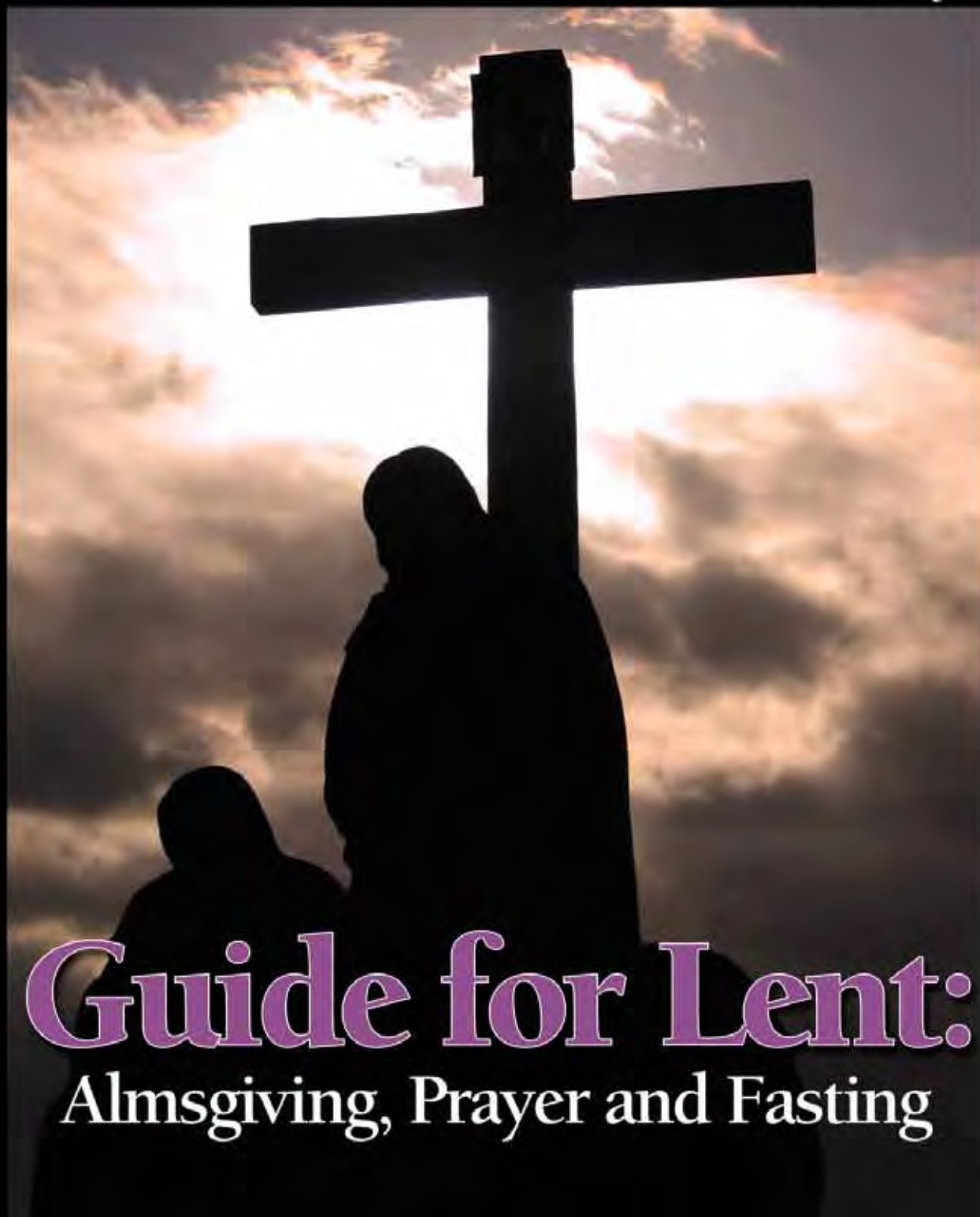


THE MAGAZINE
OF THE CATHOLIC
DIOCESE OF
JOLIET

Christ is our Hope

Dioceseofjoliet.org

Cristo Es Nuestra Esperanza



Guide for Lent:

Almsgiving, Prayer and Fasting

Rooted in God

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.

To say the least, the old photograph you see with my column falls into the "Don't try this at home" category, but I have always enjoyed looking at it. Taken almost 100 years ago, it most likely depicts one of my father's elder brothers in the family's east Tennessee home town.

What was he thinking? Dangerous, to be sure, and I'll bet my grandparents would have been none too happy to see him pulling such a risky stunt. Still, the photo makes me smile. Seemingly oblivious to the danger of high voltage and high altitude, my uncle's facial expression is calm, even stoic, and his feet are at right angles to his legs, as if he were standing on the ground. It would have been impossible for him to hold such a pose for long.

He was literally "hanging on" for dear life, and the weight of his own body was pulling him down. It was as if he were having a battle with himself! What kept him safe for the few moments he posed for the picture was the sheer strength of his grip and nothing more. What a foolish prank, never to be repeated.

As I have studied the photo through the years, I have seen a simple lesson emerge from my uncle's foolishness: Do we sometimes just "hang on" throughout life, relying on our own grip, our own strength, to keep us safe? Do we think that is what God expects of us?

Faith offers a better, safer and more "grounded" alternative: We are not to "hang on" but be "planted" in the Lord, "rooted" in his strength. When, instead of

merely hanging on through life's challenges, we dig more deeply into the Lord, we prosper spiritually; we hold firm through life's storms; and we build a foundation on solid truth and not on attractive, but flimsy, philosophies.



When we are rooted in God, we truly come alive and prosper; his grace is our strength:

"Happy indeed is the man who follows not the counsel of the wicked; nor lingers in the way of sinners nor sits in the company of scorners, but

whose delight is the law of the Lord and who ponders his law day and night. He is like a tree that is planted beside the flowing waters, that yields its fruit in due season and whose leaves shall never fade; and all that he does shall prosper" (Psalm 1:1-3).

"The just will flourish like the palm tree and grow like a Lebanon cedar. Planted in the house of the Lord, they will flourish in the courts of our God, still bearing fruit when they are old, still full of sap, still green" (Psalm 92:13-15).

"...consider that you do not support the root; the root supports you" (see Romans 11:18).

When we are rooted in God, we can hold firm and weather life's storms:

"Thus says the Lord ... Blessed is the man who trusts in the Lord, whose hope is the Lord. He is like a tree planted beside the waters that stretches out its roots to the stream. It fears not the heat when it

comes, its leaves stay green; in the year of drought it shows no distress, but still bears fruit" (Jeremiah 17:5-8).

"Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock" (Matthew 7:24-25).

When we are rooted in God, our foundation is built on firm truth and not on flimsy philosophies:

"And you who once were alienated and hostile in mind because of evil deeds he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him, provided that you persevere in the faith, firmly grounded, stable, and not shifting from the hope of the gospel that you heard, which has been preached to every creature under heaven" (Colossians 1:21-23).

"I say this so that no one may deceive you by specious arguments ... So, as you received Christ Jesus the Lord, walk in him, rooted in him and built upon him and established in the faith as you were taught, abounding in thanksgiving. See to it that no one captivate you with an empty, seductive philosophy according to human tradition, according to the elemental powers of the world and not according to Christ" (Colossians 2:4-8).

If we are to cling to anything, we are to cling to Christ. Clinging to him is nothing like "hanging on," for he is shelter and safety, hope and strength, food and drink, root and foundation, wisdom and life. After all, his cross – our tree of life – was firmly planted in the ground.

Bishop Peter Sartain
Christ is our Hope
March 2010



Por decir lo menos, esta vieja fotografía que usted ve en estas páginas cae en la categoría: "No intente esto en casa"; sin embargo, yo siempre sonríe al mirarla. Fue tomada casi 100 años atrás, y se trata de uno de los hermanos mayores de mi padre en su ciudad natal al este de Tennessee.

¿Qué estaba pensando? Peligroso, para estar seguro, y puedo apostar que mis abuelos no estuvieron contentos cuando lo vieron tomando tan alto riesgo. Sin embargo, la foto me hace sonreír. Aparentemente ajenos al peligro del alto voltaje y de la altura, el rostro de mi tío está en calma, incluso estoico, y sus pies están en ángulo recto con las piernas, como si estuviera de pie en el suelo. Habría sido imposible para él mantenerse en esa posición por un largo periodo.

Él estaba literalmente "colgado" de su querida vida, y el peso de su propio cuerpo lo jalaba hacia abajo. ¡Es como si tuviera una batalla consigo mismo! Lo que le mantuvo a salvo en los pocos momentos que posó para la foto, era la fuerza de sus puños y nada más. ¡Qué broma para tan tonta, que nunca se repita!

Habiendo estudiado la foto a través de los años, he visto una lección simple que sale de la broma loca de mi tío:

¿Nosotros algunas veces nos "colgamos" durante la vida, confiando en nuestro propio puño, nuestra propia fuerza, para mantenernos a salvo? ¿Pensamos en lo que Dios espera de nosotros?

La fe ofrece una mejor, más segura y más "enraizada" alternativa: No estamos "colgados" sino más bien, "plantados" en el Señor, enraizados en su fuerza. Cuando en lugar de limitarse a colgarse en los desafíos de la vida, nosotros nos unimos más profundamente en el Señor, prosperamos espiritualmente, nos mantenemos firmes a través de las tormentas de la vida, y construimos una base sólida sobre la verdad

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

y no en filosofías atractivas o endeables.

Cuando estamos enraizados en Dios, realmente tenemos vida y prosperamos; su gracia es nuestra fuerza:

"Dichoso el hombre que no va a reuniones de malvados, ni sigue el camino de los pecadores ni se sienta en la junta de burlones, mas le agrada la Ley del Señor y medita su Ley de noche y día. Es como árbol plantado junto al río que da fruto a su tiempo y tiene su follaje siempre verde. Todo lo que él hace le resulta" (Salmo 1, 1-3).

"El justo crecerá como palmera y se alzarán como cedro del Líbano. Los plantados en la casa del Señor darán flores en los patios de nuestro Dios. Aún en la vejez tendrán sus frutos pues aún están verdes y floridos para anunciar cuán justo es el Señor: El es mi Roca, en él no existe falla"

(Salmo 92, 13-15).

"... considera que no eres tú el que sostiene la raíz, sino que es la raíz la que te sostiene a ti" (ver Romanos 11, 18).

Cuando estamos enraizados en Dios, podemos mantenernos firmes en las tormentas de la vida:

"Esto dice el Señor ... ¡Bendito el que confía en Yahvé, y que en él pone su esperanza! Se asemeja a un árbol plantado a la orilla del agua, y que alarga sus raíces hacia la corriente: no tiene miedo de

Felicidades al Obispo Pedro Sartain en su 10 Aniversario de ordenación episcopal este mes.

que llegue el calor, su follaje se mantendrá verde; en año de sequía no se inquieta, ni deja de producir sus frutos" (Jeremías 17, 5-8).

"Si uno escucha estas palabras mías y las pone en práctica dirán de él: aquí tienen al hombre sabio y prudente, que edificó su casa sobre roca. Cayó la lluvia, se desbordaron los ríos, soplaron los vientos y se arrojaron contra aquella casa, pero la casa no se derrumbó porque tenía los cimientos sobre roca" (Mateo 7, 24-25).

Cuando estamos enraizados en Dios, nuestra fundación se basa en la verdad firme y no en las filosofías débiles:

"Ustedes mismos en otro tiempo se quedaron aparte, y con sus obras malas actuaron como rebeldes. Pero con su muerte Cristo los reconcilió y los integró a su mismo ser humano mortal de modo que ahora son santos, sin culpa ni mancha ante él. Pero por supuesto, perseveren en la fe; muéstrense firmes, cimentados en ella; no se desvien de su esperanza; tengan siempre presente el Evangelio que han oído, que ha sido predicado a toda criatura en este mundo" (Colosenses 1, 21-23).

"Les digo esto para que nadie los engañe con discursos bonitos. ... Han recibido a Cristo Jesús como el Señor; tomen, pues, su camino. Permanezcan arraigados en él y edificados sobre él; estén firmes en la fe, tal como fueron instruidos y siempre dando gracias. Cuidense de que nadie los engañe con sabidurías o con cualquier teoría hueca, que no son más que doctrinas humanas; pues este es el camino del mundo y no el de Cristo" (Colosenses 2, 4-8).

Si vamos a aferrarnos a cualquier cosa, aferrémonos a Cristo. Aferrarse a Él no es "colgarse," porque Él es refugio y seguridad, esperanza y fuerza, los alimentos y bebidas, raíz y fundamento, la sabiduría y la vida. Después de todo, su cruz – nuestro árbol de la vida – está firmemente plantado en el suelo.

Obispo Peter Sartain
Cristo es nuestra Esperanza
marzo 2010



Saint Margaret Clitherow

Saint Margaret Clitherow

Feast day: March 26

Patron saint: of businesswomen, converts and martyrs

Canonized: October 25, 1970

Meaning of name: Pearl

Claim to fame: Margaret Middleton was born in 1556 to parents Thomas and Jane. She was one of five children, and she was raised Anglican. Because religious orders had been closed down, Margaret and her sisters were illiterate.

Margaret married a wealthy man named John Clitherow, who was a Protestant and chamberlain of York. In the beginning years of their marriage, Margaret converted to Catholicism and supported her husband's choice to remain part of the Church of Queen Elizabeth. John allowed Margaret to raise their three children Catholic, and Margaret even hired a Catholic tutor for them.

During the reign of Queen Elizabeth, Margaret began sheltering Roman priests and allowed them to celebrate Mass in her house. Her home became one of the most important hiding grounds for



priests. Margaret even housed John's brother, who was a priest. Because of this Margaret was imprisoned many times and began teaching herself to read and write while jailed. Then, out of fear, a student confessed everything to the Queen's agents. While undergoing trial Margaret refused to plea to her charges. During the reign of Queen Elizabeth, failure to plea meant death.

Why she is a saint: Margaret was born Anglican but converted to Catholicism against the orders of Queen Elizabeth. She became an important asset to hiding fugitive priests, while allowing them to celebrate Mass on her property. She built secret cupboards for holding necessities for celebrating Catholic Mass and refused a plea during trial. Pope Paul VI canonized her under the name the "Pearl of York."

Best quotation: In her final moments, Saint Margaret Clitherow's last words were, "Jesu! Jesu! Jesu! Jesu! Have mercy on me!"

How she died: Margaret Clitherow was condemned to death at the age of 33 on March 15, 1556. It is believed she was pregnant with her fourth child at the time. She was granted a 10-day period between her condemnation and execution. On Good Friday, March 25, 1556, Margaret Clitherow was pressed to death. Her right hand is preserved at Saint Mary's Convent in York, England.

Santa Margaret Clitherow

Santa Margaret Clitherow

Día de la fiesta: 26 de marzo

Patrona: de mujeres empresarias, conversos y mártires

Canonización: 25 de octubre de 1970

Significado del nombre: Perla

Es conocida por: Margaret Middleton nació en 1556 en Inglaterra. Fue una de los cinco hijos que tuvieron Tomás y Jane. Todos ellos fueron educados como anglicanos, pues, en ese tiempo ya se había separado la Iglesia Católica de la Iglesia en Inglaterra. Debido a que se cerraron las órdenes Religiosas, Margaret y sus hermanas fueron analfabetas.

Margaret se casó con un hombre rico de nombre Juan Clitherow, quien era protestante y chambelán de York. En los primeros años de su matrimonio, Margaret se convirtió al catolicismo y apoyó la decisión de su esposo, de seguir perteneciendo a la Iglesia de la Reina Isabel. Por otro lado Juan le permitió a Margaret educar a sus tres hijos en el catolicismo e incluso contrató a un tutor católico para ellos.

Durante el reinado de la Reina Isabel, Margaret comenzó a proteger a los sacerdotes católicos y les permitió celebrar Misas en su casa, la cual se convirtió en un lugar estratégico para los sacerdotes. Margaret dio alojamiento al hermano

de su esposo, quien fue sacerdote y debido a esto fue encarcelada muchas veces. Es allí donde aprendió a leer y a escribir. Por miedo, uno de los estudiantes contó todo lo que ella hacía a un agente de la Reina Isabel. Se le llevó a juicio. Margaret se negó a defenderse de los cargos y fue condenada a muerte.

Por qué es una santa: Margaret nació anglicana y se convirtió al catolicismo contra las órdenes de la Reina Isabel. Tuvo mucho valor para ocultar a los sacerdotes fugitivos al mismo tiempo que les permitía celebrar misa en su propiedad. Construyó armarios secretos para tener lo necesario y así se pueda celebrar la Misa. Se negó a declarar en el juicio y se le condenó a muerte. Fue canonizada por el Papa Pablo VI con el nombre de "La Perla de York."

Frase más conocida: En sus momentos finales, las últimas palabras de Santa Margaret Clitherow fueron: "Jesu! Jesu! Jesu! ¡Ten piedad de mí!"

Cómo murió: Margaret Clitherow fue condenada a muerte a la edad de 33 años, el 15 de marzo de 1556. Se cree que estaba embarazada de su cuarto hijo. Se le concedió un periodo de 10 días entre su condena y la ejecución. El Viernes Santo, 25 de marzo de 1556, Margaret Clitherow fue aplastada hasta la muerte. Su mano derecha se conserva en el Convento de Santa María, en York, Inglaterra.

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March for Life

22 On the anniversary of Roe v. Wade, five busloads of people from the Diocese of Joliet went to Washington, D.C., to March for Life.



Auxiliary Bishop Joseph Siegel is ordained

28 Joseph Siegel was ordained auxiliary bishop of the Diocese of Joliet on Tuesday, Jan. 19, at 2 p.m. in the Cathedral of St. Raymond Nonnatus in Joliet.



A snapshot of the diocesan financial report

24 Christ is our Hope magazine presents financial statements for the Diocese of Joliet for the year ended June 30, 2009. As always it is our desire to present you with a full picture of the financial position and activities of our diocese.

The theology of "Avatar"

Father Robert Barron is a priest in the Archdiocese of Chicago. His website is wordonfire.org.

James Cameron's new film "Avatar" is the most visually stunning movie I have ever seen. Especially when seen in 3-D, it is, from beginning to end, a delight to the eye and the imagination. The plot revolves around a crippled marine who animates the body of a Na'vi, an inhabitant of the moon Pandora, in the hopes of getting an element needed to save a dying earthly civilization. As he mixes with the native people, he comes to appreciate their many virtues and, in time, defends the Na'vi against the arrogant and militaristic society that sent him.

What especially struck me about "Avatar" at the thematic level is the centrality of religion. While the humans never seem to demonstrate any interest in God or spirituality, the Na'vi are remarkably religious. At the heart of their spiritual system is the conviction that all living things are connected to one another by a sort of force field. In fact, the Na'vi have, at the tip of their braids, a sort of organic port that allows them to hook up to similar ports on other animals and plants. The source and sum-total of all of this natural energy is the deity they recognize as a universal mother. At key points in the movie, the Na'vi gather around a special tree that seems to be a route of access to this maternal principle, and there they invoke her power and protection.

The depictions of the Na'vi at communal prayer are among the more striking visuals in the film.

Well, what do we make of James Cameron's theologizing? At a time when atheism seems all the rage in the high culture, it's good that the spiritual dimension is addressed positively at all. However, "Avatar" also

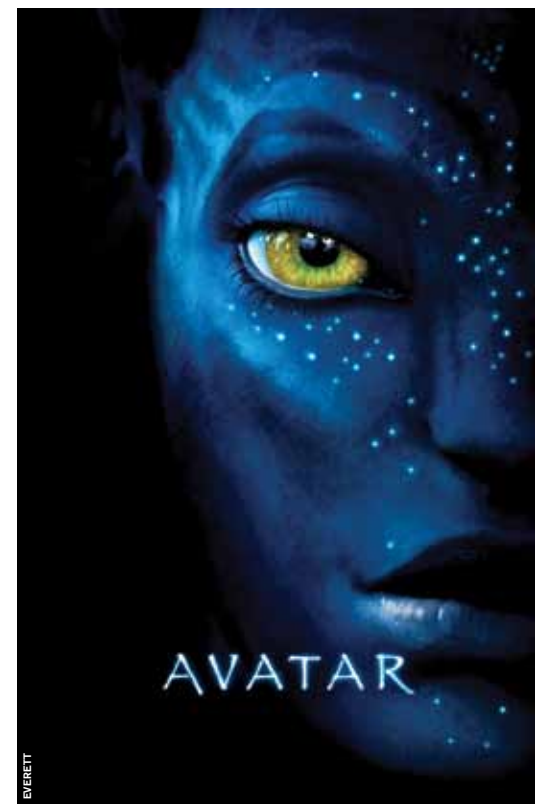
shows quite clearly the *kind* of spirituality the Hollywood culture permits – namely, a sort of pantheist nature-mysticism. In fact, Cameron's theology is quite close to George Lucas's. In the "Star Wars" films, we find "the Force," which is characterized as the energy that links all living things. But, neither in "Avatar" nor in "Star Wars" is God a person who, precisely as the creator, transcends the world of nature; rather, he is a Spinozan deity, identical to the world considered as a totality. This Hollywood-approved God exists, but he doesn't really speak or act or love. He is a kind of nexus of energy or network of communication, much more like the ultimate reality celebrated by Buddhism than the God proclaimed by the Biblical religions.

The great French philosopher of religion, Paul

Ricoeur, made a distinction between what he called "religions of manifestation" and "religions of proclamation." The former are those that emphasize the ways in which the sacred is present in and through the rhythms of nature, while the latter are those that emphasize the Word of God spoken to human beings from outside their ordinary experience and beyond the dynamisms of nature. Though the Bible contains strong manifestation elements ("the heavens proclaim the glory of God"), its main thrust is toward proclamation. The Biblical God is not reducible to the world that he created from nothing, and precisely because he is a person, he speaks, acts, mourns and loves. The great appeal of religions of manifestation is that they present a sacred

that is relatively easy to understand and control, but their drawback is they compromise the mystery and majesty of the personal God.

Go see "Avatar" and revel in its visual power – but don't settle for the Hollywood-approved spirituality it presents. ☺



Ask the priests: How can the pope be infallible if he is an ordinary man?

Father Ryan Larson is a parochial vicar at Saints Peter and Paul Parish in Naperville. Father Matthew Pratscher is the parochial vicar at Visitation Parish in Elmhurst. To submit questions to Father Ryan or Father Matt, e-mail them at magazine@dioceseofjoliet.org.

Q I heard Father Joseph Siegel was just ordained as an auxiliary bishop for the Diocese of Joliet. What is an auxiliary bishop?

A An auxiliary bishop is one whose mission is to assist the bishop of the diocese.

Every diocese has what is called in canon law an "ordinary" bishop, and that bishop has pastoral care over Christ's flock within his territory, which is referred to as a diocese. His job is to teach, govern, and sanctify, uniting us and building

us up in our faith in Christ. Our ordinary is Bishop Peter Sartain.

Because of the size of a diocese or the demands it may place on a bishop, the bishop can request another bishop to assist him in his task of providing pastoral care for the people of the diocese. This assistant bishop is an "auxiliary bishop."

Bishop Siegel has been found worthy and capable of serving God and his church as a bishop, so he was ordained in January and is our auxiliary bishop.

The auxiliary bishop is not like a vice president. Many comparisons to the corporate world fail to properly ex-

plain his role. Bishop Siegel is a brother bishop to Bishop Sartain, but they have different responsibilities. Bishop Sartain has the responsibility of overseeing the Diocese of Joliet, and Bishop Siegel has the responsibility in assisting Bishop Sartain in the entire governance of the diocese. He represents Bishop Sartain if he is absent or unable to be present at a certain event or occasion. Being the auxiliary bishop of Joliet does not give Bishop Siegel the right to become the ordinary bishop of Joliet if Bishop Sartain should be transferred or retire.

– Father Matthew Pratscher

Q: How can the pope be infallible if he is an ordinary man?

A: Saint Peter was the first pope. This is the case because of the authority Jesus gave

him when he told Saint Peter, "And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven" (Matthew 16:18-19).

Saint Peter was made the rock upon which Jesus would build his church. He was made the highest earthly authority to whom Christians could turn to for leadership and guidance. Saint Peter wasn't perfect, but God used him to guide and lead the church. It's been the same way ever since within the church.



Saint Peter was made the rock upon which Jesus would build his church. He was made the highest earthly authority to whom Christians could turn to for leadership and guidance.

Papal infallibility doesn't mean the popes act with perfect wisdom in every situation. It doesn't mean the popes are guaranteed to always be right when it comes to areas that lie outside of their specific authority, such as politics and science. Infallibility doesn't mean perfection and sinlessness. What it means is that God protects the church by not allowing the popes to officially teach error when it comes to faith and morals. At times in the past, for example, a few popes might have given scandal by their personal behavior or misused their position for personal gain, but no pope has denied the resurrection of Christ or Christ's real presence in the Eucharist. The Holy Spirit, always active in the church and guiding the popes, ensures that the church always teaches the truth. Papal infallibility is a sign that God keeps us faithful, even when human failing or simple human ignorance might seem to have gotten in the way.

– Father Ryan Larson

May the Lord Accept the Sacrifice: the Bible in the Mass

Father Douglas Martis is the director of the Liturgical Institute at the University of Saint Mary of the Lake in Mundelein (liturgicalinstitute.com) and a priest of the Diocese of Joliet. He has he will examine various aspects of the liturgy as part of the preparations for the Year of the Eucharist, which starts in April.

The Mass begins and ends with the Bible. Every official entrance chant and nearly every antiphon come from sacred Scripture. In the translations of the new Roman Missal, Advent begins with Psalm 24: “To you, my God, I lift up my soul.” Christmas rejoices with a promise from the Book of Exodus: “In the morning you will see his glory.” Lent echoes the Book of Wisdom: “You have pity on all things, O Lord.” And, Easter takes its theme from Psalm 138: “I have risen, and I am with you still.”

Even the sign of the cross comes to us from the Gospel. In Saint Matthew, on the Mount of the Ascension, Jesus instructs his disciples to baptize, “In the name of the Father, and of the Son, and of the Holy Spirit.” The Mass ends here too. While the Lord ascends to heaven, the disciples are admonished not to gaze up into the sky, but to, “Go! Teach!”

The simple phrase, “The Lord be with you,” is not just a greeting. It evokes images from the Book of Ruth. Another beautiful and well-known phrase comes from this story, “Wherever you go I will go, wherever you lodge I will lodge, your people shall be my people, and your God my God.” In the story of Ruth, “The Lord be with you,” is the greeting given to the harvesters by Boaz who comes from Bethlehem, which means House of Bread! He greets those gathering grain, living off the land. Ruth, an exile, follows and collects the remnant, the portion left behind. In this story, we have the greeting given to the exile, the pilgrim. It is a particularly precious greeting when used in the context of Christian liturgy. By it, Catholics acknowledge the Eucharist as our daily bread in our journey to heaven. The greeting on the lips of a bishop becomes, “Peace be with you.” He repeats the words of the Risen Lord.

These and other passages of Scripture are woven together into a magnificent tapestry of prayer. We use God’s own words to express what cannot be expressed in mere human speech.

The Mass also begins in the Bible. A biblical narrative acts as a foundation for the Mass. First is the story of the Paschal Mystery: the passion, death

and resurrection of Christ. This is the preeminent sacrifice.

There are other sacrifices lingering in the background. One of the most significant, revered by our tradition, is that of Abraham. Recall he is the first to leave his homeland, to leave everything, in order to follow the Lord. God makes a covenant with Abraham, promising to bless him with countless descendants. Abraham, for his part, must put his trust in God, believing the Lord will accomplish what he has promised despite all indications to the contrary. Later, in Genesis, “God put[s] Abraham to the test.”

God asks Abraham to put his future on the line and insists that he offer his son in sacrifice: “Take your son Isaac, your only one, whom you love.” (Hear echoes of God the Father: “You are my Son, my beloved, whom I love...”)

Precious Isaac is the promise of the covenant, the one through whom God has agreed to multiply Abraham’s descendants. The question is, if Abraham loses Isaac, will he also lose the future? Or, will he trust God who gave the child in the first place?

Saint Paul tells us Abraham believed God, who credited it to him as faith. Abraham knows his future is bleak without Isaac, but he also knows there is no hope without God. Consequently, his future is guaranteed on the chopping block – with a raised knife in a downward stroke! His future is most secure because, at that moment, his trust in God is greatest.

This offering of Abraham undoubtedly carries anguish and grief. Yet, in obedience to the will of God, he does what he is told. This sacrifice means he trusts God, who made the promise in the first place, to remain faithful to his word. Like God the Father, Abraham does not hold back what is most precious to him. He carries with him the future as he ascends the mountain.

We make sacrifices too. Still, no one dies during Lent for temporarily parting with chocolate, giving up strong drink, holding one’s tongue or steering clear of power-shopping. These miniscule sacrifices can only echo the radical sacrifice that has saved us.

At the Mass, Abraham’s sacrifice looms in the shadows. He goes to *the point of death*, but Christ will go all the way. Jesus goes *through death*. His sacrifice is like no other. “He suffered death, and was buried.” ☩



The Eucharistic Theology of St. John's Gospel (part three): Walking on water

Father Robert Schoenstene is a priest of the Diocese of Joliet, ordained in 1975. He did his seminary studies at the Pontifical College Josephinum in Columbus, Ohio. Following ordination he did graduate studies in classics at Loyola University, and biblical studies at the Pontifical Biblical Institute in Rome from 1978 to 1981. He taught Scripture at the Pontifical College Josephinum from 1981 to 1988 and at the University of St. Mary of the Lake/Mundelein Seminary from 1988 to the present. He helps on weekends at Christ the King Parish in Lombard. This is the third part of his series on the Eucharist in honor of this year's diocesan Year of the Eucharist, which begins in April.



Ivan Aivazovsky's painting *Walking on Water* (1888).

The sixth Chapter of St. John's Gospel begins with the account of the multiplication of the loaves and fish. This account is found in all four Gospels. (The parallels are found in Matthew 14:13-21; Mark 6:32-44 and Luke 9:10-17.)

The Synoptic Gospels (Matthew, Mark and Luke) indicate a time late in the day when Jesus fed the crowd. John instead gives a time of the year in 6:4, namely Passover. He states, "The Jewish feast of Passover was near." In the Synoptics the Last Supper occurs at Passover and is regarded as a Passover dinner. In Saint John's chronology, the Passover occurs on the next day, Friday. Reconciling the calendars of the Synoptics and John has been the subject of many articles and dissertations, none of which seem to give an absolute answer to the problem. For our purposes we can see in Saint John's chronology an important symbolic theology. In this Gospel Jesus is dying on the cross at the same time the Passover lambs are being sacrificed at the Temple in Jerusalem. In John 1:29, John the Baptist identifies Jesus as the Paschal Lamb by saying, "Behold the Lamb of God, who takes away the sins of the world."

John ties this announcement and the sacrifice of Jesus on the cross to the multiplication of the loaves with the notice that Passover was near. The Passover is the remembrance of God's act of saving the Hebrew people when they were slaves in the land of Egypt. The yearly memorial of the Passover and the feast of Unleavened Bread brought that saving event to the forefront of the consciousness of the Hebrew people. In celebrating the Passover Seder, or dinner, they were reminded that God's saving actions are continuous, not simply a great event of the past, but a model of how to understand God's relationship to them in the present. In this Gospel the multiplication of the loaves and the feeding of the multitude

already partake of the nature of the Passover sacrifice, now not in the blood of lambs, but in the blood of the Lamb. John is pointing to the Passover reality that the Church celebrates in its Paschal meal, its Eucharist.

The Johannine Gospel makes this Eucharistic connection clearer as the account of the feeding of the crowd continues. In the Synoptics we read that Jesus blessed the bread (the Greek verb used in all three gospels is *eulogesen, he blessed*.) John does not use this verb, but changes it to *eucharistesas*, having given thanks. "Then Jesus took the loaves, gave thanks, and distributed them to those reclining, and also as much of the fish as they wanted" (John 6:11).

The Synoptic Gospels use the verb *eucharistein, to give thanks*, in their accounts of the Last Supper. In Matthew and Mark, the word is used with the cup: "Then he took a cup, gave thanks, and gave it to them, and they all drank from it" (Mark 14:23; also see Matthew 26:27). Both of these Gospels use the verb "to bless" with the bread. In Luke's account (22:17-19), *eucharistein* is used twice, both with the cup and the bread (the order of bread and cup is reversed in Luke.) In 1 Corinthians, St. Paul uses the verb *eucharistein* in connection with the bread: "For I received from the Lord what I also handed on to you – that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me'" (1 Corinthians 11:23-4).

Saint Paul's letters and the Synoptic Gospels existed at the time that John's Gospel was being written. In Chapter 6 he uses the traditions of the

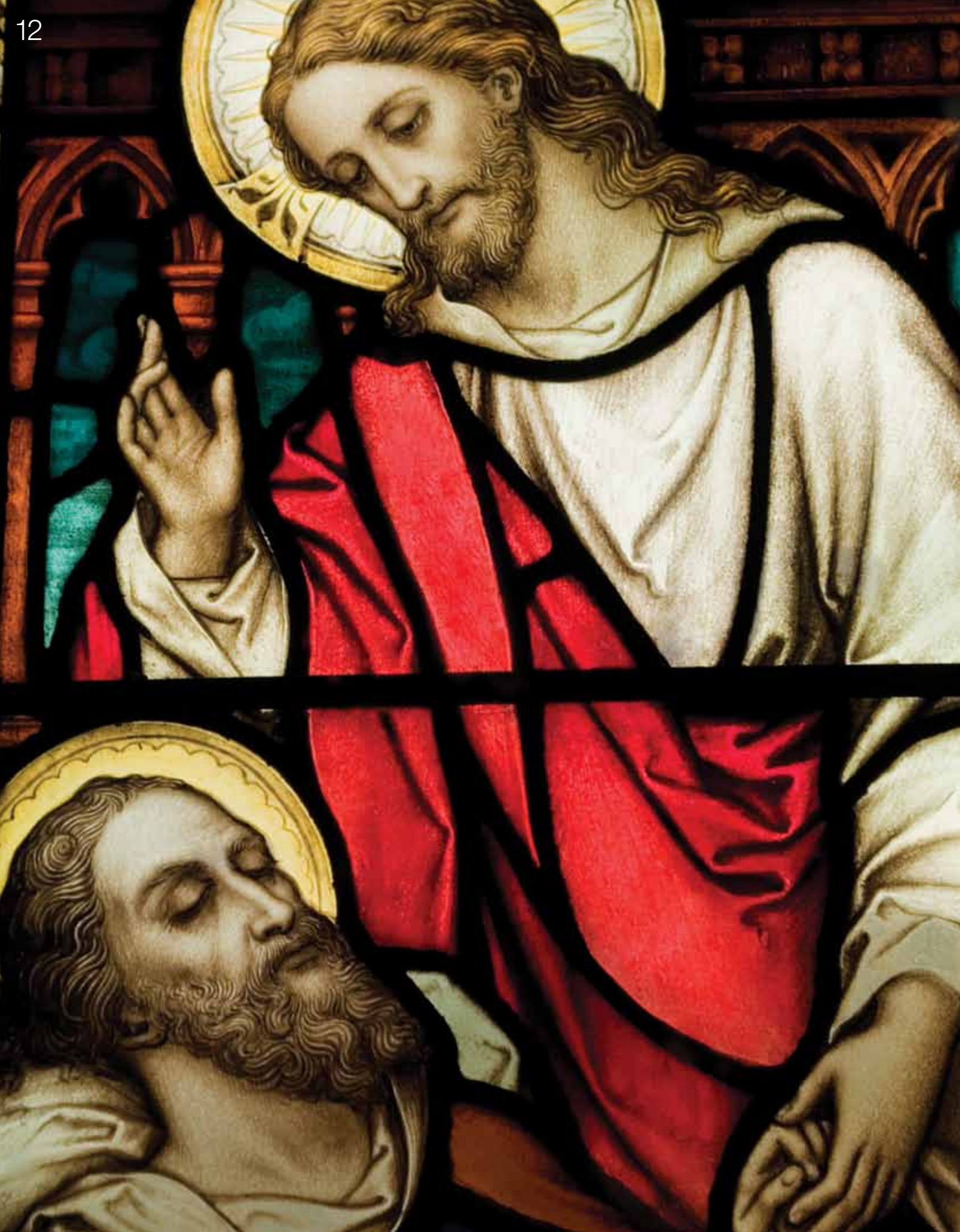
Passover and the Lord's Supper to emphasize the account of the multiplication of the loaves as a way of understanding the Christian practice of celebrating the Eucharist.

In 6:14 John has a line that is unique to his Gospel, "When the people saw the sign he had done, they said, 'This is truly the prophet, the one who is to come into the world.'"

The miracles of Jesus are usually termed *dynameis, mighty deeds*, or *powerful acts*, in the Synoptics. John always refers to them as *semeia, signs*. The first part of his Gospel, through Chapter 11 has been called "The Book of Signs," since that word is used to describe Jesus' works. The first sign is the changing of water into wine at Cana of Galilee; the last is the raising of Lazarus. The sign points to a reality – in this Gospel, the reality of Jesus as the Word, Son and Lamb of God. In the continuation of Chapter 6, the sign of the multiplication of loaves will point to Jesus as the Bread of Life.

The crowd refers to him as "the prophet who is to come into the world." This is another Passover reference. By the second century before Christ, the Passover ritual was beginning to commemorate Elijah as the prophet who would come before the final deliverance of Israel from her enemies. The Book of Sirach, a wisdom book of the second century before Christ, attests to this belief, "You (Elijah) who are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son, and to restore the tribes of Jacob" (Sirach 48:10).

The practice of the cup for Elijah at the Passover supper points to the future coming of the Kingdom of God, and here the crowd sees in Jesus, in the multiplication of the loaves, the sign that the time of fulfillment has come about. In the Eucharistic liturgy, the church continues to see this sign in the Bread of Life and Cup of Salvation. ☩



Earning God's Love

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.

My mother often prayed with a holy card. The prayer was an expression of great trust in God, but, at the bottom of the card was printed, "Must be prayed before 11 a.m." I do not think my mother watched the clock, but whoever printed the card was expressing a need in all of us.

our faithlessness. The abundance of God's love is difficult for us to fathom. Our sense of fairness is tested when Jesus tells how workers hired

In other words, although we do trust in God's care for us, something in us needs to feel we have earned God's love. Most people will laugh at such directions. But there is in us a strong tendency to secure our lives through our own efforts. We learned as children that, if we play by the rules and stay within the lines, we are loved. If we break the rules, we are in trouble. We carry that scorecard over into our relationship with God.

late in the day received the same wages as those hired early in the day. We want to quantify God's love and see it fairly portioned out, but God's love does not work according to our economies.

When we put more faith in our religious practices than in God's love, we are turning religion into bargaining. For instance, an old superstition says burying a St. Joseph statue upside-down in the yard will help a home sell! Practices can be an expression of faith, but they can be misused as bargaining chips.

God's Merciful Love

The lives we try to live are in response to God's love; they are not an attempt to earn it. We are encouraged to let that love come into our lives and make a difference. We can be generous and confident with our lives because God has been generous with us.

“Christian morality, however, maintains we do not have to do anything for God to love us. That love has been given to us freely. God's love cannot be bartered for or earned or deserved. It is simply there, like the air we breathe.”

Faith has been described as *the acceptance, finally, of having been accepted all along*. Such faith allows us to approach God without fear, without a sense of being unworthy. When we focus on our shortcomings, even our sins, we forget we are loved. To wallow in our sins in remorse can be overly self-centered. To get up and go on, confident in God's merciful love, centers life properly.

Moralism to Christian Morality

Catholics have a hard time shifting from a *moralism* to true *Christian morality*. Moralism believes we are punished for doing bad and loved for doing good.

Christian morality, however, maintains we do not have to do anything for God to love us. That love has been given to us freely. God's love cannot be bartered for or earned or deserved. It is simply there, like the air we breathe.

My novice master had a favorite passage from St. Paul's letter to the Romans: "So it depends not upon a person's will or exertion, but upon God, who shows mercy" (Romans 9:16). The true fulcrum in life is not our effort, but God's grace, by which we do what we do. When we first heard the novice master, we were 18 years old and sure of our strength. I have had the occasion to visit his grave in rural Pennsylvania, and there on his gravestone is, "It is not a question of the one who wills or exerts, but of God showing mercy." I appreciate it much more. ☩

And, nothing we do will lose or turn away that love. We may not believe in it; we may not accept it; we may walk away. But, God never walks away from us. We cannot do anything to turn away God's love. The story of humanity is God's faithfulness in the face of

A Guide for Lent:

Almsgiving, prayer and fasting



According to the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments, "[Lent] is a time to hear the word of God, to convert, to prepare for and remember baptism, to be reconciled with God and one's neighbor, and of more frequent recourse to the 'arms of Christian penance': prayer, fasting and good works."

With that in mind, *Christ is our Hope* has asked several of its writers to meditate on the meaning of the calls of the season: prayer, fasting and almsgiving. Read what they have to say in the next several pages.



Jim Shea

Almsgiving comes from love

Each Lent, participants in Catholic Relief Services' Operation Rice Bowl set out the program's Lenten Calendars and small, cardboard "bowls." Each day, while the season unfolds, they learn about the needs of others, pray for solidarity with all people, fast according to Lenten regulations and give money to support Catholic Relief Services efforts.

As they drop nickels and dimes into their iconic Rice Bowls, they practice an ancient tradition and mandate of Christianity: almsgiving. Be it with cardboard Rice Bowls or checkbooks, God calls Catholics to give alms with extra generosity during

An overview of Lent

Lent begins on Ash Wednesday, and the use of ashes symbolizes fragility and mortality and our need to be redeemed by God's mercy. It also has a baptismal aspect as well: recognizing the need to die to sin and rise to a new life in Christ. It lasts for 40 days until the Mass of the Lord's Supper on Holy Thursday. During these days catechumens prepare to be baptized during the

Easter vigil Mass, while those already baptized in another Christian community who seek to become Catholics prepare to make their profession of Catholic faith be brought into full communion with the church and receive the sacraments of confirmation and Eucharist. During the Second Vatican Council, church leaders also recognized the penitential nature of Lent. They wrote in the "Constitution of the Sacred Liturgy": "The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance it disposes the faithful, who

more diligently hear the word of God and devote themselves to prayer, to celebrate the Paschal Mystery. . . . As regards instruction it is important to impress on the minds of the faithful not only [the] social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offense against God; the role of the church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners. During Lent penance should not be only internal and individual, but also external and social." A popular devotion dur-

ing Lent is the Stations of the Cross. It commemorates the passion of Jesus on Good Friday, and it acts as a kind of pilgrimage for the faithful to "walk" with Jesus as he heads to his death and is placed in the tomb. The visual representations of the stations are often found on the walls of churches, and they show Jesus in various scenes, such as when the cross is laid upon him or when he meets the women of Jerusalem on the way to Calvary. For some Catholics, Lent means giving up something. For instance, on Ash Wednesday and all Fridays during Lent, Catholics older than 14

years old are required to abstain from eating meat. Other Catholics like to give up something they enjoy, such as cake or candy. Whatever the sacrifice, Pope John Paul II said a joyful spirit should accompany it. "Penance is not just an effort, a weight, but it is also a joy," said the late Holy Father. "Sometimes it is a great joy of the human spirit, a delight that other sources cannot bring forth. Contemporary man seems to have lost, to some extent, the flavor of this joy. He has also lost the deep sense of that spiritual effort which makes it possible to find

oneself again in the whole truth of one's interior being. Our civilization, especially in the West – closely connected as it is with the development of science and technology – catches a glimpse of the need for intellectual and physical effort. But he has lost the sense of the effort of the spirit, the fruit of which is man seen in his inner self. The whole period of Lent, since it is a preparation for Easter, is a systematic call to this joy that comes from the effort of patiently finding oneself again. Let no one be afraid to undertake this effort." – Carlos Briceño

the season of Lent. Saint Augustine explained: "The man who gives food to the hungry, drink to the thirsty, clothing to the naked, hospitality to the stranger, shelter to the fugitive, who visits the sick and the imprisoned, ransoms the captive, assists the weak, leads the blind, comforts the sorrowful, heals the sick, puts the wanderer on the right path, gives advice to the perplexed, and supplies the wants of the needy – not this man only, but the man who pardons the sinner also gives alms."

Pope Benedict XVI further noted that, for such kindness to be true almsgiving, it must come from love – not personal gain or pride. In his 2008 Lenten message, he said, "Almsgiving, according to the Gospel, is not mere philanthropy: rather it is a concrete expression of charity, a theological virtue that demands interior conversion to love of God and neighbor, in imitation of Jesus Christ, who, dying on the cross, gave his entire self for us."

The Catholic Campaign for Human Development coordinator for the diocese, Maribeth Meaux, oversees Operation Rice Bowl here. She said, in order to prompt the loving almsgiving to which the pope was referring, Catholic Relief Services relates the stories of people in need. "If we keep this detached idea of the poor, we can't really respond as well with our hearts as we could if we felt an intimate connection," she said.

She added, "We are all in this together. When one of us is suffering, we all suffer."

Catholic Charities in the Diocese of Joliet uses

the same method for promoting almsgiving. Executive Director Kathleen McGowan asked, "What can better get you hooked or concerned or teary-eyed than hearing about a child who might have been abused or a senior who has to be removed from their home?" She said givers should remember a homeless person is a human being, deserving of love and respect.

“Be it with cardboard Rice Bowls or checkbooks, God calls Catholics to give alms with extra generosity during the season of Lent.”

Though Matthew 6:1-4 tells Christians to give alms in secret, Meaux said Operation Rice Bowl calls people to advocate for the poor. "In this case, I think spreading the awareness is not so much, 'Look at what we're giving,' but, 'Look at the plight of these people and look at what this organization

we're supporting is doing to help these people." Plus, the pope wrote in the aforementioned message, almsgiving can witness God's love on earth. It also brings givers closer to God and his people and elicits great joy. As Meaux put it, "Charity feels wonderful." ☩

For more information on Operation Rice Bowl, visit orb.crs.org. More on Catholic Charities in the Diocese of Joliet is available at cc-doj.org.



As a result of almsgiving, Catholic Relief Services had staff and supplies on the ground in Haiti even before a devastating earthquake hit that country on January 12. Ever since the quake, the organization has been providing food, water and medical treatment to victims like the orphans in the photo above. The Diocese of Joliet has so far organized about \$625,000 in donations to this effort, and individuals can give at crs.org.

Prayerful Pools of Silence

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

I used to think contemplative persons lived in silence and solitude. I thought being a contemplative required living in a cloister, like Thomas Merton, a Trappist who wrote inspiring works about the contemplative life. To be a contemplative did not seem possible for people who had commitments in life, such as teaching classes, pastoring a parish, serving in civic office, running a business or raising a family.

I was confusing a lifestyle with an interior disposition. Although living in a cloister, Thomas Merton did not make that mistake. He wrote, "Contemplation is essentially a listening in silence." It did not require living in deserts, on mountains or behind cloister walls. God speaks to us on farms, as well as in factories, in offices and in busy homes.

Humans are naturally contemplative. It is normal to want to be alone with one's thoughts and let the busy waters of life settle. Just attend a wedding, a funeral or another significant event and imagine the thoughts of all who are present. Minds are scanning the terrain of their own life's journey and forming deep thoughts.

A long, loving look at the real

Contemplation, as prayer, is more than deep thinking. It is a faith activity founded on a belief that to be human is essentially to be a *listener*. The One who spoke us into life continues to address us, calling us more deeply into our humanity, into greater freedom, and into a more intimate relationship. We do our best listening right where life engages us. "A long, loving look at the real," is one Carmelite's definition of contemplation.

You may recall that Jesus, on occasion, retreated to mountains and other places of solitude. He sought space and quiet, perhaps especially when he wanted to get something right, such as selecting his disciples. But, mainly, he was a traveling preacher with "nowhere to rest his head."

How much solitude and how much silence is required to be contemplative? If we think of physical space and a quiet atmosphere, it is obvious we may need differing amounts. Personalities and lifestyles vary, and only so much space

and quiet may be available or appreciated. But, if silence and solitude are basically interior realities, then they may be perduring conditions which allow us to find the holy practically anywhere.

The cell of the soul has ample solitude. We carry our own cave or mountaintop within. When we enter, by choice or by necessity, we find ourselves quite alone. And, silence can be an *interior* disposition maintained in the busiest of lives. A person may train with periods of physical silence to help learn attentiveness, but eventually the goal is to have an interior quiet, to be an *expectancy*. Whether quiet or engaged, this person is always listening attentively for the approach of God.

Transformed by love

My preferred definition for contemplation is *being open to God's transforming love, no matter how it is approaching*. The contemplative, in good times and in bad, listens for the invitation from God. It is always loving, but can be quite challenging. Mystics tell us it is harder to hear God's call than not to hear it. When we listen, and hear, we are challenged to respond, and allow that call to change us.

Contemplation should be the deepest source of compassion for our world. Far from being removed from life, the contemplative is led into his or her essential poverty, with the realization that it is all gift. The contemplative learns to wait in hope with all who have to wait in hope for God's mercy. The contemplative can truly say, "we poor." Contemplation and action for justice are not at odds. They call forth one another. Thomas Merton's prayer was joined by a passionate concern for issues of his day.

Our world cries for contemplative lives. Such individuals are not a luxury. They help all of us realize the Mystery in which we are immersed. With Australian poet, James McAuley, perhaps we can implore God to, "Raise up contemplatives ... pools of silence in this thirsty land." ☺



Fasting during Lent

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

One of the three Lenten practices open to much misinterpretation today is fasting. Fasting has become an ambiguous practice. It is important to consider the ancient practice of fasting that Jesus himself renews through his own desert experience.

In antiquity, only religious fasting was known; today, political and social fasting exists (hunger strikes); health and ideological fasting (vegetarians); pathological fasting (anorexia); aesthetic fasting (the cult of the body believing that thinner is better). There is, above all, a fast imposed by necessity: that of millions of human beings who lack the indispensable minimum die of hunger.

These fasts in themselves have nothing to do with religious or aesthetic reasons. In aesthetic fasting at times one can even "mortify" the vice of gluttony only to obey another capital vice – that of pride or vanity. Fasting, in itself, is something good and advisable; it translates some fundamental religious attitudes: reverence before God, acknowledgment of one's sins, resistance to the desires of the flesh, concern for and solidarity with the poor.

Many of the great world religions encourage fasting at specific times during the year as part of authentic religious practice. One need only think of the seriousness with which Muslims undertake fasting during Ramadan or the fasting of Jews during the Feast of Yom Kippur.

Fasting implies an attitude of faith, humility and complete dependence upon God. The Old Testament lists fasting among one of the cornerstones of the spirituality of Israel: "Prayer and fasting are good,

but better than either is almsgiving accompanied by righteousness" (Tobit 12:8).

Fasting helps us not to be reduced to pure "consumers." It helps us to acquire the precious "fruit of the Spirit," which is self-control. It predisposes us to the encounter with God. We must empty ourselves in order to be filled by God. Fasting creates authentic solidarity with millions of hungry people throughout the world. But, we must not forget the alternative forms of fasting and abstinence from food. We can practice fasting from tobacco or alcohol. This not only benefits the soul, but also the body.

We can also fast from the violent and sexual pictures that television, movies, magazines and the Internet bombard us with daily, distorting human dignity. Another form of fasting is not condemning and dismissing others if we disagree with them.

The prophet Isaiah (58:6-10) tells us the kind of fast that the Lord expects from us. He encourages



It is important to consider the ancient practice of fasting that Jesus himself renews through his own desert experience.

his listeners to release "those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke" and to do it by "sharing your bread with the hungry, sheltering the oppressed and homeless; clothing the naked when you see them." When you do these things, "Light shall rise for you in the darkness and the gloom shall become for you like midday."

Lent is a time to fast from certain things but also a time to feast on others. Fast from discontent, anger, bitterness, self-concern, discouragement, laziness, suspicion, guilt. Feast on gratitude, patience, forgiveness, compassion for others, hope, commitment, truth, and the mercy of God. Lent is just such a time of fasting and feasting! ☩

National Prayer Vigil for Life

"Reality is always ultimately personal. That is why we work and labor as we do for life, for the personal gift of human life. The gift of the person of Jesus Christ, received in faith and celebrated with joy in our everyday life and our commitment to life, needs nourishment. We receive our strength from God's table banquet of sacrificial love prepared for us."

— Homily of Cardinal Daniel DiNardo, chairman of the U.S. Conference of Catholic Bishops Committee on Pro-life Activities, at the opening Mass of the National Vigil for Life on January 21 at the Basilica of the National Shrine of the Immaculate Conception



Photography by Amy Kiley

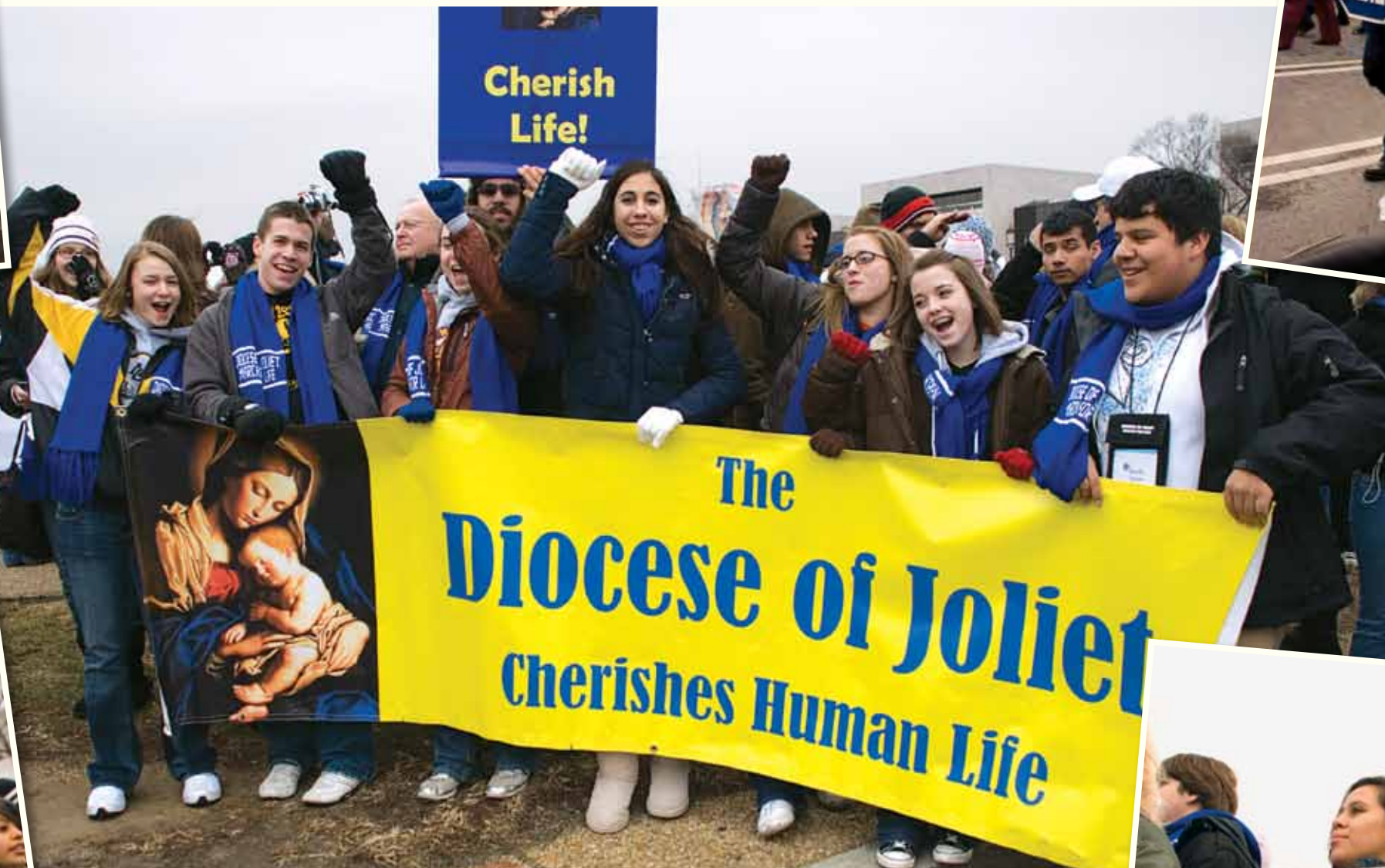
March for Life

On the anniversary of Roe v. Wade, five busloads of people from the Diocese of Joliet went to Washington, D.C., to March for Life.



“Already at that moment when the angel announced the conception of the Lord Jesus in the womb of Mary, God was proclaiming to us that life from the moment of conception is sacred. The very fact that our heavenly father sent his own son, Jesus, to take on human flesh and blood to redeem us from the way that we had turned away from the truth, that very fact shows us the respect that God himself has for his creation, for you and me. ... How could we have any less respect for human life than the one who created us has?”

— Bishop Peter Sartain



“The very basic principal that we operate from and that we enunciate to any politician is that every human being was created in the image and likeness of God, and, for that reason, every human life is sacred, and it needs to be defended and protected. And, one of the most basic human rights is the right to life, and, if we do not defend that right to life, then the rest of the country falls apart.”

— Father Thomas Milota, director of the diocesan Life Office

“Como jóvenes, tenemos que venir juntos ... porque nosotros somos el futuro y el ejemplo para los demás.”/ “As young people, we have to come together ... because we are the future and the example for the rest.”

— Karla Villagren, St. Pius X Youth Group, Lombard

“Tenemos que luchar por la vida. ... No me gusta saber que los niños se mueren por [el aborto].”/ “We have to fight for life. ... I don't like knowing that children die by abortion.”

— Dora Tolentino, St. Pius X Youth Group, Lombard



“Looking around and watching people of the pro-life movement protesting for the respect of all life, you can just tell that there's a genuine love and familial relationship between everyone, and that calls out to all people. ... How could you not have a genuine love and respect for each person you meet, no matter what walk of life they're from or what you're from? God put us all here on earth to be with each other for a reason, and it's not our purpose here to demean life, but our purpose here is to foster life and to care for it.”

— Victor David, St. Paul the Apostle Youth Group, Joliet





Dear Friends in Christ,

It is my pleasure once again to present financial statements for the Diocese of Joliet, this time for the year ended June 30, 2009. As always it is our desire to present you with a full picture of the financial position and activities of our diocese.



This year in *Christ is our Hope* magazine we are providing additional information, primarily a comparative analysis of the last three years. Mr. Michael Bava, Chief Financial Officer of the diocese, will explain this analysis in detail. Our full audited statements may be found on our diocesan website, www.dioceseofjoliet.org. A link on the far left column of the opening page will take you to those reports.

By means of these brief introductory remarks, allow me to express my profound gratitude for your support. As you will see, the people of the Diocese of Joliet are very generous and support the varied works of the Church. I pray that you, the Catholic faithful of our Diocese, are aware that through your generosity, our parish and diocesan personnel are able to carry out the many programs and ministries that are essential to living and strengthening our Catholic faith. You are indeed good stewards, and I thank you!

Finally, I wish to thank the members of the Diocesan Finance Council and the Finance Office staff, who offer invaluable assistance and many hours of hard work on behalf of us all. They enthusiastically provide a critical service, and I am proud to be associated with them.

May God bless you and your loved ones with peace, good health and joy! Know that you are in my daily prayers.

Sincerely in Christ,
+ J. Peter Sartain
Bishop of Joliet

While the results for the three years vary widely, the variation is basically a result of two areas: investment earnings/losses and write-offs and loan loss reserves. Factoring in the impact of these two areas explains the variation in results over the three-year period. Other than these two areas, the overall results of operations for the diocese have been rather consistent.

Investment Earnings (Loss)

The diocese has restricted fund investments that are used to fund special programs, such as seminarian education, priest continuing education, religious retirements, cemetery future care obligations, insurance reserves and other program needs and fund requirements. These restricted investment funds experienced a very healthy gain for the year ended June 30, 2007, a small loss in the year ended June 30, 2008, and a more significant loss in the year ended June 30, 2009.

These results were directly attributable to the conditions in the investment markets, which deteriorated dramatically beginning in the spring of 2008.

Write-Offs and Loan Loss Reserves

During the last three years, but in particular the year ending June 30, 2009, the diocese, like all organizations, has been closely reviewing

Diocese of Joliet administration and ministerial services
Comparative combined statement of activities
For the period ended June 30, 2009, 2008 and 2007

	June 30, 2009	June 30, 2008	June 30, 2007
REVENUE			
Investment earnings (Loss)	\$(2,681,117)	\$ (51,308)	\$ 3,468,407
Interest from parishes and institutions	2,941,102	3,142,294	3,143,936
Insurance premiums and recoveries	29,356,730	28,459,277	26,836,709
Parish assessments	4,165,174	4,028,367	3,706,811
Diocesan Appeal	5,116,781	5,897,713	6,149,762
Donations	665,647	612,846	433,189
Fees, sales and services	5,212,109	4,508,356	4,662,418
Sale of property	10,000	6,875	423,445
Other	84,726	52,895	5,299
Total Revenue	44,871,152	46,657,315	48,829,976

EXPENSES			
Property and health insurance claims	26,265,550	25,071,706	25,026,512
Administrative and general expenses	2,782,269	2,232,664	2,512,821
Catholic Ministries	7,310,646	7,170,273	6,475,387
Other programs and operations	2,980,413	3,174,776	3,305,192
Donations and assessments	2,613,840	2,764,616	2,374,690
Interest to parishes and institutions	3,565,928	3,577,991	3,479,596
Write-offs and loan loss reserves	3,430,208	1,272,332	1,487,336
Buildings, equipment and grounds	1,024,541	1,078,134	1,069,200
Total Expenses	49,973,395	46,342,492	45,730,734

REVENUE IN EXCESS OF EXPENSE	(5,102,243)	314,823	3,099,242
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TRANSFERS	(688,551)	(311,650)	(328,398)
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INCREASE (DECREASE) IN NET ASSETS	(5,790,794)	\$3,173	\$2,770,844
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its financial position and recognizing provisions for certain old obligations, receivables, and debts that are unlikely to

be collected. Additionally, the diocese has carefully evaluated its reserves and increased them where deemed appropriate.

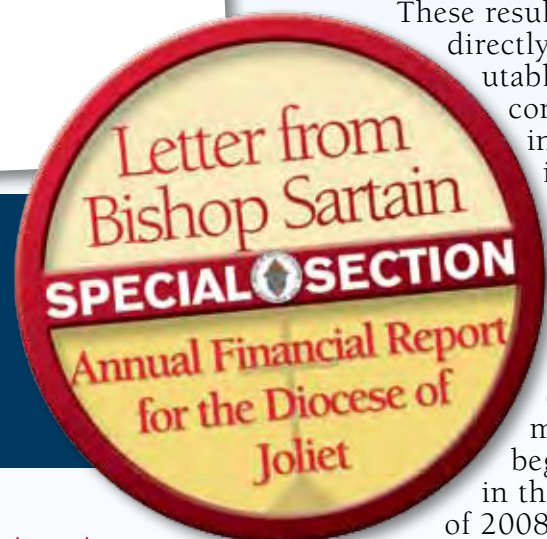
While this exercise resulted in a larger-than-normal expense in the year ended June 30, 2009, it has also resulted in a more prudent and conservative statement of position from which to build on going forward.

On behalf of Bishop Peter Sartain and the entire Diocese of Joliet, it is important to offer our profound appreciation to the many people who give so generously in support of the Catholic Ministries Annual Appeal to help fund the diocesan ministries. It is only through this very generous support that our ministries are able to do their good work. On page 26, you will see an accounting of expenditures for the last three years for the ministries.

As in the past, as our diocese grows, much of the growth on the parish level will be funded through the diocesan Deposit and Loan Fund and the rest through a diocesan line of credit. On page 27, you will see the summary of parish deposits and loans for the past 10 years. In 2003, the loan balances began to exceed the deposit balances, but the gap is now narrowing in the most recent two to three years, which is of course good news.

Under the guidance and leadership of Bishop Sartain, the diocese has challenged itself in all areas of finance and adminis-

“On behalf of Bishop Peter Sartain and the entire Diocese of Joliet, it is important to offer our profound appreciation to the many people who give so generously in support of the Catholic Ministries Annual Appeal to help fund the diocesan ministries.”



A snapshot of the diocesan financial report

By Mike Bava, diocesan chief financial officer

It is well documented that the last two years have been financially difficult for individuals, families, business, and organizations of all kinds across our country, and the Diocese of Joliet is no exception. As shown on page 25, the Statements of Activities for the diocese show the financial results of operations for the last three fiscal years. As you can see, the results are quite different in the pre-financial crisis year ended June 30, 2007, as compared to the two subsequent years.

Support of the Catholic Ministries of the Diocese

	For the Fiscal Year Ended		
	6/30/09	6/30/08	6/30/07
Campus Ministry	\$ 78,868	\$ 80,327	\$ 77,930
Catholic Charities	1,200,000	1,171,925	1,171,707
Catholic Explorer	-	661,985	387,302
Catholic Schools Office	429,029	358,180	338,949
Center for Family Ministry	213,427	224,418	222,884
Christ is our Hope Magazine	622,846	-	-
Continuing Education - Priests	39,850	37,212	18,274
Council of Catholic Women	25,697	40,046	49,672
Diaconate Office	160,813	143,587	130,539
Divine Worship Office	117,345	117,418	119,975
Ecumenism	1,050	645	708
Environmental Matters	29,935	34,649	51,932
Hispanic Ministry	335,113	343,075	334,934
Hospital Chaplains	144,798	138,771	126,103
Life Office	92,773	78,117	73,606
Ministry Formation	108,250	95,309	91,680
Natural Family Planning	14,141	15,232	15,337
Pastoral Council	1,153	5,006	952
Peace & Social Justice	201,267	266,610	100,027
Presbyteral Council	1,704	1,398	2,982
Priest Medical	506,517	498,154	510,061
Protecting God's Children	74,463	17,811	16,533
Religious Education Office	343,969	450,190	515,813
Seminarian Education	831,505	877,116	713,924
St. Charles Pastoral Center	806,575	825,465	759,452
St. John Retirement Home	93,443	63,683	80,094
Tribunal	511,331	477,951	444,500
Vicar for Priests	23,146	41,805	314
Vicar for Religious	45,691	16,021	42,334
Vocations	111,184	88,167	76,869
Young Adult Ministry	80,569	-	-
Youth Ministry	64,194	-	-
Total Support	\$7,310,646	\$7,170,273	\$6,475,387

tration to operate more efficiently and to be diligent in our stewardship of God's gifts. This has included a review of all contracts, a review and update of all financial procedures, improvement to systems, reorganizations of func-

tions and a general challenge to improve how we do things. As a result, the diocese has been able to achieve meaningful savings in areas such as health insurance, workers' compensation, building and grounds, cemetery opera-

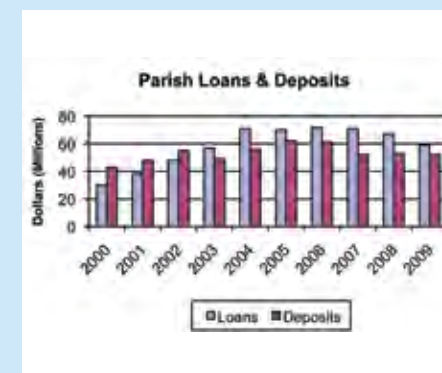
tions and loan interest expenses, among many other areas.

The diocese is fortunate in that it is provided advice and guidance from the Diocesan Finance Council. This council is comprised of 23 members, who meet quarterly to review all aspects of diocesan accounting and finance and to provide feedback, counsel, ideas, and direction to help the bishop and the diocesan finance staff. The ex officio members of the council include Bishop Peter Sartain; Auxiliary Bishop Joseph M. Siegel; Father Joseph Tapella, the vicar general; and Michael Bava, the chief financial officer of the diocese. Sixteen accomplished professionals represent a variety of parishes across the diocese: Jean Chick of Deloitte and Touche; Edward Dollinger of Edward Jones Investments in Joliet; Wayne Draudt of Lewis University in Romeoville; Michael Fenske of A. T. Kearney in Chicago; Attorney Michael Hansen of Joliet; Jane Hoon, a retired banking executive; Peter Hurtado, a small business owner from Plainfield; John Janicik, a partner of the law firm Mayer Brown in Chicago; Kevin Lynch of Pritzker Realty Group in downtown Chicago; Leo Milota, a retired insurance executive; Timothy Nickels, managing partner of Swanson, Martin & Bella in Chicago; Michael Reardon of Illinois Securities Insurance in Joliet; Michael Simmons of Northern Trust in

“Under the guidance and leadership of Bishop Sartain, the diocese has challenged itself in all areas of finance and administration to operate more efficiently and to be diligent in our stewardship of God's gifts.”

Parish Deposits and Loans

The diocese continues to grow. In order to keep up with the growth, new churches, parish centers and other major improvements are needed. The funding for this growth comes from the diocesan Deposit and Loan Program and through a bank line of credit. The diocesan program is very similar to a bank. A parish deposits its excess funds at the diocese and earns interest on the funds. Parishes that are in need of a loan, whether for a major construction initiative



or other capital projects, can apply to the Diocese Deposit and Loan Program, or through the diocese, to the bank line of credit. A loan will be approved based on need and ability to repay the loan. This deposit and

	Loans	Deposits
2000	\$30 Million	\$43 Million
2001	\$38 Million	\$48 Million
2002	\$48 Million	\$55 Million
2003	\$57 Million	\$49 Million
2004	\$71 Million	\$56 Million
2005	\$70 Million	\$62 Million
2006	\$72 Million	\$61 Million
2007	\$71 Million	\$52 Million
2008	\$67 Million	\$53 Million
2009	\$59 Million	\$52 Million

loan program allows parishes with financial resources the ability to share those resources with others.

downtown Chicago; Christine Swiatkowski of Daniel R. Jonker & Associates in Tinley Park; Gregory Temple of the Catholic Order of Foresters; and Thomas Wiffler of United Healthcare of Illinois. In addition, Father Thomas Paul of St. Elizabeth Seton Parish in Naperville and Father Gregory Rothfuchs of St. Paul the Apostle Parish in Joliet represent the pastors of the diocese. The Finance Council is chaired by Brother Leo V. Ryan, a Cleric of Saint Viator, who has many years of experience, including a number of years as the dean of the College of Commerce at DePaul University.

It is also important to note that the Finance Office has strengthened its communications with the parishes and schools across the diocese. Internal control guidance is being provided and best practices are being implemented to assist the parishes on an as-needed basis. Bishop

Sartain has also requested a more timely audit process for parishes and schools that is scheduled to be implemented beginning in 2010. The process is intended not just to review the financial activities and recordkeeping at the parishes but also to provide guidance and assistance in strengthening parish internal

“It is also important to note that the Finance Office has strengthened its communications with the parishes and schools across the diocese. Internal control guidance is being provided and best practices are being implemented to assist the parishes on an as-needed basis.”

controls and safeguarding parish assets. The Finance Office also meets quarterly with business managers and accountants from parishes across the diocese to share information, improve communications and alert parishes to improvements or changes in policies and procedures. These meetings offer opportunities to discuss issues of importance to parishes and schools and provide a forum where business managers and accountants can meet each other and share their knowledge and experience. The diocese is very grateful for the hard work and efforts of the

parish business managers and accountants, and it looks forward to working with them in a continuous effort to seek more efficient and effective ways of operating.

We encourage you to review the financial reports we have provided in the publication. Also, feel free to review more detailed reports at www.DioceseofJoliet.org. The financial statements of the diocese are audited annually by an independent public accounting firm. Their audit opinion is also available on the web site. If you have any comments or questions, please contact **Mike Bava**, the Chief Financial Officer, at the Diocese of Joliet, 425 Summit Street, Joliet, Illinois 60435 or by e-mail at mbava@dioceseofjoliet.org.

Finally, we wish to recognize and sincerely thank the members of parishes from across the diocese for their generous stewardship and giving of their time, talents and treasures. Your generous dedication is the catalyst behind the strength and success of our parishes and the diocese as a whole.



Auxiliary Bishop Joseph Siegel is ordained

Joseph Siegel was ordained auxiliary bishop of the Diocese of Joliet on Tuesday, Jan. 19, at 2 p.m. in the Cathedral of St. Raymond Nonnatus in Joliet.

Present for the occasion were Bishop Peter Sartain and retired Bishop Joseph Imesch of the diocese; Cardinal Francis George, OMI, head of the Archdiocese of Chicago and president of the U.S. Conference of Catholic Bishops; and several other bishops and Catholic leaders. Several state and local politicians were also in attendance – as were members of Auxiliary Bishop Siegel’s family.

The location of the ordination bore special significance for Auxiliary Bishop Siegel since he

had been raised in St. Raymond Parish and educated at the parochial school there. The cathedral had also been the site of his ordination to the priesthood, and he had served as parochial vicar and diocesan master of ceremonies there.

During the liturgy, Bishop Sartain counseled, “My brother, Joseph, you have been chosen by the Lord. Your vocation unfolds before us in the midst of the church in a way that astounds and humbles you. And, yet, it is true. The Lord himself calls you, and this afternoon he bids you, ‘Do not be afraid. It is I.’”

In his remarks Bishop Siegel thanked all who had supported him, saying, “Please continue to pray for me – that I may be a good and faithful shepherd after the heart of Jesus Christ. Ultimately, I know that is the one way that I can make a return to the Lord for all the blessings that he has bestowed on me.”

Story and photography by Amy Kiley

Cuaresma: Tiempo de Gracia

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



evadir, de esquivar o de no pensar, pero lo cierto es que: “En algún momento, se dejará este mundo.” Y si eso es así, no hay razón para vivir albergando intrigas, maldiciones, envidias, ambiciones, prepotencias, agresividad, indiferencia y acumulando cosas que solo nos distraen de lo que deben ser nuestras prioridades: “Hacer el



¿Qué harías con una persona que se avergüenza de sus padres, que los insulta, los maldice y hasta los golpea? Tal vez desde lo más profundo de tu ser es posible que brote como

instinto esta expresión: “¡Qué le caiga todo el peso de la ley!” Y es verdad, humanamente hablando, el corazón se rebela frente a cualquier cosa que atropelle el amor; pero, ¿qué haría, si descubre que esa persona es usted?

Cuaresma es el tiempo para descubrir que quizás no siempre hemos obrado como buenos hijos e hijas de nuestro Padre Dios; que nuestro comportamiento ha sido mezquino; que alguna vez nos hemos sentido avergonzados de expresar nuestra fe en un Dios Padre Amoroso; que para sentirnos aceptados en medio de los grupos, hemos tenido que insultar al prójimo, olvidando que es al mismo Dios a quien ofendemos. Cuaresma es el tiempo para corregir, para cambiar todo aquello que nos aleja de Él; es el momento para dejar lo malo por lo bueno y lo bueno por lo mejor.

San Agustín encontró en la brevedad de la vida una motivación para evitar lo malo, corregir lo malo e ir siempre en búsqueda de la superación. Por eso dijo: “Piensa en la muerte – lo corto que es la vida – y no pecarás.” Si nosotros pensamos en lo rápido que transcurren nuestros días es posible que comencemos a dar mayor importancia a lo que realmente es esencial y necesario en nuestra existencia. Dejaríamos de pelear por los primeros puestos. No daríamos importancia a la palabra aduladora o a la palabra destructiva. Nos alejaríamos del aplauso y de la fama desmedida. Empezaríamos a dar el valor real a las cosas, es decir, saber que nuestros pies son más importantes que las marcas de los zapatos que usamos; que los dedos de nuestras manos son maravillosos aun sin tener aros o anillos. Pensando que solo somos viajeros por la vida llevaría lo indispensable para poder tener un paso ligero, disfrutando de todo lo bello que Dios ha puesto a nosotros alrededor.

Esta es la misma razón, por lo cual, la Cuaresma empieza con el Miércoles de Ceniza, para recordarnos que, “Somos polvo y al polvo volveremos.” Esta es una verdad, que muchos tratan de

bien y evitar el mal.” Evaluando de este modo la vida no se haría difícil saludar a aquella persona que ha hablado y sigue hablando mal de nosotros. Teniendo en cuenta la brevedad de nuestra existencia, se nos haría más fácil gastar los neumáticos del carro para ir y ver a aquellos parientes que hace mucho tiempo no visitamos. Viendo nuestra muerte, se haría más fácil compartir lo mucho o poco que tenemos con aquellos que más lo necesitan.

Este es el carácter renovador de la Cuaresma. No se trata ni de golpearse el pecho ni de mantener una cara triste por 40 días. Es más bien un tiempo de gracia, que nos ayuda a pensar una vez más en nuestra vida y en poner nuestros días en perspectiva. Eso es lo que lleva a personas como san Agustín a convertirse de un gran pecador a un gran santo de nuestra Iglesia: con el arrepentimiento viene la gracia. De hecho, el Prefacio Segundo de la Cuaresma lo dice claramente: “En verdad es justo y necesario, es nuestro deber y salvación darte gracias siempre y en todo lugar, Señor, Padre Santo, Dios todopoderoso y eterno. *Porque has establecido generosamente este tiempo de gracia para renovar en santidad a tus hijos, de modo que, libres de todo afecto desordenado, vivamos las realidades temporales como primicias de las realidades eternas.*” De la penitencia se va a la conversión y de la conversión a la Salvación.

Cuaresma es la invitación de nuestra Iglesia Católica a entrar en el mundo de Dios. Es la invitación a volver a ser lo que Dios Padre Amoroso desde el comienzo quiso que fuéramos, sus “hijos e hijas.”

Querido hermano o hermana, recuerda que nunca es tarde para volver a los brazos de nuestro Amoroso Padre Dios. No importa lo que hayamos hecho. Dios no exige explicación. Dios sólo pide arrepentimiento y el deseo profundo y sincero de querer ser mejor. Esa es la verdadera conversión.

¿Qué haría usted con una persona que enaltece a sus padres, que los bendice y que constantemente está agradecido por todo lo que ellos han hecho a su favor? Seguro que desde lo más profundo de su ser brotaría con alegría la expresión: “¡Qué Dios le de la gloria de su presencia a alguien que obra así!”

Que en esta Cuaresma, esta misma bendición llegue a cada uno de nosotros. Así sea. ☺



You can read Miguel's column in English at dioceseofjoliet.org.

Brother George Rooney dies

Brother George Rooney died at Meadowbrook Manor in Naperville on Dec. 22, 2009. He was 83. George Rooney Jr. was born in Chicago on Sept. 27, 1926. Rooney attended St. Joseph Academy in LaGrange Park and then enrolled at St. Procopius Academy. Following his monastic profession on Sept. 8, 1945, Brother Rooney began the faithful custodial service for the community that would distinguish his entire life. His goodness of heart was evident in his welcoming of guests, his enjoyment of any community activity that allowed a smile and a laugh, and his friendly greeting of any confrere of whose company he had been deprived for longer than fifteen minutes. As he grew older, the duties expected of him gradually decreased, but he continued some of his custodial service past his 80th birthday, ceasing only when the ageing process necessitated his use of

a walker. He never really recovered from a fall he suffered last August, and his final months saw a swift decline in several rehabilitation centers.

Seventh-grader submits winning entry for Year of the Eucharist motto

The diocese needed a motto for the Year of the Eucharist, which begins in April, and the winning entry was submitted by Michael Daly, a seventh grader from St. Jude Catholic School in New Lenox.

He worked on the entry over the Thanksgiving break last fall and came up with "Bread of Life – Covenant of Love" in just a few days. Bishop Peter Sartain later selected Daly's motto as the one the diocese will use during the year.

"I knew this was important, and it made me feel good to win it," Michael said. "I was surprised I did."

Suzanne Daly, Michael's mom,

said she was proud of her son. "Usually kids are rewarded for sports and academics and not always recognized for their spiritual faith," she said. "It was important to our family because faith is the center of our life, and we like to make sure our kids grow up in the faith and pass on the Catholic faith to their children. This is a good example for his brothers and sisters and for the school to recognize that going to a Catholic school makes a difference in our lives and their lives."

The Year of the Eucharist will culminate with a Eucharistic Congress in 2011. This one-day gathering will be a celebration of the Catholic faith to focus attention on the Eucharist, which Bishop Sartain referred to as "the summit toward which the activity of the church is directed and the fountain from which all her power flows."

Michael, 13, said he understood the importance of the Eucharist. "Every time I take it," he said, "I think of him and how he suffered for us."

Cosas que hacer

Instituto de Formación Pastoral Padre Miguel Pro:

Hemos iniciado nuestras clases en el Centro San Carlos, Romeoville; en el Centro Santa Teresa, Kankakee y en el Centro San José, Addison. Si deseas información sobre el día de las clases, llama al Ministerio Hispano (815) 834-3037.

Tony Meléndez en Concierto: La Oficina del Ministerio Hispano, junto a las Parroquias de San Alexis, Bensenville e Inmaculada Concepción-Nuestra Señora de Guadalupe,



Diocesan seminarians and several priests pose in front of the newly remodeled John Paul II House on the winter day Bishop Peter Sartain blessed the building. Formerly home to the Religious Education Office, the building at 403 N. Center St. in Joliet replaces the Fiat House as a temporary residence for men discerning the priesthood.

Gilman, han invitado al Hermano Tony Meléndez para que comparta con todos su testimonio de fe y de esperanza. Se presentará en San Alexis el jueves 18 de marzo a las 7 p.m. y el

viernes, 19 de marzo, en la parroquia de Gilman a las 7 p.m.

Año Eucarístico Diocesano: Pronto daremos inicio al Año Eucarístico Diocesano. Se están

preparando muchas actividades, reflexiones y celebraciones. Por favor, mantente atento a todo lo que va a suceder ¡Jesucristo siempre presente en medio de su pueblo!

Things to do

Retreat for widows and widowers: Joyful Again! is a two-day program for widows and widowers who want to resolve their grief after the death of their spouses. The weekend includes a series of video presentations, followed by facilitated small-group discussion and private reflection time. Through this process individuals gain new insights and receive encouragement and support. Trained facilitators, who have been widowed themselves, help with the weekend and the discussions. The next weekend will be March 6-7 at the St. Charles Borromeo Pastoral Center in Romeoville. For more information, to register, or for other dates and locations, contact Charlotte Hrubes at (708) 354-7211 or go to joyfulagain.org

Lenten performance:

The Little Flowers Catholic Dance and Theater Troupe of Homer Glen will present "The Seven Last Words of Christ," a classical choral piece with a 30-member choir; an orchestra accompanying; an acted staged drama of the passion of Christ; and choreography by the troupe's artistic director, Simonetta Pacek. Performances will be held on March 19 at 7 p.m. at St. Michael's Parish in Wheaton; March 28 at 3:30 p.m. at Sacred Heart Parish in Palos Hills; and March 30 at 7:15 p.m. at St. Jude Parish in New Lenox. Tickets are available online at tickets.saintphilomena.com, by calling (815) 462-3809 or by e-mailing Gctickets@comcast.net. Tickets range in price from \$5 to \$15. For more information visit LittleFlowersClubs.com

Woman's retreat: The Cathedral of St. Raymond in Joliet invites women to its second annual woman's retreat at the Bellarmine Retreat House in Barrington, Ill., on May 14-16. For more information contact Liz Sallèse at liz.saltese@sbcglobal.net or call (815) 436-9010.

For those with troubled marriages: If your marriage has become troubled, stressed, unloving or uncaring; if your relationship has grown cold and distant; if you are already separated or divorced or thinking about it, but you want to try again – then Retrouvaille

is a program that might be able to help you. The next diocesan Retrouvaille Program begins April 16, 17 and 18 at the St. Charles Pastoral Center in Romeoville. Call (630) 717-5828 to register, or, for more information, visit Retrouvaille.org.

Rest in peace, dad

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

My dad died on Jan. 1, 2010, at the age of 86. He was born in Mexico, but his family immigrated to New York City when he was around 2 years old. He was proud to be an American. He fought in World War II, and his tales of fighting in the war always mesmerized me because he was a great storyteller.

I learned a lot from my dad. He taught me how to play different sports, like baseball and football. He showed me laughter is great medicine, and he taught me the importance of faith. His faith helped him get through the war. His faith guided him a lot in life and was a beacon of hope for him when times got tough. When my sister became ill with cancer, for instance, during the sign of peace at Mass, he would turn to the person to his right and to his left, shake hands and say "Peace be with you." Then he would ask them to pray for his daughter.

He never stopped learning about the faith. He would watch EWTN, the Catholic television network, several hours during the week when he was in his 80s. He always tried to turn it on during the rosary.

When his knees got too creaky for him to kneel while

entering church, he would walk slowly down the aisle, bow his head in reverence and then sit.

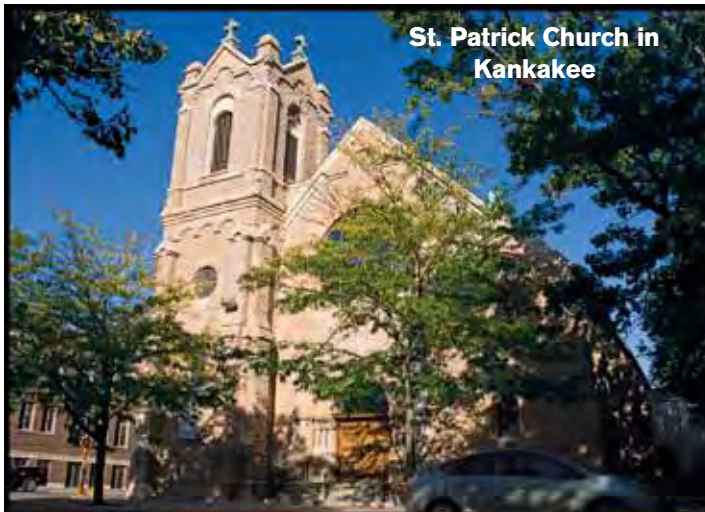
Dementia got a hold of him during the last few years of his life. That meant, of course, that, from time-to-time, he could not remember details or people. But, whenever we were at Mass, I would look at him to see if he still remembered the words to the Mass. He never forgot any of them.

The last time I saw him alive, my sister and I requested the presence of a priest to give my father the anointing of the sick. Here is how the *Catechism* defines that sacrament: "[It unites] the sick person to the passion of Christ, for his own good and that of the whole church; the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age; the forgiveness of sins, if the sick

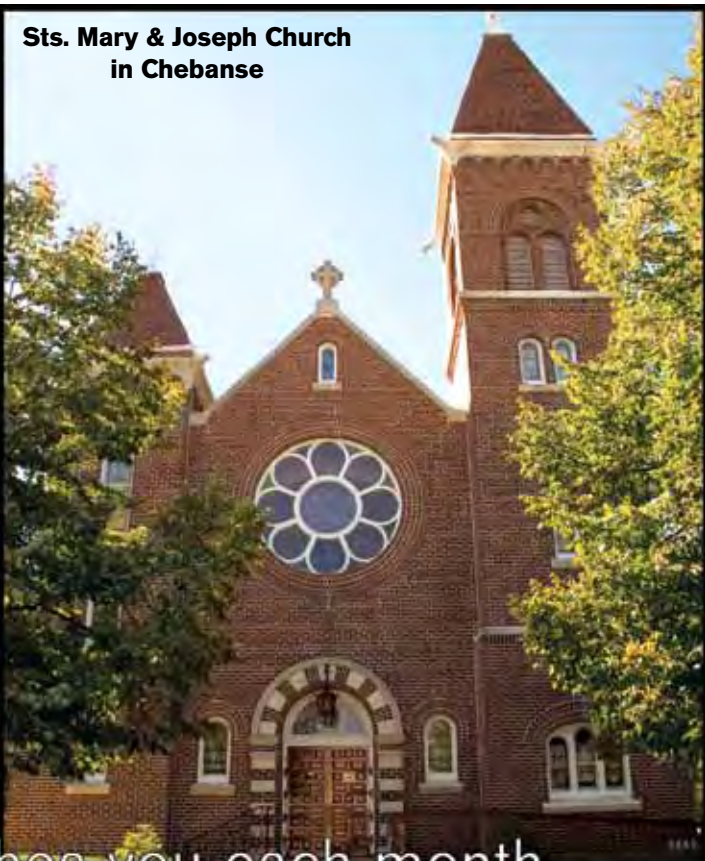
person was not able to obtain it through the sacrament of penance; the restoration of health, if it is conducive to the salvation of his soul; the preparation for passing over to eternal life."

At the time my dad's eyes had not opened in several days. He just lay in bed, not moving or responsive, just breathing heavily in the way that people who are on the path toward death do. But, I know my dad knew a priest was there along with his family. I know he knew he was being given the anointing of the sick, and I know that he knew what that meant. I also know he was happy this was occurring because he believed. My dad was not a perfect man, but he truly *believed*.

When I pray for my father these days, I pray God has mercy on his soul because Dad was the first to admit he was a sinner. Because I believe, I know God will be merciful and just, and those thoughts comfort me as I pray the prayer for the dead: "Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen."



**St. Patrick Church in
Kankakee**



**Sts. Mary & Joseph Church
in Chebanse**



**Immaculate Conception
Church in Gilman**

This magazine reaches you each month
courtesy of your parish and the **Diocese of Joliet.**



please recycle