

Campus Connections

A Newsletter for College Catholics

Volume 1, Issue 2

September 19, 2008

Hello, Newman...

by Kevin A. O'Donnell
Campus Minister, Diocese of Joliet, Illinois



I was at an activity fair at the beginning of the year at one of the campuses I work at. The sign on my table read "Newman Club." Some guy walks up and asks me, "Is this a fan club for the guy on Seinfeld?" I realize that the title "Newman" itself isn't really all that intuitive. If my sign read (as it does now) "Catholic Stuff," that guy would have known I was not advertising a club for Jerry's postman neighbor.

So, it's off to college with you, is it? Find your Newman center, your Catholic student Center, the Catholic parish, the Catholic club- whatever it is at your school. There are thousands of campuses in the United States and many of them (but not all) have some sort of program for the Catholic students. Some have churches, some have old houses near campuses, some are offices alongside other ministry offices on campus. Variety. That's the name of the game. Luckily though, Catholic campus ministry is not a secret.

When you arrive on campus- or even beforehand, ask people where the stuff is for Catholics. Look in the school's printed resources- orientation materials, information about clubs and organizations. Lots of schools will even publish lists of churches and religious resources for their students because they know

how important it is to pay attention to your spirit while you're at school.

Go to www.ccmanet.org and click on "Campus Ministry Links" in the left hand corner. This is probably one of the most comprehensive lists of Catholic campus ministry centers in the United States. Sometimes links are broken, and just because a school has no listing doesn't mean there's nothing at that campus

Be in touch with me- kevin@cathstuff.org. I may be the most knowledgeable campus ministry guy in the history of forever. Well, maybe an exaggeration, but I've been in campus ministry for more than 13 years and know a lot of my peers around the country and what schools they work at. I can also help you get something started if, in fact, there is nothing available at the school you're going to.



Newman Center at Eastern Illinois University

Most Catholic students aren't going off to college to major in their faith. You're going to study business, education, biology, communication... whatever it is. Play your sports too. Join a student organization. Pledge the Greeks. Go ahead. Keep God the priority though.... always. Newman helps you do that.

Successful '40 Days' Campaign Returns

John-Paul Deddens, UIUC
Executive Director of the Students for Life of Illinois. For more information on how to get involved go to sfillinois.org.

This Fall, you have a great opportunity to directly affect abortion rates in Illinois. 40 Days for Life is starting on September 24th in 4 locations across Illinois. Aurora, Champaign, Chicago and Downers Grove.

What is 40 Days for Life?

This campaign, which has experienced explosive growth since it began in College Sta-

tion, TX in 2004, is the largest pro-life mobilization in history. 40 Days for Life brings together the people of God to publicly pray and fast for an end to abortion. This sounds simple enough, and simplicity is usually the most effective strategy. There are three components to this particular strategy:

1 - Prayer and Fasting:

Christ told us that some demons can only be driven out by prayer and fasting. The two go hand in hand. Prayer keeps us rooted in the fact that it is our

desire to carry out God's will. Fasting is a sacrifice that helps us reach beyond our own limitations with God's help. Fasting is not a Christian diet; it is a form of physical prayer in which that which is given up, is offered as a personal sacrifice to God. You can fast from food, TV, alcohol ... anything that separates you from God.

2 - Peaceful Vigil:

The most visible component of 40 Days for Life is a peaceful ..

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Upcoming events of Interest to College-Aged Catholics:

- **College Theology on Tap**
Fr. John Cusick
Wednesday, September 24
Coal Ben Restaurant, Lisle
dioceseofjoliet.org/yam
- **40 Days for Life**
Begins Wed., September 24
Various locations
dioceseofjoliet.org/life
- **Students for Life— Illinois Second Annual Conference**
Saturday, October 4
Northwestern University
sfillinois.org
- **EWTN Family Celebration**
Sat-Sun, October 4-5
ewtn.com/FamilyCelebration
- **March for Life w/ Bishop Registration Deadline**
Wednesday, October 15
dioceseofjoliet.org/life
- **Scripture Wi-Fi**
Thursday, October 9
dontstopbelieving.org

Campus Connections

... is a student-run newsletter for Catholic college students in Illinois. We provide info about news, events and other pertinent information for Catholics following their high school years. Visit dontstopbelieving.org for more information about us.



Theology on Tap Fall Schedule

Please note that some, if not all of these occasions either require or strongly recommend an RSVP and some locations may have some small charges associated with attendance or food. See dioceseofjoliet.org/yam for more information about speakers, topics, contact info and any changes.

College-Specific Site: Benedictine University in Lisle (The Coal Ben Restaurant)

7-9 p.m.—Restaurant located on campus

Contact Fr. Becket Franks at bfranks@ben.edu

- Sept. 24: "Blessed are You: Do You Really Believe That?" *Fr. John Cusick*
- Oct. 22: "Un-Stress Yourself" *Sarah Jarzembowski*
- Nov. 19: "Spiritual Popcorn: Finding God in the Movies" *Paul Jarzembowski*

Lombard & East DuPage: Anyways Chicago Restaurant & Pub

7-9 p.m.—5 E. Roosevelt Road, Oak Brook Terrace, IL

RSVP: (630) 396-6076, eileen@ctklombard.org

- Oct. 2: "Change, Belief and Jesus Christ" *Nicolas Lund-Mulfisi*
- Oct. 9: "Respecting Life as Faithful Citizens" *Mary-Louise Kurey*
- Oct. 16: "War: What is it Good For?" *Fr. Ryan Larson*

North DuPage: Pilot Pete's

7-9 p.m.—905 W. Irving Park Road, Schaumburg, IL

RSVP: Doug Muir, (630) 894-5880, x118, dougmuir@sbcglobal.net

- Oct. 20: "Positively Dangerous Catholics" *Frank Mercandante*
- Nov. 17: "Topic: TBA" *Kevin O'Conner*
- Dec. 15: "Topic: TBA" *Speaker TBA*

Southeast DuPage: Papa Passero's

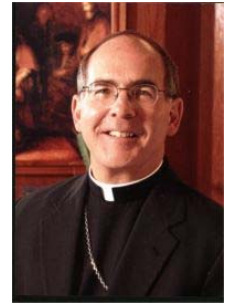
6:30-9 p.m.—64th and Cass Avenue, Westmont, IL

RSVP: Denise Rose, (630) 479-0223, ladycabdriver23@yahoo.com

- Oct. 6: "Vote Like You're Catholic" *Kevin O'Donnell*
- Nov. 3: "Before You Vote: A Conversation for Young Adults" *Speaker TBA*
- Dec. 1: "The Sins of Today" *Fr. Gerald Riva*



Join Bishop J. Peter Sartain



at the

2009

March for Life in Washington, DC

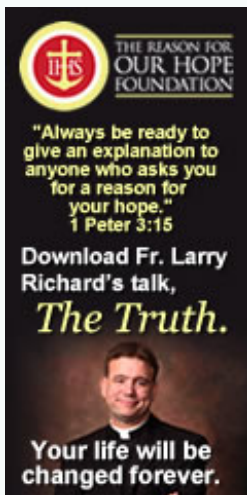
For details and registration, go to dioceseofjoliet.org/life to sign up. Space limited.



Digital Tools for your Faith Life

by Alex Rechenmacher, IIT

Suggested Site: www.thereasonforourhope.org



A recent survey (that I took, of five people) shows that 80% of Catholics would enjoy Mass more and be more encouraged to go if they were guaranteed an interesting, relevant Homily. While my poll may not be scientifically accurate, it represents one of the concerns of many in the Church, that many Catholics are deterred because Mass no longer "entertains" them.

Now, we are ultimately drawn to Church on Sundays to share in the Blessed Sacrament. Whether Father was interesting that day shouldn't really be a deterrent. Nevertheless, it should come as no surprise when we learn what sort of difference a great, enthusiastic, well-versed and relevant speaker can have.

Father Larry Richards is the Pastor of St. Joseph Church in Erie Pennsylvania and began **The Reason for Our Hope Foundation** in answer to 1 Peter 3:15: "Always be ready to give an explanation to anyone who asks you for a reason for your hope," according to his web site. Through the site, Father Larry shares his insights into the Catholic faith that are nothing short of invigorating.

On the site, viewers can access recordings of Father Larry's Homilies dating back for years. For \$1.00, members can purchase mp3's of their favorites. The site also features his **very popular talks** that appear daily on **Relevant Radio**. The talks (while free on radio) are available through the site by purchase in mp3, cassette, VHS, CD or DVD. If anything, I recommend (if you can do it) restraining yourself from the grande coffee, go with the tall, and purchase one of these mp3's. My iPod's just about full.

As Catholics, we are charged with continually learning about our faith and sharing it with others. This site takes that charge seriously and encourages viewers to not only learn, but develop, understand and teach to others.

Among it's many features, the site also gives you the opportunity to even become a speaker for the Foundation. I very much recommend a visit or two. (4.5/5 stars)



The Challenge of Forming Consciences for Faithful Citizenship



This brief document is a summary of the United States bishops' reflection *Forming Consciences for Faithful Citizenship*. It complements the teaching of bishops in dioceses and states. A large-print version of this document is available free at www.faithfulcitizenship.org.



Our nation faces political challenges that demand urgent moral choices. We are a nation at war, with all of its human costs; a country often divided by race and ethnicity; a nation of immigrants struggling with immigration. We are an affluent society where too many live in poverty; part of a global community confronting terrorism and facing urgent threats to our environment; a culture built on families, where some now question the value of marriage and family life. We pride ourselves on supporting human rights, but we fail even to protect the fundamental right to life, especially for unborn children.

We bishops seek to help Catholics form their consciences in accordance with the truth, so they can make sound moral choices in addressing these challenges. We do not tell Catholics how to vote. The responsibility to make political choices rests with each person and his or her properly formed conscience.

Why Does the Church Teach About Issues Affecting Public Policy?

The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. Faith helps us see more clearly the truth about human life and dignity that we also understand through human reason. As people of both faith and reason, Catholics are called to bring truth to political life and to practice Christ's commandment to "love one another" (Jn 13:34). According to Pope Benedict XVI, "charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as 'social charity'" (Encyclical *Deus Caritas Est*, no. 29).

The United States Constitution protects the right of individual believers and religious bodies to participate and speak out without government interference, favoritism, or discrimination. Civil law should recognize and protect the Church's right and responsibility to participate in society without abandoning our central moral convictions. Our nation's tradition of pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to the political dialogue a consistent moral framework and broad experience serving those in need.

Who in the Church Should Participate in Political Life?

In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to a political party or interest group. In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and dignity. Catholic lay women and men need to act on the Church's moral principles and become more involved: running for office, working within political parties, and communicating concerns to elected officials. Even those who cannot vote should raise their voices on matters that affect their lives and the common good.

How Does the Church Help Catholics to Address Political and Social Questions?

A Well-Formed Conscience

The Church equips its members to address political questions by helping them develop well-formed consciences. "Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act. . . . [Every person] is obliged to follow faithfully what he [or she] knows to be just and

right" (*Catechism of the Catholic Church*, no. 1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church.

The Virtue of Prudence

The Church also encourages Catholics to develop the virtue of prudence, which enables us "to discern our true good in every circumstance and to choose the right means of achieving it" (*Catechism of the Catholic Church*, no. 1806). Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act. Prudence must be accompanied by courage which calls us to act. As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. A good end does not justify an immoral means. At times Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity and help build through moral means a more just and peaceful world.

Doing Good and Avoiding Evil

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of human life through abortion. It is always morally wrong to destroy innocent human beings. A legal system that allows the right to life to be violated on the grounds of choice is fundamentally flawed.

Similarly, direct threats to the dignity of human life such as euthanasia, human cloning, and destructive research on human embryos are also intrinsically evil and must be opposed. Other assaults on human life and dignity, such as genocide, torture, racism, and the targeting of noncombatants in acts of terror or war, can never be justified. Disrespect for any human life diminishes respect for all human life.

As Catholics we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.¹

Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil *and* doing good are essential. As Pope John Paul II said, "the fact that only the negative commandments oblige always and under all circumstances does not mean that in the moral life prohibitions are more important than the obligation to do good indicated by the positive commandment" (Encyclical *Veritatis Splendor*, no. 52). The basic right to life implies and is linked to other human rights to the goods that every person needs to live and thrive—including food, shelter, health care, education, and meaningful work. The use of the death penalty, hunger, lack of health care or housing, human trafficking, the human and moral costs of war, and unjust immigration policies are some of the serious moral issues that challenge our consciences and require us to act.

Making Moral Choices

Difficult political decisions require the exercise of a well-formed conscience aided by prudence. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection. "Those who formulate law

therefore have an obligation in conscience to work toward correcting morally defective laws, lest they be guilty of cooperating in evil and in sinning against the common good” (United States Conference of Catholic Bishops [USCCB], *Catholics in Political Life*).

When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore justice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (see Pope John Paul II, *Encyclical Evangelium Vitae*, no. 73).

Prudential judgment is also needed to determine the best way to promote the common good in areas such as housing, health care, and immigration. When Church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics.

What Does the Church Say About Catholic Social Teaching in the Public Square?—Seven Key Themes

A consistent ethic of life should guide all Catholic engagement in political life. This Catholic ethic neither treats all issues as morally equivalent nor reduces Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights, from conception until natural death, in the fundamental obligation to respect the dignity of every human being as a child of God.

Catholic voters should use Catholic teaching to examine candidates’ positions on issues and should consider candidates’ integrity, philosophy, and performance. It is important for all citizens “to see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest” (USCCB, *Living the Gospel of Life*, no. 33). The following themes of Catholic social teaching provide a moral framework for decisions in public life.²

The Right to Life and the Dignity of the Human Person

Human life is sacred. Direct attacks on innocent human beings are never morally acceptable. Within our society, life is under direct attack from abortion, euthanasia, human cloning, and destruction of human embryos for research. These intrinsic evils must always be opposed. This teaching also compels us as Catholics to oppose genocide, torture, unjust war, and the use of the death penalty, as well as to pursue peace and help overcome poverty, racism, and other conditions that demean human life.

Call to Family, Community, and Participation

The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined, or neglected. Supporting families should be a priority for economic and social policies. How our society is organized—in economics and politics, in law and public policy—affects the well-being of individuals and of society. Every person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

Rights and Responsibilities

Every human being has a right to life, the fundamental right that makes all other rights possible. Each of us has a right to religious freedom, which enables us to live and act in accord with our God-given dignity, as well as a right to access to those things required for human decency—food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

While the common good embraces all, those who are in greatest need deserve preferential concern. A moral test for society is how we treat the weakest among us—the unborn, those dealing with disabilities or terminal illness, the poor and marginalized.

Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Economic justice calls for decent work at fair, living wages, opportunities for legal status for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity.

Solidarity

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace, and avoid the use of force except as a necessary last resort.

Caring for God’s Creation

Care for the earth is a duty of our Catholic faith. We all are called to be careful stewards of God’s creation and to ensure a safe and hospitable environment for vulnerable human beings now and in the future.

Conclusion

In light of Catholic teaching, as bishops we vigorously repeat our call for a renewed politics that focuses on moral principles, the defense of life, the needs of the weak, and the pursuit of the common good. This kind of political participation reflects the social teaching of our Church and the best traditions of our nation.

Notes

- 1 For more on the moral challenge of voting, see *Forming Consciences for Faithful Citizenship*, nos. 34-39. Visit www.faithfulcitizenship.org.
- 2 These themes are drawn from a rich tradition more fully described in the *Compendium of the Social Doctrine of the Church* from the Pontifical Council for Justice and Peace (Washington, DC: United States Conference of Catholic Bishops, 2005). For more information on these seven themes, see www.faithfulcitizenship.org. For information on how we bishops of the United States have applied Catholic social teaching to policy issues, see www.faithfulcitizenship.org.

For a wide range of educational and other resources to help share Faithful Citizenship, go to www.faithfulcitizenship.org.

The Challenge of Forming Consciences for Faithful Citizenship was developed by the chairmen, in consultation with the membership, of the Committees on Domestic Policy, International Policy, Pro-Life Activities, Communications, Doctrine, Education, and Migration of the United States Conference of Catholic Bishops (USCCB). It was approved for publication by the full body of bishops at its November 2007 General Meeting and has been authorized for publication by the undersigned.

Msgr. David J. Malloy, STD
General Secretary, USCCB

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Finding Your Way in Life from Fr. Ryan Larson



The key to discernment in college might not be too exciting, because it's so simple. The basic, foundational element of being able to discern God's will while you are in college is **holiness**.

If you are growing in holiness then you are where you need to be when it comes to discerning God's will. Like I said, simple. Simple, but not necessarily easy.

Discerning your vocation doesn't require monastic seclusion, although going on an occasional retreat or having some meetings with a vocation or spiritual director sure

wouldn't hurt. It also doesn't require fundamentalist strictness.

You can go to parties. You can drink. You can date. I did all those things and ended up becoming a priest, and so far at least apparently not too terrible of one either.

But you need to be able to do all of these things in a way which doesn't limit but actually helps your growth in holiness. Your friendships, your relationships, and your social life can provide you with opportunities to grow in virtue, to show respect for those around you, and to develop the friendships and relationships that are going to put you in the company of those who can help you grow closer to God and help you determine what your vocation is.

Or your friendships, your relationships, and your social life can bring sin into your life, tear you away from God, and put you in a position where God's will is harder and harder to recognize.

If you are who you need to be, if you are living as you need to be living then things are going to fall into place. It may take

time. We are rarely, if ever, given a commanding voice from the Heavens which gives us absolute certainty about what our vocation is. But if you are spending your college years growing in holiness then you are moving towards the God given knowledge of what your vocation is.



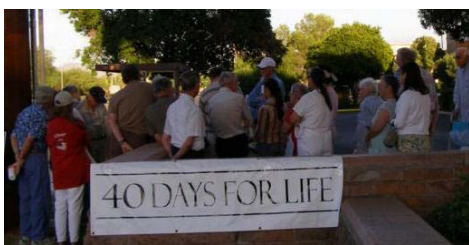
To the extent that the temptations available on any college campus are pulling you away from God and towards sin, your vocation will be harder to discern because the sin in your life will make it harder to hear to voice of God. Like I said, it's pretty simple. **Simple, but not easy.**

In the saving grace of Jesus Christ,

Fr. Ryan Larson
Sts. Peter and Paul Church, Naperville

Students for Life—Illinois: 40 Days for Life

CONTINUED FROM PAGE 1



... prayer vigil outside a place where children are aborted for 40 days straight. It is a prayerful witness to the clinic's patients and employees, and to the entire community, about the realities of abortion, and our commitment to ending its harmful effect on so many people.

3 - Community Outreach:

During 40 Days for Life, the pro-life message is proactively taken to the community through a focused, grassroots educational effort. A door-to-door petition and education drive reaches out. Informational flyers raise awareness about abortion. People are given the opportunity to visibly show their support for 40 Days for Life. This outreach can include church involvement, media contact and campus outreach.

Why 40 Days for Life?

40 Days for Life has been proven to reduce abortion rates. Over 500 lives have been saved and two abortion facilities where 40 Days for Life vigils have been conducted have recently ceased operations. Abortion Services in New City closed in April.

Aaron Women's Health Center in Dallas closed in June.

40 Days for Life has been shown to be the most effective movement for mobilizing thousands of Christians. Christians make up the largest demographic in our country and the largest demographic in the pro-life movement. The church has provided the impetus for reforming our society to be more just and more loving and more Christ-like in the past. Christians will continue to do so with this important social problem.

Go to:

<http://www.40daysforlife.com/location.cfm> to find the location nearest you to sign up for email updates, prayer requests and more.



Students
for Life of
Illinois

To my fellow students...

...on staying a strong Catholic while at school.

by David Doyle, graduate student at IIT

Being a strong Catholic in college can be tough. Here are some things that helped me develop and maintain my relationship with God while in school, in no particular order:

1. Surround yourself with good people.

You really are who your friends are, and will sink or rise to their level of maturity or immaturity. It's very difficult to live a Christian life if you're the only one who's trying.

Seek out a group of people, or just one or two, who want to become better Catholics, and do *everyday things* with them. By all means, join a Bible study and go to mass and retreats, but also go to happy hours, softball games, and poker tournaments. As G.K. Chesterton said,

"the Church is like a thick steak, a glass of red wine, and a good cigar. If your faith experience with the church, the embodied Christ, the spiritual family we are called to be is not like this - you are missing out!"

Some of my most important moments of spiritual development were over a Guinness or in the middle of an intramural football game. I was fortunate enough to find a group of solid Catholic friends with whom I brewed beer, attended retreats, said the Rosary, walked to bars, and went to Confession.

Does this mean ditch all your other friends? Definitely not. They need you. When you find some solid Catholics, drag your non-spiritual friends along to the bars or to Mass. When possible, without being preachy or pushy, try to lead them in the right direction. Show them that you are trying to live a life beyond that of the work-hard, drink-hard college student, and *remain good friends with them.*

2. Participate in the Sacraments.

This is definitely the most important thing I learned in college, and something I had shirked for a very long time. Going to Mass and Confession, and even Eucharistic Adoration if you have the time, is a very necessary part of developing spiritually and becoming an adult Catholic. Make the time, if necessary. The sacraments are great tools for improving yourself morally and becoming closer to God. If you haven't been going to confession or mass, I understand; it's tough to find the time, and if you talk to enough Protestants, you'll start forgetting the Sacraments' central importance in the world and also in our faith.

Please, just trust me: go to Confession, and receive the Eucharist, not just when you are supposed to, but whenever you can.

3. Read good books.

... other than Harry Potter (which I love). As Christians, we are

blessed with a rich heritage of theologians and even authors of fiction who have written some excellent books. Do yourself a favor: put down the Chemistry book (which you aren't reading anyway), and pick up a book that will give you insight into the Church and help you become a better person. Don't read books that bore you. Read books that *excite your soul*. Find a good time to read, whether it's standing on the "L" or on a bus, lying in bed, or waiting for class to start. Books on CD, MP3, and tape are also great; you can listen while you work-out or walk to class.

If you're looking for something to start off with, below are some of my favorites. I'm not the most well-read, but the books I've listed grabbed me and wouldn't let me go. The fiction tell great stories that give insight into the human soul, and are among the 20th Century's greatest pieces of literature. The non-fiction speak of eternal truth in layman's terms, and answer questions about our lives that I never knew existed. I **especially** recommend picking up ANY of the C.S. Lewis books listed below.

Fiction:

- C.S. Lewis (*Screwtape Letters, The Great Divorce*)
- Evelyn Waugh (*Brideshead Revisited*)
- Graham Greene
(*The Power and the Glory, The Heart of the Matter*)

Non-fiction:

- G.K. Chesterton (*The Dumb Ox, Orthodoxy*).
- Peter Kreeft (*The God Who Loves You*)
- C.S. Lewis
(*Mere Christianity, The Problem of Pain, The Four Loves*)

4. Find a priest.

This last piece of advice is certainly not the least. At some point in your college experience, you might feel like you've hit "rock bottom." And I mean *bottom*. You'll know when it happens. At these times (which are hopefully few and very far between), talking to a priest can change everything. Priests are a great blessing and a tremendous resource for strength and courage.

I hit rock bottom once. I called a priest who I had never met, at 2 a.m. He told me that God had told him earlier that day that someone would be calling that would need his help. With his guidance and prayer, I resolved the conflict in my life.

Remember to find a priest when you feel like life is collapsing around you. They've seen and heard *literally* everything, so nothing you can say will shock them.

College is a great time to re-discover and nurture your Catholic faith. Have fun in college and God Bless you.

