

July/August 2010

THE MAGAZINE
OF THE CATHOLIC
DIOCESE OF
JOLIET

Christ is our Hope

Dioceseofjoliet.org

Cristo Es Nuestra Esperanza



Vacations:

A Time to Relax – While Staying Close to God

INSIDE: Five New Priests Ordained | Un Pueblo Caminando

The Significance of Making Reverent Gestures

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.

Several weeks ago I had the privilege of addressing a crowd of more than 1,000 Hispanic parishioners gathered at Our Lady of Mount Carmel Church in Joliet as part of our diocesan Year of the Eucharist. The evening concluded with a period of Eucharistic adoration and procession that reminded me of a similar experience five years ago in Arkansas. Passing through the crowd, both times I was struck by the reverence and attention of young and old alike.

At one point along the way during the procession in Arkansas, I noticed that people began touching my vestments as I passed by. Their gesture momentarily caught me off guard, but then I began to think of the instances in the ministry of Jesus when people sought to touch him.

"She said to herself, 'If only I can touch his cloak, I shall be cured'" (Matthew 9:21; Mark 5:28).

"He had cured many and, as a result, those who had diseases were pressing upon him to touch him" (Mark 3:10).

"Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed" (Mark 6:56; Matthew 14:35-36).

"Everyone in the crowd sought to touch him because power came forth from him and healed them all" (Luke 6:19).

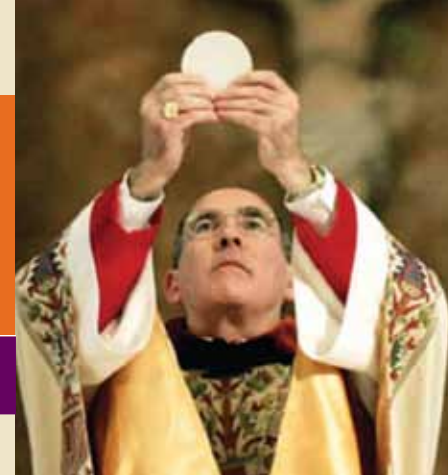
"People were bringing even infants to him that he might touch them, and when the disciples saw this, they rebuked them. Jesus, however, called the children to himself and said, 'Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it'" (Luke 18:15-17).

Processing through the crowd, holding the Monstrance high, I felt

tangibly the reverence of those present for the Blessed Sacrament. Recalling these Scripture passages, I realized how desperately all of us long to touch the Lord Jesus, to be in his presence, to be nourished by his grace. Those who struck their chests, made the sign of the cross, or touched my vestments expressed their belief in the Real Presence and their acknowledgement that the Lord was with us. Their actions spoke louder than words.

Modern culture has lost its sense of reverence for things sacred, and we would do well to consciously recover it. There are many reasons we have neglected to cultivate gestures of reverence in recent years, among them an unwitting disparagement of "old-time" practices and a tendency to focus more on ourselves than on the Lord when at church.

However, we do God – and ourselves – a great disservice when we neglect to show reverence. Signs of reverence (respectful silence, bows, genuflections, signs of the cross, appropriate dress, arriving early and remaining for the entire Mass, conscious participation at Mass) increase our awareness of God's presence and help us to be more attentive to what he wishes to do for us. Reverence is the very least we owe God,



and we do owe it to him.

If we act the same in church as we do in a business meeting, in the classroom, in the family den, or on the sports field, we might forget why we are there. Remembering those in the Gospel who traveled miles merely to see the Lord, who stretched their hands through the boisterous crowd hoping to touch just the tassel of his cloak, we are reminded why we are there. We *should* act differently in church, but we also *need* to act differently in church. We need to physically, tangibly, re-direct our focus from ourselves to God.

When Jesus told his disciples they should not prevent the children from coming to touch him, he taught a great lesson. Luke places this passage strategically to contrast the behavior of children with that of some of the Pharisees and the wealthy. The childlike demonstrate naturally their total dependence on God.

Gestures of reverence bring us closer to the Lord. They are a means of paying attention to him, disposing ourselves to listen for his word and showing our love for him. As our parish churches are oases of welcome and hospitality, they should also be oases of quiet prayer, where we who make up the crowds seeking Jesus – the needy and sick and self-righteous and childlike and distracted and full of faith and spiritually poor and full of hope and busy with many things and hungry to the depths of our souls – come to worship him... and be renewed even by touching just the tassel of his cloak.

Bishop Peter Sartain
Christ is our Hope
July 2010



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ace algunas semanas atrás, tuve el privilegio de dirigirme a una multitud de más de 1,000 feligreses hispanos, quienes se reunieron en la parroquia de Nuestra Señora de Monte Carmelo en Joliet, como parte de nuestra celebración del Año Eucarístico Diocesano. La tarde concluyó con un tiempo de Adoración al Santísimo Sacramento y una procesión que me recordó una experiencia similar, vivida hace cinco años atrás en Arkansas. Pasando por medio de las personas, tanto en Arkansas como en Joliet, me llamó la atención la reverencia y el respeto tanto de jóvenes como adultos.

En un momento en el camino, durante la procesión en Arkansas, noté que las personas tocaban mis vestimentas mientras yo pasaba. Su gesto me tomó momentáneamente desprevenido, pero luego pensé en aquellos instantes en el ministerio de Jesús, cuando las personas procuraban tocarle.

"La mujer pensaba: 'Si logro tocar, aunque sólo sea su ropa, sanaré'" (Mateo 9, 21; Marcos 5, 28).

"Pues al verlo sanar a tantos, todas las personas que sufrían de algún mal se le echaban encima para tocarlo" (Marcos 3, 10).

"Y en todos los lugares adonde iba, pueblos, ciudades o aldeas, ponían a los enfermos en las plazas y le rogaban que les dejara tocar al menos el fleco de su manto. Y todos los que lo tocaban quedaban sanos" (Marcos 6, 56; Mateo 14, 35-36).

"Por eso cada cual trataba de tocarlo, porque de él salía una fuerza que los sanaba a todos" (Lucas 6, 19).

"Le traían también niños pequeñitos para que los tocara, pero los discípulos empezaron a reprender a esas personas. Jesús pidió que se los trajeran, diciendo: 'Dejen que los niños vengan a mí y no se lo impidan, porque el Reino de Dios pertenece a los que son como ellos. En verdad les digo que el que no reciba el Reino de Dios como niño no entrará en él'" (Lucas 18, 15-17).

Caminando en medio de las personas, con la custodia bien en alto, experimenté la reverencia de los presentes por el Santísimo Sacramento. Recordando estos pasajes de la Escritura, me doy cuenta de cuán desesperadamente todos nosotros queremos tocar al Señor Jesús; para estar en su presencia, para nutrirnos de su gracia. Aquellos que se golpean el pecho, que hicieron la señal de la cruz o tocaron mis vestimentas, expresaron su creencia en la Presencia Real y su reconocimiento que el Señor estaba con

nosotros. Sus acciones decían mucho más que sus palabras.

La cultura moderna ha perdido su sentido de reverencia por las cosas sagradas y bien haríamos nosotros en recuperar esa consciencia. Hay muchas razones por las cuales hemos descuidado cultivar los gestos de reverencia en los recientes años, entre ellas una desvalorización inconciente de prácticas que consideramos de "viejos tiempos" y una tendencia a centrarse más en nosotros mismos que en el Señor, cuando estamos en el templo.

Sin embargo, le hacemos a Dios – y nosotros – un gran desaire cuando olvidamos presentarle reverencia. Signos de reverencia (silencio respetuoso, inclinación, genuflexión, señal de la cruz, ropas apropiadas, llegar temprano y quedarse durante toda la Misa, la participación consciente en la Misa) aumentan nuestra consciencia de la presencia de Dios y, nos ayudan a estar más atentos a lo que él quiere hacer por nosotros. Los signos nos ayudan a transferir el centro de atención, de nosotros a él.

La reverencia es lo menos que nosotros debemos hacer por Dios y que nosotros se lo debemos a él.

Si nosotros actuáramos en la Iglesia del mismo modo que lo hacemos en

reuniones de negocio, en los salones de clase, en el lugar de la familia o en los campos de deporte, podríamos olvidar el porqué estamos allí. Recordemos aquellas personas del Evangelio que viajaron kilómetros para solo mirar al Señor, quienes extendían sus manos a través de la ruidosa multitud, esperando tocar sólo la borla de su manto, se nos recuerda el porqué estamos allí. *Debemos actuar* de forma diferente en el templo, pero también necesitamos actuar de forma diferente en el templo. *Necesitamos* físicamente, tangiblemente, re-orientar nuestro centro de atención de nosotros a Dios.

Cuando Jesús habló a sus discípulos diciéndoles que ellos no deberían impedir

que los niños vengan a tocarlo, dio una gran lección. El evangelista Lucas ubica este pasaje estratégicamente para contrastar el comportamiento de los niños con el de algunos fariseos y ricos. Los infantes demuestran naturalmente su total dependencia en Dios.

Los gestos de reverencia nos acercan al Señor. Son medios para poner atención a él, eliminándonos nosotros mismos para escuchar su palabra, y presentar nuestro amor por él. Tal

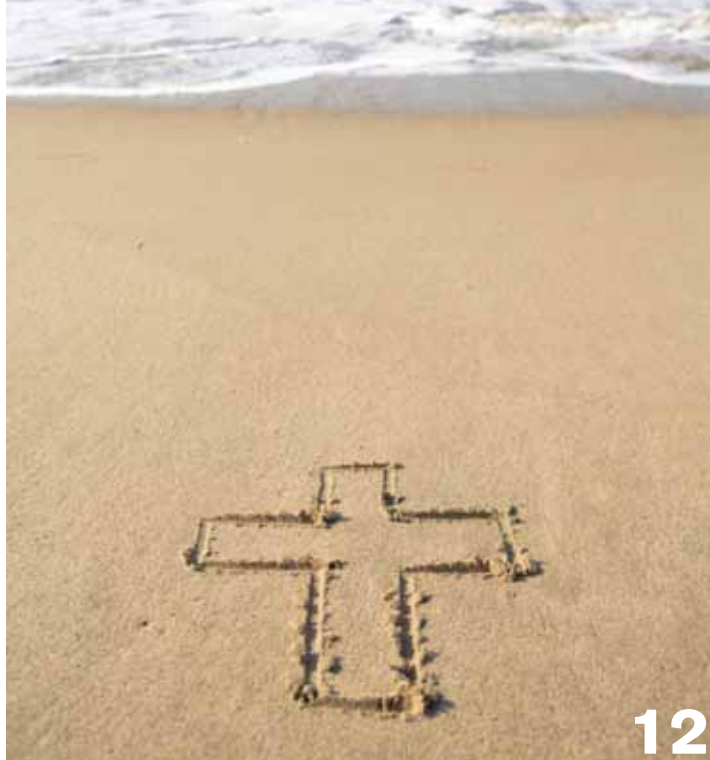
como nuestras parroquias que son oasis de bienvenida y hospitalidad, deberían también ser oasis de oración en silencio, donde nosotros, que somos parte de los que buscamos a Jesús – necesitados y enfermos e infantiles y distraídos y llenos de fe y pobres de espíritu y llenos de esperanza y ocupados con muchas cosas y hambrientos de las profundidades de nuestras almas – vienen a adorarlo... y ser renovados al tocar sólo la borla de su manto.

Obispo Peter Sartain
Cristo es nuestra Esperanza
julio/agosto 2010



Vacations: A Time to Relax – While Staying Close to God

With school out and the weather warm, summer is the prime season for taking vacations – the way God intended.



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Because She Said "Yes": The Story of the Joliet Franciscan Sisters



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26 Jason Evert speaks across the country on the importance of chastity. He recently spoke in Chicagoland at several Catholic parishes and schools, including St. Isaac Jogues Parish, Hinsdale. Carlos Briceño interviewed him for the magazine.

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Christ is our Hope
The Magazine of the Catholic Diocese of Joliet
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Doug Delaney
**DIRECTOR OF COMMUNICATIONS
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July/August 2010 • Volume 3: Issue 6

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Christ is Our Hope (USPS 25288) is a membership publication of the Catholic Diocese of Joliet, 101 W. Airport Road, Romeoville, IL 60446-6527. Published monthly except for February and August. Gift subscription rates are \$15 per year. Individual issues are \$2.50. Send all subscription information and address changes to: Christ is Our Hope magazine, 402 S. Independence Blvd., Romeoville, IL 60446-2264; (815) 834-4060 or email magazine@dioceseofjoliet.org. POSTMASTER: Send address changes to Christ is Our Hope magazine, 402 S. Independence Blvd., Romeoville, IL 60446-2264. ©Christ is Our Hope magazine, Diocese of Joliet. ©FAITH Publishing Service. FAITH is a trademark of FAITH Publishing Service. No portion of Christ is Our Hope magazine may be published, broadcast, rewritten or otherwise reproduced or distributed in whole or in part without prior written authority of the Diocese of Joliet and/or FAITH Publishing Service™. For reprint information or other questions regarding use copyright material, contact the Christ is Our Hope magazine editorial offices at the Diocese of Joliet. Periodicals postage paid at Romeoville, IL and at additional mailing offices.

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Pictured on the cover are Nancy Fiorvento-DePirro and her daughter, Isabella, parishioners at St. Thomas the Apostle Parish, Naperville.

Blessed Kateri Tekakwitha

Born in 1656, Blessed Kateri was the daughter of a Mohawk warrior and a Catholic Algonquin mother in upstate New York. Her mother and father died of smallpox when she was four, and she was also severely affected and badly scarred by the virus. Relatives took her in, and she converted to Christianity when she was teenager. When she was 20, she was baptized as a Catholic. After her conversion, she endured the hostility and rejection of her tribe and left for Canada to join other Indians who had become Christians. Here she lived as a chaste virgin, totally committed to living a life of prayer, penance and service.

"I am not my own," she once said. "I have given myself to Jesus. He must be my only love. The state of helpless poverty that may befall me if I do not marry does not frighten me. All I need is a little food and a few pieces of clothing. With the work of my hands, I shall always earn what is necessary, and what is left over I'll give to my relatives and to the poor. If I should become sick and unable to work, then I shall

be like the Lord on the cross. He will have mercy on me and help me."

She would arise early before the sun and wait for the church doors to open. Her day began with Eucharist and prayer. She would spend many hours on her knees in the cold chapel adoring Jesus hidden in the Blessed Sacrament. Her prayer life focused on the passion of Christ and devotion to the True Presence.

She died at the age of 24. At her death, witnesses said all the scars on her face from the smallpox disappeared. She was beatified – the first Native American to receive this honor – by Pope John Paul II in 1980.

To see the saint of the month for August and other saints devoted to the Eucharist, go to www.dioceseofjoliet.org/ye/patrons.asp.

Beata Kateri Tekakwitha

Kateri nació en 1656 siendo la hija de un jefe Mohawk y de una india Algonquina, quien fuera cristianizada en el norte del estado de Nueva York. Sus padres murieron a causa de la viruela cuando ella tenía cuatro años. También ella fue gravemente afectada y marcada por esta enfermedad. Entonces, se fue a vivir con sus familiares y se convirtió al cristianismo en su adolescencia. Cuando tenía 20 años, fue bautizada como católica. Después de su conversión, sufrió la hostilidad y el rechazo de su tribu; por eso, se fue a Canadá para unirse a otros nativos que se habían convertido al cristianismo. Vivió castamente, totalmente comprometida a la oración, a la penitencia y al servicio.

Alguna vez ella dijo: "Yo no pertenezco a mi misma. He dado mi ser a Jesús. Él debe ser mi único amor. No me asusta mi estado de pobreza, que me puede suceder si no me caso. Todo lo que necesito es un poco de comida y algunas piezas de ropa. Con el trabajo de mis manos, siempre ganaré lo que sea necesario y lo que me sobra les daré a mis familiares y a los pobres. Si me enfermo y no puedo trabajar, entonces seré como el Señor en la Cruz. Él tendrá piedad de

mi y me ayudara."

Antes que salga el sol, ella estaba levantada y esperaba que las puertas del templo se abrieran. Su día comenzaba con la Eucaristía y la oración. Ella podía pasar muchas horas arrodillada en adoración, a Jesús oculto en el Santísimo Sacramento en una capilla que no siempre conservaba el calor. Su vida de oración se centró en la Pasión de Cristo y en la devoción a la Verdadera Presencia de Cristo en el Altar.

Falleció a la edad de 24 años. A su muerte, testigos dijeron que todas las cicatrices que tenía de la viruela desaparecieron de su cara. Ella fue la primera indígena americana declarada beata por el Papa Juan Pablo II en 1980.



Ask the priest: How do I encourage my children to practice their faith?

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

Q All but one of my children do not practice the Catholic faith anymore. They have even become very critical of my Mass attendance, and this has been very challenging for me. Any advice would be helpful.

A The breakdown of the faith of a family is a difficult and sad situation. When the family becomes divided on the basis of faith, discord, resentment and disrespect often appear. The family has been known to Catholics as being an image of the Trinity or has been called the Domestic Church, but during this division what is at the heart of this sacrament of God's love, the family, even if not strongly emphasized, is now forgotten.

The most important thing you can do is to understand. Because each family is different and the circumstances differ, it is complicated. Each of us has our own struggles and wounds, areas for doubt. Attitudes of doubt have their root in a mindset that may originate from when we were young and blocks us from receiving God's love, doubting that God would

P: De mis hijos, solo uno practica la fe católica. Los otros se han vuelto incluso muy críticos sobre mi asistencia a Misa, y esto ha sido muy difícil para mí. Cualquier consejo sería útil.

R: Cuando hay una separación de fe en una familia es una situación difícil y triste. Cuando una familia se divide por la fe que profesa, la discordia, el resentimiento y la falta de respeto aparecen frecuentemente. Para los católicos, la familia ha sido conocida como la imagen de la Santísima Trinidad y ha sido llamada la iglesia doméstica; sin embargo, durante esta división, lo que está en el corazón de este sacramento del amor de Dios, la familia, aun sin un énfasis fuerte, está en ese instante olvidado.

Lo más importante que usted puede hacer es comprender. Dado que cada familia y las circunstancias

son diferentes, este tema resulta complicado. Cada uno de nosotros tiene sus propias luchas y heridas, áreas para la duda. Estas actitudes de duda tienen sus raíces en una mentalidad que pueden ser originadas cuando éramos jóvenes y nos impedía recibir el amor de Dios, dudando que Dios sea fiel a nosotros a través de Jesucristo y que enviaría al Espíritu Santo a la Iglesia para permanecer con nosotros siempre. Algunos se alejan de la Iglesia, sin reconocer la importancia de recibir el alimento, la fuerza, y la misericordia de Cristo a través de los sacramentos que nos ha dado. Otros no pueden aceptar la presencia de Dios en medio de la tragedia, el conflicto, lo mundano y lo imperfecto. La gran mayoría de los problemas con la Iglesia son personales y no abstractos. Escuchar y vivir el Evangelio es importante, pero pelear y discutir sólo intensificará la separación y no llegamos a curar ni llegamos al

origen de las experiencias de problemas de fe pasadas. Así, la oración y la honesta discusión de las relaciones y experiencias pasadas de uno son importantes – como aprendemos a recibir o no recibir la fe, esperanza y amor de otros seres humanos en nuestras vidas, afecta como lo hacemos en la relación a Dios.

Así como no se puede obligar a sus hijos a creer, ellos también deben respetar su fe; contribuyendo a un ambiente de amor y respeto mutuo. Les doy ánimo para que puedan apoyarlos, sobretodo, confiando en la gracia de nuestro Señor Jesucristo y al cuidado de la Santísima Virgen. Santa Mónica rezó diariamente por su hijo San Agustín, hasta el punto de llorar, y Agustín no sólo regresó a la Iglesia por la gracia de Dios, sino que es uno de los grandes doctores de la Iglesia. Continúe perseverando en la fe, sabiendo que Dios no sólo es fiel a usted sino también a sus hijos.

be faithful to us through Jesus Christ and send his Holy Spirit among the Church to remain with us always. Some drift away from the Church, not recognizing the importance of receiving the nourishment, strength,

and mercy of Christ through the sacraments he has given us. Others cannot reconcile God's presence amid tragedy, struggle and the mundane and imperfect. The vast majority of problems with the Church are personal and not abstract. Giving witness to the Gospel is important, but arguing will only intensify the division if we do not seek healing or try to get to the root experience of their problem with faith. So prayer and honest discussion about relationships and one's past are important – how we learn to receive or not receive faith, hope and love of other humans in our lives affects how we do so in relation to God.

Just as you cannot force your children to believe, so they must also respect your faith, contributing to an atmosphere of mutual love and respect. I encourage you to support them, especially by entrusting them to the grace of our Lord Jesus Christ and to the care of the Blessed Mother. Saint Monica prayed daily for her son, Saint Augustine, often to the point of tears, and Augustine not only returned to the Church by God's grace but is one of the great doctors of the Church. Continue to persevere in the faith, knowing that God is not only faithful to you but also to your children.

Vacation or Pilgrimage?

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.

I am convinced that many vacations are actually pilgrimages. We return to certain places time and again because they are restorative in ways other places are not. We are different when we are there, and when we return we know we have been in touch with other dimensions of our life. We know there is "more" to us, and "more" to our lives.

Pilgrimages have a similar effect. We journey to sacred places on this earth. The journey is away from home and the familiar and toward a numinous place of expectation. Pilgrimage dislocates us and allows us to decompress. We leave our normal routines and identities and place ourselves in situations not in our control. Cares may come with us, and may be the reason for the pilgrimage, but they are held differently, in hope. Pilgrimages are potentially powerful religious practices, which allow us to express our faith and to find faith renewed.

Journey to a Center

Pilgrimage is an ancient, universal human activity. The oldest site of human construction, recently identified, appears to have been a shrine, not a place of residence. Humans did not live there; they intentionally traveled to it. Humanity has continually grappled with the mystery at the core of its existence. The sacred defies capture.

Shrines generally have a predominant symbol, such as a particular image of Mary. The dominant symbol gives flow to the journey and organizes the different experiences. Often, there are sub-symbols, way stations or chapels encountered on the journey to the shrine. Stages of the journey heighten the anticipation. Often, the pilgrim does not approach a shrine directly, but must circle it before entering the sacred space

Inner Footwork

Whether it is to Assisi (in Italy), Lourdes (in France), or Einsiedeln (in Switzerland), pilgrims journey toward a sacred center. The journey is toward a point where the divine and the human intersect in palpable ways. Christian pilgrimages replicate the way of the cross.

Pilgrimage is prayer of the feet. It is accompanied by

inner footwork. Traveling to a sacred place on the earth evokes a parallel inner journey to the center of the pilgrim. The actual distance traveled may not be great. One anthropologist wrote: "...pilgrimage may be thought of as extroverted mysticism, just as mysticism is introverted pilgrimage." The pilgrimage is marked by geography and history; the inner journey is marked by a growing attentiveness to the Eternal One who calls our name.

A Language for Soul

Shrines constellate stories, rituals, imagery and music. The senses are captivated, the emotions are given expression, the mind relaxes into a total experience. Dormant faith awakes as the soul finds a language for its deepest yearnings. And often, at their core, shrines evoke a sacred silence, the most expressive language of all.

Frequently pilgrimages are to places sacred in the experience of multitudes of people. The presence and faith of others contributes to the power of the place. Our Lady of Guadalupe draws enormous crowds whose various rituals and ways of honoring the Lady weave a rich, colorful tapestry of faith. A pilgrim may arrive numb and leave vibrant.

Personal "Shrines"

However, a pilgrimage can also be quite personal. The destination of a personal pilgrimage may be considered a "shrine" only by the pilgrim. It may be a place of special experiences, or significant memories. It may hold profound meaning. It is sacred to the pilgrim who is brought back in time and feeling when in that place, or who is put in touch with levels of life otherwise unknown. And it may evoke reverence, gratitude, or, simply, stillness.

So, it is possible that many vacation destinations are actually shrines sacred only to the pilgrim/vacationer; they shimmer with renewal and mystery. And how impressed the neighbor is when we say, "I am going on pilgrimage!" We just don't tell them where.

In most places on the earth, the world is opaque and does not easily reveal its maker. In other places, the world is practically translucent, and the divine shimmers through. It often depends upon the willingness of the pilgrim to truly "see." Pilgrimage to a place sacred in experience and memory opens the world to its graced depths. ☺



A Deeper Perspective of the 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.

We have all heard people say they're bored at Mass. Perhaps we have said it ourselves. A passage from the poet Rainer Maria Rilke was helpful for me. "If your daily life seems poor, do not blame it," he wrote. "Blame yourself; tell yourself that you are not poet enough to call forth its riches for to the creator there is no poverty and no poor indifferent place."

If we find the liturgy boring, perhaps we are looking at the wrong thing.

Too many people focus on the structure, only see the structure, the framework, and overlook the content. If we saw only our skeletons, we would all look pretty much alike. It is our flesh that makes us interesting. If we look only at the structure, of course, then it will be boring.

In the liturgy, the meaning is found in the Scriptures, in the liturgical cycle, the seasons: the day, the week, the year – and, also, in our daily lives. We bring to the liturgy the content of our daily encounters: the sick, the dying, the deceased, the

children being taught, the families in conflict, the souls searching for meaning, acceptance and understanding. If we remembered to do this, how could the liturgy ever be boring?

This is not a restriction of freedom, but rather preparing an environment that allows the liturgy herself to work her grace. There is an internal logic to these gestures, and violence is done to the ritual act and the meaning of them when they are exaggerated or disconnected from each other.

This is perhaps what Saint Benedict meant by the "discipline" of psalmody in Chapter 19 of the Rule of Saint Benedict, a book of instructions he wrote. For Benedict, the regulation of everything is for the establishment of good order and to the benefit of the common good. So a certain amount of discipline is necessary in order to become disciples. Common actions and orderly behavior help the cohesion of any group. Like Saint Paul's athlete training for a competition, we deny ourselves all kinds of things in order to win the crown of glory.

A sports team depends on this principle. Each of the team must play his or her position for the good of the whole. Disaster is in store for a team that is all offense. Not everyone on the football team is, or even can be, the quarterback. A ballerina must be able to depend on her partner to catch her when she leaps into the air. Business enterprises are most successful when each role is clearly defined, and each person functions superbly within the limits of the job or the task assigned.

In an orchestra, there are many instrumentalists. Yet, they must be organized with section leaders; they must follow the direction of one conductor. Even though it may be possible to acquire a sense of what the composer had in mind simply by pounding out the melody line on a piano, no one would deny the extraordinary beauty created by the ensemble when each musician works within the parameters of his role, in tune and in time with the others.

Does this not require a certain amount of humility?

A clarinetist cannot use the same facial muscles and shaping of the lips on the mouthpiece of the clarinet as the trumpeter. When a conductor moves from the podium to take a place among the trombones, his role shifts, and he must adopt certain behaviors in line with his new role and follow the direction of another. But no one complains that this is unfair or that the new role is less important. We do not consider it a restriction of the individual's freedom since the task is not to exalt the individual, but rather for the individual parts to join together in the formation of something magnificent.

Here lies the wisdom of the liturgical expression of the Church: the ministers must embrace their roles, do everything that role requires to the best of each one's ability, but only those things which are within the limits of the role. Like instrumentalists in an orchestra, they set aside their own

concerns, their own ambitions, their own desires, to participate in the creation of something beautiful, of something larger than any one of them.

If liturgical prayer is to be authentic, the members of the assembly must willingly to embrace their particular roles for the common good. A deliberate determination on the part of each one present must be made to be formed into one cohesive group, to join their voices and hearts and minds consciously and deliberately in prayer to God.

Only then can they form one body. We will admit that, for some, the notion of "one body," can seem overused. Perhaps the term "mystical body" would be better since the liturgical assembly finds its cohesion only with Christ himself as the head. Considering ourselves exclusively as the people of God, ready to claim our self-determination, risks forgetting that we come together only under Christ's leadership.

This was the intention of the Second Vatican Council, whose first document in 1963 sought to renew the rites and signs of our public worship so that the fundamental truths of our faith could be grasped more easily. The council desired also to remove the clutter that encumbered the different members of the community so that the clear and distinct roles of each member might be seen, not as a source of competition nor of higher and lesser values, but as truly contributing to the good of the whole, each person in the people of God playing his or her own part in the body of Christ. The Church went to great pains to help us understand the important role of the laity in the mission to bring Christ into the world and to model the Christian life in homes and in the work place.

Yes, the structure – to the ritual, to the organization (or ordering) of the community, to the prayer – is essential. The rubrics are essential. Honor it. Follow them. But do not make them more than they are.

The structure provides a safe, stable place for prayer. A familiar place. Ritual fosters prayer precisely because it structured and repetitive. It means you don't have to look at your feet when you march. The ritual becomes a natural, invisible, habitual way that frees you up to pray.

It's like the structure of the rosary; it's not about saying 50 Hail Marys. Rather, it is about meditating on the mysteries. The beads become a kind of egg-timer that gets you 15 minutes of meditation for each of the series of mysteries.

It's all there, written into what we pray, what we sing, what we do – completely accessible to the Catholic faithful.

We love the liturgy because we have been seized by the mystery of Christ. We enter into this new stage of renewal with the deep desire of sharing it with others. The revised *Roman Missal* offers us another chance. ☺



this, even today, severe storms can escalate very quickly in this region. (I had an opportunity to cross that lake one day by boat, and I can testify to the beauty of that body of water and to the very rapid changes in weather.)

Beginning with verse 35, we see that toward evening, after a long day of teaching the crowds from the boat, Jesus indicates that he wants to go to the other side of the lake. Some others follow him in their boats. While they are on the lake, a storm arises – a particularly fierce one. And I want you to notice that these experienced, professional fishermen are terrified!

Have you ever come to a time in your life when the “storm” was so great, so heavy, that no matter what wealth of experience you had in life, you see that you are about to be overwhelmed; you are about to drown. Suddenly, all your confidence seems to evaporate and you are terrified. And to top it all off, Jesus is asleep in the boat! In the storms of your life, has it ever seemed to you that Jesus must be asleep? Why doesn't he do something? And if there is no immediate answer, we are tempted to terrible anxiety or anger or despair.

Look at what the disciples do. They go to Jesus and call his name until he wakes up – then they berate him in their terror: Don't you care if we die?


Have you ever been pushed to that desperate point? Archbishop Timothy Dolan from New York told the story of a high school friend of his who went to Vietnam and came back a drug addict. Archbishop Dolan heard from people how his friend's life went from bad to worse over the

next number of years. And then, one day, his friend called him on the phone: “Could I stop over and see you?” Archbishop Dolan was very surprised, but, of course, said yes – trying to prepare himself to see his good friend practically destroyed by drugs and alcohol. But, to his greater surprise, the man who walked in looked healthy, well dressed and in the company of a lovely woman. What happened?

Then his friend told this story: “I was in such bad condition that I wanted to die. So another guy and I found an abandoned warehouse, used our last money to buy the best drugs and decided that we would ‘go out’ in style, so to speak. I had no hope, no reason for living. But just before we injected the drugs, this guy said to me, ‘Can you think of one good reason why we shouldn't do this?’” And Archbishop Dolan's friend said, “When he asked that question, words I'd learned in first grade just popped into my head: ‘God made us to know him, to love him and to serve him in this world and to be happy with him in the next.’ The guy listening to these words, said, ‘Well, that's as good a reason as any not to do it.’” They didn't, and Archbishop Dolan's friend said his life changed from that moment.

What's the storm in your life where you think there is no hope? Turn to Jesus – literally turn to Jesus – and, as the disciples did, cry out to God for help. Don't stop until he “wakes up” and hears your plea. ☩

How to Calm the Storms in Your Life

 **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

“On that day, as evening drew on, he said to them, ‘Let us cross to the other side.’ Leaving the crowd, they took him with them

in the boat just as he was. And other boats were with him. A violent squall came up and waves were breaking over the boat, so that it was already filling up. Jesus was in the stern, asleep on a cushion. They woke him and said to him, ‘Teacher, do you not care that we are perishing?’ He woke up, rebuked the wind, and said to the sea, ‘Quiet! Be still!’ The wind ceased and there was great calm. Then he asked them, ‘Why are you terrified? Do you not yet have faith?’ They were filled with great awe and said to one another, ‘Who then is this whom even wind and sea obey?’” (Mark 4:35-41)

Before we ponder what Jesus is teaching us in this incident with his disciples, let us have a brief geography lesson. The Sea of Galilee is surrounded by hills having very steep valleys, which create a funnel effect when the wind rises. Because of

Working Together to Build a Vocations Culture

As part of its efforts to encourage others to consider a vocation to religious life or the priesthood, the diocesan Vocation Office sponsors an organization known as the Joliet Area Vocation Association (JAVA) that meets throughout the year to promote a vocations culture and to foster teamwork among those who are vocation ministers in their respective communities.

JAVA is comprised of Father Burke Masters, the diocesan vocation director; diocesan youth and young adult directors; and men and women religious vocation directors who minister in and around the Joliet diocese.

The group's aim is not solely to encourage vocations to the priesthood or the religious life, but to help all people realize what God wants for their lives.

“Our goal is to help young people find their calling,” said Father Masters.

In other words, talking about vocations also spurs conversations that God has a plan for each person – whether the person is called to priesthood, religious life, married life or single life. Through baptism, all are called to serve the Lord, Father Masters said.

“We have to realize that every person in the world has a vocation, a calling from God,” he said, adding that JAVA's purpose is to help young people find their particular calling in life.

“It's not only religious [priests, nuns or brothers] who are responding to God's call, but it's all of us,” said Sister Marjorie Westendorf, vocation coordinator for the School Sisters of St. Francis of Christ the King and a JAVA member.

But, naturally, the vocation directors who are part of JAVA are also keenly interested in those who might be interested in a vocation to the priesthood or the religious life. That is why they gather throughout the year to collaborate and plan various events, such as Jeremiah Day, a day where boys in 7th through 10th grades are invited to spend a day with priests and seminarians; or an event called a “Nun Run,” usually held in the fall, that involves young women spending a 24-hour period traveling to different convents to pray and experience the life of different religious communities.

Another important event sponsored by JAVA is a training day for parish vocation committees. Having parishioners helping to build vocations awareness around the diocese greatly multiplies Father Masters' efforts regarding vocations.

“One of my goals is to have a Parish Vocation Committee in every parish, just like every parish has a Parish Council,” he said.

Some studies say that parents can be a big obstacle to promoting vocations.

“One of our big goals is to reach out to parents,” he said. “If your child is being called to be a priest or religious, that is the life in which they will find true fulfillment and happiness. But many parents think that their children will not be happy without a spouse and children. A recent study showed that 88 percent of priests were truly happy by following the Lord's call as a priest.”

Sister Lovina Francis Pammit, OSF, vocation coordinator for the Franciscan Sisters of the Sacred Heart, said being a part of JAVA means a great way to network with other vocation directors, but also involves a lot of teamwork.

“I don't have to work on my own,” she said, adding that one of the events she helps out with involves “Pizza with the Bishop,” which will be held on Sept. 9 and involves young women who can converse with Bishop Peter Sartain about the religious life while eating pizza.

Working together is vital, said Brother Guy Jelinek, a Benedictine monk at St. Procopius Abbey in Lisle and a JAVA member.

“I think it's important [for JAVA to work together] since there aren't as many priests, brothers and sisters available to be seen,” he said. “So it gives us an opportunity to work together in a focused way to provide presence.”

Talking about vocations to the priesthood or religious life is not easy because spreading the Gospel message is countercultural, said Sister Carolyn Jost, the vocation coordinator for the School Sisters of Notre Dame and a JAVA member.

“A lot of people don't want to hear a countercultural message,” she said, “so it is difficult to help people understand that we all have a vocation. Our goal is to help people to learn how to think about, pray about and discern what their vocation is – whether it's to marriage, single life or religious life.”

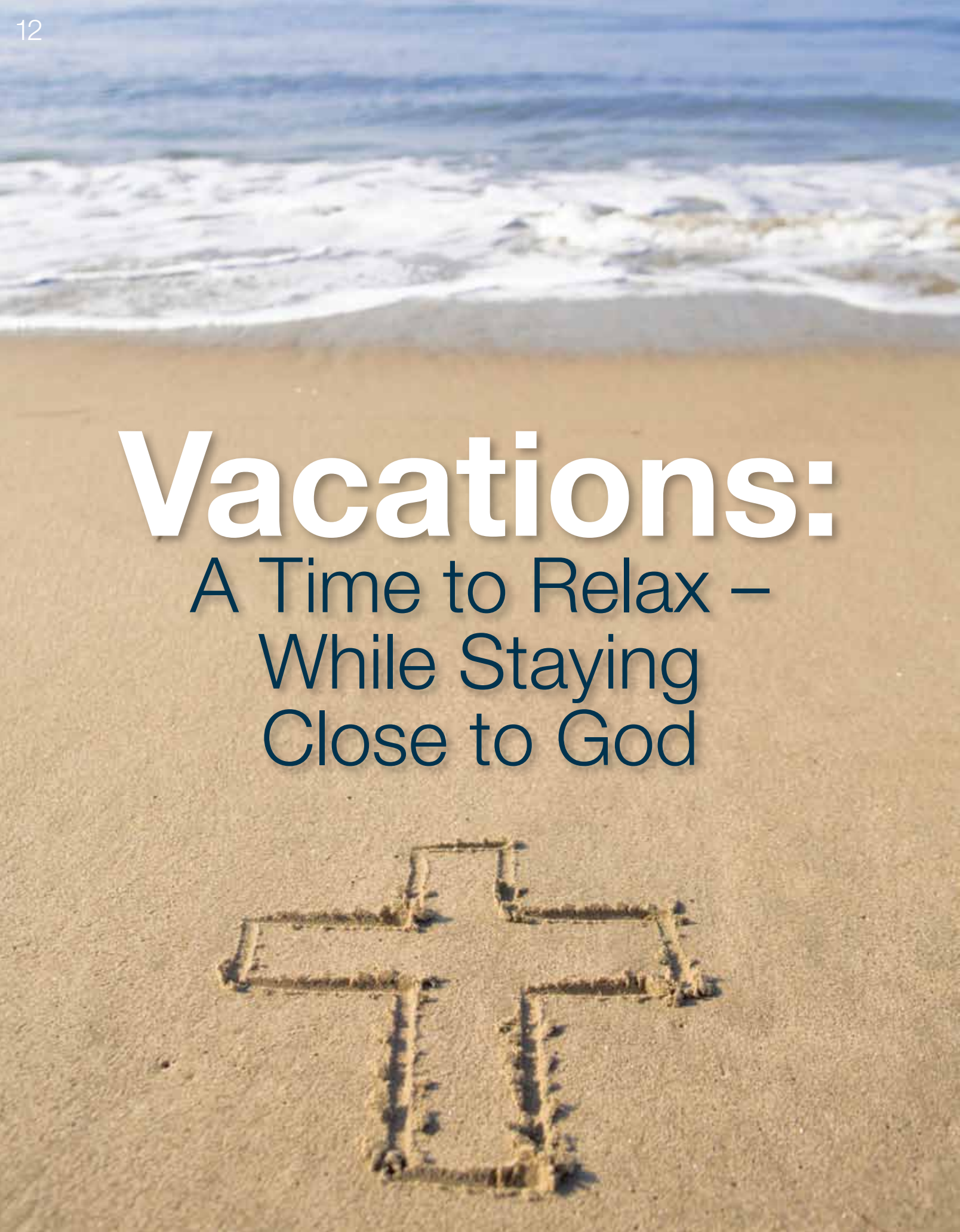
She said one misconception people have is that the lives of those who are nuns are boring. That is incorrect, she said.

“It's a very exciting way of life,” she said. “People have this idea we are bored, or we're unhappy. We're not unhappy. We love what we're doing.” ☩

For more information on vocations, go to www.vocations.com/joliet



JAVA members pose after a recent meeting at the St. Charles Pastoral Center in Romeoville.



Vacations: A Time to Relax – While Staying Close to God



On the seventh day, God rested. The first book of the Bible, Genesis, immediately establishes a precedent of alternating labor and leisure in the Christian story. God spends six days creating the world and then models the practice of rest. He calls humanity to not only rest *like* him, but also *in* him.

With school out and the weather warm, summer is the prime season for taking vacations – the way God intended.

Taking a Break

Comparatively, Americans do not excel at answering God’s call to rest. The United States is the only industrialized nation with no statutory vacation time, and it also stands alone in not mandating holidays or sick days.

According to the Center for Economic Policy and Research, the result is that one quarter of the population receives no holidays or vacation time. Moreover, the Bureau of Labor Statistics reports 39 percent of private sector workers do not receive paid time off when they are sick. For women, that number jumps to 47 percent, according to the Institute for Women’s Policy Research.

The United States ranks second-to-last for vacation and holidays in Mercer’s 2009 Worldwide Benefit and Employment Guidelines. Even that placement is generous. With no statutory figures, Mercer uses the U.S. industry standard of 15 days vacation time. A study by travel website Expedia.com indicates the average American actually gets 13 days and takes only 10.

Meanwhile, the United States leads the world in productivity, according to data from the International Labour Organization and Japan Productivity Center.

It does not, however, have the highest quality of life. The winners of that Economic Intelligence Unit ranking are Ireland,

Switzerland and Norway. Respectively, they have 29, 29 and 35 mandated days off per year – plus sick days.

Lessons from the Lord’s Day

In a nation that rarely takes a break, Catholics can look to the Lord’s Day to learn how to rest.

When God delivers his commandments in Exodus 20, he explains through Moses: “Six days you may labor and do all your work, but the seventh day is the Sabbath of the Lord, your God. No work may be done then either by you, or your son

“In a nation that rarely takes a break, Catholics can look to the Lord’s Day to learn how to rest.”

or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the Lord made the

heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the Lord has blessed the Sabbath day and made it holy.”

Pope John Paul II dedicates an entire encyclical to the Lord’s Day and explains how early Christians transferred the Sabbath rest to Sunday: “Because the Third Commandment depends upon the remembrance of God’s saving works and because Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day, for that was the day on which the Lord rose from the dead. ... What God accomplished in creation and wrought

for his people in the exodus has found its fullest expression in Christ’s death and resurrection. ... We move from the ‘Sabbath’ to the ‘first day after the Sabbath,’ from the seventh day to the first day: the *dies Domini* becomes the *dies Christi!*”

In the same document, the pope addresses *how* God rested. “The divine rest of the seventh day does not allude to an inactive God, but emphasizes the fullness of what has been accomplished,” the pope writes. “It speaks, as it were, of God’s lingering before the ‘very good’ work (Genesis 1:31) which his hand has wrought, in order to cast upon it a gaze full of joyous delight. This is a ‘contemplative’ gaze which does not look to new accomplishments but enjoys the beauty of what has already been achieved.”

That advice could extend to a Sunday morning at a church – or a week-long vacation on the beach.

Church Leaders

Pope John Paul II modeled his message of rest with yearly trips to the Italian Alps. He called for limited work hours and said the “right to rest” included annual vacations.

Still, he was hardly the first Church leader to advocate for time off.

In the fifth century, Saint Augustine discussed the balance between work and rest in his book, “The City of God.” He writes: “No man has a right to lead such a life of contemplation as to forget in his own ease the service due to his neighbor; nor has any man a right to be so immersed in active life as to neglect the contemplation of God. The charm of leisure must not be indolent vacancy of mind, but the investigation and discovery of truth.”

The 13th-century mystic, Saint Francis of Assisi, was known for his love of nature. He

Story by Amy Kiley



saw taking time to appreciate it as a way of giving thanks to God and praising him for creation. Saint Francis penned the text of “All Creatures of Our God and King” and, in his “Canticum of the Sun,” proclaims: “Most high, all powerful, all good Lord! All praise is yours, all glory, all honor, and all blessing. To you, alone, Most High, do they belong. No mortal lips are worthy to pronounce your name. Be praised, my Lord, through all your creatures.”

Saint John of the Cross worked hard in the 16th century and helped reform the Carmelite order, but even he wrote about resting in God. Members of his order who opposed his reformation tortured and imprisoned him. From his cell, he wrote “The Spiritual Canticum,” a line from which reads: “I occupy my soul and all my energy in his service; I no longer tend the herd, nor have I any other work now that my every act is love.”

Pope Leo XIII’s 1891 encyclical “Of New Things” was one of the Church’s most prominent statements on behalf of worker

rights. The pope writes, “It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man’s powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest.”

During his own pontificate, Pope Benedict XVI has taken annual vacations in the footsteps of his predecessor by vacationing in Bressanone, Italy, most summers. He told Catholic News Service vacations are a good time for “more time dedicated to prayer, reading and meditation on the deep meaning of life.” He also stated, “Vacation time offers the unique opportunity to take pause before nature’s striking displays.”

Children

The theology of saints might be hard to comprehend, but the kids of St. Walter Parish in Roselle have it mastered. (Well, at least the part about summer

vacation.)

Sara Perez heads the church’s Vacation Bible Camp, and Ken Ortega is the parish religious education director. Ortega said, “There’s a desire to include God in the summer experience.” He said he looks forward to kids trampling the parish grass and tracking in mud each summer. “This is their home,” he said. “That’s how it should be.”

Perez noted, if families are too busy for a summer Bible camp, they can study Scripture at home. “You can read a story about David and Goliath – or you could act it out or make up stories about it,” she said.

During their own vacations, she explained, she and her family bring Christian music on car trips. When they enjoy scenic locations, she said, she tries to remember (and teach her children): “I have this rest because of God. I’m able to chill out because of God. I’m able to enjoy this beach because God put it here.”

Ortega suggested pausing for group prayer when hiking in order to thank God for his creation.

Most importantly, he added, parents should make it clear to children, “Yes, we’re on vacation, but we’re still going to church.”

That mantra might be countercultural. A study from Georgetown’s Center for Applied Research in the Apostolate shows, among practicing Catholics who do not attend Mass every Sunday, the biggest reason for missing was a busy schedule. Family commitments came in second.

To remedy those statistics, Masstimes.org offers liturgy schedules and locations to help Catholics get to church even when they are away from home.

Teens

Ask youth minister Sarah Jarzembowski about keeping teens faithful over the summer, and she does not give an answer. She gives a philosophy. “A majority of people think of youth ministry as September to June,” the St. Mary, Mokena, staffer said. “When we’re teaching teens to only be active from September to June, we’re teaching them a faith that’s only September to June – [that] they don’t have to go to church during the summer.” A year-round focus on

faith, she said, “starts to break the pattern, and that realization comes to the surface that we need to be doing this all the time.”

She keeps teens from her parish involved with the Church over the summer through events like the Youth Leadership Conference, a diocesan event held each summer to teach teens to be Christian leaders.

Jarzembowski also brings students to the Vision conference at Notre Dame. “That’s where they learn a little more about what they’re good at,” she said. “At the end of the week, the teens are really called to consider how God is calling them to change the world based on the gifts and talents they’re good at.”

She also organizes a summer mission trip each year and said, “Anytime you can bring teens out of their normal world, they contemplate their existence, God, the meaning of life – all those important questions. . . . The thing I love to do whenever I’m on any trip with the teens is, at the end of the day, just to sit down . . . to just ask them, ‘Where was your “ah ha” moment today?’”

She pointed out that families can do that even without travel. “You can do that at dinner; you

can do that around a campfire; you can do that on a walk,” she said.

If families are really busy, she recommended they plan their own retreat at home. “Over the course of a week, [take] a morning, an afternoon and an evening,” she said. “If we break it down into chunks, it might be easier families to rest – and rest together.”

Pilgrimages

“A unique hybrid experience of highlighting faith and travel” is how Catholic Travel Centre president Scott Scherer characterized pilgrimages. “It kind of goes naturally together because a lot of sights that are of faith interest are the same areas where you’re going to be in your tourist mode,” he said.

He explained visiting a religious site in another country or region helps people reencounter God through new representations of old symbols. It also opens minds to God through architecture and breaks faith routines.

As for travel in general, Scherer said, “The world is God’s gift to us and, if we don’t travel and we don’t explore, then we’re leaving a lot of those packages unwrapped.”

If a pilgrimage is too expensive or time-consuming, he suggested adding a religious element to a preexisting vacation itinerary. When in Disneyland, he suggested, “Why not visit the L.A. cathedral, which is one of the newest and one of the most spectacular cathedrals in the country?”

For that matter, he said, families can plan a local – and less expensive – trip to their own local cathedral. The seat of the Diocese of Joliet is St. Raymond at 604 N. Raynor Ave. in Joliet.

Either way, he said, people should remember a Catholic vacation is not about a packed schedule. It is about resting – the way God intended. ☪

Tips for a Catholic Vacation

1. Go to Mass, even when traveling. Visit masstimes.org for liturgy times and locations.
2. Visit a new church or cathedral. St. Raymond Cathedral (608 N. Raynor Ave. in Joliet) is the seat of the Diocese of Joliet. Call (815) 722-6653 or visit straymond.net for more information.
3. Take along lessons from the saints. The book, poems, hymn texts and encyclicals in this article are all available online or in print.
4. Attend summer Church events. Check out dioceseofjoliet.org for information or visit parish websites.
5. Turn on the radio – or live stream. Christianradio.com has a station search, and online streaming is a good way to get free Christian music anywhere.
6. Take time for prayers of gratitude and times of reflection. Thank God for summer!



Bishop Peter Sartain ordained five men to the priesthood in early June at the Cathedral of St. Raymond in Joliet. They are pictured here, from left to right: Father Stephen Eickhoff; Father Raed Bader; Father Josh Miller; Bishop Sartain; Father John Lindsey; and Father Jason Stone.

Meet the Newly Ordained Priests for the Diocese

It all starts with a call, a beckoning from God that can be a whisper or can be a loud shout. Five men from the Diocese of Joliet heard that call to serve others, and their answers of “yes” resulted in their being ordained to the priesthood by Bishop Peter Sartain during a Mass on June 5 at the Cathedral of St. Raymond in Joliet. Their backgrounds are different, but their goals are the same: to serve the people of God as priests. Here are their stories:

Raed Bader

Raed Bader was born in Jordan in the same town as the Prophet Elijah. He received a Catholic school education as a child, which he credits to helping his faith grow. He drifted away from the Church, however, as he grew older, but his mother's death in 1993, when he was 23 years old, caused him to come back to the Church. It was around that time that he first started to think about the priesthood.

He worked for eight years as an aircraft technician and then studied philosophy in France. In 2002, he decided to come to the United States and worked as a barber for two years. Two of his clients were Franciscan friars, and through his friendship with them, he felt called to explore becoming a Franciscan. After two years discerning with the Franciscans in Joliet, he felt called to the diocesan priesthood and entered Mundelein Seminary in 2006.

“God was always faithful to me and standing

was 13 years old, he admits that his belief in God was pretty low during his teen-age years.

“There was a lot of doubt about God,” he said, so he stopped going to church.

At the University of Illinois, where he majored in English literature, he discovered the writings of Saint Thomas Aquinas; in particular, he read what the saint had to say about the existence of God.

“It did start me going back to church in bits and pieces,” he said.

After college, he said he wasn't sure about what he wanted to do as a career.

“The priesthood idea kept coming back to me,” he said. “But I didn't want anything to do with it. I was trying to run away from it. I [felt I] was too young to be making those decisions and not holy enough.”

Then, one night, before drifting off to sleep, he said the thought occurred to him that he had come as far as he could on his own and that he needed to reach out to the diocesan vocation office. That led him to apply to enter to the seminary.

next to me,” he said. “It takes time to discern. We need to reflect and take some time to pray and think about what these things mean in life. Through that prayer and reflection, we will find that God wants something from us. I think God uses people and events in our lives to bring us to him. Without the prayer, I don't think I would have been able to discern God's will for my life.”

What he looks forward to the most, he said, as a priest is to be with and for the people.

“The priest is consecrated for the people of God,” said Bader, 39. “I pray that God will help me to be a good servant for him and for the Church and for his people.”

Josh Miller

Even though Josh Miller felt a call to the priesthood when he

“It has been great ever since,” he said.

While in the seminary, he said what he learned the most was about God's fidelity and faithfulness to everyone.

“If we really dedicate ourselves to trying to figure all of this out, he will be right there with us,” said the 29-year-old Miller. “He's going to give 100 percent even if we feel we only feel like we can give 50 percent. I think that is the biggest overall lesson I learned at seminary is this need to stay close to the Lord.”

But the ultimate lesson, he added, was learning how to live for others.

He said he looks forward to two things as a priest: saying Mass and hearing confessions.

“Those are the two sacraments where I really connect to God on a regular basis,” he said. “I know how good these two sacraments have been to me.”

Jason Stone

One of the people dealing with the tragic shootings at Columbine High School in 1999 happened to be Jason Stone, who was working the phones and radios in Denver that day as a 911 dispatcher.

“I was intimately connected to the whole thing,” he said.

The shootings “knocked me out of the norm and got me searching for meaning in life,” added Stone, who also was a paramedic at the time. “It is a big part of my call as a witness to how God works good even through very tragic events,” he said.

Knowing several priests also helped him.

“Part of it was their witness and their contentment and joy and living their lives as priests and the invitations from them to go deeper into my own calling and respond to the Lord,” he said.

His search for a deeper meaning in life led him to enter the seminary.

“The biggest thing I've learned about life is to shift from living life based on what I wanted to do, the plans I had for my life, to realizing that God has a much bigger plan for me and I should be listening and following his calling in my life if I'm really going to experience true happiness and joy in this life,” Stone said.

Stephen Eickhoff

Growing up with a Catholic father and a Southern Baptist mother, Stephen Eickhoff learned early the importance of going to church. He recalls a typical Sunday would include going to early morning Mass at a Catholic church and then attending a Baptist worship service later in the morning.

He became aware at the age of 12 or 13 that he

might have a call to the priesthood, he said, but he didn't act on it until after college. He worked for several years after college for a truck leasing company, doing a combination of sales, training and management.

But the call to the priesthood kept nagging him. “Finally, I realized that, until I actually did something to find whether that calling was real or not, I would forever second guess myself,” said Eickhoff, 34. “I came to realize that everything that I had tried before kind of masked that call to the priesthood and was not fulfilling what I was feeling.”

He said he has grown in faith during his years in the seminary. He is able to articulate the faith better now, and he said that he learned to pray while in the seminary.

What he looks forward to the most, he said, in becoming a priest is bringing the sacraments to the people.

“As a priest, I will be able to do that now,” he said.

John Lindsey

John Lindsey believes the seed to become a priest was planted by his family and his parish.

“My parents formed me in the faith,” he said. “They were models of service and love.”

He went to Catholic schools growing up, and he also credits the parish priests and Dominican nuns at St. Thomas More Church in Chicago with nurturing his vocation, as well.

He went to the high school seminary and the minor seminary in Chicago as a teen, but he discerned that the priesthood wasn't for him at the time. He then spent 20 years in the banking industry. But he was always involved with his parish during that time.

“The Lord wanted me to come to an adult faith and also experience life in the world,” said Lindsey, 50. “That was my particular path.”

In 2002, he felt a strong call to return to the priesthood. That is when he contacted the diocese's vocation director.

He looks forward to celebrating the Mass, but also hearing confessions.

“For me the priesthood is being an agent of reconciliation, helping people reconcile with God through that sacrament and the life of faith,” he said.

He thinks that his two-decade tenure in the financial world will help him as a priest.

“I feel blessed that I had an opportunity to work in the secular world and develop good working habits,” he said. “What I learned was how to work with people and how to supervise people. It was a growth process for me. I believe my experiences in the banking world will come in handy in working with people, even in the understanding of balance sheets and helping parishes with various financial problems.” ☪

The Eucharist: Sacrament of Nonviolence

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.



Four Gospels tell the wonder-filled story of the multiplication of the loaves and fishes that has been situated geographically at Tabgha, the place of the seven springs on the Northwest shore of the Sea of Galilee. This year's Gospel (Luke 9:11-17) for the Solemnity of the Most Holy Body and Blood of Christ looked back to the rich theology and spirituality of Israel and also forward to contemplate the idea of life in God's kingdom as a banquet at which the Messiah, himself, will preside.

Feeding the new Israel

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Luke teaches us two important lessons in the Gospel story. First Jesus welcomes this vast crowd of common folk, even though "the Twelve" wanted to send them away. Luke's use of "the Twelve" to indicate a special group of disciples is a reflection of the significance of that number in the traditions among the people of Israel. In particular, it recalls the twelve tribes of Israel. By using the term "Twelve," Luke indicates that being chosen to serve in a particular way is not an excuse for distancing oneself from the crowd, the common people. On the contrary, the Twelve, like Jesus, must be welcoming.

Second, Jesus teaches that the disciples are to share whatever they have. In the sharing there will be more than enough. Logic and human reason say, "We have no more than five loaves and two fish." But Jesus asks that these meager provisions, as well as the generosity of the disciples, be stretched to their limits. Of all the evangelists, Luke stresses the fact that salvation reaches into the practical realities of human life.

The Sacrament of Nonviolence

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The Eucharist sums up all the teaching, passion and death of Jesus, and his non-violent way must be at the heart of the Eucharist. Luke's passion narrative is about the

Lamb, who goes to his death rejecting violence, loving enemies, returning good for evil, praying for his persecutors. The Eucharist, therefore, is truly the sacrament of nonviolence. The way of Jesus to conquer evil and violence must be the Christian way: the way of nonviolence, of love and forgiveness. The nonviolent way of Jesus is historically at the heart of his teaching, and at the same time at the heart of his passion and death.

Man of the Eucharist and Martyr for the Truth

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We see this how this Eucharistic reality was lived out in the life of a young Polish priest, Father Jerzy Popieluszko (1947-1984) who was beatified as a martyr on the Feast of Corpus Christi, June 6, 2010 in Warsaw's Pilsudski Square. I wish to tell you a little about this remarkable priest who has been a hero and role model to me for the past 26 years. Jerzy Popieluszko was born on Sept. 14, 1947, in Eastern Poland and came from a strong Catholic family. After secondary school, Jerzy entered the seminary in Warsaw, rather than the local seminary in Bialystok. His training was interrupted by two years of military service, during which he was beaten several times for living his Christian faith.

After ordination, the young priest, who never enjoyed good health, held several appointments before his final appointment to the parish of St. Stanislas Kostka in Warsaw. August 1980 saw the beginning of the Solidarity trade union in Poland. Workers from the Warsaw steel plant, who were on strike in support of the shipyards on the Baltic Sea, requested a priest to say Mass for them. The lot fell to Father Jerzy. He stayed with

the workers night and day. Solidarity represented for him a vision that he had first learnt from Saint Maximilian Kolbe: that of spiritual freedom amidst physical enslavement. It was this vision of the truth about the vocation of every man and woman, which Father Jerzy promoted amongst the workers by his presence.

On Dec. 13, 1981, the communist authorities imposed martial law, arresting many Solidarity activists and launching a program of harassment and retaliation against others. Many who had been on strike lost their jobs, and so their ability to support their families; others were beaten up on the streets and left for dead. Father Popieluszko became an important focus in a welfare program to support families affected by martial law.

He regularly attended the trials of Solidarity activists, sitting prominently in court with their families so that the prisoners could see that they were not forgotten. It was in the courtroom that he had the idea for a monthly Mass for the country, to be celebrated for all the imprisoned and their families. It was not a political demonstration – Father Popieluszko specifically asked his congregation not to display banners or chant slogans. His Masses for the Fatherland became well known not only in Warsaw, but throughout Poland, often attracting 15,000 to 20,000 people.

Father Popieluszko was neither a social nor a political activist, but a Catholic priest faithful to the Gospel. His sanctity lay in fundamental righteousness that gave people hope even in horrendous situations. How often Jerzy made Saint Paul's words his own in his preaching: "Fight evil with good."

On Oct. 19, 1984, the

young priest was kidnapped by security agents on his way back to Warsaw after a visit to a parish in a neighboring town. He was savagely beaten until he lost consciousness, and his body was tied up in such a way that he would strangle himself by moving. His weighted body was then thrown into a deep reservoir. On Oct. 30, Popieluszko's bound and gagged body was found in the freezing waters of a reservoir near Wloclawek.

His funeral was a massive public demonstration with more than 400,000 people in attendance. He was buried in the front yard of his parish church of Saint Stanislaw Kostka, and since that day, 17 million have visited his tomb.

Over the past 20 years, I have been privileged to pray several times at his grave in the Warsaw working suburb, and to witness the extraordinary effect that this young priest has had on so many young people. He promoted respect for human rights, for the rights of workers and the dignity of persons, all in the light of the Gospel. He practiced, for Poland and for the whole world, the virtues of courage, of fidelity to God, to the cross of Christ and the Gospel, love of God and of the homeland. He represented patriotism in the Christian sense, as a cultural and social virtue. He was deeply devoted to the Eucharist, and he provides a model for us, calling us to strive that what we say and do outwardly should always agree with our inward conscience.

Blessed Jerzy Popieluszko, man of the Eucharist, martyr for the truth, your life was broken and shared with the multitudes. The blood of your martyrdom has become the seed of faith for your homeland and for the Church. You are a priest forever, in the line of Melchizedek. Pray for us. ☩

Studying the Bible Brings the Scriptures to Life

Mary Michalski had memorized the Baltimore Catechism, knew Catholic doctrines and even thought she had some knowledge of salvation history.

But, she said, the stories from the Old Testament did not begin to come alive in her prayer life and in understanding of faith until she took the diocesan Scripture studies course, called the Biblical Institute of the Diocese of Joliet. The first year of the four-year program started last fall when students began by studying the beginning books of the Old Testament, which charts the story of ancient Israel.

"Much of our liturgical practices began many, many years ago," said Michalski, a parishioner at St. Mary Immaculate, Plainfield. "And when you undertake this program, the characters and happenings of the Old and New Testament will come alive and truly be part of your liturgical experience today."

The institute offers the Scripture study from a Catholic point of view, and some of the participants said they appreciated understanding what they were reading.

Marco Piñeda, a parishioner at Corpus Christi Parish in Carol Stream, said he knew some of the famous stories from the Old Testament, such as the story of creation and Noah and the flood, but reading and studying the early books of the Bible helped clarify his understanding of God. He used to view the God in the Old Testament as "cruel." Now, he said he views him as "merciful."

He decided to sign up for the course because he wanted to get a better understanding of the Bible, in general.

"I didn't want to be someone Catholic and not understand [the Bible] or just be hearing what's read to us in daily Mass or in Sunday Mass," Piñeda said. "I wanted to get in there and make those connections between the stories I had heard and known since I was a child, but to me I knew I was missing a large portion of it."

For more information, contact Carol Kloss at carol@scriptureschool.org or go to dioceseofjoliet.org/reo/biblicalinstitutedoj.asp. Classes for year-one students will be on Thursdays, 7-9 p.m., from Sept. 16, 2010, until May 19, 2011 at St. Petronille Parish, Glen Ellyn. Classes for year-two students will be on Saturdays, 9-11 a.m., from Sept. 11, 2010, until May 21, 2011, at St. Mary Immaculate, Plainfield. Kloss recommends that new students begin with year one although new students will be accepted in the year-two class.



Another participant, William Rohlsen, from St. Francis of Assisi in Bolingbrook, said he understands the readings at the Mass better.

"Before they were just readings," he said. "That's all they were. I had no insights into them. I have true insights into them now."

The course also broad-

ened his understanding into something he didn't realize before: women in the Bible.

"I never read much about them," he said. "There were a lot of strong women at that time that a lot of us aren't aware of."

Even someone who has experience with the Bible has gained something from the course. Carol Pankuch, a parishioner at Holy Spirit Parish in Naperville, has facilitated a Bible studies course at her parish for almost 12 years. She said she has a better understanding of the similarities between the Hebrew and Catholic faiths now, and, more importantly, she has been applying what she has been learning into her life.

"I have been looking for some type of spiritual renewal, and that has definitely happened through the course," she said. "I'm much more forgiving and more attuned to other people's needs."

Carol Kloss, the instructor of the course and former director of the Chicago Catholic Scripture School of the Archdiocese of Chicago, said her students have seen that the Bible is not just stories of ancient people, but of all people who view themselves as committed to God.

"They've seen that God speaks to real people, to average people, in their imperfections and asks them to do great things," she said.

By Carlos Briceño

Devotional Practices Relating to the Eucharist

Because the diocese is celebrating the Year of the Eucharist, the magazine has been examining various topics relating to the Eucharist to broaden reader's knowledge and respect of the Eucharist. Two are presented here relating to Eucharistically based devotional practices.

40-Hours Devotion

No one knows for sure when the exact date that the practice of adoring the Blessed Sacrament for 40 continuous hours began. It is popularly documented throughout France and Italy in the sixteenth century, especially in Milan, Italy, in the 1530's, even though its practice seems to go back further. It is likely to be an extension of the Easter practice of reserving the Eucharist for veneration for the 40 hours that Christ was in the tomb. "Forty" also points to a time of preparation and renewal, recalling the flood of Noah, the Israelites wandering in the desert and Jesus' fast before his public ministry.

The 40 Hours Devotion is referred to by prominent priests such as Pope Paul III, Saint Ignatius of Loyola, Saint Charles Borromeo, Saint Anthony Zaccaria, Saint Francis de Sales, Pope Clement VIII, and Pope Clement XII. Saint Philip Neri introduced Rome to this devotion, and Saint John Neumann, bishop of Philadelphia, PA, encouraged this practice in the United States.

At times, the 40 Hours Devotion included the Eucharist being moved from one church to another, but it is common today for

the Blessed Sacrament to be exposed for a 40-hour period in one location, minus the time taken for Mass. It may be accompanied by prayers, rosaries, litanies, chaplets, reflections, guided meditations, processions, etc.

Eucharistic Procession

The Eucharistic procession is also known as a *Corpus Christi* procession because of its association with the Feast of *Corpus Christi*. The full name of this feast is *Corpus et Sanguis Christi*, or the Body and Blood of Christ. "The feast of the Blessed Sacrament was established in 1246 by Bishop Robert de Thorte of Liege at the suggestion of Saint Juliana of Mont-Carvillon," according to the Modern

Catholic Dictionary. "[It was] extended to the universal Church by Pope Urban in 1264. The office composed by Saint Thomas Aquinas and customary procession was approved by Popes Martin V and Eugene IV. [It is] celebrated in June, the first Sunday after the feast of the Trinity."

While in prayer, Saint Juliana, a young Belgian nun in Retinne in the 13th century, received the

inspiration for a feast that celebrates and promotes the gift of the Real Presence of Christ in the Holy Eucharist, and from that moment, the Feast of Corpus Christi spread throughout the province, continent and world. The Feast of the Body and Blood of the Lord and the procession with the Blessed Sacrament, celebrating the sacrament and signifying God's presence in our world and in our lives and reminding us of our common pilgrimage to heaven, is a prayerful and edifying act of the entire Church. Devotions are generally not mentioned in the Code of Canon Law. However, because of its importance in the life of the Church, it is referred to in Canon 944: "When it can be done in the judgment of the diocesan bishop, as a public witness of the veneration toward the Most Holy Eucharist, a procession is to be conducted through the public streets, especially on the solemnity of the Body and Blood of Christ." ☪



The monstrance at the Eucharistic Chapel of the Annunciation at St. Isaac Jogues, Hinsdale, holds a consecrated communion host, where people can pray and adore the Blessed Sacrament in Eucharistic adoration.

Story by Father Matthew Pratscher

Because She Said "Yes": The Story of the Joliet Franciscan Sisters

Nan Nagl is director of mission advancement for the Sisters of St. Francis of Mary Immaculate



Sisters of the steps of St. Francis Academy in 1904 when it temporarily closed to regular classes.

It's as simple as this. Had Mother Alfred Moes, the foundress of the Sisters of St. Francis of Mary Immaculate, not accepted the 1863 invitation of Father Carl Kuemin, pastor of St. John the Baptist Church, to teach at the new parish school, the landscape of Joliet might look very different. In fact, there might not have been Joliet Franciscan Sisters, which means thousands of lives, both within and outside of Joliet, would not have been impacted by the sisters' service to God and his people over the past 145 years.

But Mother Alfred did accept the invitation to come to Joliet and educate the girls whose German-speaking parents were parishioners of St. John's. As other young women joined the growing congregation of sisters, more schools sought them as teachers. The sisters were teaching not only in Joliet, but in Chicago, as well as in other areas of Illinois and the Midwest. As the immigrant population grew in the latter part of the 19th century, the congregation would begin teaching at schools where English was not the primary language, if it was spoken at all. Working alongside bilingual pastors and lay teachers, the sisters were now teaching children who spoke Czech, Slovak or Slovenian. They also found themselves working with

Native American children in the Bayfield/Red Cliff area of northern Wisconsin beginning in 1879 and continuing today.

Before long, Mother Alfred was able to realize the goal of beginning a school of secondary education for both boarding and day students. St.

Francis Academy started in the motherhouse and remained there until 1956 when it moved to Ingalls and Larkin Avenues. It would remain a school for girls until merging with Joliet Catholic High School in the early 1990s. That is how Joliet Catholic Academy, a co-ed Catholic high school, became a reality.

In 1920, a college was founded to address the higher education needs of the congregation's members. In 1925, it became Assisi Junior College, which was opened to women outside of the congregation. By 1930, it became the College of St. Francis, offering a regular curriculum. The college became a co-ed institution in 1971 and achieved university status in 1998.

The sisters opened the Franciscan Learning Center in 1979, providing a faith-based pre-school and kindergarten. Some of the center's earliest students now send their own children to the school.

Education was and remains important to the sisters. Today, Joliet Franciscans are still teaching in all levels of education, from preschool to higher education, in many areas of this country as well as Brazil. They serve as administrators, teachers, campus ministers, tutors and librarians. They teach at the Will County Center for Correctional Concerns, working with the incarcerated to assist them in readying for a productive life upon re-entering society. They continue to teach English as a Second Language and assist in preparing individuals for their High School Equivalency Diploma.

The sisters' work extended beyond education, as well. Within months of her arrival at St. John's, Mother Alfred was asked to care for three young children whose mother had died in a church fire. She did so willingly, and the congregation's commitment to the care of orphaned and neglected children began. For many years, the children lived in the motherhouse with the sisters or on its grounds until in 1926 when the current Guardian Angel Home was completed. Responding to the change in societal needs in the 1970's, the sisters refocused their efforts in their care of children whose situations were fragile. Programs were developed to help children with severe emotional needs or who were in crisis.

With an eye to the future, Mother Borromeo Mack, the general superior from 1960–1968, responded affirmatively in the 1960's when Pope John XXIII asked congregations across North America to send a portion of their memberships to Latin America. At that time, the Latin American Catholic population was underserved by men and women religious. On Dec. 18, 1963, four North American sisters arrived in Santa Helena de Goiás, covered in red dust from a day-long journey, mostly on dirt roads. They were unable to speak but a few words of Brazil's native language, Portuguese. Santa Helena is where the first mission school was established.

Today, both Brazilian and North American sisters minister in five areas of Brazil as teachers, catechists, counselors and pastoral ministers.

During this period, Mother Borromeo realized that the needs of the aging sisters required more than what the small motherhouse infirmary could provide. In 1961, the decision was made to build a retirement home that would serve not only

the members of the congregation, but lay seniors, as well. In January 1962, sisters living in the infirmary moved into new quarters at Our Lady of Angels Retirement Home in Joliet.

If you travel past Our Lady of Angels today, you will see the congregation's latest project, Our Lady of Angels Village. The village is an independent senior-living community where residents can enjoy peace of mind, enhance their spiritual life, participate in a variety of social, recreational and wellness opportunities and receive physical and emotional support as may be needed over time.

The Sisters of St. Francis of Mary Immaculate continue to sponsor the Franciscan Learning Center, Our Lady of Angels Retirement Home, Guardian Angel Community Services, the University of St. Francis and San Damiano School in Brazil. They also co-sponsor Joliet Catholic Academy with the Carmelites and sponsor St. Clare Prayer House, located in Joliet.

Today, the sisters minister in schools, parishes, faith-based social service agencies, hospices and health centers. They are also musicians, artists, caregivers and volunteers.

So, this brings us back to the beginning. The Joliet Franciscan Sisters have been in existence for 145 years, impacting thousands of lives along the way, all because Mother Alfred Moes said, "Yes." ☩



The first St. Francis Convent and Academy in 1871 was located on the corner of Broadway and Division Street in Joliet.



Sisters gather with the clergy in 1925 for the groundbreaking of the current Guardian Angel Home in Joliet.



Deacon Rod Accardi, right, prays with other members of the scouting team during a recent retreat.

Scouting is Youth Ministry

I grew up on the northwest side of Chicago. My older brother joined scouting first, and I followed in his footsteps two years later. At nearly the same time I began my scouting journey, I also became an altar server at church. As a child of God, I had the opportunity to serve at the altar of God. I came to know as both scout and server that the table of sacrifice was in fact the table of fellowship.

Scouting had a huge impact on my life. Summer vacations consisted of summer camp. My father, brother and I were with the troop at Camp Dan Beard, and my mother and sister were at Family Camp across the lake. The values that were being taught by the sisters in grammar school and the priests in high school seminary were being lived out and

reinforced in scouting. While I was active in organized competitive sports in school, scouting taught me more about cooperation, interdependence and teamwork. I learned from my baptismal patron saint, Francis of Assisi, that we are in intimate relationship with all of creation. It was in scouting that I was immersed in nature and brought into

a more intimate relationship with all of creation, and therefore, the Creator. The Patrol Method made the stories of the early Christian community, sharing and compassionate caring for one another, come alive. The slogan of "doing a good turn" every day, and the myriad of scout service projects made me realize in a profound way that the servant of all is the greatest of all. Canoeing down the White River brought me to a new synthesis of skill and solitude, danger and opportunity, honor and respect for the forces of nature.

After 10 years of attending summer camp, becoming a camp counselor, and finally a summer camp chaplain, I drifted away from scouting. Twenty years, and three sons later, I returned to scouting as a troop scoutmaster. In addition to the learning they were gaining from academics and athletic competitions, I wanted my sons and their friends in the troop to have

By Rod Accardi

access to other opportunities and experiences. I knew that the sparks of spirituality and the flames of faith would be fanned by the breath of the scouting program.

Little did I know how much my own fatherhood and faith life would be affected by this re-immersion in scouting. I will always remember our mountain climbing adventure to Philmont Scout Ranch in New Mexico. I had mounted Mount Baldy at the ranch as a 17-year old scout on a trek with my dad who was scout master of the troop of my youth. Now I was returning as a middle-aged adult. After months of preparation, both physical and mental, we were on our way. On the 10th day of the trek, we were at the foot of Mount Baldy. Up before dawn, we were engulfed in a fog. That morning in camp one of the dads bowed out under the physical demand. Halfway up the mountain, another dad and his son retreated back down the mountain as well. As we approach the final summit, another scout felt he could not go on. The other adult and I, and all the rest of the scouts, paused with him, caught our collective breaths, and reflected on the trek so far. We empathized with the pain, shared our fears and our dream, shed a tear and a laugh, and even took time for a brief snowball fight. And then together we achieved our goal of reaching the top of Mount Baldy. The fog dispersed and our eyes could see beyond what any of us had seen before. At that moment, one of my sons turned to me and simply said, "Welcome home, Dad." In that sacred moment, there was nothing more to say.

I drifted away from scouting once again as my sons became men and husbands. Yet, when the call came to become the diocesan chaplain with the Catholic Committee on Scouting, I was once again ready and willing to be of service. What is the gift and passion that I bring to this third act in this scouting drama? It is reflection.

All of us live in such a fast-paced culture that the one thing that is often missing in our lives is reflection. Spiritual reflection is what feeds and nourishes the soul on our spiritual journey in life. So each time the Catholic Committee on Scouting meets, we begin with spiritual reflection and prayer, which relates directly to the liturgical season, the lives of the saints, as well as the work at hand. The adults on the committee model what we hope to generate with the scouts themselves.

During a recent scout retreat, 140 participants engaged in spiritual reflection on such questions as, "What was a key moment in your scouting experience?" "How has scouting enhanced your faith life?" "How has your faith informed your scouting experience?" After the liturgy with Bishop Peter Sartain, we gathered for lunch to share our reflections with him. From age eight to age 80, table by table, stories were shared that gave evidence to the power of spiritual reflection, and just how much scouting is youth ministry.

One hundred years ago, an American businessman was lost in a fog on the streets of London. An unidentified scout performed an act of cheerful service by helping the stranger find his way. That businessman looked further into this organization called scouting, and brought it to the United States, which is why this year scouting in America is celebrating its 100th anniversary. Much has changed over those years, but duty to God and country in scouting remains strong. Scouting continues to help people find their way through the fog-like times in our lives. For those who have ever been involved in scouting as youth or

Here are some responses by Boy Scouts at a recent diocesan retreat that answered the question of what they learned from their most memorable scouting experience:

- I learned that you must have patience with other scouts, which helped me become a better person of faith.
- I learned that God can get you through a night of rain, hail and tornado sirens, even when you're in the middle of a camp.
- When you are called to do something, you must serve.
- I learned to do good deeds, no matter how big or small. The small things we do are important, like holding a door open for an older person at church, or saying thank you. It all matters.
- On our campouts we pray and learn and grow more in our faith so that we may become better people. When we learn, we grow more helpful to our parents, friends, leaders, and our God.
- We learned not to take things for granted and to thank God for heat.

as an adult, may this centennial celebration be a time of "Welcome home." And as the Diocese of Joliet launches the Year of the Eucharist, may each scout who comes to the altar of sacrifice and fellowship experience the spirit of God welcoming them home as well.

For more information about the scouting program for boys and girls in the diocese, go to www.dioceseofjoliet.org/ym/ymScouting.asp.



Deacon Rod Accardi and his sons are shown during a hike on Mount Baldy at Philmont Scout Ranch in New Mexico in a family photo taken when his sons were growing up.

Rod Accardi is a deacon at St. John the Baptist, Winfield.

Romance without Regret



Jason Evert speaks across the country on the importance of chastity. He has a master's degree in theology and undergraduate degrees in counseling and theology with a minor in philosophy at Franciscan University of Steubenville. He recently spoke in Chicagoland at several Catholic parishes and schools, including St. Isaac Jogues Parish, Hinsdale. Carlos Briceño interviewed him for the magazine.

Tell me a little bit about your background.

I was born in Miami, Fla., but raised in Scottsdale, Az. I was raised in a Catholic home and served as an altar boy for about six years. However, when I entered high school, I began to question my faith. Although I still attended Mass with my family every week, I wasn't living the faith during the other six days of the week. At one point, a street-corner preacher confronted me with a barrage of biblical questions about the Catholic faith. I had no idea how to answer him and went home questioning the faith even more. This spurred me on to

answer the question: "Why am I Catholic?" My immediate answer was because my parents raised me Catholic. If they were Buddhist, I can be sure that I would have been a Buddhist. But this, for me, was not a sufficient reason to practice any faith. So, I read the Bible from beginning to end, began reading the writings of the early Christians and began browsing through the religious section of Barnes & Noble. I read books on evolutionism, creationism, morality, philosophy, etc., and the more I studied, the more I felt compelled by the evidence of the Catholic faith. I began studying the lives of the saints

and martyrs and was also convicted by their witness. All of these things, combined with the blessing of a great confirmation and youth ministry programs, strengthened my faith during my teen years. It was all a very gradual process, and there was no "conversion moment" where I turned everything around. I also was able to attend a terrific college – Franciscan University of Steubenville – where my faith matured. While there, I met hundreds of other students who were devoted Catholics, and I saw the impressive witness of faculty members who truly lived out their faith. One teacher invited me to his home to spend time with his family. While there, we prayed a rosary after dinner, and it was the first time I ever saw prayer like that within a family. It was a powerful thing to witness. Therefore, I think the greatest sources of inspiration for my continual conversion are the holy people I meet. When you meet someone close to God, it has an indescribable impact upon you. They are so real that they make you want to live a more authentic life.

When did you first start to think about going into a ministry that promotes chastity and how did it come about?

I began by helping out on my high school youth group retreats as a teen. By the time I was in college, I began leading the retreats for a youth group near my campus. I also did crisis pregnancy counseling in college, where you give hope to young women who have unplanned pregnancies. This gave me a deep understanding of what teens are going through in their relationships, families, etc. Many of the teens on the retreats were wrestling with their faith

because of sexual issues, and every one of the young women who entered the abortion clinic was there because of the absence of chastity in her life. Because of all the hurt I was seeing, I wanted to reach out to the teens, in order to show them how to find the real love they deserve. When I would talk to women who were 30 minutes away from getting an abortion, all I could think of was "Why couldn't I have met this girl six months ago, or back when she was in 7th grade? If I had talked to her then about the benefits of chastity, maybe she wouldn't be in this difficult situation today."

After I graduated from Franciscan University, Catholic Answers, a lay-run apostolate of Catholic apologetics and evangelization in California, hired me to do apologetics work in 1998. While explaining and defending the faith, the beatitude "Blessed are the pure of heart, for they shall see God" often came to mind. This verse from Scripture tells us that those who are not pure of heart will have a difficult time seeing God in this life, or in the next. As I began to direct more of my energy to bringing the message of purity to teenagers, I found that it was a terrific way to evangelize them. You take the subject that's most on their minds (sex) and wed it to their ultimate end (God) by teaching them the truth about both.

How did you develop the concept of chastity in your life/dating relationships?

When addressing the issue of "How far is too far," one argument I commonly use in my chastity presentations is "How far would you want someone else going with your future spouse?" The reason I came up with this concept is

because nearly every woman I ever dated ended up marrying friends of mine. I attended a few of the weddings, and it made me realize that no matter how strong our feelings might be for a person, this is not necessarily an indication of what the future may hold. Thankfully, all the girls I dated in college were godly women, and they all inspired me to live a pure life. Through all of these experiences, I formed the concept of chastity that I promote to teens. Also, the writings of Pope John Paul II were influential to me, especially his book "Love and Responsibility."

What are you trying to tell parents today about chastity?

During the parent presentation, I offer the adults some of the insights I have gained in speaking to more than a million teens. I offer some thoughts on why the guys become sexually active, as opposed to the young women, and what a parent can do to prevent their teen from entering that lifestyle. Most importantly, I remind parents that they are the primary sex educators of their children, and they cannot expect the Church or the state to take over those responsibilities. Rather, parents must overcome their own insecurities about talking about sexuality and give their teens a strong and uncompromising message of purity. But it is not enough to talk about it. Parents must also witness the virtue of purity within their own lives. In fact, a parent should never expect their children to follow the Church's teachings on human sexuality outside of marriage if they are not willing to obey the Church's teachings on sexuality within marriage. Here's a brief outline of some of my main points:

- Pray, fast and offer up your suffering for your teens.
- Be a parent first and not a buddy.
- Set the standard high and clear – abstinence until marriage, not abstinence or safe sex, or abstinence until you're ready, mature or older.
- Network with other good parents.
- Internet safety! Get a filter on that computer and check the history files often.
- Keep communication open by taking their dates seriously.
- Delay the onset of dating and teach them the purpose of dating: to find a spouse.
- Use teachable moments. Don't give "the talk," give thousands of talks.
- Get over your insecurities when it comes to talking to your teens about sex. Father and mother must both speak up.
- Practice chastity inside marriage. Your kids will not always obey you, but they will never fail to imitate you.

What are you trying to tell kids about chastity today?

I believe Saint Josemaria Escriva summed it up best when he wrote, "When you decide firmly to lead a clean life, chastity will not be a burden on you: it will be a crown of triumph." Another saint added that the peace and the joy of chastity are worth more than all the pleasures of the world. Chastity is good news. It's not a neurotic and repressive attitude toward sexuality, but a liberating virtue that frees you to fall in love for all the right reasons. It trains you in faithfulness and will never leave you regretting a single moment. ☺

For more info on Jason Evert and chastity, visit chastity.com.



El 24 de abril, 48 participantes del Instituto de Formación Pastoral "Beato Padre Miguel Pro" se graduaron después de tres años de formación: ¡Felicidades!



Un Pueblo Caminando

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

El 24 de abril, el Instituto de Formación Pastoral "Padre Miguel Pro" de nuestra diócesis, graduó a 48 hermanos y hermanas venidos de diferentes parroquias de nuestra diócesis. Ellos se han preparado a lo largo de tres años; primero, para conocer más de sí mismos, más de su fe, más de la Iglesia y de la forma en que podrían servir mejor en sus parroquias. ¿Tres años? Si, tres años que no han sido nada fácil, pero como decía Padre Miguel Pro: "A pesar de los pesares, a pesar de las dificultades, no perdamos la alegría ni el deseo de seguir haciendo el bien." Y así lo han entendido estos hermanos y hermanas, porque ellos concluyeron su formación, a pesar de las dificultades que se les pudo haber presentado. Recuerdo especialmente aquel hermano, que me llamó para decirme que su carro se apagó en la carretera 355. Recuerdo perfectamente cuando dos hermanos fueron en su apoyo. Una hora después, estaban los tres sentados compartiendo la clase. Dios es grande y el corazón de cada uno de ustedes así lo manifiesta.

Para los que estén interesados en participar de las clases del Instituto de Formación Pastoral "Padre Miguel Pro," les invito a llamar a la Oficina del Ministerio Hispano al (815) 834-4037. Seguimos con nuestras clases en el Centro San Carlos Borromeo, Romeoville; seguimos con las clases que empezamos en agosto de 2009 en el Centro San José, Addison; y con el favor de Dios, empezaremos este agosto de 2010 las clases de formación en la parroquia de Santa María en West Chicago. ¿Es esto una bendición de Dios o no? ¿Usted que piensa?

El 7 de mayo, con ocasión del Año Sacerdotal, la Oficina del Ministerio Hispano ha querido reconocer y agradecer a todos los sacerdotes, que respetando la barreras de lenguaje y cultura, realizan su ministerio sacerdotal en medio de las 18 parroquias que atienden a la comunidad hispana; por eso, organizamos una cena de agradecimiento donde contamos con la presencia de nuestros obispos, la de muchos sacerdotes y diáconos que día a día, semana a semana y año tras año, dedican su vida, su tiempo a evangelizar en nuestras comunidades parroquiales. Fue una noche de alegría, esperanza, donde expresamos nuestra gratitud y donde les pedimos a nuestros sacerdotes que, aunque el coro le cante aleluya el Miércoles de Ceniza o donde un niño lllore en lo mejor de su homilía, no deje por eso

de sonreír. Nosotros contamos con ustedes. Hemos hecho la promesa, sagrada y solemne, de orar por ustedes; para que sigan siendo el ejemplo de entrega y de generosidad. ¡Qué Dios les siga bendiciendo!

Aquella noche, sorteamos cuatro pasajes Chicago-México-Chicago entre los sacerdotes asistentes. El Obispo Retirado José Imesch; Padre Kevin Lafey, O.Carm, de San Mateo en Glendale Heights; Padre David Lawrence de Santo Domingo en Bolingbrook y Padre Enrique Varela, O.Carm, de Monte Carmelo, Joliet, ganaron estos pasajes. Ellos organizarán sus agendas para viajar en los siguientes meses si Dios lo permite. Tendrán la oportunidad de celebrar la Misa en la Basílica de Nuestra Señora de Guadalupe. Será para ellos, una experiencia para conocer la fe del pueblo mexicano. Ellos llevarán todas nuestras súplicas, peticiones, las podrán sobre el altar de Nuestra Señora de Guadalupe y orarán por todos nosotros: Por la Diócesis de Joliet.

Por eso, les pedimos que llenen la hojita que se encuentra en la parte de abajo, anoten el nombre de la persona que deseen se rece ya sea por su salud o por su eterno descanso. También si prefieren que se rece por su familia o por alguna necesidad en especial, por favor, anótenla en la ficha de abajo y envíelas a: Ministerio Hispano, 101 W. Airport Rd., Romeoville, IL 60446. Esperamos su petición. La Morenita espera escuchar de nosotros. ¿Usted, algún familiar o algún amigo de usted necesita de oraciones? ¿Nos escribirá o qué hará?

El 17 de mayo, más de 1000 personas nos reunimos en la parroquia de Monte Carmelo en Joliet, para como comunidad hispana, dar inicio al Año Eucarístico Diocesano. (Mire la foto de la presentación del obispo en la página 30.) Fue una noche especial de música, oración, reflexión, adoración y procesión. Nuestro Obispo, Mons. J. Pedro Sartain, ofreció una reflexión sobre la Eucaristía y una de las tantas razones para tener el Año Eucarístico Diocesano: "Rezo para que durante el Año Eucarístico, nosotros los de la Diócesis de Joliet – laicos jóvenes y adultos, hombres y mujeres religiosas, diáconos, presbíteros y obispos – desarrollemos una apreciación profunda y una hambre por la Eucaristía, que demos a Dios la apertura de renovar y refrescar nuestra diócesis, para hacernos santos. Podemos estar seguros de que esto es lo que Dios desea para nosotros, porque en la Eucaristía Jesús permanece con nosotros como alimento espiritual (como Él lo dijo "Yo soy el Pan de Vida") y la promesa de su Padre de eterna fidelidad (su "Alianza de Amor"). Todo lo que necesitamos y deseamos en la vida (¡y más!) podemos encontrarlo en el Señor Jesús y en el regalo de la Eucaristía."

Por eso estaremos desarrollando una cantidad de eventos y actividades. Conferencias, retiros, momentos de adoración frente al Santísimo. Tendremos películas que estaremos proyectando en su parro-



El viernes 7 de mayo, en el Año del Sacerdocio, la comunidad hispana de nuestra diócesis, agradeció a todos los sacerdotes que ejercen su ministerio sacerdotal con nosotros. Gracias y que Dios les siga bendiciendo.

quia una vez al mes. Llámenos o comuníquese con su parroquia para saber cuando se realizarán estos programas y actividades.

Este tiempo es un tiempo de gracias y de bendiciones. No permitas que Dios pase por la puerta de tu hogar, mientras la televisión y otras cosas, distraigan tu atención.

El 14 de agosto, el Diácono Lupe Villarreal junto a la Oficina del Ministerio Hispano, invita a los líderes de la comunidad hispana a participar de un día de reflexión sobre el ministerio que estamos desarrollando en nuestras parroquias. Un día para escuchar el testimonio de hermanos que tienen años en el diaconado y en el servicio a la comunidad hispana. Si deseas mayor información, llámanos y participa.

El 21 de agosto, la Hermana Glenda, quien en varias oportunidades ha cantado para el Papa Benedicto XVI, estará acompañándonos en una noche de Oración y de Alabanza. Muchos hemos tenido la oportunidad de escucharla y hemos salido renovados con su canto, que se ha convertido en nuestra oración. Si desea mayor información, por favor, llame a nuestra oficina 815-834-4037. ¡Qué Dios nos siga bendiciendo!

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

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

y/o por el eterno descanso de: _____

¡Gracias!

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

Things to do:

Seminarian Send-off: Sponsored by the Serra Club of DuPage County, this event will be held Aug. 15, from 1:30-4:30 p.m., before the seminarians return to their seminaries to continue their discernment/formation process to the priesthood. Anyone interested in supporting vocations and the priesthood is invited to attend. The program begins with a social hour followed by a meal and then a short program introducing the seminarians. Location: The Krasa Center at Benedictine University, Lisle. Cost: adults, \$25; children, 5 to 12, \$15; children under 5, free. For reservations and more information, contact George Carr at CARRGJ@sbcglobal.net or (630) 917-7580.

Wedding Anniversary Mass: The 32nd wedding anniversary Mass is scheduled for Aug. 29 at 2 p.m. at the Cathedral of St. Raymond, Joliet.

Rachel's Vineyard Retreat: Post-abortive women and men are encouraged to attend this retreat at the St. Charles Borromeo Pastoral Center, Romeoville, on Sept. 10-12, beginning at 6 p.m. and continuing through Sunday early afternoon. Contact Kay (1-866-99-4-GIVE) for additional information. Registration brochures are available at www.dioceseofjoliet.org/jobinserts/2010-05/RachelVineyardBrochure.pdf

Pilgrimage to the Holy Land: Co-sponsored by Catholic Charities USA and Catholic Relief Services, with the Office for the Missions for the Diocese of Springfield and the Joliet Diocese Peace and Social Justice Ministry, some of the pilgrimage sites will include Jerusalem, Bethlehem, Nazareth and Ceasarea. Each day will be steeped in Scripture reflections, prayer times, and liturgy. Travelers will also have an opportunity to hear from the oppressed of the land, to witness efforts to bring justice and peace through development and empowerment, and to learn from peace-makers and Middle East issue experts. Travel dates are from Nov. 29-Dec. 10. For more information, go to www.paxjoliet.org/events/Holy_Land_2010.pdf or contact Tom Garlitz at tgarlitz@dioceseofjoliet.org or (815) 834-4028.

Theology-on-Tap Schedule

All events below will be held at 7 p.m., except any programs taking place on Saturday and Sunday, which will be held at 5 p.m.

All Theology-on-Tap gatherings are open to men and women in their late teens, 20s and 30s, both single and married, except for those programs listed below specifically for young engaged and married couples

and for college students.

Tuesday, July 6 – Benedictine University, Lisle: Theology-on-Tap Kick-Off Festival Event ("Brew with the Bishop") with Bishop Peter Sartain

Sunday, July 11 – Our Lady of Mercy Parish, Aurora: Bishop Joseph Siegel, "A Conversation with the Bishop" (young couples site)

Monday, July 12 – John & Tony's Restaurant, West Chicago: Friar Johnpaul Cafiero, "A Statement of Peace in a Time of War: The St. Francis Prayer"

Ballydoyle's Irish Pub, Downers Grove: Sister Helena Burns, "Finding True Love in the Media"

Tuesday, July 13 – The Tap House, Glen Ellyn: Fr. Pat Mulcahy, "Go in Peace to Love & Serve the Lord"

St. Raymond Cathedral, Joliet: Bishop Joseph Siegel, "A Conversation with the Bishop"

Wednesday, July 14 – Benedictine University, Lisle: Friar Johnpaul Cafiero, "War and Peace and Sin for Collegiate Young Adults" (college students' site)

Gatto's Restaurant, New Lenox: Sister Helena Burns, "Finding True Love in the Media"

Thursday, July 15 – Christ the King Parish, Lombard: Friar Johnpaul Cafiero, "A Statement of Peace in a Time of War: The St. Francis Prayer"

Annunciation Byzantine Catholic Church, Homer Glen: Father Thomas Loya & Cy Wochok, "Light of the East: Icons and History of Byzantine Catholics"

Sunday, July 18 – Our Lady of Mercy Parish, Aurora: Father Frank Vitus, "Going Deeper into the Myth: Spirituality in Harry Potter, Narnia, and Lord of the Rings" (young couples' site)

Monday, July 19 – John & Tony's Restaurant, West Chicago: Father Burke Masters, "The Spirituality of Sports"

Ballydoyle's Irish Pub, Downers Grove: Father Mario Quejadas, "Being Happy & Taking Risks"

Tuesday, July 20 – The Tap House, Glen Ellyn: Dr. Jim Papandrea, "A Spiritual Blueprint for Life"

St. Raymond Cathedral, Joliet: Father Burke Masters, "The Spirituality of Sports"

Wednesday, July 21 – Benedictine

University, Lisle (college student site): Father Burke Masters, "The Spirituality of Sports"

Gatto's Restaurant, New Lenox: Tom Quinlan, "Eucharist: Sacred Food for the Sacred Journey of Ordinary Life"

Thursday, July 22 – Christ the King Parish, Lombard: Tom Quinlan, "Eucharist: Sacred Food for the Sacred Journey of Ordinary Life"

Annunciation Byzantine Catholic Church, Homer Glen: Father Thomas Loya & Tabor Life, "Theology of the Body"

Sunday, July 25 – Our Lady of Mercy Parish, Aurora: Dr. Jim Papandrea, "A Spiritual Blueprint for Young Couples" (young couples' site)

Monday, July 26 – John & Tony's Restaurant, West Chicago: Chris Strong, "From Profane to Divine: Faith & Mystery in Today's Music"

Ballydoyle's Irish Pub, Downers Grove: Jorge Rivera, "An Evening of Faith & Music to Stir the Soul"

Tuesday, July 27 – The Tap House, Glen Ellyn: Deacon Duane & Chris Wozek, "I'm Entitled, Right? Why We Do What We Do"

St. Raymond Cathedral, Joliet: Dr. Jim Papandrea, "A Spiritual Blueprint for Life"

Wednesday, July 28 – Benedictine University, Lisle: Deacon Duane & Chris Wozek, "I'm Entitled, Right? Why We Do What We Do" (college students' site)

Gatto's Restaurant, New Lenox: Keara Coughlin, "From Adoration to Action"

Thursday, July 29 – Christ the King Parish, Lombard: Young Adult Panel, "Young Adults & the Catholic Mass: What's the Point?"

Annunciation Byzantine Catholic Church, Homer Glen: Carson Lauffer & Jude Domanski, "Being Catholic & Christian: Is There Any Difference?"

Sunday, August 1 – Our Lady of Mercy Par-



El 17 de mayo, en la parroquia de Monte Carmelo en Joliet, Mons. Pedro Sartain ofreció una reflexión sobre la Eucaristía a la comunidad hispana y que terminó con la bendición con el Santísimo Sacramento.

ish, Aurora: Fr. Pat Mulcahy, "Go in Peace to Love & Serve the Lord" (young couples' site)

Monday, August 2 – John & Tony's Restaurant, West Chicago: Keara Coughlin, "The Catholic Mass: What We're All About on Sunday Morning"

Ballydoyle's Irish Pub, Downers Grove: Fr. Dennis Paul, "Being Catholic and Being Christian: Is There Any Difference?"

Tuesday, August 3 – The Tap House, Glen Ellyn: Pam Coster, "I Received the Eucharist, Now What? The Call to Leadership"

St. Raymond Cathedral, Joliet: Eileen Gutierrez & Christine Pershey, "A Walking Tour of the Diocesan Cathedral"

Wednesday, August 4 – Benedictine University, Lisle: Keara Coughlin, "The Catholic Mass: What We're All About on Sunday Morning" (college students site)

Gatto's Restaurant, New Lenox: Fr. Pat Mulcahy, "Go in Peace to Love & Serve the Lord"

Thursday, August 5 – Christ the King Parish, Lombard: Sarah Jarzembowski, "Making Some Sense of Life's Crazy Transitions"

Annunciation Byzantine Catholic Church, Homer Glen: Carleen Villasenor, John Segvich, and Deacon Tim Tkach, "How To Eat Like a Christian"

Saturday, August 7 – St. Charles Borromeo Diocesan Pastoral Center, Romeoville: Theology-on-Tap Finale Celebration (Mass on the Grass with Bishop Sartain & Outdoor Picnic, Music, Games)

Please note that this schedule is subject to change. For all of the latest updates, go to the Diocese of Joliet Young Adult Ministry website, www.dioceseofjoliet.org/yam/yamtot.asp.

Some Advice for Parents of Catholic Young Adults

Paul Jarzembowski is the diocesan director for young adult ministry. To find out more about the ministry, go to dioceseofjoliet.org/yam/.

Many parents of young adults are concerned about their young adult sons and daughters and how they are no longer connected to the Catholic Church. This can be an incredibly difficult struggle for any mother or father, seeing their children disconnect from the faith after they go off to college or upon entering the working world.

They ask, why did they drift away? Will they ever come back? What can I do to fix this?

National trends show us that many young adults in their 20s and 30s are slowly drifting away from the religion of their childhood. Even though it's relieving to know this isn't just a Catholic issue, it's disturbing news nonetheless. A number of young people cite busyness as a reason for leaving, while others say that hypocrisy or irrelevance have caused them to disconnect from the Church.

Another sad reality is that, each year, less young people are returning to the church for marriage and baptism, which were traditional points of entry for young adult families. We can no longer rely on the notion that "they'll come back eventually."

But something can still be

done. Our Catholic faith reminds us that hope is never lost. Here are few thoughts on how we might reverse some of those trends:

- Listen to your young adult sons and daughters. Have an open and honest adult conversation, asking them why they struggle with participation in the Church. Young adults are not the enemy – they are our children.
- If they claim to be "spiritual but not religious," affirm their spirituality – and let them know of the rich spiritual traditions that do exist in the Catholic Church – from Franciscan to Ignatian spirituality to all variety of spiritual experiences.
- If hypocrisy, irrelevance, or feeling unwelcome are

concerns, advocate strongly on their behalf: Help to make your own parish more inviting and more intentional about its approach to young adults.

• Now that your children are adults, you can share your own faith story. Be open and vulnerable to them about what makes you proud to be Catholic, how it has moved you and what makes the Church important to your everyday life.

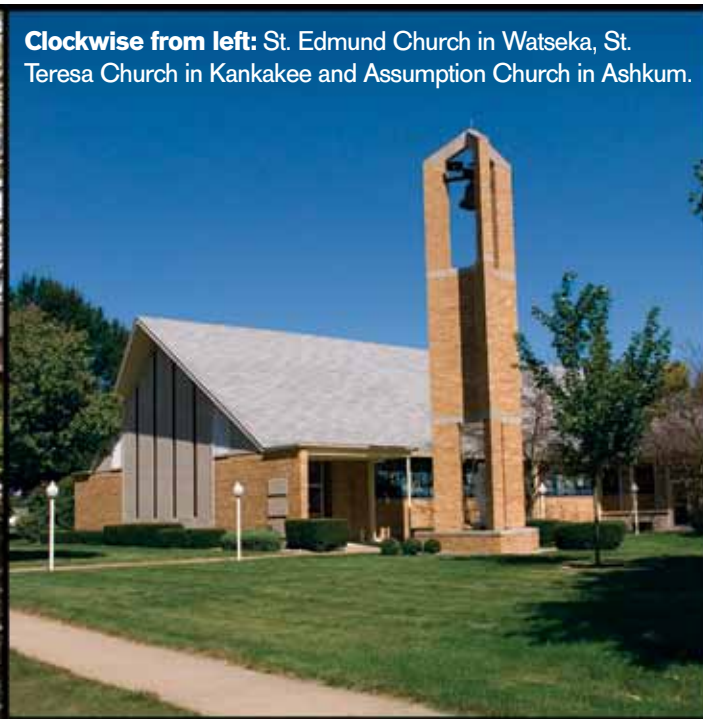
- Challenge young adults to see that "being a good person" is only the tip of the iceberg – and that, when it comes down to it, we are all sinful and in need of the graces given to us by God through the Church. Plus, without a supportive community of faith, "being a good person" is a hundred times harder to maintain.
- Capitalize on their "moments of return" when they find themselves entering a church again (such as friends' weddings, family funerals, major holidays or Ash Wednesday). Use these opportunities to start a conversation of faith.
- Encourage them to participate in young adult ministry activities in their area (such as

Theology-on-Tap or Spirit & Truth) to meet up with others their age, many of whom are also struggling with their faith.

• You might also consider supporting the development and growth of young adult outreach efforts in your parish and the diocese – so that these opportunities are also available for the young adult children of other parents just like you.

In all of this, never forget the power of prayer. In the communion of saints, we have the example of Saint Monica, who prayed fervently for the conversion of her son, the future Saint Augustine, and Blessed Pier Giorgio Frassati, an Italian young adult who, unbeknownst to his own parents, was doing great things for the poor and for the Church. Imagine what great things your own children are capable of doing. Pray for that.

With these points in mind, and in collaboration with the young adult outreach efforts already happening across the diocese, we truly believe there is hope for our young adult children.



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

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each month courtesy of
**your parish and the
Diocese of Joliet**



please recycle