

THE MAGAZINE
OF THE CATHOLIC
DIOCESE OF
JOLIET

Christ is our Hope

Dioceseofjoliet.org

Cristo Es Nuestra Esperanza

El Año
Eucarístico

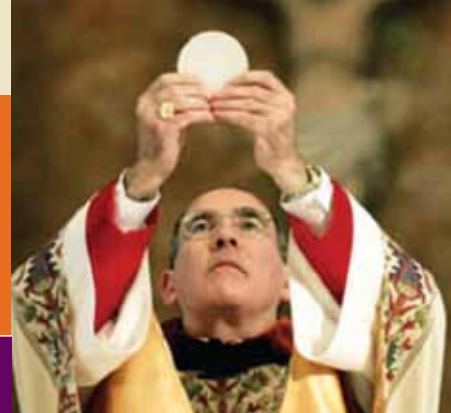
Sacred
Heart
Devotion

Happy
Father's
Day



First Communion:
Joining the Lord's Table

Thanks to All Those Who Serve Others



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

“The foxes have lairs, the birds of the sky have nests, but the Son of Man has nowhere to lay his head” (Luke 9:58).
Jesus was responding to someone who said he would follow him wherever he went. Discipleship has a cost, Jesus implied. “He sent them forth to proclaim the reign of God and heal the afflicted... he advised them, ‘Take nothing for the journey, neither walking staff nor traveling bag; no bread, no money’ ” (9:2-3).

These sayings fall under the umbrella of Luke 9:51. “As the time approached when he was to be taken from this world, he firmly resolved to proceed toward Jerusalem...” This passage is a turning point in the Gospel of Luke, the point at which Jesus knows his mission will require that he let go of all earthly attachments, all the way to the cross, in order to give himself completely to the will of his Father. Luke reminds us that such detachment is asked of all who would join Jesus on his journey. I have always been attracted to the verse, “The foxes have lairs, the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” It describes a way of discipleship with which many are familiar. Some people are homeless because they have no choice; they reflect the presence of the Lord who became poor for our sake. Some choose to be with the homeless by living simply and foregoing attachment to money and property. Some feel the rootlessness of transfer from one place to another because of jobs or family situations. This time of year, many priests, deacons, and religious experience the tangible demands of discipleship with a change in assignment. I would like to thank them for their witness of faith and love, for their generous detachment after the example of Jesus. Soon we will publish a list of clergy appointments which become effective during the summer. Sometimes those

asked to consider a change are ready, even eager, to do so. Perhaps they have finished the work they set out to do at their current assignment; perhaps they are preparing to enjoy a long-planned retirement. Other times those asked to change are taken quite off guard because they were not expecting a change, so the thought of being uprooted is very unsettling. The demands of Jesus’ invitation to discipleship are not hypothetical. Every disciple knows some of the twists and turns of the road to Jerusalem. The priests who serve our diocese certainly do! Changes of assignment for clergy and religious can be heart-wrenching, because we love our parishioners. Our parishes are our families. It’s for the same reason that parishioners experience a loss when their pastor or associate is transferred. They discover the demands of Christian discipleship, giving up a priest they love, a priest who loves them. It comes as no surprise to you that these are challenging days for priests, for many reasons. In our diocese we have experienced the pain of priests who have decided to step away from ministry as well as those who were removed from ministry because of the pain they caused. Such situations are difficult for everyone, including priests. I find it all the more important at times such as these to tell you what fine priests we have in our diocese! They work hard,

they give of themselves to the Lord wholeheartedly, and they find joy in the priesthood. They deserve our support and prayers because they believe so deeply in their call to the priesthood and live it so lovingly.

The promotion of vocations to the priesthood has been a priority for the Diocese of Joliet for many years, and there are very encouraging signs that our prayers and hard work are bearing fruit. The number of seminarians studying for our diocese continues to grow, and the young men coming forward are fine, intelligent, talented and enthusiastic candidates. But we must continue to make vocations a priority, and I ask everyone to do your part in praying to the Lord of the harvest for an increase of vocations. There is no doubt God is calling, and there is no doubt he is asking us to listen and help others listen for his call.

This month we end the year-long international observance of the “Year for Priests,” and as we do so I would like to offer gratitude.

Thank you, brother priests, for your selfless love of our people. Like the Son of Man, you do not know where you will lay your head as the years go by, and you lovingly “lose yourself” for the sake of the kingdom.

Thank you, deacons, religious women and men, and lay ministers, for your acceptance of the call to serve and your invaluable contribution to our diocese.

Thank you, people of the diocese, for your love for us and your unfailing love for the Lord.

Thank you, Lord Jesus, for taking us along the road to Jerusalem with you. You who had no place to lay your head, be with us wherever discipleship takes us.

Bishop Peter Sartain
Christ is our Hope
June 2010



“Los zorros tienen cuevas y las aves tienen nidos, pero el Hijo del Hombre ni siquiera tiene donde recostar la cabeza”

(Lucas 9, 58).

Jesús estaba respondiendo a alguien que le dijo que lo seguiría por donde sea que él vaya.

Jesús le dice implícitamente que el discipulado tiene un costo.

“Después los envió a anunciar el Reino de Dios y devolver la salud a las personas. Les dice: ‘No lleven nada para el camino: ni bolsa colgada del bastón, ni pan, ni plata, ni siquiera vestido de repuesto’ ” (Lucas 9, 2-3).

Estas palabras se cobijan en Lucas 9, 51: “Como ya se acercaba el tiempo en que sería llevado al cielo, Jesús emprendió resueltamente el camino a Jerusalén...” Este pasaje es un punto significativo en el Evangelio de Lucas, el punto en el cual Jesús sabe que su misión requerirá que deje todas las cosas terrenales que le pueden atar, todo el camino de la cruz, para que pueda darse completamente a la voluntad de su Padre. Lucas nos recuerda que tales despegos se les pide a todos aquellos que quieren unirse al viaje de Jesús.

Siempre me ha llamado la atención este versículo: “Los zorros tienen cuevas y las aves tienen nidos, pero el Hijo del Hombre ni siquiera tiene donde recostar la cabeza.” Describe un camino del discipulado con el cual muchos estamos familiarizados. Algunas personas no tienen hogar porque no tienen elección; ellos reflejan la presencia del Señor quien se hizo pobre por nuestra salvación. Otros optan por estar con las personas sin hogar, viviendo con sencillez y despegando al dinero y a las propiedades. Algunos eligen no tener hogar y tener

¿Deseas que el Obispo rece por alguna intención en especial que tú tengas? Escribele a: Lista de Oraciones del Obispo Sartain. Diocese of Joliet, 425 Summit St. Joliet, IL 60435-7193

vidas simples sin apegos al dinero o propiedades. Algunos se despegan al transferirse de un lugar a otro por causa del trabajo o situaciones familiares.

Este tiempo del año, muchos sacerdotes, diáconos y religiosas experimentan las exigencias materiales del discipulado con un cambio en su asignación. Quisiera agradecerles por su testimonio de fe y amor, por su generoso desprendimiento siguiendo el ejemplo de Jesús.

Pronto publicaremos la lista de las nuevas asignaciones para los sacerdotes; estas serán efectivas durante el verano. Algunas veces aquellos a quienes se les ha pedido considerar un cambio, están dispuestos, incluso ansiosos que eso suceda. Quizás ellos han terminado el trabajo que se propusieron al llegar al cargo que ocupan; quizás ellos están preparados para disfrutar un retiro planeado desde hace tiempo. Otras veces, aquellos a quienes se les ha pedido cambiar son tomados por sorpresa porque no esperaban un cambio, por lo que la idea de desarraigarse es muy inquietante.

Las exigencias de la invitación de Jesús al discipulado no son hipotéticas. Cada discípulo sabe de las vueltas y revueltas del camino a Jerusalén. ¡Ciertamente que los sacerdotes que sirven en nuestra diócesis lo saben perfectamente!

Los cambios de asignación para los sacerdotes y religiosos pueden ser dolorosas, porque amamos a nuestros feligreses. Nuestras parroquias son nuestra familia. Es por la misma razón que los feligreses experimentan una pérdida cuando su pastor o asociado es transferido. Ellos descubren las demandas del discipulado cristiano, renunciando a un sacerdote que ellos aman, un sacerdote que los ama.

No es ninguna sorpresa para ninguno de ustedes que estos son días de mucho reto para los sacerdotes, por muchas razones. En nuestra diócesis hemos experimentado el dolor de sacerdotes quienes han decidido dar un paso al costado en su ministerio como también aquellos que fueron removidos

de su ministerio por el dolor que causaron. Tales situaciones son difíciles para todos, incluyendo a los sacerdotes.

¡Me resulta mucho más importante en momentos tales como estos decirles que tan buenos sacerdotes tenemos en nuestra diócesis! Ellos trabajan mucho, se entregan al Señor de todo corazón y encuentran alegría en el sacerdocio. Ellos merecen nuestro apoyo y oraciones porque creen profundamente en su llamado sacerdotal y lo viven con mucho amor.

La promoción de las vocaciones al sacerdocio han sido una prioridad para la Diócesis de Joliet por muchos años y hay muchas señales alentadoras de que nuestras oraciones y el trabajo duro están dando sus frutos. El número de seminaristas estudiando para nuestra diócesis continúa creciendo, y los jóvenes que vienen con interés vocacional son candidatos buenos, inteligentes, talentosos y entusiastas. Nosotros debemos mantener las vocaciones como prioridad y seguir haciendo nuestra parte, rezando al Señor de la mies por un aumento de vocaciones. No hay duda que Dios está pidiéndonos escuchar y ayudar a otros a escuchar su llamada.

Este mes terminamos la observancia internacional al “Año Sacerdotal” y al hacerlo me gustaría ofrecer mi gratitud.

Gracias, hermanos sacerdotes, por su amor desinteresado a nuestro pueblo. Al igual que el Hijo del Hombre, ustedes no saben donde se recostará su cabeza al pasar de los años y por “abandonarse a sí mismo” amorosamente por el bien del Reino.

Gracias, diáconos, religiosas y religiosos, y ministros laicos por aceptar el llamado de Dios a servir y su invaluable contribución a nuestra diócesis.

Gracias, a todas las personas de la diócesis, por su amor por nosotros y su inquebrantable amor por el Señor. Gracias, Señor Jesús, por llevarnos por el camino de Jerusalén contigo. Tú que no tuviste un lugar donde reclinar tu cabeza, mantente siempre con nosotros por donde el discipulado nos lleve.

Obispo Peter Sartain
Cristo es nuestra Esperanza
junio 2010

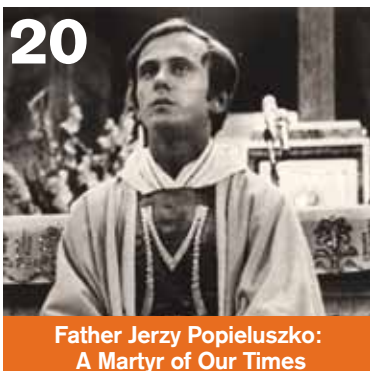




The Sacred Heart Devotion



From Dream to Permanence



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Blessed Pier Giorgio Frassati

"...I urge you with all the strength of my soul to approach the Eucharistic table as often as possible," Blessed Pier Giorgio Frassati once wrote. "Feed on this bread of the angels from which you will draw the strength to fight inner struggles, the struggles against passions and against all adversities, because Jesus Christ has promised to those who feed themselves with the most Holy Eucharist, eternal life and the necessary graces to obtain it. And, when you become totally consumed by this Eucharistic fire, then you will be able to thank with greater awareness the Lord God who has called you to be part of his flock, and you will enjoy that peace which those who are happy according to the world have never tasted. Because true happiness, young people, does not consist in the pleasures of the world and in earthly things, but in peace of conscience, which we can have only if we are pure in heart and in mind."

Blessed Pier Giorgio is a modern role model, who is especially appealing for youth and young adults. He was born in 1901 in Turin, Italy. Pope John Paul II called him

a "man of the beatitudes" at his beatification ceremony on May 20, 1990 in Rome. Pier's friends called him "an explosion of joy," and his sister, Luciana, wrote: "He represented the finest in Christian youth: pure, happy, enthusiastic about everything that is good and beautiful."

Pier Giorgio prayed daily, kneeling by his bedside for a daily rosary and other prayers. His agnostic father often found him asleep in this position, and Luciana Frassati explained, "He gave his whole self, both in prayer and in action, in service to Christ." Attending Jesuit school as a boy, he received a rare permission to receive daily Communion. He sometimes spent the night in Eucharistic adoration. Christ was Pier Giorgio's answer. Therefore, all of his actions were oriented toward the Lord.

Pier Giorgio died in Turin at the age of 24. His short life produced more acts of love than most people accomplish in their normal lifetimes. At his funeral, thousands lined the streets of Turin to show their love and gratitude to this selfless man. He had responded to God's call to go to the poor and outcast - and to bring them God's love and light. The Eucharist was the spark for his fiery zeal. Christ helped him perceive what many fail to comprehend: the presence of God in each person and, especially, in the suffering.

Pier Giorgio's mortal remains were found incorrupt in 1981.

Beato Pier Giorgio Frassati

El Beato Pier Giorgio Frassati escribió: "Les insisto con toda la fuerza de mi alma a que se acerquen a la mesa Eucarística tantas veces como fuera posible. Coman de este pan de los ángeles de donde sacarán la fuerza para combatir las luchas interiores, las luchas contra las pasiones y contra todas las adversidades, porque Jesucristo ha prometido a los que participan de la Santísima Eucaristía la vida eterna y las gracias para obtenerla. Y, cuando se mueran de este fuego Eucarístico, entonces podrán dar las gracias con más consciencia a Dios nuestro Señor que nos ha llamado a ser parte de su rebaño y disfrutarán de la paz que aquellos que están contentos según el mundo, nunca han probado. Porque a felicidad verdadera, jóvenes, no consiste en los placeres del mundo y en cosas terrenales, sino en la paz de la consciencia que solamente podemos tener si estamos puros en el corazón y en la mente."

El Beato Pier Giorgio es un modelo de conducta moderna, especialmente interesante para los adolescentes y jóvenes. Nació en 1901 en Turin, Italia. El Papa Juan Pablo II le llamó "hombre de las bienaventuranzas" durante la ceremonia de su beatificación el 20 de mayo de 1990, en Roma. Sus amigos le llamaban

"explosión de alegría." Su hermana Luciana escribió: "Él representó lo bello de la juventud cristiana: puro, contento, entusiasta sobre cada cosa que es buena y hermosa." El Beato Pier Giorgio rezaba diariamente, arrodillándose al lado de su cama para recitar el rosario junto a otras oraciones. Su padre, quien no creía en Dios, le descubría muchas veces durmiendo en esa posición. Su hermana Luciana explicó: "Él se dio completamente en oración y acción, en servicio a Cristo." Asistiendo a una escuela de jesuitas, él tuvo permiso de recibir diariamente la Comunión. A veces se quedaba toda la noche en adoración a la Eucaristía. Cristo era la respuesta para Pier Giorgio. Entonces, todas sus acciones estaban orientadas hacia el Señor.

Pier Giorgio murió a la edad de 24 años. En su corta vida, produjo más actos de amor que no siempre sucede en la mayoría de las personas a lo largo de toda su vida.

Durante su funeral, miles de personas llenaron las calles de Turin para mostrar su amor y gratitud por este hombre desinteresado. Había respondido al llamado de Dios, de ir al los pobres y los marginados - y traerlos hacia el amor y la luz de Dios. La Eucaristía fue la chispa de su ardiente fervor. Cristo le ayudó a entender lo que muchas personas nunca llegan a comprender: la presencia de Dios en cada persona, especialmente, en los que sufren. Los restos de Pier Giorgio se encontraron incorruptos en el 1981.

Ask the priest: How exactly does one grow in devotion to the Eucharist?

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

Q When Bishop Peter Sartain declared this the Year of the Eucharist, we were challenged to grow in our understanding of the Eucharist and our devotion to it. How exactly does one grow in devotion to the Eucharist?

A Understanding and devotion are distinct but related. Understanding and knowledge are related to reason, and devotion appeals to our passions and experiences. The head and the heart are both important, and, if we emphasize one too much, the temptation is for our faith to become a mere academic or philosophical exercise – or that we give into sentimentalism. However, we know from our own experiences and relationships that our authentic love grows as we get to know someone and that we are inspired to know a person with greater intensity and intimacy if we love him or her. The same is true about God.

To grow in devotion to the Eucharist is to spend time getting to know the Lord in the Blessed Sacrament. This includes study as well as acts of prayer, such as

P: Cuando el obispo Pedro Sartain declaró el Año Eucarístico 2010-2011, se nos desafía a crecer en nuestra comprensión de la Eucaristía y nuestra devoción a ella. ¿Cómo exactamente se crece en la devoción a la Eucaristía?

R: La comprensión y la devoción son distintas pero están relacionadas. La comprensión y la sabiduría están relacionadas a la razón, y la devoción a nuestras experiencias. La cabeza y el corazón, ambas son importantes y, si nos concentramos demasiado en la fe, la tentación es que nuestra fe se convierta solamente en una tarea académica o filosófica – o caemos en la tentación del sentimentalismo. Sin embargo, sabemos por nuestras experiencias y relaciones que nuestro amor auténtico crece cuando conocemos bien a una persona y esto

nos inspira a conocer a esa persona con más intensidad e intimidad si la llegamos a amar. Esta es la misma verdad en relación a Dios.

Creer en la devoción a la Eucaristía es pasar el tiempo conociendo al Señor en el Santísimo Sacramento. Esto incluye estudio y actos de oración, como adoración Eucarística y Comuniones espirituales (el deseo a recibir a Cristo en la comunión aun cuando no es posible).

Adoración Eucarística es cuando la hostia consagrada está puesta en la custodia para que podamos pasar tiempo con nuestro Señor, creciendo en la amistad y la familiaridad con él.

La amistad no puede crecer sin pasar tiempos juntos.

El acto de comunión espiritual nos ayuda a abrir nuestros corazones o a preparar nuestras almas para recibir la gracia que Dios nos da en la Eucaristía – especialmente, el regalo de sí mismo, para nuestra propia

Eucharistic adoration and spiritual Communion (expressions of the desire to receive Communion even when doing so is not possible).

Eucharistic adoration is when the consecrated host is placed in a monstrance so we may spend

time with our Lord, growing in friendship and familiarity with him. Friendship cannot grow without time spent together.

The act of making a spiritual communion helps us open our hearts or dispose our souls to the grace God gives in the Eucharist – namely, the gift of himself for our nourishment and life. It also fans the flames of desire for the Blessed Sacrament. For those who are unable to make it to Mass through no fault of their own, and for those who desire to grow closer to the Eucharist, the following prayer is a spiritual communion that articulates one's desire to receive the Lord and opens the soul to tasting a fraction of the grace given in the Holy Eucharist. We can pray this prayer as frequently as we desire.

My Jesus, I believe that you are present in the Most Holy Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot, at this moment, receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. Amen.

alimentación y vida. También nos enciende la llama de deseo por el Santísimo Sacramento. Para aquellos que no pueden ir a Misa, sin culpa suya, y para aquellos que desean acercarse más a la Eucaristía, la oración siguiente es una comunión espiritual que habla del deseo de recibir al Señor y que abre el alma a probar un parte de la gracia dada en el Santísimo Sacramento. Podemos rezar esta oración lo más frecuente que deseamos.

Jesús mío creo firmemente que estás en el Santísimo Sacramento. Te amo sobre todas las cosas y deseo tenerte en mi alma. Ya que ahora no puedo recibirte sacramentalmente, ven espiritualmente a mi corazón. Te abrazo como si ya hubieras venido, y me uno a ti: nunca permites que me separe de ti. Amén.

– El Padre Mateo Pratscher es el vicario parroquial de la Parroquia de la Visitación en Elmhurst. Para hacerle preguntas, mande un correo electrónico a magazine@dioceseofjoli.org

Carry Your Burden – and Mine Too!

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.

“Most of us carry a heavier burden than the rest of us realize.” I have often thought about the truth of this observation. Not only do people carry heavy burdens, we often ask them to carry our burdens as well. Not long ago, in a meeting, I heard one man describe another in rather negative terms. Those of us listening had the same thought: “He’s actually describing himself!” It is a simple dynamic to witness. One person finds fault in another, without realizing it is his or her own fault, or, at least, a shared fault.

Jesus observed the same dynamic. When you are about to criticize another for having a “splinter” in the eye, you had better first look at the “wooden beam” in your own. He also warned the men judging the adulterous woman to examine their own virtue first. It is too easy to let another carry our sins for us.

Projection

We often project onto another what we do not acknowledge in ourselves. If we are controlling, we blame another for being controlling. In order to avoid coming to terms with our own weakness, we ask another to carry it. We are then absolved. It is the other's fault, and we can criticize it in them. Although we are aware of the possibility of projection, it is amazing how often we are unaware when it is happening.

A clue to projection is extreme or inappropriate emotion. When a reaction is out of all proportion to what caused it, it is possible that projection is present. It may be that the other person is not entirely innocent, but they are being painted far worse than they really are. They may have “hooks” or aspects that catch or invite the projection. We hang the story of our lives on those “hooks” and fight it out there. We are creating the other person in our own images. We are not allowing him or her to be him- or herself.

Shadow

The most dangerous time of the day, speaking metaphorically, can be high noon. When we live fully in the bright sunshine and have no visible shadow, we can fool ourselves. We can believe we have no “shadow” side, no unacknowledged negative or

unintegrated parts to our personalities.

How many times have we seen someone who, in their righteousness, zealously denounces the sins of others and then tragically falls from grace themselves.

Saint Teresa of Ávila warned her sisters about having too much indiscreet zeal. She said we can learn from those who shock us. A good rule of thumb may be that, where there is a constellation of high ideals and virtuous living, there is also the greater possibility of a hidden shadow.

From one psychologist's point of view, “Sin is a refusal to come to consciousness.”

The simple act of awareness changes the situation. By becoming aware of what we have been doing, we can begin to own something that has been hidden or deflected to another. Once we own it, we can begin to withdraw it from the other person. It is not just a matter of greater insight. The experience of our own brokenness and need for healing and forgiveness can be a surprising cross. It is also the path to a greater openness to a compassionate God.

Social Sin

Projection can be dangerous when entire groups deny their dark side and find others to blame. Often, the majority in the land projects onto the minority. The majority blames the minority for evils it is not comfortable owning. The minority are blamed for being violent and destructive. The less we know about another, the easier it is to paint others according to our needs. Immigrants can be inviting targets for projections.

Jesus dealt with many of the “shadow” figures of his time. He mingled with, and ate meals with, those whom others considered outcasts, unworthy members of society. They were convenient scapegoats for “good” religious persons. A truly Christian community is not noted for perfection; it is noted for compassion, forbearance, forgiveness and a willingness to begin again. It has room for an honest acceptance of shadow.

May Jesus' followers humbly be aware of their own continuing need for vigilance and forgiveness. May they stand by those who are unfairly made to carry others' burdens. ☩

Defining “Actual Participation” at Mass

Father Douglas Martis is the director of the Liturgical Institute at the University of Saint Mary of the Lake in Mundelein (liturgicalinstitute.com) and a priest of the Diocese of Joliet. He has been examining various aspects of the liturgy as part of the diocesan Year of the Eucharist, especially as it relates to the upcoming revised version of *Roman Missal*, the book that contains the texts and rubrics for the celebration of the Mass. His podcasts on the liturgy are at mbmv.org/mbmv.rss.



As the Lord said to Simon Peter, “Put out into deep water and lower your nets for a catch.”

We are at the threshold of a new phase in liturgical renewal. The promulgation of the third edition of the *Roman Missal* – which the Vatican recently gave its “recognitio,” or confirmation, of the new English translation of the missal – reinforces this opportunity we have to strengthen our understanding of the Sacred Liturgy and to enter more deeply into the mystery of our salvation in Jesus Christ.

As the Lord said to Simon Peter, “Put out into deep water and lower your nets for a catch.”

Liturgical renewal is bigger than any one of us. It goes beyond generations and cultures. The treasure of the liturgy is inexhaustible. Today’s Catholics are

heirs to the tireless work and genuine desire of our predecessors to help the faithful experience the liturgy in a more personal way, in a way that would make them more connected to the mysteries that celebrate our faith.

The Church makes a distinction between liturgical reform and liturgical renewal. Reform is that official task of revising ritual books. Reform is not about changing the liturgy, but about the liturgy changing us. That’s what our focus should be as we prepare ourselves to receive the new missal. We want to ask questions that will open us to what is already there. The words may be different, but the

meaning is as rich as ever!

Liturgical renewal is never over. It must be done in every age because each generation must claim the Church’s public prayer in the way that is consistent with its proper genius. We all want to enter more deeply into the liturgy, to recognize and to experience its power. The press talks about a “new translation” of the missal, and, while this is certainly true, we must not settle for just saying new or different words. The question is: “What can we do even now to prepare for the revised *Roman Missal*; what could we do to deepen our engagement in the Eucharist, even if there were not a new translation?”

One way to get ready is to have a renewed understanding of participation in the liturgy. The Church encourages the faithful to engage in “fully conscious and active participation” during the Mass. I would like to make a little twist on the term “active” participation. I like to use the modifier “actual” because we should

resist the temptation of thinking that “doing things” at the liturgy is equivalent to really participating in it.

As far as I can tell, the term *active participation* was not introduced by Vatican II.

It was coined by Saint Pius X in 1903 at a time prior to world wars and terrorist threats, before the days of mass communication and the dangers of consumerism. For this pope who promoted an early age for First Holy Communion and frequent communion for the faithful, active participation was possible even when the idea of Mass in the vernacular was unimaginable. This kind of participation, then, must be something more than simply understanding words.

Our colloquial understanding tricks us into thinking active participation is little more than playing a role and doing things. Saint Pius was looking for a participation in the liturgy that would make the true Christian spirit flourish in the world.

A decade later the idea surfaced again. This time it inspired a whole movement of liturgical renewal. One of the pioneers of this movement, Lambert Beauduin writes about it in his little book, “*La piété de l’Eglise*” (“The Prayer of the Church”).

“Let us transform the routine and boring attendance at worship in a participation that is active and intelligent,” Beauduin writes. “Let us teach the faithful to pray and to profess together these truths of our faith; and the liturgy celebrated in this way will gently awaken the faith that lies dormant and put into value, in prayer and action, the latent energies of baptized souls: ‘the true Christian spirit will flourish and be preserved among the faithful.’”

The participation sought by liturgical renewal, the participation that makes the Eucharist the center of our faith, is one that is engaged and intelligent for the purpose of making the “true Christian spirit” flourish in the world. This is our mission. Here is what the liturgical movement was really about.

This is important to know because, if we continue to think active participation means just singing and doing things, we run the risk of never understanding the insistence on interior engagement, and our celebrations will be in danger of being superficial or merely emotional.

The unique thing about human beings as creatures of God is our intellects. We, then, need to use the most profound faculty, the intellect, in our worship of the Supreme Intelligence.

Renewing our understanding of actual participation perhaps means we focus a little less on the externals (without neglecting them, of course) and more on the foundational theology.

Good theology gives content to the liturgical action. The task for us is to move from our colloquial notion of active participation to the more nuanced, more accurate understanding of actual participation. Catholics are ready for this. The renewal in church life in the past generation has prepared us for it. The revised *Roman Missal* gives us the opportunity. Put

out into the deep.

If the Eucharist is the center of our faith, it is central to everything, not just a compartment of 45 or 60 minutes on Sunday. Our participation in the liturgy needs to be a way of life; in other words, we need to be aware of living liturgically. The Benedictine abbot and great spiritual writer of the 20th century, Blessed Columba Marmion, points out that the mysteries of Christ become our mysteries too! We put into our flesh and bones what we believe in a new, liturgical incarnation.

It reminds me of the text of a hymn used in the Divine Office, also known as the Liturgy of the Hours, the official set of daily prayers recited by priests, religious and lay people:

“May all that gracious company
who Christ our savior came to meet
help us on our uneven road,
made smoother by their passing feet.”

The constant, steady fidelity of liturgical practice makes an enduring impact on our prayer and on our lives.

The Church has Mass, yes. But, she also has the Divine Office with its daily times of prayer. We Catholics have public devotions and private meditations. We sing hymns and spiritual canticles; we chant prayers and psalms. We have a common mother tongue and yet we are multilingual! We celebrate seasons of penitence and anticipation and joy as well as grief. We revere young martyrs whose witness was heroic as well as the old whose heroism was expressed in ageless fidelity. This is the rich heritage of faith!

This “rich heritage of faith” is ritualized in the rite of baptism for children where the parents and Godparents profess their faith in the presence of the Church: “Do you believe?” “I do!” Then the minister turns to the people who have witnessed this act and declares, “This is our faith; this is the faith of the Church; we are proud to profess it in Christ Jesus our Lord.” The faithful, having been edified by witnessing the expression of the faith of others, make it their own by their *Amen*.

I wonder at this, marvel at it. Because, for as much tension as there can often be between generations, when young parents stand before their elders in the celebration of baptism, they give a kind of affirmation to their own parents that the faith has, indeed, been passed on. At the same time, they give example and hope to those of even younger generations who frequently struggle themselves with questions of faith and wonder if they will be able to survive the temptations and disappointments of life.

All of this is written into our liturgical expression. Genuine engagement with it is the sign of actual participation. So, don’t be afraid to put out into the deep. ☺




He gets into a boat with some of his disciples and crosses to the other side of the Sea of Galilee. I'm sure he was exhausted at this point. But, a clamoring crowd is waiting at the far shore. In this crowd is a Jewish synagogue official who had probably heard a lot of stories about Jesus. I can guess that, normally, he wouldn't have wanted to be seen in Jesus' company. But, in this moment, he is a desperate father. His daughter is dying. He falls at Jesus' feet and begs repeatedly – you can almost hear the desperation – "Please, come lay your hands on her that she may get well and live." He has faith. He has, at least, heard of the miracles Jesus had performed. Jesus agrees to go with him.

In the same passage, we meet a woman who has been hemorrhaging for 12 years. She has spent all her money on doctors and has not gotten better. In fact, her health has gotten worse. This is a woman who has exhausted all of her resources and the only change is for the worse. Have you ever found yourself in these circumstances – all human help has been tried and there is nowhere else to turn? Can you imagine the exhaustion, the fear, the despair?

But, instead of hiding, she very timidly reaches out and touches Jesus' garment. She is afraid, because, under Jewish law, she is unclean. She should not even be out in public. But, she has faith! "If I but touch his clothes, I shall be cured."

"Do Not Be Afraid"

How Jesus Can Banish Your Fear

 **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

This is a good moment to look at the issue of faith in Christ. Times are very difficult in our country right now. People are losing their homes and jobs; fear is rampant.

When everything seems to be out of control, what can you do?

First, open your Bible to the Gospel of Mark and read Chapter 5, verses 21-43, out loud. Do this now, before you continue reading this article. Keep the Bible right beside you. Remember that the word inside it is living and active, sharper than any two-edged sword. It has the power to separate bone from marrow (Hebrews 4:12). In other words, it has the power to reach right inside you, touch your spirit and help you see truth more clearly than you ever have before. God's word has the power to change your life. Because it is so easy to become distracted, I want your eyes and your ears to take in these words so that the life-giving power of it can penetrate beyond a superficial understanding. Approach this passage with as much faith as you have – no matter how little that may be.

You'll notice that this passage contains two stories – both teach us a lot about faith and perseverance.

Let's take a look at the first story. Jesus has been ministering to great crowds of people, casting out demons and healing the sick.

Ask yourself here: "What would I have done under similar circumstances?" Then ask the Lord to increase your faith in him.

Pay attention here; note the Scripture says Jesus immediately knows power had gone out from him. And, the woman is immediately healed. Jesus says to her, "Daughter, your faith has saved you." Jesus listens to us the same way. God is never put off by our sins and failings if we are repentant. Never let anything hold you back from bringing your needs to him.

As the woman is being healed, imagine the anxiety of the synagogue official. His daughter is dying and all these people keep stopping Jesus to ask for healing. The official must be more and more frantic, perhaps even angry at all the delays. Then someone comes to tell him his daughter has died. Jesus hears the news and says, "Do not be afraid; just have faith."

What would you do at that moment? Slip away, hopeless and inconsolable? The official chooses to believe Jesus and keep his eyes fixed on him. Jesus goes to the little girl's house, takes her hand and tells her to get up. And, she does! He tells everyone to give her something to eat. How practical. How fatherly.

As you think about these two stories of healing and resurrection, think about what lessons they have for you. Where are you weak? Can you humbly and honestly place those weaknesses before Jesus and ask him to increase your faith? Ask for a faith that can burn steadily no matter the seemingly insurmountable obstacles: finances, work, family, health crises. Trust in his love for you: "Do not be afraid; just have faith." ☩

Words of Wisdom on the Eucharist

As part of the Year of the Eucharist, the magazine will be including some periodic words of wisdom on the Eucharist from the lives of saints and church leaders. Here are some to enjoy now:

.....
We cannot separate our lives from the Eucharist; the moment we do, something breaks. People ask, "Where do the sisters get the joy and the energy to do what they are doing?" The Eucharist involves more than just receiving; it also involves satisfying the hunger of Christ. He says, "Come to me." He is hungry for souls.

– **Blessed Mother Teresa of Calcutta**

It is not a case of us transforming Christ into ourselves, as we commonly do with food, but it is Jesus who transforms us into himself. – **Saint Augustine**

The sacrament of the body of the Lord puts the demons to flight, defends us against the incentives to vice and to concupiscence, cleanses the soul from sin, quiets the anger of God, enlightens the understanding to know God, inflames the will and the affections with the love of God, fills the memory with spiritual sweetness, confirms the entire man in good, frees us from eternal death, multiplies the merits of a good life, leads us to our everlasting home and reanimates the body to eternal life.

– **Saint Thomas Aquinas**

As a man must be born before he can begin to lead his physical life, so he must be born to lead a divine life. That birth occurs in the sacrament of baptism. To survive he must be nourished by divine life; that is done in the sacrament of the holy Eucharist.

– **Archbishop Fulton J. Sheen**

From the depths of our being, there arises the same question asked of the one who conquered death: "Rabbi, where are you staying?" Each day the church responds: Christ is present in the Eucharist, in the sacrament of his death and resurrection. In and through the Eucharist, you acknowledge the dwelling-place of the living God in human history. For the Eucharist is the sacrament of the love which conquers death. It is the sacrament of the covenant, pure gift of love, for the reconciliation of all humanity. It is the gift of the real presence of Jesus the Redeemer; in the bread, which is his body given up for us; in the wine, which is his blood poured out for all. Thanks to the Eucharist, constantly renewed among all peoples of the world, Christ continues to build his

church. He brings us together in praise and thanksgiving for salvation, in the communion which only infinite love can forge. Our worldwide gathering now takes on its fullest meaning, through the celebration of the Mass. Dear young friends, may your presence here mean a true commitment in faith! For Christ is now answering your own question and the questions of all those who seek the living God. He answers by offering an invitation: this is my body, take it and eat. To the Father he entrusts his supreme desire: that all those whom he loves may be one in the same communion. – **Pope John Paul II**

One cannot love without suffering. He [Jesus] showed us this very clearly upon the cross, where he was consumed for love of us. And, it is still the same every day in the Blessed Sacrament of the altar. ... Since love makes lovers one in likeness, if we love, let us model our lives on his. Love keeps him there [in the Eucharist] as a victim, completely and perpetually delivered over to sacrifice for the glory of the Father and for our salvation. Unite yourself with him, then, in all that you do. Refer everything to his glory. Set up your abode in this loving heart of Jesus, and you will there find

lasting peace and the strength both to bring to fruition all the good desires he inspires in you and to avoid every deliberate fault. Place in this heart all your sufferings and difficulties. Everything that comes from the Sacred Heart is sweet. He changes everything into love.

– **Saint Margaret Mary Alacoque**

If the poison of pride is swelling up in you, turn to the Eucharist, and that bread, which is your God humbling and disguising himself, will teach you humility. If the fever of selfish greed rages in you, feed on this bread, and you will learn generosity. If the cold wind of coveting withers you, hasten to the bread of angels, and charity will come to blossom in your heart. If you feel the itch of intemperance, nourish yourself with the flesh and blood of Christ, who practiced heroic self-control

during his earthly life, and you will become temperate. If you are lazy and sluggish about spiritual things, strengthen yourself with this heavenly food, and you will grow fervent. Lastly, if you feel scorched by the fever of impurity, go to the banquet of the angels, and the spotless flesh of Christ will make you pure and chaste.

– **Saint Cyril of Alexandria**

It is called the real presence, not in an exclusive sense, as though other forms of presence were not real, but by reason of its excellence. It is the substantial presence by which Christ is made present without doubt, whole and entire, God and man. – **Pope Paul VI**

The bread of wheat that nourishes our bodies is not prepared with so much labor only to be contemplated; it is made to be eaten. Thus, the bread of life, the bread of the angels, is not offered only for our adoration and homage, but was given to use as food. Let us go, then, and partake of this food to nourish and fortify our souls. – **Saint Robert Bellarmine**





The Sacred Heart Devotion

Before understanding the devotion to the Sacred Heart, an examination of the word *heart* is in order. The heart, according to Timothy O'Donnell, president of Christendom College in Front Royal, Va., is not only a physical organ, but also the ethical, spiritual, emotional and intellectual center of what is deepest in humans.

“God is never content to deal with us on a superficial level, but speaks to us ‘heart to heart,’” said O'Donnell, the author of “The Heart of the Redeemer,” a book about the Sacred Heart. “Since God in the Old Testament revealed his love for mankind through his heart, especially in the writings of the prophets and the psalms, it's only natural to expect that, when he sent his only son who became incarnate, that he would speak to us through the heart of his son.”

And, what Jesus' heart contained was love in the core of his being, he added.

“Jesus communicated from the depths of his person throughout his life,” O'Donnell said. “His final gift to us, culminating in his sacrificial death on the cross, was the gift of his heart when he allowed his side to be opened and his heart pierced.”

It follows, then, that true understanding of the devotion of the Sacred Heart usually occurs after a deep examination of one's heart. “We cannot understand the devotion to the Sacred Heart in its true meaning, or in its specific mission to melt our hearts, unless we first discover the true nature of the heart and the grandeur and glory of true affectivity,” Dietrich von Hildebrand, a German philosopher and theologian, once said. “The role that the Church

LEFT: A statue of Jesus showing his Sacred Heart rises above the altar at Sacred Heart Parish in Bonfield.

grants to the devotion to the Sacred Heart and the increasing emphasis laid on this aspect of the mystery of the incarnation carries with it a great challenge – namely, that we deepen our understanding of the heart as one of the fundamental centers of man's soul.”

One of the consequences of a deeper understanding of one's heart is a world more cognizant of love, O'Donnell said.

“Once we *really* recognize that God loves us and that Jesus loves us,” he said, “then the thing you want to do is give back love.

It's like when someone gives you a great gift on your birthday or a gift at Christmas, what do you want to do? ‘Thank you so much, Mom, or thank you so much, Dad.’ And so there is a recognition that love begets a desire to love in return ... so reflecting upon how much he loves us makes us want to give something back in return to him.”

Popular piety surrounding the Sacred Heart started as a private devotion in the 11th century, primarily within various religious orders, such as the Benedictines, Dominicans and Franciscans. It entered the mainstream public consciousness when, through the

efforts of Blessed Jean Eudes, a French missionary, the Feast of the Sacred Heart was celebrated in a seminary in Rennes, France, in 1670.

The devotion started to spread more after a French nun, Saint Margaret Mary Alacoque, started to see visions of Jesus, starting in December 1673 and lasting for about 18 months. In the visions Jesus told her that she would be instrumental in spreading devotion to the Sacred Heart.

“The sacred heart of Christ is an inexhaustible fountain and its sole desire is to pour itself out into the hearts of the humble so as to free them and prepare them to lead lives according to his good pleasure,” she wrote in a letter. “From this divine heart three streams flow endlessly. The first is the stream of mercy for sinners; it pours into their hearts sentiments of contrition and repentance. The second is the stream of charity which helps all in need and especially aids those seeking perfection in order to find the means of surmounting

“The sacred heart of Christ is an inexhaustible fountain and its sole desire is to pour itself out into the hearts of the humble so as to free them and prepare them to lead lives according to his good pleasure.”

their difficulties. From the third stream flow love and light for the benefit of his friends who have attained perfection; these he wishes to unite to himself so that they may share his knowledge and command-

ments and, in their individual ways, devote themselves wholly to advancing his glory.”

In one vision, while she was praying in front of the Blessed Sacrament, Jesus said to her, “Here is the heart that has so loved men as to spare nothing for them, exhausting and consuming itself in order to prove its love for them, and, in return, I receive from most of them only ingratitude.”

Her confessor, Saint Claude de la Colombière, wrote down one of her apparitions and added his own reflections about the Sacred Heart. After his death in 1682, a book was published containing these accounts, which caused the devotion to spread.

Various popes over the years also made sure the devotion became better known. In 1856, for instance, Pope Pius IX established the Feast of the Sacred Heart as obligatory for the entire Church, to be celebrated on the Friday after the Octave of Corpus Christi.

In 1899, in a papal encyclical, Pope Leo XIII declared that people should consecrate themselves to Christ's Sacred Heart. Then, in May 1956, on the 100th anniversary of the establishment of the feast day, Pope Pius XII wrote an encyclical called "You Will Draw Waters" (*Haurietis Aquas*) in which he outlined the benefits of the Sacred Heart and its importance as part of the spiritual life of the Church.

In 2006, Pope Benedict XVI wrote a letter to commemorate the 50th anniversary of Pope Pius XII's encyclical on the Sacred Heart. In the letter Pope Benedict explained faith is a gift of God. "Yet human beings will only be able to experience faith



ABOVE: A stained-glass window of Saint Margaret Mary Alacoque and Jesus revealing his Sacred Heart to her can be found at Saint Margaret Mary Parish in Herscher.

Sacred Heart offering prayer:

My God, I offer you all my prayers, works, joys and sufferings in union with the Sacred Heart of Jesus for the intentions for which he pleads and offers himself in the holy sacrifice of the Mass, in thanksgiving for your favors, in reparation for my sins and in humble supplication for

as a grace to the extent that they accept it within themselves as a gift on which they seek to live," he wrote. "Devotion to the love of God, to which the Encyclical *Haurietis Aquas* invited the faithful, must help us never to forget that he willingly took this suffering upon himself 'for us,' 'for me.' When we practice this devotion, not only do we recognize God's love with gratitude, but we continue to open

my temporal and eternal welfare; for the needs of our holy mother, the Church; for the conversion of sinners; and for the relief of the poor souls in purgatory. Amen.

The promises of the Sacred Heart of Jesus as witnessed by Saint Margaret Mary Alacoque:

- I will give them all the graces necessary in their state of life.
- I will establish peace in their homes.
- I will comfort them in all their afflictions.
- I will be their secure refuge during life, and, above all, in death.
- I will bestow abundant blessings upon all their undertakings.
- Sinners will find in my heart the source and infinite ocean of mercy.
- Lukewarm souls shall become fervent.
- Fervent souls shall quickly mount to high perfection.
- I will bless every place in which an image of my heart is exposed and honored.
- I will give to priests the gift of touching the most hardened hearts.
- Those who shall promote this devotion shall have their names written in my heart.
- I promise you in the excessive mercy of my heart that my all-powerful love will grant to all those who receive Holy Communion on the first Fridays in nine consecutive months the grace of final perseverance; they shall not die in my disgrace, nor without receiving their sacraments. My divine heart shall be their safe refuge in this last moment.

ourselves to this love so that our lives are ever more closely patterned upon it. God, who poured out his love 'into our hearts through the Holy Spirit who has been given to us' (Romans 5:5), invites us tirelessly to accept his love. The main aim of the invitation to give ourselves entirely to the saving love of Christ and to consecrate ourselves to it is, consequently, to bring about our relationship with God." ☩

First Communion: Joining the Lord's Table

Leslie Enriquez, 8 years old, attends St. Isaac Jogues Catholic School, Hinsdale, and recently had her first Communion. She and her mom, Fabiola, talked about it and the importance of the Eucharist.

Why is first Communion important to you?

Leslie Enriquez: [First Communion] was important for me because I don't feel like a kid any more. I feel like a grown up. I feel special.

Why is it important to you that you receive the Eucharist?

It is important for me because, instead of just having normal bread, I'm having the body of Christ.

How important is it for you to have a relationship with God?

It is important to me because I get to pray with God more and because I have the body of Christ and his blood.

What was the most important thing you learned in preparing for first Communion?

How to receive Jesus. Putting [one of my hands under the other one to make it appear like it's] a throne for Jesus, like a special pillow.

Why was it important for Leslie to receive first Communion? Leslie's mom, Fabiola Enriquez:

It's important [for Leslie] to get first Communion because it's completing the little steps we're taking in raising our kids. ... It's important because we're raising them to follow in God's footsteps. It's kind of like: treat people the way you want to be treated. It symbolizes you're taking Christ inside of you, and it kind of brings all of your beliefs and morals together. ... Right now, she is receiving Christ into her body but then, when her 15th birthday comes we're going to have a Quinceañera [a Hispanic coming-of-age ceremony, comparable to a Sweet Sixteen, held on a girl's 15th birthday], and that is where you are presenting her to God to bless her as she enters womanhood.

How important is the Eucharist to you?

The Eucharist is important because it symbolizes all of my faith. It brings it together. Just knowing I have Christ inside of me makes me want to be a better person. It's like, okay, you're doing the talk; now, I can walk it. I'm always telling my kids, "Treat other people the way you want to be treated." God sacrificed so much, and



we can do this because God did it, and just receiving Christ makes me want to be a better person because I feel like I have him inside me.

Fabiola: Me sentí súper orgullosa de compartir con mi hija el momento de su Primera Comunión en el mes de abril. Como soy católica y tengo fe, este momento fue especial para mí porque mi hija recibió el Cuerpo de Cristo.

Yo había tratado de enseñarle la importancia de la Palabra de Dios. También, me enfocaba mucho en sus valores morales. Uno siempre debe tratar a la gente como quiere que otras personas le traten – ser un buen ser humano como lo quiere nuestro Señor. Cuando mi hija recibió por primera vez la Eucaristía, nosotros – su familia – nos sentimos especiales porque ella tuvo la oportunidad de tener a Dios. El orgullo que mostró era inexplicable. Estaba emocionada cuando recibió la Eucaristía. Pero, más que nada, estaba emocionada porque iba a poder participar en la Misa como su hermana y su familia.

Los hijos aprenden por ejemplo. Es mi responsabilidad orientar a mis hijas a ser buenas personas. No solo les va a beneficiar a ellas, también a toda la familia: vamos a estar más unidas. La fe en nuestro Señor es muy poderosa. Voy a aprovechar el sacramento de la Eucaristía para educar a mis hijas de la importancia de ir a Misa.

Este momento especial también nos ayudó a crear una relación de más unión entre nosotras. Yo invito a mis hijas que me hagan preguntas sobre nuestra fe y sobre nuestro Señor. Con amor y orientación, espero que mis hijas crezcan con fe y que puedan hacer de este mundo algo mejor. ☩

Eucharistic Adoration Chapels across the Diocese

Because it is the Year of the Eucharist, here are the parishes across the diocese that make Eucharistic adoration available to the faithful. Adoration is a time when the Blessed Sacrament is exposed and people can adore Christ, who is truly present – body, blood, soul and divinity – under the appearance of the consecrated Eucharistic host, which usually rests in a vessel called a monstrance.

ASSUMPTION 208 N. 2nd St. Box 218 Ashkum, IL 60911-0218 (815) 698-2262	Perpetual adoration	Father James Holup
OUR LADY OF MERCY 701 S. Eola Rd. Aurora, IL 60504-5901 (630) 851-3468	Monday, 8:30 a.m. - 6 p.m.	Father Hugh Fullmer
ST. MARY 308 St. Charles St. Box 152 Beaverville, IL 60912-0152 (815) 435-2432	1st Friday, 3 p.m. - 4 p.m.	Father Robert Coleman
ST. ALEXIS 400 W. Wood St. Bensenville, IL 60106-2496 (630) 766-3530	1st Friday, 3 p.m. - 9 p.m.	Father J. Agustin Ortega Ruiz
ST. ISIDORE 427 Army Trail Rd. Bloomington, IL 60108-1389 (630) 529-3045	Friday, 7:30 a.m. - Saturday, 8 a.m.	Father Gerald Simonelli
ST. DOMINIC 440 E. Briarcliff Rd. Bolingbrook, IL 60440-3042 (630) 739-5703	Monday/Tuesday/ Wednesday/Friday, 8 a.m. - 9 p.m.; Thursday, 8 a.m. - 4 p.m.; 1st Saturday, 10 p.m. - Sunday, 5 a.m.	Father David Lawrence
ST. FRANCIS OF ASSISI 1501 W. Boughton Rd. Bolingbrook, IL 60490-1562 (630) 759-7588	1st Friday, 8 a.m. - 5 p.m.; 7:30 p.m. - 9:30 p.m.; Saturday, 8 a.m. - 9 a.m.	Father Herbert Essig
ST. JOSEPH 211 N. Center Ave. Bradley, IL 60915-1698 (815) 939-3573	Tuesday, noon - 7 p.m.	Father Anthony Nugent
IMMACULATE CONCEPTION 110 S. School St. Braidwood, IL 60408-1947 (815) 458-2125	Perpetual adoration; open to the public 6 a.m. - 6 p.m. daily	Father Danilo Soriano
CORPUS CHRISTI 1415 Lies Rd. Carol Stream, IL 60188-4841 (630) 483-4673	1st Friday, 9 a.m. - 7:30 p.m.	Father Robert Hoffenkamp
NOTRE DAME 64 Norfolk Ave. Clarendon Hills, IL 60514-1299 (630) 654-3365	Monday, 9 a.m. - 11 p.m.; Tuesday, 5 p.m. - 10 p.m.; Wednesday, 7 p.m. - 10 p.m.; Thursday, 6 p.m. - Friday, 7 a.m.	Father Robert Schuler
ASSUMPTION 245 S. Kankakee St Coal City, IL 60416-1697 (815) 634-4171	Perpetual adoration; open to public from 6 a.m. - 10 p.m.	Father Robert Noesen
ST. AMBROSE 1711 Burry Cir. Crest Hill, IL 60403-2096 (815) 722-3748	1st Friday, 8 a.m. - 7 p.m.	Father John Doyle
OUR LADY OF MT. CARMEL 8404 Cass Ave. Darien, IL 60561-5349 (630) 852-3303	1st Friday, 3 p.m. - 9 p.m.	Father Michael O'Keefe

OUR LADY OF PEACE 701 Plainfield Rd. Darien, IL 60561-4294 (630) 323-4333	1st Friday, noon - 3 p.m.; then 8 p.m. - Saturday, 8 a.m.	Father Walter M. Dziordz
DIVINE SAVIOR 6700 Main St. Downers Grove, IL 60516-2799 (630) 969-1532	1st Friday, 2 p.m. - 7 p.m.	Father William Conway
ST. MARY OF GOSTYN 444 Wilson St. Downers Grove, IL 60515-3898 (630) 969-1063	Perpetual adoration	Father Ernest Norbeck
MARY QUEEN OF HEAVEN 426 N. West Ave. Elmhurst, IL 60126-2171 (630) 279-5700	1st Monday, 9 a.m. - 7 p.m.	Father Anthony Taschetta
VISITATION PARISH 779 S. York Rd. Elmhurst, IL 60126-4498 (630) 834-6700	Perpetual adoration	Bishop Joseph Siegel
ST. ANTHONY 7659 Sauk Trl. Frankfort, IL 60423-9788 (815) 469-3750	Perpetual adoration	Father Greg Skowron
QUEENSHIP OF MARY 219 Armitage Rd. Glen Ellyn, IL 60137-2800 (630) 752-0332	1st Friday, 6:30 p.m. - 7:30 p.m.	Father Nguyen Huy Quyen
ST. JAMES THE APOSTLE 480 S. Park Blvd. Glen Ellyn, IL 60137-4688 (630) 469-7540	1st Thursday, 8:30 a.m. - 6:30 p.m.	Father John Ouper
ST. PETRONILLE 420 Glenwood Ave. Glen Ellyn, IL 60137-4588 (630) 469-0404	All Fridays, 3 p.m. - 10 p.m.; 1st Friday, 8:30 a.m. - Saturday, 8 a.m.	Father James Dougherty
ST. MARGARET MARY 207 E. Fifth Herscher, IL 60941-9766 (815) 426-2550	1st Friday, 9 a.m. - 7 p.m.	Father Douglas Hauber
ST. ISAAC JOGUES 306 W. 4th St. Hinsdale, IL 60521-4092 (630) 323-1248	Perpetual adoration	Father William Donnelly
ST. PETER THE APOSTLE 524 N. Rush St. Itasca, IL 60143-1637 (630) 773-1272	1st Friday, 8:30 a.m. - Saturday, 8:30 a.m.	Father Slawomir Ignasik
OUR LADY OF MT. CARMEL 407 Irving Street Joliet, IL 60432-1897 (815) 727-7187	Thursday, 9:30 a.m. - 10:30 a.m.; 1st Saturday, 9 p.m. - 11 p.m.; Men only: All Saturdays, 11 p.m. - Sundays, 5 a.m.	Father Jose Cilia
ST. JOHN THE BAPTIST 404 N. Hickory Street Joliet, IL 60435-7118 (815) 727-4788	Saturday, 6 a.m. - 7 a.m.	Father John Dombrowski
ST. JUDE 2212 McDonough St. Joliet, IL 60436-1849 (815) 725-2209	Perpetual adoration	Father Michael Lane

ST. MARY NATIVITY 706 N. Broadway Ave. Joliet, IL 60435-6395 (815) 726-4031	Monday - Friday, 6 a.m. - 9 p.m.; Saturday, 8:30 a.m. - 9 p.m.; Sunday, 1 p.m. - 9 p.m.	Father Christopher Groh
ST. PATRICK 710 W. Marion St. Joliet, IL 60436-1598 (815) 727-4746	Monday, 7 p.m. - 9 p.m.; 1st Friday, 8 a.m. - 5 p.m.	Father Peter Jankowski
ST. PAUL THE APOSTLE 18 Woodlawn Ave. Joliet, IL 60435-6799 (815) 725-1527	Monday - Friday, 8 a.m. - 10 a.m.	Father Gregory Rothfuchs
ST. MARTIN OF TOURS 953 S. 9th Ave. Kankakee, IL 60901 (815) 933-7177	1st Friday, 7:30 a.m. - 3 p.m.	Father Dennis Settles
ST. PATRICK 428 S. Indiana Ave. Kankakee, IL 60901-5198 (815) 932-6716	Thursday, noon - 7 p.m.	Father John N. Peeters
ST. ROSE OF LIMA 486 W. Merchant St. Kankakee, IL 60901-3631 (815) 933-9391	1st Saturday, 7 p.m. - 8 p.m.	Father Charles Wheeler
ST. JOAN OF ARC 820 Division St. Lisle, IL 60532-2248 (630) 963-4500	Perpetual adoration	Father Gabriel Baltes
ST. JOHN VIANNEY 401 S. Brassel St. Lockport, IL 60441-4902 (815) 723-3291	Thursday, 8:30 a.m. - 4 p.m.	Father Stanley Drewniak
CHRIST THE KING 1501 S. Main St. Lombard, IL 60148-4501 (630) 629-1717	All Thursdays, 8 a.m. - 8 p.m.; 1st Thursday after Mass - start of Mass Friday	Father Peter Jarosz
SACRED HEART 114 S. Elizabeth St. Lombard, IL 60148-2597 (630) 627-0687	Perpetual adoration	Father Thomas Botheroyd
ST. PIUS X 1025 E. Madison St. Lombard, IL 60148-3199 (630) 627-4526	1st Friday, 9 a.m. - noon; Wednesday, 8 p.m. - 11 p.m.	Father Thomas Corbino
ST. JOSEPH 207 S. Main St. Manteno, IL 60950-1499 (815) 468-3403	Monday, 6 p.m. - 9 p.m.; Friday, 7:30 a.m. - noon	Father Albert Heidecke
ST. PATRICK 119 Market St. Mokenca, IL 60954-1494 (815) 472-2864	Thursday, 1 p.m. - 4 p.m.	Father Daniel Hessling
ST. ELIZABETH SETON 2220 Lisson Rd. Naperville, IL 60565-5234 (630) 416-3325"	Perpetual adoration	Father Thomas Paul
ST. MARGARET MARY 1450 Green Trails Dr. Naperville, IL 60540-7008 (630) 369-0777	1st Friday, 8:45 a.m. - noon	Father Paul Hottinger
ST. RAPHAEL 1215 Modaff Rd. Naperville, IL 60540-7818 (630) 355-4545	1st and 3rd Thursday, 9 a.m. - 9 p.m.	Father Theodore Weitzel
ST. THOMAS THE APOSTLE 1500 Brookdale Rd. Naperville, IL 60563-2129 (630) 355-0521	1st Friday, 6:30 a.m. - noon	Father Joel Fortier

STS. PETER & PAUL 36 N. Ellsworth St. Naperville, IL 60540-4697 (630) 355-1081	Perpetual adoration	Father Thomas Milota
ASCENSION OF OUR LORD 1S314 Summit Avenue Oakbrook Terrace, IL 60181-3971 (630) 629-5810	1st Friday, 12:30 p.m. - 3:30 p.m.	Father Damien Graziano
ST. MARY 407 W. Pells Paxton, IL 60957-1290 (217) 379-4033	Monday, Tuesday, Wednesday, 9 a.m. - 9 p.m.; Thursday, 5 p.m. - 10 p.m.	Father Scott Huggins
ST. MARY IMMACULATE 15629 S. Route 59 Plainfield, IL 60544-1943 (815) 436-2651	Sunday, 7 p.m. - Fri- day, 9 p.m.	Father David Medow
ST. MARY 901 N. Center Ave. Plano, IL 60545-1098 (630) 552-3448	Sunday, 5 p.m. - Thursday, midnight; Friday, 3 a.m. - Satur- day, 8:30 a.m.	Father Diego Maximino
ST. ANDREW THE APOSTLE 530 Glen Avenue Romeoville, IL 60446-1262 (815) 886-4165	1st Friday, 8:30 a.m. - 2 p.m.; Wednesday, 5:30 p.m. - 7 p.m.	Father Gregor Gorsic
ST. WALTER 130 W. Pine St. Roselle, IL 60172-2135 (630) 894-2461	1st Friday, after 8:15 a.m. Mass - start of 8 a.m. Mass on Saturday	Father James Schwab
ST. ALEXANDER 300 S. Cornell Ave. Villa Park, IL 60181-2622 (630) 833-7730	Sunday, 3 p.m. - Friday, midnight	Father Tuan Van Nguyen
ST. IRENE 28 W. 441 Warrenville Road Warrenville, IL 60555-3338 (630) 393-2400	Thursday, 7:30 p.m. - 9 p.m.	Father James Antiporek
RESURRECTION 30 W. 350 Army Trail Rd. Wayne, IL 60184-0524 (630) 289-5400	1st Friday, 8 a.m. - 6 p.m.	Father John Sponder
HOLY TRINITY 111 S. Cass Ave. Westmont, IL 60559-1993 (630) 968-1366	Perpetual adoration	Father William DeSalvo
ST. MARK 303 E. Parkway Dr. Wheaton, IL 60187-3698 (630) 665-0030	1st Friday, 7 p.m. - 8 p.m.	Father John Ducaji
ST. MICHAEL 310 S. Wheaton Ave. Wheaton, IL 60187-5210 (630) 665-2250	1st Tuesday, 8:30 a.m. - 7:30 p.m.	Father Don McLaughlin
ST. JOHN THE BAPTIST OS233 Church St. Winfield, IL 60190-1291 (630) 668-0918	1st Friday, 8 a.m. - 8 p.m.; Tuesday, 8 a.m. - Wednesday, 7:30 a.m.	Father Frank Vitus
ST. SCHOLASTICA 7800 Janes Ave. Woodridge, IL 60517-3520 (630) 985-2351	September - June: 1st Friday, 9:15 a.m. - 7:30 p.m.	Father Gerald Riva
ST. PATRICK 406 Walnut St. Yorkville, IL 60560 (630) 553-6671	Monday, 9 a.m. - 7 p.m.; Tuesday and Wednesday, 9 a.m. - 8 p.m.; Thursday, 10 a.m. - 7 p.m.; Friday, noon - 7 p.m.	Father Matthew Lamoureux



From Dream to Permanence: Lisle Benedictines Celebrate 125 Years in the Chicagoland Area

Father James Flint, OSB, has been a member of St. Procopius Abbey since 1974. He serves as treasurer, historian, archivist and librarian of the Abbey and as grants director at Benedictine University. He has assisted on weekends at St. Joseph Parish, Downers Grove, since 1993.

Benedictine Anniversary

It all began with a dream. The dream was that of Boniface Wimmer, a Bavarian monk who came to the United States in 1846. Over the next four decades, he overcame innumerable obstacles to establish monasteries in Pennsylvania, Minnesota, Kansas and New Jersey, all with the intention of providing priests and schools to serve German immigrants to this land. By the 1870s he was dreaming of doing the same for Czechs, founding a community that could train men to preach the Gospel and hear confessions in their native tongue. A school had the potential to provide a firm foundation in the faith, which many of the hundreds of thousands of Czech immigrants were in danger of losing without priests who knew their language.

The early efforts to make this dream come true were centered in Nebraska, but problems ensued. A young Czech monk, Procopius Neuzil, once admitted to Archabbot Boniface his fears the foundation would never materialize. The archabbot replied, "Be not afraid; this is only a sign of future success. If the devil would foresee no success to

our present efforts, he would put no obstacles in our way." Soon there arose an opportunity for Archabbot Boniface to assume responsibility for St. Procopius Parish on Chicago's Near West Side, at that time the largest Czech parish in the country. On March 2, 1885, John Nepomucene Jaeger and other monk-priests took over its management, and, from that time on, the parish's name would be associated with the new monastic venture.

From the first the monks strove to set down roots. One of the principal features of the nearly 1,500 years of Benedictine life in the church, distinguishing the monks from other religious orders, was the vow of stability. Rather than being transferred from one house to another according to need or desire, a monk normally remained throughout his life a member of the community where he professed vows.

As a matter of sheer efficiency, stability has its disadvantages: opportunities for mutual assistance and for sharing personnel resources as the needs of an area require are far more limited than with Franciscans, Jesuits, etc. But, at its best, this vow imparts to each Benedictine community its own distinctive character, one that grows naturally and changes only slowly over the course of generations.

ABOVE: A group of monks prepare for a musical event in 2003.



The Benedictine community bought this farmhouse in Lisle in 1896; it's still at the front of the campus of Benedictine University



The first part of the school building in Lisle was completed in 1900. That building, Benedictine Hall, was taken down in 2004.

With good reason monastic and other writers have often compared a well-developed community to a towering oak, firmly planted in its native soil and not easily upset by transitory occurrences.

The sapling that was St. Procopius Parish soon made its mark on the bustling city of Chicago. In 1887 a school called St. Procopius College was begun by Procopius Neuzil, and he and his fellows soon started Bohemian Benedictine Press as well. By 1894 the Czech-American community already seemed permanent enough that it was raised to the rank of an abbey. The number of monks grew.

What was not able to grow, however, was the very small amount of land the monks owned in their urban setting. The school could not much expand its enrollment so long as it remained where it was. In 1896 the order purchased a farm in still-rural DuPage County, near the village of Lisle. Planning and construction of a building followed, and, in 1901, St. Procopius College moved to Lisle. This led to the development of the institutions that are now Benedictine University and Benet Academy.

The growth of the educational work required the presence of an ever-larger proportion of the community at the schools. This led to the 1914 decision to move the abbey itself to the Lisle campus, though Bohemian Benedictine Press continued in Chicago until 1975, and the monks staffed St. Procopius Parish until 1986.

Following World War II, DuPage County began its transformation into a populous suburban area, and it became part of the new Diocese of Joliet. During all the changes, the monks continued their educational labors, as well as helping on weekends at many of the local parishes. And, of course, they prayed, performing the "work of God" that is at the heart of Benedictine life in any setting. The gift of stability makes monastic prayer a constant in a region, no matter what else might be going on.

The schools grew ever larger. In 1956 the academy acquired its own campus on the north side of Maple Avenue. Eleven years later it joined with the girls' school run by the Benedictine Sisters of Sacred Heart Monastery to form the co-educational

Benet Academy. The college became co-educational shortly after and changed its name to Illinois Benedictine College in 1971, then to Benedictine University in 1996. Long before these dates, both institutions had completed their original mission of providing education for the children of Czech immigrants. Their larger work continued: opening the minds of students to the world around them and to God, who made the world.

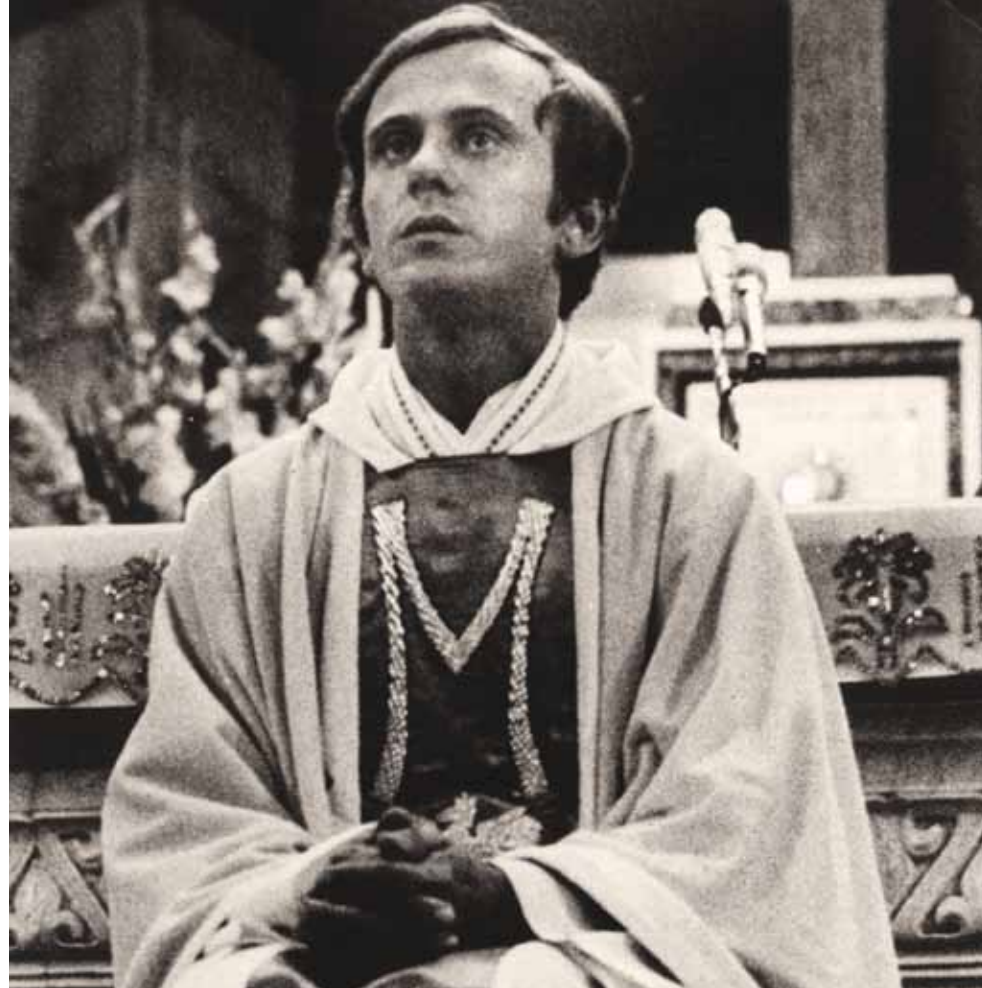
As for the monks, in 1970, they were able to move across College Road to a newly-constructed church and monastery.

They continue to work in the schools, to help in nearby parishes – and, of course, to pray. On March 2, 2010, the 125th anniversary of the foundation of the community was commemorated in the Abbey Church with prayer and a sacred concert. The latter was a piece composed for the occasion by Nancy Galbraith and entitled "Lumen Christi" – "The Light of Christ." The madrigal singers of Benet Academy and other musicians performed under the direction of Thomas Octave, and a number of invited guests joined the monks on the occasion.

No one can predict the future, and, like most religious communities, St. Procopius Abbey is much smaller than it was at one time. But, the commitment to prayer and work in the area where the monastery rests is undiminished, and, if it be God's will, the Benedictine presence will continue in DuPage County for generations still to come. ☪



Earlier this year the 125th anniversary of the foundation of the community was commemorated in the Abbey Church with prayer and a sacred concert.



Father Jerzy Popieluszko: A Martyr of Our Times

Father Jurzyk, associate pastor at St. Dominic Parish in Bolingbrook, completed his doctoral studies in philosophy and in spiritual theology at the Catholic University of Lublin, Poland. He was ordained in 1991.

In the summer 1986, I traveled for two weeks all over Poland with a large group of French Boy Scouts, visiting religious shrines and historical towns and places. I was greatly surprised they wanted to visit a small village north of Warsaw, named Okopy. We stopped there for one reason: to meet with an old couple. They were the parents of Father Jerzy Popieluszko, a Catholic priest brutally murdered by the Polish communist secret police two years earlier. Although the scouts were eager to speak with them, I noticed at the same time their trepidation. What does one say to people whose son was brutally killed?

The parents of Father Popieluszko cordially welcomed us in the front of their modest farm-

house, and they were pleased to speak of their murdered son. Their tremendous suffering was evident. Nothing, not even their publicly expressed forgiveness of the murderers, was able to remove the signs of pain from their faces. All we could do at that moment was to show our sympathy and deep respect for them.

The People's Priest

During communist rule in Poland, the government was responsible for the murder of several priests, but Father Popieluszko's case was the most notorious. He was a chaplain of Solidarity workers' union. It was more a social and political movement at that time than a mere organization. Solidarity ignited the dismantling of the communist system in Central and Eastern Europe and "finally" in the Soviet

Union itself.

Father Popieluszko's work as a chaplain far exceeded the standard work of any chaplain as he traveled all over Poland celebrating Masses for workers and organizing help for persecuted people. But, his greatest, and perhaps most-precious, service was to give hope to those who had lost it. Although the regime did everything to separate him from the people and limit his influence, he was very well-known and respected.

In his homilies Father Popieluszko openly expressed the things that workers and the intelligentsia were not able to say out loud: the demand for political and religious freedom and for a just social system. However, he never called for revenge or bloody revolution; just the opposite, he continuously repeated Saint Paul's famous words: "Do not be conquered by evil but conquer evil with good" (Romans 12:21). This seemed to be so dangerous to the Polish regime that they were determined to silence him once and for all.

In the Waters of the Vistula River

In communist Poland a special department of the secret police was created to monitor, investigate and demolish the Catholic Church. The Church was the biggest and the last obstacle to the regime in executing unrestricted power over the people. Father Popieluszko's work was considered especially obstructive for the communists. Several officers of secret police were assigned to remove that "danger."

They tried several methods to achieve this goal. They tried to force him to collaborate with them; later, they tried to bribe him by offering him studies abroad; and, finally, they tried to frame him with the possession of drugs, explosives and pornography. When these methods failed, they decided to eliminate him permanently. After two attempts to assassinate him – arranged car accidents – the parishioners hired a driver to be his bodyguard. This gave Father Popieluszko some protection but proved to be insufficient. On the night of Oct. 19, 1984, while returning from celebrating Mass in Bydgoszcz, he was captured by the secret police and horribly tortured. He was then tied with ropes around his neck, legs and arms, shoved into a plastic bag and thrown into the Vistula River in Wloclawek, barely six miles from the seminary I have attended. His killers tied a 22-pound weight to his leg. He was only 37 years old.

To this day we do not fully know why the communist authorities decided to acknowledge this murder and sacrifice the four officers who kidnapped the priest. The trial of the murderers was a bizarre spectacle since the Communist Party controlled everyone involved. Sometimes, even the prosecutor seemed to play the role of public defender of the murderers as he nearly equated the victim to his oppressors. Unsurprisingly, the trial did not reveal all the circumstances of Father Popieluszko's murder. The names of the people who were really responsible for that murder are not known to this day.

The four officers who were proclaimed guilty of murder were sentenced to 16-25 years in prison but served only a fraction of their terms. After their release from prison, some of them changed their names and appearance through plastic surgery. The unit leader of the kidnapping did not change his identity or his hatred of the Catholic Church; he has even written several articles for an ultra anti-clerical magazine.

The Martyr's Triumph

Father Popieluszko's death raised a wave of protest in Poland and increased the determination of the Poles to fight for religious and politi-

cal freedom. The now-famous priest was buried in front of St. Stanislaus Kostka Church in Warsaw – an exceptional privilege not known in the modern history of Poland. An estimated crowd of half a million people attended his funeral. The story became well-known in Europe and throughout the world. Soon, it became a custom for foreign non-communist government delegations visiting Poland to place a wreath on Father Popieluszko's tomb, an act that infuriated the communist regime.

In 1997 Cardinal Joseph Glemp, archbishop of Warsaw, Father Popieluszko's native diocese, started the beatification process of the Solidarity chaplain. He said the priest's death was a clear example of martyrdom since he had been aware of the danger and could have easily resigned from his work. But, Father Popieluszko's understanding of the priestly vocation compelled him to remain with the people and to be faithful to the truth. A truth he believed would ultimately triumph.

His death strengthened the faith of many people; for some it was instrumental in their conversion. To quote the early Christian author Tertullian: "The blood of martyrs is the seed of Christians." To this day Father Popieluszko's tomb has been visited by more than 24 million people.

In December 2009 Father Popieluszko's beatification process came to its finale when Pope Benedict XVI declared him a martyr. The date of his beatification has been set for June 6, 2010 – the day of the new Polish church feast day, the Feast of Thanksgiving. The ceremony will take place in Warsaw's Pilsudski Square. On June 2, 1979, in the very same place John Paul II proclaimed his famous prayer: "Let your Spirit descend and renew the face of the earth! The face of this land!"

After the beatification Mass, the plan is for the procession with the relics of Father Popieluszko to proceed along Warsaw's main historical road to the Church of God's Providence in Wilanow, a southern neighborhood of the Polish capital. This newly created church was originally planned more than two centuries ago, but the partition of Poland, World War II and the communist occupation delayed its creation. In this procession citizens of Warsaw and of Poland will give homage in a spectacular way to this modest priest who was "not afraid of those who kill the body but cannot kill the soul" (Matthew 10:28).

Although Father Popieluszko struggled with a communist regime in Poland that has been defunct for more than 20 years, he is a saint for our times. He stands as an example of a person with strong moral character and clear goals for his life – things not easily found in the contemporary world. ☺

A Holy Couple Reunited in Heaven

Basilian Father Thomas Rosica, chief executive officer of the Salt and Light Catholic Media Foundation and Television Network (saltandlighttv.org in Canada), 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.

Father Rosica



Pietro and Gianna Molla

Early on Holy Saturday morning, April 3, 2010, Pietro Molla, husband of Saint Gianna Beretta Molla, died in his family home in Mesero, near Milan, Italy, in the company of his daughter Gianna Emanuela and his other children, Pierluigi and Laura. He was 97 years old and had been in failing health for several years.

I have been good friends with the Molla family since 1999, and Saint Gianna is the Patron Saint of the Salt and Light Catholic Television Network in Canada (of which I am CEO).

My friendship with the Molla family grew from our first meeting in 1999 in Mesero. I have been blessed with the gift of their friendship these past 11 years and have accompanied

the family in the years leading up to the 2004 canonization of Saint Gianna. She was a great contemporary woman saint, wife, mother, medical doctor and lover of life.

I discovered a pillar of faith, courage and devotion in her husband. During our first meeting, Pietro shared with me dozens of photos in family albums, regaling me with stories of Gianna's interests in music, opera, theater, mountain hikes and skiing. He also shared with me in great detail the final months and weeks of Gianna's earthly existence in 1962. At her death Pietro would become a

single parent with four young children. He never remarried. The Molla children are all close to me in age, and we struck up a wonderful friendship that has lasted to this day.

Over the past 11 years, I visited numerous times with Pietro at his home in Mesero, shared meals with him in little restaurants in town and spoke many times with him by phone. In September 2003, shortly after the Molla family was informed

the required miracle had been approved by the Vatican for Blessed Gianna's canonization, Pietro phoned me in Toronto and invited me to make the "official" documentary of Saint Gianna Beretta Molla's life. Our film on Saint Gianna's life, "Love is a Choice," is an award-winning documentary now in numerous languages.

I shall never forget the eve of Saint Gianna's canonization at the Vatican on May 16, 2004, when Pietro called me to his room at the convent of the Sisters of Maria Bambina and asked me to spend several hours with him as he prepared spiritually for the canonization ceremony the following morning. That night, I said to Pietro, "You are from a family of saints, and Gianna will not be the only one raised to the glory of the altar. You will follow." He held my hand firmly, smiled and wept. The scenes of the canonization ceremony remain engraved on my mind and heart, especially when Gianna Emanuela and her father Pietro were warmly embraced by Pope John Paul II during the moving liturgy.

My last visit with Pietro took place on Sunday, Oct. 19, 2008, during the Synod of Bishops on the Word of God at the Vatican, where I served as English language media attaché. As we had one Sunday free, I took advantage of the abbreviated "Roman weekend" and flew to Milan to spend the day with the Molla family in Mesero. I celebrated Mass in the bedroom of Pietro Molla, then 96 years old, surrounded by the three Molla children – Dr. Gianna Emanuela, Pierluigi, Laura and their families. Several close family friends and relatives also joined us.

Following Mass, we went downstairs and shared how the moving story of Saint Gianna's life is spreading around the entire world. I was with ordi-

nary Milanese folks who took the beatitudes seriously and lived them each day. We may speak of the communion of saints in theological terms, but, on that Sunday, I experienced it in flesh and blood terms. This group of people was, for me, the reality of the communion of saints in real time: a husband of a saint; children of a saint; and nieces and nephews of a saint. They are like us. Their love of God and neighbor, simplicity, fire and dynamism will burn away the sadness and evil in the world today not with harshness, but with fiery love and ordinary kindness.

From my first meeting with Mr. Molla in 1999, I was convinced then, and more so now after our years of friendship, that the story of holiness did not end with his wife. Pietro was a pillar and rock – a man of extraordinary faith, simplicity and holiness. He lived a remarkable, saintly life and, like his beloved wife, made holiness something attainable for all of us.

The cause for the beatification and canonization for Saint Gianna's brother, Frei Alberto Beretta, a Capuchin missionary in Brazil, is now opened in Bergamo, Italy. I am certain the cause for Pietro's beatification and canonization will be opened soon. What a powerful witness this would be to the dignity and sacredness of marriage and family life!

Laura recently shared with

me that the Molla family is somehow linked to the mystery of Holy Saturday. It was on Holy Saturday 1962 that Gianna Beretta Molla gave birth to her daughter, Gianna Emanuela. One week later, on Easter Saturday, Saint Gianna died from the serious medical condition that resulted from bringing her child to term. Saint Gianna

gave her life so the child in her womb could live. Now, Pietro returns to the house of the Father on Holy Saturday morning 2010.

Pietro shared with me one day what he wrote in his diary on March 7, 1955: "The more I know Gianna, the more I am convinced that God could not have given me a greater gift than her love and companionship." Saint Gianna and

her husband are now reunited in heaven and celebrate the mystery of Christ's dying and rising in the company of the Lord and his saints. I can only imagine the scene in heaven on Holy Saturday morning as this wonderful couple was reunited after 48 years of being apart. They would embrace their daughter Mariolina, who died as a child, and be welcomed by the Venerable Pope John Paul II, who enrolled Gianna in the book of the saints. May Saint Gianna, Pietro and Mariolina intercede for us now from heaven, and watch over all married couples and families on earth. ☩

“ I shall never forget the eve of Saint Gianna's canonization at the Vatican on May 16, 2004, when Pietro called me to his room at the convent of the Sisters of Maria Bambina and asked me to spend several hours with him as he prepared spiritually for the canonization ceremony the following morning. That night, I said to Pietro, 'You are from a family of saints, and Gianna will not be the only one raised to the glory of the altar. You will follow.' ”

How the Youth Leadership Conference Changed My Life

My Story



“You have to come to YLC. It’s this huge event with lots of people from all over,” was my friend Dara’s pitch to me around May of 1988. I was a freshman at Oswego High School, and my 15-year-old ears heard, “There will be lots of cute girls there.”

It worked. I attended my first Diocese of Joliet Youth Leadership Conference that July as part of a

small group from St. Anne Parish, Oswego, and my expectations were low. I had been to a diocesan youth

rally that spring, and it mostly was a light-hearted, easily digested Christian message; a keynoter; Mass; and some dancing (and cute girls). With that experience behind me, I did not expect YLC 1988 would become the single most influential moment of my life.

Our youth ministry coordinator, Doug Brummel (who now travels the nation as a Catholic mission and conference speaker and entertainer), told us what to pack and when to be there. Maybe he told us about what to expect, but I cannot remember. It was summer, and the only things I really cared about were baseball and girls.

I was not exactly the “churchy” type growing up. At our 8th-grade confirmation retreat day, I hid in the bathroom for over an hour just to get out of listening to the speaker. I played the game, wore a nice tie and smiled for my confirmation picture with Bishop Imesch. I even gave high school youth ministry a try, but mostly because Doug was pretty cool, and – you guessed it – cute girls.

I don’t know exactly when it happened, but I think it was sometime during the Saturday night reconciliation service at that 1988 YLC that Jesus Christ came into my life.

My eyes were opened, and Christ truly entered my heart. He was no longer a fictional character in a really old book. Father, Son, and Spirit were living and breathing in the third-floor theater of the long-demolished Benedictine Hall on the campus of Illinois Benedictine College (now Benedictine University).

It was that proverbial “wow” moment we speak of in ministry: a transformational moment when we recognize Christ’s presence in our lives. In theological terms we believe, as Catholics, we are transformed in Christ again and again. Since then I have had many more of those transformational moments – but YLC 1988 was my first.

YLC inspired me to continue to seek Christ through youth ministry, and that quest continued

beyond high school. I went on to attend the next ten YLCs in some way or another: as a videographer, then as a parish youth minister at St. Walter, Roselle. Though I graduated from Illinois State in 1995 with a degree in Mass Communications, I traded in a career in broadcasting for the chance to help bring Christ to teens. I knew then – and still believe today – that good youth ministry has the power to transform teenagers. I was fortunate to have the opportunity to co-direct YLC 1997. The keynote speaker that year was Doug Brummel.

The following year I missed my first YLC since 1988. My wedding was that weekend. I married Lisa (YLC attendee, 1990-1992), who lived in south Florida.

I moved to Florida and became the associate director of youth ministry in the Diocese of Palm Beach. In 2003 we returned to the Chicago area when I was offered my current position, as director of the Diocese of Gary Office for Youth and Young Adults.

Upon my arrival in northwest Indiana, the diocese had no show-

case event for parish high school youth ministry programs. Bishop Dale Melczek had also placed an emphasis on improving high school catechesis.

In 2004 we held our first Catholic Youth Xperience (CYX). While the emphasis of YLC has always primarily been about developing youth leadership skills, CYX has a broader scope. Nonetheless, I incorporated many of YLC’s core elements and am certain that, if not for YLC, hundreds of teens over the last six summers would not have been transformed the way they were at our CYX events. Simply put, YLC taught me how to work with others to put on a great youth conference. Now, CYX is held each July in Valparaiso, Indiana.

Today, I appreciate how much planning, stewardship, and prayer go into creating moments like the one I experienced on that July 1988 Saturday night in Lisle. Frank Giangregio, the former Diocese of Joliet youth ministry director, and everyone else on that YLC 1988 planning team did not realize they were planting a seed that would continue to bear fruit a

hundredfold. I now get the chance to plant those seeds for the Diocese of Gary.

YLC taught me – while months of planning, rehearsal, and prayer go into creating three unforgettable days in which teens truly encounter Christ – the real challenge, the real ministry, happens after the event. The goal of the diocesan youth ministry office is not to hold a great three-day event as much as it is to use that event to inspire parish youth ministers to build stronger youth programs back home.

YLC certainly did that for us back in then-tiny Oswego in the late ‘80s. Each summer, the teens who attended YLC would return to St. Anne youth ministry fired up and ready to evangelize. Does good youth ministry work? When I think of the teens who joined me on those YLC weekends, I realize many of them are still actively involved in transforming the world. Three became parish youth ministers. Another works with special-needs students. Another became a lobbyist for Habitat for Humanity. Another is developing character-building presentations for public high school students. I can think of at least five – including my wife – who became teachers. Even one of our adult volunteers went on to become a diocesan director of youth ministry.

More fruit: seven years into our diocesan youth conference, I cannot begin to count how many young men and women have told me their faith has been strengthened – or saved – by the event. We are now in the process of addressing a wonderful “problem”: underserved, college-aged young adults who desire to reconnect with their faith, but do not have ministries like they had in high school. They miss that feeling of climbing to the mountaintop at CYX, and they long to make that journey again.

Thank you, Diocese of Joliet, for investing time, talent, and treasure for many years into YLC. I would not be where I am today without it, and you have transformed lives from coast to coast.

The Youth Leadership Conference will be held on the campus of Lewis University in Romeoville, June 25-27. Youth leaders, from grades 8 to 12, from parishes across the diocese, along with college-age leaders, will gather to learn, pray and live the Catholic faith and grow as leaders in the church and local community. **Here are some highlights from the weekend:**

- The availability of Eucharistic Adoration.
- Mass will be held two times, once with Bishop Peter Sartain presiding.
- Twenty different Catholic prayer experiences, such as learning how to pray the rosary and using the Scriptures to pray.
- The sacrament of reconciliation.
- A commissioning ceremony to inspire the youth to go and make disciples of others.
- Seminarians and religious will attend to witness their vocations.
- Praise and worship music at the general sessions.
- Free time to meet other youths.
- Same-grade-level breakout sessions.
- “Extreme Taste of Faith” for current 6th and 7th graders, which will give them a small dose of what

the YLC experience is like to entice them to attend when they are old enough to do so.

- Workshops on leadership skills.
- Dynamic, nationally known speakers.

Although registration is closed for this year’s weekend, please contact Paul Mach for more information at ym@dioceseofjoliet.org and (815) 834-4044. The conclusion of next year’s Youth Leadership Conference will include being part of the Eucharistic Congress. The Year of the Eucharist will culminate with the Eucharistic Congress on June 26, 2011, at Lewis University.

By Kevin Driscoll

Kevin Driscoll is the coordinator of the Diocese of Gary Office for Youth and Young Adults. He, his wife, Lisa, and sons Brett and Joseph reside in Cedar Lake, Indiana.

My Story



Good-cheer smoothie

A refreshing neighborly gesture

By Michelle Sessions DiFranco | Photography by Philip Shippert

One hot summer day, my husband, David, came into the house with a smoothie he had picked up on the way home. He placed it on the counter and went downstairs to find a tool. I gazed at the smoothie. It gazed back. It taunted me and tempted me. I took a sip. In a word, it was perfect – and, in a minute, it was gone.

As I set down the now-empty cup and gazed out our kitchen window, I noticed our elderly neighbor, Emily, sitting on her porch in the sweltering heat, fanning herself with a newspaper. It was common for her to sit and watch passersby, hoping a neighbor would strike up a conversation. She lived alone. However, I knew she wouldn't be getting many passersby that day, thanks to the heat.

I suddenly felt both pity and guilt. I bet she would have loved some of that smoothie. Then it hit me: I could make her one! I quickly gathered all the ingredients I could: a banana, frozen berries, yogurt and a bit of orange juice and honey. I threw all of the ingredients into the blender and pureed them. I removed the lid and filled a large glass with the pink concoction. I walked out the door and headed straight toward Emily. I truly felt I had made her day by such a simple gesture as giving her a smoothie and chatting for a little while. I can also honestly say I think I got more out of making her happy than she got out of the experience.

As I was happily returning to my house, my husband stepped outside with a perplexed look on his face and his empty smoothie cup. "What happened to my drink?" he asked. Before I could answer, Emily, from across the street, lifted her glass up in the air as if to make a toast and shouted, "Thank you for the smoothie, David." I didn't want to ruin the sense of contentment he must have felt at that moment for making Emily so happy, so I just stayed quiet. A little charity is good for him too.

“I truly felt I had made her day by such a simple gesture as giving her a smoothie and chatting for a little while.”



The good-cheer smoothie:

- 1 banana (cut up)
- 2 cups frozen mixed berries
- 1 cup vanilla or berry yogurt
- 2-3 tablespoons orange juice (for slight tartness)
- 1 teaspoon honey

Directions: Throw wet ingredients into the blender first (OJ, yogurt and honey) and blend for 5 seconds.

Add banana and half of the frozen mixed berries and blend for another 5 seconds. Add remaining frozen berries and blend until smooth.

Give to an elderly or homebound neighbor who needs some cheering up on a hot summer day. Double the recipe so you can try it for yourself!



Program Helps Priests Minister More Effectively

Father Dennis Spies, the pastor of Our Lady of Lourdes in Gibson City, is an outgoing person who prefers others to set goals for themselves. By way of contrast, Father David Lawrence, the pastor at St. Dominic Parish in Bolingbrook, is an introvert who is not much of a risk taker.

Their personalities have pluses and minuses, but what they have learned by taking a program called "Good Shepherds, Good Leaders" is to grow aware of their strengths and weaknesses and harness them to lead more effectively, they said.

The program, a two-year clergy leadership initiative developed by the Catholic Leadership Institute, was designed to help Catholic priests overcome the challenges they face by using Jesus as the ultimate role model for leadership. Fathers Spies and Lawrence are two of 20 priests from the diocese participating in the program.

"A lot of their issues have to do with 'How do I identify and motivate and lead my people with all their diverse personalities and expectations?'" said Father Bill Dickinson, the institute's national director of leadership development. "That's pretty demanding on us. We teach the men to identify it, to roll with it and to lead through it. We spend a lot of time on their leadership behaviors and values that enable them to be more patient and empowering with others."

The diocese is one of 45 dioceses around the country who have priests participating in the program, Father Dickinson said. The



Several priests from the diocese talk about one of the lessons during a "Good Shepherds, Good Leaders" meeting at the St. Charles Pastoral Center, Romeoville, earlier this year.

men learn several contexts for leadership, he added, such as leadership of self; one-to-one leadership; and leadership of teams.

One thing Father Spies has learned about himself by participating in the program is the importance of helping others set goals for themselves.

"My tendency is to let the person set their goals and let me know," Father Spies said.

But, those who help him at his parish have told him they want him to participate in their goal setting, and the leadership program has helped him to understand that and given him the tools to do so. "The more I understand people, the more I learn your way of thinking, the more I can do what's most helpful for you," he said.

What he's learned is to help direct people to goals they need to reach.

The hoped-for outcome is that others – especially parish volunteers – understand their roles better if their priest communicates with them in ways they understand, he said. He added that, if that happens, they are usually more willing to keep volunteering again.

"Every time that happens, it takes

something off my plate and puts it onto theirs, and it frees me up to be more available to do something else," he said.

Father Lawrence noted that the program does not change a priest's personality.

"I'm still myself," he said. "I still have to cope with myself in leadership. My personality, which has its strengths and weaknesses when it comes to leadership, just doesn't go away, but now I'm aware of it and work with that."

By helping priests become better leaders, the program helps them to minister better, said Father Dickinson.

"We try to help affirm a man for his identity as a priest while teaching the skill sets for him to exercise his ministry more effectively," he said. "We want him to know he can delegate responsibility and not have to micromanage. We want him to know there is an art to saying no while saying yes. We want him to know that he can lead a team without being the leader of the team. We want him to know that having a vision for his role in the parish really does empower him with clarity and direction." ☺

By Carlos Briceño



El Año Eucarístico

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

Nos levantamos y nos acostamos sin la plena consciencia de haber estado en medio de la grandeza que rodea la vida. Miramos la naturaleza y no escuchamos el canto de su belleza multicolor. Hablamos con alguien, y no repensamos que lo que hemos dicho tiene sentido y que ese alguien nos haya entendido. Cada instante, el milagro de la vida nos rodea. Vivimos entre milagros, entre cosas sorprendentes. Y, tal vez, por ser diarias, pierden para nosotros ese sentido de asombro frente a lo sobrenatural. Vivimos distraídos de la grandeza que hay en nosotros y alrededor de nosotros. Esa misma distracción puede estar ocurriéndonos en la vida espiritual. Somos parte de la Iglesia Católica, cuyo tesoro y grandeza se encuentra permanentemente en la Eucaristía: Presencia real de Jesús en medio de su pueblo.

Por eso, la invitación de nuestro obispo J. Pedro Sarsain a tener un Año de la Eucaristía diocesano (Abril 1 de 2010 a Junio 26 de 2011) es propicia para despertarnos de una posible distracción espiritual o de llamar nuestra atención, al privilegio que como católicos tenemos de conservar a Jesús en la Eucaristía: Pan de Vida – Alianza de Amor. A lo largo de este año Eucarístico tendremos la oportunidad de:

1. Renovar la vida espiritual y litúrgica a través de la Eucaristía: En lo más profundo del ser humano, hay un espacio que únicamente puede ser llenado por Dios. Ese lugar es el Templo del Espíritu Santo. Cuando las personas desalojan a Dios de este espacio, empiezan a llenarlo de mil cosas, creyendo que ello les brindará la alegría que esperan. Cuando no lo consiguen, tienen una tristeza, una angustia, un vacío que les atormenta. Este año Eucarístico, servirá para que descubramos si Dios es el centro y motor de nuestra vida. Descubrir si él está en ese lugar que le corresponde en lo más profundo de nuestro ser. Si es así, nuestro rostro, nuestro comportamiento, nuestra actividad toda hablará y cantará la grandeza de Dios. Si es lo contrario, se nos ofrece constantemente la oportunidad de renovar nuestra vida espiritual. De acercarnos más

al Dios de Amor, al Pan de Vida; a él, que ha hecho con nosotros una alianza de amor eterno. Dios en nuestra vida, esa es la renovación de la vida espiritual que el Año de la Eucaristía diocesano está buscando. Y esta presencia de Dios en nuestra vida se celebra con júbilo y entusiasmo en la liturgia, es allí donde la comunidad reunida, expresa su contento; por eso invitamos a todos a participar en el canto, en las alabanzas con entusiasmo, abriendo nuestros labios sabiendo que estamos glorificando el nombre de Dios. Esa es también la renovación de la celebración litúrgica que el año Eucarístico desea. Alegramos en el Señor. Quien tiene a Dios en su vida, no puede estar triste. Esto lo hemos escuchado repetidamente. Es el momento de vivirlo y compartirlo.

2. Acercarnos al Sacramento de la Reconciliación: Todos sabemos por experiencia propia lo mal que

se siente al no haber correspondido al amor de Dios. La tristeza nos invade y, algunas veces, nos hace estallar en llanto. Y cómo no sentirse de ese modo, cuando hemos levantado la voz a nuestros padres, cuando los hemos gritado injustamente, diciéndoles que no se metan en nuestra vida. Como no sentirnos mal, cuando a nuestra pareja la hemos maltratado o cuando a nuestros hijos e hijas hemos dicho algo inapropiado. ¿Cómo no sentirnos mal al tener un comportamiento contrario a los mandamientos de nuestro Dios? ¡No podemos estar en paz! Necesitamos el perdón de Dios y de la Iglesia, de la comunidad a la que también hemos ofendido. Por eso, Jesucristo en su infinita bondad y misericordia no sólo se quedó con nosotros en la Santísima Eucaristía, sino que nos dejó el sacramento del perdón para que pudiéramos reconciliarnos con nuestro Padre Dios y nuestros hermanos y hermanas, miembros de la Iglesia. Es este sacramento donde la historia del hijo pródigo se hace una realidad en el corazón que reconoce que nuestro Padre Dios tiene una fiesta preparada para toda persona que, arrodillada, contrita, dolida por lo hecho y arrepentida del mal cometido, pide perdón a Dios que no la abandone. Este año Eucarístico diocesano nos invita a acercarnos al sacramento del perdón. Dejemos de lado el orgullo, la vanidad, el rencor que no nos permite

vivir en paz. Nosotros somos creyentes de un Dios que nos espera con los brazos abiertos, a ofrecernos su perdón. No lo dejemos esperando. ¡Ven, pide perdón de tus pecados y vive en paz!

3. Invitar a todos a la Iglesia Católica: ¿Cuándo fue la primera o la última vez que invitamos a alguien a Misa? Muy pocas veces lo hacemos. Este año Eucarístico es la oportunidad para que invitemos a todas las personas que están alrededor nuestro, a conocer más de la Iglesia Católica. Tenemos una historia de 2000 años, que empieza a las orillas del mar de Tiberiades y se extiende a los siete continentes. Es difícil encontrar un lugar en la tierra donde los pasos de un católico no hayan dejado huella. Somos una familia de más de 1.1 billones de miembros, santos, pecadores, pobres, ricos, mujeres y varones. Todos unidos en la fe, en el bautismo, en la caridad. Hay muchas cosas hermosas que debemos decir de esta familia. Invitemos a las personas que desean conocernos, conocer a Dios a quien amamos, servimos y adoramos. Invitemos a las personas que desean conocer a nuestra Iglesia. Cuando alguien estudia con seriedad la historia de la Iglesia Católica se encuentra con una institución humana y, a la misma vez, sobrenatural; se encuentra con una institución humana y divina. A lo largo de toda esa vasta historia, Dios siempre está presente. Todos sean bienvenidos a la Iglesia Católica.

4. Promover las Vocaciones Sacerdotales: La Eucaristía y el sacerdocio están estrechamente unidos; por eso, mientras pedimos incesantemente por la presencia de Cristo en la Eucaristía, también debemos pedir por las vocaciones sacerdotes; para que todo creyente, en algún momento de su vida, piensen en el sacerdocio como una alternativa. Como creyentes, debemos tener esta opción muy en cuenta. Por eso, nuestra diócesis tiene una casa de discernimiento vocacional, llamada Casa Juan Pablo II, quien es dirigida por el Padre Burke Masters, que a su vez es el director de la Oficina de Vocaciones de nuestra diócesis. Este Año eucarístico será la oportunidad para rezar incesantemente por las vocaciones e invitar a nuestros jóvenes a meditar en la vocación, como un llamado de Dios para el servicio de su pueblo, la Iglesia.

Este Año de Eucaristía diocesano será un tiempo de gracia para todos nosotros. La Oficina del Ministerio Hispano ha organizado actividades y eventos que nos ayudarán a cumplir con estos objetivos. Averigua en tu parroquia los días en que se estarán realizando estas actividades o llámanos al (815) 834-4037 para brindarte la información que necesitas. Dios presente en la Eucaristía y la Eucaristía siempre como fuente y culmen de la vida de todo creyente. ¡Ven, participa con nosotros de este canto a la grandeza de Dios!



Miembros del Instituto de Formación Pastoral Beato Padre Miguel Pro, preparados para el Año Eucarístico diocesano.

What in the world?

The top 10 Catholic news events this month

1 Pope meets abuse victims, expresses shame, sorrow for their suffering – Pope Benedict XVI met with eight victims of priestly sex abuse in Malta and promised them the church would do all in its power to bring offenders to justice and protect children.

2 New Web site to help promote vocations – The U.S. bishops are launching a web site to help laity and clergy promote vocations. ForYourVocation.org will host discernment resources for men and women.

3 Bishops of Spain support Pope Benedict – In his inaugural address for the 95th plenary assembly of the Bishops' Conference of Spain, Cardinal Antonio Maria Rouco Varela of Madrid reiterated the Spanish bishops' support for Pope Benedict XVI as the media continue their campaign against him.

4 New Catholic TV station launches in Pakistan – Good News is the name of a new Catholic satellite channel launched by the Archdiocese of Karachi in Pakistan. The new station will be available via satellite throughout Asia, Africa, Oceania and Europe.

5 Religious leaders urge Arizona governor to veto anti-immigrant bill – Arizona's three Catholic bishops have issued a statement calling on Gov. Jan Brewer to veto recent legislation targeting undocumented immigrants. The bill was subsequently signed into law.

6 Wisconsin shrine celebrates installation of a relic – The Shrine of Our Lady of Guadalupe in La Crosse held a Mass in April during the installation of a first-class relic of St. Gianna Molla.

7 Cardinal Cooke's sainthood cause advances – Investigations into the life of Cardinal Terence Cooke, former archbishop of New York, have begun the Roman phase of his path to canonization.

8 Mexican bishops' conference acknowledges priests under threat – Mexico's bishops' conference stated that priests had suffered threats of violence, kidnapping and extortion from Mexican narcotics-trafficking cartels.

9 Kenyan church leaders withhold support of country's constitution – Kenyan religious leaders said they will reject the proposed new constitution during a referendum in June because it would legalize abortion and keep in place Islamic courts.

10 Pope marks fifth anniversary, joining cardinals for lunch – Pope Benedict XVI marked the fifth anniversary of his election with a formal luncheon with 46 cardinals in Rome, thanking God and the cardinals for their help in carrying out his ministry.

Lewis University Celebrates 50th Anniversary of Christian Brothers' Sponsorship

The Lewis University community has begun celebrating the 50th anniversary of its sponsorship by the De La Salle Christian Brothers. Since 1960 more than 100 Christian Brothers have served at the university as teachers, administrators or trustees.

During an April ceremony on the feast day of the founder of the Christian Brothers, Saint John Baptist De La Salle, university Provost Stephany Schlachter reflected upon the Christian Brother's contributions over the years.

"They didn't come to talk about mission; they came to do it," she said. "They didn't write about mission; they lived it. ... We did not come to know the Lewis Christian Brothers through great literary works, but rather through their great works. Not through their words, but, more importantly, by their actions."

The theme of the celebration is "Together for Mission," and special events will be held throughout the year to commemorate the anniversary. For more information go to lewisu.edu.

Priests and Deacons Celebrate Anniversaries

The following priests and deacons are celebrating their anniversaries to the priesthood and diaconate this year:

65th Anniversary

Father Dominic Morrissette

64th Anniversary

Father Venard Kommer, OFM

63rd Anniversary

Father Henry Wilkening

62nd Anniversary

Father William Cullen

61st Anniversary

Father Lloyd Bowden
Father Alphonse Micka, MIC

50th Anniversary

Father Donald Bates, OSA
Father Jonathan Foster, OFM
Father Francis Bernard McDonald
Father James Michaletz, CSV

Father Thomson Panakal

Father Jude Randall, OSB

Father Daniel Francis Stempora

Father John Zanoni

40th Anniversary

Father Kevin McBrien, O.Carm.

Father John Palmer, CSV

Father David Simpson, O.Carm.

25th Anniversary

Father Thomas Corley

Father Mark Jendrysik

Father Dennis Lewandowski

Father John Merkelis, OSA

Father Richard Pighini, CSV

25th Anniversary as Deacon

Deacon Paul Brachle, Jr.

Deacon William Crane

Deacon Joseph Dalpiaz

Deacon Dino Franch

Deacon Santos Martinez

Deacon Kenneth Miles

Deacon Carl Schumacher

Deacon Robert Stansberry, Jr.

Deacon Joseph Winblad

Things to do:

ORDINATION: Bishop Peter Sartain will ordain Raed Bader, Stephen Eickhoff, John Lindsey, Josh Miller and Jason Stone to the priesthood at the Cathedral of St. Raymond, Joliet, on June 5 at 11 a.m. A reception will follow.

Theology-on-Tap Young Adult Speaker Series

- **Kick-Off Event with Bishop Peter Sartain Tuesday, July 6, 7 p.m.,** Benedictine University, Lisle
- **July 11, 18, 25, Aug. 1:** Our Lady of Mercy, Aurora, 5 p.m.
- **July 12, 19, 26, Aug. 2:** Ballydoyle's Irish Pub, Downers Grove, 7 p.m. John & Tony's Restaurant, West Chicago, 7 p.m.
- **July 13, 20, 27, Aug. 3:** Tap House Restaurant, Glen Ellyn, 7 p.m. St. Raymond Cathedral Parish, Joliet, 7 p.m.
- **July 14, 21, 28, Aug. 4:** Gatto's Restaurant, New Lenox, 7 p.m.
- **July 15, 22, 29, Aug. 5:** Annunciation Byzantine, Homer Glen, 8 p.m.
- **Theology-on-Tap Finale Celebration with Bishop Sartain, Saturday, Aug. 7, 5 p.m. Mass, 6:30 p.m. picnic, St. Charles Borromeo Pastoral Center, Romeoville**

This is a tentative outline of the series at press time. For the most up-to-date schedule and a list of speakers and topics, go to dioceseofjoliet.org/yam/

Christ and the Eucharist

Carlos Briceño is the editor of *Christ is our Hope Magazine*.

Transubstantiation is a word with a lot of letters and a profound meaning. It is not something one commonly hears in casual conversation, but it is important to discuss because so many Catholics do not really grasp what it means.

The *Catechism* explains it this way: "The Council of Trent summarizes the Catholic faith by declaring: 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation'" (*Catechism*, 1376).

So, what does that all mean? Bishop Victor Galeone of St. Augustine, Fla., wrote about it in the April 2010 issue of his diocese's publication, *St.*

Augustine Catholic. (FAITH Catholic, which collaborates to produce *Christ is our Hope*, helps publish that periodical.) Bishop Galeone noted two times during Jesus' ministry when the Lord performed miraculous deeds that teach about transubstantiation. One was when he fed 5,000 people with five loaves, which Bishop Galeone explained meant Jesus was able to suspend the laws of nature for bread. The second was when Jesus walked on water, which the bishop wrote meant Jesus suspended the laws of nature for his body.

"For almost 2,000 years, the Church has firmly taught that whenever the priest at Mass does what Jesus did at the Last Supper, the bread and wine are changed in *substance* to the Lord's true body and blood, even though the *accidentals* (appearance/prop-

erties) of the bread and wine remain," the bishop wrote. "Does this seem incredible?"

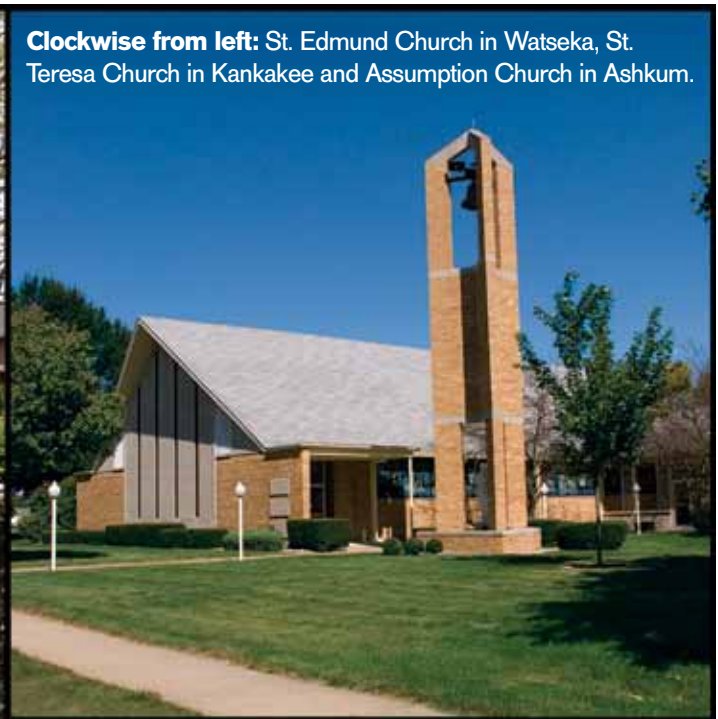
To anyone without faith, of course it does. But, for those who believe, "Faith is the realization of what is hoped for and evidence of things not seen" (Heb.11:1). It makes sense because if Jesus – the Son of God – said it, then he meant it. But, for those who need some kind of intellectual argument to better understand transubstantiation, Bishop Galeone offers the following analogy:

"You grasp an iron bar," he wrote. "How do you know it's iron? From its weight, color, and hardness. But, in outer space, the bar becomes weightless, and, in a blast furnace, it becomes a red-hot liquid. Is it still iron? Of course, since its *substance* remains the same. Only the *accidentals* (weight, color, hardness) have changed. In the blast furnace of God's this analogy takes place. The *accidentals* of the bread and wine continue on, while the *substance* (here 'substance' does not refer to the chemical substance of iron or bread.

Rather, it refers to the basic reality of the thing, i.e., what it is in itself. You might not recognize me if I don a disguise, but I still remain the person I was – my substance remains unchanged) changes into the Lord's own body and blood. The Church calls this marvelous change *transubstantiation*."

Two months ago the Diocese of Joliet started to celebrate the Year of the Eucharist. Bishop Peter Sartain felt strongly that having a year-long focus on the Eucharist – culminating with a Eucharistic Congress in June 2010 – was important for the spiritual renewal of people in the diocese. For Catholics to truly engage in the Year of the Eucharist, they have to understand what they are waiting in line for when they are about to receive the Eucharist – and that is Jesus himself!

As Saint Thomas Aquinas put it, "It is the law of friendship that friends should live together. ... Christ has not left us without his bodily presence in this our pilgrimage, but he joins us to himself in this sacrament in the reality of his body and blood."



Clockwise from left: St. Edmund Church in Watseka, St. Teresa Church in Kankakee and Assumption Church in Ashkum.

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**your parish and the
Diocese of Joliet**