



A Fall for the Records

from the editor

What do the dioceses of Anchorage, Atlanta, Charleston, Dodge City, Los Angeles, Manchester, Ottawa, and Wheeling-Charleston have in common? Well, yes, they all have bishops and lots of Catholics, but what else?

Happily, they all share the distinction of having hosted a Catherine of Siena Institute event since September! They are now on the map—Siena’s map, that is. (The one hanging on the office wall with lots of colored pins in it.) This fall the Institute hosted 23 events for over 2300 participants! That’s a Fall for the records. Consider that Sherry Weddell started this ministry by holding a spiritual gifts discernment seminar 10 years ago for 20 people sitting around a couple of tables and vying for elbow room. Of course, this schedule has meant lots of traveling.

Fr. Michael is discerning whether bilocation should be a job qualification for Institute co-director. He hasn’t quite got the hang of it yet, but he swears (we won’t say what) he’s almost there. Cruising from coast to coast, tripping through time zones, watching the latitudes go by, he’s begun to lose track of where the Sun is supposed to come up and go down.

We can report that Fr. Michaels’s love affair with airport security continues unabated. Forty three cigarette lighters and three dozen fingernail clippers later, his feelings have the mark of constancy. He has experienced as have few others the thoroughness of the TSA, and has

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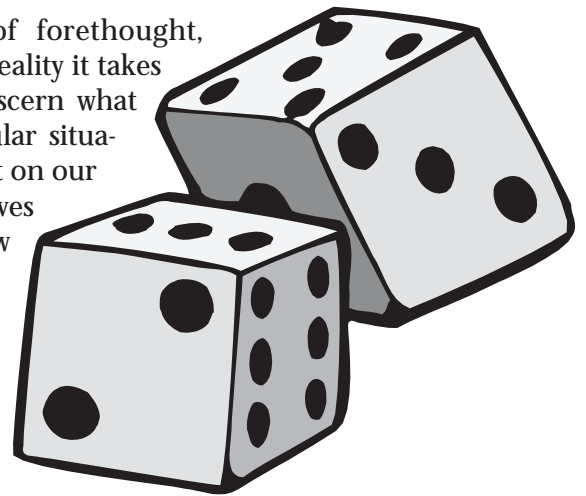
Random Redemption: Does God Play Dice?

by Sherry Weddell

Some years ago, a uniquely silly phrase enjoyed its fifteen minutes of fame. For one brief, tarnished moment, bumper stickers across Seattle urged me to “Practice random acts of kindness and senseless beauty.” As silly as this directive may be, it unfortunately does seem to describe the expectations of most adult faith formation. We provide adult Catholics little or no serious preparation for the crucial task of evangelizing our world—a task entrusted to the laity—as if it could “just happen.” Like so many dice, we toss our parishioners into the world hoping to turn up a winning combination, but only now and then; deep down we realize the odds are very much against us.

I confess that I find the words “random” and “senseless” intensely annoying. How could someone seriously propose that we put human acts of kindness in the same category as a game of roulette, or have us believe that a gesture involving neither talent nor ingenuity would result in the creation of beauty? I sincerely hope that no one expects torrents of purely impulsive kindnesses and artless beauty to someday pour forth from *my* remarkably ordinary heart and soul. I may be accident-prone, but I am not prone to accidental niceness!

“Random” implies lack of forethought, deliberation, and purpose. In reality it takes considerable shrewdness to discern what is true kindness in *this* particular situation, and then real moxie to act on our discernment even when it involves sacrifice. As Dorothy Day knew all too well, “Love, in reality, is a harsh and dreadful thing compared to love in dreams.” Cultivating kindness is an arduous art: it stretches our mind, our heart, and our will.



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Happenings...

Where has my *Siena Scribe* been? Well that's a good question--glad you asked. If you've been to a workshop this Fall or have been recently added to our mailing list, this is your first mailing of the Siena Scribe. We intend to send it quarterly, but since the last edition was in June, we just call it "almost quarterly". That leaves us lots of wiggle room.

Mark your calendars! Especially for our first **adult faith formation training seminar** next summer in Oakland, CA and here in Colorado Springs. See the calendar page and page 8 below for more details.

Thanks to our **monthly contributors!** We now have over 70 who lend us their support on a monthly basis. By joining them, you can receive Sherry Weddell's monthly letter keeping you abreast of Institute events and other happenings related to our mission. Just use the form found below on page 6. We now have the capability of receiving contributions through electronic debit, so a regular gift can be effortless!

Fr. Michael's new series of talks is now available on CD! **Friendship with God** is our first CD production, and has been selling very well. Christ said, "I call you friends." Fr. Michael explores the implications of this relationship and its meaning for every aspect of our growth in holiness. Please see the advertisement below.

Clara Geoghegan, of Australia, a lay Dominican, will be meeting with the Dominican Provincial Council of this month to ask them to formally sponsor an Australian branch of the Institute. She has been hired by the **Archdiocese of Melbourne** to see if she can generate enough support to start an Australian Catherine of Siena Institute! We are tentatively scheduled to fly to Australia in October, 2004 to train teams and help organize.

Brian Dolejsi, O.P., a Dominican student in Kenya who went through our teacher training program, offered a "short" version of the Called & Gifted workshop a couple of weeks ago. It was a great "hit," and he subsequently received a phone

call from a priest deeply connected with the Archdiocese. He was asked to give an overview to an organizing committee of 10 and possibly the Archbishop regarding the workshop, its benefits, and other background information. And so, the possibility of a **Kenyan off-shoot** has arisen! Please pray for this effort.

This issue offers you a chance to contribute to the Institute. By doing so, you can help ensure the continued mailing of the *Scribe* to all who want one. Since the mailings are ever more expensive, we may have to curtail things somewhat. Be assured that any gift will be put to careful use!



Volume VII Number 1

The Siena Scribe is published almost quarterly by the Catherine of Siena Institute, a program of the Western Dominican Province, a 501(c)3 non-profit corporation.

Michael B. Sweeney, OP, Co-Director
Sherry Anne Weddell, Co-Director
Mike Dillon, Program Coordinator

The Catherine of Siena Institute

PO Box 26440
Colorado Springs, CO 80936

(719) 219-0056
www.siena.org
info@siena.org

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"As he is, so are we in this world"

1 John 4:17b

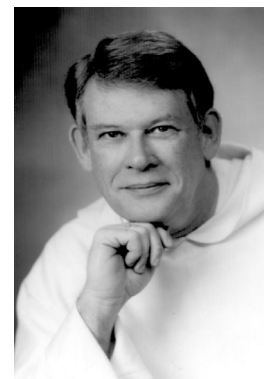
Our Mission

At the Catherine of Siena Institute, we work to make apostolic formation and support readily available to all lay Catholics by:

1. Making self-formation resources available to lay Catholics throughout the world.
2. Equipping parishes to become houses of formation, discernment, and apostolic support for the laity.
3. Forming clergy, religious, and lay leaders to be effective formators of lay apostles.
4. Fostering awareness, discussion, theological inquiry, and pastoral consultation throughout the Church regarding the apostolic mission and formation of the laity.
5. Collaborating with interested individuals, groups, and organizations in the service of this mission.

Telling it Like it Is: The Church's Social Teaching

by Michael Sweeney, O.P.



During Advent, we prepared our hearts and our homes to celebrate the birth of our Lord. As we face the new year, it is good to remember that preparation is ongoing. Our Lord asks of us more than merely preparing ourselves: we are to prepare our

world to receive him, for “the glory of the Lord shall be revealed, and all mankind shall see it together; for the mouth of the Lord has spoken” (Isaiah 40:5). The work of announcing the birth of Christ to the world is the work of the whole Church, but it is preeminently the work of the laity. To assist us in this work the popes since Leo XIII have articulated the social doctrine of the Church.

What is the social teaching of the Church? We might answer that the Church, almost alone in society, has determined to protect human life. We are aware of issues like contraception or same-sex marriage. We know that in all social questions the Church insists upon a preferential option for the poor. These are, indeed, moral issues that the Church addresses. But the social teaching of the Church consists in much more than periodic response to contemporary social issues. It is a real doctrine, a whole way of looking at society that proceeds from different principles than we are used to applying.

In August 1879 Pope Leo XIII wrote a letter to the Church on the restoration of Christian philosophy entitled *Aeterni Patris*. In his letter the Holy Father suggested that contemporary theories concerning the economy and politics had been founded upon certain philosophical mistakes. He writes that “false conclusions concerning divine and human things, which originated in the schools of philosophy, have now crept into all the orders of the State, and have been accepted by the common consent of the masses” (*Aeterni Patris*, 2).

The “false conclusions” that Pope Leo cites in a further letter might surprise us more than a little:

... Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner, all are equal in the control of their life; that each one is so far his own master as to be in no sense under the

rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims all government is nothing more nor less than the will of the people, and the people, being under the power of itself alone, is alone its own ruler (*Immortale Dei*, 23).

We are used to the idea that “all government is nothing more nor less than the will of the people,” and that “each is free to think on every subject just as he may choose.” Likewise we assume that “all men are alike by race and nature” and that “all are equal in the control of their life.” Can these possibly be “false conclusions” based upon philosophical mistakes?

The mere fact that these ideas are commonly held is, of course, no evidence that they are true. Consider the notion that all people are alike by race and nature. Certainly all are equally persons. But nonetheless, differences of race and culture are quite real. To ignore such differences diminishes us. St. Thomas Aquinas taught that the very multiplicity of races

and tongues enables the whole of mankind to better manifest the infinite perfection of God.

Moreover, in the political or economic order, to acknowledge such differences is essential. If we pretend that everyone is equally advantaged, then we will abandon those who are already marginalized. The fact that I grew up in Canada and not in Bangladesh, that my parents were able to afford me a good education, that I had the luxury to know that I would never starve and could choose the life that I would live gave me advantages that set me apart from the majority of mankind.

And so, all people are neither alike in race nor in their natural endowments, nor are all equally privileged.

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accumulated so many frequent flier miles that the entire Western Dominican Province headed to Argentina for Christmas (just kidding).

His brethren in the Seattle priory take it on faith that he is still among the living. Sweeney sightings have been reported, although the slender fellow they describe bears so little resemblance to the jolly friar of old that no one takes these stories too literally.

Sherry also carries herself with the air of a seasoned traveler of late: starry-eyed, mumbling incoherently about concourses and gate numbers, death-grip on her government ID. After two years of living in Colorado Springs, she still gets lost on her way to the grocery store and stands up when they welcome visitors each Sunday at Holy Apostles down the street.

Of course, Fr. Michael and Sherry had plenty of help this fall, since 22 events would have been difficult to cover in three months. We now have 6 teachers who can fully present the Called & Gifted workshop along with 20 in training. 16 of them contributed to make the fall success possible.

Take, for example, Scott Moyer, a senior Institute

teacher who heads up the Institute's San Francisco empire. St Dominic's Church, where he works as Adult Formation Director, has become a premier example of how a parish can provide formation that takes seriously the call to all Catholics to become apostles to the world. Scott has ambitions of becoming the Institute's first millionaire, and with the lavish honorariums so characteristic of Catholic compensation, he only needs to teach an additional 3300 workshops.

But back to some other figures. Here are a few more: To date, the Institute has held 164 Called & Gifted workshops for over 15,000 people in 6 countries and has put on live events in 55 dioceses.

All this doesn't just happen. We must make mention of Mike Dillon, program coordinator of the year, who single-handedly managed to keep the airlines, Post Office, UPS, two phone companies, and several local printers in business this fall while battling bouts of cold, flu, and other forms of contagion that children bring home to dad. Mike manages the Institute office while he's at it, where Judy Young has joined the staff as book-keeper and Angela Terazas as administrative assistant.



Resources Available from the Catherine of Siena Institute*

Tapes and CDs

| | |
|---|---------|
| Friendship With God (3 compact discs) Michael Sweeney, O.P. | \$20.00 |
| Called & Gifted Workshop Package (6 audiotapes plus Spiritual Gifts Inventory & notes) | \$39.00 |
| The Call to Christian Happiness Package (4 audiotapes plus booklet); M. Sweeney, O.P. & S. Weddell ... | \$20.00 |
| Discerning Marriage: A community of life and love (audiotapes plus booklet); Michael Sweeney, O.P. | \$20.00 |

Books

| | |
|---|---------|
| The Catholic Spiritual Gifts Inventory, 3rd ed.; Sherry Weddell | \$8.95 |
| El Inventario Católico de Dones Espirituales (a Spanish translation of the Inventory) | \$8.95 |
| Discerning Charisms: A workbook for navigating the discernment process | \$8.95 |
| The Catholic Spiritual Gifts Resource Guide, 2nd ed.; Sherry Weddell | \$7.95 |
| The Parish: Mission or Maintenance? Michael Sweeney O.P. & Sherry Weddell | \$2.00 |
| Making Disciples, Equipping Apostles; Sherry Weddell | \$2.00 |
| Our Hearts Were Burning Within Us; US Catholic Bishops pastoral | \$6.95 |
| The Redeemer of Man; John Paul II encyclical | \$3.50 |
| Catherine of Siena: The Dialogue; tr. by Susan Noffke | \$24.95 |
| The Prayers of Catherine of Siena, 2nd ed.; tr. by Susan Noffke | \$22.95 |

*For complete listing and descriptions, visit our website bookstore at www.siena.org/bookstore.htm.

Order online at www.siena.org or by phone (888) 878-6789 (toll free)!

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Real kindness is about as random as a successful organ transplant.

As for “senseless beauty,” who can even envision something truly beautiful that lacks all meaning, intention, or traces of intelligence? It takes smarts to make art. As Eric Gill, the English lay Dominican sculptor and writer observed, “Art is skill”.

But with or without artistic talents or creative charisms, God calls all of us to create a life filled with thoughtful beauty. One of the most complex and satisfying tasks for adults is the challenge of “crafting their own life. . . they are to make of it a work of art, a masterpiece” (*Letter to Artists*, John Paul II). As the lives of the saints witness, a beautiful life, a life alight with God’s transforming and redeeming grace, is neither random nor senseless.

Our Redeeming Role

A priest at a recent Called & Gifted workshop asked me a most interesting question. Why does God give certain charisms only to a few? For instance, if a few people having the gift of healing is a wonderful thing, why not give the gift to millions? We simply don’t know why God distributes the gifts the way that he does. But although such questions are natural and intriguing, they can distract us from a far deeper mystery: *why does God bother giving us any gifts at all?*

Why delegate any real power to us to affect things for good or ill? Why not just heal all our wounds and forgive all our sins by divine fiat? Why does God get us involved and ask us to be real *causes*—and not just causes of trivial things, but of ideas, decisions, actions, and movements whose consequences ripple through time affecting the lives of millions on into eternity?

When we ask such questions, God does not answer directly. Instead, he gives us a mystery: the Incarnation. The Church has long recognized that God did not *have* to take on our humanity in order to save us. Rather, he freely *chose* to redeem us through the medium of a fully human life and death. He even chose to become incarnate through the consent and cooperation of a human teenager. St. Irenaeus, in 190 AD, used particularly strong words to describe the consequences of the decision made by a young woman named Mary:

“Eve. . .having become disobedient, was made the cause of death for herself and for the whole human race, so also Mary, betrothed to a man but nevertheless still a

virgin, being obedient, *was made the cause of salvation for herself and for the whole human race*. . . Thus, the knot of Eve’s disobedience was loosed by the obedience of Mary. What the virgin Eve had bound in unbelief, the Virgin Mary loosed through faith.” (*Against the Heresies*, emphasis added).

Random Acts of Redemption?

I recently had an interesting conversation with a close friend about Catholic formation. There we were, discussing with great energy the need for lay Catholics to be “conscious and intentional” disciples. At the end of our conversation, he fell silent for a moment and finally commented, with the air of one giving into the inevitable, “Well, I guess it’s *okay* if most Catholics are not all that conscious.”

Argh! Everything in me wanted to shout, “It is *not* okay!” God will not save us *without us*, and he has chosen not to save the *world* without us either. God not only invites us to be real causes, he *insists* on it. As Christ began, so he works today: he continues to pour out the graces of his redemptive sacrifice through fully human means.

As Blaise Pascal observed, God has raised us far beyond our merits “to the dignity of being causes”—graced, intelligent, intentional, prayerful causes. Just as Mary was called, so are we called to bring Christ into this world: through our conscious assent and deliberate cooperation. We could never have earned the graces of redemption, but we must inten-

tionally choose to cooperate with them, both for our own sake and for the sake of others.

As apostles, we are called to shape the world about us through thoughtful and deliberate choices that have real, historical consequences. Our cooperation with the work of redemption cannot be random or senseless. How many people’s lives and salvation, how many communities, organizations, families, and cultures hang in the balance dependent, upon the life choices of ordinary Catholics?

Accidental Apostles?

How do Catholic men and women acquire the judgment, creativity, and spiritual strength necessary to see beyond the clichés of our culture and become inspired agents of change? In the words of Albert Einstein, “God does not play dice!” Bumper stickers notwithstanding, there are no senseless saints or accidental apostles. Nor do they pop up in our midst through divine fiat. As he

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As Pope Leo wrote, therefore, it is indeed an error to hold that all are “equal in the control of their life.” Upon a little reflection, this is obvious. Why then, for most of our contemporaries, does it sound so odd to say so?

Ever since the Enlightenment, Western thinkers have done something that is very peculiar: in our political and social thinking we have tended to presuppose the way we would like things to be, rather than the way things *are*. For instance, we would like all people to be equally treated, and therefore, in our official statements, we assert that all people are alike. Take another example: it seems apparent to us in the West that democracy is the best of all possible forms of government. We therefore insist that every race and culture should be democratic, overlooking the fact that some cultures have no tradition of democracy and manifest very little inclination toward it.

All contemporary social thinking, and every political party, begins with an assertion of what ought to be. The social doctrine of the Church, on the other hand, begins with an assertion of *what is*. If we are to think with the Church, we must apply ourselves to reality as we find it; only then can we begin to assess what ought to be done about it. All people are not “equal in the control of their life,” and the fact that we wish they were cannot change the fact that they are not. Moreover, unless we acknowledge that there are vast differences in opportunity between the rich and poor in our society—unless we confront reality as we find it—we will never overcome these very real differences.

Neither will we be able to prepare our society to celebrate the birth of Christ. Because contemporary social theory begins with an assertion of what ought to be, it cannot entertain the possibility of sin and of our need for redemption. We reason that since people should not sin, they therefore do not. Furthermore, we imagine that any conversation about sin is hopelessly medieval: the product of religious fanaticism. People may be troubled, sick, disturbed, misled, or even ill willed—heaven forbid we should ever think them sinful. But if people cannot be sinful, neither can they be redeemed. Contemporary social theory, therefore, cannot make a place for a Redeemer or prepare to welcome him.

Contemporary political thinking is similarly impoverished. It also begins with an assertion of what ought to be, rather than an analysis of what is. We would like to

think that the majority of our citizens would not condone bad legislation; therefore the will of the majority legitimizes government. (I am not so naïve as to think that Congress or Parliament always acts according to the will of the people; my point is that Congress or Parliament must appear to do so.)

We know perfectly well that a majority of citizens can condone bad legislation. Adolf Hitler was overwhelmingly welcomed into Austria by a national plebiscite, and his early policies against the Jewish people won easy approval by the majority of Austrians. Closer to home, the segregation of African-Americans was embraced by the vast majority of U.S. citizens well into the 1960s. Certainly, then, the will of the people cannot, of itself, adequately legitimize government; immorality can be, and frequently is, popular. If we are to welcome the King of Kings and Lord of lords, we cannot pretend, as Pope Leo warned, that “all government is nothing more nor less than the will of the people.”

Neither can we pretend that the separation of church and state means that we must relegate the will of God to the realm of mere personal opinion. I do not mean that, in a democracy, we should somehow impose God’s revelation upon others. We do, however, have an obligation to propose the truth about man and woman and the world that Jesus reveals, and we must submit our own political ideas to the scrutiny of faith.

If we believe that God has become man in the mystery of the Incarnation, then we are *not* free “to think on every subject just as (we) may choose, and to do whatever (we) may like to do.” On the contrary, we well know that such license would lead us—indeed, is leading us—to social and political disaster. Neither the will of the people nor the inclination of individuals can serve as an adequate measure for human government.

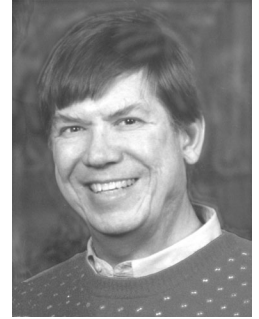
To truly undertake the work of announcing the birth of Christ to the world, to fully welcome the Messiah, we must apply ourselves to rethinking many of the social and political assumptions that we have hitherto taken for granted. Above all, we must be alert to the social and political realities of our world as we find it, and avoid every temptation to assert something as true merely because we wish it were so. He was born into the world in order to redeem us, and we should not be surprised that the world needs redeeming.



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We Invite You!

by Mike Dillon



The New Year is upon us, and we're fresh from that time of year when we turned our attention to preparing for and celebrating the great liturgical seasons of Advent and Christmas. Everyone

knows how much time and energy was involved, especially for our Church community and parish leaders, in order to draw our attention to the important themes of Advent and prepare for the special liturgies of Christmas.

At the Catherine of Siena Institute, Advent and Christmas bring about a different change of rhythm. As you know, much of our work centers on providing programs for parishes, especially the Called and Gifted workshop. Understandably, parishes rarely schedule our programs during December (although those that do find their Advent workshops are quite successful). This reluctance creates a marked gap in our schedule, starting with Thanksgiving weekend and lasting until January. We get some much-needed time off from logistics and traveling, catching up on waiting projects and focusing our creative forces on new ones. However, there is another, not-so-welcome, consequence!

With the cessation in scheduled events comes a cessation in revenue, enough so that in the past several years, December has shown a significant shrinking in resources for the Institute—at least compared to the size of our budget! This year, we are expecting to have spent about \$8000 more than we received.

But, the good news is that this happens only a couple of times a year (the other being mid-summer). For the past few years, you may have noticed that we haven't been seeking financial support for these times because other

months have been able to cover the losses. Notably, the generous and faithful support of our monthly contributors has made much of this possible. But this year we would like to ask you for some help.

And so, along with Sherry and Fr. Michael, I would like to invite you to use the envelope included with this newsletter to support our efforts to provide lay Catholics with the formation they need to make a real difference as apostles.

Did you realize that almost all formation programs for laity focus upon church ministry or personal enrichment? One of the things that sets the Catherine of Siena Institute apart is its mission to provide a formation that is truly geared towards life as a lay apostle and its focus on providing it in the parish. The secular world is where 99% of Catholics live and the parish is likely the only place where they will have formation opportunities.

Sherry Weddell sends out each month a short newsletter to our family of regular contributors. You can stay in closer touch with the Institute and offer steady support through several options including checks, credit cards, and automatic debiting.

Please accept our sincerest wishes for a fruitful and joy-filled new year and give as generously as you can.

Mike Dillon is Program Coordinator at the Catherine of Siena Institute in Colorado Springs.

Yes! I want to support the Catherine of Siena Institute in its efforts to give lay Catholics the formation needed to be successful apostles where they work and live.

▶ \$50 ☆ ☆ ▶ \$75 ☆ ☆ ☆ ▶ \$100 ☆ ☆ ☆ ▶ \$200 ☆ ☆ ☆ ▶ \$10 Newsletter Support ▶ Other _____

Please consider joining our family of monthly contributors. You will receive each month an informative letter from Sherry Weddell, co-director, and can choose from several methods of contributing.

For Visa, MasterCard, or Discover gifts:

Name: _____

Card Number _____

Expiration Date ____ / ____ Billing Zipcode: _____

Signature: _____

Telephone: (____) _____ - _____

▶ I want to receive Sherry's monthly letter and contribute _____ each month:

Name: _____

Address: _____

City/State/Zip _____



Making Disciples

Equipping Apostles

A training seminar in adult faith formation

Sherry Anne Weddell Fr. Michael Sweeney, O.P.

2004 Dates & Locations

July 11-16: Colorado Springs, Colorado

August 1 to 6: Oakland, California

For pastors, parish staff, lay leaders, diocesan faith formation/
education staff, or anyone who would like to learn how to form adult
Catholics and make parishes a center of formation and discernment.

Topics Include:

Introduction to the theology, spirituality, and mission of the laity

The three major **goals of adult formation** (from the US Catholic Bishops):

- Ongoing conversion to Jesus and holiness of life
- Active membership in the Christian community
- Mission to the world

Identifying and helping adults through **spiritual developmental stages**:

Seeker Disciple Apostle

The six **primary areas of formation** for adult Catholics:

- Evangelization
- Spiritual Life
- Christian Worldview
- Christian Community
- Discernment and Vocation
- Taking it to the Marketplace

How to get started:

- Organizing lay leadership and communicating the vision
- Transforming the parish into a house of formation
- Necessary parish and diocesan structures

Evangelism as the foundation of effective formation:

- An introduction to truly Catholic, parish-based, sacramentally-centered evangelistic processes that turn nominal or lapsed Catholics into passionate disciples.

Beyond faith-sharing: **the role of small groups** in forming apostles.

Helping adults discern God's call by **discerning charisms**

- The gifts discernment interview
- Small group discernment

Implementing formation in the parish and
issues of delegation/collaboration

Using **formation resources**:

- How to find and evaluate formation resources and programs
- Recommended local, national, and international sources

To Register: Contact Mike Dillon, program coordinator,
(888) 878-6789 (toll free), or miked@siena.org

Prerequisite: Participants must have completed the Called and Gifted
workshop, either live or taped, and have received a gifts
discernment interview. Tapes and telephone interviews
are available from the Institute.

Cost: \$395 commuter rate
\$495 includes room Sunday evening thru Friday morning
10% discount for organizations sending 5 or more
\$50 deposit at time of registration

Lodging: Colorado Springs: double occupancy, private bath
Oakland: single occupancy, shared bath

Meals: All meals included in price above

Venue: Colorado Springs: Franciscan Retreat Center
Oakland: St. Albert's Priory

Information: contact Mike at
(719) 219-0056 (719 area) or (888) 878-6789 (toll free)
MikeD@siena.org
Also, for more information visit our website:
www.siena.org/seminar.htm

Note: Space is Limited

Presented by
The Catherine of Siena Institute
PO Box 26440
Colorado Springs CO 80936

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did with his first disciples, Christ chooses to raise them up through human ways and means. Saints and apostles emerge because they have been loved, evangelized, prayed for, nurtured in their faith, and helped to discern and live God's call *by members of the Christian community*. In other words, they have been *formed*.

A formation designed for adults converts nominal Christians into disciples, and prepares disciples to live as apostles: gifted men and women of faith whom God calls to intentionally and deliberately shape the world they live in through their love and work. Well-formed adults undertake with joy and zeal all the things we try—with little success—to coax them into doing out of guilt or duty. Apostles want to pray and worship. They love the sacraments. They give and serve and study with energy and passion. Well-formed Catholics hunger to discern and answer God's call, to reach out to the suffering and marginalized, and even to talk to others about what God has done for them.

This is why the Church uses the same language about the apostolic formation of the laity as she does about the formation of priests: "Formation is not the privilege of a few, but a right and duty of all" (*The Vocation and Mission of the Lay Faithful*, 63). This is why Cardinal George of Chicago made his bold statement in an address to the US Bishops last summer:

"The greatest failure, I would argue, of the post-Vatican II Church, is the failure to have formed and to call forth a laity engaged in the world in order to change it, a laity engaged in the world politically, economically, culturally and socially, but on faith's terms, not just on the world's terms."

Finding Mother Teresa

At a gathering of lay pastoral associates a couple years ago, a woman asked me one of the most penetrating questions that I have ever heard. "How," she inquired, "do I find the Mother Teresa in the back of my parish?" That question has haunted me ever since.

I suspect that I have already met a few of the Mother Teresas and Father Damiens of the 21st century in places like Boise, Atlanta, Jakarta, and Alaska. They may never be revered as saints, but they are gifted with a powerful compassion that brings real comfort to those who suffer and restores their dignity. Like Mother Teresa, they are ordinary, believing Catholics who, in the process of saying "yes" to an extraordinary call, are slowly becoming extraordinary themselves. And like her, they did not arise in a vacuum, but have been nurtured in their faith and vocation by Christian family and friends.

We know that God is calling many new Mother Teresas and Dorothy Days, Jacques Maritains and Francis Xaviers through whom he intends his grace and mercy to

reach the world in our generation. We know, by faith, that we have as many vocations as we have baptized men and women. But the saints, apostles, and Christian leaders of the 21st century will not emerge by accident. They must be called forth and nurtured intentionally. ***Our problem is not that there is a shortage of vocations, but that we lack the support systems and leadership to foster 98% of the vocations God is giving us.***

We must not limit formation to those who have already discerned God's call. Formation *awakens* Christians to God's call and *clarifies* it. Formation empowers men and women to hear and respond to the call that is already present. Pope John Paul II writes, "The fundamental objective of the formation of the lay faithful is an ever-clearer discovery of one's vocation and the ever-greater willingness to live it so as to fulfill one's mission" (*The Lay Members of Christ's Faithful*, 58). Where formation is available to all, a *culture of vocation* is created; it becomes normal for adult Catholics to be discerning God's call for their life. And where discernment becomes *normal*, not only will cutting-edge lay vocations soar, but so will the numbers of priestly and religious vocations.

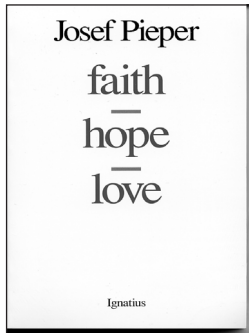
The Location of Formation

In this 21st century, we must look at the issues of formation and vocation with fresh eyes. We are in the same position now with regard to the poverty of lay formation as the Church was in the 16th century with regard to the dearth of seminaries. We must, therefore, consider anew the potential of the only truly universal Catholic institution: the local parish. For 98% of Catholics, their only contact with the larger Church is through their local parish. Consequently, it is the only place where we can hope to awaken and nurture *all* the vocations that God has given us. We must make our parishes "houses of formation" for adults. (For more on this type of parish, see my essay, *Making Disciples, Equipping Apostles*.)

Most formation programs for laity focus on ministry in a church setting or on personal growth. But we need leaders who can offer lay Catholics a formation geared toward the lay office, towards being an effective lay apostle in the midst of the secular world. Towards this end, Fr. Michael Sweeney and I are offering a new seminar next summer. If you are a pastor, a parish staff person, diocesan leader, or just someone who would like to effectively form adult Catholics, consider coming to one of our two formator training weeks in the summer of 2004 (see facing page for more information). To realize the potential of the parish as a house of formation, we need a new kind of pastoral leader, one committed to nurturing, challenging, and calling forth the next generation of apostles. Come join us!



Newly Available by Josef Pieper

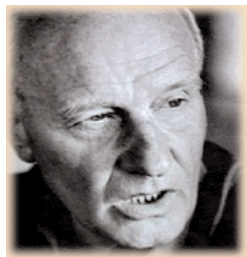
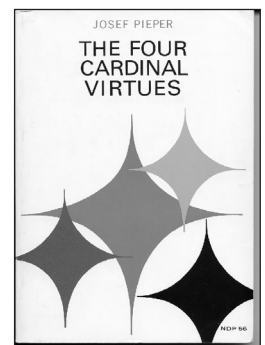


Faith, Hope, and Love

Three separate books in one edition, this volume brings together Josef Pieper's famous treatises on the theological virtues of Faith, Hope, and Love. Published as separate works over a thirty-seven year period, these treatises are brought together in English for the first time. The first of the three, "On Hope", was written in 1934 in response to the general feeling of despair of those times. "On Faith" was derived from a series of lectures he gave in the late 1950s and early 1960s. His most difficult work, one that he struggled with for years—and almost abandoned—was his work "On Love". Pieper now feels that this is the most important book he has written. He discusses not only the theological virtue of caritas-agape, but also eros, sexuality, and even "love" of music and wine. (304 pp, sewn softcover, \$17.95)

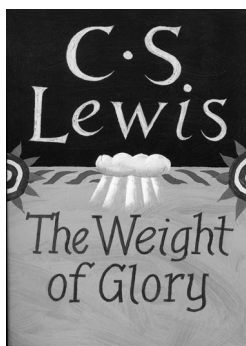
The Four Cardinal Virtues

In this stimulating quartet of essays on the four cardinal virtues, Pieper demonstrates the unsound over-valuation of moderation that has reduced contemporary morality to a set of hollow conventions. He points out the true significance of the Christian virtues that can and should make morality a dynamic way of life. Pieper dismantles pragmatic and puritanical concepts about virtue and morality and sounds an important warning: unless we regain the true essence of the cardinal virtues, we are headed towards moral anarchy. (234 pp, paperback, \$10.50)



Josef Pieper, perhaps the most popular Thomist philosopher of the twentieth century, was schooled in the Greek classics and the writings of St. Thomas Aquinas. He also studied philosophy, law, and sociology, and he has been a professor at the University of Munster, West Germany. His numerous books have been widely praised by both the secular and religious press.

...and by C.S. Lewis



The Weight of Glory

In a collection of 9 addresses and sermons given mostly during the grim days of World War II, C.S. Lewis speaks to the struggles of Christians to live their faith in times of grave crisis. In addition to the magnificent sermon of the title, some of his most powerful addresses are included such as "Learning in War-time", "Transposition", "Is Theology Poetry?", and "The Inner Ring". (192 pp, paperback \$10.50)

"Some of the most moving meditations on Christian hope ever penned. Over the years, I have read it so often that I have almost memorized it." --Sherry Weddell

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Catherine of Siena Institute Events

Where we're going in 2004



January

- 9-10 Antioch CA **C&G Workshop**, Most Holy Rosary, **contact:** Stephanie Moore (925) 980-7774
- 16-17 Spokane WA **C&G Workshop**, St Patrick/St Francis Xavier parishes, **contact:** Rev. Daniel Barnett/Pastor (509) 487-6363
- 23-24 Redmond WA **C&G Workshop**, St Jude Parish, **contact:** Kathy Baxstrom (425)883-7685 x125
- 23-24 Boise ID **C&G Workshop**, Sacred Heart/Risen Christ parishes, **contact:** Carol McGee, (208)344-8311
- 24-25 Dodge City KS **C&G Workshop**-English & Spanish, Cathedral of Our Lady of Guadalupe, **contact:** Rev. Ted A. Skalsky VF/Rector (620) 227-3442
- 30-31 San Diego CA **C&G Workshop**, Sacred Heart Catholic Church of Ocean Beach, **contact:** Cathleen Hornsby (619) 223-4594

February

- 6-7 Spokane WA **C&G Workshop**, St Peter Church, **contact:** Vicki Nicks (509) 534-2227
- 13-14 Colorado Springs CO, **Interviewer Training** Holy Apostles Church, **contact:** Catherine of Siena Institute Office(719)219-0056 or 1-888-878-6789
- 20-21 Colorado Springs CO **C&G Workshop**, Holy Apostles Church, **contact:** Catherine of Siena Institute Office (719) 219-0056 or 1-888-878-6789
- 27-28 Powhatan VA **C&G Workshop**, St John Neumann Church, **contact:** Rev. J. Morton Biber/Pastor (804) 598-3754

March

- 2/29-3/4 Dundee IL **Parish Mission**, St Catherine of Siena Church, **contact:** Parish Office (847) 426-2217
- 7-11 Vista CA **Parish Mission**, St Francis of Assisi Church, **contact:** Parish Office (760) 945-8000

- 14-18 Collierville TN **Parish Mission**, Incarnation Church, **contact:** Parish Office (901) 853-7468
- 20 Bellevue WA **C&G Workshop**, Holy Family Church, **contact:** Leona Muller(425) 885-2481
- 21-25 San Ramon CA **Parish Mission**, St Joan of Arc Church, **contact:** Parish Office (925) 830-0600
- 3/28-4-/1 El Cajon CA **Parish Mission**, Our Lady of Grace Church, **contact:** Laurie Vanderslice (619)469-0133

April

- 23-24 Spokane WA **Discerning on Your Feet Workshop**, St Patrick/St Francis Xavier Parishes, **contact:** Rev. Daniel Barnett/Pastor (509) 487-6363

May

- 7-8 Arvada CO **C&G Workshop**, Spirit of Christ Church, **contact:** Deacon Richard Baker (303) 422-9173

- 14-15 Richmond BC, **C&G Workshop**, St Joseph the Worker Church, **contact:** Jacqueline Loh (604)469-0133

- 21-22 Federal Way WA **C&G Workshop**, St Vincent de Paul Parish, **contact:** Angie Vogt (253) 839-2320

July

- 11-16 Colorado Springs CO **Formator Training Course**, Mt. St. Francis Retreat Center, **contact:** Mike Dillon at the Institute Office 1-888-878-6789 (toll free) or e-mail miked@siena.org

August

- 1-6 Oakland CA **Formator Training Course**, St Albert's Priory, **contact:** Mike Dillon at the Institute Office 1-888-878-6789 (toll free) or e-mail at miked@siena.org

- 20-21 Vancouver BC Canada **Prayer & Spirituality Course**, Archdiocese of Vancouver BC (Canada) Dept. of Religious Education, **contact:** Chuck Luttrell(604) 683-0281



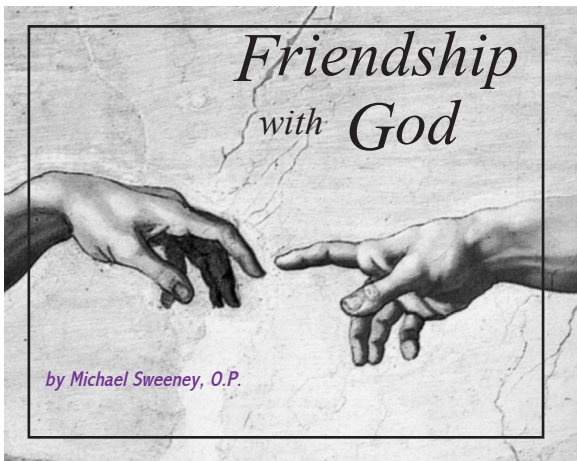
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As he is, so are we in this world

1 Jhn 4:17



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