

The Family Apostolate

Where Faith and Family Meet

Community: Active and Alive

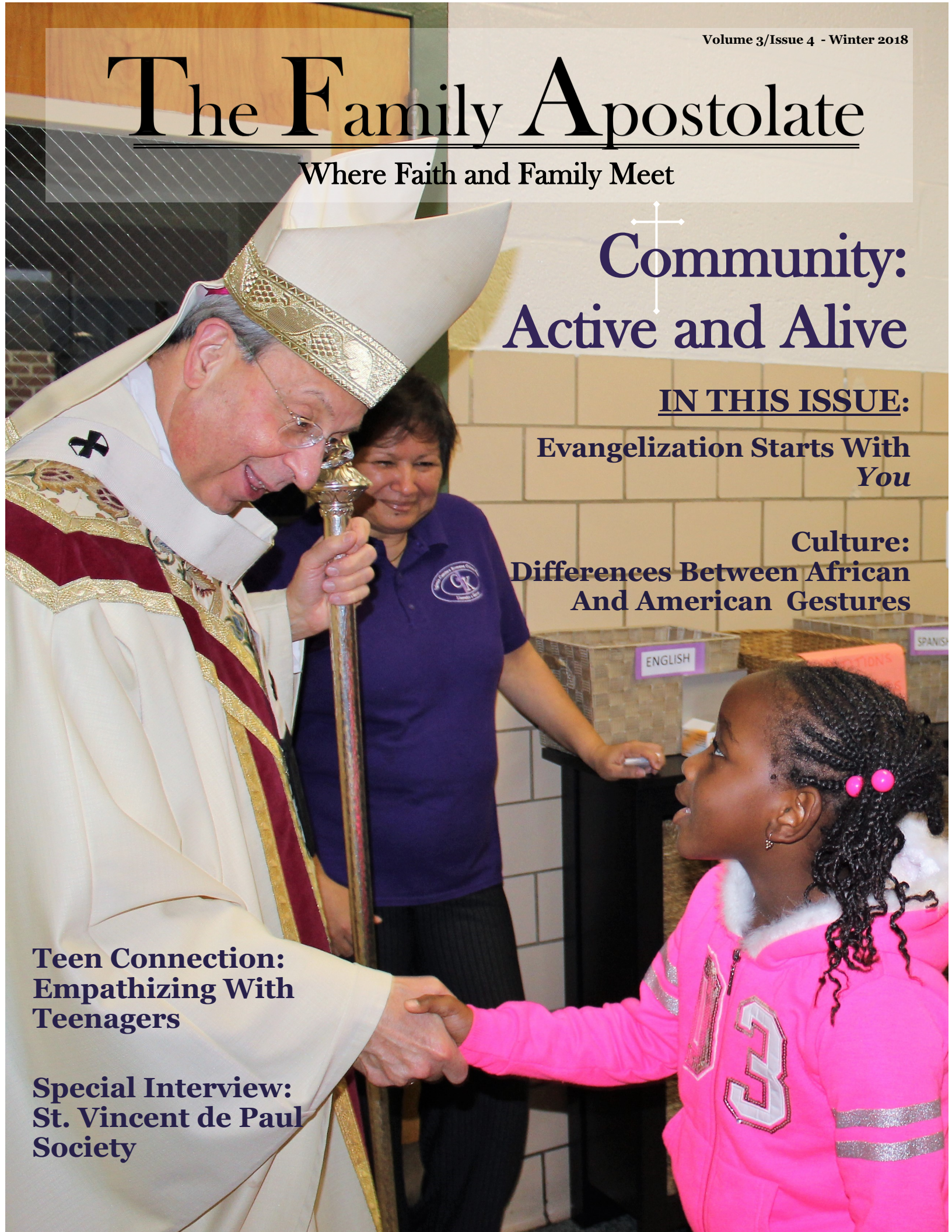
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FA

The Family Apostolate provides pastoral care, promotes the critical need for family prayer and regular reception of the sacraments, imparts catechesis, offers opportunities for family get-togethers, and builds bridges between individual families and the larger church community. Through offering diverse spiritual and psychological resources, the Family Apostolate seeks to bring the merciful presence of Christ to families in an increasingly difficult world.



The Holy Family with Grandparents
(Joseph Paelinck—1820)

On the cover: Archbishop William Lori greets the people at the CTK Feast Day celebration on 11-5-2017

Editorial

Just a Handshake!

Ordinarily, we view images just as something fun, or sometimes even gloss over them. Not this time. Take a close look at the images on the cover page of this magazine. See how the action progresses. The handshake between the bishop and the little child. Just a handshake, right? But it speaks volumes.

From an authority to a subject. From a pastor to a worshipper. From an individual to a community. There are great smiles, an exchange. There is the joy of welcoming. There is a show of acceptance and appreciation. There is an invitation to action. All these in one picture. Then that joy becomes pervasive. The lady observing the interaction is captivated, and finds herself actively drawn into the handshake. Joy is transferred from the main actors to onlookers, and everyone becomes equally transfixed in just a handshake.

This edition of the FA magazine reviews how the family connects with the community. What makes a community active and alive? How does the family's joy affect the community? Let's think about Jesus for a moment here. Jesus was a family man and interestingly community oriented. Jesus loved his family.

He obeyed his parents. He spent time in his hometown Nazareth, and visited from time to time despite his tight pastoral schedule. However, Jesus also demonstrated the inextricable connection between family and community. He taught us that a deep commitment to God and to all people is the ultimate foundation for the family. We read in the Scriptures, "Simon and his companions set out in search of him, and when they found him they said, "Everybody is looking for you."" (Mark 1:36-37).

Now back to the child in that cover picture. Like any other, she is brought up in the family and brought into the community by her family. At her age, the family already inspires in her the joy of being a member of her community represented by the image of the bishop. For her, the bishop is the symbol of love that ushers in the

members of the community. That community is an aggregate of individual families and can only be functional if the members recognize in one another the love and fellowship which Christ dispenses through them. From person to person, from family to family, from ministry to ministry, from culture to culture: the community is built up into a coherent whole; ...what Saint Paul called different parts, "still making up one single body" (1 Cor.12:12).

Inside these pages, we also look at family life from different perspectives. Lawler and Risch (1999) tell us, "Being Christian means concretely living a Christian life. Living that life makes a family Christian, no matter what its structure might be,

whether it be first-century Mediterranean or twenty-first century American, whether it be nuclear or single-parent."

The Latino family brings integration into their worship. The African family orchestrates togetherness. The American family espouses unity and sharing through food. These days, the institution of marriage and family continues to face great challenges. Is there any identified recipe for a successful marriage? We try to provide what could serve as a

helpful structure and demonstrate how that structure could function for different couples. How about teenagers? We have incorporated the expertise of a professional counselor to educate teens and parents on the best way to understand and support them at this critical stage of development. All are captured in this edition!

The FA Magazine is rich indeed and unique. Everything speaks to our family and community life. An infectious love is the product of a rich family community culture as seen in that handshake on the cover where all become inspired and motivated. All become one family. This edition of the FA Magazine is about *Community: Active and Alive*.

Fr. Vin





A Little Slice of Heaven

The Impact of Sacred Music on Our Worship

By Elizabeth Green



Elizabeth Green, DMA, obtained her Doctorate in piano performance from the Peabody Institute of the Johns Hopkins University of Baltimore. She now resides in Wisconsin with her family and performs around the Milwaukee area as a pianist, substitute organist/choir director and works as a piano teacher.

As part of my music degree, I took a class on Renaissance Counterpoint at the Peabody Conservatory in Baltimore. As we walked into class every day, our professor would play recordings of motets by Victoria, William Byrd or Palestrina. I felt as if I were entering Heaven! I had never heard such beautiful, other-worldly music. When I learned that this was the music of the Catholic Church from centuries ago, I lamented that we had dispensed with this soul-elevating music that focused attention on our benevolent Creator and replaced it with what sometimes amounts to folk music that appears to sing all about us, or the sun and the moon. My thought about sacred music was that music can be such a powerful tool to lift our souls toward Heaven. And we must never forget Who created it.

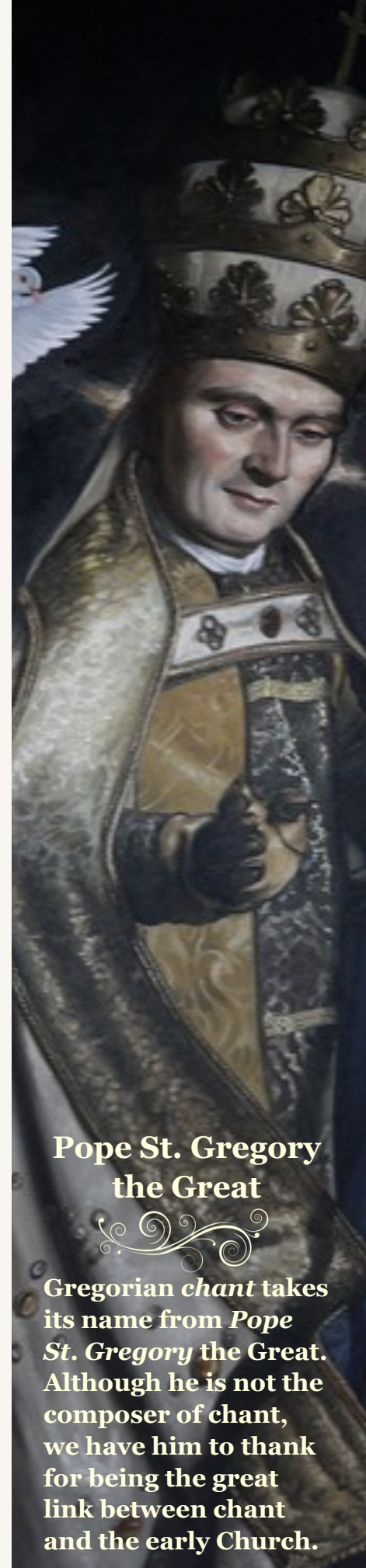
Revisiting Traditional Beauty

One way, but not the only way, in which people can experience God in worship is the Traditional Latin Mass (TLM). To date, there are small communities throughout the United States that are drawn to the TLM. This was the universal Mass before Vatican II. All liturgical music was based on biblical texts, not vernacular poetry, thus making the Mass one coherent prayer. During these Masses, it is common for a schola (a choir trained to sing chant) to sing Gregorian chant and polyphony. The people attending the TLM traverse all age groups. One can encounter men who remember praying the Latin responses when they served at Mass as boys, to millennials who are drawn to the solemnity of the TLM. Entire families with numerous children, including infants, can be found worshipping at these Masses.

Heavenly Music Points to the Miraculous

It is my experience, and the experience of other sacred music directors, that young people want to be challenged. They recognize when something seems silly or ridiculous. They take the faith seriously and recognize the Mass for what it is. We can help people to recognize the miracle of the Mass through our actions during Mass (the music we sing or listen to) and this should happen at a *novus ordo* Mass (another name for the Mass with which most Catholics are familiar). When one hears Heavenly music, there is no question that what is happening on the altar is being treated as the miracle it is. From the reverence of the congregation to the solemn holy gestures of the priests, deacons and altar servers, one truly knows that he or she is taking part in a liturgy, a form of prayer that directs our souls to God.

Continued on page 5



Pope St. Gregory the Great

Gregorian chant takes its name from Pope St. Gregory the Great. Although he is not the composer of chant, we have him to thank for being the great link between chant and the early Church.

Let's Get It Right. You Evangelize Your Community

By Stephen Driver



Stephen Driver is an editor in the Washington, D.C. area. He has been a part of Holy Trinity Parish in Glen Burnie since he was old enough to walk. He's still working toward being a better Catholic.



So I know what you're thinking. I've been there, too. You're thinking "yeah, yeah, go out and convince others to come to church on Sunday, and how exactly am I supposed to do that?"

Well first things first, let's talk about what an active and alive faith community does for all of us, which of course includes you. Look to your left. Now look to your right. If you have someone standing next to you while you're reading this, you'll see someone standing next to you. Bear with me, this is theater of the mind. Ask yourself, is this (possibly fictional) person disillusioned with the world around them? Are they frustrated with the state of things? Are they grumpy and generally no fun to have around at parties? Now look in that imaginary mirror you're holding and ask, am I?

We all feel this way at times. Floating in a vast current of life that is guided by forces we seem unable to control. Our government, the economy, the world around us, they feel so big at times that you can't quite wrap your mind around them. The answer to this problem isn't as complex as you might think. When the world feels too big, make it a little smaller. Focus on your community around you. Your family, your friends, your neighbors.

"Sure," you think. "That's easy for you to say, Mr. 'All Involved in Everything.'" Whoah, buddy. Stop right there. No one's suggesting you take on a second full-time job. Start small. You know that place you go most Sunday mornings, what's it called, um church? Yep that one. Start by paying attention to the announcements. Actually listen to what the speaker is

saying, rather than fiddling with your cell phone, or chatting to the person next to you in the pew. I'm gonna bet they're probably saying something about some local organization that really needs help with something.

"Now," you say, "how is baking a casserole helping me to evangelize anyone?" Well again, let me stop you

**"Evangelization
isn't always about
knocking on
someone's door
and asking them
to come to church
with you."**

there. If you're worried about using the word "evangelize," you're probably doing something wrong. Evangelization isn't always about knocking on someone's door and asking them to come to church with you. Although, that can be nice and if you feel comfortable doing something like that, go ahead—knock your socks off.

The point is, God has given us all different gifts. For some the direct door-knocking approach works well and God bless those people. We're not all like that though. And here's a secret between you and me, God doesn't want all of us to be like that. What He wants is for us to take the gifts that He gave us and to use our talents the best we can. For some that's answering phones, stuffing envelopes, making casseroles, singing at Mass, you get the idea. The easiest and first step to evangelization is to model the change you want to see

in the world.

Do you turn on the news and get upset about all the homeless people around? I'm sure there's a shelter or a chapter of the Saint Vincent de Paul Society in your parish that could use a hand. Frustrated about the abortion debate? Again, there's probably a crisis pregnancy center nearby that you could help out. The point is, find one thing that you're bothered about and then do something, anything, to contribute to fixing it. It doesn't have to all be about money (though that certainly helps). But volunteering your time in some small way can help immensely.

Remember that not everyone who needs your help is Catholic. They may not even be religious. But when people in need see those needs being met by



Carlos Godoy helps out at the CTK Feast Celebrations

the church community around them, the Holy Spirit plants that spark of curiosity. Someone in need may be saying to themselves right now, "These people cared about me when no one else would and they had no reason to. I wonder what that's all about?" A simple question like that can lead to a life-changing conversion and whether you realize it or not, God has used you as His instrument of that conversion. That way, we form a family, a community of God's people evangelized in love and service.

So reach out to one of the many, many organizations in your neighborhood. You'll be helping out people in your community and just as importantly you'll help to improve your own state of mind. Doing well by doing right.

~ That's what it's all about ~

A Little Slice of Heaven

The Impact of Sacred Music on Our Worship

Continued from page 3

I previously played the organ at a Protestant church, and always met former Catholics there. Unfortunately, they usually had one excuse or another on why they left the Church, none of which were good enough reasons to reject receiving the true Body and Blood of our Lord. On one occasion, an opposite situation occurred. While attending Mass, I ran into a former member of the Protestant church who had become Catholic because his wife was Catholic. Sadly, he confessed to me that he really didn't see much difference between the Protestant service and the Catholic Mass. Clearly, this portrays a lack of catechesis. However, my thought was that if he went to a traditional Latin Mass, or a reverent *novus ordo* Mass with sacred music, he would notice a difference helping him realize that something truly miraculous happens at Mass. I think that most young people are not attending Mass anymore because they don't understand the miracle that takes place. They seem not to experience God in worship.

The Eucharist is not just the act of the congregation sharing a symbol together. It is truly the Body, Blood, Soul and Divinity of Jesus Christ. This is how people encounter God in worship. Am I suggesting that all *novus ordo* Masses be replaced with the traditional Latin Mass? No. I am simply urging that we need to treat the Eucharist and the liturgy as the solemn prayer that it is. If we want people, and especially young people, who are the future of our Church, to experience God in worship, we need to treat the Mass with the respect it deserves. This begins with how we behave in church and the music we sing and listen to. We must make sure that liturgical music draws people to Heaven. This will help us experience God in worship and, in time, people will come to understand that missing Mass would mean starving their souls.



Aztec dancers perform at the CTK International Day Mass, on 10-29-2017

The Joy of Family and Community in the

Latino Culture



By Deacon German Flores

Deacon German Flores, was ordained permanent Deacon on May 11, 2013. He has been married for 37 years with Hillevi Flores, and they have 3 children, and 4 grand children. He came to the USA, this time, on December 24, 2002 from his native country, Venezuela. and since June 2003 has been a parishioner of Church of the Crucifixion Parish first and now of Christ the King Parish in Glen Burnie. He is a Mechanical Engineer.

When I was invited to write this article, my first thought was to start a description of activities and relationships of the Hispanic families and community around the Church. Then I reflected a little bit longer on the title, and decided to instead return to my early family life and community traditions in Venezuela and then here in the USA.

Integrating religion into the family is typical of a traditional Latino community. Historically, the majority of the population of Latino communities are Catholic. Most of the regular festivities and celebrations have religious connotation. Back home in Venezuela, for instance, our regular neighbors were

mostly Catholics too. Even in our public schools, it was normal to talk about the Church as another part of everyday life.

As a kid of about 8 or 9 years old, I was delegated to go around the neighborhood on Thursday after class to pick up the image of our Lady of Mount Carmel. I would bring her small statue to our home for the "Thursday Night Family Rosary." The next day, one of my friends from next-door would pick up the statue and bring it to his home for the rosary on Friday. The parish had about forty similar statues that went around the neighborhood every week on a routine basis. Hence, it was natural for families to gather to pray the rosary every week. It was an honor that I helped contribute to such spiritual activity.

In this way, both the family and the community were connected in a unique manner. That also promoted other forms of collaboration among members of the community and made fundraising a lot easier.

"The family is the most important part of our lives ..."

Personally, religion was presented to me through two closely knit channels in Venezuela: family and community. There were lots of influences—relatives, friends and neighbors. Today, this type of relationship is still visible in the Hispanic Community here in the United States.

When we bring our children to Mass, and to different activities in the Church like group prayers, couples gatherings, chorus practices, liturgical

ministries meetings, etc., we notice strong integration within the family and the community. For the Hispanic families, this is the *normal* way of living. The family is the most important part of our lives; thus, we try to stay together in all activities actively incorporating our kids. This is one reason why the Hispanic community has a cohesive spirit in their worship; parents, children and relatives unite as a single entity. The rule seems to be that once parents get actively involved in ministry, their kids are more likely to join.

In the U.S., the Hispanic community is always seeking support from one another, often for immigration reasons but also for companionship and family connections.

Let's consider something that the Hispanics call "Compadrazgo," a relationship that is developed through Baptism, Confirmation, or Marriage. The parents of the person receiving the Sacrament automatically become connected

to the sponsor (we call them Godparents). In such practice, the parents and the "Godparents" who are the "Compadres" become one family through the Sacrament.

When I came to Maryland, I was completely alone, and my search for family was actualized through the Church. I ended up having a Compadre (the Confirmation Sponsor of my son), two Godchildren (through a wedding I was invited to attend as a witness), a new "Nuera" (my daughter in-law), and two "Yernos" (my son-in-laws), all of whom are now part of my immediate family. This is a relationship that for the Hispanics is normal and which they yearn for. So, there is a tendency to create connections with other members where we can feel such familiarity. The church is a great institution for families to experience such support, and which offers integration between the family and the community in the Hispanic culture.

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M

Marriage



Restructuring the Structure

Incorporating healthy structures within marriage and family

By Fr. Vincent Arisukwu



W

hat works and what doesn't work for your marriage? What constitutes a structure for your family? Some families set rigid structures, boundaries, do's and don'ts, others are flexible. Structures mainly

define the family subsystems: husband/wife, children/parents, children/children, etc., and these structures function according to their subsystems.

Let's consider the Holy Family of Nazareth. Joseph is the breadwinner. Mary is the homemaker. Jesus is the little boy who follows after his father's carpentry trade. At the onset of puberty, the boy Jesus goes up to Jerusalem with his parents for the Feast of Passover but stays behind after the feast without his parents' consent. When they find him after three days, his mother says to him, "My child, why have you done this to us? See how worried your father and I have been, looking for you" (Luke 2:48-49). Jesus' reply to her is, "Why were you looking for me?" Jesus helps his mother to adjust the family boundary by his response but he follows them home.

Mary's approach is interesting in addressing the parent-child subsystem here. Mary is calm in talking to the boy Jesus. She understands him to have reached the age of exploration and curiosity. She appeals to his emotions by remarking on the hurt his absence causes both his father and herself. She presents to him how much they cherish and treasure him. That's how it comes across to the boy Jesus. Mary can scold Jesus because of the frustrations he causes them. She can harshly draw him out of the new group he aligns with which can produce a different result. Instead, she takes an approach that elicits empathy and makes the boy Jesus react positively. He joins his parents back home happily.

On the other hand, the couple subsystem is the strongest and affects the marriage relationship in a serious way. Mary and Joseph unite in their search for Jesus. They support each other. They create a sense of understanding. Joseph lets Mary perform her maternal role in a reasonable manner. Both of them understand what works in their marriage. They provide the necessary support for each other. That is their structure.

The structural model therapist, Salvador Minuchin (1981, p. 69) writes, "If there is over-involvement, the member's freedom to function is restricted by the rules of the holon. If there is under-involvement, the members may be isolated, and lack support. Increasing or decreasing the proximity between the members of significant holons may bring forth alternative ways of thinking, feeling, and acting that

**Couples should
give each
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function**

have been inhibited by subsystem participation."

Let's consider two concepts: "togetherness and otherness". Every couple needs some togetherness and some otherness in their marriage. Togetherness entails a sense of community of life and love which fosters presence, encourages sharing, empathy, and compassion. It enhances mutual growth. For a husband, it is important for him to feel the support of his wife in a close relationship, as well as the wife for her husband.

On the other hand, there should be a feeling of otherness or what may be called distinctiveness, by each partner in the subsystem. Couples should give each other some healthy space to function. The wife should not be completely absorbed in her husband and the husband shouldn't be fixated on his wife. Such enmeshment could be counterproductive and

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Subtle Cultural Differences

What do I say? How do I say it? It's a cultural thing.

By Father Vincent Arisukwu



LOVE GESTURE:

Africa: In Africa, a woman never initiates love. African women believe that men must make the initial move towards a love relationship. The man says to the woman first, “I love you.” A typical African woman could only make gestures but not a verbal expression.

America: American women are more expressive. An American lady easily says, “I love you.” The verbal expression of “I love you” is common in America. Ladies will also casually refer to a man with endearments such as “honey.” American culture is more verbally affectionate in general and specifically more verbal when exchanging love gestures than African culture.

ADMIRATION/ACKNOWLEDGEMENT

Africa: Women are mostly indirectly admired in Africa. For instance, rather than say to a nicely dressed lady, “Your dress is beautiful,” someone might say, “Your husband is really doing well,” or “Your husband is taking good care of you.” The typical African woman would easily connect her husband’s efforts with her appearance.

America: Americans admire directly. “I like your shirt, sweater, or shoes.” To tell an American woman, “Your husband is taking good care of you” would be a confusing statement for her. Americans are much more direct than Africans.

DINNER OUTING

Africa: African couples rarely eat out. They prefer cooking their food at home. In fact, being a good cook is one of the conditions for assessing African women in marriage. If a man has to ask a married African woman out to eat, she first seeks the permission of her husband. In reality, it would be considered inappropriate to ask a married lady for a meal outside of her husband’s home.

America: Restaurant dining is part of the American culture. It’s common for either sex to ask the other out and isn’t considered a date. Cooking in America is not reserved for women only, men also cook for their families. However, while a married person can meet for a business luncheon, it can be taboo to meet alone for dinner. The company of a group would be acceptable.



INVITATION FOR AN EVENT:

Africa: A typical African woman being invited to an event would ask, “Have you informed my husband?” That’s beyond saying that the husband needs to be aware. The husband’s approval is invariably solicited for her to consent to an invitation. Most ladies would attend events in the company of their husband even when the invitation is directed to them.

America: It is not unusual to send an invitation directly to an American lady for an event. A married woman will inform her husband but not in the sense of seeking approval or permission. A wife’s attendance at occasions is not so much dependent on her husband’s permission rather, it’s more of a mutual consent.

SOME REASONS FOR THE DIFFERENT PRACTICES:

The sense of autonomy: American culture grants more autonomy to women than Africans. Africa is typically a patriarchal society and defaults to the norm of doing things through the man. The patriarchal system of marriage is femininely conservative and encourages dependence on men in relationships.

Psychological dependence: The psychology of African marriage is mostly anchored on male dominance over female. The man is psychologically pitched as the head and boss. The hierarchy places women under the vigilance of men. Unconsciously, the cultural practice defaults to consulting with men even in matters directly pertaining to women.

Material dependence: The sense of autonomy in America has a material implication on marriage relationships. In a sense, it supports egalitarian marriage. For instance, cars are owned by individuals not by families. Movement by members of the family is easier if each spouse has a separate car. African families share the use of cars; hence couples depend on the other for movement. This encourages dependence.

Legal security: The legal system in Africa isn't explicit in protecting women's rights and in giving them strong voices in marriage. The rights of women are mostly implied. The culture seems dominant because African marriage is contracted based on customary law. Since most of the culture gives prominence to men in marriage, the practice of patriarchy is automatically male-driven.

Restructuring the Structure

Continued from page 9

unhealthy for self-individuation and freedom.

Imagine Anna as she laments, “Things are not working out well between us. I just get frustrated with my husband. I don't like the way he talks to me. He stands right in front of me with his body in my way. He only thinks of fixing my problems.” She can take it no longer. Her resistance is beginning to show. Her husband is also becoming uncomfortable. He sees her negative response to him and senses her pulling away. Their old structure is no longer effective.

Sometimes, there is need to “restructure the structure,” but couples have to recognize it. The structure is not the environment. The structure is not just the rules for acting. The structure is not just the boundary set for everyone: obey dinner time, sleep time, television time, grocery time, laundry time, etc. The structure is the entire marriage relationship. Is it working out or not? Why?



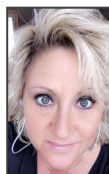
When things don't work in your marriage relationship, there's always something that needs to be done differently. Think of what you are doing that is not working. Don't always think of what he/she is doing wrong. Think of yourself. Begin from within. It's not always about your partner, it could be about you. Maybe it's time to restructure the structure.



Teen Connection

From a Counselor's Perspective

by Tina Bode



Tina Bode, MT, LMFT works as a nationally licensed marriage and family therapist with an additional degree as a music therapist and a certification as a New York State certified mediator, specially certified for divorce and custody cases. Ms. Bode dedicates her life work with families and individuals struggling with the many facets of living as lost and wounded children of our Savior here in this fallen world.

Adolescence signifies a wonderful adventure in the developing lives of humans. An observation of families recognizes that people generally communicate naturally and well with babies, small children, and adults. However, the language of adolescents often seems filled with confusion and miscommunication. Teens do not possess the map of maturity and adults seem to have lost their own chart of adolescence. In order to navigate this season of life together, it is necessary for adults

to cease demanding that teens fit in with their and other's identity and join them on their quest to develop their own unique individuality. In essence, we need to intersect with our teens on their map. Ironically, we require guidance on our trip to independence. If our guidance consists of rigid rules and harsh punishments, our teens experience defeat and rejection. Flexible boundaries, defined and continually explored together with mutually established and beneficial goals support healthy guidance.

One interesting study out of England researched the lost

voices of girls who were excluded from school due to behavioral, emotional, or social reasons. They state a different view, “that some voices are difficult to hear because of a lack of conventional communication resources, a hesitant or inarticulate delivery and a marginalized social status (Clarke & Nind, 2011).” This suggests that our youth speak, but we rarely hear or listen. The article looks at the educational system and creating a space in which all adolescents have a voice and are truly heard. One might wonder if as parents, we really hear what doesn’t fit our worldview for our children.

Advances in technology begin with questioning existing knowledge and pushing limits of current

.....
 “adolescents are faced with deciding who they are, what they are all about, and where they are going in life.”

scientific or societal trends. Concurrently, teen’s growth progresses through their formation of new hypothesis and testing of these opinions. Questions misinterpreted as rebellion and exploring of new ideas misrepresented as defiance mark healthy milestones on the road to adulthood. Connection with our teens in our families and communities needs to validate, and sincerely must embrace and encourage their dreams. To communicate and bond well with teenagers we as adults need

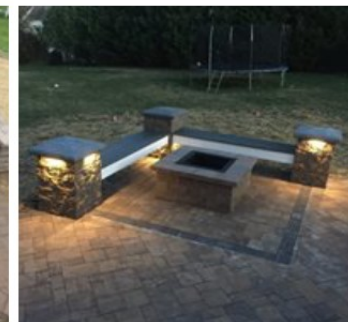
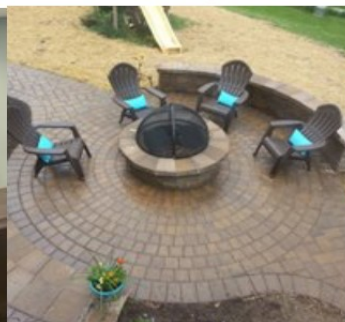
to embrace their ideas and join them in their journey towards reality. Our differences need not lead to disparity; diversity in our ages and experiences should rather offer a depth of knowledge upon which adults may actively grow with our teens.

According to Erikson, during identity versus identity confusion stage, “adolescents are faced with deciding who they are, what they are all about, and where they are going in life (Santrock, 2015).” In this exploration phase of life, the children that families knew are no longer familiar. They adopt different styles, music, interests, and friendships in pursuit of this identity. I often hear from parents, “This is just not like my child, this isn’t my Tommy.” They

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That They May Be
One...

(John 17:21)

We are a Consecrated and Eucharistic People

By Fr. Tony Adawu



Fr. Tony is a chaplain and member of the teaching faculty at Mount Mercy University, Cedar Rapids, and a priest of the Archdiocese of Cape Coast, Ghana. Prior to his assignment in Cedar Rapids, Fr. Tony served for almost eight years in the cluster of churches that now constitute Christ the King parish.

Great was my joy when I received an invitation to be a guest speaker at the celebration of the maiden feast of Christ the King, Glen Burnie, in November 2017. My focus for the talk was to communicate that sense of belonging and to encourage the parish community to continue fostering that same bond of love I experienced during my years of ministry in their midst. My joy also stemmed from the fact that the celebration signified a beckoning into a new and exciting future for all persons who embrace *Christ the King* as their home parish, as their community of faith. This excitement was unmistakably present on the faces and in the voices of parishioners who had gathered to share their fellowship in the Lord, persons of different nationalities and languages; all of them gathered as one in the Spirit, praising and petitioning God with one voice, the voice of love! In what follows, I highlight a few of the thoughts we shared on the night of the celebration.

First, we are called to be one in the Lord ~

Christian unity is our unique call. It is dear to the Lord's heart, and has no substitute. On the night before he died, Jesus sat at table with his disciples for what would be their last Passover meal, at which time he washed their feet and asked them to do the same for one another (John 13). As John recounts this event, he tells us that Jesus gave a series of teachings that night (John 13-16), culminating in what has come to be known as Jesus' high priestly prayer (John 17:1-26). Central to this prayer is Jesus' desire that all his disciples may be one (John 17:11b, 21). Here are three things to remember about Christ's prayer for communion: (i) Christ shares his glory with us to enable us attain communion with God and with one another: "I have given them the glory you gave me, so that they may be one" (17:22). The bond of unity among Christ's disciples shows that we have a share in the life of God, who is a Communion of Persons: "that they may all be one, as you, Father, are in me and I in you, that they also may

be in us” (17:21). Christian unity is a clear witness to the world that the Father sent his Son out of love for humanity and for all of creation: “that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me” (17:23).

Second, we are a consecrated people ~

Consecration and communion are inextricably connected. Our consecration is the means by which we are made partakers of divine life; on the other hand, our communion (oneness) is a manifestation of that consecration. In his priestly prayer, Christ petitions the Father to consecrate the disciples in truth and uses his own consecration as a model:

Third, we are a Eucharistic people ~

The Eucharist is a manifestation par excellence of our consecration and of our communion. At the Eucharistic celebration, the prayer of consecration that transforms the bread and wine into the Body and Blood of Christ also transforms us into the Mystical Body of Christ. We receive an invitation to become what we eat and drink. Since one piece of grain does not make bread and one fruit of grape does not make wine, instead multiple grains and grapes do, and they do so by being ground together. In a sense then, our consecration as individuals is not complete without the consecration of the whole Body of Christ. Like Christ, each grain and grape must fall to the ground of the Altar of the Cross, so that we can be lifted up to draw all people into communion with God (see John 12:24, 32).



Archbishop William Lori celebrates Mass at the CTK Feast Day on 11-5-2017

“Consecrate them in truth. Your word is truth. I consecrate myself for them, so that they also may be consecrated in truth” (17:17-19). To be consecrated is to be set apart for God and for God’s purpose. It is to give oneself over to God so completely that one no longer belongs to oneself but to God. Christ consecrates himself by embracing the will of the Father and by “becoming obedient unto death, even death on the Cross” (Phil 2:6-11). Thus, when Christ prays for our consecration, he prays that we would be drawn into communion with him, into his death and his resurrection. It is the Holy Spirit who consecrates us to God, for the Spirit is God’s seal of ownership over us (2 Cor 1:21-22; Eph 1:13-14). Now, the Spirit is the Spirit of truth, the one who guides us to all truth (John 16:13). It is therefore logical that the Spirit will consecrate us in the truth so as to cause in us and bring to fruition what Christ desires, namely, our communion with God and with one another. It is up to us to live out our consecration.

Finally, we are a rosary people ~

We receive our consecration with Mary in our midst. Mary stood at the foot of the Cross as Jesus offered himself for the salvation of all. She was also with the disciples on the day of Pentecost, when the Holy Spirit descended upon them. She stands by us and prays with us at every Eucharistic celebration. She sees and supports us in the consecration that transforms us into the Mystical Body of her dear Son. And we go forth to share the gospel of Christ with her by our side, always praying for our openness to the Holy Spirit and for our success. The praying of the rosary is a significant reminder of this bond we share with Mary, a bond that enriches our communion with God and with one another. Now, as a single kernel of wheat does not make bread, so a single bead does not make a rosary. We need multiple beads, and each of us is a unique and cherished bead of the Rosary Community, the Church. May the intercession of Mary, Mother of God help us to deepen our communion and live out our consecration as a Eucharistic people.

INDIGENOUS AFRICAN SPIRITUALITY

Ecclesiology of



Togetherness



By Fr. Eddie Aku

Fr. Eddie is a priest of Owerri archdiocese in Nigeria. He is currently the director of pastoral care services with Catholic Health Services, Miami, Florida.

The term ecclesiology derives from two Greek words, *ekklesia* and *logos*, both meaning the study of the church. The church, in this sense, refers to an assembly of God's people or simply the people of God. Community in turn implies togetherness. People in a community share a common identity, some common goals and interests. The Christian community believes in Christ as savior. Christians are devoted to living out their faith and evangelizing the world in the name of Christ (Matt: 28:19-10).

St. Paul underlines the togetherness of the church when he condemns the division in the Church of Corinth (1 Cor. 1: 12; 3:4). Underlining their unity in Christ, he asks: “Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul (1 Cor. 1:13)? In this statement, Paul identifies the name and mission of Christ as basis for Christian unity. Elsewhere he emphasizes this unity, using the analogy of the church as the body of Christ, whose head he is (Col. 1:18; Eph. 4:15). Paul, here affirms diversity in the church, and equally implies that the differences do not impugn the unity (cf. 1Cor 12:4-12). We can see this in the light of the various offices and ministries in the church. We can also see this extended in the diverse Christian denominations. The emphasis on the unity does not suggest the suppression of the diversity. The diversity is indeed seen as enriching the unity.



Ben Dadzie at the CTK International Day Celebration

The two worlds of indigenous African spirituality

We use the designation “indigenous African spirituality” to distinguish this from its cognates like African-American Spirituality or Spirituality of Africans in diaspora. Africans are generally understood to be community conscious whereas community for the African is all-encompassing. Thus, African spirituality includes all dimensions of human and cosmic life, and describes the world of sensible experiences but also the world that transcends sensory experiences, the world of supra and supersensible realities.

Kagambala (2005) presents this spirituality in two levels. The upper level incorporating God and the spirits (including ancestors) and the lower world of humans and nature. God is the supreme deity, the creator, the supreme being and sustainer of the universe. He is up above and down below, still maintaining a distance from his earthly subjects. The spirits, including the deities, natural spirits and ancestors, also inhabit the upper invisible world. This is not because they are equal with the Supreme God. They are invisible intermediaries.

On the lower level, Africans see nature as a gift from God to humans. Hence through nature they feel connected to the divine and invisible world. The fertility or sterility of earth is seen as directly affecting the fertility and sterility of the human community. Water and air depict the “purity of the Divine” (Magesa, 1997). Humans depend on trees, plants and animals for food but also for healing. This is particularly significant as illness is not seen as only a physical issue but also a spiritual one. The sense of togetherness is very visible and strong in African spirituality. They sing, dance, and jubilate in their worship of God. Africans invoke the created universe to join in praising God, while acknowledging God’s supremacy over all. African spirituality is thus expressed through sharing and loving relationships with one another and with the environment. They treat nature and all creation with respect, gifts from God that they have to sustain and preserve. Africans also attribute spiritual values or forces to nature.

There is similarity here with the biblical view that the natural environment is a divine gift to humans, who in turn are to till, nurture, and protect it. The Judeo-Christian tradition also admits the divine presence in nature and all creation (Ps. 19). Every product bears some mark of the maker. If God created all things, they therefore bear some divine mark. Pope Francis writes: “The Spirit of life dwells in every living creature and calls us to enter into relationship with him. Discovering this ... leads us to cultivate the ‘ecological virtues’” (*Laudato si*, 88). Hence the Holy Father calls for respect for the environment and of fellow humans, since, “we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth” (92).

Continued on page 18

Opposite Page: Cameroon Catholic Women association process to the altar with the Book of the Gospels at the CTK International Day Mass 10-29-2017

Indigenous African Spirituality

Ecclesiology of Togetherness

Continued from Page 17

Cosmic Ecclesiology: God's hand in all creation

Ecclesiology, as we have seen above discusses the people of God, which here extends beyond Christians. Ecology discusses “the relationship between living organisms and the cosmos, the environment in which they (live and) develop” (*Laudato Si*, 138). By ecological or cosmic ecclesiology, we are affirming the unity of God's creation. Human beings and the natural environment are God's creation. They portray something about God, and so share something in common. African spirituality as proposed in this essay, and no less, Judeo-Christian theology, call us to see the hand of God in all creation. Both stress the importance of treating human beings and the natural environment with respect because of their relationship to God and for the common good.

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Teen Connection: From a Counselor's Perspective

Continued from Page 12

speaking truth, but perhaps this truth has relevant reasons. In many instances, our families change shape over the course of children's lives as they develop through divorce, death, remarriage, and stepfamilies. The boundaries and rules change and in a sense, our children must adjust. This creates a multifaceted struggle for adolescents.

In my practice, teens typically present as the 'identified patient.' In other words, they come in as the problem. Invariably, what reveals itself includes miscommunications and misunderstandings between family members and desperate desires on the part of these young people to be validated and understood. While they yearn to fit in, they resist conformity for individuality. Their desire for independence includes the desire for connectedness. Often in the wake of rejection for their disregard of compliance with uniformity, these disillusioned youths seek isolation

from the adults and their community, finding acceptance among their peers alone. Diagnosing and 'fixing' our teens destroys relational connections within families and our communities.

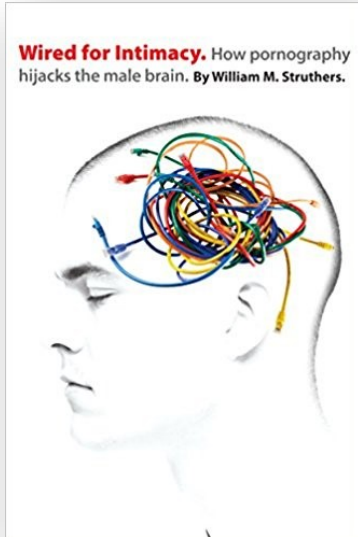


Impacted by different social, environmental, and cultural differences, adolescents around the globe struggle with similar issues during development. Indicated by my brief research as well as personal and professional experience, it seems less the lack of communication by our youth, and more significantly, if and how we leave space for them to be present and listen non-judgmentally. Active families and communities seek growth together, accepting differences and embracing the balance of diversity. We must listen with open hearts to our teenagers and as we grow together, we support them as they discover themselves as the amazing women and men that God created them to become.



Book Review

Fr. Vincent Arisukwu



Title: *Wired for Intimacy. How pornography hijacks the male brain*

Author: *William Struthers*

Book Overview: This book exposes the negative impact of sex on men. It focuses on the effects of pornography on the male brain. Masculine power is erroneously rooted in the belief that men are fundamentally creatures who exercise power over women. Such power becomes manipulative and exploitative when it exploits women for selfish sexual desires and needs. Struthers calls it objectification, subjugation and consumption of women through pornography. Pornography is an institutional evil that damages its male victim. It “corrupts the ability to be intimate” (p.43).

Recommended Audience:

Primary targets – sets the tone for hope and redemption for men who are victims of the damaging effects of pornography.

Reassures husbands and wives of the value of intimacy in marriage.

For single men struggling with intense sexual drive, sexual energy can be put into good use.

For pastors and ministers: A proper understanding of the marriage between neurobiology and thoughtful theology of sexuality will be of help in rendering effective pastoral care.

Strengths of the Book:

Author's clear and no-nonsense stand on pornography. Provides an informed argument that covers the emotional, relational and spiritual perspectives to prove pornography's wrongful and harmful effects.

Organization: The book is laid out in two parts of eight chapters: part one exposes how pornography works; part two provides a good understanding of healthy masculinity and sexuality.

Weaknesses of the Book:

For someone who struggled with biology in school, this book might be a tough read.

What are some defenses associated with Pornography?

Denial- “I’ve looked at it in the past, but I don’t anymore.”

Minimization - “Well, I do look at porn, but only occasionally. It’s not like I’m addicted to it or anything.”

Normalization - “Everybody does it.”

Rationalization and Justification - “My wife isn’t sexually active anymore.”

Celebration - “They’re all awesome. You can borrow whatever you want, but make sure you get them back to me as soon as possible.”

Side effects of regular pornography use include:

Increased callousness toward women, decreased satisfaction with sexual relationships, diminished attitude of love toward existing partners, dissatisfaction with one's own body, an inability to control sexual arousal, shame about one's own sexuality, feeling separated from God, an increase in deviant fantasies, irritability, a preoccupation with acquiring additional sexually explicit material, increased interpersonal conflict, paranoia about being caught as well as lack of inhibition in other aspects of life, such as alcohol and drug use or gambling. (p.72). “In a marriage ... Porn provokes and has at its core an element of anger, not joy or love”

Reference:

Struthers, W. M. (2009). *Wired for Intimacy: How pornography hijacks the male brain*. NY:

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Q&A:

Interview with St. Vincent de Paul Society St. Bakhita Conference



On December 21, 2017, the FA editorial crew interviewed the team leaders of St. Vincent de Paul Society: Mickey Yachera, President, Sherry Yachera, Acting Secretary, and Dec. German Flores, Pastoral Advisor.

FA – Can you provide us with some background information on the structure of SVDP in CTK parish?

SVDP – The St. Vincent de Paul Society is based in Paris, France which is where it started. It's in 142 countries and there are over 600,000 members. The international and national council is in St. Louis, MO. There are 115,000 members in the US. We're a member of the arch-diocesan council. A conference is like a local chapter.

FA – What prompted the formation of a conference in this parish?

SVDP – About four years ago, our pastor Fr. Lou, approached the deacons and requested them to find ways to put charity into action. At the time, the church was only giving money to different organizations outside the church. As we began searching into what we could do, we

found out that the Hispanic communities lacked support. Most Hispanics could not get help from local organization due to lack of proper documentation, so we began looking into alternatives. One viable option was SVDP. Its purpose is spiritual growth first and then charity. And as a Catholic organization, it doesn't discriminate against anyone. So, anyone asking for help will receive it within our limitations, even if they're not Catholic. They help anyone asking for assistance. Then we contacted SVDP in Baltimore and began forming enough action and volunteers to start a conference. We started the training in June 2015 and on Oct 1, 2015 we officially took off as a conference. We began looking for a name for our conference and it was actually Fr. Angel Marrero who proposed the name St. Josephine Bakhita.

"My knowledge of poverty in my country is very different from what I understand poverty to be here." Dec. German Flores

FA – What are your particular experiences with families? What is it like to step into these homes?

SVDP – The typical family is a single mother with several children. The father isn't there. That's the bulk of the people we see. It's unusual to have a man in the conversation. It happens but it's not the norm.

We receive the request for help and the next step is to get together with the family. We meet the family at their house. SVDP arranges the time that is convenient for them. The key factor is that we are bringing the word of Christ and we always ask permission, "Do you mind if we start with a prayer?" 99% of the time, the people have no problem with it.

Usually they say they need all the prayers they can get.

Most of the time we receive more joy from the people, we see the faith from them. We make it clear that we are in the hand of God and it's amazing to see that reaction. The fact that we are in their house brings a different perspective in their lives. Some of the questions we ask include: are you receiving child support? Social services? Most times, we provide administrative suggestions and a list of resources.

FA - Do all your beneficiaries have to be Catholic?

SVDP - No, they do not have to be Catholic. We help anyone who reaches out for help. We limit it to people who live in Glen Burnie or if they are parishioners, regardless of where they live. The reason for that is you have to set parameters.

FA - How do you conduct follow-ups?

SVDP—We follow up with every visit because we'll make a decision. The decision isn't up to the visitors. It's left to the conference members to make the decision. Then we follow up with a check or promissory note. We're there on a deeper level than just money or a bag of groceries. We go deeper spiritually to establish a relationship.

"We help anyone who reaches out for help. They don't have to be Catholic."

FA - What are the means for your funding?

SVDP- The vast majority of the funds come from donations from the parishioners. We get half of the poor box and there is a monthly SVDP envelope request that goes out in the mail. We take up a secret collection at each of our meetings. There are also benefactors who give money every month. Regarding membership, we have someone who works at our food pantry but she doesn't come to meetings. The food comes as donations, the Boy Scouts also hold drives. Sometimes if we're really low, we'll use some of the money to buy food. We received about \$34,000 dollars last year and raised another \$5,500 through projects. Our revenue was around \$40,000. We conducted 235 home visits last year and other 'in-person' contacts. We find out what's going with one and point them where to go for help if they're out of our service area. We have a food pantry and give food.

FA - How does it feel to go to people's houses, strangers whom you don't know?

SVDP 1 - Initially I had to take a deep breath. It's gotten easier but I'm still not really comfortable .

SVDP 2 - Well you never know what you're going to step into. That's why we always go in pairs.

SVDP 3 – It's amazing. One of us said, "I'll never go to one of the homes. I'm not visiting families." And we're okay with that. He went to every meeting and gave his perspective which was great. And then his wife got involved in the conference and now he goes and you see the changes.

FA - Do you have a favorite story or a most touching one?

SVDP – The first year there was a family right before Thanksgiving whose electricity was cut off. It was a husband and wife and they had three little boys. They had a wood burning fireplace and had cut all the low hanging branches off the trees and they were getting ready to start breaking furniture up. They needed help with getting the electricity back on. So we made the payment to BG&E and I made the phone call to tell them we made the payment. While we were on the phone, the lights came on. We got them a turkey for Thanksgiving and some food because they had lost all the food in their refrigerator. Unfortunately, when most people come to us, the need is usually far more than what we are able to provide.

FA - How does it feel when you're unable to provide for their need?

SVDP – It's very hard not to reach into your own pocket to help. Often times what happens is a family is in need of say \$1,000 dollars and we say okay, lets meet one day next week and then when it's time to meet they say 'Oh it's alright. We found the help.' When we are actually able to give them some alternative, to point them in a different direction like other local churches or organizations etc. They are so grateful because God is taking care of them. We don't like to walk away with "we couldn't give enough." They are always so grateful and with the rare exception, we give more aid than any other church in the area.

FA- Do you see yourselves offering hope to the families you visit beyond physical help?

SVDP – It's a pastoral approach to giving assistance. Sometimes people are really shocked when we come to visit. And there are some who just really don't want us in their homes and that's fine. We'll meet them at McDonald's or at the library. But 98% of the people are surprised that we come to visit them and really

appreciate it, especially if they work. A lot of places require you to be there say, between 10:00 am and 2:00 pm during the week so we try to work with their schedules. And we always get more out of it than they do. We pray before we visit to avoid having pre-conceived notions and not make judgments. That's been helpful.

FA - What are you looking to get out it personally?

SVDP 1 – Helping me to see the face of Jesus. Helping me to be more compassionate and gentler, less judgmental. I look at the poor differently. I feel that I owe.

SVDP 2 – There's a sense of obligation. I've been blessed my entire life. There's never been a time that I went without. We were never in economic peril. We always had a roof over our head and food. I think it's a matter of feeling that I'm called to do it. It's an obligation.

Dec. German, who brought SVDP to Christ the King Church, shared some of his childhood experiences about poverty with the FA.

Postscript: Dec. German's earlier contacts with the Boy Scouts was an opportunity provided by his parents in Venezuela. His friend from the Boy Scouts lived in a poor location of the city and he remembered having slept twice in his friend's house. "They lived very close to where we would meet for camping. So, we were supposed to go camping early the next morning and instead of coming from my house, my brother and I decided to sleep at his house. In the middle of the night, his mother said, "Wake up" and we heard the sound of gun shots. We had to go because his house was made of cardboard with a thin roof. Instead of sleeping in our nice safe home, we decided to stay there. My mom and dad wanted us to know what poverty felt like. My knowledge of poverty in my country is very different from what poverty means here."

Image on Page 22—Taken from Photograph of St. Vincent de Paul stained glass at St. Joseph Cathedral in Macon, GA—USA

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Christ the King Church

Maiden Feast



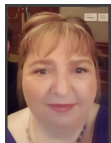


Echoes from Christ The King

The Food Factor:

Love and Sharing

by Alyce Werner



Alyce Werner is a wife and mother from Christ the King Church in Glen Burnie, MD where she and her husband were married. She is an active volunteer in her faith community.



"Lots of handshakes and hugs were given as the afternoon came to a close."

I have been a member of the Church of the Good Shepherd Parish since the late 1970's. Some of my early memories are of big summer picnics.

Everyone came together and sometimes you would finally learn the name of that person you saw every Sunday at mass. Over the years we had pancake breakfasts, potluck dinners, receptions, BINGO, retirements, and much more. What do all of these have in common? Volunteering, food and fellowship. Just like when you have gatherings at your house, food is usually the focal point and guests tend to hang around where the food is served.

At first I was overwhelmed when I volunteered to help with food at the Christ the King maiden feast celebration. I found myself getting nervous when the committee was deciding the amount of food to serve because we had no idea how many people would attend. So we decided to keep it simple.

As the date arrived, I told myself it would all work out because I had been involved in other church events and things always had a way of working out just right. I watched the auditorium fill with people as Mass was preparing to

start. I could see Fr. Lou, Fr. Vin and Archbishop Lori preparing to come down the aisle as I read the opening announcements. Looking out at all the faces, I said to myself, "Dear Lord, let this Mass go well and please let us have enough food to feed everyone."

The volunteers did a great job decorating and setting out the food. Everyone started mingling and I walked around talking to a lot of people that afternoon. Some of them I had seen before, some I had met during the recent International Celebration, others I had never met. Everyone was enjoying themselves and we had plenty of food.

As the celebration came to a close and people were leaving, many thanked the volunteers. Lots of handshakes and hugs were exchanged as the afternoon came to a close. My worries about the amount of food were over. There was plenty.

I would like to say to all the members of Christ the King, I hope to see you at all our future events. No matter how big or small of a contribution you can make of your time, treasure or talent,

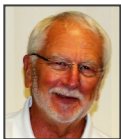
I would like to encourage you to make the sacrifice to volunteer. We can't make these events happen without volunteers. I promise you that the time and effort will be worth it.

My plan going forward is to volunteer to help or at least make the effort to attend. Food has a way of bringing people together, and promoting love. Our Lord Jesus Christ presented us with great lessons when he fed the five thousand people in the Scriptures. When Andrew said to Jesus, "Here is a small boy with five barley loaves and two fish; but what is that among so many?" (John 6:9). I guess he was worried like me. Evidently, the people never worry about the quantity they eat as much as they enjoy the camaraderie and friendship. Christ always multiplies our love each time we gather. Food thus leads us into friendship with each other, and importantly, into friendship with God.

May God bless you and watch over us always as we share his love through food.



I Trust ... I Don't Trust



By Dick Morsey

Charles Morsey is a husband, father and grandfather from Christ the King Church in Glen Burnie, MD. Following a profound spiritual experience with Jesus in 1976, he has since taken his faith seriously and is an active member of his parish community.

“Oh, sure I will be part of the planning committee for the Christ the King celebration,” came my response to the invitation in May 2017. I didn’t know exactly what being part of the planning committee was going to be or the expectations from me personally. I began attending the meetings and the sessions seemed to be going in the right direction. The committee was unanimous in accepting that we held the maiden feast of our parish. Like myself, I saw blank expressions on the committee’s faces which indicated similar uncertainty as to where Father Vin was intending us to go to.

As if that were not enough, along came another shocker, “Oh, and you want me to be responsible for the International Mass?” I said, “No big deal, I can do that”. And with those words I began to think of all the things that needed to be done. Every day and sometimes in the middle of the night new nightmares set in, visions of things I’d never considered before crept into my head. What about this? What about that? Who will do these things? Will they do them? My panic alarm was constantly going off.

My head was spinning. My mind said to me, “maybe a call to Father Vin will do.” And I bugged him. All he said to me was, “Relax Dick.” “Father, that is easy for you to say,” I said, or at least I thought. “I am responsible for the Mass. This is big.” My concern was that everyone would be there and critiquing what was done or not done. Again, Father Vin said, “Relax, God is in charge”. And so, I pretended to relax. But here comes another glitch...more panic. Another call to Father Vin with the same encouragement to not panic, insisting that God was in control. I seemed to know that in my head! But why was I not responding? Why all the negative thoughts?

PRIDE, is the answer. I did not want to look bad. Instead of leaning on God I tried leaning on myself. That is a bad choice! God was in charge and He is in charge. This International Day’s Mass was about praising Christ the King through our diversity. It turned out to be one of the best and most successful events I ever planned. Sure, I only relaxed at the end. Maybe I trusted God not enough, yet He proved to be in charge. There were many hiccups from my perspective

but no one saw them. God took care of everything.

The lesson for me is that our God reigns. He is the King of Kings, the Lord of Lords, Christo Rey, Christ the King. When will I learn to place my trust in Him? Maybe I am not alone in holding such feelings. God is our Trust, and once again He proved it to me! Let us learn to trust God enough. I’m thinking that is what Christ meant when he said, “Come to me all you who labor and are overburdened, and I will give you rest” (Matthew 11: 28).



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By Patti Rubin

Patti resides in Maryland with her family. An optimist, she believes peace really does begin with a smile.

At the end of a long day, nothing is more universally comforting than the hug of one who loves us. It can come from friends, family members, spouses or significant others and somehow, they just make us feel better. Nothing says “I love you” like a sincere hug. But why do they make us feel better? Scientific evidence is now proving that hugs are actually good for our health both physically and mentally. They alleviate depression and pain, relax our body and increase bonding. No wonder it’s such good medicine. Here’s a few reasons why hugging is good for you.

INCREASES BONDING

A sincere hug can release oxytocin from the brain. This hormone contributes to feelings of commitment and intimacy and helps with bonding to our partner.

RELAXES THE BODY

Hugging can release tension in the body and relax muscles.

RELIEVES PAIN

Hugging releases endorphins and soothes aches by increasing circulation to soft tissues.



“One day someone is going to hug you so tight that all of your broken pieces will stick back together.”

~Anonymous

RELIEVES DEPRESSION AND ELEVATES MOOD

A caring hug can increase the production of dopamine in the brain which is low in people with depression. Hugging can cause the brain to release serotonin and endorphins to blood vessels to create pleasure and negate sadness.

ALLEVIATES STRESS

Hugging alleviates stress by reducing the levels of circulating cortisol (the stress hormones) in the blood. This causes the mind to relax. Studies show that well-hugged babies are less stressed as adults. The research at Emory University discovered an amazing link between touch and relieving stress.

While hugs are wonderful, they should be enjoyed by family members and close friends and those we love. Hugging those we work with or interact with on a professional level should be done with caution or not at all. In those circumstances, a handshake is a better option.

SOURCES

- (1) *The Science of emotions: Dr. Fahad Basheer page 23*
- (2) *The physiological benefits of hugging: Josh Richardson*
- (3) *health.usnews.com*



The Family Apostolate



**Fr. Vincent Arisukwu
Founder**

Fr. Vincent is founder of the FA Ministry and FA Magazine. He is a priest from Nigeria, currently serving as associate pastor at CTK. He holds a master's degree in Communication and is presently a doctoral student of Marriage and Family Therapy at Eastern University in Pennsylvania.

Volunteer Staff



**Patti Rubin
Administrator**

Patti is a wife, mother, grandmother and Administrative Officer. She is the home blessings scheduler, FA photographer, graphic designer, and editorial assistant for the FA magazine. She assists in all other areas of the Apostolate.



**Patti Sadler
Events Coordinator**

Patti is a wife, mother, grandmother and registered nurse. She coordinates the ladies retreats and feasts, fields prayer and mass requests, and handles correspondence. She assists in all other areas of the Apostolate.



**Marlene Lauer
First Saturday Coordinator**

Marlene is a wife, mother, grandmother and retired Federal employee. She coordinates the first Saturday family Mass and breakfast and assists with special events. She also assists in other areas of the Apostolate.



**Emil Radvensky
IT Services**

Emil is a husband, father and school teacher. He coordinates the FA family movie nights and IT services



**Christine Sybert
Sacristan**

Chris is a wife, home schooling mother and pharmacist. She is the chief sacristan for the weekly Wednesday night Adoration. She assists in other areas of the FA when needed.



**Tony Nichols
Sacristan**

Tony is a husband, father and police officer. He is the FA sacristan for the weekly Wednesday Adoration.



**Theresa Weir
Aide**

Theresa is a mother and grandmother. She also assists at the home blessings and is available for retreat planning and FA's general activities.

The FA prayerfully and gratefully acknowledges the many volunteers who serve in varying capacities.

The Family Apostolate



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