

THE MAGAZINE
OF THE CATHOLIC
DIOCESE OF
JOLIET

Christ is our Hope

Cristo Es Nuestra Esperanza



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Serving others on their day off

Our Diocesan Administrator Greet's You

Do you have a petition for Bishop Siegel's prayer list? You may send it to him at: Bishop Siegel's Prayer List, Diocese of Joliet; 425 Summit St., Joliet, IL 60435-7193.

Dear Brothers and Sisters in Christ, This past year was certainly an interesting time for our diocese. Last January 19, Bishop Peter Sartain ordained me his auxiliary bishop and just this past December 1, Bishop Sartain was installed as the new Archbishop of Seattle. Between those two events, we have experienced many joys and many struggles as a Church. Each of us have faced various transitions in our own lives; some of these transitions were for the better, some not. However, no matter what changes and challenges we face, the one constant on which we can always count is the presence of the Lord Jesus in our midst. We have just completed our celebration of the great feast of Christmas when we celebrated not only that Jesus was born 2,000 years ago but that he continues to live among us today. Through his Holy Spirit he gives us the grace we need to face the challenges of life, whether in the fulfilling of our daily responsibilities or in the unexpected events that shake our world. Particularly in the Holy Eucharist, the Risen Lord comes to us with his very life to strengthen, guide and console us on our pilgrimage of faith. As long as we stay close to our Lord, we know, as St. Paul tells us (Roman 8:35-39), that nothing can overcome or overwhelm us.

During these months of transition as we await the appointment of our new bishop, let us remember in our prayers our Holy Father, Pope Benedict XVI, Archbishop Sambi, our Apostolic Nuncio in Washington, D.C., and all those with the responsibility of discerning and selecting our new shepherd. Be assured that I pray for you each day, especially at Holy Mass, and I ask that you remember me in your prayers as well.

Sincerely yours in Christ,

Bishop Joseph M. Siegel
Auxiliary Bishop
Diocesan Administrator
Christ is our Hope
January/February 2011



Queridos Hermanos y Hermanas en Cristo, El año pasado ha sido un momento muy interesante para nuestra diócesis. El pasado 19 de enero del 2010, el obispo Pedro Sartain me ordenó como obispo auxiliar de la diócesis de Joliet y, apenas el 1 de diciembre del año pasado, él fue instalado como nuevo Arzobispo de Seattle en el estado de Washington.

Entre estos dos acontecimientos, nosotros hemos experimentado muchas alegrías y luchas como Iglesia. Cada uno de nosotros hemos enfrentado diversas transiciones en nuestras vidas. Algunas de estas transiciones han sido para mejorar y otras no. Sin embargo, sin importar los cambios y los desafíos que enfrentamos, la única constante es que siempre podemos contar con la presencia del Señor Jesús en medio de nosotros. Acabamos de concluir nuestra gran



fiesta de Navidad, donde no solo celebramos que Jesús haya nacido hace 2000 años, sino que él sigue viviendo entre nosotros. A través de su Espíritu Santo, él nos da la gracia que necesitamos para enfrentar los desafíos de la vida, ya sea en el cumplimiento de nuestras responsabilidades diarias o en los eventos inesperados que sacuden nuestro mundo. Particularmente, en la Sagrada Eucaristía, el Señor resucitado viene a nosotros con su propia vida para fortalecer, orientar y consolarnos en nuestra

peregrinación de fe. Mientras nos mantenemos cerca de nuestro Señor, lo sabemos tal como nos dice san Pablo (Romano 8:35-39), que nada puede superarnos o abrumarnos. Durante estos meses de transición que vive nuestra Diócesis en espera de la designación de un nuevo obispo, recordemos en nuestras oraciones a nuestro Santo Padre, el Papa Benedicto XVI, al Arzobispo Sambi, quien es nuestro Nuncio Apostólico en Washington, D.C., y a todos los que tienen la responsabilidad de discernir y seleccionar a nuestro nuevo pastor. Estén seguros que oro por todos ustedes todos los días, especialmente en la Santa Misa, y quisiera pedirles que ustedes también me recuerden en sus oraciones

Sinceramente suyo en Cristo,

Mons. Joseph M. Siegel
Obispo Auxiliar
Administrador Diocesano
Cristo es nuestra Esperanza
enero / febrero 2011



Bishop Joseph M. Siegel, the Auxiliary Bishop of the Diocese of Joliet, has been named Administrator of the Diocese of Joliet. He was elected by the College of Consultors on Dec. 3, 2010. Church law requires that the group of priests appointed to the College of Consultors meet within eight days after a diocese becomes vacant through the death, resignation or transfer of the diocesan bishop to appoint a diocesan administrator. On Sept. 16, 2010, Bishop J. Peter Sartain, who headed the Joliet diocese for more than four years, was appointed by Pope Benedict XVI to be the new shepherd of the Archdiocese

of Seattle. He was installed as Archbishop on Dec. 1, 2010, at St. James Cathedral in Seattle. As Diocesan Administrator, Bishop Siegel has many of the powers and obligations of the diocesan bishop, but is more of a caretaker and cannot implement programs that would hamper the next bishop. As stated in the Code of Canon Law: "When the see is vacant nothing is to be innovated" (canon 428). Bishop Siegel is responsible for the day-to-day operations of the diocese, and for maintaining the normal ministries and activities of the diocese until a new diocesan bishop is appointed and installed. "I am honored and humbled," Bishop Siegel said, "that the College of Consultors has entrusted to me the responsibilities of Diocesan Administrator. The appointment of Bishop Sartain as Archbishop of Seattle was a great loss to our diocese. I am grateful that I had the opportunity to learn from him as we worked closely together over the last ten months. It is my prayer and hope that with the collaboration of our priests, deacons, religious and lay faithful, the Church of Joliet will continue to carry out the Lord's work in our parishes, schools and institutions as we await the appointment a new Bishop."

How a Bishop is Appointed

After receiving a list of candidates forwarded by a province, the apostolic nuncio conducts his own investigation into the suitability of the candidates.

- A report is requested from the current bishop or the administrator of a diocese on the conditions and needs of the diocese. If the appointment is a replacement for a diocesan bishop or archbishop about to retire, consideration will be given to the incumbent's recommendations. Broad consultation within the diocese is encouraged with regard to the needs of the diocese, but not for the names of candidates. The report is to include the names of individuals in the diocese with whom the nuncio might consult and how to contact them.
- Previous bishops of the diocese are consulted.
- Bishops of the province are consulted.
- The president and vice president of the USCCB are consulted.
- If the vacancy to be filled is an archdiocese, other archbishops in the United States may be consulted.
- At this point, the nuncio narrows his list and a questionnaire is sent to 20 or 30 people who know each of the candidates for their input.
- All material is collected and reviewed by the nuncio, and a report (approximately 20 pages) is prepared. Three candidates are listed alphabetically – the *terna* – with the nuncio's preference noted. All materials are then forwarded to the Congregation for Bishops in Rome.

On average, this part of the process may take two to six months.

Congregation for Bishops

Once all the documentation from the nuncio is complete and in order, and the prefect approves, the process moves forward. If the appointment involves a bishop who is being promoted or transferred, the matter may be handled by the prefect and the staff. If, however, the appointment is of a priest to the episcopacy, the full congregation is ordinarily involved.

A cardinal relator is chosen to summarize the documentation and make a report to the full congregation, which generally meets twice a month on Thursdays. After hearing the cardinal relator's report, the congregation

discusses the appointment and then votes. The congregation may follow the recommendation of the nuncio, choose another of the candidates on the *terna*, or even ask that another *terna* be prepared.

The pope decides

At a private audience with the pope, usually on a Saturday, the prefect of the Congregation for Bishops presents the recommendations of the congregation to the Holy Father. A few days later, the pope informs the congregation of his decision. The congregation then notifies the nuncio, who in turn contacts the candidate and asks if he will

accept. If the answer is "yes," the Vatican is notified and a date is set for the announcement.

It often takes six to eight months – and sometimes longer – from the time a diocese becomes vacant until a new bishop is appointed.



Pope Benedict XVI

Key Terms

Apostolic nuncio

The pope's representative to both the government and to the hierarchy of a given nation; a key person in deciding what names are recommended to the Congregation for Bishops for possible episcopal appointment.

Congregation for Bishops

A department of the Roman Curia, headed by a cardinal. The head of the congregation

is called the "prefect." Among the congregation's responsibilities are moderating all aspects of episcopal appointments; assisting bishops in the correct exercise of their pastoral functions; handling *ad limina* visits (regular visits to Rome by bishops every five years); and establishing episcopal conferences and reviewing their decrees as required by canon law. Its membership consists of approximately 35 cardinals and archbishops from around the world.

Diocesan bishop

Pastoral and legal head and representative of a diocese.

Province

A territory comprising one archdiocese, called the metropolitan see, and one or more dioceses, called suffragan sees. The Code of Canon Law spells out certain limited obligations and authority that the metropolitan archbishop has with respect to the dioceses within his province. The United States is divided

into 33 ecclesiastical provinces. The Diocese of Joliet is located in the Chicago Province, which includes the Archdiocese of Chicago and the Dioceses of Belleville, Joliet, Peoria, Rockford, and Springfield.

Terna

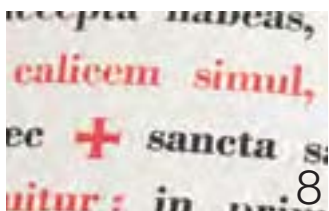
A list of three candidates for a vacant office, including the office of bishop.

– United States Conference of Catholic Bishops

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Serving others on their day off

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November 2, 2010

Dear Fathers,

As you know, we had planned to conclude our Diocesan Year of the Eucharist with a Eucharistic Congress at Lewis University on the Solemnity of the Body and Blood of the Lord (June 26, 2011). However, circumstances have changed to the degree that the Steering Committee has recommended that we revise our plans and develop another way of marking the conclusion of the Eucharistic Year. After prayerful consideration, we have accepted their recommendation and therefore we will not be holding a Eucharistic Congress in June.

The Steering Committee suggested that in place of the Congress, each parish be encouraged to have a Eucharistic Procession, Adoration and Benediction on June 26, following their last morning Mass. We think this is a wonderful recommendation, and we encourage you to implement this proposal in your parish. Parishes within walking distance of each other may wish to join together for this celebration, the procession leading from one parish to another. Many parishes had similar Eucharistic devotion on the Feast of Corpus Christi during the Great Jubilee of 2000. We hope that with these local observances, many more of your parishioners will be able to participate. Also, carrying the Blessed Sacrament through the streets of our neighborhoods will be a powerful witness to the centrality of the Eucharist in our Catholic faith and life, perhaps serving as an opportunity for renewal for non-practicing Catholics and evangelization for those who do not share our faith.

The various Action Committees of the Year of the Eucharist Steering Committee will provide the necessary materials and assistance to make this celebration as fruitful as possible for your parish. Thank you for all you have done in promoting our Diocesan Year of the Eucharist in your parish community, and we will be grateful for your efforts in supporting the closing Eucharistic Devotions on June 26.

Lord Jesus, Bread of Life and Covenant of Love – Nourish us with your Body and Blood.

Our Lady of the Blessed Sacrament – Pray for Us.

Sincerely in Christ,

Bishop J. Peter Sartain

Bishop Joseph M. Siegel



The Lord is Coming

Sister Ann Shields is a renowned author and a member of the Servants of God's Love. Questions can be addressed to Sister Ann Shields, Renewal Ministries, 230 Collingwood, Suite 240, Ann Arbor, MI 48103

Why should we forgive each other? Aren't some things simply unforgivable? Forgiveness is one of those issues that no one wants to talk about because few think they really can live a life of genuine forgiveness. We think we can forgive the small stuff – an unkind remark that was carelessly given, an oversight on a guest list, a failure to return a very small amount of borrowed money, a generous deed not acknowledged by the recipient. But it's hard to imagine forgiving the bigger things – our name or reputation seriously damaged by false rumors, a job lost or denied due to false gossip, money lost through unfair business practices, divorce, death of loved ones due to slipshod medical practice, fatal car accidents, murder. How could we forgive things like those?

Jesus taught us to pray (in part) "...forgive us our trespasses as we forgive those who trespass against us." In other words, this is what we are asking God **every time** we pray the Lord's Prayer: "Lord, I want you to forgive me as I forgive others." Do you? Do you want God to treat you the way you have treated others when you have been offended, ridiculed, betrayed? This is where the true disciple gets separated from the "camp follower." Camp followers are those who call themselves Christian, but the Gospel they follow is their own. They want to be part of the Christian people, but they want to follow their own rules or to choose which of God's commandments they like and which they wish to ignore. Remember, when the Lord asks you to forgive, he has already forgiven us a lot. He has taught us to do it by first forgiving his enemies – those who slandered him and persecuted him and insulted him publically again and again and again. Even in the midst of the most extreme torture and agony, he asked the Father to forgive those who "do not know what they do."

But, secondly, the Lord has, every time we come to him in repentance, forgiven us completely and, even more, forgets our sins! Did you know that? Look at this passage from Isaiah: "It is I, I, who wipe out, for my own sake, your offenses; your sins I remember no more." (Is.43:25) Where would we be if God did not forgive us so completely? We would be doomed. Who could carry the load of his or her sins? Not one of us could. But Jesus forgave and banishes our sins. We are set free by his death on the cross. But, first, we need the humility to acknowledge our sin and seek forgiveness. Once that is done, God wipes away our transgressions and we can begin again.

Then he tells us: "Now that you are forgiven, forgive one another as I have forgiven you." That act of forgiving those who have offended us becomes our act of faith and gratitude in Christ's death and resurrection. But, you may say, there is just no way! That's too hard. And it is, if you try to do it under your own strength. So try this:

- 1. Come to God humbly and thank him for his mercy.
- 2. Ask for the grace and the power to forgive others and he will give them.

Spiritual Exercise:

>> Let me give you two passages to pray about and apply to your personal life:
"If your brother sins (against you), go and tell him his fault between you and him alone. If he listens to you, you have won over your brother."
"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens, you have gained your brother."

There is much to teach in these two passages and you can find a more complete teaching in a booklet I wrote called, *Why Forgive?* One copy of the booklet is available to you free by calling (734) 662-1730, ext. 129. But, for now, I want you to notice something about these verses I quoted: In the first, if you have sinned, you go. That is, you take the initiative. That, I think is something easily understood. But, look at the second passage: It tells us that if you have been sinned against (in other words someone has hurt you badly) we are still to take the initiative to bring about reconciliation. (I don't wait in a corner, pouting, thinking that it is the other person's responsibility). In short, if you have sinned, you go and try to initiate reconciliation; if you have been sinned against, you go and try to initiate reconciliation. There's no wiggle room. And God never asks something of us without giving us the power to exercise it. So, the first thing we do when we have been hurt in some way is to ask God for peace and the wisdom to take the initiative. (And, if it really works, both of you should meet one another along the way.) That's the ideal.

Frankly brothers and sisters, I want to experience God's forgiveness. If the price for that is that I forgive others, then God will give me the grace to do that.

>> I am sure this article generates a lot of questions about particular situations. So, I suggest, first of all, to read my booklet and then send your questions to me at ashields@renewalministries.net or Renewal Ministries, 230 Collingwood, Suite 240, Ann Arbor, MI 48103.

"Forgiveness is not the opposite of justice, but it is the opposite of resentment and revenge" – John Paul II.

Visions and Voices



Father John Welch, O.Carm. is the prior provincial of the Most Pure Heart of Mary Province of the Carmelite order. His office is in Darien, Ill.

Catholic tradition is loaded with stories of saints who reported seeing visions or hearing voices. Such stories speak to our need for direct contact with God. We hunger for clarity in our cryptic world. A direct communication from God or one of the saints can validate our path and give us courage. Sadly, after all my years in religious life, I can report seeing or hearing nothing exceptional, unless you count the friar who came shuffling down the hall backward because it alleviated some ache.

Some stories make you pause. I spoke with a man who told me about a vision of Saint Therese of Lisieux, the Little Flower. He was recuperating in a hospital, and each evening would pray for a friend who was in some trouble. The Little Flower appeared to him and said, "Go back to sleep, your friend's not worth it!" The man was consoled and had a good night's sleep. I think we can agree certain visions call for skepticism.

Some of us are naturally skeptical and will believe nothing; others of us are quite naïve and will believe anything. As interesting and exciting as some occurrences are, the saints made it clear these experiences are not essential to Christian living, much less the goal. They are secondary phenomena. They happen in the lives of some people and can be greatly assuring or challenging.

Is it possible that visions and voices are naturally explainable? Creation, from the very beginning, has been graced with God's presence and power. The Incarnation tells us the divine is thoroughly implicated in our human existence. If God is continually coming toward us in love, then it is possible this self-gift of God at the core of our existence could reverberate through the various levels of the body-person, including the psychological and even the physical. The vision and voice become momentary forms of grace.

In this understanding, we are all "mystics," people who experience God. To be human is to be continually experiencing God, though mostly in an implicit way. Extraordinary religious experiences, such as visions and voices, could be understood as ordinary human experience opened to its religious, transcendent depths. In this view, any bush can be the "Burning Bush" where God is encountered. The special pilgrimage places of prayer and devotion remind

us of the sacred present everywhere. When we begin to look for and rely on the exceptional experiences of God, the richness of everyday life is missed. The Carmelite Saint John of the Cross counseled against getting caught up in the unusual. Putting words in God's mouth, Saint John wrote, "If I have already told you all things in My Word, my Son, and if I have no other word, what answer or revelation can I now make that would surpass this? ...He is my entire locution and response, vision and revelation..." The ordinary Christian journey in faith is truly extraordinary! The mystics in the Church help us all to be open to the experience of God. They help us to be aware that we are continually seeing, touching, tasting God in the ordinary events of life. Through these ordinary visions and voices, we are offered a love which is transforming us, and helping us to be for one another a more transparent vision of God.

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Ask the priest: What's the difference?

Father Matthew Pratscher is parochial vicar at Visitation Parish in Elmhurst. To submit questions to him, e-mail magazine@dioceseofjoliet.org.

Q What's the difference between a religious priest and a diocesan priest?

A The Church is the Mystical Body of Christ, and we experience it and recognize it through the bond of the Holy Spirit uniting us in Christ, together calling God "Father." As a body, our unity is best recognized when we gather with the bishop around the altar of the Lord. The bishops are in communion with one another, and each bishop oversees a certain territory, which is called a diocese. His priests assist him in the pastoral care of the people of the diocese by working in various parishes (communities). When a diocesan priest is ordained, he remains in that diocese, assisting the bishop through parish ministry. Diocesan priesthood pertains to the pastoral care of the Church at its most basic organizational level.

Throughout the history of the Church, many religious groups have emerged to help individuals together grow in holiness, foster a singular devotion to Christ, and to

build up the Church. These groups include Benedictines, Carmelites, Franciscans, Dominicans, and Jesuits. They live the evangelical counsels (poverty, chastity, and obedience), and each order has its own spirituality and rule of life, often involving living in a community and praying in a certain manner. They also each have their own focus or gift, which we call a charism. Various charisms include teaching, contemplative prayer, leading retreats and spiritual direction, service to the poor, missionary work, etc. Members of these communities are called religious brothers and sisters. They have their own structures and superiors, and even though they are independent of the local bishop, they are to cooperate with him because they reside in his diocese. Certain brothers may be called to be

priests and serve the particular religious community, as well as parishes, academic institutions, or places of service and charity within a diocese.



de orar. También tienen su propio enfoque o regalo, al que llamamos carisma. Estos carismas pueden ser el de enseñanza, la oración contemplativa, dirigir retiros, ser directores espirituales, el servicio a los pobres, el trabajo misionario, etc. Los miembros de estas comunidades son llamados hermanos y hermanas religiosas. Tienen su propia estructura como su propio superior, y a pesar de que son independientes del obispo local, tienen que cooperar con él porque viven en su diócesis. Algunos de ellos son llamados a ser sacerdotes y servir a una comunidad religiosa particular, así como a parroquias, instituciones académicas o lugares de servicio de una diócesis.

P: ¿Cuál es la diferencia entre un sacerdote religioso y un sacerdote diocesano?

R: La Iglesia es el Cuerpo Místico de Cristo y lo experimentamos y reconocemos a través de la unión del Espíritu Santo, que nos une a Cristo para llamar a Dios "Padre." Como un solo Cuerpo, nuestra unión es mejor reconocida cuando nos reunimos con el obispo al redor del altar del Señor. Los obispos están en comunión uno con el otro y, a la vez, cada obispo supervisa un cierto territorio, el cual es llamado diócesis. Sus sacerdotes lo asisten en el cuidado pastoral de las personas de la diócesis, trabajando en varias parroquias (comunidades). Cuando un sacerdote diocesano es ordenado, se queda en la diócesis, asistiendo al

obispo a través de ministerios parroquianos. De esta forma, el sacerdote diocesano pertenece al cuidado pastoral de la Iglesia en el nivel de organización más básico. A través de la historia de la Iglesia, muchos grupos religiosos católicos se han unido para ayudar a individuos a crecer juntos en santidad, para fomentar una devoción singular a Cristo, y para construir la Iglesia. Estos grupos incluyen a Benedictinos, Carmelitas, Franciscanos, Dominicos, Jesuitas y otros. Ellos viven los votos evangélicos (pobreza, castidad y obediencia) y cada orden tiene su propia espiritualidad y regla de vida. Mayormente ellos viven en comunidad y tienen su forma particular

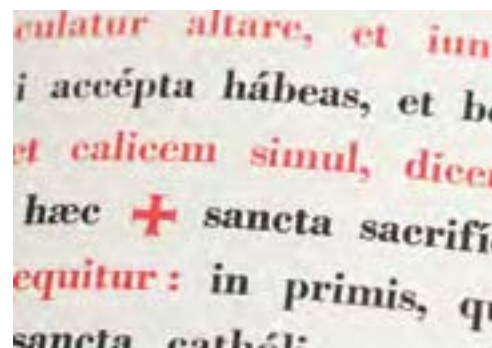
New Translation Is a Plus for Catholics

By James Breig (The following article was reprinted with permission from the United States Conference of Catholic Bishops.)

Microsoft Vista and "New Coke" have proven that not every change is for the better. Furthermore, when change comes to important elements of life, it is often resisted with the cry of "we never did it that way before."

However, experts who are enthusiastic about the changes to the Roman Missal – the book that contains the prayers for the Mass – think the alterations are improvements that will lead to a deeper spiritual experience. The changes will occur starting Advent, Nov. 27.

"Because a new edition of the Latin Roman Missal was issued in 2002, it is necessary for all the countries of the world to translate this missal into the vernacular," says Monsignor Anthony Sherman, executive director of the U.S. bishops' Secretariat of Divine Worship, in explaining why the changes are being made.



But translation is not something easy to accomplish, concedes Monsignor Kevin Irwin, dean of the School of Theology and Religious Studies at The Catholic University of America in Washington. "We all bring our own prejudices and ideas to translation," he said. "It is hoped that the new texts will be more accurate so that our faith and our statements of faith are reliable."

Monsignor Irwin says changes to the Roman Missal are rare. "The previous Roman Missal (in Latin) was published in 1570, with minor adjustments [being made] in editions through 1962," he said. "After the Second Vatican Council, the new [Roman Missal] was published in 1970, followed by a 1975 edition with minor adjustments and then the third edition in 2002 with additional prayers for new saints' feasts etc."

Father Paul Turner of the Diocese of Kansas City-St. Joseph in Missouri elaborated on the latter point, saying that the missal "includes additional saints' days that are now on the calendar, as well as some Masses for other circumstances. In addition, the rubrics in Holy Week have many small emendations."

The results have led to some concern, voiced even by bishops, that the new English translations of the missal are not user-friendly. In the words of one critic, the language "tends to be elitist and remote from everyday speech and frequently not understandable. The vast majority of God's people in the assembly are not familiar with words 'ineffable,' 'consubstantial' and 'inviolable.'"

Monsignor Sherman counters that "in the United States today, people are almost daily learning new vocabulary, and sometimes it is quite technical. The words in our liturgical prayers can afford celebrants the opportunity to reflect on the broader context of those words and so lead the faithful in a deeper understanding of the beliefs being explained."

He grants that "the new translation is not perfect because, in a certain sense, no translation can be perfect. The differences of opinion on the translation will be wide. At some future date, the Holy See may substitute a different prayer for what we now have. On the other hand, some have already expressed the opinion that

this translation sometimes captures with a greater eloquence the content of the particular prayers."

Monsignor Irwin says that the Church uses technical words in its vocabulary sometimes because those words capture concepts of the faith that would not be easy to understand without using a lot of other words. "For example, since the 13th century, we have used the term 'transubstantiation' to describe the change that occurs in the bread and wine at Mass. Before the change, it is bread and wine. After the change, it looks like, smells like and tastes like bread and wine, but now it is something totally different."

In Father Turner's view, vocabulary is not a major problem. "People will readily understand the texts," he says. "The reason the missal includes such words is that the vocabulary in the Latin originals is so broad. Latin uses a variety of synonyms for words like 'sacrifice,' 'love,' 'mercy' and 'wonderful.' In order to represent that diversity and to provide variety among the prayers in English, a broad vocabulary is being used in the translation." ●



How can I find my birth mother without hurting my real mom?

Dr. Cathleen McGreal is a psychology professor and certified spiritual advisor.

Q I was adopted when I was just a baby and raised in a wonderful family. Although I consider my adoptive parents to be my ‘real’ parents, I would like to meet the woman who gave birth to me. I have so many questions! However, my adoptive mother seems very apprehensive about the idea of me meeting my birth mother – is it wrong for me to do this? If not, how can I minimize the hurt to my adoptive mother?

A When I was little, I would ask my Grandma Esta to tell me her “whole name.”

Orphaned early in life, she was adopted by her mother’s best friend, who changed her first and last names. Her story was heart-tugging, but she ended up in just the right family, with just the right name. Your desire to know about your own story is natural; you and your mom may be able to provide emotional support for one another since you don’t know where the answers to the questions will lead.



Reasons behind apprehension. As children reach the end of the teen years and enter young

adulthood, parents need to do a lot of letting go. They say goodbyes at college or help children adjust to “real” jobs. A significant person enters your life and they watch you fall in love. Parents feel a sense of satisfaction “launching” children into the world, but also a sense of loss that they are not needed in the same way. Your desire to seek the woman who gave birth to you adds another layer of change during this time of transition.

Don’t become too preoccupied.

Remember to devote time to your parents while you are searching for your birth mother. Continue your family rituals and favorite activities. Keeping your mom in the loop will be of mutual benefit; she may be able to provide useful information regarding specific details of your birth and will feel less apprehensive about the process.

Whatever the outcome of your quest to find your birth mother, you have your mom who will be there for you with the memories of your childhood stored in her heart, following the example of Our Blessed Mother: “And Mary kept all these things, reflecting on them in her heart.” (Luke 2:19)

Q One of my friends keeps tagging my photo on Facebook. I don’t want my picture all over the Internet – how can I get her to stop without damaging our friendship?

A The unauthorized publication of photos in the different social networks of the Internet is becoming more and more a concern for many people. Many people believe it is a matter of common courtesy and common sense to request permission before publishing any information about another person online.

All social networks in the Internet have privacy policies to be followed by its members and that are enforced by

the social network organization. So, first of all, you should familiarize yourself with Facebook’s privacy policies.

After that, you will be ready to sit down with your friend, not only to discuss your feelings regarding your photos being exposed in the Internet, but also to firmly request that she move your photos to a private category.

I don’t believe that your friendship will be damaged by doing so, but if it happens, remember that you have the right to have your personal integrity respected, and having unauthorized photos of yourself published on the Internet falls into that category.

I don’t want to be on Facebook how do I keep my friend from putting me there?

Dr. Gelasia Marquez is a psychologist and family counselor.



He said She said What do they do?

Deacon Tom Fogle and JoAnne Fogle help prepare couples for marriage.

“He wants my e-mail password – that’s private!”

She says

Sam has been bugging me to give him the password to my e-mail account. I often chat with friends via e-mail about things in their lives I’m sure they’d rather Sam not read. And I do believe I should be able to have some privacy. My refusal to give him access to my e-mail is causing a rift between us.

“What is she keeping secret?”

He says

We’re married – and so we share everything. That’s my philosophy. Does Sandy not trust me to keep her friends’ secrets? I’m not planning to sit and read her e-mail every night; I just don’t think we should be locking each other out of parts of our lives.

What do they do?

Maybe the first question asked should be, “Is this the only instance where privacy is demanded, or are there other areas? For example, do Sam and Sandy open postal mail and packages addressed to each other, or is that considered private? Do they have individual bank accounts, individual credit cards, etc.? If e-mail is the only “privacy” issue and the other areas are shared, we can understand why Sam is confused with the inconsistency in the rules.

To start, Sam and Sandy should talk about the feelings involved.

How does Sandy feel about Sam’s request? How does Sam feel when Sandy does not wish to share it? Then each of them should answer the question, “why” do I feel that way? It appears that trust is at the root of this issue. If Sandy has Sam’s e-mail password, then it would be appropriate for Sam to have hers – if you trust each other, why does it matter?

On the surface, it appears that Sam does not trust Sandy; he needs to know her every detail about her life. Likewise, it appears that Sandy does not trust Sam with the conversations she has with her friends. It looks like there is a lot of



distrust going on in Sam and Sandy’s relationship. One way to successfully discover the root of the problem is to approach it together and to do so prayerfully. Take a lead from Scripture, James 1:19-20: “Be quick to hear, slow to speak, slow to wrath.” Sharing your deepest thoughts and feelings with each other requires each to listen without interruption.

After listening, gently paraphrase back what you heard and, if needed, let the one speaking clarify any misperceptions. Then switch roles and repeat the process until both people understand the other’s feelings. During the process, Sandy and Sam should be mindful of the respect and honesty owed to each other. They will experience a deeper level of trust in their relationship and discover their communication skills will improve on other topics as well. We believe the lack of trust is a result of some deeper issue that is not being dealt with; the e-mail is only a manifestation of the deeper problem in their relationship. It might be best if both Sandy and Sam were to reflect on the “real reason” this has become an issue and then share it with each other. Is it that Sandy is afraid Sam will not approve of the discussion Sandy is having with her friends? Is Sam afraid Sandy is keeping secrets or talking about their relationship “out of school?” Sam and Sandy would best serve each other out of love and consideration by reflecting on the trust as it relates to their relationship; e-mail is only the medium, trust is the heart. ●

Openness to Life at the Center of True Development

Basilian Father Thomas Rosica is chief executive officer of the Salt and Light Catholic Media Foundation and Television Network (saltandlighttv.org in Canada) and was ordained to the priesthood in 1986. He is a weekly contributor to the Zenit International News Service (zenit.org) and serves as a consultant to the Pontifical Council for Social Communications. He can be reached at rosica@saltandlighttv.org.

In Pope Benedict XVI's encyclical, "Caritas in Veritate," ("Truth in Charity"), the Holy Father addresses clearly the dignity and respect for human life: "Openness to life is at the center of true development," he wrote. "When a society moves toward the denial or suppression of life, it ends up no longer finding the necessary motivation and energy to strive for man's true good. If personal and social sensitivity toward the acceptance of a new life is lost, then other forms of acceptance that are valuable for society also wither away."

Pope Benedict sums up the current global economic crisis in a remarkable way with these words: "Human costs always include economic costs, and economic dysfunctions always involve human costs."

Being pro-life is one of the deepest expressions of our baptism: we stand up as sons and daughters of the light, clothed in humility and charity, filled with conviction, speaking the truth to power with firmness, conviction and determination, and never losing joy and hope. Being pro-

life is not an activity for a political party or a particular side of the spectrum. It is an obligation for everyone: left, right and center! If we are pro-life, we must engage the culture around us, and not curse it. We must see others as Jesus does, and we must love them to life, even those who are opposed to us. Being pro-life in this day and age is truly prophetic, and it will bring about authentic development and enduring peace in our world.

Let me offer you an outstanding Catholic role model who can help us in our efforts to be prophetic,

to be Catholic witnesses, and to be authentically pro-life. One example is a young Italian pediatrician and mother of a family, Gianna Beretta Molla, who died in 1962 at the age of 39, leaving behind her husband and four young children.

In September 1961, toward the end of the second month of pregnancy with her fourth child, Dr. Molla had to make a heroic decision. Physicians diagnosed a serious fibroma in the uterus that required surgery. The surgeon suggested that she undergo an

and discrimination of her fellow man. Her mission was built on prayer and trusting in Divine Providence. She endured an 18-year illness toward the end of her life.

Not one to waste an opportunity for good, she spent it in adoration and contemplation. Katherine truly exercised her faith, spending her life in letting God's grace flow from her to those most abandoned in society. Her works continue from heaven to this day, as many have shared the miracles wrought by her intercession.



Saint Katherine Drexel

Katherine Drexel was born in Philadelphia, Pa., in 1858. From an early age she developed a great love for Native American Indians and a concern for their tragic plight and poverty. She wanted to help provide for their needs, which would be her life-long mission. Although she was an heiress to a large fortune, she would spend it all in building missions and schools for the Indians and African-Americans. Katharine began her own order, the Sisters of the Blessed Sacrament, in 1891. She realized it was not enough to provide the Indians and African-Americans with material needs only; she knew it was the Gospel and the Eucharist that were the source of all life and the spiritual food with which to feed and strengthen those entrusted to her care. She combated racism and hatred with love and sacrifice, pouring out her life's blood for her brothers and sisters in the risen Lord. She opened the first African-American university in the United States, Saint Xavier, in Louisiana. She sought to lift others by restoring their dignity, through education, while zealously speaking out against injustice



Her husband and children were present at each of the ceremonies. Gianna's husband and family are very close friends of mine. When Gianna's remaining children, Pierluigi, Laura and Gianna Emanuela, all my age, say: "My mother is a saint," they mean it.

Dr. Molla was not the typical candidate for one of the Vatican's most impressive ceremonies and most significant

abortion in order to save her own life. A few days before the child was due, she was ready to give her life in order to save that of her child: "If you must decide between me and the child, do not hesitate: Choose the child; I insist on it. Save the baby." She gave herself entirely, generating new life.

Gianna was beatified in 1994 and canonized a saint in 2004.

honor. Gianna loved culture, fashion and beauty. She played piano, was a painter, enjoyed tennis, mountain climbing and skiing. She attended the symphony, theater and Milan's La Scala Opera. Gianna also had a passion for nice clothes and enjoyed traveling. She loved children, the elderly and the poor.

In an age when permanent

commitment is widely discouraged, when human life is cheap and disposable and family life is under siege, when abortion is all too available, when sacrifice and virtue are absent in so many lives, when many in the medical profession have little concern for the dignity and sacredness of every human life, when suffering is seen as a nuisance without any redemptive meaning; when goodness, joy, simplicity and beauty are suspect, Saint Gianna Beretta Molla shows this world, gripped by a culture of death, an alternative gospel way of compelling beauty.

Her action at the end of her life in saving young Gianna Emanuela, her daughter, was heroic in that she prepared for her final action every day of her life. Her final decision for life was the natural flowering and culmination of an extraordinary life of virtue and holiness, selflessness and quiet joy. Saint Gianna Molla continues to remind the Church and the world of the necessity of a consistent ethic of life, from the earliest to the final moments of human life. ●

Catarina Drexel nació en Filadelfia, Pensilvania en 1858. Desde temprana edad, desarrolló un gran amor por los nativos americanos y una preocupación grande por la situación trágica y la pobreza que les agobiaba. Quería ayudarles ofreciéndoles lo que podía para sus necesidades, lo que fue su misión durante toda la vida. Siendo heredera de una gran fortuna, gastó todo en la construcción de misiones y escuelas para los nativos y afro-americanos. Catarina

comenzó su propia orden, llamada "Las Hermanas del Santísimo Sacramento" en 1891. Ella se dio cuenta, que no era suficiente dar solamente cosas materiales a los nativos y a los afro-americanos; ella sabía que debía alimentar y fortalecer el espíritu de aquellos que le habían sido encomendados a su cuidado; por eso, ofreció el Evangelio y la Eucaristía como la fuente de toda la vida y de comida espiritual. Ella combatía el racismo y el odio con amor y sacrificio, aun derramando su propia sangre por sus hermanos y hermanas en el Señor resucitado. Abrió la primera universidad afro-americana en los Estados Unidos, San Javier en Louisiana. Ella intentó levantar a los demás mediante la recuperación de su dignidad, a través de la educación; mientras celosamente hablaba contra la injusticia y la discriminación de su prójimo. Su misión fue construida en oración y confianza en la Divina Providencia. Ella sufrió una enfermedad por 18 años. No pudiendo perder una oportunidad para el bien, ella lo pasó en la adoración y contemplación. Catarina verdaderamente practicaba su fe, pasando su vida permitiendo que la gracia de Dios fluyera de ella a los más abandonados de la sociedad. El día de hoy, sus obras continúan desde el cielo, mientras muchos otros comparten los a través de su intercesión.

Serving others on their day off



Students from All Saints Academy hold up Valentine Day cards they made that will be sent to pediatric units in local hospitals as part of their school's Dr. Martin Luther King Jr. Day of Service.

Imagine you are a child and your school has a day off from attending class because of a national holiday. Imagine you are a parent and you do not have to go to work on that same day because your employer does not want you to work on a national holiday. Now imagine you are a Catholic school and you decide to take that day and ask students and their parents to come to school – just to help others.

That, essentially, is what happened at All Saints Catholic Academy in Naperville during last year's Martin Luther King Jr. Day in January. The school, which normally has that day as a holiday, asked its students and any parents who were off that day to attend a Martin Luther King Day of Service.

The idea came to All Saints' school officials two years ago when they read about service projects people were doing across the country in honor of the late civil rights leader, Martin Luther King Jr., on the day named in his honor.

"Service is one of our goals as part of our mission as a school," said Sandy Renehan, the school's principal. The academy was founded in 2005 by three parishes in Naperville: St. Thomas the Apostle, St. Margaret Mary and St. Elizabeth Seton.

According to its web site, part of the mission of the school states that it strives "to 'teach as Jesus did' through a balance of message, worship, community and service."

Throughout the year, the school asks its students to

participate in service-oriented projects, which usually consists of them bringing items in, such as food or clothing.

But on the service day, there was no class, just parents and students doing acts of service, which Renehan referred to as "special and unique."

"I can teach them math," she said. "I can teach them science. I can teach them the Gospel, but it is the action piece that makes the difference."

She added that part of action means that the students have to be "the hands and feet" of Jesus. So how did the school accomplish that?

One student, Harrison Burke, who was in 6th grade at the time of the day of service, said he was "a little sad" that he was not having the day off because most of his friends who did not attend All Saints Academy did not go to school that day. But once he started participating – one way he helped out was with the blood drive, greeting blood donors and directing them where to go – Burke said he realized that it was "a fun day" for "a good cause," which made it even more special.

Day of Service 2011:

During the Day of Service 2011, a new wrinkle is the addition of a soup kitchen concept to the day. The school will teach students about what a soup kitchen is. In addition, each grade level is going to bring in a specific kind of soup, and that is what they will eat for lunch that day, along with water offered in recyclable cups. And, finally, the students will bring in the money they would typically spend during lunch, which will then be collected and donated to Feed My Starving Children in Aurora.

Story and Photography by Carlos Briceño

Catholic Schools Week 2011

The theme for Catholic Schools' Week 2011 celebrates the fact that Catholic schools are an added value for the nation. Because of their traditionally high academic standards and high graduation rates, all supported by strong moral values, Catholic schools and their graduates make a definite contribution to American society.

Catholic Schools Week is celebrated nationally the last week in January. For 2011 the dates are Jan. 30 through Feb. 5. Schools typically celebrate Catholic Schools' Week with Masses, open houses and activities for students, administrators, faculty, school staff, the community and families

The logo designed for the



week displays the words Catholic Schools, A+ for America beneath a stylized banner of stars and stripes in red and blue.

"Historically, Catholic schools are known for their high level of academic achievement, moral values and high graduation rates," said Karen Ristau, president of the National Catholic Educational Association (NCEA). "What may not be as widely recognized are the outstanding successes recorded by students of low-income families and students from the inner city. That's certainly a plus factor for many portions of the American population."

"By doing these works and these special things that we don't normally do," he said, "it's showing that we are going out of our way to help others less fortunate and those less privileged, and we have a lot more than they do, and we are helping out others just like Christ helped out many people."

Martha Sivesind, a parent whose son goes to the school, said she had the holiday off from work, but went to school that day with her son, Tim, who donated a prayer book that was part of donations, along with Onesies and toys, that were placed in gift baskets for a pro-life organization, Waterleaf Women's Center in Aurora, as care packages for women and their children. Sivesind said she helped out with sorting items into the gift baskets and making bows to put around them.

As part of the day, she said children also wrote cards to Haitian children who were victims of the earthquake that occurred last January there.



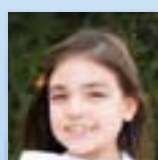
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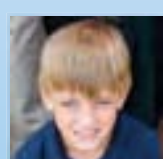
Cindy Amezquita



Madelyn Jones



Emily Horn



Jacob Smilak



Noah Snyder

"It shows you do need to serve others, and to be a good Catholic you have to be nice to your fellow man and do things for people who are less fortunate," she said. "They got to see baskets that they were giving to little babies that didn't have the things they always had, and they were able to see that sending a card to someone [in Haiti] who has everything taken away from them can brighten someone's day."

Another parent, Brian Barnhart, has twin sons who go to All Saints Academy. They were in the third grade last year during the service day, and they participated, along with his wife, he said.

As a public school administrator – he is the superintendent of public schools in the Western Springs School District – he appreciated how the school made the day "as tangible and real" as possible. But, also having parents there, too, made it a powerful day, he added.

"Getting the parents there inside the building and having them interact with the kids, and being able to pass on those messages we try to do at home on a regular basis, for kids to see it in multiple parts of their lives, through multiple experiences, hearing the same message in those different settings is really well thought through," he said.

Meanwhile, another student, Georgia Molnor, who was in 7th grade at that time, said she learned a lot spiritually.

"It enhances how you feel about God, and it makes you wake up a little bit and makes you think about other people, and how God is in everyone, and how you have to help every single person if you have to put yourself in someone else's shoes," said Molnor, whose job that day was to hand out drinks and snacks at the blood-donor station, while also looking out for the children of the adults who were giving blood.

She also learned something very practical.

"You can get up and do other things instead of just sleeping in," she said.

The day was such a success, the school plans to do it again during 2011's Martin Luther King Jr. holiday. Even though the day is a holiday, they plan to invite students and parents to come in to participate.

And the principal, Sandy Renehan, said she has no doubt they will respond.

"Our boys and girls are being called to serve, and they are answering," she said.

Service projects during the 2010 MLK Day of Service at All Saints Academy:

- Entire school brought in canned and boxed food, Kindergarten and first-grade students sorted items, such as soup, vegetables, chili, etc. Parent volunteers drove the boxes to Loaves and Fishes in Naperville.
- Junior high students (grades six, seven and eight) sponsored a blood drive where 63 units of blood were collected. Teachers and parents volunteered to donate blood.
- Entire school was involved in two clothing drives: clothing for professional women was donated to Poised for Success, a non-profit group in Lombard



Sandy Renehan, principal at All Saints Academy

that helps women with clothing to wear for job interviews and to re-enter the work force; the second clothing drive collected winter clothing that St. Vincent DePaul Society picked up at the school. The junior high students again helped with the sorting and packing. A parent volunteer drove the clothing to Poised for Success in Lombard.

- Students in fourth and fifth grades prepared 26 baskets for Waterleaf Women's Center in Aurora. Students made cards welcoming

the baby, put together a tie blanket for the baby, decorated a bib, made a prayer card and wrapped the baskets with cellophane wraps and ribbons.

- The preschool and primary academy students designed Valentines, which were delivered to the pediatric units in area hospitals.
- Students in the intermediate academy sent letters of good will to children in Pakistan and Afghanistan.
- The junior high academy students used their Spanish

skills to write to children who live in an orphanage in Mexico.

- Students in grades four through eight listened to a panel discussion with representatives from Aramark, Linden Oaks, and McDonald's, as they spoke about corporate service in their lives.
- Students viewed a movie on the life and work of Dr. Martin Luther King Jr. and stopped in the first-floor hallway to watch a Power Point presentation on civil rights leaders.

Executive Summary for Catholic Schools' Strategic Plan



would be made possible through the generous gift of a benefactor of the diocese and a strong supporter of Catholic education. He reassured everyone gathered that such generous support together with broad consensus would result in a fully realized and implemented plan.

Bishop Sartain directed a Steering Committee, comprised of key diocesan administrators, to approve a new mission statement that centered on the education of the whole child in partnership with parents and parish communities.

Jesus commissioned His apostles to teach and make disciples. Mindful of this twofold mandate, Catholic Schools in the Diocese of Joliet provide formation in the Catholic faith as well as superior academic education to students of diverse backgrounds. Our Christ-centered education nurtures a personal relationship with Jesus and service to others. Our whole child approach integrates Catholic doctrine, prayer, sacraments, and moral decision-making with academic achievement and physical health. Working in partnership with parents and parish communities, Catholic schools prepare students for success in further education, a productive career and a life eternal with God.

This new mission statement extends and deepens the diocese's strong and successful tradition of educating and

In April 2008 Bishop J. Peter Sartain addressed educators and leaders in Catholic education at the Catholic School Summit, Carry the Light Forward, about the decision to create a strategic plan for Catholic schools in the Diocese of Joliet. The commonly shared desire to assure a strong and thriving Catholic school system for the future as well as concerns about declining enrollment, demographic shifts and financial strains provided the impetus for the decision.

Knowing the vital role Catholic schools have in the Church's educational mission, Bishop Sartain stated: "We must never forget: Jesus Christ is the reason there are Catholic schools. We must be about moving from 'I' to 'we'. Each of us has concerns about our parish, our school. But from today forward we must have concern for 'our' parishes and

'our' schools. If we do not, no amount of planning we do will successfully guide us to fulfill the true goal of Catholic education." To build enrollment, increase retention, improve facilities and better serve the underserved populations of the diocese would require broad consensus around a comprehensive plan. Bishop Sartain announced that the plan



forming young people in the Catholic faith and preparing students to be contributing members to our Church and world. It echoes the words of the United States Bishops, "this mission is vital to the future of our young people, our nation

and, most especially, our Church."

Diocesan staff, school board members, school administrators, pastors, community leaders and parents formed a Planning Committee that analyzed demographic trends, situational

analyses and financial projections. Wide consultation with the Planning Committee utilized the data collected to adopt goals and make recommendations to the Steering Committee about the future vision of Catholic education in the Diocese of Joliet. Among them are the following:

Catholic Identity –

Catholic schools will continue to help students and their families to develop and nurture a lifelong relationship with Jesus Christ and deeper incorporation into the Church, embodied in ongoing sacramental participation, service in the community, and future leadership in the Church.

Schools will be identifiable as Catholic and will work with parents and parishes to provide students sound instruction in the Catholic faith and foster a personal and life-long

Superintendent's Message

With hope and joy, it is my privilege as the Superintendent of Schools of the Diocese of Joliet to present to you, "Lighting the Path to Our Future: Strategic Plan for Catholic Schools." This plan is the result of countless hours of work by faithful people dedicated to Catholic education in the Diocese. It will provide guidance and direction as together we proclaim that Jesus Christ is the reason for our schools and renew our commitment to the Church's mission to hand on the Catholic faith. May the Light of Christ illuminate our path to a bright future for Catholic schools in the Diocese of Joliet!

Sincerely yours in Christ,

Rev. John Belmonte, S.J., Ph.D.

Rev.. John Belmonte, S.J., Ph.D.
Superintendent of Catholic Schools



relationship with Jesus Christ in the Church through regular opportunities to participate in the celebration and reception of the Sacraments. Every elementary school will provide a weekly opportunity for every child to attend Mass.

Catholic schools will be valued as a vital ministry of the Church and recognized as the shared responsibility of all parishes in the Diocese of Joliet.

Strengthening and supporting the religious mission of Catholic schools will be a prime responsibility of the Catholic Schools Office.

criteria to be used during the vetting of high school religion teacher candidates and campus minister candidates.

Each high school will evaluate its course of studies to determine how well students are being instructed in the core curriculum areas identified in Doctrinal Elements of Curriculum Framework published by the U.S. Bishops.

Each high school will work toward the goal of having all students complete a four-year, eight semester course of catechetical instruction.

Catholic School in the Diocese Receives Top Honor

St. Joseph School, in Lockport, was selected to be one of four Catholic schools in Illinois to receive the 2010 National Blue Ribbon School of Excellence award, which honors schools that are either high performing or have improved student achievement to high levels, especially among disadvantaged students.

achievements in the real world and in a manner consistent with the teachings of Church and the gospel message.

Academic excellence rooted in a strong Catholic identity will be the hallmark of every school enabling it to educate the whole child and distinguishing it as uniquely different from other schools in the community.

Catholic schools will provide program opportunities for students with a wide range of learning abilities.

The effective use of technology will be integral to the instructional program in every school and classroom to support learning goals and provide students a strong technological foundation for future educational pursuits.

Principals and teachers will engage in continuous professional development that enhances professional knowledge and skills, provides opportunities to engage in dialogue with other educators about instructional practices and is aligned with curricula and assessments.

Teachers and students will be motivated to become communities of learners.

Leadership for Schools –

Catholic schools will be led and staffed by talented educators, religious and lay leaders who are committed to helping students grow as faith-filled followers of Christ, and to maximizing each student's academic achievement.

The Catholic Schools Office will actively recruit, nurture, and promote the development of talented educational leaders who are practicing Catholics with a strong commitment to and understanding of the Church's mission in the post-modern world. Consideration will be given to those schools that serve multi-cultural or particular ethnic groups and their need for educators from those

communities with the necessary language and culture skills.

Hispanic and bilingual educators will be identified and recruited to serve the growing



promote the benefits and value of Catholic schools, support development efforts and increase enrollments. The Catholic Schools Office will provide leadership and set direction for this effort. Individual schools will implement focused marketing/recruitment/retention programs to increase enrollments and consistently operate at 90% of capacity or above. Catholic schools will be embraced as integral to the Church's educational mission. Parishes with and without a school will actively encourage parents to choose a Catholic school education for their children.

Governance of Schools –

The ongoing vitality of Catholic schools will be ensured by consistently active school boards, with local community leaders working in close collaboration with Parish leaders to ensure that the mission of each Catholic school is achieved in both the short and long-term.

Schools throughout the Diocese will subscribe to one of two governance models: the parish school model or the multi-parish school model. Schools will consistently follow the same template so that governance operates in a consistent manner across all schools.

“ This plan is the result of countless hours of work by faithful people dedicated to Catholic education in the Diocese.”

Parish school boards will have responsibility in limited areas as delegated by the pastor.

Multi-parish schools will function with a two-tiered system of governance comprised of a Board of Members and a School Board.



The Superintendent of Schools for the Diocese of Joliet and the principals of the Catholic high schools in the Diocese will collaborate on documenting

Academic Excellence –

Catholic schools will maximize academic success for each student, helping students to continually enhance

their individual academic achievement. Students' academic achievements will also be enhanced by ensuring that they are able to apply these

Boards of Members, School Boards, pastors (including those who are pastors of parish schools and those sitting on a Board of Members for a multi-parish school), business managers, and school administrators will be well oriented and trained in their respective roles.

The Catholic Schools Office will provide support to principals and chief administrators so they can acquire the skills, knowledge and resources necessary to recruit qualified board members, as well as build and work with successful boards.

The Diocese of Joliet Board of Education endorsed the plan in March 2010 and submitted it to Bishop Sartain. With the acceptance of our plan, *Lighting the Path to Our Future: Strategic Plan for Catholic Schools*, by Bishop Sartain, a detailed implementation plan will be required. A Finance Task Force will recommend ways to assure the comprehensive financial support needed to increase tuition assistance, make capital improvements and provide operational support.

The ramifications of the



implementation of *Lighting the Path to Our Future: Strategic Plan for Catholic Schools* will be far-reaching. Stakeholders will better understand the value and advantages of Catholic schools, focused marketing efforts will result in increased enrollment and greater outreach, school improvement planning will foster a professional school culture that emphasizes continuous improvement, increased collaboration among schools within the diocese will promote

Catholic education throughout the diocese, development of lay leadership will give local school boards a heightened sense of responsibility and ownership of vibrant schools, and the Catholic identity of high schools and elementary schools will be improved through expanded and renewed religion curriculum and the common commitment to form students in the gospel message.

Bishop Sartain has summarized and reaffirmed our purpose saying "We do something more: we proclaim Christ himself, the very Lord of life, the One through whom all things were created, who sustains all things, who has redeemed all things, and who is the destiny for which all of us came into being. Faith gives life and fulfills life because Jesus Christ is life. Catholic schools give life because they lead children to Christ the Teacher. Literally introduced to Him first at home and then in Catholic schools, children begin a life-long relationship with Christ in the Church; He will be an unflinching Teacher and Guide, in every situation and every circumstance, year after year, for the rest of their lives. We must never forget: Jesus Christ is the reason there are Catholic schools." ●



To read the entire strategic plan for Catholic schools in the diocese, please go to <http://www.dioceseofjoliet.org/cso/>

Annulments

As part of its series featuring different diocesan offices that offer services to others, this month the magazine is featuring the Tribunal Office for the diocese, which is the official ecclesiastical court of the Church. Carlos Briceño recently asked Father Joseph Tapella, the judicial vicar for the Tribunal, some questions about a subject that often comes up in his office: annulments.

What is a Church annulment?

An annulment is a declaration by a Catholic Church Tribunal that, at the time of the wedding, there was something essential which was missing which prevented the establishment of a valid marital bond.

What are the essential elements of a marital bond?

It is necessary that both husband and wife be capable of accepting and fulfilling the obligations of married life. They must intend to marry as the Church understands marriage; that is, they must accept the obligation to be faithful, understand that marriage is for life, and that their spouse has the right to have children. Both parties must also freely choose to enter into marriage. All of

these issues are weighed carefully before the Tribunal is able to render a final decision.

What is the annulment process?

A person who petitions for an annulment is asked to obtain a form at their local parish to introduce their case to the Tribunal. A questionnaire is then completed by the petitioner. The other party of the marriage, the respondent, must be invited to participate in the process, since their rights must be respected in light of the validity of the marriage having been challenged. Witnesses, such as relatives and friends, are asked to comment on the relationship of the couple. The testimony permits the Tribunal to come to an understanding of the marriage and the seriousness of the difficulties which the couple encountered. An informed decision can then be rendered.

What is the cost of an annulment?

In the Diocese of Joliet, at the end of the process, and if an annulment is granted, the Tribunal asks that \$175 be offered toward the estimated cost of \$975 per case. In addition, \$275 is asked to compensate a psychologist to which the case is referred for an evaluation. If there is an inability to afford these costs, the Tribunal will readily waive the fees.

Can a wedding date be set for a person who was previously married before an annulment is granted?

No. A wedding date cannot be set for a person who is still bound to a marriage. Simply starting the process does not guarantee that an affirmative decision will be rendered. Setting a date also compromises the Tribunal process, since time becomes the issue rather than the facts of the case which are being considered.

A day of support and reflection for annulment petitioners:

Completion of the annulment questionnaire can be a difficult and sometimes painful task. Confusion regarding the annulment process itself adds to the discomfort. On Feb. 26, from 8:30 a.m.-4:30 p.m., at the St. Charles Pastoral Center in Romeoville, a workshop for divorced people will be held for those who have petitioned the diocesan Marriage Tribunal to begin the annulment process, and have submitted basic data for introduction of their case, but have not yet completed the required questionnaire. Catholics and non-Catholics are welcome to attend, whether remarried or not. This day includes time for input regarding annulments and the relational issues dealt with in the questionnaire. Participants can begin or continue filling out the questionnaire within a supportive atmosphere. A team of pastoral ministers will be available for private consultation. The day will also include a time for prayer, as we focus on beginning to turn negative and painful memories into sources of new life. Registrations must be received no later than Feb. 21. The fee is \$25 per person, which includes lunch. For more information on this and other events and concerns regarding the annulment process, go to <http://www.dioceseofjoliet.org/familyministry/hurting.asp>. Or contact Desiree Marciani, associate director for the diocesan Center for Family Ministry, at (815) 838-5334 or dmarciani@dioceseofjoliet.org.

Why is an annulment necessary prior to remarriage in the Catholic Church?

All marriages are presumed to be valid until proven otherwise. Since marriage is for life, a person remains bound to marriage until an annulment is granted and is not free to contract a new marriage in the Church. Also, since the Catholic Church respects the marriages of people of other faiths, and even those without any faith, an annulment must be granted to those who are not Catholic before they are free to marry in the Catholic Church.

What is the status of children if an annulment is granted?

According to Canon 1137 of the Code of Canon Law, children are always considered to be legitimate even if they are born of a marriage which is later declared null. "Legitimate" means "legal." A Church annulment has no civil effects and parents retain their responsibility toward their children.

Can a divorced person receive the Eucharist?

Yes. Divorce in itself does not bar a person from the reception of the Eucharist. Any marriage outside of the Catholic Church prevents a Catholic from receiving the Eucharist.

Do you have any final thoughts?

While it can be difficult to answer questions which call to mind very serious problems in a failed relationship, it can be a healing process. The more we understand about our situations, the easier it is to be at peace with ourselves. It is often the case that we simply do not have insight into the cause of a failed relationship, which may include a lack of insight into our own faults and failings. By gaining this knowledge and insight, we can be better prepared to contract a new marriage.

The matter of annulment in the Catholic Church is very complex. It is impossible for a brief article to adequately address every question and issue. All are welcome to seek clarification or information from the Tribunal. For more information, please go to www.dioceseofjoliet.org/tribunal/ or call (815) 722-2256. ●

Bringing the Eucharist to Those Who Can't Go to Church



Feature Story

Feature Story



Marguerite Nangle, an Extraordinary Minister of Holy Communion at her parish, St. Anne's in Oswego, talks to Hanna ("Dixie") Nieman, who is homebound, after giving her Communion.

One way to look at Marguerite Nangle's present love of the Eucharist is this way: absence makes the heart grow fonder. Nangle, a parishioner at St. Anne's Parish in Oswego, drifted away from going to church for about 25 years, only attending Mass several times a year when she felt guilty for not going regularly. Her reasons for the lack of church attendance? "Selfishness," she said. "Not willing to face up to my sins. I wanted to do the things I wanted to do. I believed in God, but I blocked it all out. It was a big block. I

wouldn't acknowledge it. I didn't have to face up to it if I didn't acknowledge it." She attributes her return back to the Catholic faith to the prayers of her parents and friends and to her husband going back to church on a more regular basis than he had been before. But what really sealed it for her, she said, was attending a Christ Renews His Parish woman's retreat at her then parish, St. Margaret Mary, in Naperville, just before the beginning of Lent in 1994. "I think it was a miracle," she said. "It was truly a miracle. Because I had resisted until that point, but from then on I decided to go to Mass once a week during Lent. Well, it turned out I ended up since then going every day." Going to daily Mass means Nangle receives the Eucharist every day, and that means a lot to her now. She

started attending Eucharistic adoration in 2000 – a big influence was Pope John Paul II's promotion of it – and that is when she said she "really became aware of the True Presence." What Nangle means by "True Presence" is defined by the Catechism in the following way: "The Mode of Christ's presence under the Eucharistic species is unique. ... In the most blessed sacrament of the Eucharist, 'the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and therefore, the whole Christ is truly, really and substantially contained.' 'This presence is called "real" ... that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present.' "

And it is her love for the Eucharist that led her to become an Extraordinary Minister of Holy Communion. That title basically means she is appointed to distribute the Eucharist, and the manner that she prefers to do that is to go to nursing homes or to the homes of people who are homebound. "It is so important for people to receive the Eucharist," she said. "It is so healing. When I see people who are so in love with the Eucharist, it helps me to feel more in love too." She said she realizes how special her ministry is from

the reactions she gets from those she visits. "You can really tell when you are going to someone's home how reverent they are and how much they truly believe," she said. At Nangle's parish, St. Anne in Oswego, Nangle is one of 30 Extraordinary Ministers of Holy Communion who go to people's homes and nursing homes to deliver the Eucharist to those unable to make it to church, said Sister Margaret Anne Spagnola, OSM, the parish's pastoral associate for adult faith formation program. "It's vital that the people who have been faithful all of their lives who still want to be connected to their church but can't get here physically have someone to visit them with the Eucharist," said Sister Spagnola, adding that, before receiving Holy Communion, the homebound person or patient also gets to listen to the Gospel reading for that day. Nangle recalls being at a nursing home recently, and a resident there was asked if she wanted to receive Communion. "And her face lit up, and she said, 'Yes!' " she said. "Her excitement was so amazing to me. That's the kind



“It was truly a miracle. Because I had resisted until that point, but from then on I decided to go to Mass once a week during Lent. Well, it turned out I ended up since then going every day.”

of thing I love when you see that. That is the selfish thing for me. I think it's so wonderful. I love doing that for them. I see how much they appreciate it, and it really increases my faith and love too." Although the Eucharist is the "source and summit" of Christian life, according to the Catechism, studies have shown that many Catholics do not believe in the Real Presence of Christ in the Eucharist. When asked what advice she would give to someone who does not understand or believe that the body, blood, soul and divinity is found in the consecrated Communion host, Nangle replied this way: "I don't know whether you can force someone to believe that," she said. "But going to Eucharistic adoration really helps to contemplate our Lord and let those graces work through you. You're not going to believe unless you open yourself to contemplating our Lord in the Eucharist, in the Blessed Sacrament. It's important to put yourself in the Lord's presence and let him do the work." ●

For those who are homebound or are hospitalized, but still want to receive the Eucharist, please call your local parish.

Story and photography by Carlos Briceño

You Just Gotta Believe

Years ago, I joined St. Matthew Parish in Glendale Heights. I had just turned a year old when my sister, parents and I moved out to the suburbs from the city. The parish was not yet in existence so we attended Mass at the neighboring towns' Catholic churches. That lasted until St. Matthew opened just blocks away from our home and the rest is history, as they say.

As kids, we grew up going to Sunday Mass, Mass on holy days of obligation, Holy Week services, stations of the cross during Lent and regular confessions. We attended St. Matthew Catholic grade school, and I have vivid memories of being taught by the nuns and having religion class with our parish priests. We played church at home and sang church hymns while playing outside. I just remember church, God, and prayer being a huge part of everything we did. My parents had a very strong faith and to this day my mom continues her die-hard belief in God, prayer and Church. I remember, even as a child, her telling us of the importance of financially supporting the church. She did not work outside the home, and they put three of us through eight years of Catholic school. She insists they were able to meet their financial obligations on my father's salary because they supported the church and we all know that, if you give, you get back tenfold.

As an adult, I have had many tests of my faith but have found that prayer and the church have gotten me through all of them. Our youngest daughter was born 11 weeks premature and prior to her birth we were told she had a 15 percent chance of survival, and if she did survive there was a great possibility of physical and mental health issues. She only required 15-30 minutes of oxygen immediately after birth, and from that moment on the doctors told us that all she needed was to grow. They were as amazed as we were. Today, she is a healthy, "normal" 21 year old with only loss of hearing in one ear as a result of her premature birth. Most recently, my husband was on disability for 14 months. Our finances were pushed to the limit, and many times I thought how easy it would be to cut out our weekly church contribution to lighten our load. I just couldn't do it though, and we did survive. I remember my own children going through St. Matthew grade school, playing church in our home and singing some of those very same church hymns, while swinging with their friends on the swing set in our backyard. When I reflect on these times, it brings a smile to my face and a feeling in my heart that only hopes they will have these same experiences

with their own children; that the faith that I have learned from my parents and passed down to my children will also be passed down to subsequent generations.

I also recently experienced a "rebirth" while going through the Alpha program our church sponsored during Lent, recently. My husband and I had only heard of Alpha from the visiting speakers that had already gone through it in their own parish. We were also told there would be no Lenten mission that year and that Alpha was kind of taking its place. Well, we've always enjoyed the mission speakers in the past, so, at the very last minute, we decided this would be our Lenten mission. I had been having many questions and doubts regarding my faith, the most disturbing to me being the fact that I had never received a "sign." I had recalled back in grade school one of our nuns always told us if we just closed our mouths and listened God would speak to us or send us a sign to let us know what he intended for us.



Ironically, many of the people in my Alpha group had been fortunate enough to have gotten "signs" so now I'm thinking that my not having had one was more serious than I first thought. At one of our sessions, we had the opportunity to pray about something with a person of our choosing. I, of course, took the opportunity to talk about and pray about my doubts and questions that had been troubling me. I did feel better after that but would continue to look for my "sign." Lo and behold, the very next day, at our regular Sunday Mass I believe I received my very first sign. The Gospel reading was the one about doubting Thomas, of which I can relate to very strongly. The sermon spoken that day, I am sure, was written just for me.

I left church that day feeling renewed and more confident in my faith than I have in a long time. It is something that is very hard to put into words but something that is so very rewarding. I don't pretend to believe that my life is perfect, or that I have all my prayers answered. I don't pretend that my parish is perfect and doesn't have its own issues to deal with. I don't pretend that I have not had my share of disappointments in day-to-day struggles, as well as disappointments in my religion or parish issues. I do know, however, that I would not be the person I am today, one who has received more blessings than I could possibly deserve, one who believes in her faith and her church, and knows that without them I would not be complete. I don't doubt that everything I have and everything I am is due to the biggest constant in my life... my church. You just gotta believe!

Story by Nancy Greeley | Photography by Carlos Briceño

My boss *cannot* spell

Can I fix his *erers* without *embaresing* him?



Nick Synko is a professional career and workplace issues coach. For more information, visit SynkoAssociates.com and CareersThroughFaith.org.

Q My boss is a great guy but not a great speller. I've seen things go out under his signature that are filled with grammatical errors. Is there any way to tactfully correct him without making him resent me?

A Your question reminds me of one of my favorite Mark Twain quotes, "I have no respect for a man who can spell a word only one way." His perspective, although funny, is not one that is usually smiled upon in a professional environment. From the tone of your question, I take it that you understand that correspondence represents both the writer and the organization. Therefore, grammar and correct spelling is indeed important. Okay, enuff. [sic]



That is a great start in realizing we all possess a mix of strengths and weaknesses and that we need to work as a team and utilize each other's skills. 1 Corinthians chapter 12 makes a related point: Now the body is not a single part, but many... if an ear should say, "Because I am not an eye I do not belong to the body," it does not for this reason belong any less to the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God placed the parts, each one of them, in the body as he intended. If they were all one part, where would the body be?

Said otherwise, to optimize organizational performance, we need each other's uniqueness and individual strengths to make the whole "body" complete. No one of us is as capable as all of us.

In the final analysis, deciding whether to bring up the issue of how your skills can improve your boss' correspondence depends upon whether he has previously been open to input from you. Is there evidence that he understands that teams optimize their performance when they rely upon each other's strengths? If so, then test the waters by suggesting a few edits on a document he has recently produced. However, unless you are fairly certain he will be open to your suggestions, let it go for the moment. In the meantime, wait until he asks for your editing input; you will then have the opportunity you are seeking. Once he understands the "value add" of your skills, I'd bet he will take notice and use them to enhance the "whole body" – or, in this instance, the organization.

The Easy Answer: In today's world most everyone is using a computer to write correspondence. With built-in software that automatically corrects or flags most misspelled words, letters and e-mails with such mistakes are readily correctable, unless a person simply is choosing to ignore those flags or has not turned on the software's automatic grammar and spell checker. First, cover these bases.

Challenge Alert: From the way you asked your question, I assume spelling is a personal strength of yours. Since you also mentioned he is a "great guy" you obviously respect him for his other posi-

Al Servicio de los Hispanos en la Diócesis

Para contactar al Padre Lynch, por de llamar al (815) 834-4021.

Padre Jeremiah Lynch, S.J., empezó a conocer el idioma español en la escuela secundaria; pero realmente empezó aprenderlo y hablarlo con fluidez cuando viajó a México después de su último año de secundaria en el verano de 1968. Su viaje fue parte de un proyecto de intercambio de estudiantes con otras escuelas católicas, con jóvenes de edades universitarias, para vivir por varios meses en el pueblo y ayudar a la catequesis en las montañas de la parte centro-este de México. El lugar estaba ubicado a dos días de camino a las arribas de la carretera más cercana y lejos de luz eléctrica.

El amor por el español y la cultura hispana, después de esta experiencia, no se han detenido a pesar de los años transcurridos, especialmente si se dan cuenta de lo que es su actual trabajo.

Recientemente ha sido nombrado director de extensión comunitaria para la Oficina diocesana de las Escuelas Católicas. El trabajo de Padre Lynch es llegar de diferentes maneras a la creciente población hispana en la diócesis, cuyo número es de más de 400,000 personas.

Él desea ayudar a familias, especialmente hispanas, a crecer en su fe y que consideren la posibilidad de enviar a sus hijos a las escuelas Católicas. En estas épocas tan difíciles, económicamente hablando, el dinero siempre es un reto para las familias; pero, junto al superintendente diocesano de las Escuelas Católicas, el Padre John Belmonte, S.J., la Sra. Jane Lagger, directora diocesana de la Fundación de Educación Católica, y con el apoyo de benefactores y empresarios, el Padre Lynch quiere recaudar dinero para las familias de bajos recursos, para que puedan pagar la colegiatura de sus hijos en las Escuelas Católicas.

Contratado en septiembre del 2010, el Padre Lynch empezó su trabajo con mucho ánimo. Viaja a lo largo de la diócesis para celebrar Misas en parroquias que tienen alta concentración de Hispanos, tales como San Isidoro en Bloomingdale; Nuestra Señora de Carmelo en Joliet; San Mateo en Glendale Heights; y Santa María en West Chicago, donde actualmente vive como un sacerdote residente.

Su amor por el pueblo Hispano aumentó durante los años que trabajó con personas que hablan español y por sus viajes a lo largo de América Latina. Antes de ser ordenado sacerdote a la edad de 53 años en el 2003, trabajó como maestro en las escuelas en los barrios de Chicago, fue fiscal en la Circuit Court del condado de Cook y como abogado en práctica privada entre los latinos en el barrio de Humboldt Park de Chicago. A través de los años, sus viajes como abogado y sacerdote han incluido países como Perú, República Dominicana, Cuba y México.



Una de las grandes diferencias que ve entre la cultura anglo y la hispana es que los hispanos tienden más a las relaciones sociales.

“Es muy importante conocer a las familias y tener la amistad; luego, a través de la confianza, otras cosas pueden suceder,” dijo el Padre. “No es una cultura de transacciones. Las cosas suceden a través de la familia, de las relaciones, los amigos, relaciones pastorales. A partir de eso, pasan otras cosas. El sacerdote es muy importante en la comunidad [Hispana]. No es tanto así en la comunidad anglo. Puede que haya sido así antes, pero ya no ahora. El pensarlo me causa humildad.”

Debido a la necesidad de sacerdotes que hablen español – en la diócesis solamente hay unos 19 sacerdotes que hablan español o que lo pueden leer: Padre Lynch quiere formar un grupo de sacerdotes diocesanos que estén interesados en ejercer su ministerio con el pueblo hispano y, desde allí, buscar maneras para servir a la población y, también, está interesado en fomentar relaciones con otras diócesis de América Latina, para que algunos sacerdotes de allá puedan ejercer su ministerio aquí. ●

El artículo y la fotografía por Carlos Briceño

Conferencias Eucarísticas 2011

Miguel Moreno es el Director de la Oficina Diocesana del Ministerio Hispano. Usted puede comunicarse con él a mmoreno@dioceseofjoliet.org.



Un abrazo fraternal y mis mejores deseos en este año 2011. Iniciamos este tiempo con la misma energía de siempre, con la clara y definida conciencia que todo viene de Dios y hacia Dios todo vuelve. Somos de Dios y estamos regresando a Él. Durante este viaje, llamado vida, llenemos nuestras manos de alegrías, de esfuerzos, de sacrificios, de luchas, de esperanzas; para que cuando llegemos a la presencia del Creador podamos poner a sus pies todo lo que hemos sido capaces de hacer en este maravilloso mundo.

Como miembros de la Diócesis de Joliet, seguimos celebrando el año Eucarístico. Entre enero y febrero, tendremos tres conferencias sobre la Eucaristía. En ellas, reflexionaremos sobre la Presencia Real, viva y operante, de nuestro Señor Jesucristo. Tendremos talleres para los ministros de lectura, Eucaristía y música. Además, habrá un concierto musical, es decir, cada conferencia será una celebración jubiloso de nuestra fe. Esto es verdaderamente, un hermoso inicio de año: dándole a Dios, la honra que debemos; ofreciéndole el esfuerzo de la primera hora; levantando nuestras manos para aplaudir su nombre; usando nuestras voces, para alabar su grandeza; entregar desde el primer instante, todo nuestro ser a su infinito e inmensurable amor.

¡Cómo no ser agradecidos!

En cada parroquia, hay un responsable de entregar los boletos. No hay costo alguno, pero si necesitamos que las personas se registren; para poder tener el suficiente refrigerio para los participantes. Se ofrecerá cuidado de niños, pero algo más, los niños también tendrán oportunidad de aprender más sobre la Eucaristía, a través de videos, películas y juegos. Esto significa, que nuestras conferencias serán una celebración jubilosa en familia de nuestra fe.

¡Realmente somos bendecidos!

Si ustedes quieren participar y necesitan boletos, por favor, llame al (815) 834-4037; le daremos la información que requiere.

Con el nombramiento del Obispo Pedro a la Arquidiócesis de Seattle, Washington, nuestra Diócesis está a la espera de un nuevo Obispo. Mientras esto llega, nosotros tenemos una doble misión: Primero, orar por Mons. Joseph Siegel, quien ha sido elegido Administrador de la Diócesis; es decir, quien será responsable de responder a las necesidades administrativas y pastorales que se presenten en el día a día de nuestra Diócesis. Esta es una tarea muy importante, por eso, Mons. Joseph Siegel espera de nuestras oraciones para que pueda realizar esta misión que la Iglesia le encarga, con mucha serenidad y

sabiduría. Segundo, debemos desde ahora pedir por nuestro futuro Obispo, para que él sea, lo que Dios en su infinito amor, desea para nosotros. Por eso, ustedes encontrarán en la revista, la oración que juntos estaremos recitando en bien y virtud de nuestra Diócesis de Joliet. ¡Hagamos, hermanos y hermanas, oración!

Señor Dios nuestro,
Tú eres nuestro eterno Pastor y Guía.
En tu misericordia,
favorece a la Diócesis de Joliet,
con un pastor que camine en tus caminos
y cuya atención vigilante, nos dé su bendición.
En tu amor por nosotros,
danos la alegría de recibir un pastor
que sea un ejemplo de bondad para tu pueblo
y que llene nuestros corazones y mentes
con la Verdad del Evangelio.
Te lo pedimos por nuestro Señor Jesucristo, tu Hijo,
que vive y reina contigo y el Espíritu Santo,
por los siglos de los siglos. Amén. ●

PETICIÓN PARA LA BASILICA DE NUESTRA SEÑORA DE GUADALUPE

(En este espacio puede hacer llegar sus peticiones a la Virgen de Guadalupe. Estas serán llevadas a la Basílica y colocadas sobre el altar, donde se celebrará una misa por todos nosotros.)

Por favor, recen por la salud de mi (s) familiar (es) y amistad (es): _____

y/o por el eterno descanso de: _____

¡Gracias!

(Corte esta parte y envíela a: Ministerio Hispano, 101 W. Airport Rd., Romeoville, IL 60446-6527)

Local News

Bishop Peter Sartain celebrated a Mass honoring those who are in their jubilee years in the religious life in late October. The following are the jubilarians living and/or working in the diocese (listed with their order abbreviations and years of service):

75 years:

Sister M. Martin Hornak, OSF
Sister Mary William Hughes, OSF
Sister M. Anna Clare Meyer, OSF
Sister Rosemary Meyer, SSCM
Sister Mary Wilhelmine Tikva, OSF
Sister Loretta Wagner, OSF

70 years:

Sister M. Cherubim Cukla, OSF
Sister Frances Anna Hraback, OSF
Reverend Venard Kommer, OFM
Sister M. Innocence Mills, OSF
Sister Anastasia O'Connor, IBVM
Sister Mary Potthast, SFCC
Sister Mary Catherine Reichert, OSF

65 years:

Sister Elaine Georger, OSF
Sister Mary Jeanette Pitts, OSF

60 years:

Sister Lucille Adelman, OSF
Sister Mary Ellen Beck, IBVM
Sister Mary Lorraine Blocki, CSSF
Sister Loretta Finn, SSCM
Sister Mary Catherine Gleason, IBVM
Sister Bernadine Hasse, OSF
Sister David Ann Hoy, OSF
Sister Patricia Ostidick, SSND
Sister Mary Anita Clare Richard, SSND
Father Raymond R. Ryan, OSA
Sister Mary Patrick Salm, OSF
Sister Mary Frances Seeley, OSF
Sister M. Bernadette Sifferlin, OSF
Sister Maria Therese Valente, O Carm
Sister Margaret Valois, OSM
Sister Jenny VandenBergh, SSND
Sister Vivian Whitehead, OSF
Sister Dorothy Ellen Wolsiffer, SP
Sister M. Karla Zdenek, OSF

50 years:

Sister Mary Bann, SSND
Sister Lourdes Boyer, OSF
Sister Mary Ann Clark, OSF
Sister Teresa Cole, SH
Sister Victoria DiBrizzi, SH
Sister Sean Fox, OSM
Brother James Gaffney, FSC
Sister Margaret Gremppka, OSF
Brother Mark Harmueller, BGS
Father Anthony Jacob, OSB

Sister Leomarie Luecke, OSF
Father James F. Maloney, CMF
Sister Mary Ellen McAleese, OSF
Father Michael McMillen, SCJ
Sister Elaine Murphy, OSF
Sister Alexanne Osinski, SSJ-TOSF
Sister Nadine Overbeck, OSF
Brother Richard Paszkiet, FSC
Father John N. Peeters, CSV
Sister Geraldine Podobnik, OSF
Father Frederick Radtke, OFM
Sister Jane Schlosser, RSM
Sister Clarita Schumacher, OSF
Sister Mary Bernardine Siebenaler, PCC

Brother Columban Trojan, OSB
Sister Rita Vahling, OSF
Sister Regina Ann Weissmann, OSB
Sister Rosemary Winter, OSF

40 years:

Father Joseph Chang, OSB
Father Thomas Chisholm, OSB
Father Julian Von Duerbeck, OSB
Father Joseph Maisonneuve, O. Carm.
Sister Marie Mason, SSCM
Sister M. Margaret Anne Spagnola, OSM

25 years:

Father John M. Belmonte, SJ
Sister Inga Frank, SSCM
Sister Shu-Hsia (Rosa) Pan, SP
Sister Linda Schwamberger, SFCC

Things to do:

World Day for Consecrated Life: All people of the diocese are welcome to join women and men religious to pray for vocations to religious life. A special liturgy will be celebrated on Feb. 5 at 5 p.m. the Cathedral of St. Raymond in Joliet. Auxiliary Bishop Joseph Siegel will preside at the Mass. Members of the Joliet Area Vocation Association will also be present to share about life in their communities.

Young adult workshops: Emerging adults in college and in their 20s and 30s are increasingly absent from churches, but what are we doing about it? Workshops will be held to help Catholics better understand these men and women – and how we can start making a difference. These presentations will be facilitated by Paul Jarzembowski, diocesan director of Young Adult Ministry. Here are some dates and places of upcoming workshops:

Jan. 13, from 7-9 p.m., at St. Scholastica Parish in Woodridge; Feb. 8, from 7-9 p.m., at St. Philip Parish in Addison; and March 2, from 7-9 p.m., at the Catholic Community of St. Jude in New Lenox. For more information, call (815) 834-4047 or go to www.dioceseofjoliet.org/yam/.

Vocations: The diocesan vocation director, Father Burke Masters, has the following upcoming events for those discerning for the priesthood. On Jan. 15, there will be a Jeremiah Day from 10 a.m.-5 p.m. at Mundelein Seminary for boys in the 7th, 8th, 9th and 10th grades from the diocese. This is a day for boys to grow closer to God and to visit a seminary. The activities include a tour of Mundelein Seminary, talks about how God calls us, lunch, recreation time, open gym and Mass. On Feb. 8, there will be an Operation Andrew Dinner for males in high school or older, from 6-8 p.m., at Sts. Peter and Paul Parish in Naperville. It is an opportunity to have dinner with Auxiliary Bishop Joseph Siegel and other priests from the diocese. There will be a presentation on the priesthood, as well as an opportunity to ask questions. On Feb. 10-12, all males 17 and older are invited to visit St. John Vianney College Seminary in St. Paul, MN. For more information, contact Father Masters at (815) 834-4004 or at vocations@dioceseofjoliet.org.

Catechists' Mid-Winter Institute: Tom Quinlan, diocesan director of Religious Education, will talk about the Year of the Eucharist, on Feb. 5, from 8:30 a.m.-noon, followed by lunch, at St. Martin of Tours Parish Hall in Kankakee. Second part will be "Grade-Level Sharing." All catechists are asked to bring a favorite lesson plan and activity to share with their fellow catechists.

Rachel's Vineyard Retreat: Post-abortive women and men are encouraged to attend the upcoming Rachel Vineyard Weekend Retreat at the St. Charles Borromeo Pastoral Center in Romeoville on Feb. 11-13, beginning on Friday at 6 p.m. and continuing through Sunday early afternoon. Contact Kay at (866) 994-4483 for additional information. For registration information, go to www.dioceseofjoliet.org/jobinserts/2010-12/RachelVineyard.pdf.

For other events during January and February, go to <http://www.dioceseofjoliet.org/dioceseofjolietcalendar.html>.

Helping People Understand Why Eucharist Is Source and Summit

Joyce Donahue is the catechetical associate in the diocesan Religious Education Office.

The "Constitution on the Sacred Liturgy" names the Eucharist as "source and summit" of the Church. In spite of that, I often encounter people who do not seem to know why receiving the Eucharist even matters. It seems they are often checking something off their list of obligations, or looking at it as a consumer: what do I have to do to "get" what I want from the Church?

Parents concerned that their children receive First Communion, but who do not regularly attend Mass and "disappear" until confirmation, have no concept that the actual purpose of sacraments of initiation is to admit their child to *regular, lifelong* celebration of the Eucharist. People who attend Mass, stand, sit, kneel, but never move their lips show they are only partly present. Almost half of Catholics in a recent national poll could not identify the consecrated bread and wine as Jesus' actual Body and Blood and not a symbol. What we have, it is apparent, is a failure to evangelize and catechize our own Catholic people.

I am convinced we need a sense of parish as a welcoming community of people fully engaged and supportive of each other as the Body of Christ, walking the journey of conversion together. This is what "Our Hearts Were Burning," the document on adult faith formation, names as a "learning community." Parishes need to provide real opportunities for conversion, to find ways to engage the uninvolved, to provide meaningful catechesis on liturgy and sacraments that helps people understand the "why," not just the "what" and "how." Parish leaders need to ensure that all liturgical celebrations are high-quality and to help people embrace "full, conscious and active participation."

The Year of the Eucharist is a real opportunity for parishes to "hit people where they live." The upcoming implementation of the new Roman Missal (the new translation of the Mass; see page 8 to read more) will be an additional exciting time for deeper reflection on how we pray at Mass – and not just the words that are changing. Parishes can and should be providing opportunities, through homilies, the bulletin, and parish programming for

people of all ages, to engage in *mystagogy*: reflecting on the meaning of the Eucharist and the Mass and its relation to their lives.

An example: I recently had an opportunity to reflect on the words "Lift up your hearts" as an image of pulling my heart out of my chest and holding it up, offering my life along with the sacrifice of the Eucharist. (See also *Catechism of the Catholic Church*, number 901.) I had never made the connection between that theology and those words spoken at Mass. If people realized that their role at the consecration is to become part of the sacrifice, they might begin to understand why it is important to be there. Their offering, joined with that of Jesus, can help transform the world. Just one understanding like that could make a real difference in how engaged people are at Mass.

Finding resources to foster evangelizing catechesis on the Eucharist is easy – the Year of the Eucharist website, www.dioceseofjoliet.org/ye – has materials for parishes, schools, religious educators, liturgists, families and home-school parents. The Religious Education Office, Office of Divine Worship, Youth Ministry Office, Young Adult Ministry Office and Campus Ministry offices can provide consultation to parishes to provide meaningful catechesis on the Mass. Together we can fulfill the vision of the Year of the Eucharist: to help the people of the Diocese of Joliet become more deeply rooted in Jesus' great gift of the Eucharist. ☪



In the October 2010 issue, in the article titled "Angels Bring Hope to Pregnant Women," it was incorrectly reported that Waterleaf Women's Center works with Project Gabriel in parishes. Maura Marcotte, a co-founder of the center, explained that Waterleaf has its own program to help expectant mothers.

"At Waterleaf, we've developed a program to assist our moms who have chosen life for their children, despite serious obstacles, and regardless of where they reside," Marcotte said. "Similar to Woman's Choice Services' Project Gabriel program, our Mom 2 Mom program pairs a team of mentors with each client, a team which walks with the mom through all of her journey and in all of its aspects: financial, medical, educational and social. Because we straddle two dioceses, with our Mom 2 Mom program headquartered at our center, we are able to draw mentors from the surrounding geographic area to service our moms – one way to make their already difficult lives easier. Our mentors are direct volunteers of our center. We train mentors as they are needed, two at a time, and in this way ensure that precious pro-life resources are used judiciously. We applaud every program which seeks to help women choose life for their children and support them in their decision, and we look forward to the day when none of these programs are called for: a day when abortion is unthinkable, illegal and unnecessary."

In the December 2010 issue, Paul Jarzembowski, diocesan young adult director, wrote the article titled "Joseph's Christmas Story," not Sister Ann Shields.

St. Patrick Church in Yorkville



St. Anne Church in Oswego



St. Mary Church in Plano



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Diocese of Joliet**



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