

Archways



HARVEST OF FAITH

Care for Creation – and Each Other – in the Archdiocese of New York

St. Elizabeth Ann Seton

Her New York Legacy

One-day Pilgrimages

Shrines in the Archdiocese of New York

Reasons to Be Joyful

On Being - or Becoming - Catholic Now



Plus:

Life Speech:

How to Talk About Abortion

Social and Spiritual Uplift
for Young Adult Catholics

Chaplains of the NYPD

*St. Elizabeth Seton statue
St. Patrick's Cathedral, Manhattan*



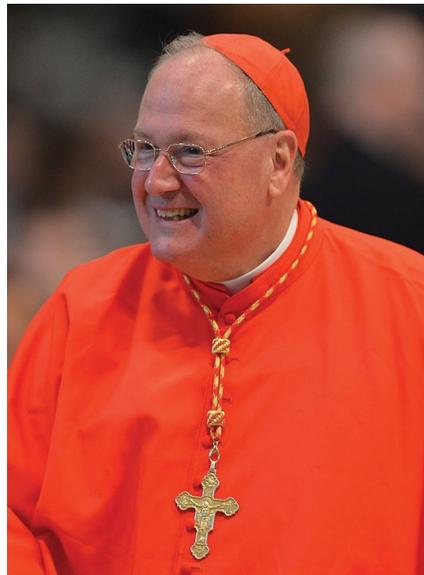
THE FRUITS OF MERCY

Summer is here, a season of glorious growth among God's creations. All around us, seeds sown in good soil are producing one hundredfold and more. It is a vast miracle that we somehow take for granted.

When God calls us, and we answer, it's impossible to anticipate how our mission will blossom and bear fruit. That's what happens when a seed is sown in good soil: Day by day, year by year, for a lifetime and beyond, the harvest grows and multiplies.

Case in point: Elizabeth Ann Seton, the first American-born saint. This issue of *Archways* is filled with the fruits of her life. We didn't go looking for them – they are so numerous that we kept bumping into them!

In 1805, Seton – a 30-year-old widow and mother of five – converted to Catholicism at St. Peter's Church in Manhattan. By the time of her death 16 years later, she had laid the foundations for Catholic education in America and founded one of the country's most prolific religious orders, the Sisters of Charity. Her legacy is everywhere



in the Archdiocese of New York: in Catholic schools and the thousands who were “educated by Charity”; in institutions that serve children in need; and in dozens of other agencies founded or sponsored by the sisters.

In Dutchess County, we discover the spirit of Mother Seton at Sisters Hill Farm (“Harvest of Faith,” [page 12](#)),

founded to promote care for creation while fulfilling the Sisters of Charity mission to feed the needy. The farm, supported by the sisters and by community shareholders, provides food to dozens of needy families and also educates apprentice farmers who carry their knowledge of organic, sustainable, nonpolluting agriculture to other communities.

Elsewhere ([see page 19](#)), we find the sisters providing housing for the homeless from Staten Island to Orange County; expert, loving care for medically complex children at Elizabeth Seton Children's in Yonkers; and support for needy children and families in New York and Puerto Rico through the New York Foundling.

Finally, for our story on one-day pilgrimages ([page 24](#)), we visit the inspiring Shrine of St. Elizabeth Ann Seton at Our Lady of the Rosary in lower Manhattan. Pay a visit, say a prayer, and meditate on the still-multiplying harvest of charity that began when this American saint said yes to the Lord's call.

Faithfully in Christ,

+ *Tim. Card. Dolan*

Timothy Michael Cardinal Dolan
Archbishop of New York

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CONTACT US

EMAIL: archways@archny.org

WEBSITE: archny.org

OFFICE: 1011 First Avenue,
New York, NY 10022

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ASK A PRIEST

Why do we pray to saints?

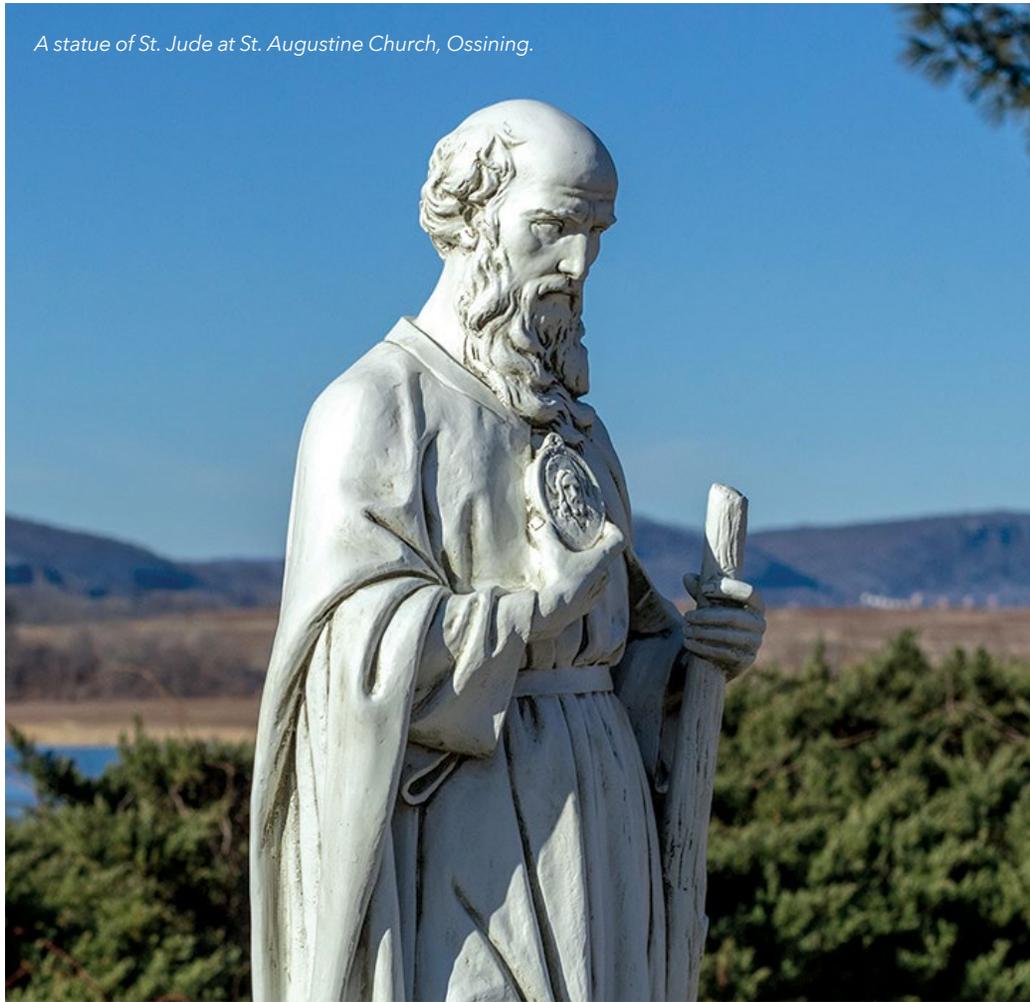
First off, let's clarify: As Catholics, we really don't pray *to* the saints as much as *through* them. We ask them to pray for and with us before the Lord, with whom they are already in communion in heaven. They are also much better "pray-ers" than we are and can help us in our greatest conversation – one we are privileged to have with God.

Some claim this practice is anti-biblical, but the Bible itself tells us to call upon those in heaven and ask them to pray with us. Psalm 103 and other passages in the Old Testament invoke the holy men and women, and indeed the angels, to help us "bless the Lord." Not only do those in heaven pray with us; they also pray *for* us, as we see in the New Testament Book of Revelation (5:8), where the saints in heaven offer God the prayers of the saints on earth.

Have you ever asked a friend, family member or even a total stranger to pray for you in a tough time – perhaps during a medical emergency or family crisis or simply when you needed help saying yes to something God was asking from you? I would imagine the answer is yes. So why not the saints? They are experts in prayer and empathy because they know what we are going through.

If you were wrestling with a diagnosis of cancer, you'd seek out a competent and compassionate medical specialist; why not also seek the intercession of Saint Peregrine, patron saint of cancer patients? Do you seek to know God's will for your life? Ask for the prayers of Saints Peter and Paul, who model a yes to the call to conversion and discipleship. And of

A statue of St. Jude at St. Augustine Church, Ossining.



Not only do those in heaven pray with us; they also pray for us.

course, in any part of life, good or bad, the intercession and motherly prayers of Mary can help us immensely. Here is both the Cause of Our Joy and Our Lady of Sorrows; her prayers are powerful, especially in the holy rosary.

Since there is a solid scriptural basis for petitioning our heavenly friends to

pray for us, the practice should be as natural as when we turn for support and prayer to our earthly friends and family. All you holy men and women, pray for us!

*Fr. Jeffrey J. Maurer, Pastor
St. Mary's Church, Washingtonville*

What is Ordinary Time?

The four seasons of Advent, Christmas, Lent and Easter are times of special significance for Catholic people. Two of them are for preparation, and two are for celebration. They focus us on faith's "greatest hits" – the birth of the Messiah and His death and resurrection. The remainder of the year is known as Ordinary Time, 34 weeks that fall into two parts: one between Christmas and Lent, the other between Easter and Advent.

You know how sometimes after Christmas you'll hear people say, "Boy, am I glad the holidays are over"? We love the big feasts, but we also like to get back to our ordinary lives. That's the way it is with Ordinary Time. For many priests and parish staff members, after the excitement of Christmas and Easter, it's a kind of relief to get back to ordinary duties and take care of the essentials of parish life. During these weeks, Mass celebrants wear green vestments. Green is the color of hope and new life.

We should not think of Ordinary Time as dull. It has its own high-

lights – first communions and confirmations, weddings, parish carnivals – and holy days like the Assumption of Mary and All Saints' Day. But Ordinary Time is mostly about rolling up your sleeves to do the work of Christ – and then, like the farmer who admires his harvest, taking time to marvel at what God has been imperceptibly growing in our families and in us.

Why go to Mass on the Sundays of Ordinary Time? We may know people who only come to Mass for Christmas and Easter. Besides our obligation to say thanks to God all the time, one of the reasons to go to Mass during Ordinary Time is to increase our knowledge of the Bible and to discover readings that are not familiar to us. The Sunday Gospel readings follow a three-year cycle: a year for Matthew, a year for Mark (with a little of John)

and a year for Luke. You can also hear St. Paul's Letter to the Ephesians, or less-well-known parables and teach-

Ordinary Time is mostly about rolling up your sleeves to do the work of Christ.

ings of Jesus. Ordinary Time is a chance to bring more of Christ's message into our everyday lives.

Advent, Christmas, Lent and Easter inspire us to rededicate ourselves to the Lord, preparing and celebrating. Ordinary Time teaches us to live the Gospel patiently and peacefully throughout the whole year.

*Msgr. William Belford
Pastor, St. Teresa of the Infant Jesus,
Staten Island
Author, Parish Liturgy Basics, (Oregon Catholic Press)*



BUY THIS

NOT THAT



What object do you handle most throughout the day? Most likely, it's not your rosary or your bible; it's your phone.

Each time you pick it up, that phone – and its case, if you use one – makes a statement about you to the world. So why not let that statement be a declaration of your faith? Instead of a nod to pop culture or ostentatious materialism (that Gucci designer case will set

you back a cool \$350), you can choose a decorative case with a scripture quote from Prone to Wander LA (prone-towanderla.com).

Better yet, do it yourself: Buy a clear case and insert a prayer card between the case and the back of your phone. For a minimal cost, you'll have a custom case complete with your favorite sacred image: Our Lady of Guadalupe, Jesus, a saint – and you can swap

out the card for a new look as often as you like!

Want to go farther? Download a palette of Catholic emojis from your phone's app marketplace and add Christian symbols and portraits to your texting iconography. Now, instead of distracting you from the Gospel, your phone will remind you of your faith every time you use it. But sorry – still no texting during Mass! ✨

CHOOSING FAITH

SAYING YES TO CHRIST (PART II)

In *Archways Winter 2018-19*, we introduced readers to Michelle Lai and James Irvin, adults preparing for initiation into the Catholic Church at Easter through the Rite of Christian Initiation of Adults (RCIA). Michelle, a medical student in Manhattan, had been raised without religion, and James, a building engineer at the VA Hospital at Castle Point, was a baptized Presbyterian and seeking a more meaningful religious experience since being introduced to the Catholic church by his wife, Mirna.

For James, the RCIA process was a fulfilling one. “It was wonderful to learn about God and Jesus Christ and everything He went through,” James says. In January, he attended a Catholic retreat and found it very uplifting. Then, in March, he suffered a stroke.

“I woke up one morning and couldn’t keep my balance,” he recalls. “My wife was there, and we had to call the ambulance. I couldn’t walk two steps without falling down.”

When Sandy Corsetti, the RCIA coordinator for St. Mother Teresa of Calcutta Parish in Newburgh, learned what had happened, she headed to the hospital. Since no one could be sure what the medical outcome might be, she arranged for Fr. William Danforth, pastor at St. Mother Teresa, to perform the rite of confirmation four weeks before Easter.

“My stroke was on a Thursday, and Fr. Danforth confirmed me that Sunday. I felt like a weight had been lifted off of me. It was a joyful experience inside, for me to become Catholic.”

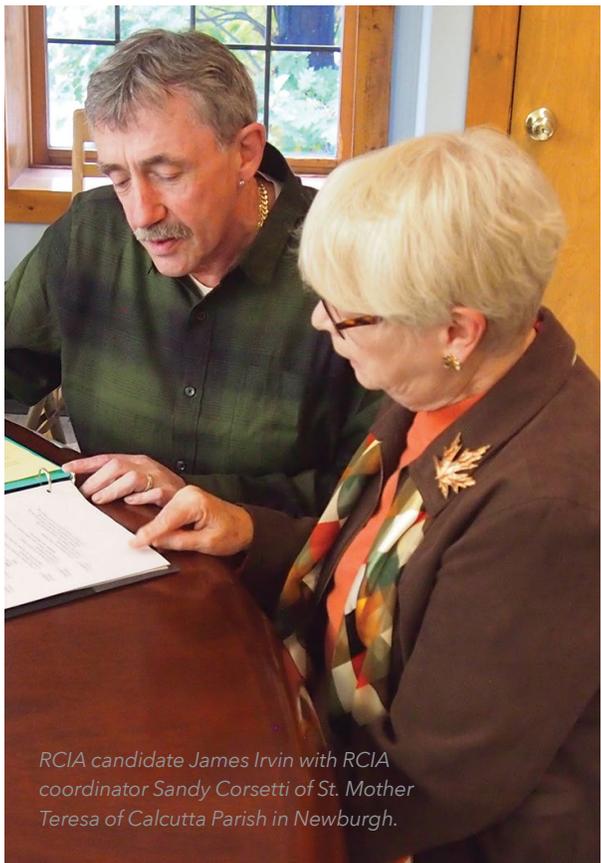
James’ recovery so far has been remarkably smooth. “I couldn’t walk for a couple of weeks without losing my balance. Within eight weeks I was walking without my cane, and I’m doing very well. I am believing in Him and having



RCIA catechumen Michelle Lai was baptized during the Easter Vigil Mass by Fr. Philip Kelly, pastor at St. Francis de Sales Parish in Manhattan.

“When I felt the water pour over me, I felt that my past life was being washed away and it was the beginning of the new one.”

- Michelle Lai



RCIA candidate James Irvin with RCIA coordinator Sandy Corsetti of St. Mother Teresa of Calcutta Parish in Newburgh.



Catechumens and godparents (standing) at the annual Rite of Election at St. Patrick's Cathedral.

“It was a joyful experience inside, for me to become Catholic.”
- James Irvin

faith, and everything is coming back in a natural way.”

Having attended Easter Mass with his wife as a fully initiated Catholic, James has seen enough excitement for a while. “My plans?” he asks. “Do the right thing. Be a good husband to my wife and a good grandfather and father. Live a good life. That’s all I’m looking for.”

Michelle was baptized as planned at the Easter Vigil at St. Francis de Sales in Manhattan. Although not accompanied by a life-and-death medical emergency, her experience was equally dramatic. “When I felt the water pour over me, I felt that my past life was being washed away and it was the beginning of the new one. Over the whole process of RCIA, I changed, but now I feel more like my true self than ever before,” she says.

The most challenging part of the process for Michelle was having to start from scratch. “For me, with no religious background at all, it was very difficult learning to be where God was

and where my faith was – but by the end of the process it felt like second nature.” The biggest help was the sense of community. “The best part was getting to know the RCIA family,” she says. “It was great becoming Catholic and joining the community, taking communion and having my family there to celebrate as well.”

Looking ahead to life as a member of the Church, Michelle is hoping for more of the same. “I definitely will stay very close to the Church and the RCIA group. I want to continue to make a positive difference in the world,” she says. “I’m not walking through life alone now. I have God walking with me.” ✱

GETTING STARTED ON THE PATH TO GRACE

Do you know someone who is interested in becoming a Catholic? The first step is to talk to the pastor or the RCIA coordinator of the local Catholic parish where they would like to be initiated. For further information, please contact Oscar Cruz at the Office of Adult Faith Formation of the Archdiocese of New York; RCIA@archny.org; 646-794-2574. Also see “Ask a Priest: What are the steps for an adult to become a member of the Catholic Church?” (*Archways* Winter 2018-19).

YOUNG ADULT OUTREACH

KEEPING – AND BUILDING – THE FAITH

In a high-strung culture that punishes us with social and financial stresses and distracts us with easy, shallow pleasures, young adults are at particular risk of losing touch with their faith. The Office of Young Adult Outreach (YAO) of the Archdiocese of New York invites them to re-connect with the Church by offering them a more meaningful experience.

“The first pillar of our mission,” says Colin Nykaza, YAO’s director, “is to help people in their 20s and 30s encounter Jesus Christ and develop a relationship with Him. The second is to help them encounter each other – find a home, a spouse, a community.”

The programs sponsored by YAO are designed to help young adult Catholics receive God’s love through Masses, confessions and faith formation, and to give God’s love to others through service and social events. Nykaza divides the programs into four categories geared toward young adults at different stages of engagement with the Church: Seeker, Acquaintance, Friend and Disciple.

At Seeker events, attendees might not even notice that their hosts are Catholic. “We’ve done jazz nights, fitness events, trips to a Mets or Yankees game, bowling, boating – pretty much anything that young adults would like to be doing anyway,” Nykaza says.

Events at the Acquaintance level are more faith-aligned, including an array of volunteer programs. “We connect young adults to amazing opportunities to give of themselves,” Nykaza says. “Hospital and prison ministries, homeless outreach, soup kitchens: We’ll either connect to outside agencies or run the program ourselves.” Also in this category are social events with a bit more of an overt Catholic tie. “If someone is anxious about going back to church, we’ll invite them

to a New Year’s Eve party in Times Square with Mass at St. Malachy’s on West 52nd Street, or an All Souls/Halloween party on the rooftop of St. Joseph’s in Greenwich Village.”

Programs in the Friend category are focused on helping attendees learn about the Catholic faith in a community setting. “We have book clubs, Bible studies, Theology on Tap – which meets at a pub – plus our seven-week Love & Responsibility summer series,

young adult volunteers to pray at the bedsides of the sick and dying.

While people at all levels of engagement can and do attend events in all four categories, a core mission of YAO is to provide a pathway for Seekers to become Disciples. “If we meet someone new at a Seeker event, we can say, ‘Hey, there’s an event to feed the hungry across the street that could use some volunteers next week.’ And at the volunteer event, we might say,



Attendees at a Love & Responsibility lecture in Manhattan.

where a couple hundred young adults gather in an outdoor courtyard in Manhattan for a lecture and discussion followed by a social.”

At the Disciple level, on the other hand, “The events are strictly sacramental,” Nykaza says, “including young adult Masses, reconciliation, and holy hours of adoration. We make sure to host each of these once a month in every region of the archdiocese.” Among YAO’s new undertakings are the planned opening of a perpetual adoration chapel in Manhattan and the establishment of the Bedside Mercy Ministry, mobilizing

‘Hey listen, Cardinal Dolan’s about to do this Young Adult Mass at St. Patrick’s Cathedral – great musicians, big party afterward, why don’t you come?’ Before you know it, this person – who had thought they were all alone as a Catholic – is in the cathedral with 2,000 young adults practicing their faith.” ✱

The Office of Young Adult Outreach serves and supports more than 100 young adult ministries in the 292 parishes of the Archdiocese of New York. For more information on YAO programs, see Events, page 28, and visit catholicnyc.com.

NYPD CHAPLAINS

SERVING THOSE WHO SERVE

Fr. Joseph Franco, the pastor of Sacred Heart Parish in the Bronx, has two sets of work clothes: the clerical suit and Roman collar of the parish priest and the blue jacket and insignia of the New York Police Department. He ministers to parishioners in the Highbridge neighborhood and also to a mega-parish of 35,000 uniformed officers and 15,000 civilian employees of the NYPD.

As an NYPD chaplain, he performs a wide variety of duties: saying invocations at departmental dinners or graduations, presiding at funerals or memorial services, counseling officers and their families about a wide range of problems – and sometimes comforting them in the wake of tragedy. “It’s a big challenge to combine the job of police chaplain with the responsibilities of a pastor,” Fr. Franco says. “Sometimes I get called away and I miss events in the parish. Without the support of the others in my rectory, I would not be able to do it.”

Fr. Franco is one of four Catholic priests in the NYPD Chaplains Unit. Another is Msgr. Robert Romano, assistant chief chaplain and also pastor of Our Lady of Guadalupe in Brooklyn, who has been in the unit for more than 20 years. Msgr. Romano remembers the event that permanently deepened the relationships between NYPD officers and their chaplains.

“Everything changed with 9/11,” he says. “Before, cops would see chaplains at graduation and promotion – and when a police officer was injured or died in the line of duty, the chaplains would go and make the notification to the family. But after 9/11, it was a totally different thing. We lost 23 members, and each of them had a funeral, some had two funerals because maybe they didn’t find the body right away. So 9/11 showed that we were there and that po-



“They come because they trust us. That’s why we wear the uniform, to let them know we understand what they do.”

– Msgr. Robert Romano

lice officers needed a presence in their life, somebody to help them. We said Mass every Sunday down at Ground Zero. When we started there were 13 cops that came; on the last day, when they took the last piece of metal from the site, I said Mass in the middle of Murray and Greenwich, in the street, for thousands of people and cops.”

Now, officers often ask to see a chaplain for deeply personal reasons. “They come to us when they’re sick or maybe someone in their family is sick, or maybe they are in trouble with alcohol or prescription painkillers after an injury,” Msgr. Romano says. “They say ‘Father, could you pray for us?’ And they also come for good things: ‘Could you baptize our baby? Could you marry us?’ They come because they trust us. That’s why we wear the uniform, to let them know that we understand what they do. We know the job.”

Two or three times a month, every chaplain is assigned a “duty day,” during which he is on call for 24 hours. “If a police officer is ever shot or injured in some sort of adversarial action, that has the highest priority, and if it’s your duty day, you have to drop everything and show up. I wish that I could say that hasn’t happened

much in the two years since I joined the unit, but it has. Another thing we respond to immediately is any self-inflicted wound by a police officer,” Fr. Franco says. After any tragedy, he adds, “NYPD is amazing about getting chaplains to not only the family but also the officers back at the precinct, to be sure anybody who needs it gets some kind of spiritual support.”

After a crisis or funeral, sometimes a family does not want to see a chaplain for a while. “I go sometimes to the hospital or to the home,” Msgr. Romano says, “and the family doesn’t want to be bothered. Sometimes they’re mad at the PD or they’re mad at God and they’re mad at us because we had to bring the bad news. Over time, 99 percent of them change, because they realize what the PD does: We never forget them.”

For all the challenge of balancing two very demanding jobs – local pastor and NYPD chaplain – Fr. Franco looks forward to doing it for decades to come. “I have always loved the idea of serving those who serve,” he says. “I love working with police officers. Their willingness to give up their life for an unknown neighbor is right out of the Gospel, and anything I can do to support them, I want to do.” ❄

ISSUE

SPEAKING OF ABORTION

In a society so divided on the subject of abortion, talking about the sanctity of life can be extremely challenging. For the Sisters of Life, such conversations are a critical part of their mission. We asked Sr. Virginia Joy, director of the Respect Life Office of the Archdiocese of New York, how she approaches these interactions.

Archways: What does it mean to be pro-life? How do you represent that in conversation?

Sr. Virginia Joy: People are full of stereotypes or caricatures of what somebody who's pro-life must be like – judgmental and condemning and difficult, someone who only cares about the baby in the womb and not the woman – so we have to make it human. Every individual's experience is so personal, so unique. And every person's experience – every person, really – must be held in great reverence.

The right to life is really reverence for life; reverence for God, the author of life; and then reverence for myself. From that disposition, I can uphold every individual that comes before me. After that, it's about listening.

AW: At the Respect Life Office, your Hope and Healing mission offers retreats and counseling for women who have had an abortion at any point in their lives and who are suffering as a result. How do you speak to a woman who has had an abortion?

Sr. V.J.: We should receive a woman who has suffered an abortion as we would receive any woman, frankly: as



“Here in New York, around 800 pregnant women come to us every year. We ask for the grace to be moved by their goodness.”

– Sr. Virginia Joy

a great gift. We could never imagine in detail why a woman or a couple might have felt pressured or scared into having an abortion. You have to resist the urge to sit in judgment and just try to receive them with mercy and hope.

Many people experience a past abortion as a hidden grief because abortion is so culturally acceptable that it's considered unreasonable to grieve, to mourn the loss. Whenever I'm speaking to a group, I know there are women who have experienced an abortion and maybe still experience shame or guilt. Our language has to be reverence and love and always mercy. Remember that God desires to restore, to renew. He desires to make all things new, including our hearts.

AW: How would you speak to a pregnant woman who is planning or considering an abortion?

Sr. V.J.: Our first response is to receive the individual. Here in New York, around 800 pregnant women come to us every year. We say that we “listen them back into life.” We just want to get to know them. We delight in them. Through the Holy Spirit, we ask for the grace to be moved by their goodness.

Every individual is good, beautiful, created and known by God. I try to act as a mirror, to reflect the goodness that I see in her. Because if she can't reverence her own value and worth, she's not going to be able to recognize it in anybody, including the child she's carrying. We let her “empty the bucket.” What is she carrying? What are her fears?

We find that women are choosing abortion out of fear: fear that my parents or my boyfriend won't accept this child or accept me. Fear for housing. Fear of not being able to finish school

or that I'll lose my job. The fears are kind of endless. The culture pits the woman against her child.

We know that if a woman is making a decision in fear, she's really not free. Our role as Sisters of Life is to say "What can we do to help, to free you of your fears? If we could help out with a housing situation or an employment situation, or if we could meet with your family – if we could alleviate the fear – what then do you most desire to choose?" We would say that the heart of a woman desires to give life to the child she carries within.

AW: *How should we speak to a pro-choice advocate?*

Sr. V.J.: With this particular topic, dialogue sometimes seems impossible. Often, I think, the person who is so adamant may have suffered an abortion

herself. To condemn something that she has personally experienced would be incredibly difficult. So I try to treat her with reverence.

We use a tool called reflective listening. In the desire to protect a woman's "choice," we can reflect that there's legitimate concern for the woman. So here is our common ground: She is for the woman, and I am too. I can say, "My concern is too many women are choosing abortion out of fear. And what are we doing as a culture to support her if she chooses life? Are we doing enough?" I think all of us can agree we're not.

We can also talk on the immigration side: So many immigrant women think, because they're undocumented, that they can't have medical care. Right there you are on common ground, typically, with a pro-choice person. You can say, I know that you and I disagree

on when life begins, but I am on board with your concern for women. That's a starting point.

AW: *Can conversations change lives?*

Sr. V.J.: In our Hope and Healing mission, we've seen women change physically, mentally, emotionally, spiritually. There was one woman, probably in her fifties, who went to confession for the first time on one of our retreats, and afterward she went outside and started doing cartwheels. Literally. The priests were looking out the window in amazement. God is so powerful, and He just desires to totally make anew these women's lives. When we release our fears and sins and burdens and things that we're ashamed of, God desires literally to create new life out of it. We see that again and again with the women we work with. ❄

CULTURE CORNER

BEYOND THE BEACH READ

It's summertime, and many of us are looking for something to read. The following choices – less for the beach than for the porch or study – range from a Hollywood memoir (with a Catholic twist) to a hefty biography of the first American-born saint.

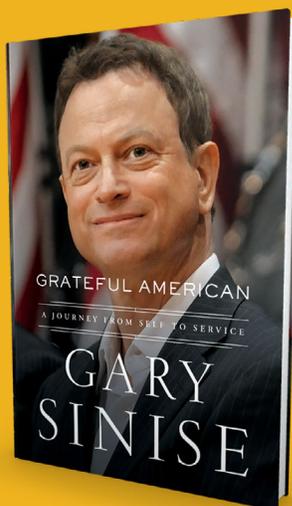
Grateful American:

A Journey from Self to Service

by Gary Sinise (HarperCollins)
The renowned actor and convert to Catholicism recounts his career and the spiritual transformation that led to his work on behalf of soldiers, sailors and veterans.

On Thomas Merton by Mary Gordon (Penguin)

One of America's foremost Catholic novelists takes a fierce and admiring look at the writings of the American Trappist monk and author of *The Seven Storey Mountain*, known as "a modern-day *Confessions of St. Augustine*."



How Catholic Art Saved the Faith: The Triumph of Beauty and Truth in Counter-Reformation Art

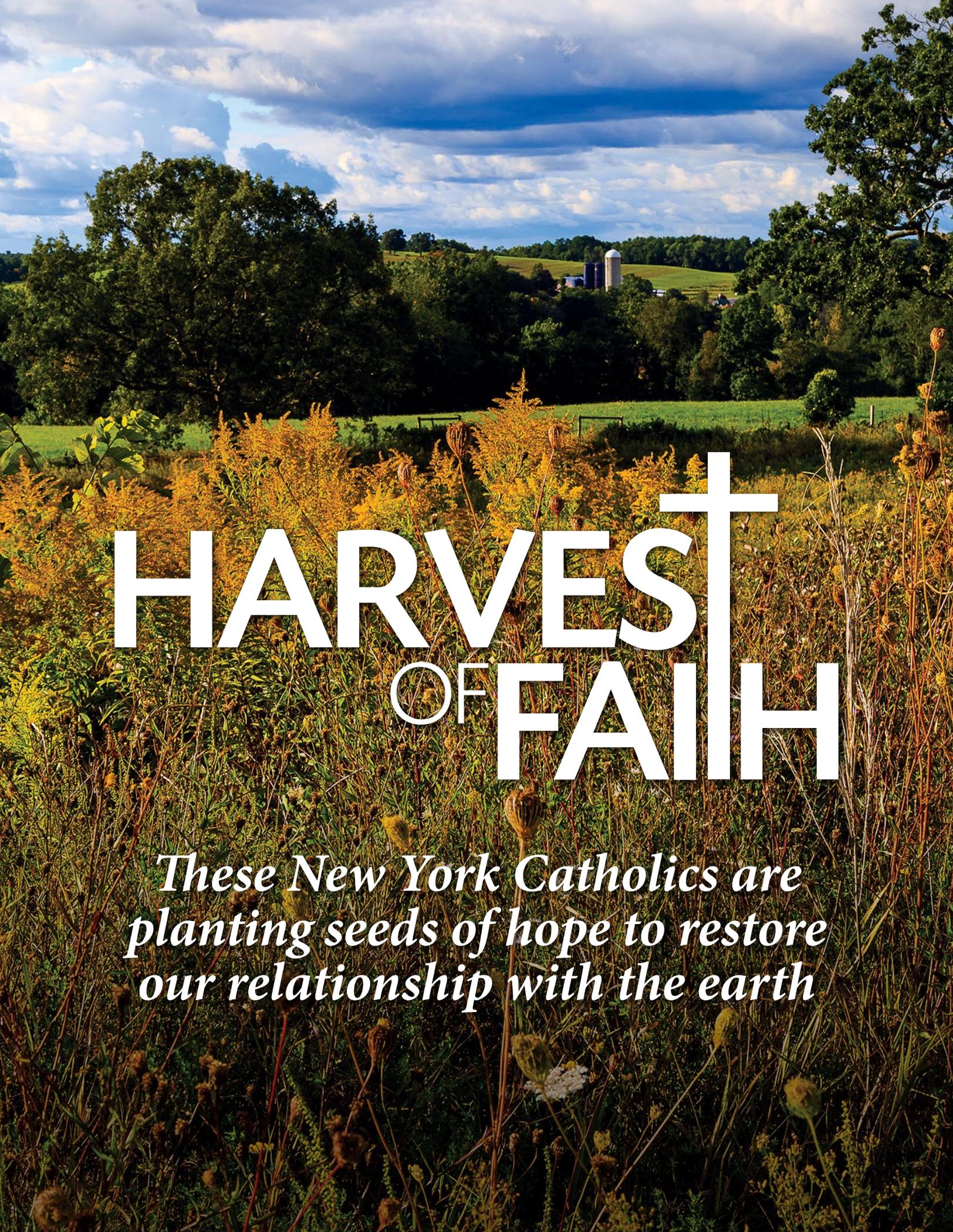
by Elizabeth Lev (Sophia Institute Press)
In the century after Martin Luther, the Church was in crisis. A leading art historian tells how Catholic leaders turned to artists to instruct and inspire the faithful – leaving a legacy of masterpieces.

The Missionary of Wall Street: From Managing Money to Saving Souls on the Streets of New York

by Stephen Aauth (Sophia Institute Press)
Adventures and misadventures of a highly successful money manager moonlighting as a missionary on the streets of New York.

Elizabeth Seton: American Saint

by Catherine O'Donnell (Cornell University Press)
This in-depth biography places the extraordinary life of Elizabeth Ann Seton in the context of her turbulent times.



HARVEST OF FAITH

*These New York Catholics are
planting seeds of hope to restore
our relationship with the earth*

CARE FOR CREATION

RIGHT: Flinging seeds like confetti, the Dominican Sisters of Hope celebrate the fall 2018 announcement of a conservation easement to prevent future development of 34 acres at Mariandale, in Ossining.



E

Earth is the only home humans know, at least during our mortal lives. Wrapped in a protective mantle of gases and warmed by the sun, it has protected us from cosmic radiation and the bitter cold of space. Its gravity anchors us, its soil nourishes us, its waters bring life.

It has not always been gentle. It can kill us in a hundred ways: a flood, an epic storm, an earthquake, an avalanche. But mostly, throughout recorded history, poets have written about how it sustains us, feeds us, shelters us.

The earth is our home and nature is our provider, but we do not own them. “The Lord God made all kinds of trees grow out of the ground – trees that were pleasing to the eye and good for food,” according to Genesis 2:9. Then He “put [Adam] in the Garden of Eden to work it and take care of it” (Genesis

2:15). Unfortunately, we have not always fulfilled this duty of stewardship.

The signs of a deteriorating environment are all around us – in melting icebergs, rising sea levels, the escalating violence of mega-storms – and much of

***“The earth is
the Lord’s, and
everything in it.”***

– Psalm 24:1

the damage has been done through our own carelessness or greed. The Catholic Church has recognized the crisis: “If present trends continue,” Pope Francis has written, “this century may well

witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us.”

Still, there is hope. “All is not lost,” Pope Francis writes. “Human beings ... are also capable of rising above themselves, choosing again what is good, and making a new start.”

In the Archdiocese of New York, many Catholics are committed to nurturing the environment through sustainable farming methods, smart management of energy consumption and responsible stewardship of the land itself. If each of us can mirror that commitment in our own lives, we can return to the confidence expressed in Genesis 8:22: “As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.”

Photo © Maria R. Bastone

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“The earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor,” Pope Francis wrote in *Laudato Si’*, his 2015 encyclical calling on all of humanity to take action to reverse climate change and the degradation of our natural environment. Decrying the effects of consumerism and its “throwaway culture,” he wrote, “I urgently appeal ... for a new dialogue about how we are shaping the future of our planet.”

At Sisters Hill Farm in Stanfordville, Dutchess County, that dialogue – and the work of caring for the earth coupled with service to the poor – has been going on for decades. In 1991, Sr. Mary Ann Garisto, a member of the Sisters of Charity of New York, took a sabbatical at Genesis Farm, a community garden founded by the Dominican Sisters of Caldwell, N.J. She returned to her congregation with the idea that they should launch a farm of their own. “We had a small committee working on care of the earth,” she recalls. In 1995, the chapter wrote a Vision 2000 statement in which members committed to revere creation “in a spirit of interconnectedness with all that is, living responsibly.”

Sisters Hill is a CSA (community supported agriculture) farm, practicing sustainable organic methods and training three apprentice farmers each year to carry the environmentally beneficial practices to other communities. “We started the farm in Stanfordville in 1998, on land that had been donated to the Sisters of Charity in 1917,” Sr. Garisto says. “Our priority was – and still is – to care for and nurture the earth and create a just and vital relationship between people and the earth. We felt that this was a great way to do that, to connect people with how



food is grown and provide community-building activities at the same time.”

In the CSA model, community shareholders (Sisters Hill has around 300) get weekly portions of the harvest and help with the work of the farm. They pay up front, thus sharing the risks – and

anyone away who cannot pay the full amount. The mission of the farm is to grow healthy food that nurtures bodies, spirits and the earth, but it’s also an extension of our work for the poor.”

Dave Hambleton has been the farmer at Sisters Hill since its founding.

“All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.”

– Pope Francis, Laudato Si’

the bounty – with the farmer. Of every harvest at Sisters Hill, 10% goes to people in need. “That’s a very important part of our mission,” Sr. Garisto says. “We also have some free shares and some subsidized shares. We never turn

“Our first year, we harvested 20,000 pounds,” he says. “Now our annual yield is 90,000 pounds on five acres, using hand tools and low-powered tractors and as little plastic as possible.” Beyond farming methods, Sisters Hill

combats global warming through the use of solar panels, 40 of which power the barns and the apprentice quarters.

“I value being part of an organization where it’s about empathy and caring for others,” Hambleton says. “Now we are moving more toward education. We train three apprentices a year here, and we’re spreading the environmental message online and through social media. We were one of the early CSAs and have been a model for other groups, not just religious groups but farmers from all walks of life. That’s really exciting to us.”

Elsewhere in the Hudson Valley – at Harmony Farm in Goshen, sponsored by the Dominican Sisters of Blauvelt; Pachamama Farm, run by the Maryknoll Fathers in Ossining; and the Peter Maurin Farm, operated by the Catholic Worker Group in Marlboro – the same focus on care for creation, sustainable agriculture and feeding the hungry is



VALUES IN ACTION

A GENTLE ROAR

In 1996, representatives from an assortment of Catholic organizations in the Hudson River bioregion came together to talk about environmental goals and challenges. Most of these groups – 15, including the Sisters of Charity, the Maryknoll Sisters, and the Dominican Sisters of Sparkill – had stewardship over tracts of undeveloped land, which they wanted to care for responsibly. They called themselves Religious Organizations Along the River (ROAR).

“Ecologically sound care of Earth is a God-given mission,” ROAR’s mission statement declared, and the members pledged to “support one another in using the land under our care with respect for its integrity, revelatory nature and beauty” and “address the inter-related issues of poverty, injustice, and ecological deterioration in this bioregion.” Since ROAR’s founding, its member organizations have donated hundreds of undeveloped acres to regional land trusts to be protected in perpetuity from development. Many of these tracts are open to be enjoyed by the public.

ROAR also collaborates with other groups such as the Metro New York Catholic Climate Movement to advocate for broader environmental goals, educating and mobilizing Catholics on issues like protecting clean water, reducing plastic use and containing climate change



Members of ROAR at a climate change march in Manhattan.

through safe, renewable energy choices. ROAR’s Facebook page (facebook.com/ROARHUDSON) is regularly updated with news and event announcements.

Although ROAR came into being more than a decade before *Laudato Si'*, Sr. Carol DeAngelo, Director of Peace, Justice and the Integrity of Creation for Sisters of Charity of New York and one of ROAR’s founders, remembers her excitement when Pope Francis’ encyclical was published. “People now see that social justice issues are very interconnected with care for creation,” she says. “Climate change issues affect poverty and migration. If we explore the depths of *Laudato Si'*, we are being called to a new way of being.”



Late summer harvest at Sisters Hill.

creating pockets of hope for the planet – not to mention tons of delicious fresh produce.

Amid verdant hills outside the Orange County town of Goshen, Harmony Farm is situated on land that the Dominican Sisters of Blauvelt purchased in 1927 for a novitiate and school. The farm had its origins in 1993 as a community garden, part of a retreat center run by the Highbridge Community Life Center on the sisters' land. It was a place where economically struggling families from the Bronx could learn, heal and develop life and social skills. The garden was a way to feed the families fresh organic food and teach them about their connection to the earth.

In 1994, Sr. Carole Keaney, OSU, returned to the U.S. after a 35-year mission in Indonesia with vast agricultural

experience and a desire to live close to the land. Under her direction and still working with the Highbridge group, the sisters began expanding the farm and initiated a CSA program. Eventually, when Sr. Carole retired and the Highbridge center closed down, the sisters faced a choice. They decided to continue to farm the land and provide a CSA to families. "We sisters have been blessed with the stewardship of our Goshen lands," says Sr. Didi Madden, OP, the farm's current director. "Continuing the farm was integral to our mission.

"Blauvelt Dominicans are committed to serving the poor and excluded," Sr. Didi says. "As awareness of the connection between faith and care of creation grew, we developed a land ethic as well as an appreciation of how our Goshen lands could connect people to

MINDING OUR FOOTPRINT

There are more than 1,900 buildings under the purview of the Archdiocese of New York Energy Department, and at least two good reasons to make them as energy-efficient as possible.

"Our goal," says Martin Susz, the department's director, "is to reduce our carbon footprint and save money on energy costs. Why give the money to the energy company when you can redirect it to the needs and goals of parishes?"

The department's LED upgrade project, replacing outdated light-bulbs and fixtures, has now been completed in 72 parishes, with another nine in progress. Subsidized by the utilities, upgrades generally pay for themselves in 15 months, after which they save parishes thousands of dollars a year. Work also continues to "tighten the envelope" in buildings that leak warm air in winter and cool air in summer.

But perhaps the most exciting developments have come with the use of solar energy.

Since last June, the Energy Department has installed solar panels in five parishes. "The panels were operational as of January 1," Susz says, "and this summer we will do installations in two more parishes and two high schools." In addition, he says, "We are installing a solar array in the Gates of Heaven cemetery in Hawthorne, which will yield five megawatts of electricity." The power will be fed directly into Con Ed's grid, and parishes in central Westchester will receive corresponding energy discounts.

"Solar and LED are great ways to reduce our carbon footprint," Susz says. The effort will also make all our dollars go farther and will continue, year after year, in all 10 counties of the archdiocese. "It's not a commitment with an expiration date."

nature and build ecological awareness and action.”

Today, Harmony Farm produces a wide variety of fresh vegetables, harvesting 40,000 pounds a year on nine acres using organic and biodynamic farming methods. It provides shares from early June until mid-November to 35 member families and distributes additional produce to pantries and soup kitchens and at local farmers’ markets.

In the words of the Dominican Sisters

of Blauvelt’s land ethic document: “We believe ... that the earth is our home and each one of us has the responsibility to preserve the web of life.”

In Westchester County, Pachamama Farm produces more than seven tons of food per year on a one-acre plot, most of it distributed to local food pantries. Pachamama’s director, Fr. Fern Gosselin of the Maryknoll Fathers and Brothers, who started the farm in 2000 along with fellow Maryknoller Fr.

John Hudert, grew up on a dairy farm in New Hampshire. Pachamama uses no chemical fertilizers or pesticides, enriching the soil with grass clippings and leaves in fall, and occasionally mixing in some horse manure (when they can get it). The main focus is on feeding the hungry. “We serve food missions in Ossining, Peekskill and Katonah,” Fr. Gosselin says. “This is delicious, wholesome food for people who are very poor.”

“As awareness of the connection between faith and care of creation grew, we developed a land ethic as well as an appreciation of how our Goshen lands could connect people to nature and build ecological awareness and action.”

– Sr. Didi Madden





CLOCKWISE FROM ABOVE: Harmony Farm, Goshen; Peter Maurin Farm, Marlboro; Dave Hambleton of Sisters Hill Farm.

At the Peter Maurin Farm, members of the Catholic Worker community are continuing and extending the work of Maurin and Dorothy Day, working a small plot of land to supply the Catholic Worker soup kitchens in New York City. It was part of Maurin's vision that Catholic Worker communities would include self-sufficient communal farms that served as "agronomic universities" to foster knowledge

about food production. There has been a resurgence of Catholic Worker farms in recent decades, and their added emphasis on sustainability is perfectly aligned with Day's mission to serve the poor while also glorying in the beauty of the natural world.

Meeting the challenge of Pope Francis to nurture our planet back to health will require work, prayer and sacrifice from all of us. The work being done at

these sustainable farms is important for its physical impact, but even more because it serves to inspire and educate. "Education is very important," Sr. Garisto says. "That's the biggest need that we have. We are an integral part of God's creation. We were born of the earth. We are to care for the earth. We need to make these principles a core part of our lives." ✱



Part of the Solution (POTS) in the Bronx, founded by the Sisters of Charity in 1982.

SOWING CHARITY

At first glance, it might seem odd that the Sisters of Charity operate a farm in Dutchess County. Not so, says Sr. Jane Iannucelli, who has just finished a term as president of the sisters' New York congregation. "Ecology and the integrity of the land are justice issues," she says. "And we have been involved with justice and peace from the beginning."

Founded by St. Elizabeth Ann Seton in 1809, the Sisters of Charity came to New York in 1817, and they have been a vital part of the archdiocese ever since. The sisters' core mission is "to reveal God's love to all in need, especially those living on the margin," says Sr. Iannucelli, and their ministries were created "always in response to a need. We came to New York because the bishop said there was a need to help the many orphans. Then the orphans needed a school. Then many people were getting sick so we opened St. Vincent's Hospital." The needs kept presenting themselves, and Sisters of Charity kept responding.

Among the many programs and institutions founded and supported by the sisters:

- **New York Foundling**, opened in 1869 to take in infants being abandoned on the streets of New York, now offering a wide array of services and support for children, families and individuals with developmental disabilities
- **Elizabeth Seton Pediatric Center**, providing spe-

cialized state-of-the-art clinical and rehabilitative care (and a great deal of love) to children with multiple physical and neurological conditions

- **Sisters of Charity Housing Development Corporation**, fighting homelessness with affordable, supportive housing options for New York's most vulnerable residents
- **Fox House**, an East Harlem shelter offering a safe, secure environment for hundreds of homeless families each year
- **Part of the Solution (POTS)**, a Bronx center that meets multiple needs of the impoverished, with hundreds of hot meals each day, a food pantry, clothing, haircuts and other services (see "Table of Plenty," *Archways* Fall 2018).

The mission of Sisters Hill Farm dovetails perfectly with the many other ministries of the Sisters of Charity. "At the farm we grow organic food, and we give a great deal of it to people who are poor and hungry," Sr. Iannucelli says. "We work in shelters, with immigrants. We have a soup kitchen."

Addressing the aging of the sisters and the shortage of vocations among younger women, she expresses confidence in the order's ongoing mission: "We are small in number. We are not young. But we are involved in outreach in a multitude of ways to be present to those in need. We are not ready to close any doors."

The Catholic Church is alive and well and living in the hearts of millions of faithful men, women and children.

The following pages feature photography from the Archdiocese of New York's "40 Days, 40 Reasons" series, a project of the *Cardinal's Annual Stewardship Appeal* that debuted during Lent 2019. In the faces and the voices of the people shown here, and of thousands of other Catholics attending Mass and engaging in ministries throughout the region, you will see the present and future of the Church. The light of Christ shines on them, and on all of us. See more at 40Days40Reasons.org.

REASONS TO BE JOYFUL

We are the body of Christ

*Photographs by
Gerri Hernandez*

ANNA

Young Adult programs participant | Manhattan

"I seek different things at different times. Sometimes (actually all the time) I need healing, so I turn to the sacraments. Sometimes I need more community, so I turn to the friendships God has put in my life. And sometimes, but not nearly enough, I am seeking out how I can serve God and others, and the Church offers endless possibilities for that."



SABRIYA AND WALTER

School parents | St. Raymond School, Bronx

“The important thing is to know that when they are at school, the values they are getting are similar to what you would give at home – and therefore you have a partnership which, I hope, makes it a lot easier to make them successful human beings.”



GEORGE

Youth Ministry | Salesian High School, New Rochelle

“I am heavy into God’s love, and I believe that saved me. ... I try to express it to the boys in a language they understand. ... I want them to always realize that He is there for them and the struggle with faith is normal, but His arms are always open.”



DENISE

RCIA candidate | Good Shepherd, Manhattan

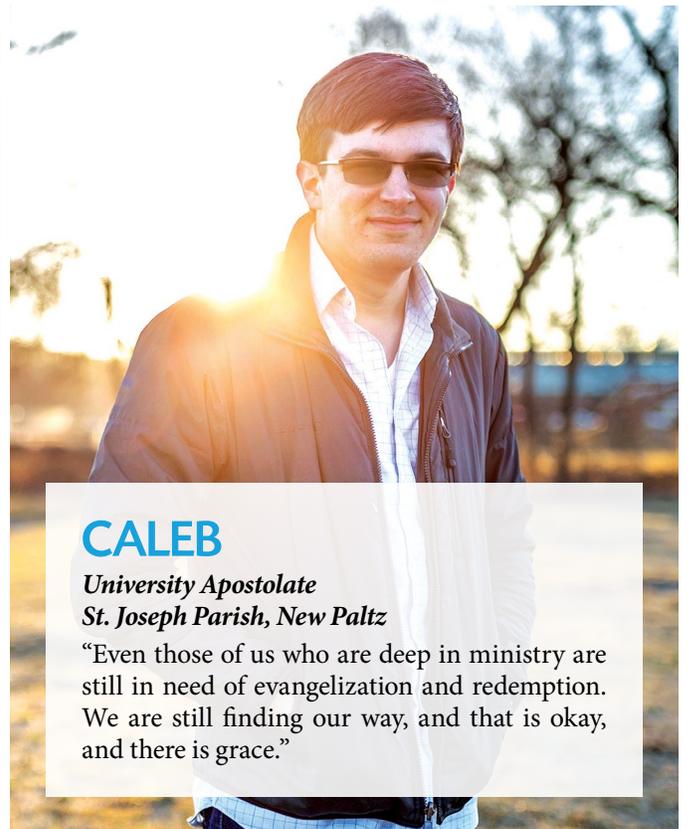
“When I pray, God listens. It’s something I’m trying to teach my son. We just feel so good that anything bad won’t bother us. We know that it is going to be resolved sooner or later, because of God – who else?”



CASSIE

*Family Life
Natural Family Planning Advocate*

“I love my church, I love my faith; I’ve been betrayed with everything going on, I feel awful about it, but I still need the Church in my life. ... What [it] has given me is some amazing communities.”



CALEB

*University Apostolate
St. Joseph Parish, New Paltz*

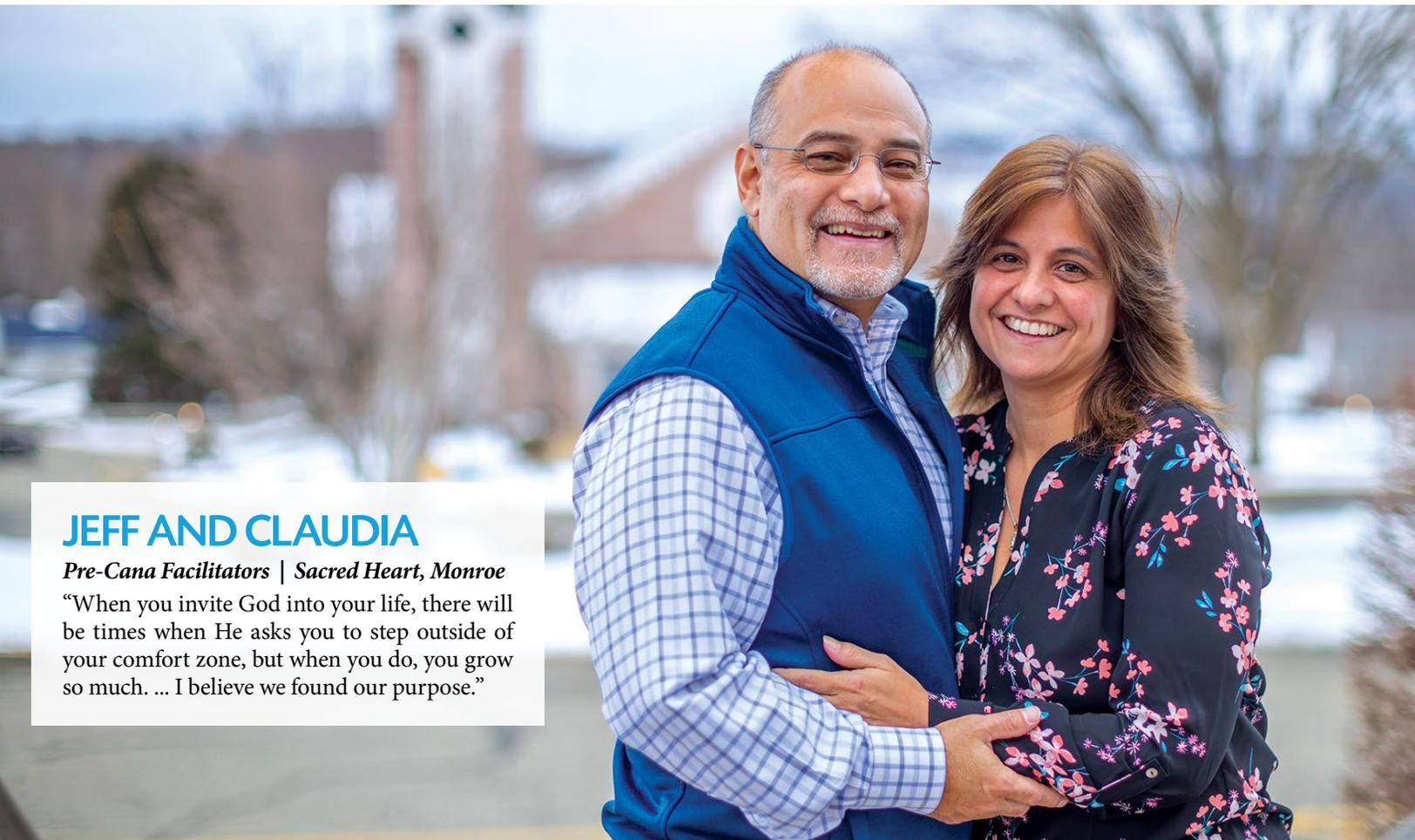
“Even those of us who are deep in ministry are still in need of evangelization and redemption. We are still finding our way, and that is okay, and there is grace.”



LYN

University Apostolate | Manhattan

“I chose to go all-in, and I did. And I had my first truly honest confession, and I went to adoration four times a week. I admitted to myself this is what I was called to do. I have never regretted it.”



JEFF AND CLAUDIA

Pre-Cana Facilitators | Sacred Heart, Monroe

“When you invite God into your life, there will be times when He asks you to step outside of your comfort zone, but when you do, you grow so much. ... I believe we found our purpose.”

The Fuentidueña Apse
The Cloisters
Fort Tryon, Manhattan



ONE-DAY PILGRIMAGES

Not up for the flight to Lourdes?
These shrines in the Archdiocese of New York
will lift you up, boarding pass not required

The word *shrine* comes from the Latin *scrinium*, which means “box” – because the first Christian shrines were boxes or repositories for the relics of saints. Today, not all Catholic shrines house relics, but all are focal points for prayer and devotion, often to a saint or the Blessed Mother.

A shrine might be a large, “official” pilgrimage destination like the National Shrine of the Immaculate Conception of Mary in Washington, D.C., a side altar in a parish church or a local memorial alongside a highway. It might mark

the site of a blessed event – a martyrdom, a Marian apparition – or memorialize a tragedy. A shrine is “in general, a holy place,” says the *Catholic Dictionary*, where people go to pray, meditate, venerate, ask forgiveness and lay their intentions before God and the saints.

There are dozens of shrines in the Archdiocese of New York, including several worthy of a one-day pilgrimage. From the home of the first American-born saint in lower Manhattan to a humble chapel devoted to the memories of unborn and prematurely born infants in Sullivan County, these holy

places offer us a chance to be in the presence of the divine without traveling halfway around the world. In a few cases, convenient side trips can deepen the experience of pilgrimage.

If you are “staycationing” this summer, or just have a free day to spend enriching your faith life, pick a shrine and make a pilgrimage. Think of it as a theme park for your soul – not the fleeting adrenaline rush of the roller coaster or the log flume, but the luminous pause at the top of the ferris wheel that reveals the far horizon and puts the entire world in perspective.

ST. ELIZABETH ANN SETON SHRINE

Our Lady of the Holy Rosary
7 State St., Manhattan

scolr.org/st-seton-shrine-1

(212) 233-8355

Masses Sunday 11:00 a.m.,
Monday – Friday 12:15 p.m.

For two years in the early 1800s, before she became a Catholic, the first American-born saint lived at 8 State Street – the stately Federal-style building attached to the St. Elizabeth Ann Seton Shrine – with her husband and children. The church that now houses the shrine was built in 1965 to match the style of the onetime Seton home. Together the two structures make for a striking piece of architecture amid the steel towers of lower Manhattan – and a spiritual magnet for devotees of St. Elizabeth Ann Seton. To visit, come at Mass time.

The Setons left 8 State Street in 1803, and within two years, Elizabeth – a widowed mother of five – converted to Catholicism. She went on to build a network of Catholic schools, found the Sisters of Charity and finally, more than a century and a half after her death in 1821, become a saint. The



religious order she founded is America's oldest, and many institutions spawned by the Sisters of Charity and/or named for Mother Seton can be found throughout the archdiocese and, indeed, the country: schools, hospitals, children's care centers. The sisters still live by a pledge to minister to those in need, wherever they may be. Those in need of some inspiration can find it in this remarkable shrine amid the canyons of commerce.



SIDE TRIP CATHOLIC GROUND ZERO MEMORIAL

St. Peter's Church | 22 Barclay St., Manhattan

scolr.org/catholic-memorial-at-ground-zero | (212) 233-8355 | Mon – Fri | 9:30 a.m. – 5:00 p.m.

A 15-minute walk from the Mother Seton shrine is another tract of sacred ground: the site of the 2001 attack on the World Trade Center. The 9/11 Memorial and Museum receive millions of visitors each year; less well-known is the nearby Catholic Ground Zero Memorial. In honor of the heroes who died on September 11, sculptor John Collier created four statues: St. Joseph, patron of construction workers;



St. Michael the Archangel, patron of police; St. Florian, patron of firefighters; and St. Mary Magdalene, first witness to the resurrection. Originally installed outside St. Joseph's Chapel facing the World Trade Center, the memorial was moved in 2018 to the front portico of St. Peter's Church on Barclay Street, whose place in history includes serving as a relief supply station on 9/11. It's a fitting place to stop and say a prayer.



ST. FRANCES X. CABRINI SHRINE

701 Fort Washington Ave., Manhattan | cabrinishrinenyc.org
(212) 923-3536 | Tuesday – Sunday | 9:00 a.m. – 5:00 p.m.

From the chapel at the Cabrini Shrine in Washington Heights, the view to the west is a breathtaking prospect over the Hudson River to New Jersey; across the street to the east are block after block of apartment buildings harboring workers and immigrants. It's a location that matches the saint, balanced between the glorious beauty of God's creations and the everyday needs of His children.

In 1880, at the age of 30, Frances Cabrini founded the Missionary Sisters of the Sacred Heart of Jesus along with seven other young women. A native of a tiny village near Milan, in Italy, she dreamed of starting a mission in China,

but in 1889, Pope Leo XIII asked her to lead a mission "not to the East, but to the West," to minister to the needs of the thousands of Italian immigrants in New York City. Cabrini and her sisters were soon setting up academic and catechetical classes for immigrant Italian children, and not long afterward began establishing orphanages and schools.

Cabrini ended up traveling throughout the United States as well as to Europe, Central and South America in response to requests to open schools, hospitals and orphanages. She died in Chicago in 1917, and her remains can be seen in a case beneath the altar of the shrine.

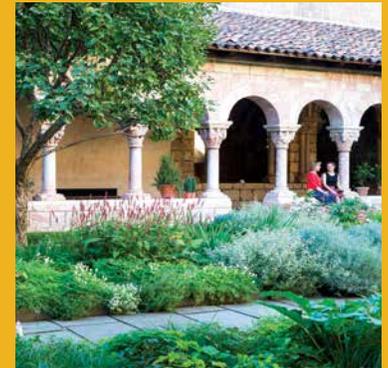


Photo © metmuseum.org

SIDE TRIP CLOISTERS MUSEUM

99 Margaret Corbin Dr.
(Fort Tryon Park)
Manhattan

metmuseum.org/visit/plan-your-visit/met-cloisters
(212) 923-3700 | Sun – Sat
10:00 a.m. – 5:15 p.m.

From the Cabrini Shrine, it's a lovely walk through Fort Tryon Park to the Met Cloisters, a museum constructed in the style of a monastery and devoted to the art and architecture of Medieval Europe. The collection contains thousands of pieces of largely Christian art from all over the Continent, including architectural gems from throughout the centuries, removed from their original locations and reassembled piece by piece in New York.

Give yourself time to be moved and to meditate in these holy spaces. Although the museum, a branch of the Metropolitan Museum of Art, is managed as a secular institution, the art is inseparable from its roots in faith. For a few minutes, you may forget the phone in your pocket and imagine yourself living a monk's life.

NATIONAL SHRINE OF MARY HELP OF CHRISTIANS

174 Filors Ln., Stony Point | marianshrine.org
(845) 947-2200 | Open daily until sundown

On rolling hills beside the Hudson, this shrine began as a path for saying the rosary bordered by 15 life-size statues of Mary at different points in her life. It became so popular among pilgrims that the Salesian Brothers transformed

the site into a shrine of national stature, with a 48-foot statue of the Rosary Madonna crafted in Pistoia, Italy, and grottoes meant to evoke the shrines at Lourdes and Fatima. The 160-acre property is also home to a retreat center and a summer day camp.

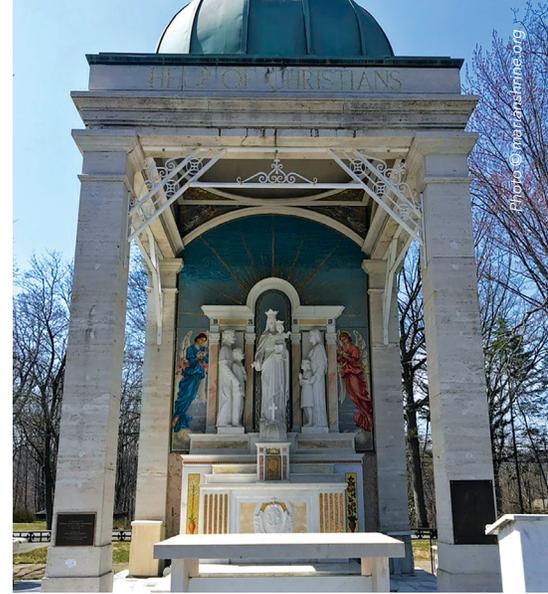


Photo © marianshrine.org



Photo © ourladyofmtcarmelshrine.com

NATIONAL SHRINE OF OUR LADY OF MOUNT CARMEL

70 Carmelite Dr., Middletown | ourladyofmtcarmelshrine.com
(845) 343-1879 | Sunday – Saturday | 8:30 a.m. – 4:30 p.m.

Originally established in New York City in 1941, the National Shrine of Our Lady of Mount Carmel was relocated to this beautiful Orange County location in 1991. The purpose of the shrine is “to provide you with the opportunity and space to expe-

rience God through prayer, silence and reflection centered around devotion to our Lady of Mt. Carmel.” The chapel and grounds are open to visitors, and reconciliation can be arranged through advance appointment.

SHRINE OF THE HOLY INNOCENTS

36 Cedar St., Saugerties | shrineholyyinnocents.org
Open to the public 24/7

In a onetime convent chapel at St. Mary of the Snow in Ulster County, the Shrine of the Holy Innocents is “dedicated to babies unborn, babies born too soon, infants and children who have gone home to God,” says Deacon Mike Sweeney. “We are a place of dignity and healing.”

The modest chapel houses a growing number of plaques dedicated by grieving parents. Visitors can order a plaque for their own departed innocent, or just say a prayer in the presence of the existing plaques and in community with those who have suffered the loss of a child. Masses are offered in the chapel twice during the week, and there is an overnight Eucharistic adoration every Sunday evening.

SIDE TRIP FALLING WATERS PRESERVE

Dominican Ln., Saugerties
scenichudson.org/parks/fallingwaters

(845) 473-4440 | Sun – Sat | 7:00 a.m. – 7:00 p.m.



To stroll through the glory of God’s creation before or after your visit to the Shrine of the Holy Innocents, find your way to Falling Waters Preserve, formerly a retreat center for the Dominican Sisters of Sparkill, with three miles of trails, picturesque gazebos and views of waterfalls. ✨

EVENTS

ADULT FAITH FORMATION

Introduction to the Catechumenate (RCIA)

Saturday, July 20 | 10:00 a.m. – 4:00 p.m.

St. Joseph's Seminary, Yonkers

For parish RCIA coordinators and team members, a free six-hour ministry training course, offered online as well as in person.

Enlighten:

Faith Education for Today's Catholic

On-line classes start Monday, September 16

Registration open now through September 11

Deepen your understanding of what we say and do at Mass and how we are called to live as Catholics.

A joint program of the archdiocese and Fordham University's Graduate School of Religion and Religious Studies. For a limited time, courses are free.

Register at: www.nycatholicfaith.org/learn

ARCHCARE

White Mass

Wednesday, June 26 | 10:00 a.m.

St. Patrick's Cathedral

Celebrating the dedicated work of health-care professionals and caregivers.

CATHOLIC CHARITIES

2019 Volunteer Orientation

Wednesday, July 24 and Wednesday,

September 4 | 6:30 – 7:30 p.m.

1011 First Ave., Manhattan

Learn more about the history of Catholic Charities, the services it provides for needy New Yorkers and the variety of volunteer opportunities available.

For more information, email:

ccvolunteer@archny.org

Other volunteer opportunities include:

- **Catholic Charities Community Services**
Screeners and interpreters for the Immigration Court Helpdesk and the Monthly Legal Clinic
- **Encore Senior Center** Saturdays: Delivering meals on foot to homebound seniors in Manhattan's Hell's Kitchen – a family-friendly opportunity (all ages welcome)
- **Guild for the Blind** Mondays, Tuesdays, Thursdays: Clerical support to assist instructors
- **Lt. Joseph Kennedy Center Food Pantry, Harlem** Helping with food distribution and stocking the shelves
- Service opportunities at a variety of organizations under the Catholic Charities umbrella

For more information, visit:

catholiccharitiesnyvolunteer.org/calendar

FAMILY LIFE

National Natural Family Planning Awareness Week

July 21 – 27

In support of this national educational campaign, the Family Life Office is offering free 90-minute intro sessions for both FEMM (on-line and in-person) and the Creighton Model (in English and Spanish). Class sessions are limited, and are available on a first-come, first-served basis.

For more information, email:

Kathleen.Crayne@archny.org

SHEEN CENTER

18 Bleecker St., Manhattan

sheencenter.org | 212-925-2812

Rex Hausmann: Stations

Through June 28 | Gallery | Free

Featuring works by San Antonio painter Rex Hausmann on the theme of "The New Ephesus."

Alex Harsley: Entanglements

July 11 – August 4 | Gallery | Free

Photography and conceptual mixed-media pieces of life outside the artist's 4th Street Photo Gallery.

YOUNG ADULT OUTREACH

Young Adult Mass

Wednesdays at 7:30 p.m.

July 10 | August 7 | September 4

St. Patrick's Cathedral

Holy Hour and confessions from 6:30 p.m.

Social to follow! Follow on Facebook:

CatholicNYC

Love & Responsibility: Summer Series

Tuesdays at 7:30 p.m.

June 25 | July 9 | July 16 | July 23

Immaculate Conception Courtyard, Manhattan | Free

Join hundreds of young adults to hear from world-renowned speakers and authorities on relationship topics relevant to modern men and women. Each night will include live music and a social.

Follow us on Facebook:

loveandresponsibilityNYC

CatholicNYC Holy Hour

Wednesdays at 7:00 p.m.

July 17 | August 14

St. Joseph's Church, Greenwich Village

Confessions are available. Social to follow!

For more information, email:

Kaitly.Colgan@archny.org

CatholicNYC Homeless Outreach

Wednesdays at 7:00 p.m.

June 26 | July 24 | August 21

Grand Central Terminal

(meet at Main Concourse Clock)

Come out to meet our brothers and sisters living on the surrounding streets. For more information, email: Kaitly.Colgan@archny.org

Mexico Pilgrimage

July 13 – 21

Explore the history and culture of Tlaxcala, Teotihuacan, pray at the Shrine of Our Lady of Guadalupe, and relax at an all-inclusive beach resort in Puerto Vallarta with other Catholic young adults.

For more information, email:

MaryElise.Zellmer@archny.org

Dutchess Dragon Boat Race

Saturday, July 20 | 8:30 a.m. – 3:00 p.m.

Hudson River Rowing Association,

Poughkeepsie

Join us for a fun day of paddling, fellowship and food. We have two teams: St. George's Dragon Slayers and Mother Mary's Serpent Stompers.

Tickets: \$30 for paddlers (includes food), \$10 for fans (includes food)

For more information, email:

Luigi.Manente@archny.org

SAVE THE DATE

New York Catholic Youth Day

Saturday, October 19

Westchester County Center, White Plains

The region's signature daylong gathering for Catholic teens, with music, speakers, workshops, Mass – and the opportunity to participate in a large-scale group service project.

Register online at: oymny.org/nycyd

For more information: Call 646-794-2853

or email Cynthia.Psencik@archny.org

ArchCare Annual Gala

Thursday, October 24

Reception: 6:30 p.m.

Dinner: 7:30 p.m.

Gotham Hall, Manhattan

For more information, email:

archcare@cmevents.net

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St. Joseph's Seminary, Yonkers | \$35

Celebrate the "king of instruments" with special organ workshops and recitals.

For more information, visit:

nyliturgy.org/workshops

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Ricardo Paiba
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Vinny Bove
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Suzanne Q. Craig
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Lauren Liberatore
Marketing Associate

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