

# the long island catholic

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April 2021



*Coming to Long Island this Spring:*

## THE DOMINICAN SISTERS OF MARY, MOTHER OF THE EUCHARIST

Order from Ann Arbor, MI will begin teaching in St. Mary's Parish Elementary and High School beginning in the Fall 2021

Greeting St. Mary School students — Sr. Joseph Andrew Bogdanowicz, O.P., one of the original foundresses of the Dominican Sisters Mary, Mother of the Eucharist, currently serving as Vocations Director and Sr. Mary Magdalene Quinn, O.P., of the Dominican Sisters of Mary, Mother of the Eucharist and soon to be Superior of the Convent of Sisters at St. Hyacinth parish, Glen Head who will teach at St. Mary's Schools in the 2021-2022 school year.



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HOLINESS AND  
MISSION

# Easter 2021



Photo by César Gonzalez



**BISHOP JOHN O. BARRES**  
is the fifth  
bishop of the  
Catholic Diocese  
of Rockville  
Centre. Follow  
him on Twitter,  
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*Dear Brothers and Sisters in Christ,*

*The Lord is truly risen, Alleluia!* Around the world and across Long Island, we proclaim this marvelous truth. Good news is ours. Sin and death have been vanquished. Christ has conquered. God is victorious!

In light of the suffering and death of the past year, how blessed we are to behold again the Mystery of the Resurrection. These months have been dark and bleak. They have been long and challenging.

Yet, as we encounter Easter 2021, we are reminded that God has the final word. Indeed, *Light shines in the darkness, and the darkness has not overcome it* (John 1:5). This Light, Jesus Christ, illumines our path. He gives hope. As the Fathers of the Second Vatican Council said:

*Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us. Christ has risen, destroying death by His death; He has lavished life upon us so that... we can cry out in the Spirit: Abba, Father.<sup>1</sup>*

With significant challenges facing us still on Long Island and across the globe, with darkness still afoot, perhaps the joy of Easter is difficult to embrace. Our hearts may be like those of the disciples who went on Easter dawn to anoint the Lord's body. At the strange sight of an empty tomb and an apparently absent Jesus, instead of experiencing immediate joy, they were confused and distressed. Only in seeing the Lord face to face did they come to embrace His rising from the dead.

Like Mary Magdalene and the other disciples, we need to see Christ alive among us. We need to see the Resurrection in our midst. So, this Easter, let us ask, "Where is Christ alive?"

Christ is alive in the countless frontline workers, civil servants, and medical professionals who have served so faithfully and so heroically this past year. Their sacrificial love and Good Samaritan-willingness to help neighbors in need radiate the Lord Jesus!

Christ is alive in the catechumens who have received the sacraments of Baptism, Eucharist and Confirmation at the Easter Vigil. Their reception of the sacraments reminds us of the power of our own Baptism - where each of us has



# INSIDE

April 2021

## YES, WE STILL MAKE HOUSE CALLS.

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Peter Volberg  
 Tom Volberg

*May we  
continue to  
recognize the  
Sunday Eucharist  
as the source from  
which the life of the  
Resurrected Christ  
bursts forth into  
the world.*

died with Christ and risen with him to new life.

Above all, Christ is alive in His risen and glorified presence in the Eucharist and in the transforming power of His Body and Blood that we receive in the celebration of the Mass. Christ is alive, and therefore the Church is alive.

The Eucharist is the source of this life – and its power has become perhaps more evident than ever, after months of separation from the weekly and daily celebration of the Mass. Together, we recall the disciples' recognition of Jesus following the Resurrection at Emmaus in the opening of the Scriptures and the breaking of the Bread.

We are grateful for the many ways in which our parishes and schools have continued to foster creatively this Emmaus experience on Long Island, both in-person and virtually. May we continue to recognize the Sunday Eucharist as the source from which the life of the Resurrected Christ bursts forth into the world.

At his Sunday Angelus on January 3, 2021, Pope Francis beautifully reminded us of Christ's continued presence in our midst:

*I like to think that when the Lord prays to the Father for us, he does not merely speak: he shows him the wounds of the flesh, he shows him the wounds he suffered for us. This is Jesus: with his flesh he is the intercessor, he wanted to bear even the signs of suffering. Jesus, with his flesh, is before the Father. Indeed, the Gospel says that He came to dwell among us. He did not come to visit us, and then leave; He came to dwell with us, to stay with us.<sup>2</sup>*

May we continue to encounter the presence of Jesus Christ who dwells in and through His Church. May we continue to experience signs of His Resurrection even amidst the challenges and crosses we embrace, and may this encounter continue to fill our hearts, so that our voices can confidently cry out: *The Lord is truly risen! Alleluia!* †

Faithfully in the Lord,



1 Second Vatican Council, Pastoral Constitution on the Church in the Modern World Gaudium et Spes (December 7, 1965), 22, in The Documents of Vatican Council II (St. Paul's Publications, 2009).

2 Francis, Angelus, 3 January, 2021. [http://www.vatican.va/content/francesco/en/angelus/2021/documents/papa\\_francesco\\_angelus\\_20210103.html](http://www.vatican.va/content/francesco/en/angelus/2021/documents/papa_francesco_angelus_20210103.html)



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## Catholic Health Names

# Dr. Patrick M. O'Shaughnessy

## President and CEO

ROCKVILLE CENTRE, NY - Catholic Health's Board of Directors announced Patrick M. O'Shaughnessy DO, MBA, FACEP, CHCQM, has been selected as the new president and chief executive officer for Catholic Health, effective April 16.

Dr. O'Shaughnessy, who has served more than seven years as Catholic Health's executive vice president and chief medical officer and another four years as executive vice president and chief clinical officer, will replace Dr. Alan D. Guerci, who is retiring.

"In addition to embracing our Catholic Health culture, commitment to Catholic moral teaching and mission, and our innovative strategic plans, Dr. O'Shaughnessy will help lead and guide us in providing compassionate, high quality care, while serving the spiritual, physical and emotional needs of patients," said Salvatore F. Sodano, chairman of Catholic Health's Board of Directors.

"Dr. O'Shaughnessy is an accomplished physician executive with more than eighteen years of administrative leadership experience in strategy, innovation, operations, and design in health care organizations," Sodano said. "He is well known, trusted and respected by the Long Island medical community, and has established a favorable reputation with clinical leaders nationally and in the tristate area."

Following an extensive national search, a number of

outstanding candidates were considered. After careful review, the Board and Bishop Barres of the Diocese of Rockville Centre unanimously identified Dr. O'Shaughnessy as the best choice to lead the organization.

"Thank you to our bishop, Fr. Eric Fasano, Vicar General, our Chairman of the Board Mr. Sodano and our entire Board of Directors for this incredible opportunity," Dr. O'Shaughnessy said. "I am humbled, honored and excited to assume the role of President and CEO at Catholic Health, which has been a leader for decades in providing high quality health care to the communities of Long Island. I am inspired every day by the exceptional team of caregivers at Catholic Health, who truly live our mission, and I am committed to build upon Dr. Guerci's legacy and position the organization for future growth and success in the years ahead."

Beginning in 2006, Dr. O'Shaughnessy served as assistant

**“I am inspired every day by the exceptional team of caregivers at Catholic Health, who truly live our mission, and I am committed to build upon Dr. Guerci’s legacy and position the organization for future growth and success in the years ahead.”**

Photo submitted by Catholic Health



director of emergency medicine for Catholic Health’s St. Charles Hospital in Port Jefferson. Later, he became director of emergency medicine for St. Catherine of Siena, eventually being promoted to chief medical officer for the Smithtown hospital. Dr. O’Shaughnessy continued on a steady path of growth, assuming system-wide responsibilities, and ultimately being promoted to Catholic Health’s executive vice president and chief clinical officer.

Prior to joining Catholic Health, Dr. O’Shaughnessy held physician and faculty appointments at Beth Israel Medical Center, Albert Einstein College of Medicine, Hackensack University Medical Center, and The Valley Hospital in New Jersey. He earned his medical degree from New York College of Osteopathic Medicine and has two master’s degrees, one in business administration from Adelphi University, and a second in population health management from Thomas Jefferson University. Dr.

O’Shaughnessy is board certified in emergency medicine and health care quality and management.

Dr. Guerci, a nationally renowned cardiologist who has been Catholic Health’s CEO since 2013, previously announced his intention to retire on June 30, 2020, but agreed to stay on until the Board could complete a nationwide search for his successor.

“Dr. Guerci has provided steady leadership throughout his tenure and the COVID-19 pandemic, which has presented historic challenges to all health care organizations,” Sodano said. “We will always be grateful for his outstanding leadership and commitment to our organization. On behalf of the Board of Directors, I would like to thank Dr. Guerci for all that he has done for Catholic Health.”

Catholic Health is an integrated health care delivery system encompassing some of the region’s finest health and human services agencies. With more than 17,000 employees, six acute care hospitals, a home nursing service, hospice, and a network of physician practices, Catholic Health serves hundreds of thousands of Long Islanders each year, carrying on the healing mission of Jesus Christ expressed in the mission of mercy of the Catholic Church and a commitment to the sanctity and dignity of every human life. †

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# Surfing Divine Waves

- FR. LIAM MCDONALD

Photo by Ed Casey

BY  
THOMAS  
GRIFFIN

Life as a parish priest is both full and powerful, according to Fr. Liam McDonald, who said “every day is like surfing divine waves. I begin my day and wait to see what God wants to do.”

Father Liam is chaplain for Holy Trinity Diocesan High School and associate pastor at Holy Family Parish in Hicksville. A day in the life of this parish priest is both practically filled and spiritually potent.

His day begins with personal prayer in the chapel at Holy Trinity or Holy Family and continues with teaching freshman religion in the morning, presiding over Eucharistic Adoration or the Sacrifice of the Mass in the afternoon, along with attending extracurricular activities after school, and meeting with parishioners in the evenings.

Fr. Liam was baptized at Cure of Ars parish in Merrick but traveled with his family for much of his young life. His journeys led him to schools and parishes in both Rhode

Island and Virginia, but his lack of a consistent home base for a parish never halted the movement of God in his life.

Moments of prayer, after college and before Eucharistic Adoration, allowed him to see the deep questions God was asking him to consider in his life and helped lead him to discern the priesthood more intensely.

There was no shortage of people who aided his path to the priesthood. Specifically, Fr. Liam highlighted the witness and writings of Pope St. John Paul II as pivotal for his discernment. Most emphatically, it was the “authenticity and zeal to evangelize” that captivated him about the pope. Getting to know Fr. Liam, it is clear that these are two traits that he has taken on with deep devotion as a high school chaplain and parish priest.

One of the greatest moments in his current assignment, Fr. McDonald said, is “sharing what God is doing in my life and hearing what God is

RVC  
Seminararian  
Joe Krug  
and Fr.  
McDonald.

doing in the lives of those around me.” Relaying the actions of God in your life and listening to his movements in the lives of others allows “for the faith to spread, grow in us, and we effectively prepare for the fruitful proclamation of the Gospel by sharing testimonies of what God is doing in our lives.”

This focus on personal relationships with others and the need to express that relationship with those we meet, personifies Fr. Liam’s desire to be real about the faith and shows just how passionate he is about spreading the message of Jesus. When asked what the essential aspects of being a disciple entails, he shared it all begins with relationship.

A Christian must always remember that his or her relationship with God ought to drive every aspect of life. This is the bedrock of the Catholic faith, according to Fr. McDonald, because relationship springs from love and God infinitely “loves you and has an amazing plan for your life” (Jer. 29:11).

Secondly, we must realize that sin has messed up this plan. Therefore, we must “never blame God for x, y, and z in life. Don’t blame God, blame His enemy.” (John 8:44)

“Good news for you reading this article,” said Fr. Liam. “Jesus came to do something about this....Jesus stood in for you when he died on the cross and he reconciled you with God.”

Even though Christ stood in for each of us, there is still something required of us. We are asked “to reorient our life to Christ” and live out the call of our Baptism to spread the gospel to the ends of the earth.

According to Fr. Liam, so often, we can become so anxious about the future or uncertain of where things are headed in our nation that we remain silent about Christ. Faith seems to be neglected at best and outright rejected or attacked at worst.

We must hold fast to the call given to each one of us to bring God’s mercy and face to a world that desperately desires to meet him. The question is, how do we accomplish this task?

A passage that has been continuously powerful for Fr. Liam on this topic is from the Acts of the Apostles. The early Church was faced with countless obstacles, but in its challenges members doubled down on faith, truth, and evangelization. “And now, O Lord, hear their threats, and

give us, your servants, great boldness in preaching your word. Stretch out your hand with healing power; may miraculous signs and wonders be done through the name of your holy servant Jesus.” (Acts 4:29-30).

Christians, from the earliest days, did not cower in fear of the darkness that surrounded them. “They did not,” Fr. Liam said “try to solve earthly problems with human ingenuity or self-reliance. They didn’t even pray for safety...no...they prayed for boldness to preach God’s word.”

No matter the circumstances, Fr. Liam encourages all Catholics to turn to prayer and ask God for help in seeing the plan he has for each of us; a plan for great joy and immense treasure in knowing him and bringing him to others. Speak his name and be emboldened to live intentionally for Jesus Christ because the victory has already been won through his cross and resurrection.

Despite the darkness and the unknown future let us make these words our own, as Fr. Liam so often does. Riding the divine waves that come his way each day enables him to be a true servant of Christ who allows his hands to work wonders in bringing Christ to everyone he meets. Let us be emboldened to do the same and “wait to see what God wants to do” through us. †

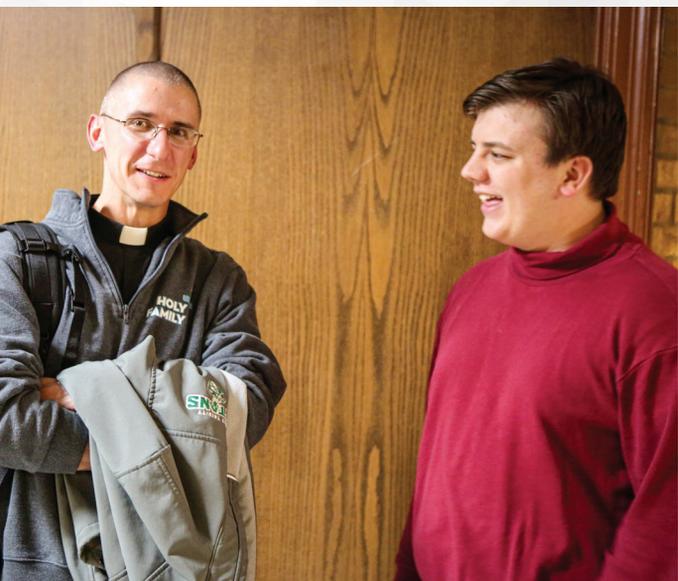


Photo by Ed Casey

# THE MARIANISTS

## Province of Meribah

MEN





OF

FAITH



**CONTACT OUR VOCATIONS DIRECTOR**  
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 MarianistsLI

# Sexual Abuse and General Claims in The Roman Catholic Diocese of Rockville Centre, New York Bankruptcy

The Roman Catholic Diocese of Rockville Centre, New York (“Diocese” or “Debtor”) has filed bankruptcy in order to restructure its nonprofit organization. Please read this notice carefully as it may impact your rights against the Diocese and provides information about the case, *In re: The Roman Catholic Diocese of Rockville Centre, New York* (Bankr. S.D.N.Y.). This notice is a short summary.

## Who Should File a Sexual Abuse Claim?

**Anyone who was sexually abused, on or before October 1, 2020, and believes the Diocese may be responsible for the sexual abuse must file a claim.** This includes sexual abuse in connection with any entity or activity associated with the Diocese. Sexual Abuse Claims include, but are not limited to: sexual misconduct, touching, inappropriate contact, or sexual comments about a person or other behaviors that led to abuse, and regardless of whether you thought the behavior was sexual abuse or not.

## When Should I File a Sexual Abuse Claim?

**Regardless of how old you are today or when the sexual abuse occurred, you need to file your claim so that it is received by 5 p.m. (Eastern Time) on August 14, 2021.**

**If you do not file a timely Sexual Abuse Claim, you may lose rights against the Diocese and against Diocese Related Entities, including any right to compensation.** If you have a sexual abuse claim against any such Diocesan parish, school or affiliated ministry, you may have a claim against the Diocese. Note that only the Diocese is in bankruptcy. If you have a claim against any Diocese Related Entity, you must take separate action to preserve your rights.

**Your information will be kept private.** For more detail, including lists of names of clergy that have been identified in connection with sexual abuse claims, go to <https://dm.epiq11.com/drvc> or call 1-888-490-0633.

The Sexual Abuse Bar Date of August 14, 2021 is not subject to further extension if the window created by the Child Victims Act is lengthened by the State of New York.

## When Should I File a General Bar Date Claim?

If you have a non-sexual abuse claim, you will need to file so that it is received by 5 p.m. (Eastern Time) on March 30, 2021. More information for general claims is available at <https://dm.epiq11.com/drvc>.

## ACT NOW Before Time Runs Out:

You can download and file a claim at the website or call the toll-free number listed below for help on how to file a claim by mail.



File a Proof of Claim.



Have questions?  
Call or visit the website  
for more information.



If your claim is approved, you may  
receive compensation  
from the bankruptcy.

# VESTIGES OF RACISM IN OUR HEARTS

RESPECT LIFE



Getty Images/kickstand

I RECENTLY VIEWED AN ON-LINE GALLERY OF PHOTOGRAPHS CALLED “GHOSTS OF SEGREGATION” ([WWW.GHOSTSOFSEGREGATION.COM](http://WWW.GHOSTSOFSEGREGATION.COM)) BY A PHOTOGRAPHER NAMED RICH FRISHMAN. THE IMAGES WERE JARRING.

Mr. Frishman traveled the country documenting physical evidence of racism. There were bricked-over separate entrances to movie theatres, and still-standing walls in restaurants that separated whites from blacks. There were segregated restrooms and stadiums, sites of racial violence, and even the remains of a “slave exchange” sign where human beings were once bought and sold.

The fact that these tangible traces of such a horrifying evil still exist, hidden in plain sight, was a real wake-up call for me. It prompted me to look inward to examine if there are vestiges of the sin of racism remaining in my heart.

I know that many will say that slavery was in the past, and what’s done is done, and that’s all over now. I hear this often. And while it’s true that Black Americans are no longer exploited to work as slaves, centuries of racism and its remnants have resulted in Black Americans being catalogued and labeled: they are “the other.”

We’ve been conditioned to view them differently, suspiciously. Think of the stereotypes that continue to flourish. These are sacred children of God we’re talking about!

Any time we divide people into groups of “us” and “them,” sin results.

We differentiate between the mentally fit and the mentally unfit, between the physically able-bodied and those with physical disabilities, between the born and the unborn, between the documented and the undocumented, between the privileged and the underprivileged.

Once a group of people is labeled as “the other,” they are devalued and dehumanized. We perceive them to be inferior, unworthy of our respect, and undeserving of the protection of the laws. We give ourselves permission to treat the others differently, often in ways that are hurtful, damaging, sometimes fatal.

It’s subliminal, unconscious, even unintentional. But it’s there.

Just like the relics of segregation and the ruins of lynching sites, it’s hidden in plain sight. Following much prayer and reflection, I’m ashamed to say I found it in some of my own attitudes and behaviors.

Every human being is made in God’s image and likeness. Our Church’s principles on social justice and respect for life apply in every situation and to every human being. That’s why racism is an assault on life and dignity.

There are no simple solutions. This isn’t just about changing a few laws and making everything right.

Yes, it’s important to try to eliminate inequities in housing, health care, education and employment. But it’s more important to erase the vestiges of racism in our hearts.

There are spiritual repercussions to the sin of racism. God expects more of us. We must work harder to try to understand “the other,” and to make their interests our own. †



**KATHLEEN M. GALLAGHER**  
*a Long Island native, is the director of pro-life activities for the New York State Catholic Conference, based in Albany.*

From left: Mrs. Theresa Kemp, acting principal, St. Mary's Elementary School, providing a tour of the school to Sr. Mary Magdalene (slightly behind) Sr. Joseph Andrew (center), Fr. John J. McCartney, secretary to the bishop and co-chancellor, Diocese of Rockville Centre. Slightly obscured in back from left: Rose Sullivan, executive director, National Conference of Diocesan Vocations Directors and mother of partially obscured priest in the back center: Fr. Christopher Sullivan, associate pastor, St. Rose of Lima Parish, Massapequa.

## Teaching and Spreading Christ's Love:

THE DOMINICAN SISTERS OF MARY, MOTHER OF THE EUCHARIST

*The Diocese of Rockville Centre* has gained a new religious order in its boundaries. The Dominican Sisters of Mary, Mother of the Eucharist are sending four religious sisters to live and teach on Long Island. The incredible influence they will have on our communities is certain, by witnessing the tremendous nature of their conviction, intelligence and faith.

BY  
THOMAS  
GRIFFIN

Founded in 1997 with only four co-foundresses, this Dominican order now has over 150 sisters with an average age of 32. Over 6,000 young women have attended their vocation discernment retreats and their impact on the national and global Church has been both amazing and profound.

The order's mission is derived from the personal faith of each sister who is consecrated to Jesus through Mary and allows the presence of Christ in the Eucharist to act as the driving agent that illuminates the minds and hearts of those they teach.

"As Dominicans, our apostolate is preaching and teaching, with prayer and contemplation at the very center of all we do," according to the order. Their personal and communal encounter with God pushes them forth and provides the fuel to bring the saving message and dynamic love of Christ to everyone they meet.

PHOTOGRAPHY BY  
NICK CASTELLI

Although their Motherhouse is located in Ann Arbor, Mich., the first sisters were consecrated at St. Patrick's Cathedral in New York City. The order has 24 missions spreading the gospel all over the United States and some sisters work as librarians at the Pontifical North American College in Rome.

From pre-k through 12th grade, as well as on college and seminary campuses, these consecrated women are preaching the faith and leading young people to the side of Christ through a powerful Marian witness and Eucharistic focus.

Bishop Barres met with Sister Joseph Andrew and Sister Mary Magdalene in March to announce the amazing news that the sisters will form a new foundation in the diocese.

"We have 29 religious orders of women, and 16 religious orders of brothers or priests. And today, I am delighted to tell you that that number is about to increase by one!" said Bishop Barres.

He also urged all Catholics, lay and religious, to see this mission as a way for the entire community to come "together, and do something beautiful for God," as Mother Teresa often exclaimed.

Four sisters will live at St. Hyacinth in Glen Head and they will teach at the schools of St. Mary's in Manhasset.



Two sisters will teach in the elementary school and two will teach in the high school.

Father Robert Romeo, pastor of St. Mary's parish in Manhasset, gave high praise to both the bishop and the sisters as the parish awaits their arrival in July to aid the mission of the schools of St. Mary.

"They are a young, vibrant, and joyful community who will bring the joy for the faith and academic excellence to our schools," he said. "Their mission is very much aligned with that of St. Mary's and I look forward to a wonderful partnership."

Mother Assumpta Long, Prioress General of the Dominican Sisters of Mary, Mother of the Eucharist released a statement of great expectation and possibility regarding the collaboration between the sisters and the Diocese of Rockville Centre: "We greatly look forward to working with the bishop, his priests, religious and wonderful lay people for the greater building up of the Church in this beautiful New York diocese."

Sister Mary Magdalene will serve as the superior of the foundation on Long Island and her story personifies the strength of her entire religious community. She entered the Dominican Sisters in 1999 and said that she "was drawn to a life dedicated to the love for Jesus in the Eucharist and consecration to Jesus through Mary."

The intentional spotlight the community placed on a life of prayer also made the Dominican Sisters stand out for her. She believes, "to contemplate and give to others the fruits of your contemplation" is a Dominican model and one that the sisters aim to live out in abundance.

Spending extended periods of time each day with Christ in the Eucharist allows her, and the other sisters, to bring the face of Jesus to a world that longs to see him. The beauty of their mission is the authenticity these young



1. Mr. Gerard Buckley, Principal, St. Mary's High School 2. Rev. Robert Romeo, Pastor of St. Mary's Church, Manhasset 3. Sr. Mary Magdalene Quinn, O.P., of the Dominican Sisters of Mary, Mother of the Eucharist, soon to be the Superior of the Convent of Sisters at St. Hyacinth's in Glen Head who will teach at St. Mary's Schools. 4. Sr. Joseph Andrew Bogdanowicz, O.P., one of the original foundresses of the Dominican Sisters of Mary, Mother of the Eucharist, currently serving as Vocations Director for the community. 5. Dr. Joseph R. McCleary, President of the St. Mary's Schools

**"We greatly look forward to working with the bishop, his priests, religious and wonderful lay people for the greater building up of the Church in this beautiful New York diocese."**

women bring to students in the classroom.

In a world that more often than not, disqualifies religion and views God as irrelevant, these sisters stand in the gap between who our children are and the bright future we desire for them.

As the diocese awaits their arrival this summer and anticipates the great fruits of their labors in the next school year, let us heed the call of Bishop Barres to pray for the work of this great community while allowing their stunning witness to inspire us to spend more time with God so we, like the sisters, can bring his heart and message to the ends of the earth. †

Bishop John Barres conducting an interview of Sr. Joseph Andrew and Sr. Mary Magdalene which aired on the diocesan television station, Catholic Faith Network.



# IF LIFE GIVES US LEMONS...

**Lemons are beautiful to look at, and their intoxicating fragrance can make a home smell amazingly fresh. They also happen to be essential for delicious cuisine and the best craft cocktails. But people often regard them with a rather divided appraisal. They view them as something sour that needs to be changed or reworked to be made in any way valuable.**

A faulty automobile is called a “lemon.” The folk group Peter, Paul and Mary harmonize the lyrics, “Lemon tree very pretty, and the lemon flower is sweet, but the fruit of the poor lemon is impossible to eat.” And we’ve all heard the proverbial expression, “If life gives you lemons ...” – an idiom that once again references the fruit’s sour taste.

I have a quirky interest in etymology and lexical semantics, and was curious about the origin of this particular phrase, so I did a little research. Of course, there wasn’t an individual concrete answer. Initially the phrase, “He picked up the lemons that fate gave him and started a lemonade stand” was coined in 1915 by the writer, Elbert Hubbard. But many attribute it to Dale Carnegie who made “If you have a lemon, make a lemonade” famous in 1948 in his book *How to Stop Worrying and Start Living*. But Carnegie credits Julius Rosenwald for providing him the phrase. So there you have it ... well, sort of.

Whoever we should credit for the phrase, lemons are supposed to be a metaphor for the sourness and difficulty in life, and making lemonade is transforming them into

something sweet and wonderful. Do I reach too far to find a spiritual connotation here? I don’t think so.

Every Good Friday, our family will break out *The Passion of the Christ* DVD. There is a scene in the movie that makes me cry every time. Christ, marching toward death on the Via Dolorosa, is greeted by his mother who, upon seeing her beaten, suffering son, is overcome with the memory of once helping him as a child after he had tripped and fallen. It is something she is unable to repeat in the current scene, as our salvation makes his death on the cross both unavoidable and imminent. Seeing her, our Lord stares into her eyes and says, “See mother, I make all things new.”

Part of the power of that scene, and Christ’s statement, comes from its familiarity. We do not have to think very long to recognize how he has made things new in our own lives. And indeed, throughout history, Christians readily observe a repeated pattern of how Christ makes things new, turning what is frightening and hideous into something that is beautiful and good. By Christ’s love, lepers become clean. Sinners become saints. Even our human mortality can be converted into endless life. And Christ does not replace what is dark and ugly. No, he transforms it. He converts our sinful natures into something of great beauty and value. The beauty is there, it just needs to be noticed and nurtured so it can be brought out.

Just like a sour lemon.

One does not throw the lemon out and pick up a sweeter fruit. Rather, a good chef takes all the same sour, mouth-puckering parts of the lemon and uses them in ways that magnify and leverage what is unique, special and tasteful about this bright, yellow fruit.

So, if life gives us lemons, we must trust that our loving God will turn them into something sweet and beautiful. And we must take heart in knowing he makes all things new through his death, resurrection and boundless love for us. Happy Easter! †

PHOTOGRAPHY  
BY SHANE  
FOLKERTSMA



**MICHELLE  
DIFRANCO**

is a designer and the busy mom of three children.



# LEMON BARS

- 1 cup unsalted butter (melted)
- 1 teaspoon vanilla extract
- ½ cup sugar
- ½ teaspoon salt
- 2 cups flour
- 2 cups sugar
- 7 tablespoons flour
- 6 large eggs
- 1 cup lemon juice (fresh squeezed, seeds out)
- 1 tablespoon lemon zest
- Powdered sugar (for dusting)

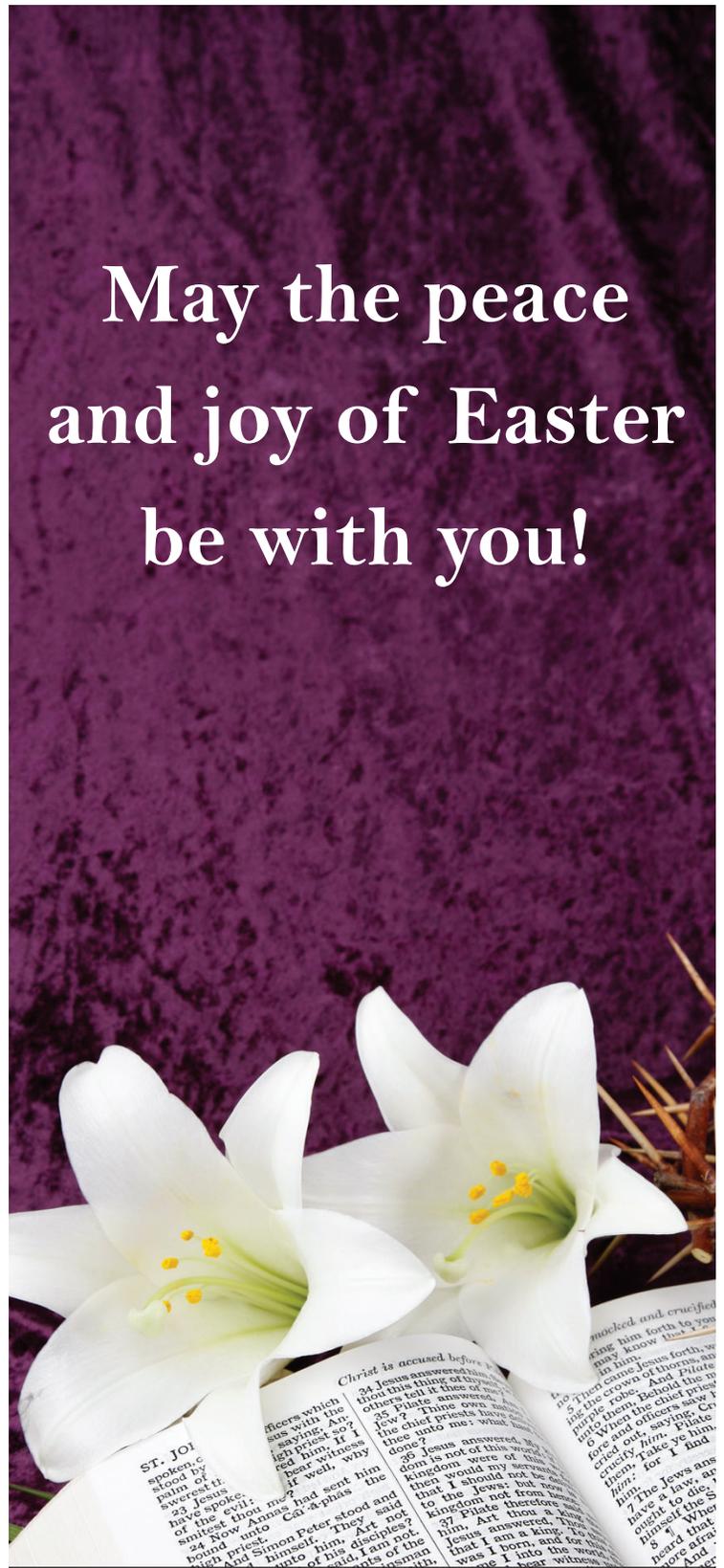
Preheat the oven to 350° and line a 9x13 baking dish with parchment paper (leaving a bit of overhang on sides to lift out after baking). Set aside.

For the crust, combine the melted butter, vanilla, sugar and salt in a medium bowl. Add the flour and then stir and knead to combine. With floured hands press firmly and evenly into prepared pan. Bake for 15-20 minutes or until the edges are slightly browned. Remove from the oven and poke shallow holes evenly over the top of the warm crust (using a fork).

For the filling, whisk together the sugar, flour, eggs, lemon juice and lemon zest until thoroughly combined.

Pour filling over warm crust. Bake for about 25 minutes or until the center is set. Remove bars from the oven and cool completely to room temperature. Place in the fridge to chill for at least two hours. Lift out of pan and dust with powdered sugar. Cut into squares before serving. For clean cut squares, wipe the knife between each cut.

Illustration by Design Cuts



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WORD ON FIRE

## We're All Becoming Platonists Now—*And That's Not Good*

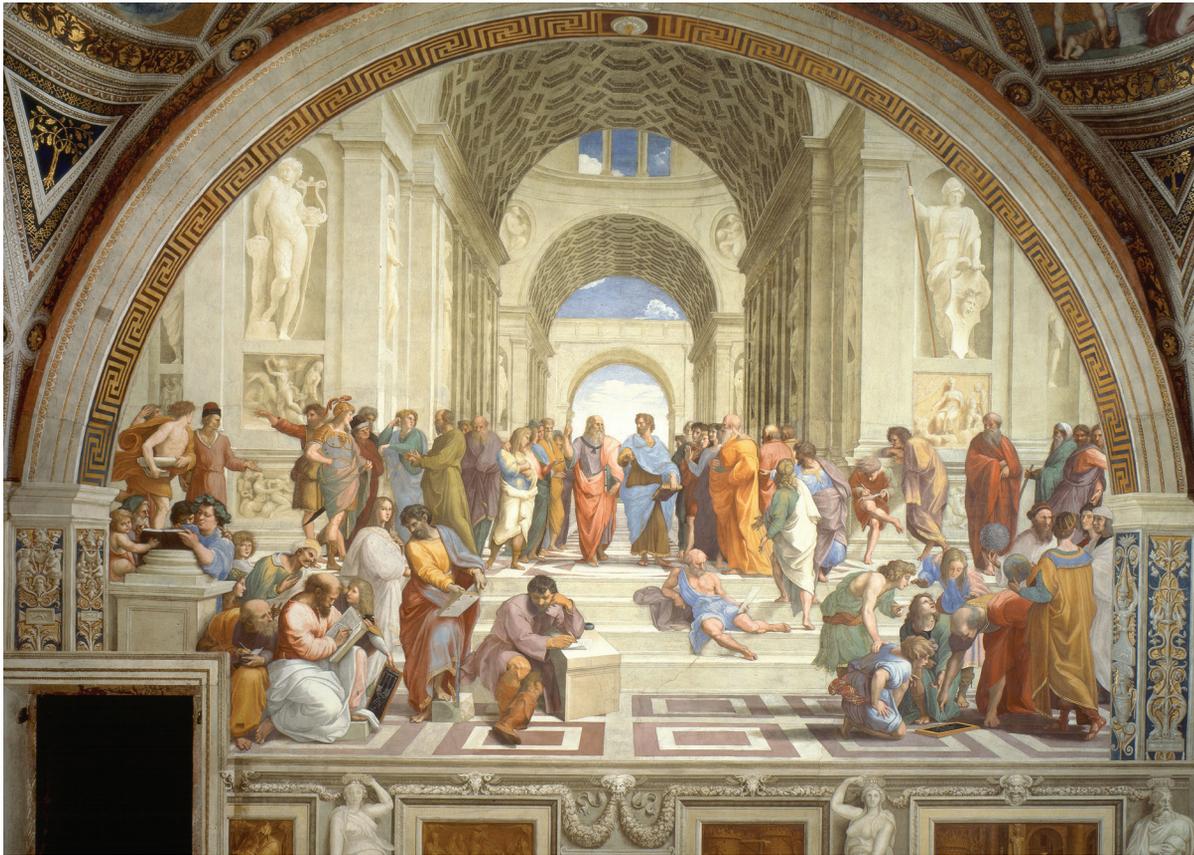
One of the most fundamental divides in the history of philosophy is that between a more Platonic approach and a more Aristotelian approach. Plato, of course, saw the universal or formal level of being as more real, more noble, whereas Aristotle, while acknowledging the existence and importance of the abstract, favored the concrete and particular. This differentiation was famously illustrated by Raphael in his masterpiece *The School of Athens*, the central figures of which are Plato, his finger pointing upward to the realm of the forms, and Aristotle, stretching his palm downward to the particular things of the earth. This archetypal demarcation had (and has) implications for how we think about religion, science, society, ethics, and politics. Just as most Beatles fans separate themselves rather naturally into Lennon or McCartney camps, so most philosophers can be, at least broadly speaking, characterized as either more Platonic or more Aristotelian in orientation. So far, so harmless, for each side complements and balances the other.

However, in the political arena, the option for a Platonic rather than an Aristotelian framework has more dangerous implications, and no one saw this more clearly than the twentieth-century theoretician Karl Popper. In his principal work, *The Open Society and Its Enemies*, Popper identified Plato as the father of modern totalitarianism, for Platonic political thought, he argued, subordinates the individual to a grandly abstract construal of justice. So as to attain the right balance between the three great divisions of society—guardians, auxiliaries, and workers—the guardians, Plato's philosopher-kings, can utterly control the lives of those in his charge, even to the point of censoring music and poetry, regulating pregnancy and childbirth, eliminating private property, and annulling the individual family. Though he revered Plato, Aristotle departed from this conception of the good society and took as his point of departure the aspiration and freedom of the individual—though certainly by our standards he was far from ideal in this area.

Popper contended that the Platonic streak runs perilously through Western history but manifested itself with particular destructiveness in the totalitarianisms of the twentieth century, which had their roots in Hegel and Marx. These highly influential Germans were, Popper held, basically Platonic in their tendency to subordinate the individual to the abstractions of "history" or "progress" or "the revolution," and their practical political disciples in the twentieth century presided, predictably, over the piling up of corpses.

Why this little tour of the history of Plato's influence on political thinking? I feel obligated to rehearse it because, in many senses, we are all becoming Platonists now—and this should worry us. Under pressure from the "woke," politically-correct culture, almost all of us automatically think in terms of generic categories and not in terms of individuals. When considering, for example, an appointment or an election or the constitution of a board of directors, we hardly ever ask the question, "Well, who is the best-qualified person?" Rather, we wonder whether a candidate is African American, or Hispanic, or lesbian, or transgendered, or a woman, etc. Or we fret whether the right balance of minority groups will be met by hiring this or that man, or to what degree a given woman represents an intersectional crossing of generic traits. In so doing, we are trying, in the Platonic manner, to satisfy an abstract norm of justice by subordinating the particular qualities of individuals to collective categories.

*"Under pressure from the 'woke,' politically-correct culture, almost all of us automatically think in terms of generic categories and not in terms of individuals."*



Wikimedia Commons



BY BISHOP  
ROBERT BARRON

An upshot of this political and cultural Platonism is that we are tending to reverence equity of outcome over equality of opportunity. The former is a function of compelling conformity to pre-determined abstractions, while the latter, congruent with a much more Aristotelian mindset, is a determination to level the playing field as much as possible so as to give each individual a chance to achieve his or her goals. When the Rev. Martin Luther King Jr. expressed his dream that his “little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character,” he was extolling the value of equality of opportunity, not equity of outcome. And he was explicitly distancing himself from the view that we should look first to abstract categories of race and skin color when making determinations of social status.

The “woke” movement today is decidedly Platonist in orientation, and it carries with that Platonism the totalitarian attitude that Karl Popper identified. It thinks in relentlessly abstract terms, seeing individuals only as instances of racial, sexual, ethnic, and economic types, and hence it is altogether willing to reorganize society so as to conform to its conception of justice. Read a book such as Robin DiAngelo’s *White Fragility* in order to see the “woke” program laid out with admirable clarity. All white people, she argues, simply by virtue of being white, are bearers of a privilege that they must acknowledge and are, without exception, racist. All black and brown people, again just by virtue of their ethnic heritage, belong

to an oppressed class and must consider their white colleagues oppressive. An ethnically African American man who rejects the “woke” ideology is, on DiAngelo’s view, not truly “black”! Very much in the Platonist manner, everyone in the society must accept the new ideology or be seen as an opponent of justice. Appeals, such as Martin Luther King’s, to a color-blind society and equality of opportunity are pilloried as reactionary and supportive of the racist status quo.

The bottom line is this: any political program that subordinates the individual to collective categories and ideals is dangerous and will conduce, in short order, to oppression and profound injustice. I would suggest that we all take a good, hard look at the Platonic road down which we are heading—and head back the other way. †

**IN LOVING MEMORY OF OUR PRIESTS**  
 May their souls and the souls of all the faithful departed rest in peace. Amen.

<p><b>Rev. Paul J. Dahm</b> April 15, 2020</p> <p><b>Rev. Theodore Howard</b> April 5, 2020</p> <p><b>Rev. Lawrence O’Leary</b> April 28, 2017</p> <p><b>Rev. Msgr. Edward Sweeny</b> April 12, 2016</p>	<p><b>Rev. Diarmuid McGann</b> April 4, 2014</p> <p><b>Rev. Thomas E. Donohue</b> April 18, 2012</p> <p><b>Rev. Msgr. Walter E. Simmons</b> April 25, 2010</p>
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THE BEAUTIFUL CATHOLIC CHURCHES OF THE DIOCESE OF ROCKVILLE CENTRE:

*Saint Andrew Parish, Sag Harbor*



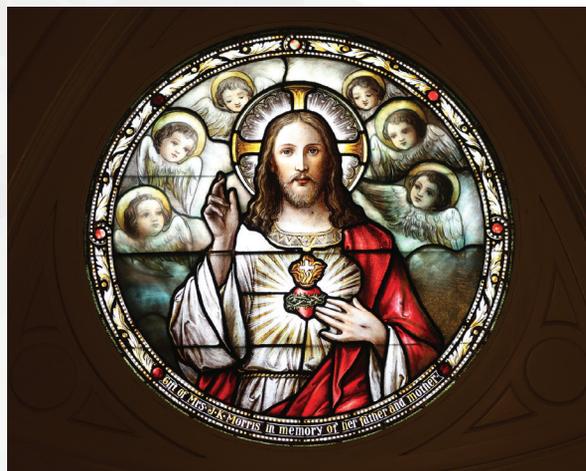
Photos by  
César Gonzalez

**SUFFOLK COUNTY'S FIRST PARISH** was St. Andrew's in Sag Harbor, established in 1859. A London-born mechanic, Michael Burke, held Sunday services in his home and in 1838 bought an old Methodist church for \$1,052.50.

In 1860, the Religious of the Sacred Heart of Mary were invited to staff the school which became the oldest Catholic school on Long Island.

At 148 years, St. Andrew's is the second oldest Catholic Church on Long Island. The cornerstone of the present church was laid on June 16, 1872.

As Catholicism grew in the area, two wings were added to the structure in 1892. In 1868, fire destroyed the rectory of St. Patrick's in Southold and with it all the records of the early Church in Eastern Suffolk County, including those of St. Andrew's in Sag Harbor.✝



## *St. Andrew Parish*

122 Division Street  
Sag Harbor, NY

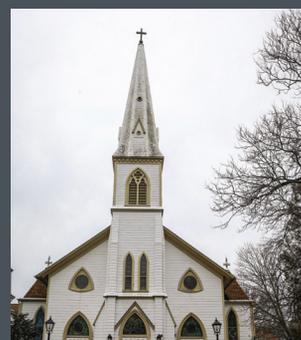
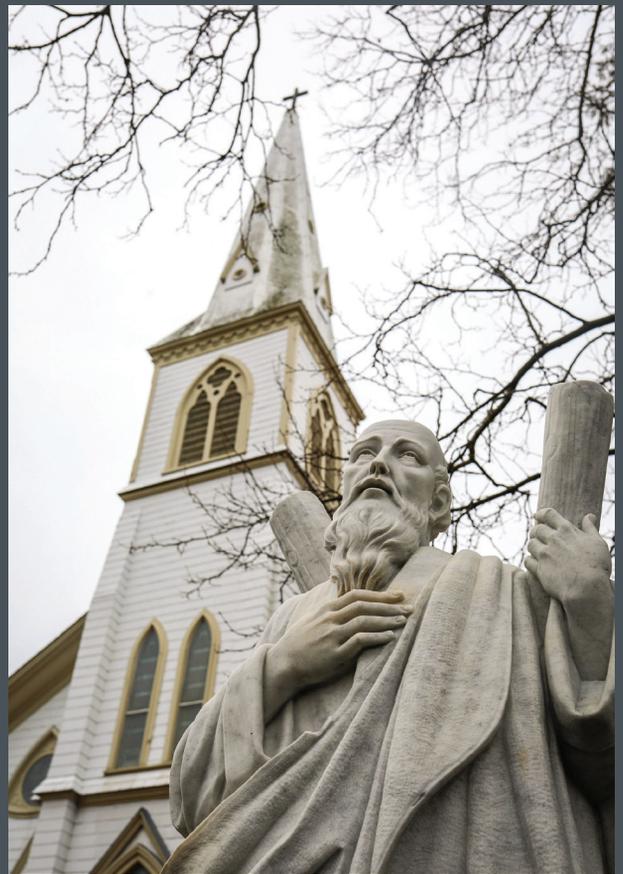
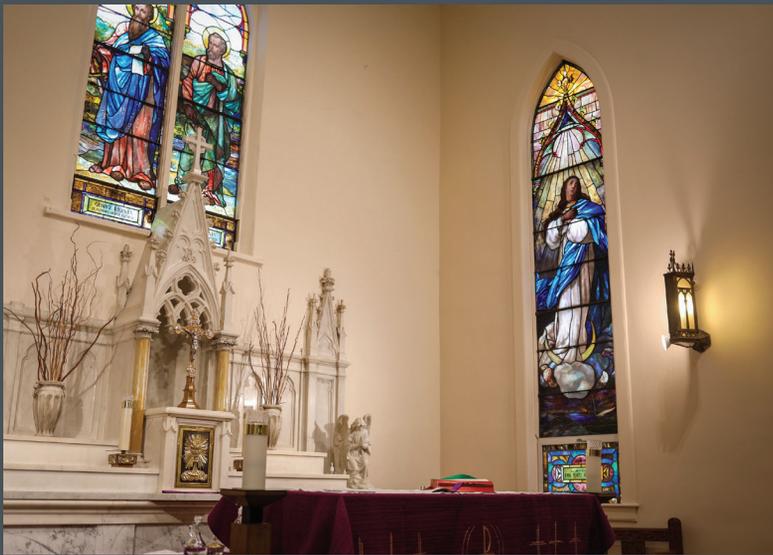
Father Peter Devaraj, pastor

### *Weekend Mass Schedule:*

Saturday: 5:15 p.m.

Sunday: 8:15 a.m. and 10:45 a.m. (Family Mass)

[www.standrewchurchsagharborny.org](http://www.standrewchurchsagharborny.org)



A large, dark silhouette of a hand reaches from the top left towards the center of the page. The background is a soft, glowing gradient of blue, yellow, and white, suggesting a sunrise or sunset. In the lower right, a faint, glowing cross is visible against the bright light.

**HELPING  
OUR  
LOVED  
ONES  
GET TO  
HEAVEN**



**PAUL  
ECHAUSSE**

*is on the board  
of trustees of the  
Catholic Youth  
Organization of  
Nassau-Suffolk.*

**CATHOLIC YOUTH  
ORGANIZATION**

At Parent’s Night for my son’s Catholic high school several years ago, I sat in his theology class where his teacher introduced himself by stating, “Hi my name is Mr. Smith, and my job is.....”. I expected him to say, “to teach your children their Catholic faith.”

Instead, he said “My name is Mr. Smith, and my job is to help your children get to heaven.” I was shocked by the statement and yet I should not have been.

Perhaps it was the directness of his statement. Catholics have a tendency to be reluctant in engaging in conversations with others about our faith. Even when it comes to our children, I know I worried more about their development and needs to be “successful” in this life than perhaps seeing my role as a parent to “get my children to heaven.”

Don’t get me wrong, our children went to Mass every Sunday with us and received the sacraments. But now I believe I took a more laissez-faire attitude about my priorities – perhaps leaving it up to my children and the Holy Spirit to take control of their destiny as they became young adults.

When I was the Boys Basketball Coordinator at St. Boniface in Sea Cliff, I would hold a mandatory parent meeting with new entrants into the CYO program. I would talk about the many gifts that God has given their children, and how “my job is to provide an environment for your child to develop those gifts.”

While this is true, today – after serving as Executive Director of CYO for the past four years – I view my role and that of the CYO coaching community to be the same as the theology teacher referenced above – “our job is to help your children get to heaven.”

This sounds provocative, but isn’t that the role of every Christian? Every Catholic? That we as a community of faith encourage each other and support each other in this incredibly important life journey – to get to heaven.

As Catholic men and women, we can draw support amongst ourselves on our path towards holiness. But we need to reach beyond our comfort zone to do so. And that can be difficult, awkward.

Let us start with our core group of friends and family. God has blessed me with three close friends from my high school – St Pius X. We have been friends for 47 years.

Sports was an initial common denominator in our case – whether it was soccer, basketball or baseball. We have been to all of each other’s life’s major events – baptisms, weddings, funerals. We have shared the joys and challenges of having a career and raising our families.

The pandemic has seen the loss of mothers and fathers, whose Catholic faith was the foundation of our upbringing. Our Catholic faith has been important to us and we still have meaningful discussions amongst ourselves at “boys’ night out” dinners and golf outings; and most recently Zoom meetings. We will all be heading together

with our wives to the southwest this Fall to celebrate our 60th birthdays.

We realize that we have been blessed with this friendship. We have been through a lot together. And recently we made a commitment to help each other become men of deeper holiness so that we can help each other continue this wonderful friendship on the other side of eternity – for all eternity.

We continue to encourage each other towards holiness by “little reminders” that can be as simple as emailing an article on faith and morals; suggesting

a book on the life of a saint that one of us found insightful; summarizing a homily that we enjoyed at morning/daily Mass; opening our Zoom call with a prayer before engaging in sophomoric banter as friends of 47 years are capable of doing. We encourage each other to pray the rosary, for it is through Mary and the rosary that she leads us to her Son our Lord and a deeper relationship with her Church.

There is nothing more powerful than saying to someone, “I love you enough that I want each of us to help each other get to heaven.” Let all of us within the CYO community make that pledge to our spouses, mothers, fathers, brothers, sisters and children so that we can help each other share in the greatest gift God has asked us to share in – eternal life with Him and our loved ones.

**“As Catholic men and women, we can draw support amongst ourselves on our path towards holiness. But we need to reach beyond our comfort zone to do so. And that can be difficult, awkward.”**



Getty Images/Geber86

# The blessing of grandparents



**SHERI WOHLFERT** is a Catholic school teacher, speaker, writer and founder of Joyful Words Ministries. Sheri blogs at [www.joyfulwords.org](http://www.joyfulwords.org).

I'm a brand new grandma and as I snuggled my tiny grandson for the very first time last week, I rocked and prayed about how God might want to use Dave and me in little Lewis' life. This new status got me thinking about the blessing grandparents can be to both their children and grandchildren. Whether you're living across town, across the state or living in the same home, here are some thoughts about this unique vocation.

## *The 3 T's — time, treasures and talents*

Grandparents have plenty of each to share. Sharing our stories, skills, recipes, hobbies, photos and patience will have a positive impact on us and our grandchildren. Parents have a strong focus on survival in the present, grandparents can slow things down, visit the past and provide a connection to family values, traditions, history and identity.

## *Role modeling*

Media and culture don't often present a Gospel perspective, so our kids need every positive example of Christlike discipleship they can get. Grandparents can be strong examples of service and faith. Parents are the primary faith educators, but grandparents can help nurture the seeds of faith by fostering habits such as daily prayer, weekday Mass and rich traditions of our faith such as the rosary.

## *Love*

If we could only begin to understand how truly loved we are by the Father, how different our world would be! Since parenting roles and responsibilities are different, grandparents have a unique opportunity to demonstrate the generous and extravagant love of God to their grandchildren, spoiling them with attention, patience, understanding and unconditional love. We all need to feel loved beyond what we think we deserve, and the extra love grandparents give can influence and encourage children to pass it on to others just as the Father asks us to do.

But first, set your relationship up for success. Grandparents are not parents! Set boundaries and expectations on both sides. Grandparents are meant to support, not control; ask and suggest is much better than dictate and demand. The goal is healthy, happy, faithful children, and that takes a team. †



## WHAT WE WERE READING



**ALICE GUNTHER**

*is a wife, mother of nine children and a parishioner at St. Mary's Parish, Roslyn. [alicegunther.com](http://alicegunther.com)*

Every year, the website, "ThriftBooks.com" compiles a list of "Most popular books by state" with the caption, "See what your state was reading." ThriftBooks is a large, national bookseller that sells about 12 million books a year, so I was interested to see what my fellow New Yorkers have been buying.

New York's most popular title surprised me: *The Power of Now* by Eckhart Tolle. While almost every other state preferred a novel or even a cookbook, New Yorkers chose a book that "takes readers on an inspiring spiritual journey to find their true and deepest self

and reach the ultimate in personal growth and spirituality: the discovery of truth and light."

Through this process, the reader is promised a non-Christian form of "enlightenment." About 30 percent of the population of New York State identifies as Catholic with another 30 percent belonging to other Christian denominations.

It surprised me that a book promoting a non-Christian spirituality would resonate here. Yet, it makes perfect sense. There can be no doubt that Christianity has dwindled across the country, particularly in our state.

The old catechism question and answer come to mind: "Why did God make you? God made me to know him, to love him, and to serve him in this world and to be happy with him forever in the next." More and more people are drifting away from the faith, with many outright rejecting it.

Yet, deep within the human heart, firmly planted and impossible to avoid, is our yearning to find him. The more

we stray from God, the greater the emptiness and longing. St. Augustine famously said: "Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in you."

Here, in what is perhaps the toughest and most jaded state in the union, we see that people are searching, and this should give us a glimmer of hope, but we Catholics have work to do. We need to be of good cheer and resolute in our commitment to restore all things to Christ, particularly during this blessed season of Easter.

The first Christians in Rome faced a culture even more decadent and ruthless than our own, yet their courage, virtue, patience and purity won the pagan world to Christ. They did not stand around complaining or worrying, but met adversity with joy, never stopping to count the cost.

We can too. †



**Office for the Protection of Children and Young People - Diocese of Rockville Centre**

**Confidential Hotline Number: 516-594-9063**



Getty Images/ Nadzeya\_Dzivakova

## SHOULD WE TAKE WHATEVER VACCINE IS OFFERED?

*On March 1*, Massachusetts Governor Charlie Baker told residents in the town of Mattapan that when it comes to the various COVID-19 vaccines, “These are all very effective. People don't need to pick one from another. People should get vaccinated. If you have a chance to get a vaccine, you should take it, whatever it is.”

The governor's sweeping statement seems to imply, first, that everybody should get a COVID-19 shot, and second, that it's not necessary to distinguish among the different vaccines currently on the market, like Moderna, Pfizer, Johnson & Johnson and eventually others.

Such a perspective fails to acknowledge the important factors that are part of deciding whether to receive a particular COVID-19 vaccine or any other vaccine.

When new or experimental treatments become available, including novel vaccines, and we have limited knowledge of their side effects, adverse events, efficacy, and long-term consequences, it's important to realize that such treatments are never morally obligatory for an individual, nor for a whole population. Achieving herd

immunity, while clearly an important goal, in no way demands that everyone must be immunized.

For those individuals who are young and in good health, for example, and with no comorbidities, the risk of adverse outcomes from a COVID-19 infection, statistically speaking, are very low, on a par with the generally low risks of being vaccinated. They may reasonably, therefore, decide to decline receiving an inoculation.

For those, meanwhile, who are more vulnerable to the coronavirus and its potentially damaging effects, like those who are obese, elderly, diabetic, or facing other comorbidities, it makes sense for them to consider the potentially safer path of vaccination, rather than risking a harmful (or deadly) encounter with the virus itself. Each person must make a careful determination about whether a COVID-19 vaccination is appropriate for his or her set of circumstances.

This is no different from making decisions about other vaccines like the shingles vaccine or the annual flu shot. When people get older, their chance of getting shingles, for example, increases and the CDC recommends the shingles vaccine for those over 50. Similar to COVID-19, the older you are, the greater the risk, and the greater the need to consider the possibility of vaccination to avoid the painful effects of shingles.

But it is not mandatory that everyone should take the shingles vaccine — or the flu shot or the COVID-19 vaccine — because not everyone faces the same risks or would benefit from it to the same degree.

When deciding which vaccine to receive from among the FDA-approved COVID-19 vaccines, some may be considerably more effective than others, and some may incur side effects for certain individuals.

For example, a compound called polyethylene glycol (PEG) has been identified as a possible trigger for rare allergic or anaphylactic reactions in some vaccine recipients, even in trace amounts. According to FDA documents, both the Pfizer and Moderna vaccines contain PEG, while the Johnson & Johnson vaccine does not.

Thus, individuals with a PEG allergy effectively have only a single choice among the three emergency-use authorized vaccines in the U.S.

Another distinction among vaccines from Pfizer, Moderna, and Johnson & Johnson is their association with cell lines that were originally derived from human abortions. The Pfizer and Moderna vaccines are not directly produced or manufactured by relying on these abortion-related cell lines while the Johnson & Johnson vaccine is directly grown in such cells. All three vaccine

manufacturers, however, have carried out ancillary or side-testing procedures using these cell lines.

Using abortion-derived cell lines in scientific research and industrial development raises significant ethical concerns. When several vaccine candidates are available that are equally safe and effective, Catholics may discern in conscience the need to receive a candidate that is not associated at all, or more distantly associated, with abortion-derived cell lines.

People at relatively low risk may also decide to wait for a vaccine with no connection to abortion if one is not yet available. They can make these choices as matters of conscience to avoid entanglements with the morally unacceptable practice of abortion.

All of us have a right to vaccines with no connection to these cell lines. Nonetheless, the Church

also reminds us that we are permitted to take, under protest, any of the currently available vaccines, even those most directly associated with cell lines from abortions, if we discern in conscience that there is a serious or proportionate reason to do so.

We need to give each of these options real prayerful and thoughtful discernment. Taken together, these considerations show us how it is important not to gloss over the distinctions among various COVID-19 vaccines and imply, as Governor Baker does, that everybody should get the first version that is available.

Rather, each of us needs to make careful decisions about our own health while also making conscientious choices in the light of legitimate moral concerns. †

But it is not mandatory that everyone should take the shingles vaccine — or the flu shot or the COVID-19 vaccine — because not everyone faces the same risks or would benefit from it to the same degree.



**REV. TADEUSZ PACHOLCZYK, PH.D.** earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org) and [www.fathertad.com](http://www.fathertad.com).



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	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
9:00 AM	Rosary: Glorious Mysteries	CFN Live	CFN Live	CFN Live	CFN Live	CFN Live	CFN Live
9:30 AM	The Word Exposed						
10:00 AM	Encounter	Rome Reports	Terra Santa News	Rome Reports	Personally Catholic	Messiah	Walking With Mary
10:15 AM							The Word
10:30 AM	Papal Audience	Encounter	The Word Exposed	Encounter	Encounter	Closer Walk	Beauty, Truth, and Goodness
10:45 AM	The Word						
11:00 AM	Sunday Mass from St. Agnes Cathedral	2021 Catholic Ministries Appeal	Catholic Health Presents: Dr. O, Faithfully Transforming Healthcare	St. Joseph's College: Living Our Mission	Catholic Health Presents: Dr. O, Faithfully Transforming Healthcare	The Word	The Choices We Face
11:15 AM		Walking With Mary				Papal Audience	
11:30 AM		Sacraments	Live With Passion	Catholic Perspectives	Walking With Mary	Daily Living	Closer Walk
11:45 AM					The Word		
12:00 PM	All Things Are Possible With God	Rosary: Joyful Mysteries	Rosary: Sorrowful Mysteries	Rosary: Glorious Mysteries	Rosary: Luminous Mysteries	Rosary: Sorrowful Mysteries	Rosary: Joyful Mysteries
12:30 PM	Live With Passion	Daily Mass from St. Agnes Cathedral	Daily Mass from St. Agnes Cathedral	Daily Mass from St. Agnes Cathedral	Daily Mass from St. Agnes Cathedral	Daily Mass from St. Agnes Cathedral	Miraculous Medal Novena
12:45 PM							The Word
1:00 PM	Joy Of Music	Messiah	Catholic Perspectives	Personally Catholic	Catholic Perspectives	Sacraments	Discovering Our Faith
1:30 PM	Conversation With Archbishop Kurtz	Catholic Perspectives	CFN Special Presentation	Family Comes First	Our Faith In Action	Family Comes First	
2:00 PM	Personally Catholic	Beauty, Truth, and Goodness		Conversation With Archbishop Kurtz	The Choices We Face	Live With Passion	Joy Of Music
2:30 PM	Daily Living	The Choices We Face	Symbolon	Catholic Health Presents: Dr. O, Faithfully Transforming Healthcare	Live With Passion	Real Food	Real Food
3:00 PM	Chaplet Of Divine Mercy	Chaplet Of Divine Mercy	Chaplet Of Divine Mercy	Chaplet Of Divine Mercy	Chaplet Of Divine Mercy	Chaplet Of Divine Mercy	Chaplet Of Divine Mercy
3:30 PM	Sunday Mass from St. Patrick's Cathedral	Closer Walk	Conversation With Cardinal Dolan	Symbolon	Catholic Underground	Symbolon	The Word Exposed
4:00 PM		Conversation With Cardinal Dolan		Sacraments		Conversation With Archbishop Kurtz	Daily Living
4:30 PM	Rome Reports (Espanol)		Where God Weeps	Beauty, Truth and Goodness	The Wild Goose	Catholic Perspectives	CFN Special Presentation
5:00 PM	Cristo Para Todos	Catholic Underground	Encounter	Catholic Underground	Conversation With Archbishop Kurtz	Come Follow Me	
5:30 PM	Mass From Our Lady Of Loretto (Espanol)		Rome Reports		The Bible and The Virgin Mary	Encounter	Encounter
6:00 PM		Rosary: Joyful Mysteries	Rosary: Sorrowful Mysteries	Rosary: Glorious Mysteries	Rosary: Luminous Mysteries	Rosary: Sorrowful Mysteries	Rosary: Joyful Mysteries
6:30 PM	Rosary: Glorious Mysteries (Espanol)	Daily Mass from St. Patrick's Cathedral	Daily Mass from St. Patrick's Cathedral	Daily Mass from St. Patrick's Cathedral	Daily Mass from St. Patrick's Cathedral	Daily Mass from St. Patrick's Cathedral	Sacraments
7:00 PM	Sunday Mass from St. Agnes Cathedral	CFN Live	CFN Live	CFN Live	CFN Live	CFN Live	CFN Live
7:30 PM							
8:00 PM	CFN Special Presentation	St. Joseph's College: Living Our Mission	Real Food	Conversation With Cardinal Dolan	Conversation With Cardinal Dolan	Catholic Health Presents: Dr. O, Faithfully Transforming Healthcare	Conversation With Cardinal Dolan
8:30 PM		Real Food	Live With Passion			Messiah	
9:00 PM	Real Food	Miraculous Medal Novena	Bruce Downes: The Catholic Guy	The Papal Audience	2021 Catholic Ministries Appeal	Personally Catholic	Messiah
9:15 PM		Walking With Mary		The Word	The Word		
9:30 PM	Encounter	Catholic Perspectives	Catholic Health Presents: Dr. O, Faithfully Transforming Healthcare	Messiah	CFN Special Presentation	St. Joseph's College: Living Our Mission	St. Joseph's College: Living Our Mission

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