful Jubilee door.

On the beautiful grounds, there are exquisite Stations of the Cross, shrines to Our Lady of Lourdes, the Holy Family, St. Therese, St. Francis, and the Holy Innocents, and a great picnic area. Every day there are two Masses, Confessions, adoration, public recitation of the Rosary and common chanting of the Chaplet of Divine Mercy. It also has one of the best and least expensive Catholic gift stores I've found anywhere.

Sometimes pilgrimages can be back-breaking. But a pilgrimage to the National Shrine of the Divine Mercy, enveloped by the mountains, blue skies and green fields, more easily reminds ones of the beauty we hope to find at the end of the pilgrimage of life, where, by God's mercy, we hope to be surrounded by the even greater splendor of the new heavens and earth.

If you haven't yet made a pilgrimage to the National Shrine of The Divine Mercy this year, there are still 72 days left in the Jubilee. Spending one in Stockbridge will inspire and help you on the interior journey that this Jubilee is all about.

Father Roger J. Landry is a priest of the Diocese of Fall River, Massachusetts, who works for the Holy See’s Permanent Observer Mission to the United Nations.

http://www.thedivinemercy.org/
VISIT THE PRISONERS

People in prison are still people, made in the image and likeness of God. No matter what someone has done, they deserve the opportunity to hear the Word of God and find the Truth of the message of Christ.

- See if your parish, or a nearby parish, has a prison ministry and if so, get involved.
- Volunteer to help out or donate to charities that give Christmas presents to children whose parents are in prison.

INSTRUCTING THE IGNORANT

Learn about our faith and be open to talking with others about our beliefs. There is always something more to discover about our faith.

- Go on a service trip or short term mission trip. No time? Donate to support someone on their service trip
- Volunteer to help with religious education programs at your parish
- Invite someone to go to mass with you this weekend
- Know your faith!

ADMONISHING THE SINNER

Do not judge, but be supportive in helping others find their way and correct their mistakes. Together we can learn to walk more closely with Christ.

- In humility we must strive to create a culture that does not accept sin, while realizing that we all fall at times
- Don't judge, but guide others towards the path of salvation (see Mt 7:1-2)
- When you correct someone, don't be arrogant. We are all in need of God's loving correction.
- We should journey together to a deeper understanding of our shared faith
- "Remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye" (Mt 7:5)
Listen

Reflection
Sarah Swafford

We will all be called upon at one time or another to impart “facts” and knowledge about the truths of our faith. But as the saying goes, “More is caught than taught.” Communicating this spiritual and Christian wisdom is a way of life, not merely a memorized lecture; it touches the head and the heart and therefore transforms the whole person—intellectually, spiritually, morally, and emotionally. To instruct the ignorant in this way requires a life of witness; it requires that we radiate the love, peace, and joy that Christ has lavished upon us—and only in this way can we authentically communicate it to others.

If we think of instructing the ignorant as an overly cerebral enterprise in which we are worried about having a flawless argument or making sure we have the perfect answer to every accusation against our faith, then this work of mercy could sound smug or even condescending. But if we understand the deeper purpose of knowledge (namely wisdom, and ultimately faith), we then see that this work of mercy aims at nothing short of communicating the love of God to every person we meet. Each person has been willed into existence by God and each person has a unique part to play in the grand story of human life in light of the cross. Instructing the ignorant aims to help each person find his or her role in this great story of salvation, giving him or her meaning and purpose—and ultimately a mission to do the same for others.

Excerpt taken from Chapter 9 of Beautiful Mercy.


Reflection
Dan Burke

The key is to recover what it means to be merciful in our communication of truth. Many loudly declare that the mere proclamation of truth is an act of mercy and love and thus sufficient. Does this perspective square with Scripture? Here are a few passages that we can use as a way to test our approach to communicating truth:

And we exhort you, brethren, admonish the idle, encourage the fainthearted, help the weak, be patient with them all. (1 Thessalonians 5:14)
Are we patient and self-sacrificing with those who need to hear the truth?

Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. (Acts 20:31)
Does our passion for God come through humble tears of love as we communicate truth, or are we cold, demanding, and dispassionate Pharisees?

Continued on next page
Listen

Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone. (Colossians 4:6)
Are we gracious and careful regarding how we prepare the meal of truth? Is our meal stark and made up only of sound nutrition, or does it mirror the banquet feast of God, which is both nutritious and so appealing that none would turn away to a lesser source?

And the Lord’s servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, and they may escape from the snare of the devil, after being captured by him to do his will. (2 Timothy 2:24–26)
Are we quick to argue and defend without the patience that reflects kindness? Are we gentle and hopeful, relying on the work of God that comes through the authentic and self-giving expression of love and truth?

Speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men. (Titus 3:2)
Do we speak poorly of those who are deceived and in need of the light and work of redemption? Are we courteous and do we avoid a confrontational style that will easily lead to closed hearts and minds? Do we treat communication of truth as a boxing match, or as a sharing of love between friends?

He can deal gently with the ignorant and wayward, since he himself is beset with weakness. (Hebrews 5:2)
Do we recognize our own weakness and sin in humility as we work to help others, or do we place ourselves above others as the one who is right and superior? Are we ready to wash the feet of the wayward as Jesus did with Judas, or do we stand above God himself in our refusal of humble service?

But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. (James 3:17)
Are we peaceful, gentle, and open to discussion with others? Or are we hard and quick to shut down anything that we disagree with without hearing the heart of the other person? Are we constantly waiting to get to our retort, or do we care enough about others to listen carefully so that we can reach their hearts with the truths that would most likely set them free?

Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence. (1 Peter 3:15)
Are you prepared to gently and reverently reveal what God has done and is doing in your life? Are you deeply aware of your own weakness and sin thus recognize and long for the salvation of others? Have you prayed for the one you are seeking to help? Are you in a state of grace so that you are animated by God’s love, gentleness, meekness, and power as you speak?

If you build that bridge of love in the way you give yourself to others and the way you communicate truth, you will find profound and consistent success in leading hearts to God.

Excerpt taken from Chapter 11 of Beautiful Mercy.

Listen

FEED THE HUNGRY
There are many people in this world who go without food. When so much of our food goes to waste, consider how good stewardship practices of your own food habits can benefit others who do not have those same resources.

- Having delicious food at Thanksgiving or Christmas dinner? Donate to a Thanksgiving or Christmas food drive so everyone can have something to eat.
- Research, identify and contribute financially to organizations that serve the hungry.
- The next time you make a recipe that can be easily frozen, make a double batch and donate one to your local food pantry or soup kitchen.
- Try not to purchase more food than you are able to eat. If you notice that you end up throwing groceries away each week, purchasing less groceries would eliminate waste and allow you to donate the savings to those in need

COUNSELING THE DOUBTFUL
Everyone has moments of doubt in their faith journey. Nevertheless, we should always remember that Christ is the Way, the Truth, and the Life and turn to him along our way.

- Listen to counsel and receive instruction, that you may eventually become wise" (Prov 19:20)
- The Cross of Christ "the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength" (1 Cor 1:25)
- Has someone asked you for advice? Orient your response to Christ, who is the Way, the Truth, and the Life
- Follow Christ with the witness of your life so that others may see God's love revealed in your actions
- Accompany a friend who is struggling with believing to join a parish group for service or faith formation, share a book you found useful in dealing with your friend's faith concern, and worship at Sunday Mass.
SAINT TERESA OF CALCUTTA – JESUS’ MISSIONARY OF MERCY

Msgr. Bill Fay, Director of Campus Ministry

Saint Mother Teresa of Calcutta, the foundress of the Missionaries of Charity, was born on August 26, 1910. She died on September 5, 1997. On Sunday, September 4, 2016, Pope Francis declared her a saint in the Church.

I have always been inspired by a little story from the life of Mother Teresa. Once a journalist was accompanying Mother Teresa as she made her rounds in the city of Calcutta. He was familiarizing himself with her daily routine so that he could write a story about Mother and her work. At one point, Mother Teresa came upon a man who was very near death. She sat down with the man and held him in her arms. She then asked one of her sisters to give her some cloths with soap and water and antiseptic, and she began to cleanse the man’s wounds. All the while Mother spoke softly to the man, telling him how much God loved him.

The man died in her arms. He had spent his whole adult life poor, alone and destitute; but he died in the arms of God’s love. Talk about a happy death.

As Mother Teresa and the journalist were walking away, the journalist said to her, “I wouldn't do that for all the money in the world.” Mother Teresa smiled and said very simply, “Neither would I.” For Mother Teresa, love is the only reason or motive for the kind of work that she spent her life doing. For her, work and love were interchangeable. Mother’s work was expressed in love; her love was expressed in her work.

Throughout the Gospel of St. John, Jesus speaks to his disciples about doing the work of his Father. What is the work of the Father that Jesus is speaking about? It is the work of reconciliation, the work of love. Jesus tells us explicitly, “I give you a New Commandment: Love one another - as I have loved you” (Jn 13:34). This is Jesus’ work. This is the work the Father has given him to do. This is the work he now entrusts to us.

Notice something interesting here. Though Jesus speaks of his commandment as “new,” the commandment to love your neighbor as yourself was not a new invention of Jesus. The commandment itself is very old and is already seen in the Old Testament Book of Leviticus. There we read, “You shall love your neighbor as yourself; I am the Lord” (Lev 19:18).
What, then, is so new about Jesus’ “New Commandment”? The newness can be found in the few words the Lord adds to the old commandment – “just as I have loved you.” Jesus calls on us to love each other not in the way we normally love, but in the way he loves us. And this moves things to a completely new level. Jesus is asking us to love everyone without exception and he is asking us to manifest that love in a self-sacrificing way.

This is not easy. Yes, we can be good at loving those who love us, and sometimes even succeed at loving our neighbor. But it is quite another thing to love everyone; especially those who are different from us or who even hate us. Moreover, the New Commandment requires us not just to love these people; it demands that we love them as Jesus does – in a fully self-sacrificing way, even to death.

We can easily experience this call of the Lord as pretty daunting, even impossible to fulfill. Mother Teresa had a simple motto: “If you can’t feed a hundred people, then just feed one.” She often repeated that theme in different words: “Never worry about numbers. Help one person at a time and always start with the person nearest you.” Her message is clear. We need to stop thinking about the challenges involved in the commandment to love and just begin loving, in small ways and always one person at a time. The corporal and spiritual works of mercy, as they were for Mother Teresa, are perfect vehicles for our simple acts of love. I need to ask myself, “How well am I feeding the hungry? How well am I counseling the doubtful?”

Mother Teresa is a saint today not because she accomplished some great thing that stands as a monument or testament to herself. She is a saint, because with God’s grace she performed one little work of mercy after another – works that beautifully revealed the love of Jesus Christ to someone who needed to see him in the moment she gave. May her saintly life inspire us to follow her example. May God’s grace enable us to do it.
SHELTER THE HOMELESS

There are many circumstances that could lead to someone becoming a person without a home. Christ encourages us to go out and meet those without homes, affirming their worth and helping them seek a resolution to the challenges they face.

- See if your parish or diocese is involved with a local homeless shelter and volunteer some time.
- Donate time or money to organizations that build homes for those who need shelter.
- Many homeless shelters need warm blankets for their beds. If you can knit or sew that would be an extra loving gift.
- There are millions of children and families who are on the move, fleeing from war, illness, hunger and impossible living conditions, and searching for peace and safety. Engage parish groups of children, youth, young adults, and families in doing some research on the causes and challenges that these families face to survive. Contact Catholic Social Services, or diocesan offices of peace and justice for help with your research. Seek ways to provide shelter for the homeless locally, regionally, nationally or internationally.

FORGIVING INJURIES

Forgiving others is difficult at times because we do not have God's limitless mercy and compassion. But Jesus teaches us that we should forgive as God forgives, relying on him to help us show others the mercy of God.

- Let go of grudges
- Saying sorry is something we learn as kids, but how often do we really mean it? Forgiveness transforms hearts and lives
  - Participate in the Sacrament of Penance
    - Pray the Divine Mercy Chaplet
Listen

By Karen Wenger, MS, RN, FCN

Shelter the Homeless

Several years ago, I walked into Mass one Sunday, and was approached by a friend and fellow parishioner who was facing a crisis: she and her family were facing imminent homelessness. I was able to help her find a house to rent, a house where her family lived for five years until they were financially able to buy a new home.

She sought my assistance while at Mass, where I am known as the Parish Nurse. While helping people avoid homelessness doesn’t seem to be within the scope of nursing practice, the goal of Faith Community Nursing is the care of the human spirit. My friend’s spirit was severely bruised, and I possessed the knowledge and resources to help her. Faith Community Nurses do not actually have to keep a list of available housing in their neighborhoods; but we can address homelessness in many other ways.

You may be asking why the parish nurses would be the one to address “Shelter the Homeless”. Consider Abraham Maslow’s Hierarchy of Needs: in the shape of a pyramid, each level of the pyramid needs to be met before the individual can attempt the higher levels. The bottom two levels of the pyramid, the broader, stabilizing levels, make up human’s basic needs and include physiological (food, water, warmth and rest) and safety needs (safety/security). A place to call home is certainly a basic human need.

The Massachusetts Coalition for the Homeless offers several different programs to help ‘shelter the homeless’. Home Link is an initiative that provides assistance to individuals before homelessness ensues. A Bed for Every Child provides bedding from $25 for pillows and linens to $250 for a complete bed for children. Room to Breathe is a cost free resource to remove environmental triggers from the homes of low income individuals with chronic respiratory problems. The Furniture Bank is self-explanatory. One in seven Massachusetts children grow up in poverty and often lack adequate clothing; The Teen Closet is fed by clothing drives to benefit the teens. There is also an annual Walk Home to raise funds for the Coalition. Faith Community Nurses can coordinate clothing and/ or furniture drives, or a local Walk Home, while remembering to help care for the spirits of the homeless.

http://www.mahomeless.org/

Forgive Sins

On a different note, we know in our heads that forgiveness is essential, and that forgiveness helps the forgiver as much as the forgiven. Yet so often we hold onto grudges, and we reach a point where the original injury is no longer remembered; but the grudge remains. With each day that passes, time marches on, and we run the risk of losing the ability to forgive.

My pastor’s homily last week was about just this subject, and his words resonated with me. When we forgive, we can begin slowly. We do not have to throw our arms around the person who hurt us; we can begin by asking “Can we talk?” We can and should reach out, not only to those who have hurt us, but also to those whom we have hurt.

Forgiveness truly is freeing. Is there someone in your own life that you need to forgive, or someone whose forgive you need to seek? Now is a great time to take that baby step and extend that olive branch.
Listen

**BURY THE DEAD**
Funerals give us the opportunity to grieve and show others support during difficult times. Through our prayers and actions during these times we show our respect for life, which is always a gift from God, and comfort to those who mourn.

- Send a card to someone who has recently lost a loved one.
- Visit the cemetery and pray for those you have lost.
- Spend time planning your own funeral mass, read through the Order of Christian Funerals and find our hope in the Resurrection.

**COMFORTING THE SORROWFUL**
Be open to listening and comforting those who are dealing with grief. Even if we aren't sure of the right words to say, our presence can make a big difference.

- Lend a listening ear to those going through a tough time
- Make a home cooked meal for a friend who is facing a difficult time
- Write a letter or send a card to someone who is suffering

A few moments of your day may make a lifetime of difference to someone who is going through a difficult time
Reverend Terence P. Curley
August 8, 1944—August 26, 2016

Rev. Terence P. Curley, D.Min., was born in Lynn, Mass., the third of seven children of Edmund F. Curley and Eileen C. Koen.

He grew up in Swampscott, attending St. John’s The Evangelist School and St Mary’s High School in Lynn, Mass. He attended Cardinal O’Connell Seminary and St John’s Graduate School of Theology in Boston, before being ordained by Cardinal Medeiros in 1972.

Fr. Curley served as either an assistant or an associate at St. Zepherin Parish, Wayland, Sacred Heart Parish, Lynn and Most Holy Redeemer Parish, East Boston. He was then named associate at St. John the Evangelist (French) parish in Newton. In 1982, he was named associate at St. Mary Star of the Sea, East Boston, and in 1983 to a similar position at Incarnation of Our Lord and Savior Jesus Christ Parish, Melrose. Between 1987 and 1993 he was an associate at Immaculate Conception Parish, Salem and Our Lady of Grace Parish, Chelsea.

He was named pastor of Saint Susanna Parish in Dedham in 1993, where he served until 2001, when he was named pastor at Saint Thomas Aquinas Parish in Nahant, Mass., where he remained until his semi-retirement in 2010 due to health concerns.

While serving at a number of parishes in the Boston Archdiocese, he earned a Doctorate in Ministry at Boston University. During his doctrinal studies he became very involved in the Ministry of Bereavement and shared his expertise in parishes and dioceses across the country. In addition to his parish work, he taught graduate courses at Lesley College Graduate School for Counseling Psychology and Expressive Therapy, in Cambridge Mass., and at Emmanuel College in Boston, Mass. He was also an adjunct staff member of the Family Life Office of the Archdiocese of Boston. In recent years, up to the present time, he was teaching in the Master of Arts in Ministry program at The Theological Institute of St. John’s Seminary in Brighton, Mass.

Continued on next page
Fr. Curley served as both an elected board member and president to the National Catholic Ministry to the Bereaved. He was also a current board member of the Catholic Cemetery Association. He has written some 14 books on ministry to the bereaved as well as a dozen video productions that were often run on BCTV and across the country.

Fr. Curley was predeceased by his parents, Edmund and Eileen Curley and his older brother, Edmund C. Curley. He leaves behind his sisters, Anrita Talbot of Salem, Mass., Eileen M. Clay of Maine, Brenda M. Noyes of Maine, and Maura E. Bostdorf of Nova Scotia; his brother, Jerome M. Curley of Salem, Mass.; several nieces, nephews and grand-nephews and nieces. He will be missed by his loving family as well as the countless people he served for over four decades.

He would want all to know that life is changed, not ended, by his death and would no doubt highlight one of his favorite prayers from the Funeral liturgy. "Before we go our separate ways, let us take leave of our brother. May our farewell express our affection for him; may it ease our sadness and strengthen our hope. One day we shall joyfully greet him again when the love of Christ, which conquers all things, destroys even death itself." (Order of Christian Funerals, #198)

Fr. Curley will lie in repose on Wednesday from 3 to 7 p.m. in St. Thomas Aquinas Church, 248 Nahant Rd., Nahant. His funeral Mass will be celebrated on Thursday at 11 a.m. in St. Thomas Aquinas Church. Interment will be in St. Mary’s Cemetery, Salem. Relatives and friends are respectfully invited. Those who prefer may make donations to St. Camillus Health Center, 447 Hill St., Whitinsville, MA 01588. Arrangements by the Solimine Funeral Home, 426 Broadway (Route 129), Lynn. Directions and guestbook at www.solimine.com.


Published in The Salem News
A homeless man who faithfully attended Mass at a church inside Vatican City for decades was buried in a Vatican cemetery after it was discovered he had died and was left unidentified in a hospital morgue.

Willy Herteleer was well-known by the Swiss Guards keeping watch at St. Anne’s Gate, by local business owners and a number of clergy who brought him food, took him to lunch or treated him to his morning cappuccino, according to news reports.

“He attended 7 o’clock Mass every day for more than 25 years,” Fr. Bruno Silvestrini, the pastor of the Vatican’s Church of St. Anne, told Vatican Radio.

Though Herteleer lived on the streets with all of his belongings packed in a folding grocery cart, "he was a rich person of great faith," the priest said.

“He was very, very open and had made many friends," Silvestrini said. "He spoke a lot with young people, he spoke to them of the Lord, he spoke about the pope, he would invite them to the celebration of the Eucharist," which Herteleer always said was "his medicine."

Msgr. Americo Ciani, a canon at St. Peter's Basilica was another friend of Herteleer, and he told Vatican Radio that the elderly man -- thought to be about 80 -- would lean against a lamppost along the road that led tourists and city residents to and from St. Peter’s Square and talk to them about their faith.

"Very often he would engage with someone, asking, 'Do you go to confession every now and then? Look, going to confession is necessary because if you don't, you won't go to heaven!'” the monsignor recalled. He was such a regular at St. Anne's that Silvestrini paid homage to Herteleer by including a figurine of a homeless man among the shepherds in the church's annual Nativity scene.

Those who looked after Herteleer became worried when he seemed to have vanished in mid-December, reported the Italian daily, Il Messaggero, Feb. 25.

It turned out Herteleer had collapsed one cold December night and was brought to a nearby hospital after passersby saw he needed help and called an ambulance. He died at the hospital Dec. 12, but his body had remained unidentified and unclaimed at the hospital morgue until friends tracked him down, the newspaper reported.

Ciani led the funeral Mass together with the canons of St. Peter's Basilica in the chapel of the Vatican's Teutonic cemetery Jan. 9.

Permission was granted to have Herteleer, who was Flemish and Catholic, buried in the small Germanic cemetery where Swiss, German and Flemish nobility and church benefactors had been laid to rest. The cemetery was founded 1,200 years ago for German pilgrims who died in Rome.

Continued on next page
In his homily, Ciani said he thanked God for letting them get to know Herteleer, "a man who appeared to be alone, but who never felt alone because God's grace was present in him."
The casket was adorned with floral wreaths and two portraits of Herteleer -- one a watercolor, the other a pastel -- that the Italian monsignor had made of him.

Ciani said giving Herteleer his final resting place in the Vatican cemetery was "in perfect harmony with Pope Francis' incisive messages in which he always talks about the excluded, those who do not count in our society ... but instead are held dear by, not just the pope, but by the Lord Jesus, who always loved and preferred the poorest."

Msgr. Giuseppe Antonio Scotti, adjunct secretary of the Pontifical Council for Social Communications, told reporters Feb. 26 that the huge amount of media attention surrounding the man's burial at the Vatican was further proof of the "throwaway culture" and the inverted values Pope Francis often speaks about.

"The death of an elderly man on the streets made the news, not because he died, but only because he was buried in the Vatican," he said. "The burial was more important than the death of the man."


The grave of Willy Herteleer, a homeless man buried in the Teutonic Cemetery at the Vatican, is seen Feb. 27, 2015.

-Chris Warde-Jones
Listen

VISIT THE SICK
Those who are sick are often forgotten or avoided. In spite of their illness, these individuals still have much to offer to those who take the time to visit and comfort them.

- Give blood
- Spend time volunteering at a nursing home – Get creative and make use of your talents (e.g. sing, read, paint, call Bingo, etc.)!
- Take time on a Saturday to stop and visit with an elderly neighbor.
- Offer to assist caregivers of chronically sick family members on a one-time or periodic basis. Give caregivers time off from their caregiving responsibilities so they can rest, complete personal chores, or enjoy a relaxing break.
- Next time you make a meal that can be easily frozen, make a double batch and give it to a family in your parish who has a sick loved one.

BEARING WRONGS PATIENTLY
Do not be bitter about wrongs done against you. Place your hope in God so that you can endure the troubles of this world and face them with a compassionate spirit.

- Frustrated with someone? Step away from the situation, take a few deep breaths, pray the Our Father, asking God for patience
Listen

Reflection
By Matt Fradd

“Have patience with all things,” urges Saint Francis de Sales, “but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them—every day begin the task anew.”

Several years ago, as I stood in line for the sacrament of confession about to confess for the umpteenth time a sin I couldn’t seem to quit, I began to fear that God’s mercy was running out. I didn’t doubt that God would pardon a person who turned to him after a life of the most heinous sins imaginable. What I did doubt was that he would continue to forgive me.

At that moment, by God’s grace, no doubt, I was reminded of the incident in the Gospel of Matthew when Peter approached Our Lord with a question:

Then Peter came up and said to him, “Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven.” (Matthew 18:21–22)

Now Jesus did not mean that Peter was to forgive his brother 490 times and then no more. No, rather “seventy times seven” signified perfection and consistency. It then occurred to me, if God’s forgiveness is not like that—perfect and consistent—then Jesus was commanding Peter to act in a way that was contrary to the nature of God.

The truth is, God is infinite in all of his attributes.

Regardless of where you have been or what you have done, be at peace. The same God who forgave Moses the murderer, Rahab the prostitute, David the adulterer, and Peter the denier will forgive you also. All you have to do is seek that forgiveness with a contrite heart. The only sin God won’t forgive is the one you will not ask forgiveness for.

Excerpt taken from Chapter 12 of Beautiful Mercy.

GIVE DRINK TO THE THIRSTY

Many of our brothers and sisters in Christ do not have access to clean water and suffer from the lack of this basic necessity. We should support the efforts of those working towards greater accessibility of this essential resource.

- We take it for granted that we have access to clean water. Donate... to help build wells for water for those in need
- Organize a group of children involved on a sports team (e.g. soccer) or a summer camp. Invite them to collect bottled water to distribute at a shelter for families. If parents can be involved, ask them to accompany their children in delivering the water to the families.
  - Do the same for youth and young adult groups.
- Make an effort not to waste water. Remembering to turn off the water faucet when you are brushing your teeth or washing dishes can help, especially in regions suffering from drought.

PRAYING FOR THE LIVING AND THE DEAD

Prayer is one of the most powerful ways we can support others. Joining together in prayer for the living and the dead entrusts us all into God's care.

- Request a mass intention for a friend or family member who is going through a tough time
- Request a mass intention for a friend or family member who has passed away
- Keep your own book of prayer intentions, writing down the names of those who you are keeping in your prayers
- Ask a friend or family member if there is anything you can pray for them about
- Through prayer, entrust your cares and concerns for those around you to God
Reflection
Lisa Hendey

When I ponder Christ’s preaching on the works of mercy in Matthew 25, my mind goes immediately to water, to access, and to sanitation. I know from my work with relief agencies that every dollar we spend on this problem yields a quadruple impact in productivity and health.

Yet I have also come to believe that as followers of Christ, our commission to “give drink to the thirsty” extends far beyond the literal. Yes, we can and should work together to create a world where girls won’t have to forgo education in favor of lugging endless buckets of water on their heads. Yes, let us each make small sacrifices to ensure proper sanitation so that another precious preschooler isn’t lost to an excruciatingly painful death from diarrhea.

But let us also remember that the “thirsty” often have needs that will be met more often by words and deeds than by water. I don’t have to travel halfway around the world to find folks who thirst. They are all around me, waiting for me to bear relief . . .

The thirsty are the working poor of my own community who labor in farm fields to put food on their tables. My elderly neighbor thirsts for someone to sit with her and to simply listen. A friend who single-parents a child with special needs thirsts for compassion, understanding, and welcome. And often, my own family thirsts for my care and attention when I let my daily busyness stand in the way of lovingly fulfilling my vocation as wife and mother.

We have the boundless gift, but also the tremendous responsibility, to become the hands, feet, and yes, even the heads that bear the living water to those in need.

Sometimes the “drink” we carry to those who thirst will be literal. Often, it will be figurative. Regardless, let us pray daily for gratitude for those who have quenched our thirst and for the grace to carry the drink of living water to those most in need.

Excerpt taken from Chapter 3 of Beautiful Mercy.

Reflection
Msgr. Charles Pope

What is the value of one prayer? I suspect it is far greater than any of us imagine. Prayer changes things, sometimes in obvious ways, more often in subtle and even paradoxical ways. But prayer is surely important, even when we don’t experience its immediate effects. Perhaps this is why Jesus taught us to pray always and never to lose heart (see Luke 18:1). Saint Paul echoed this with the simple exhortation “Pray constantly” (1 Thessalonians 5:17). Saint James also warned, “You do not have, because you do not ask” (James 4:2).

Perhaps one of the greatest joys of heaven will be seeing how much of a difference our prayers made, even the distracted and perfunctory ones. Perhaps our simple utterance at the end of a decade of the rosary to “save us from the fires of hell and lead all souls to heaven” will reach the heart of one lost soul, prompting him to answer the gentle call of God to return. Imagine if someday in heaven that very sinner comes up to you and says, “Though we never met, your prayer reached me and God applied his power to me.” Imagine the joy of many such meetings in heaven. Imagine, too, whom you will joyfully thank for their prayers, people you know and some you never met. But they prayed, and the power of their prayers reached you.

Praying for the dead, however, is a spiritual work of mercy that has suffered in recent decades. Too many Catholics today “miss a step” when loved ones die. There are often immediate declarations that the deceased are “in heaven” or are “in a better place.” But Scripture doesn’t say that we go right to heaven when we die. No, indeed, there is a brief stopover at the judgment seat of Christ.

Purgation and purification are necessary before entering heaven, of which Scripture says, “Nothing unclean shall enter it” (Revelation 21:27). Again, this is worth praying about. It is a great work of mercy we can extend to our deceased loved ones, to remember them with love and to pray, in the words of Saint Paul, “[May God] who has begun a good work in you…bring it to completion” (Philippians 1:6). Pray often for the souls in purgatory. Surely there are joys there for them, knowing that they are on their way to heaven. But surely, too, there are sufferings that purgation must cause.

Excerpt taken from Chapter 14 of Beautiful Mercy.

Listen

Please see attachments for ongoing events.

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