

THE MAGAZINE
OF THE CATHOLIC
DIOCESE OF
JOLIET

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interventions

Reflexiones de fe

El Amanecer del
Pueblo Hispano



A Catholic at Home and at Work

Is your heart set on now – or forever?



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.

Through the years I have received hundreds of letters and drawings from children containing words of welcome, prayer, good wishes, scriptural messages and even advice. As you might guess, a few of those home-made cards offered interesting variations on conventional greetings.

One piece of cream-colored construction paper from a child in Little Rock featured a large heart and this message inscribed in crayon: "Love others as they love you."

A fifth-grader in Memphis wrote, "Dear Bishop Sartain, once when we were in church and we were singing a song in Latin I thought it said 'Are you staying Brother John you cannot leave us' but my mom said that was not right. She told me to tell you."

Alyssa, a "fifth-grade student who loves the church" in our diocese, wrote in her Easter card, "May God always be with you on holy and unholy days" (that one hangs in my office).

A congratulatory note written in crayon was signed "Anonimus." (I guess you can't be too careful these days, especially when writing a bishop – he might put you on a mailing list.)

One of my favorite greetings came from several second-graders who had apparently conferred with one another regarding the proper thing to say to a bishop. Each card ended, "I hope you stay 5 years!" When I told their pastor, he said, "I guess for a seven year old, five years are an eternity!" He was right.

The second-graders were trying to tell me, in the most superlative of verbal expressions they could muster, that they wanted me to stay forever. When you're three-and-a-half feet tall, still writing with thick pencils on primary notebook paper, and you stand on your tip-toes to look over the horizon of life as it stretches endlessly before you, "five years" means "forever."

It was the "forever" sentiment of their message that struck me the most. Don't we all wish and pray for "forevers" of happi-

ness for those we love? We pray that illness and sadness will be short-lived ("Get well soon!") so that birthdays and blessings will have no end ("...and many more!"). To care about someone's "forever" is to love him or her deeply.

You and I were created for a "forever" of unity with God. It's the destiny he set before us when time began. It's what we long for, whether we're conscious of it or not. It's the reason God has given humanity grace upon grace, opportunity upon opportunity. He wants us to stay with him forever.

We often let our immediate wants cloud our eternal needs. Maybe we lie to wiggle out of the momentary embarrassment of a mistake; maybe we gossip to bolster our image while damaging another's; maybe we seek short-term gratification in any number of ways, forgetting that short-term pleasures often have long-term ramifications. That's part of Satan's seduction: he tempts us to forget the blessed "forever" for which we were made, preferring that we focus on immediate wants and desires – as if the here-and-now is the ultimate destiny we can hope for, as if there's nothing beyond today.

But the Lord Jesus came to give eternity back to us through his death and resurrection, to make clear beyond a shadow of a doubt the destiny for which his heavenly father created us.

I've always been fascinated with the gospel account of the raising of Lazarus. Saint John relates that when Jesus saw Lazarus' sister and the others weeping, "he became perturbed and deeply troubled... and wept" (John 11). One scripture scholar suggests that Jesus wept not only out of grief for his dead friend, but also because he shuddered

at the very fact of death, which had entered the world because of sin.

Jesus came to restore life, to undo the damage caused by sin, to put an end to death's hold on us, to make crystal clear the "forever" awaiting us – the "forever" that already belongs to those who follow him. Saint Paul wrote to the Colossians, "...seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God" (Colossians 3).



In time of temptation, a good question to ask ourselves is this: "Is my heart set on now – or forever?"

Christian faith does not assert that "now" is unimportant. To the contrary, now is very important! Faith gives us the insight that the best way to understand now, and the best way to live now, is to do so in view of our eternal destiny – that for which we are made. Forever sheds light on today, and the resurrection of Jesus Christ re-opened the door to that destiny. Take a few moments to read 1 Corinthians 15.

May you be blessed with the vision of my seven year-old pen-pals, who know "by heart" what "forever" means.

Jesus Christ is our hope!

Bishop Peter Sartain
Christ is our Hope
October/November 2010



A

través de los años, he recibido cientos de cartas y dibujos de los niños que contienen palabras de bienvenida, oraciones, buenos deseos, mensajes bíblicos e incluso, consejos. Tal como usted puede imaginar, algunas de esas tarjetas han sido hechas en casa y ofrecen interesantes variaciones de los saludos convencionales.

En un pedazo de cartulina de color crema hecho por un niño en Little Rock, aparece un corazón grande con el siguiente mensaje escrito en lápiz: "Ama a otros como ellos te aman."

Un estudiante de quinto grado en Menfis escribió: "Querido Obispo Sartain, una vez cuando estábamos en el templo y entonábamos un canto en latín, yo entendi que decía: '¿Te quedas hermano Juan, tú no nos puedes dejar?' Cuando le conté a mi mamá, me dijo que eso no estaba bien. Ella me pidió que te lo dijera."

Alyssa, una estudiante "de quinto grado que ama a la iglesia" en nuestra diócesis, escribió en su tarjeta de Pascua: "Que Dios siempre esté con nosotros en los días santos y los no-santos" (ese mensaje lo tengo colgado en mi oficina).

Una nota de felicitación escrita en crayola, está firmada como "Anónima." (En este tiempo, uno debe ser cuidadoso cuando escribe a un obispo, pues, él le puede poner en su lista de correo).

Uno de mis saludos favoritos provenía de muchos estudiantes de segundo grado, que aparentemente habían conferenciado uno al otro sobre las cosas correctas que se podrían decir a un obispo. Cada tarjeta terminaba diciendo: "¡Espero que usted se quede 5 años!" Cuando le conté a su pastor, él me dijo: "Me imagino que para un niño o niña de 7 años, cinco años es una eternidad." El estaba en lo cierto.

Los estudiantes de segundo grado estaban tratando de decirme, en el más superlativo de las expresiones verbales que pudieron reunir, que querían que me quedase por siempre. Cuando tienes tres años y un metro y medio de altura, cuando sigues escribiendo con lápices gruesos en hojas de cuaderno de primaria y te paras de puntillas para mirar por encima el horizonte de la vida que se extiende sin final delante de ti, "cinco años" significa "para siempre."

Era el sentimiento de "para siempre" del mensaje el que llamó más mi atención. ¿Todos nosotros no deseamos y rezamos

por el "para siempre" de felicidad entre los que amamos? Oramos para que la enfermedad o la tristeza sean cortas ("¡Qué te mejores!"), para que los cumpleaños y bendiciones no tengan final ("...y muchos más"). Cuidar de alguien "para siempre" es amarle profundamente.



Tú y yo fuimos creados por un "para siempre" de unidad con Dios. Es el destino que él ha puesto delante de nosotros cuando el tiempo empezó. Es lo que anhelamos, si somos conscientes o no. Es la razón por la cual Dios ha dado a la humanidad gracia sobre gracia, oportunidad sobre oportunidad. Él quiere que nos quedemos con él para siempre.

A menudo permitimos que nuestras necesidades inmediatas nublen nuestras necesidades eternas. Tal vez nos mentimos para manejar un momento vergonzoso de un error; tal vez chismeamos para limpiar nuestra imagen dañando la imagen de cualquier otra persona; tal vez buscamos gratificaciones temporales en infinidad de formas, olvidando que las satisfacciones temporales tienen muchas veces ramificaciones a largo plazo. Esa es la parte de la seducción de Satanás: él nos invita a que olvidemos la bendición "para siempre" para la cual hemos sido hechos, prefiriendo que

nos centremos en querer y deseos inmediatos, como si el estar aquí y ahora, fuera el fin último que nosotros esperamos, como si no hubiera nada más allá del hoy.

Pero el Señor Jesús vino a darnos de nuevo la eternidad con su muerte y resurrección, para dejar en claro sin sombra de duda el destino para el cual su Padre celestial nos ha creado.

Siempre me ha fascinado la narración del evangelio sobre la resurrección de Lázaro. San Juan relata que cuando Jesús vio a la hermana de Lázaro y a los demás llorando, "su Espíritu se conmovió profundamente y se turbó...lloró" (Juan 11). Un estudioso de las escrituras sugiere que Jesús lloró no sólo por el dolor de su amigo muerto sino también porque se estremeció por el hecho mismo de la muerte, que había entrado al mundo a causa del pecado.

Jesús vino a restaurar la vida, para reparar el daño causado por el pecado, para poner fin a la muerte que pende sobre nosotros, para dejar muy en claro que el "para siempre" nos espera. El "para siempre" que ya pertenece a los que le siguen. San Pablo escribió a los Colosenses: "...busquen las cosas de arriba, donde Cristo está sentado a la derecha de Dios. Preocupense por las cosas de arriba, no por las de la tierra. Pues han muerto, y su vida está ahora escondida con Cristo en Dios" (Colosenses 3).

En tiempo de tentación, una buena pregunta para hacernos es ésta: "¿Está mi corazón en la actualidad o el para siempre?"

La fe cristiana no afirma que el "ahora" no sea importante. Por el contrario, ¡el ahora es muy importante! La fe nos da la idea de que la mejor manera de entender el ahora, y la mejor manera de vivir el ahora, es hacerlo a la vista de nuestro destino eterno que es para lo que estamos hechos. El para siempre alumbra con su luz el para hoy, la actualidad y la resurrección de Jesucristo, volvió a abrir la puerta a ese destino. Tómese unos minutos para leer 1 Corintios 15.

¡Qué usted sea bendecido con la visión de un niño de siete años, quien sabe lo que significa "para siempre"!

¡Jesús Cristo es nuestra esperanza!

Obispo Peter Sartain
Cristo es nuestra Esperanza
octubre/noviembre 2010





Should I take a risk on my own business?

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be unrealizable dreams when it is the Spirit of God who awakens and cultivates them in the heart?" He continued, "This is why, dear friends, you must not be afraid to dream – with open eyes – of great projects of good, and you must not let yourselves be discouraged by difficulties." His words are universally applicable.

Last year, when I was teaching a staff development workshop on godly dreams, the class and I considered the pope's words and developed a set of Christ-centered dream criteria. They included: Does your dream promote God's glory and build his kingdom? Is it moral? Is it restorative or uplifting for you and others? Does it provide hope or generate faith? Is it authentically who God created you to be? All are essential criteria for both you and your wife to consider as you evaluate your dream to become a photographer.

Of course, there are many people who will tell you that they or others have not been successful in a career as a photographer or as a _____. You fill in the blank. Yet, there are also numerous examples of people making a sustainable income who are bringing delight and improving the world through their photography skills. You, or your wife, may want to ask them how they found a means for providing health-care benefits.

There are three additional criteria to consider when evaluating the viability of your career dreams:

- >> Do you have or can you develop a competitive skill set in the field of your dream?
- >> Is your dream a call to follow this particular mission or purpose for your life?
- >> Do you have a business plan that demonstrates how you will create a sustainable income, including benefits?

Before you make your final decision, consider your dream's origin. If your dream is of divine origin, it may be an accountable call on your life, a dream that we may want to spell with a capital "D."

Q I really want to go into business

as a photographer – it's always been my dream. I'm really afraid of failing, though. And my wife is concerned about how we will pay for health care. Should I take this risk on my dream?

A The last word in your question, "dream," is worthy of consideration. The words, "wish," or "desire" are not accurate synonyms for the word "dream." If it is truly your dream, you have to take into consideration the possible origin of your dream; is it a wish of yours – or is it God's dream or plan for your life?

Pope Benedict XVI, speaking to a half-million young people in 2007, stated, "Do not be afraid, Christ can fulfill the deepest aspirations of your heart! Could there



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A Catholic at Home and at Work

A Catholic doctor talks about his pro-life journey



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Angels bring hope to pregnant women



The Importance of Family Meals and Receiving the Eucharist



Planning for a Catholic cemetery burial



Youths help others during local mission outreach



Whoever Wants To Be Great Must Be A Servant

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

James and John, the sons of Zebedee, came to Jesus and said to him, "Teacher, we want you to do for us whatever we ask of you." He replied, "What do you wish me to do for you?"

They answered him, "Grant that in your glory we may sit one at your right and the other at your left." Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?" They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink and with the baptism with which I am baptized, you will be baptized; but to sit at my right or at my left is not mine to give, but is for those for whom it has been prepared."

When the 10 heard this, they became indignant at James and John. Jesus summoned them and said to them, "You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served, but to serve and to give his life as a ransom for many" (Mark 10:35-45).

Let's walk through this passage together verse by verse because Jesus is saying several things here that are very important for our daily lives.

Here are two close followers of Jesus. They have walked with him for some time. Yet, their request is a selfish one. They want an assurance of position and power when Jesus enters his kingdom. They are

obviously still thinking in a human, self-centered manner, and they are bold to so directly ask for themselves. Put yourself in the place of James and John: What would you have requested and how would you have done it? What does your answer say about your priorities?

Notice next that Jesus doesn't respond to their request, but asks them another question. I am sure he looked at them intently because he was always trying to help them penetrate the superficial. But somehow, they didn't see. Why do I surmise this? Because Jesus could read their thoughts. He knew what they were going to ask. I am sure he was praying that they could receive the powerful truths he was about to convey. (Whenever you read a Gospel passage where Jesus is asking people questions, put yourself in their place and answer the question as honestly as you can before you go on to Jesus' answer. It will tell you a great deal about yourself.)



Call of the Sons of Zebedee by Marco Basaiti

If Jesus asked you the question: "What do you wish me to do for you?" what would you say? Would it be a selfish request? Would it be something to meet a personal need or of someone you love? There is a place for bringing needs, personal or otherwise, to the Lord. He loves to have us come to him with our needs. But is that the first thing you bring to the Lord? What he wants most is that you share eternal life with him! So, the first things we ought to be asking for are those things that can best help us to grow in a personal

relationship with Jesus – overcoming sin, growing in virtue, so that we more and more look and act like him. His Holy Spirit longs to help us to hunger and thirst for the most important things first. So, stop here for a bit and think: If Jesus asked me today what he could do for me, how would I respond?

Now, we look at the disciples' request – their question shows they really don't yet understand who Jesus is and what he is asking of his followers. Their thinking is earthbound. What about yours? Are all your goals for this life only? How are you preparing for the

life you will live forever?

Jesus' answer to their question – "You do not know what you are asking" – shows how far they yet have to go in the conversion of their minds and hearts. Notice, Jesus doesn't just ignore their request or treat them as dumb for having asked. He teaches them, but they are slow to learn.

His next question reveals how far they – and we – have to go. Can you drink the cup? In other words, can you fully share in my life and drink to the bottom the suffering and ridicule and mockery and hatred you will encounter? Can you drink the cup by fully laying down your life?

Notice that, very glibly, they say, "We can." How quick sometimes we are to promise God or others great deeds!

Jesus tells the disciples, "You will drink my cup." He knows that with all their frailty and self-centeredness, their hearts do desire to love him and be with him. He knows they will follow him to the end and will sacrifice all eventually. God can work with good desires – as long as we clearly see our weaknesses and rely on him, not self, for the wisdom and strength to carry out what we promise.

Note, too, that the other disciples were indignant: How could James and John make such a request? Probably, one or two wondered that, but I wonder if their indignation didn't stem from a secret desire to ask the same. James and John had beat them to it. Think about that!

But, Jesus also makes clear, "I cannot promise what you ask." All of that is the decision of my Father.

One more huge lesson remains in this passage: If you want to be my disciple, you need to serve humbly. You need to learn how to put the needs of others before your own. You need to be willing to give whatever service is needed – not just how you want to serve. Even, and perhaps especially, in positions of authority, we need to see that role as one of service – real service, however it is needed.

We need to become more like our Master, who did not come to be served but to serve.

James and John both learned their lessons very well. Can we? ☺

A Simple Way to Pray

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.

One of the complaints about spiritual writings is that much is written about the importance of prayer, but little is written about how to pray. And, often, prayer is presented as a complex process requiring oodles of time.

Here is a description of prayer from the Little Flower, Saint Therese of Lisieux, which implies a simple way of praying.

"For me," she wrote in "Story of a Soul," "prayer is a surge of the heart; it is a simple look toward heaven; it is a cry of recognition and love, embracing both trial and joy."

Notice, for the Little Flower, prayer is not simply thinking thoughts. It is a heartfelt, affective movement, a surge of the heart. And it may be a momentary movement.

Walking down a corridor, looking up from a desk, waiting at a stoplight, the heart can leap to God. No complicated steps. No esoteric exercises. The prayer it suggests could be a simple, "Thank you!" or "Help!" or "Amen!" Or a wordless moment of delight, wonder, or grief.

And this simple look is directed toward heaven. She does not say "God." For some people God is problematic, as they understand God. Her definition allows the one who is praying the freedom to allow the goal of their prayer to be Nameless. We know we do not capture Holy Mystery with the word "God."

Therese leaves room for other names, or not, for the Nameless One.

Heaven was the word that captured the whole point of life for Therese. It was the first word she could read. Her father pointed to stars in the heavens which formed a "T," for "Therese" he said. When she experienced good things in life, she said heaven would be like that, but without end. In other words, heaven is her expression for the place where the deepest desires of the human heart are fulfilled. Other hearts



Spiritual Fitness

Catholic Life

may have other expressions.

She says prayer is a cry of recognition and love. There is something right in this surge, this cry. It is honest, true, and flung into the universe on the wings of hope. The one who prays intuitively knows, or truly hopes, that this prayer is honest. Not only is the direction of the prayer a mystery; the source or origin of the prayer is also a question. Is someone else praying in my prayer? We do believe the Holy Spirit is praying in us. There is something right and true in this honest expression of feeling.

It is a prayer embracing both trial and joy. The cry comes from our daily experience in life. It may express the joy of a simple accomplishment or outcome; it may express the frustration of a momentary difficulty, or the experience of being in a dark place in life. But, the cry can also arise from a powerful sense of the graciousness of life, unrelated to any specific reason. This prayer is simple and powerful, as is the young saint herself! ☺

Saints on Prayer

“Lord, all my longing is known to thee” (Psalm 38: 10). It is not known to men, who are incapable of seeing the heart, but to thee is all my longing known. Let your longing be known to God, “and your Father who sees in secret will reward you” (Matthew 6:6). There is your prayer, in your longing, and if your longing is continual, so also is your prayer. And so, it is not in vain that the Apostle says to us: “Pray constantly” (1 Thessalonians 5:17).
— *Saint Augustine*

As for prayer, don't burden yourself with making considerations; neither your mind or mine is good at that. Follow your own way of speaking to our Lord sincerely, lovingly, confidently and simply, as your heart dictates.
— *Saint Jane de Chantal*

There are more tears shed over answered prayers than over unanswered prayers.
— *Saint Teresa of Avila*

A soul arms itself by prayer for all kinds of combat. In whatever state the soul may be, it ought to pray. A soul which is pure and beautiful must pray, or else it will lose its beauty; a soul which is striving after this purity must pray, or else it will never attain it; a soul which is newly converted must pray, or else it will fall again; a sinful soul, plunged in sins, must pray so that it might rise again. There is no soul which is not bound to pray, for every single grace comes to the soul through prayer.
— *Saint Faustina Kowalska*

Prayer is the place of refuge for every worry, a foundation for cheerfulness, a source of constant happiness, a protection against sadness.
— *Saint John Chrysostom*

We must pray without tiring, for the salvation of mankind does not depend on material success; nor on sciences that cloud the intellect. Neither does it depend on arms and human industries, but on Jesus alone.
— *Saint Frances Xavier Cabrini*

It often happens that we pray God to deliver us from some dangerous temptation, and yet God does not hear us but permits the temptation to continue troubling us. In such a case, let us understand that God permits even this for our greater good. When a soul in temptation recommends itself to God, and by His aid resists, O how it then advances in perfection.
— *Saint Alphonsus Liguori*

Ask the priest: When I pray the rosary...

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

Q When I pray the rosary, I sometimes go through the entire prayer without paying attention to what I am saying. What should I do?

A Routine and formal prayers can often become mechanical, especially the rosary because of its repetitive style. Let us recall the relational nature of devotional prayers as well as ways to adapt the prayer.

Prayer can at times be accompanied by a new insight, an answered petition, or a feeling of peace, gratitude, or sorrow for sin, but we do not always receive a response, and there are times when we wonder if we are “praying right.” However, the authenticity of prayer does not depend on what we receive, but rather who we receive: God. It is important to remember that the lack of feeling is not the same as the lack of meaning or the lack of a relationship. For example, you may have routinely rattled off “I love you” at the end of a phone conversation to a loved one and have at another

time said it with great gratitude and warmth to that same loved one on a holiday or birthday. Neither time would you have meant it less or more – you meant it, and it was beneficial to the relationship even if the sense of closeness was different in light of various circumstances.

Perseverance in our daily relationship with God is important, but we also need to be flexible, taking care to engage the conversation and put ourselves into our prayer. Regarding the rosary, Saint Louis de Montfort suggests two methods so as to “draw upon our souls the grace of the mysteries of the life, passion, and glory of Jesus and Mary.” First, begin and end each decade by offering them to the Lord and asking for a particular grace that would correspond with that decade, such as humility, charity, love for the poor, purity, patience, etc. Second, add a word or phrase after Jesus' name in each Hail Mary in order to return your thoughts and meditation to the mystery, such as praying during each Hail Mary of the first joyful mystery, the Annunciation, “...blessed is the fruit of thy womb, Jesus incarnate...” Scripture verses and pictures can also aid you in engaging the mystery.

P: Cuando rezo el rosario, algunas veces hago la oración completa sin poner mucha atención a lo que estoy diciendo. ¿Qué debo hacer?

R: La rutina y las oraciones formales pueden a menudo convertirse en actos mecánicos, especialmente el rosario por su estilo repetitivo. Recordemos el carácter relacional de las oraciones devocionales, así como las formas que hay para adaptarlas a la oración. La oración puede estar algunas veces acompañadas por una nueva visión, una petición respondida o un sentimiento de paz, de gratitud o de dolor por el pecado; pero no siempre recibimos una respuesta a nuestra oración, y es allí cuando nos preguntamos si estamos “orando bien.” Sin embargo, la autenticidad

de la oración no depende en lo que recibimos, sino más bien a quien recibimos: Dios.

Es importante recordar que la falta de sentimiento no es lo mismo que la falta de sentido o la falta de relación. Por ejemplo, usted puede decir rutinariamente “te amo” al final de una conversación telefónica con un ser querido y, alguna otras veces, decir lo mismo con mayor gratitud y calor humano al mismo ser querido, ya sea en un día festivo o en su cumpleaños. En ninguno de estos momentos podría haber un significado mayor o menor, simplemente usted está significando lo que dice y su beneficio a la relación, aún si el sentido de cercanía fuera diferente a la luz de varias circunstancias.

La perseverancia en nuestra relación diaria con Dios es importante, pero también necesitamos ser flexibles, teniendo cuidado de entablar una

conversación y ponernos a nosotros mismo, dentro de nuestra oración. En cuanto al rosario, San Luis de Montfort sugiere dos métodos con el fin de “acercar nuestras almas a la gracia de los misterios de la vida, pasión y gloria de Jesús y María.” Primero, empiece y termine cada decena del rosario, ofreciéndole al Señor y pidiéndole por una gracia particular, que corresponda con esa decena, tal como la humildad, caridad, amor por los pobres, pureza, paciencia, etc. Segundo, añadir una palabra o frase antes del nombre de Jesús en cada Ave María, para retornar sus pensamientos y meditación al misterio, tales como la oración durante cada Ave María de los Misterios Gozosos; por ejemplo, la Anunciación: “...bendito es el fruto de tu vientre, Jesús encarnado...” Los versos bíblicos, fotografías y pinturas, pueden también ayudarle a prestar mayor participación al misterio.



I can't stand my son-in-law three tips to make it work

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

Q My husband and I really dislike our new son-in-law. I want to maintain a relationship with our daughter, but it's hard to overlook the way we feel about her husband. What can we do?

A A major theme of the movie *My Big Fat Greek Wedding* was the distress felt by the bride's parents when they realized she loved a man who wasn't Greek. The bride, Tola, didn't know whether her father was more upset that her fiancé, Ian, was a *Xeno* (foreigner) or a vegetarian! Ian worked hard to be accepted by Tola's family, including joining the Greek Orthodox Church. By the day of the wedding, all was well – Tola's parents even gave the young couple the house next door to their own as a gift. Intergenerational conflicts aren't typically resolved as smoothly in real life as they are in Hollywood!

The die is cast. As parents, we picture rosy scenarios for our children's futures, but, as they grow, their choices often stray from our expectations. Sometimes parents are surprised by career choices, disappointed when a promising talent turns into a weekend hobby. Other times, someone is a great fit in the family system and then the couple breaks up! But now your daughter has made a lifetime commitment. Your son-in-law may rub you the wrong way in terms of his personality or his behaviors may trigger red flags. It is likely that your daughter was aware of your feelings before the marriage. But now she has made her choice and that commitment must be respected. ☺

So, how do you make this work?

- **Focus on the goal.** When a couple marry, encouragement and support are much more valuable than gifts from their registry lists. In your daughter's case, this is difficult – but the goal is for their marriage to work. Accept the fact that you may never like your son-in-law, but he is now family. Give him a small photo of your daughter as a baby and ask for one of him to sit beside hers at your house. All babies are likeable!

- **Seek out the positive.** Instead of compartmentalizing your relationship with your daughter, also schedule brief interactions with the young couple. Treat them to a movie. Show them a favorite hiking trail, restaurant or other site from your newlywed days. Take them to buy a small tree for their home and help them plant it. Search for plants for their apartment. Look for just one positive aspect about your son-in-law each time you see him and write it down in a notebook!

- **Pray that your feelings change toward your son-in-law and that this marriage be a healthy one:** “Subject to one another out of reverence for Christ,” (Eph 5:21) and [through Christ] to love one another with supernatural, tender, and fruitful love” (CCC #1642).

“We got married too young – I want to try the single life.”

She says

Sarah says: Pat and I got married when I was only 18. I was eager to get out of the house and away from my parents. I thought getting married was the best way to be a “grown-up.” I love Pat, but now I've realized I missed all the fun of my 20s. Maybe we made a mistake – I feel as if I'd like another chance at the single life.

“What about us?”

He says

Pat says: I don't know what's gotten into Sarah – we've been married for 12 years and suddenly she wants to be a teenager again. For heaven's sake, we have two children – what are they supposed to do while she “finds herself?” And what about us? I am stunned and don't know where to turn.

What do they do?

We are reminded of words in a hymn

that are applicable to married couples, “Turn to me and be glad...there is no other, none besides me...” Without stating the obvious, it appears the fire of their marriage has dwindled to an ember. What is most needed now is to put some logs on the fire and get the flames roaring hot again!

To get flames hot again, Pat and Sarah would do well to focus on each other, and not focus on others outside their marriage or what may appear to be lost opportunities. It is our belief that, as married couples, we can either look at a glass half empty and lament because it isn't full enough, or we can look at the same glass and be thankful for what we have and optimistically look at what the future will bring!

Without getting too personal, this scenario strikes close to home for Jo and me. Jo was 19 when we were married and I was 18; and, yes, 47 years later I can still remember those days like they were yesterday. Did we miss a lot? I am sure some would say absolutely, but to us, we gained so much more! I would not trade being married for anything and I most certainly do not wish to repeat my teenage years.

There is nothing wrong with asking “what if” about the past, but you can't roll back the hands of time and try to re-create years and situations that have gone by. For starters, you now have two children; you don't just walk out the door and say, “Excuse me, I'm going to be single now, go raise yourself!”

So what should Sarah and Pat do? First, they should



He said I She said
What do they do?

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



revisit their nuptial vows and define what it means to say, “for better and for worse.” Describe to each other what the words mean. Recommit to each other to be life partners and then immediately add some spice into their marriage! Sarah obviously is missing something in her relationship with Pat, and it is up to both of them to discover and communicate what that is. The simplest way to begin is to make two lists – one list of what Pat desires from Sarah and one list of what Sarah desires from Pat. Take a day or two to compile the lists, then take a quiet evening when both Sarah and Pat can be alone and exchange the list and read them with love. Once read, each, in turn, should define each desire so there is no mistake of the intent. While one spouse is defining his or her desire, the other spouse should be listening intently and without interrupting. Each will have plenty of time to ask for clarification. The interaction shared about your hopes and dreams can be nurturing to both of you as you will learn new things about each other and be help-mates in fulfilling those hopes and expectations.

Verbalizing these innermost thoughts and feelings about your desires, letting yourself be vulnerable, will let the other in on who you are. Pat and Sarah: Remember that it was God who brought you together and it was God who blessed you with children. Now it is your turn to be a good example to them by being the best married couple you can possibly be. ☺





When the New Saints Go Marching In...

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

A saint is a friend of God who takes the beatitudes seriously in his or her life. Each of us is called to become God's friend. Many think that sainthood is a privilege reserved only for the chosen few. Actually, to become a saint is the task of every Christian, and what's more, we could even say it's the task of everyone!

On Oct. 17, 2010, Pope Benedict XVI will canonize six new saints in St. Peter's Square at the Vatican. They include the Blessed Stanislaw Soltys, who died in 1489; Blessed Candida Maria of Jesus, who died in 1912; Blessed Camilla Battista da Varano, who died in 1524; Giulia Salzano, who died in 1929; Mary of the Cross MacKillop, who died in 1909; and Holy Cross Brother André Bessette,

who died in 1937. I would like to speak in particular about the life of Blessed Mary MacKillop, soon to be Australia's first saint and Canadian Blessed André Bessette, CSC, soon to be Canada's first male saint.

Blessed Mary of the Cross MacKillop

Born in 1842 of poor Scottish parents who emigrated to Australia, Blessed Mary

MacKillop left a great legacy. Australia owes its Catholic education system to her and the work of the congregation she founded in South Australia in 1866 at the age of 24. Mary founded the Sisters of Saint Joseph of the Sacred Heart as a religious order of women dedicated to the service of the poor, especially in isolated country districts. The sisters followed farmers, miners, railway workers

ing child care, work, home duties and caring for aging parents. God was at the center of their lives and played a central role in all their decisions.

Zelie died in 1877 after struggling with breast cancer. This left Louis a single parent, raising four daughters, all of whom would eventually become Carmelite sisters. They survived the Franco-Prussian war, the loss of four infant children, the death of their mother, but they never lost their faith in God and his love for them in his Word and Sacrament.

The Martins' sanctity was not because they were the parents of a saint, but that through their tender devotion to God and family and the covenant of marriage they became sanctified. They were beatified at the Basilica of St. Therese in Lisieux, France, on Oct. 19, 2008.



Luis y Celia Martín fueron los padres de Santa Teresa de Lisieux. Celia nació en 1831 cerca de Alencon, Francia. Luis nació en Burdeos, Francia en 1823. Ella fue costurera y él, relojero. Ellos son los primeros padres de una santa en la Iglesia católica que han elevados a los altares como pareja de esposos. Ellos nos demuestran que toda la influencia y amor dado a sus hijos, en un hogar lleno de fe, puede llevar a la santidad. Es la responsabilidad de todos los padres cristianos, impartir la fe que ellos tienen a sus hijos, como un compromiso del bautismo de sus hijos. Celia y Luis vivieron esa promesa, proveyendo a su familia con un profundo amor a Dios y a la Iglesia.

Sus vidas no fueron tan diferentes a las que hoy son nuestros hogares modernos.

Ambos trabajaban fuera de la casa para ofrecer lo mejor a sus hijas. La oración tenía un papel íntimo en su hogar y en sus vidas. Tuvieron muchos retos, balanceando el cuidado de los niños, trabajando, responsabilidades de la casa y el cuidado por los padres ancianos. Dios era el centro de sus vidas y tenía un papel centrar en todas sus decisiones.

Celia murió en 1877 después de un doloroso cáncer. Este dejó a Luis como un padre solo, criando cuatro hijas, quienes después se hicieron hermanas carmelitas. Ellas sobrevivieron a la guerra franco-prusiana, a la pérdida de cuatro niños infantes, la muerte de su madre; pero nunca perdieron su fe en Dios, en su amor por ellas, en su Palabra y Sacramento.

La santidad de los Martín no fue porque ellos fueran los padres de una santa, sino que a través de su tierna devoción a Dios y a su familia y a la alianza de matrimonio, ellos empezaron a santificarse. Ellos fueron beatificados en la Basilica de Santa Teresa en Lisieux, Francia el 19 de octubre de 2008.

Striving for the kingdom is striving to see Christ

One striking quality about Blessed Mary MacKillop is that she never became bitter against the Church leaders who opposed her so vigorously. Her forgiving attitude was complemented by the outstanding work of her religious congregation. In his homily for her beatification in 1995 in Australia, Pope John Paul II said of her: "With gentleness, courage and compassion, she was a herald of the Good

to isolated outback regions. Whatever hardships the people suffered, the sisters shared in their sufferings. The Josephite sisters invested their energies into social welfare activities, building orphanages for children and homes of refuge for immigrants and women.

Mother Mary stood up for what she believed, which brought her into conflict with religious leaders. The tension escalated into conflict over educational matters, and as a result, she was excommunicated by the local bishop for insubordination in 1871. The bishop accused of her of encouraging disobedience and defiance in her schools. The excommunication imposed upon on her was lifted six months later, and on his deathbed, the bishop admitted he had done the wrong thing.

In 1883, Mary came into conflict once again with the Church establishment. Another bishop told her to leave his diocese and Mary transferred the headquarters of the Josephite Sisters to Sydney, where she died on Aug. 8, 1909. Before she died at age 67, people of all backgrounds already regarded her as a saint.

News among the isolated 'battlers' and the urban slum-dwellers. Mother Mary of the Cross knew that behind the ignorance, misery and suffering which she encountered there were people, men and women, young and old, yearning for God and his righteousness. ... Her story reminds us of the need to welcome people, to reach out to the lonely, the bereft, the disadvantaged. To strive for the kingdom of God and his righteousness means to strive to see Christ in the stranger, to meet him in them and to help them to meet him in each one of us!"

Montreal's Gate Keeper

On Oct. 17, 2010, Brother André will become the 11th saint in the Canadian Church. Born Alfred Bessette on Aug. 9, 1845, in Saint-Grégoire d'Iberville, Quebec, he was one of 12 children and suffered from a chronic stomach ailment that kept him out of school and often without work. Between 1863 in 1867, he emigrated to the northeastern United States where he worked in the textile mills along with so many young people of his generation. In 1867 he returned to Canada and sought the help of his parish priest who encouraged the young man to pursue his desire to enter into religious life.

He made his final vows in 1874 when he was 28 years old. For the next 40 years, André contented himself with his humble tasks working at the Collège Notre Dame, welcoming visitors, cleaning the premises, running errands and serving as barber for the students. Brother André, who was largely illiterate, welcomed the poor and sick with great kindness, moral advice, and spiritual assistance. He gave

his many visitors a medal of Saint Joseph, brought oil from a lamp burning before a statue of Saint Joseph in the college chapel, anointed the ill and prayed with them. News of his power to heal spread as people began to recover. Brother André would always insist it was the work of Saint Joseph, not himself.

Brother André's special affection for Saint Joseph inspired him to build a church in his honor. Using the small sums he received cutting students' hair, as well as donations, the brother was able to build a modest structure in 1904, which he continued to expand as more funding became available. He was named the oratory's custodian in 1909 as hundreds and then thousands of pilgrims made their way to Mount Royal to meet Brother André and pray to Saint Joseph. Brother André died on Jan. 6, 1937, at the age of 91. Between his death and burial, more than one million people came to pay tribute to him. He was beatified on May 23, 1982, by Pope John Paul II.

Through Brother André's efforts, suffering and faith, from a little chapel on a hillside of Mount Royal came forth a great basilica that now dominates Montreal's mountain and Canada's spiritual landscape. May the legacy of Saint André Bessette of Montreal remind us of what each of us can achieve through faith and love. In the humble porter's own words, "It is with the smallest brushes that the artists paint the most beautiful pictures." ☺

Documentaries by the Salt and Light Television Network are now available on the lives of Saints Mary MacKillop and André Bessette. Visit <http://www.saltandlighttv.org/> for information on how to purchase the documentaries.

Blessed Louis and Zelie Martin

Louis and Zelie Martin were the parents of Saint Therese of Lisieux. Zelie was born in 1831 near Alencon, France. Louis was born in Bordeaux, France, in 1823. She was a lacemaker, and he was a watchmaker. They are the first parents of a saint in the Catholic Church to be lifted up by the Church for beatification as a married couple. They demonstrate to us all the influence and love given to child in a faith-filled home can lead a couple to sanctity. It is the duty of all Christian parents to impart the faith they have been given to their children, as promised at a child's baptism. Zelie and Louis lived that promise by providing their family with a deep love for God and his Church. Their lives were not so different than our modern-day homes today. They were both working outside of the home to provide for their daughters. Prayer played an intimate role in their home and in their lives. They struggled with many challenges, balanc-

A Catholic at Home and at Work



I was born in Des Moines, Iowa. I have eight other brothers and sisters. I come from a fairly medical family. My father was an Ob/Gyn. He was pretty active in the pro-life movement in Des Moines. I have grown up in that environment to a little extent, although he passed away when I was 16.

My faith life was pretty typical. I went to Mass every Sunday. All of my education up until I went into private practice had been in Catholic institutions. I went to a Catholic medical school, Creighton University, in Omaha. My residency was here in Chicago at Mercy Hospital. I have to admit that I probably wasn't as well catechized as I should have been, especially in regards to contraception and tubal ligations [the tying of a woman's fallopian tubes to prevent fertilization]. My faith grew more in my adult life.

It was a process; it was a slow subtle change. I guess it kind of goes back to people in my life – most importantly my wife. I think she was the driving force behind my conversion, if you will, over to what I would consider a fully pro-life Ob/Gyn or an authentically Catholic Ob/Gyn. The story goes like this: as we were married and starting to have our family, she started learning more about the faith. And quite frankly started saying, "You know, you are prescribing the birth-control pill and you're doing a couple tubal ligations, and that really goes against the faith." My wife would never use contraception, so I figured if I am open to life, I must be OK. I soon realized I wasn't being authentically Catholic in my career.

The story goes on that this didn't sit well with her. I started finding articles on my desk. I would open up my golf bag and there would be a CD [talking about the perils of contraception] from Janet Smith called "Contraception: Why Not?" It was causing some tension. I was getting a feeling from my wife and from others that I thought of myself as a good Catholic, but maybe I'm not all the way there, and I practiced with other Catholic doctors, and they were doing the same thing I was doing and what was the problem. Everyone was doing it. It wasn't until I started digging deeper into the faith and reading encyclicals, like "Humane Vitae" ["Of Human Life," written by Pope Paul VI, who affirmed the traditional teaching of the Catholic Church regarding abortion, contraception, and other issues regarding human life], and trying to understand why the Church teaches what it teaches. This all started a change in me.

In 1993, I went into private practice and I learned how to do tubal ligations. I don't know how to explain it to you other than it didn't feel right to me. I didn't like doing them, and I didn't do that many. I had come from a big family. I wanted to have a big family myself. So what happened was three years into that, I went into my partners and I said, "You know what? I don't want to perform tubal ligations any more. It just doesn't feel right. It wasn't my Catholic faith."

I stopped doing tubal ligations in 1998, and then the pill was a sort of a process. I kept getting more information. I kept going to spiritual direction, and the change of me prescribing the pill was slowly changing. I began to get this reputation in the practice and among my patients that Doctor Lawler doesn't prescribe the pills to teenagers. I stopped prescribing to young girls; initially, it just didn't seem healthy and these young girls should not have been

sexually active to begin with. I know a lot of people would say you are just naïve. It just got to a point where I refused to give them to teen-age girls. Their moms would bring them in, asking for a birth control pill, and I would tell the young girls no and the parents would usually get upset, but my partners were fine with that. But then the big day came.

In 2002, I had gone on a retreat and I had talked to a priest on the retreat, and I had also prayed a lot about it. It was a Monday morning – Nov. 11, 2003, if I'm not mistaken. I hadn't told my partners. I hadn't told my wife. I hadn't told anybody. I went in and the first patient I saw that day, a patient of mine for 10 years, I informed her that I no longer prescribed the pill and that I was happy to talk to her about that from the medical standpoint or my religious belief standpoint. And that's how it all started. It was a long day. That first patient was quite understanding. She didn't necessarily agree with my views, but she could respect them, and that's how it started. My next big step was to then inform my partners, and by that time we had been in practice for 10 years. We had a large practice. I was very busy. This was a really big thing. I was fully prepared to have them ask me to leave because it could be a drain to the practice. I didn't know what to expect.

By that time they had known I had been really delving into my faith. I met with them, and it went really well. They supported my decision.

The statistics are that 60-70 percent of practicing Catholics, however you want to define that, have no problem with contraception even though the Church has clearly come out and stated that she holds contraception to be intrinsically evil. I suppose if my practice had severely tanked, and I lost lots and lots of patients that I would have been a financial burden to them, and it is a business, and so I am sure they would have asked me to leave. There is no doubt that my practice isn't as big as it was then – even now, several years later – my practice volume

right now isn't what it was back in 2002 because, quite frankly, there are less people who are interested in seeing a doctor like myself, but we have made it work. We've co-existed quite nicely. I still have patients who are on the pill, but they don't get it from me. I took myself out of the loop. I didn't want to be the contraceptive police.

I just wanted to try to be a Roman Catholic doctor at work, not just a Roman Catholic at home. I wanted to be able to be authentically Catholic, and I've tried to incorporate my faith into my medicine. And that's how I practice medicine today. ☺

Dr. Robert C. Lawler practices obstetrics and gynecology in Downers Grove.

Story by Dr. Robert C. Lawler | Photography by Carlos Briceño



Angels Bring Hope to Pregnant Women



Joanna Castiglia holds her baby, Devin, as she stands next to one of her angels, Kathy Dreisilker, outside of St. Michael's Parish in Wheaton recently.

The future for Joanna Castiglia appeared bleak. She was addicted to cocaine and heroin, leading her to lose custody of her three children and causing her to become homeless. She lived in various shelters – “I was sleeping on an inch-thick pad on the floors of churches that were used as shelters throughout DuPage County,” she said – until she became pregnant. She was then placed to live for awhile in a safer place for her and her baby at Loretto Convent in Wheaton.

The nuns at the convent put her in touch with St. Michael's Parish in Wheaton, which has a Project Gabriel program. And that is when she met several angels.

“Without them, I wouldn't know where I would be today,” Castiglia said.

Working with local pro-life women's centers – such as Woman's Choice Services and Waterleaf – Project Gabriel programs in parishes across the diocese train people called angels, who volunteer to help mothers in crisis pregnancies. The centers often refer women to a Project Gabriel program so that the angels can assist the mothers in whatever ways they need help.

Chris Hahn, executive director of Woman's Choices Services, said the angels are “in the community, in the marketplace, in much the same way Jesus was out in the streets. And I often think of how they are walking alongside, literally, these young ladies.”

Here is an example of that: in Castiglia's case, one of her angels, Kathy Dreisilker, a parishioner at St. Michael, has helped her in the following ways: Castiglia said Dreisilker has driven her to appointments; helped her fill out paperwork so that she could enter a transitional housing apartment; helped her move; and cared for her baby, Devin, as a babysitter.

“The first day I met Kathy she picked me up at 6:30 in the morning and took me to the College of DuPage so I could take my GED [high school equivalency] exam,” said Castiglia, who didn't have a car or a driver's license at the time.

With the help of her angels – Jean Daniell, another parishioner at St. Michael's, partnered with Dreisilker as Castiglia's angels – Castiglia has moved into an apartment with the father of her child, gotten a job and been drug-free for months now.

In other words, Castiglia said she believes if she hadn't gotten the love and support from her two angels, her life would be much different than it is now.

“I would have ended up back on the street with a two-month-old baby, running from church to church, shelter to shelter, seven days a week,” she said. “I probably would not be in a house, and my life probably would not have changed.”

Dreisilker said volunteering as an angel for Project Gabriel has helped her faith life.

“Spiritually, it's made me stronger,” Dreisilker said. “Any time I feel like I can make a change in someone's life, it makes me feel like I'm doing this for God. Yes, it makes me feel better as a person, but more so, it makes me feel like I'm doing what God wants me to do.”

Peg Jensen, another angel from St. Michael's Parish, said she has learned a valuable lesson as the result of her interactions with a woman who was a stripper who gave birth to a boy.

“I've learned the power of mothers,” she said. “The special gifts and special strengths that God gives mothers. [Project Gabriel] is for the most part moms helping moms. And

taking our experiences helping other women become moms. You realize what a really powerful experience that is.” ☺

For more information on Project Gabriel or to find one near you, contact Woman's Choice Services at (815) 725-7732; Waterleaf Women's Center at (630) 701-6270; or Kelly Kennedy at Catholic Charities at 815-724-1227.

March for Life Pilgrimage to Washington, D.C.

Bishop Peter Sartain will be leading his third March for Life pilgrimage to Washington, D.C., on Jan. 22-25, 2011.

The march, an annual pro-life rally protesting abortion, includes two nights at the Holiday Inn in downtown Washington, D.C., less than one mile from the site where the march ends. The diocese will be offering a bus package and an air package for travelers. Please note there is limited seating on the air package.

The cost for those between the ages of 15 and 20 years old is \$300 for the bus package and \$400 for the air package, including all transportation, lodging and all meals on Sunday and Monday. The cost for those older than 20 is \$350 for the bus package and \$450 for the air package. All registration forms and full payment is due no later than Nov. 12. No financial assistance will be given to those taking the air package.

Financial assistance is available, but applications are due with registration, no later than Oct. 29.

For information, phone the diocesan Life Office at 630-718-2121 or go to www.dioceseofjoliet.org/life/.



Members of the Project Gabriel leadership team at St. Michael's Parish in Wheaton include the following, from left to right: Patti Bouck, Sally Wiarda, Diane Knaggs and Ann Reynertson.



Eucharistic Miracles

The Eucharistic Miracles articles and artwork have been reprinted with permission from the Real Presence Eucharistic Education and Adoration Association.

Eucharistic miracles are God's extraordinary interventions, meant to confirm faith in the real presence of the body and blood of the Lord in the Eucharist. We know the Catholic teaching on the real presence. With the words of consecration – "This is my body" and "this is my blood" – the substance of bread becomes the body of Christ, and the substance of wine his blood. This marvelous change is called transubstantiation; that is to say, the passage of substance. Of the bread and wine, there remain only the appearances or species, which, with a philosophical term, are called accidents. In other words, only the dimensions, color, taste, smell and even the nutritive capacity remain. But the substance, that is to say, the true reality does not remain, for it has become the body and blood of the Lord.

Transubstantiation can in no way be experienced by the senses; only faith assures us of this marvelous change.

The Eucharistic miracles are meant to confirm this faith, which is based on Jesus' words according to which what seems like bread is no longer bread, and what seems wine is no longer wine. In fact, in the Eucharistic miracles the flesh and blood – or one or the other – appear, depending on the situation. The purpose of these miracles is to show that we must not look at the external appearance (bread and wine) but at

the substance, to the true reality of the thing, which is flesh and blood.

Medieval theologians have carefully examined the matter of Eucharistic miracles, which were very frequent in their day, and have given various interpretations; but the best founded and most reasonable one seems to be that of Saint Thomas Aquinas, the "Eucharistic doctor" par excellence.

He says that the body and blood which appear after a miracle are due to the transformation of the Eucharistic species; namely, of the accidents, and do not touch the true

substance of the body and blood of Christ. In other words, the species of bread and wine are miraculously changed into the species of flesh and blood; but the true body and true blood of Jesus are not those which appear but those which, even before the miracle, were hidden beneath the species of flesh and blood.

If, in fact, the flesh and blood which appear were truly the flesh and blood of Christ, we would have to say that the risen Jesus, who reigns impassably at the right hand of the Father, loses a part of his flesh and blood, something which in no

way can be accepted.

We must therefore say that the flesh and blood, which appear in the miracles, are in the order of species or appearances, neither more nor less than the order of the species of bread and wine.

The Lord performs these miracles to give us a sign, easy and visible to all, that in the Eucharist there is the true body and true blood of the Lord.

But this true body and this true blood are not those that appear, but rather those that are substantially contained under the species or appearances, species and appearances that, before the miracle, were those of bread and wine, and after the miracle are those of flesh and blood.

Under the appearances of flesh and blood Jesus is truly and substantially contained as he was before the miracle. For this reason we can adore Jesus truly present under the species of flesh and blood.

The Eucharistic Miracle of Lanciano, Italy, 750 A.D.

An inscription in marble from the 17th century describes this Eucharistic miracle, which occurred at Lanciano in 750 at the Church of St. Francis. A monastic priest doubted whether the Body of Our Lord was truly present in the consecrated host. He celebrated Mass, and when he said the words of consecration he saw the host turn into flesh and the wine turn into blood. Everything was visible to those in attendance. The flesh is still intact and the blood is divided into five unequal parts, which together have the exact same weight as each one does separately. In 1970, the archbishop of Lanciano and the provincial superior of the Conventual Franciscans at Abruzzo, with Rome's approval, requested Dr. Edward Linoli – director of the hospital in Arezzo and professor of anatomy, histology, chemistry, and clinical microscopy – to perform a thorough scientific examination on the relics of the miracle which had occurred 12 centuries earlier. On March 4, 1971, the professor presented a detailed report of the various studies carried out.

Here are the basic results:

- 1 The "miraculous flesh" is authentic flesh consisting of muscular striated tissue of the myocardium.
- 2 The "miraculous blood" is truly blood. The chromatographic analysis indicated this with absolute and indisputable certainty.
- 3 The immunological study shows with certainty that the flesh and the blood are human, and the immuno-hematological test allows us to affirm with complete objectivity and certainty that both belong to the same blood type AB – the same blood type as that of the man of the shroud and the type most characteristic of Middle Eastern populations.
- 4 The proteins contained in the blood have the normal distribution, in the identical percentage, as that of the serous-proteic chart for normal fresh blood.
- 5 No histological dissection has revealed any trace of salt infiltrations or preservative substances used in antiquity for the purpose of embalming. Professor Linoli also discarded the hypothesis of a hoax carried out in past centuries. This report was published in "The Sclavo Notebooks in Diagnostics" (Collection #3, 1971) and aroused great interest in the scientific world. Also, in 1973, the chief advisory board of the World Health Organization appointed a scientific commission to corroborate Linoli's findings. Their work lasted 15 months and included 500 tests. It was verified that the fragments taken from Lanciano could in no way be likened to embalmed tissue. As to the nature of the fragment of flesh, the commission declared it to be living tissue because it responded rapidly to all the clinical reactions distinctive of living beings. Their reply fully corroborated Professor Linoli's conclusions. The extract summarizing the scientific work of the Medical Commission of the WHO and the UN, published in Dec. 1976 in New York and Geneva, declared that science, aware of its limits, has come to a halt, face-to-face with the impossibility of giving an explanation.

The Eucharistic Miracle of Santarém, Portugal, 1247

Some popes granted plenary indulgences to this Eucharistic miracle: Pius IV, St. Pius V, Pius VI, and Pope Gregory XIV. Still today, in the Church of St. Stephen of Santarém, it is possible to admire these precious relics. According to the date recorded in the document commissioned by King Alfonso IV in 1346, on Feb. 16, 1266, in Santarém, a young woman overcome with jealousy for her husband, consulted a sorceress who told her to go to the church and steal a consecrated host to use for a love potion. The woman stole the host and hid the holy Eucharist in a linen cloth that immediately became stained with blood. Frightened by this, she ran home and opened the kerchief to see what had happened. To her amazement, she saw that the blood was gushing from the host. The confused woman stored the particle in a drawer in her bedroom. That night, the drawer began to emit brilliant rays of light, which illuminated the room as if it were daytime. The husband was also aware of the strange phenomenon and questioned his wife, who was obligated to tell him everything. The next day,

Monstrance containing the Holy Relics of the Lanciano Eucharistic miracle.



the couple informed the pastor, who went to the home to remove the host and return the Blessed Sacrament to the Church of St. Stephen in solemn procession, accompanied by many religious and lay people. The host bled for three consecutive days and was then placed in a beautiful reliquary made of beeswax. In 1340 another miracle occurred. When the priest opened the tabernacle, he found the beeswax vase broken into many pieces: in its place was a crystal vase containing the blood mixed with the wax. The sacred host is now preserved in an 18th century Eucharistic throne above the main altar. The Church of St. Stephen is now known as the Shrine of the Holy Miracle. Throughout the centuries, on various occasions the Host gave new emissions of blood, and in some cases various images of Our Lord were seen in the holy Eucharist. Among the witnesses of this prodigy is Saint Francis Xavier, the apostle of the Indies, who visited the shrine before going on the missions. Every year since the miracle occurred, on the second Sunday of April, the precious relic is processed from the home of the couple to the Church of St. Stephen. The couple's home became a chapel in the year 1684.

The Eucharistic Miracle of Rimini, Italy, 1227

In Rimini, it is still possible today to visit the church that was built in honor of the Eucharistic miracle performed by Saint Anthony of Padua in 1227. This episode is also cited in Benignitas, considered one of the most ancient sources regarding the life of Saint Anthony. "This saintly man was speaking with a faithless heretic who was opposed to the sacrament of the Eucharist and whom the saint had nearly led to the Catholic faith. But, after numerous arguments, this heretic declared: 'If you, Anthony, produce a miracle and demonstrate to me that the Body of Christ is truly Communion, I will completely renounce my heresy and immediately convert to the Catholic faith. Why don't we have a wager? I'll keep one of my beasts locked up for three days to feel the tor-

ments of hunger.

"Then I will bring it forth in public and show it food. You will stand in front of it with what you maintain is the Body of Christ. If the beast, leaving aside its food, hurries to adore its God, I will share the faith of your Church." Illuminated and inspired from above, Saint Anthony accepted the challenge. At the chosen day and hour, the priest and heretic entered the Grand Piazza (today the Three Martyrs Piazza). Saint Anthony was followed by Catholic faithful, Bonovillo (this was the name of the Catharist heretic), and by his allies in unbelief. The saint held between his hands the consecrated host, contained in a monstrance; the heretic held his hungry mule. The saint, after having requested and obtained silence, turned to the mule with these words: "In virtue and in the name of your Creator, who I, as unworthy as I am, hold in my hands, I tell and order you: Come forward immediately and render homage to the Lord with all due respect so that heretics and evildoers will understand that all creatures must humble themselves before their Creator whom priests hold in their hands at the altar." And immediately the animal, refusing the food offered by its master, docilely approached the priest. It bent its front legs before the host and paused there reverently. Anthony's adversary was true to his word, and threw himself at the saint's feet denouncing publicly the errors of his ways. From that day, he became one of the most zealous cooperators of the miracle-working saint.

Milagro Eucarístico de Lanciano, Italia, 750 A.D.

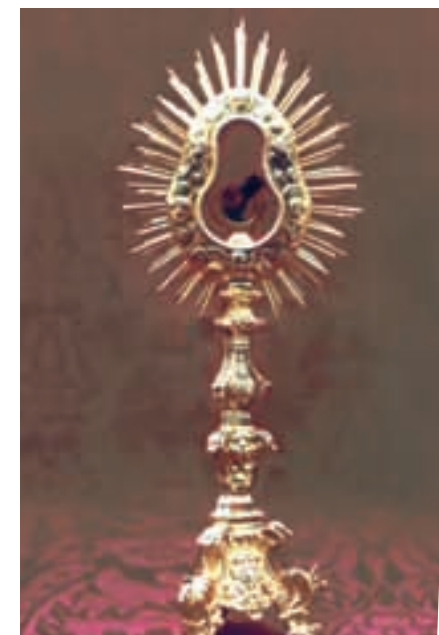
En 1970, el Arzobispo de Lanciano y el ministro provincial de los Conventuales de Abruzzo, habiendo obtenido la autorización de Roma, iniciaron las investigaciones bajo la responsabilidad del Doctor Eduardo Linoli, director del hospital de Arezzo y profesor de anatomía, histología, química y microscopía clínica. El 4 de marzo de 1971, el profesor presentó los resultados en modo muy detallado de la Reliquia del Prodigio ocurrido doce siglos atrás.

He aquí las conclusiones:

- 1 La "Carné milagrosa" es verdaderamente carne constituida de tejido muscular estriado del miocardio.
- 2 La "Sangre milagrosa" es verdadera sangre: el análisis cromatográfico lo demuestra con certeza absoluta e indiscutible.
- 3 El estudio inmunológico manifiesta que la carne y la sangre son ciertamente humanos y la prueba inmunohematológica permite afirmar con toda certeza objetividad que, tanto la carne como la sangre, pertenecen al mismo grupo sanguíneo, AB. El mismo que se encuentra en el hombre de la Sábana Santa y típico en las poblaciones mediorientales.
- 4 Las proteínas que están contenidas en la Sangre están normalmente distribuidas, en idéntico porcentaje del esquema sero-proteico de la sangre normal y fresca.
- 5 Ninguna sección histológica ha revelado rastros de infiltraciones de sales o sustancias conservantes utilizadas en la antigüedad para las momificaciones. El profesor Linoli descartó la hipótesis de una falsificación realizada en el pasado. Este estudio fue publicado en Quaderni Sclavo in Diagnostica suscitando un gran interés en el mundo científico. En 1973, el Consejo Superior de la Organización Mundial de la Salud nombró una comisión científica con el fin de verificar las conclusiones de Linoli. Los 500 exámenes se realizaron en 15 meses. Las investigaciones fueron las mismas hechas por el profesor Linoli, exceptuando algunas nuevas. Con mayor precisión se afirmó que los fragmentos en Lanciano no podían ser tejidos momificados. Acerca de la naturaleza del fragmento de Carne, se declaró que se trata de un tejido vivo porque responde a todas las reacciones clínicas propias de los seres vivos. Entonces, la carne y la Sangre de Lanciano aparecen como recientemente extraídas de un cuerpo vivo. Esto confirma lo dicho por el profesor Linoli. En la redacción final de las investigaciones hechas por la Comisión Médica de la OMS y de la ONU, publicadas en diciembre de 1976 en Nueva York y Ginebra, se declaró que la ciencia, conciente de sus límites, se detiene ante la imposibilidad de dar una explicación.

Milagro Eucarístico de Santarém, Portugal, 1247

Los papas Pío IV, San Pío V, Pío VI, Gregorio XIV concedieron indulgencias plenarias a este Milagro Eucarístico. Aún hoy, en la iglesia de San Esteban, en Santarém es posible admirar esta preciada Reliquia Según la fecha registrada en la copia del documento encargado por el rey Alfonso IV en 1346, el 16 de febrero de 1266 una joven mujer de Santarém, llena de celos hacia su marido, buscó una hechicera quien le sugirió ir a una iglesia para robar la Hostia consagrada y hacer con ella un filtro de amor. La mujer robó la Hostia y la escondió en un paño de lino que inmediatamente se manchó de Sangre. Llena de terror corrió



Relic of the miraculous host of the Santarém Eucharistic miracle.

hacia su casa y llegando abrió el pañuelo para ver qué cosa había sucedido.

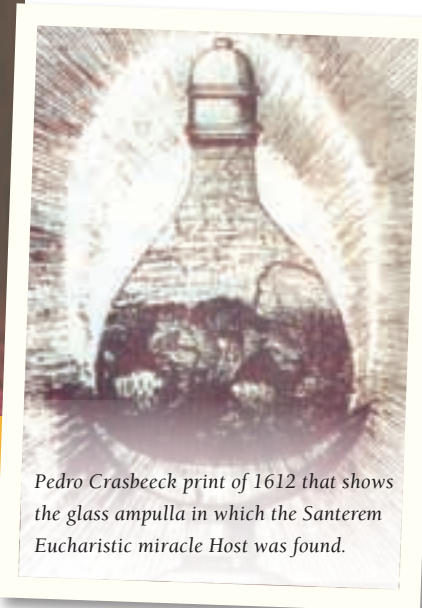
Vio con gran maravilla que la Sangre brotaba de la Hostia. En medio de la confusión, la mujer depositó la Partícula en un cajón de su dormitorio. Pero durante la



The altar constructed on the trunk of the column from which Saint Anthony performed the Eucharistic miracle of Rimini.

noche comenzaron a salir rayos de luz que iluminaban el cuarto como si fuera de día. Entonces, el marido se dió cuenta del extraño fenómeno y comenzó a interrogar a la esposa hasta que ésta tuvo que narrarle todo.

Al día siguiente, los dos esposos informaron al párroco, quien fue inmediatamente a la casa para recuperar la



Pedro Crasbeeck print of 1612 that shows the glass ampulla in which the Santerem Eucharistic miracle Host was found.

Hostia y llevarla a la iglesia de San Esteban en medio de una procesión solemne, acompañado de muchos religiosos y laicos. La Hostia sangró por tres días

consecutivos.

Luego, fue colocada en un rico relicario de cera de abejas. En 1340 se verificó otro Milagro. El sacerdote abrió el tabernáculo y encontró al recipiente de cera roto en pedazos, en su lugar, había un recipiente de cristal con la sangre de la Hostia mezclada con la cera. Actualmente la Sagrada Hostia se conserva en un Trono Eucarístico del siglo XVIII, ubicado en la parte superior del altar mayor. La iglesia de San Esteban es hoy conocida como el Santuario del Santo Milagro. La Hostia ha destilado Sangre a lo largo de los siglos y en esas ocasiones han visto aparecer imágenes de Nuestro Señor Jesucristo. Entre los testigos del Prodigio se cuenta San Francisco Xavier, apóstol de las Indias, quien visitó el Santuario antes de embarcarse para las misiones. Desde que ocurrió el Milagro se realiza todos los años, en el segundo domingo de abril, una procesión con la preciosa Reliquia que recorre desde la casa de los esposos hasta la iglesia de San Esteban. La casa de los esposos se convirtió en capilla desde el año 1684.

Milagro Eucarístico de Rimini, Italy, 1227

En la ciudad de Rimini, aún hoy es posible visitar la iglesia erigida en honor al Milagro Eucarístico obrado por San Antonio de Papua en el año 1227. Este episodio está citado en la Begninitas, obra considerada una de las fuentes más antiguas de la vida de San Antonio. "Este Santo hombre discutía con un hereje que estaba contra el sacramento de la Eucaristía y a quien el Santo lo había casi conducido hacia la fe católica. Pero este





hereje, después de varios y numerosos argumentos declaró: 'Si tú, Antonio, logras demostrarme con un prodigio que en la Comunión está realmente el Cuerpo de Cristo, entonces yo, después de haber renunciado totalmente a la herejía, me convertiré inmediatamente a la fe católica. ¿Por qué no hacemos una apuesta? Tendré encerrada por tres días una de mis bestias y le haré sentir el tormento del

hambre. Luego de tres días, la traeré aquí, delante del público y le enseñaré un alimento preparado. Tú estarás al frente con aquello que tú consideras el Cuerpo de Cristo. Si la bestia, despreciando el forraje se apresura a adorar a tu Dios, yo me convertiré a la fe de tu Iglesia.' ” San Antonio, iluminado e inspirado desde lo alto,

aceptó el desafío. La cita fue fijada en la Plaza Grande (la actual plaza Tres Mártires). En el día fijado se reunió una gran muchedumbre de curiosos. A la hora indicada, los protagonistas de la singular apuesta se presentaron en la plaza, seguidos cada uno por sus simpatizantes.

San Antonio por los fieles católicos, Bonovillo (el nombre del hereje cátaro) de sus aliados en el escepticismo. El Santo se presentó teniendo entre las manos la Hostia consagrada, depositada en una Custodia; y el hereje teniendo entre manos las riendas de la mula hambrienta. El Santo de los Milagros, después de haber pedido y obtenido el

silencio, se dirigió a la mula con estas palabras: "En virtud y en el nombre de tu Creador, que yo siendo indigno, lo tengo en mis manos, te digo y te ordeno: avanza con prontitud y rende honores al Señor con el debido respeto, para que así los malvados y los herejes comprendan que todas las creaturas deben humillarse delante de su Creador, a quien los sacerdotes tienen en sus manos en el altar." Inmediatamente, el animal, rechazando el alimento del patrón, se acercó dócilmente hacia el religioso, dobló las patas delanteras ante la Hostia y permaneció así, reverentemente. Antonio no se había engañado en juzgar la lealtad de su adversario quien se arrojó a sus pies abjurando públicamente sus errores. Desde ese día se convirtió en uno de los cooperadores más activos del Santo taumaturgo. ☺



The Temple of the Most Holy Eucharist in Rimini, Italy.



The Importance of Family Meals and Receiving the Eucharist



with one another, but ultimately it will bring us into communion with God.

How did you come up with this philosophy?

Grace Before Meals has developed into a very deep Eucharistic theology that talks specifically about the Eucharist and about what it means to be in communion. Holy Communion as the Eucharist is God's way of eating with us. One reason why it's a great sin to miss Mass on Sundays is because we're basically saying, "I don't want to eat, Mother Church, what you have to give to me. I don't want to eat, God the Father, what you're putting on that table

Father Leo Patalinghug is a faculty member at Mount Saint Mary's Seminary in Emmitsburg, MD. He is also the founder of Grace Before Meals, a nationwide movement that promotes the importance of family dinners by encouraging parents and children to enjoy meals together. He loves to cook and is the author of a cookbook, "Grace Before Meals: Recipes for Family Life." He has appeared on the Food Network in a Throwdown with Bobby Flay, a competition that he won with his recipe for fajitas. He recently spoke to Carlos Briceño about an Oct. 23 talk, titled "Grace Before Meals: Feeding Your Body, Mind and Soul through the Eucharist and Family Meals," he will be giving in Glen Ellyn as part of St. Petronille Parish's Dinner and Discourse series.

What is the main message you want to get across to people?

The point of this talk is to make sure people in the diocese understand the Year of the Eucharist, as proclaimed by your bishop. I will tell people, very specifically, that your bishop, who is your chief shepherd, is doing a very good thing in making sure his flock is fed, and so it's a privilege for me to be part of your diocesan celebration in helping to feed very hungry people – body, mind and spirit. Also, Grace Before Meals is to remind people of the purpose of food and the purpose of food is a holy communion. ... The purpose of food is to bring us into a deep communion, not only

in the sanctuary." Missing Mass, skipping a meal, is ultimately something that is going to hurt us, who we are in body, mind and spirit. And those parallels are made when we even consider secular foods. I don't want to eat the good things. I want to satisfy my lower appetites. And that's a problem. You can see how the parallels between the religious understanding of communion can really be transported to a sociological understanding. ... The overall healthiness of young children and people, in general, can be attributed to a regular family meal.

Where did your love of food come from?

I'm always hungry. That's one of the problems. It's called humanity. I love to eat. Part of it was fostered in home, which was a very natural way of doing things. My family, of Filipino descent, we love to entertain. Hospitality is our middle name. My mother is a phenomenal cook. ... [However, I've noticed that] the meal is no longer something purposeful on a deeper level. It is just a biological fact. I want to make sure it has a spiritual element, especially on Sundays at Mass.

What will you talk about?

I will do a cooking demonstration and talk about the theology of food. The demonstrations are very entertaining, as well as the stories. ... This is a family ministry. How often does a family get together around a dinner table? So I'm encouraging people to leave room for God at their dinner table as he leaves room for us, as a family, at his. ... People walk away feeling a little bit more connected to their faith, one another and, more importantly, to God. ☺

Father Leo will be talking at St. Petronille Parish, Glen Ellyn, on Oct. 23, from 6:30-8:30 p.m. Cost: \$25, which will include dinner cooked by Father Leo. A cash bar will also be available. For more information, contact Adele Lessmesiter at 630-469-0404, ext. 2107.

Youths Help Others During Local Mission Outreach



Gabriela Carranza, left, and Hannah Napper are hard at work painting a fence during one of the service projects they did during Camp Mosh.

In years past, Gabriela Carranza traveled to places as far away as New Orleans and Mississippi to help strangers during mission trips with her youth group at Maternity Blessed Virgin Mary in Bourbonnais. But this summer, she didn't have to travel very far to be of service to others.

Her parish sponsored something called Camp Mosh, which stems from the words Maternity Outreach Serving Humanity, a six-day mission in the community. About 225 youths and 75 adult volunteers participated, said Patti Bailey, director of youth ministry at Maternity BVM.

This summer was the second time Camp Mosh has been held, and also the second time Carranza, 19, has participated in it as a project manager, supervising a group of teens.

Some of the help her group offered included working at Harbor House, an organization that helps victims of domestic violence in Kankakee and Watseka. The youths painted a six-foot tall

security fence, benches and railing. They also power washed. Another day they helped out at a parishioner's home, doing some weeding and cleaning the gutters, she said.

As a result of her mission trips and participation in Camp Mosh, Carranza said she realizes how fortunate she is in her life – and also how important it is to help others.

"I've been doing this for so long [doing mission work], it's become engrained," she said. "It's become a natural thing to help other people. No matter where I end up, it doesn't matter if it's 200 people helping others or me helping my neighbor, it's all the same. It's all service for God. All are welcome, and we have to help everyone. I know for the rest of my life I will have this in my heart to help everyone."

Some other places that received help in the community included Good Shepherd Manor in Momence, a residential facility for people with developmental disabilities, where the volunteers did \$3,000 worth of landscaping, Bailey said. Another place was the Salvation Army in

Kankakee, where they painted the second and third floor walls and installed dry wall, she added.

"We wanted to make our little corner of the world more beautiful," Bailey said. "We wanted to show others there was a need right in our community."

The daily schedule was grueling. It started with Mass at 7 a.m. And then, Bailey said, the youths dispersed to help others throughout the local communities. In the evening, they offered testimonies about their day, danced and sang to bands playing music, listened to a different inspirational speaker each night and then participated in praise and worship. The day usually ended at around 11 p.m., Bailey said, with many of the youths then falling asleep in tents on the parish grounds.

"We wanted to show our community that Catholics can do this and be a bigger presence in the community," Bailey said.

One of the youth volunteers, Eddie Jurkovic, who is going to be a senior at Bishop McNamara Catholic High School in Kankakee, said the structure of the day at Camp Mosh made him more conscious of his spiritual life.

"It opens your eyes to what you should be doing," he said. "It gives you a new sense of faith and service in the way you should be Christian. It does help you to grow spiritually. Even if you don't notice it, it's happening because you're living that

lifestyle, and it's going to have an affect on you."

For another volunteer at Camp Mosh, the community service not only reinforced Jesus' message in the Gospels, but helped make Jesus' teachings more real.

"Everything we hear in faith and we talk about in church, it is all theoretical," said Adam Joines, who graduated from the University of Notre Dame earlier this year and was a project manager at the camp. "Jesus fed the 5,000; Jesus told the story of the Good Samaritan; Jesus preached on the Sermon on the Mount. How do we actually translate that into our real life?"

He said that what Camp Mosh does is bring faith to a more pragmatic level.

"A level we can understand, and that we can see," Joines said. "Humans being creatures that are sensory, we like to understand what we can feel, what we can hear and what we can experience. I believe this really does take spirituality into a level that is understandable and relatable beyond a simple academic and theological union, which is really beneficial. People learn in different ways and to be able to experience this and evangelize into the open, into the community, we are not only increasing our spiritual experience with God, we are able to experience God with the people we work with. I can't think of a better way to preach the Gospel than that." ☺



More than 300 people participated during Maternity BVM's Camp Mosh outreach to help others in the Bourbonnais community during the summer.

Bishop Sartain on the Importance of Respecting Life

Bishop Peter Sartain will be attending the March for Life in Washington, D.C., in late January with a contingent from the diocese. Because October is Respect Life month, he recently talked about the importance of being pro-life with Carlos Briceño.

Who taught you about the importance of the sanctity of life?

My parents were the first and always the strongest teachers about the sanctity of life for our family. They not only made clear to us that life is sacred and should be respected from the moment of conception but also that concern and care for the elderly, the sick, the poor and those who suffer in any way flows naturally from being pro-life. The teachings of Pope John Paul II also had a powerful impact on me.

Please offer a concise definition of what it means to be a pro-life Catholic.

Being a pro-life Catholic means recognizing, celebrating and giving witness to the truth that life is sacred from the moment of conception until natural death. The Catholic Church always stands for life, and one of our obligations is to respect, promote and defend life at every stage. Abortion is the killing of innocent life. It is always wrong. The fact that it is legal in this country, and that one is "free" to choose it, does not make it right. That is not just the "Catholic opinion." It is the truth, and it is true for all. Catholics bear a serious obligation to promote what Pope John Paul II called "the culture of life." We must work hard to put an end to abortion. Being a pro-life Catholic also means that we respect every person and treat him or her in a way that is consistent with the dignity God has given all of us. No life can ever be cast aside, ignored, or forgotten because it is deformed, sick, elderly, foreign, poor, or in prison. We must remember that Jesus told us, "Whatever you did for one of these least brothers of mine, you did for me" (Matthew 25:40). Our pro-life stance must express itself in active love and welcome for the unborn, the sick, the disabled, the elderly, the immigrant, the poor and the imprisoned.

Why is it important for people to attend the March for Life in Washington, D.C., if they are able to?

It is important that we join our voices to the hundreds of thousands who are there to speak up for life as God's gift, a gift that we have no right to snuff out. The public nature of the march sends a message to the citizens of our country, our legislators, all elected officials and the judiciary that we are proud to be pro-life and will not back down on the pro-life cause. Our stance is not just a matter of our opinion – our Christian faith teaches us that life is sacred, and so taking part in the march is also one way of expressing this important aspect of our faith. Finally, those who participate in the march experience the support of many, many others who represent the strength of the pro-life movement in our country – they learn that they are not alone. They also learn that the media often downplay coverage of the march and understate the huge number of people who take part in the march. In 1998, Pope John Paul II spoke these words to a group of American bishops – words which I believe also apply to our responsibility as Catholics to speak out about the Gospel of Life: "Today I believe the Lord is saying to us all: do not hesitate, do not be afraid to engage the good fight of the faith (cf. 1 Timothy 6:12). When we preach the liberating message of Jesus Christ, we are offering the words of life to the world. Our prophetic witness is an urgent and essential service not just to the Catholic community but to the whole human family."

What is the most striking memory you have from a past March for Life you have attended?

I am always struck by two things: the strength and peacefulness of the March, and the large number of young people who participate – it's always primarily a young crowd! And the young people from our diocese learn important lessons, which they should carry forth as their responsibility in the future.

Today, more than 65 percent of the burial spaces purchased in Catholic cemeteries throughout the diocese are made prior to a death occurring. When to select a family burial place is a personal choice for families, but making the decision before it is needed reflects both a sense of thoughtful planning and economic prudence. The decisions made now will be your own, designed to give you peace of mind now and peace of mind later for family and loved ones. Richard J. Tapella, diocesan director of the Catholic Cemetery Office, recently answered some questions that might be helpful for families considering burial at Catholic cemetery:

Q: What are some reasons a person should consider choosing a burial space now?

Consider this: the Catholic philosophy of life always contained a realistic attitude toward death. We know that one of the most important tasks in life is to prepare for death. It is a spiritual preparation, an essential process that prepares each of us for the moment when we enter eternity. But there are also some important practical preparations that should be considered. The Church calls for a sacred resting place for the remains of the deceased.

Here are some reasons why you should consider choosing your family burial spaced now:

- You can take time to study carefully the cemetery of your choice for available burial places, which allows for a thoughtful and personal decision.
- By choosing now, your loved ones will avoid the pressure of making arrangements at the time of death, usually a time filled with stress and sorrow.
- You have ample opportunity to discuss with family and friends to ensure that your decision is proper for the whole family.
- By making your family burial selection in advance with the diocesan Catholic Cemetery Office, you will avoid additional financial hardship. Through advance planning, the payment of expenses connected with burial can be arranged within your budget, with monthly interest free payment options.
- You can take time to consider a family

memorial that will truly allow for you to customize and consider all the personalization options available.

Traditionally, Catholic families have arranged to have their family burial place in a setting that reflects their Catholic faith and devotion. In order to assure yourself and your family that your burial place will be what you want, you should consider arranging those details now to ensure your wishes are carried through.

Experience has shown that the time of death of a loved one can be a very stressful time. There are many details that can only be planned at the time of death, but burial options need not be one of them. The diocesan Catholic Cemeteries Office has a complete staff of trained family



service representatives who can assist you with the many burial options available, including traditional ground burial, mausoleum entombment and the option of final placement of cremated remains.

Q: Why choose a Catholic cemetery in the Diocese of Joliet?

Each person, created in the image and likeness of God, has been sent out on a faith journey. Our Church, and in particular our local parish, has always been present along the way to minister to the needs of the faith community and to celebrate significant milestones in their lives.

We become a new creation through water and the Holy Spirit in baptism, becoming children of God. At the table of the Eucharist, we are nourished for our life's journey. Through confirmation, we are filled with the Holy Spirit and grow in wisdom and knowledge of the Lord and in service to our fellow Christian followers. Along the journey there are vocational choices of marriage, priesthood and religious life. Promises are made, celebrated and supported. In our illness,

Planning for a Catholic Cemetery Burial

we are prayed for, visited and anointed.

Just as conception and growth are a part of our pilgrimage, so is death. On life's journey, the Church is present to support and nurture the members of the faith community; therefore, it is only fitting that the Church is present at the time of death and grief.

The diocesan Catholic Cemeteries Office is an extension of the parish to serve our parishes, where those who have wor-

shipped and prayed together in life now await the resurrection of the body in death.

Our cemeteries are rooted in ancient religious traditions that display a respect for the deceased and a reverence for their physical remains. We maintain 21 cemeteries, from our century-old

St. Patrick's Cemetery in the historic St. Patrick's neighborhood, Joliet; to the magnificent Saints Peter and Paul Cemetery in Naperville; to the countryside of All Saints Cemetery and Mausoleum, Bourbonnais; to our newly consecrated Risen Lord Cemetery, Oswego. Our cemeteries are rich in history, abundant with aspiring works of art and imbued with serene natural beauty.

A core belief, dating back to the birth of Christianity, is that there is a direct relationship between Jesus' death and resurrection and the death and resurrection of the Christian. Catholics believe in life eternal. Jesus said: "I am the resurrection and the life; whoever believes in me, even if he dies, will live..." (John 11:25). Just as Christ rose from death, he will raise our mortal bodies to be like his in glory.

In our complex and busy world, the desire to do things well spiritually, as well as sensibly, is often complicated by practical matters, such as money and information. Nothing seems quite as easy to do as it first appears. This is true of

planning for a burial space. Whether you make the decision to be buried, entombed in a mausoleum or cremated, the diocesan Catholic Cemeteries Office can assist you in selecting the appropriate final resting place to complete your final life's journey.

We recommend that you do this now, while your decision can be made spiritually and prudently.

Q: What does the Church say about cremation?

The Catholic Church prefers to bury the body of the deceased in consecrated ground. However, for a variety of reasons, some people may prefer to have the body of the deceased cremated before it is buried. This is permissible, as long as there is no intentional denial of the belief in the final resurrection of the body.

The burial or inurnment in a Catholic cemetery, mausoleum or columbarium should occur as soon as possible after the funeral Mass is celebrated in church. The cremated remains are to be given the same respect as the body they were, and therefore the Church does not permit the cremated remains of the body to be scattered. The diocesan cemetery office has many options to choose the appropriate place to inter the cremated remains.

Q: How many cemeteries are in the diocese?

There are 21 cemetery locations within the regions of DuPage, Kendall, Will and Kankakee counties. In addition, there are 29 Catholic cemeteries operated by several parishes within the entire diocese. Each cemetery offers several burial options to consider when making the important decision regarding your final resting place in accordance with our Catholic funeral rite. Those burial options include traditional full-body burial; mausoleum crypts; cremated remains; ground burial and columbarium niches; private family estate mausoleums and granite and bronze memorials. ☺

For more information and a list of all the cemeteries in the diocese, go to www.dioceseofjoliet.org/cemeteries.

Interview by Carlos Briceño



El Amanecer del Pueblo Hispano

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

Don Urbino, miembro de la parroquia de Monte Carmelo en Joliet, me decía que siempre se desvía dos cuadras de su casa al trabajo, para pasar cada mañana por la puerta principal de su templo parroquial. Allí, por unos instantes, habla con su Creador, en ese lenguaje que solo él y Dios conocen. Deseando saber el tiempo que lleva en esta práctica, me dijo: “Cuando mi abuelita me mandaba a la escuela – porque yo soy huérfano – debía pasar todas las mañanas por la capillita que había en mi pueblo. Mi hermano y yo, nos hincábamos, nos persignábamos y seguíamos el camino.”

Cuando lo felicité por ese testimonio de cariño a Dios y de perseverancia a lo largo de los años, me dijo algo que yo no sabía: “Mucha gente hispana hace lo mismo. Todas las mañanas pasan por el templo, se persignan, hacen su oración y continúan su camino. Hay algunos que se bajan del carro, van hasta la puerta del templo, se hincan, se hacen la señal de la cruz y continúan hacia el trabajo. Si usted viene a las 5 a.m., se va a dar cuenta de lo que digo.”

Y por algunas semanas he visitado varias parroquias, y me he dado con la agradable sorpresa que mucha gente efectivamente tienen esta práctica: Detienen el carro frente al templo, se bajan corriendo, se hacen la señal de la cruz, hacen su oración personal y siguen hacia su trabajo. Todo esto en un instante, en un momento que con el mayor de los fervores y con el mayor de los respetos, se lo dedican a Dios en el inicio de su día... Cada amanecer, hay un movimiento espiritual que pasa desapercibido... es la oración silenciosa del pueblo hispano... mil voces que no hacen ruido y que elevan una de las más fuertes plegarias a Dios en el comienzo del día.

Esta práctica hispana se los comentaba a los 37 participantes del Programa Padre Miguel Pro de la parroquia de San José y le preguntaba cuántos de ellos hacían lo mismo. Solo cinco no

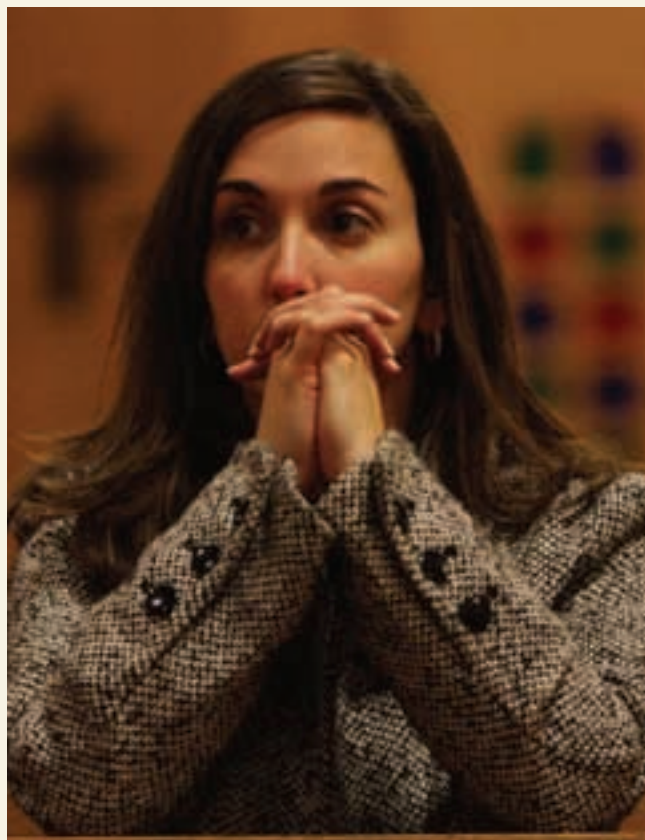
levantaron la mano. Tres de ellos porque no trabajan y dos porque ya están retirados. ¡Impresionante!

“Desde la mañana oyes mi voz. Desde la mañana te hago promesas y me quedo a la espera. Pero yo por tu inmensa bondad puedo entrar en tu casa; frente a tu santo templo me prosterno con toda reverencia” (Salmo 5: 4-8).

Esta es una de las formas más hermosas de empezar nuestra jornada, pidiéndole a Dios en su santo templo, que nos acompañe a lo largo del día. Las actividades que nos esperan, no siempre serán fáciles; por eso, necesitamos de su constante auxilio; por eso, nos postramos en su presencia cada amanecer para decirle: “¡Acompáñanos, nos abandones!”

Días atrás, una de las tantas personas buenas que en este ministerio Dios me ha permitido conocer sacó de su billetera un lápiz pequeñito y dijo a un grupo de los allí reunidos: “Cada día hago mi oración con este lápiz en la mano. Le digo a Dios: ‘Yo soy este lápiz, escribe lo que tú desees, Señor, y que en cada palabra escrita, todos puedan leer tu grandeza.’ Esa es mi oración diaria.”

Estas son prácticas de fe que nosotros como pueblo hispano tenemos para poner a Dios como parte central de nuestro día y de nuestra vida. Esta riqueza espiritual la hemos aprendido de nuestros abuelos, padres, tios y, aun, de nuestros



El 28 de agosto comenzaron las clases en el Centro Pastoral de San Carlos. Los profesores Jose Grau; Victor Alvarez; Hno. Jesus Paz, O. Carm; Rev. Enrique Varela, O. Carm; Mons. Brian Rejsek; Miguel Moreno, director del programa; y Víctor Cabrera compartiran de su experiencia y conocimiento con nosotros.

propios vecinos. De todos ellos, hemos recibido la fe, hemos recibido nuestras devociones, nuestros comportamientos religiosos, nuestro amor a Dios y a la Santa Madre de Dios. Somos responsables de una herencia espiritual, que debemos conservar y, la mejor forma de hacerlo, es transmitiendo estas mismas vivencias a nuestros hijos e hijas, con el mismo fervor con que nuestros antepasados nos lo enseñaron.

¿Somos transmisores de esta riqueza espiritual? ¿Nuestros hijos e hijas están recibiendo de nosotros, los valores de la fe? ¿Lo estamos olvidando o perdiendo?

La Biblia dice: “Llevamos este tesoro en vasos de barro, para que esta fuerza soberana se vea como obra de Dios y no nuestra” (2 Corintios 4: 7).

Cualquiera fuera nuestra respuesta, Dios nos regala el hoy para continuar en nuestra misión o para retomar aquello que aprendimos de niños, que es la herencia más grande que podemos brindar a los nuestros y lo debemos hacer con el mayor de los cuidados, porque esta gracia la llevamos en vasijas de barro.

Agosto 21: Noche de Oración: Con la participación de nuestro obispo Joseph Siegel y de la Hermana Glenda, tuvimos una noche de oración, de canto, de adoración y procesión por el Año Eucarístico Diocesano. Más de 1,000 personas llegaron al templo de Monte Carmelo en Joliet para compartir de este momento. Alistémonos ya desde ahora, para el Congreso Eucarístico Diocesano que será el 26 de junio de 2011. ¡Prepárate!

Agosto 28: Programa de Capacitación Pastoral: Hemos iniciado nuestras clases en el Centro Pastoral San Carlos, Romeoville con la asistencia de 118 participantes y en la parroquia de San José, Addison, con 37 participantes. Si Dios permite, empezaremos nuestras clases en la parroquia de Santa María en West Chicago el 2 de octubre. Llámanos al (815) 834-4037 para mayor información.

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, viajarán a México en los próximos días, donde 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 católico mexicano. Ellos llevarán todas nuestras súplicas, peticiones, las podrán sobre el altar de Nuestra Señora de Guadalupe y orarán por todos nosotros miembros de la Diócesis de Joliet.

Por eso, les pedimos que llenen la hojita que se encuentra en la parte de abajo, pongan 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 parte de abajo y envíelas a: Ministerio Hispano 101 W. Airport Rd., Romeoville, IL 60446. Esperamos su petición. La Morenita espera escuchar de nosotros. ✂

PETICIÓN PARA LA BASÍLICA DE NUESTRA SEÑORA DE GUADALUPE

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

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

y/o por el eterno descanso de: _____

¡Gracias!

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

Local News

New Catholic Charities Leader Chosen

Glenn Van Cura has been hired to become the new executive director for the diocese's Catholic Charities agency. He began his position on Sept. 1. Van Cura was the Northwest Regional Services Director for Catholic Charities at the Archdiocese of Chicago. Earlier in his career Van Cura held a variety of executive management positions, most recently as vice president of International I.T. at the Alberto-Culver Company where he was responsible for I.T. systems around the world.

Van Cura is a graduate of Bradley University in Peoria, where he received a bachelor's degree in psychology. He also holds an M.B.A. and a master's degree in social work from Loyola University, Chicago. He served in the Peace Corps in Korea.

As executive director, he will report directly to the bishop and work closely with him in cooperation with the Catholic Charities board of directors.

He will oversee all aspects of the agency and supervise a staff of more than 300 people, who serve more than 60,000 people each year throughout the diocese. Some of the areas the agency provides services include child care, foster care, adoption assistance, senior services and homeless shelters.

"I am excited — and humbled — to begin my work with this wonderful agency that has such a rich history and has helped people of all faiths and beliefs for over 60 years," said Van Cura.

Bishop Sartain said, "I am delighted to have a person of such deep faith and ability to lead Catholic Charities into the future. Glenn's demonstrated and long-standing commitment to those in need, coupled with his vast professional and corporate experience, will be of great benefit to all who work with him."

The bishop also expressed his gratitude to Kathleen McGowan, who served as executive director of Catholic Charities, for her tireless efforts in leading Catholic Charities for the past 15 years. "I am pleased that the extraordinary legacy left by Kathleen will be continued by Glenn, our staff, and the board," said Bishop Sartain.

Father Schuler Dies

Father Robert Schuler died on Aug. 11. He was 64. He was born on Dec. 21, 1945 in Chicago to Joseph and Dorothy (Redmond) Schuler. He was baptized at St. Alexander Parish in Villa Park. Father



Glenn Van Cura

Schuler studied at Sacred Heart School of Theology, Hales Corners, Wisc.

After his ordination to the priesthood on June 3, 1989 at the Cathedral of St. Raymond, Joliet, Father Schuler was assigned as parochial vicar at St. Peter Parish, Itasca on June 21, 1989. He then served as parochial vicar at the cathedral from June 22, 1994 until June 21, 1995, at which time he was appointed as parochial vicar at Notre Dame Parish in Clarendon Hills. Father Schuler served as pastor of Notre Dame Parish since June 19, 1996.

Father Stanley Orlikiewicz Dies

Father Stanley Orlikiewicz died on Aug. 13. He was 83. He was born in Chicago on June 3, 1927 to Stanislaus Orlikiewicz and Anna Gierut Orlikiewicz, and was baptized at Sacred Heart of Jesus Parish (Polish) in Chicago. He received his education at Sacred Heart of Jesus Grade School, St. Mary High School and St. Mary College in Orchard Lake, Mich. Priestly studies were completed at St. Mary Seminary University in Baltimore where he received his S.T.B. and S.T.L. degrees.

Following ordination to the priesthood on May 30, 1953 at the Cathedral of St. Raymond, Joliet, by Bishop Martin D. McNamara, Father Orlikiewicz was first assigned to Immaculate Conception Parish in Elmhurst, then to St. Mary Parish in Downers Grove (1955). He was named pastor of St. Mary Parish in Paxton and St. Joseph Parish in Loda (1958). Subsequent pastorates included Mary Queen of Heaven Parish in Elmhurst (1964), St. Mary Parish in Downers Grove (1970) and St. Walter Parish in Roselle (1982). In 1985, he was named rector of the Cathedral of St. Raymond where he served until his retirement in 2002 to St. John Vianney Villa in Naperville.

Things to do:

Year of the Eucharist: Bishop Peter Sartain will offer a spiritual perspective on the Eucharist during his talk called "The Eucharist: Bread of Life and Covenant of Love" on Oct. 5, from 7-9 p.m., at St. Anne Parish, Oswego. Bishop Sartain has been giving this talk around the diocese in English and Spanish as part of the diocese's Year of the Eucharist observance.

Youth 2000 Retreat: People from the ages of 13-30 across the diocese are invited to participate in a Youth 2000 Retreat at Sacred Heart Parish, Lombard, from Nov. 19-21. Cost: \$40 per person. Registration is due by Oct. 29. You will have the opportunity to gather with other young people your age for prayer, adoration, singing and learning about the Catholic faith. For more information, call Carisa Janouch at 630-932-7807 or visit www.YOUTH2000USA.org for general retreat details.

Disabilities Mass: The 23rd annual bishop's Mass with persons with disabilities will be held at 11 a.m. on Oct. 17 at the Cathedral of St. Raymond in Joliet. A luncheon will follow. Persons with disabilities and their families are invited to participate in this special celebration. For more information, contact Joyce Donahue at (815) 834-4006 or jdonahue@dioceseofjoliet.org.

Marian Symposium — "Mary in the Life and Mission of the Church": Oct. 9 in Spanish and Oct. 10 in English at the University of St. Mary of the Lake/Mundelein Seminary, 1000 East Maple Ave., Mundelein, from 8:30 a.m.-5:15 p.m. The symposium is geared toward promoting personal growth in Christ and participation in the life and mission of the Church through an understanding and filial relationship with the Blessed Mother. Saturday's speakers include Father Diego Maximino, while Sunday's speakers include Father Thomas Loya. Sunday's Mass will be presided by Bishop Peter Sartain. Cost: \$25, which covers lunch and all materials. For more information, call (847) 970-4846 or go to www.materfidelium.org.

Conferencia Mariana — "María en la Vida y Misión de la Iglesia": 9 de octubre, en Español, en The University of St. Mary of the Lake/Mundelein Seminary, 1000 East Maple Ave., Mundelein,

8:30 a.m.-5:15 p.m. Misión: Promover el crecimiento personal en Cristo y la participación en la vida y misión de la Iglesia; a través de un entendimiento y relación filial con María, Madre de la Iglesia y modelo del todo discípulo. PONENTES PRINCIPALES: Rev. Diego Maximino, MIC, y Rev. Claudio Diaz, Jr. Obispo Gustavo Garcia-Siller, M. Sp., presidente de la Misa. Costo: \$25.00 por persona incluye comida y todos los materiales. Si desea mayor información: (847) 970-4846 o www.materfidelium.org.

Marriage and the Eucharist: A deeper connection to the Eucharist should

result in a deeper connection with your spouse, and the deeper the commitment to your spouse, the more obvious is your need for the Eucharist. All married couples are invited to hear more on this subject on Oct. 30, from 9:30 a.m. to 12:30 p.m., at the St. Charles Pastoral Center in Romeoville. There is no charge, but couples should come prepared to make a small donation to the diocesan mission program. For more information or to pre-register, call (815) 838-5334.

Council of Catholic Women Convention: The 16th biennial Joliet diocesan

Council of Catholic Women convention will be held on Oct. 22-24 at the Hilton Garden Inn, Kankakee. Bishop Joseph M. Siegel will be the keynote speaker. Other speakers/workshops will present topics of interest. Women of all ages are invited. For more information, call (815) 834-4080 or email jdccwpresident@dioceseofjoliet.org.

For other events during October and November go to www.dioceseofjoliet.org/calendar2010-10.asp and www.dioceseofjoliet.org/calendar2010-11.asp.

Witness to Faith with Love

Paul Fay is the director of adult faith formation at St. Joan of Arc Parish in Lisle.

Recently, I have become increasingly aware of a certain indifference in our society and a growing trend toward relativism. Trying to unwrap some of the reasons, and discern ways to grapple with these issues, I read many different resources, and, as varied in time and place as the authors were, a significant common theme appeared in every one of them: evangelizing our culture.

Pope Benedict XVI, in his recent encyclical, "Caritas in Veritate" ("Charity in Truth"), on more than one occasion calls for "new forms of engagement," visions for our future that are creative, fresh and engaging. He states: "The Christian religion can offer their contribution only if God has a place in the public realm, particularly its political dimensions." This resonates with Pope John Paul II, who, in his 1999 exhortation "The Church in America" stated: "If this evangelization of the leadership sector is neglected, it should not come as a surprise that many who are a part of it will be guided by criteria alien to the Gospel and at times openly contrary to it."

With the wide tolerance of relativism in a world that is swiftly globalizing, Pope Benedict XVI aptly pleads for "truth spoken in love." Seeking and

speaking truth, unfortunately, are too often blurred due to the semantic banter about whose truth to support!

Our modern day culture is resplendent with secularism and moral relativity. The average adult personal motto has become: "If it makes them happy, that's their business" and, "as long as it doesn't affect me, I don't care." But this attitude, coupled with a general cultural agnosticism, might be poisoning us!

We are raising a generation of people who know the effects of militant terrorism, in the name of God, from cultures and religious extremists who want to kill anyone who does not believe what they believe. We live within a socio-political system that, under the guise of civil liberties, too often promotes many non-Christian philosophies while challenging

many of the Judeo-Christian principles upon which this nation was founded.

These influences can zap us of our hope and our dreams. In the growing threat of anti-American terror, environmental disasters, an economy that can rise or collapse in a day, "we live and minister among people who are devoured by anxiety," said Father Ronald Rohlheiser, an author and columnist. "Our churches are graying and emptying, and many of our own children are no longer walking the path of faith, at least not public and ecclesial faith, with us. The most difficult mission field in the world today is Western culture, secularity — the board rooms, living rooms, bedrooms, and entertainment rooms with which we and our families live, work, and play."

He calls us to a "new missiology," to "dialogue with secularity in a new way," and "to discover a more effective way of connecting the Gospel to the streets." I get it. It is high time we stop thinking that "church" means just a Sunday morning destination, and that the only place and time to engage in "Godspeak" is on the parish campus.

Pope John Paul II pled with us to lead people in conversion and repentance and called us to a "New Evangelization."

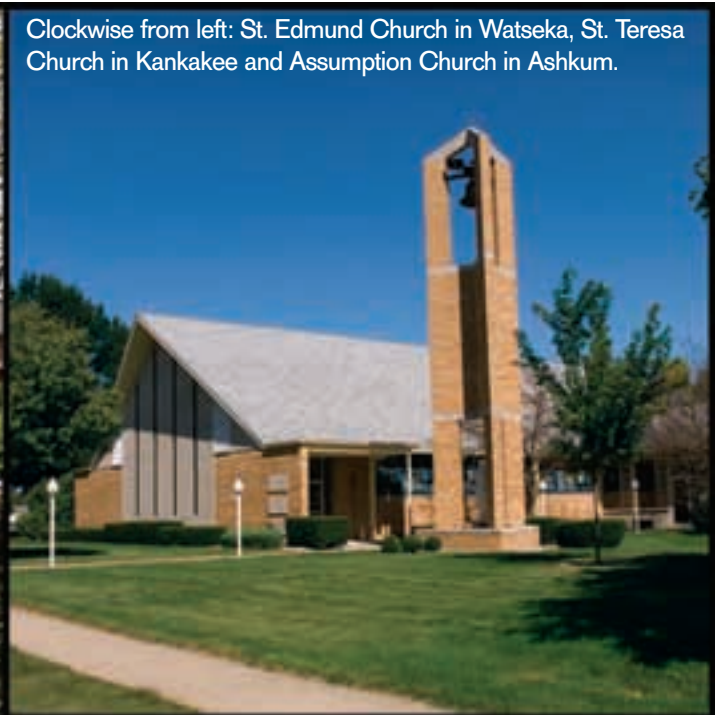
"The vital core of the New Evangelization must be a clear and unequivocal proclamation of the person of Jesus Christ," Pope John Paul II said. "That is, the preaching of his name, his teaching, his life, his promises and the Kingdom he has gained for us. Therefore, the Church in America must speak increasingly of Jesus Christ, the human face of God and the divine face of man... above all by the witness of each one's life."

As we know from Church teaching, the family is the "domestic Church," with parents being charged as "primary catechists." We should increase our efforts to witness, evangelize and equip ourselves with a fervent understanding of, and zeal for, the faith, most especially by returning Sunday Eucharist to the place of honor we teach it deserves — to be the "source and summit" of our entire life.

With a concerted and sustained effort, we can share with people the reason for our hope, offering testimony and witness to the power of Christ in personal encounters. ☪



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



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Diocese of Joliet**



please recycle