



## Called & Gifted for Small Groups

by Sherry Weddell

When, in the summer of 1993, I was asked to create a process to help lay Catholic leaders discern their spiritual gifts (or charisms), I had only limited experience with their discernment. I did know, however, that it required more than a one-day workshop could afford—that real discernment required community support over time. I also recognized that Catholic parishes had little or no experience offering such support to their parishioners.

The process I outlined that summer, which is now known as the *Called & Gifted Workshop* and the *Extended Discernment Program*, has remained fundamentally the same to this day. There are three essential parts: 1) a workshop which introduces participants to the basics of discernment, and then has them take an inventory, 2) one-on-one sessions where a person selects a single gift to experiment with two hours a week for 8 weeks, and 3) bi-weekly small-group discussions with other discerners during these 8 weeks of experimentation.

In the beginning, I proceeded by prayer and instinct. I sometimes wonder if I helped anyone much during my first 40 interviews since I had only a vague idea of what to listen for. Slowly, it became clear what was important and what wasn't. And while my knowledge grew of the Church's teaching about, and experience of, charisms over the centuries, I created and repeatedly revised most of the material and resources that today make up the

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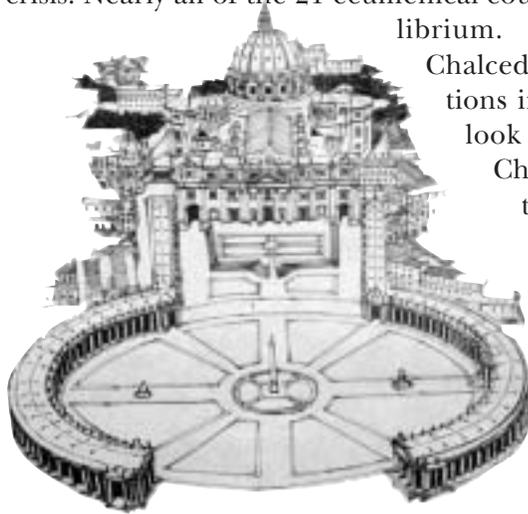
## After the Council: John Paul and the Laity

by George Sim Johnston

It is easy to look at the Church today and be pessimistic. There's an easygoing spirituality among the laity, disaffection and heterodoxy among the clergy, an episcopate that veers between laxity and damage control, and, of course, the scandals. Looked at in a certain way, post-Vatican II Catholicism would all seem a downward spiral, a crisis from which there's no obvious exit. But any such pessimism is misplaced. First, as someone once said, the Church isn't a museum of saints but a hospital for sinners. This includes all of us. Human failure will always be generously spread among the faithful. Christ warned about this explicitly. It isn't clear that the Church today is any worse off than it was in 500 or 1500. In fact, there's probably now a higher proportion of good bishops, dedicated priests, and devout laity.

But history has even more important lessons. Christopher Dawson once identified six great periods of Church history, and each one begins with a crisis. Nearly all of the 21 ecumenical councils have upset the Church's equilibrium. The aftermaths of Nicea and Chalcedon shook the Church to its foundations in a way that makes recent decades look like a tea party. That most of the Church didn't immediately "get" the teachings of Vatican II also has ample precedent. The same happened after the Council of Trent, whose decrees were ignored in France for almost a century. Saint Augustine reminds us that the work of the Holy Spirit in the Church is slow, often imperceptible, but without interruption.

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## Our Mission— should you decide to accept it

It has been a while, we know. Our Newsletter has not been exactly timely or even lived up to an “almost quarterly” schedule. We’re fixing that. So, in case you’ve forgotten about us, we thought we’d take a few moments to re-introduce ourselves.

For starters, “Catherine of Siena” does not equal “Called and Gifted”. Our mission statement appears in these pages (page 10) as it has in preceding *Scribes* and in most of our publications. (Go ahead, read it now! We’ll wait right here.) A quick read-through reveals that we are focused on the **formation of the laity**. Four of the five points mention “lay” or “laity” at least once, and some variant of “formation” or “forming”. Nevertheless, some have so identified us with the *Called & Gifted Workshop* that we regularly receive checks made out to “Called and Gifted”. Understandable as this may be, we want *you* to know that our mission is much larger.

Lay formation starts with the seeker, develops the disciple, and sustains the active apostle. The *Called & Gifted Workshop* is principally aimed at the disciple, and we have focused upon it because Sherry Weddell saw a large gap in the Catholic world in this area that needed filling.

But we are also developing and helping promote evangelization programs for the un-churched and for Catholics whose faith means little more than attending Mass on Sundays. “Seekers” need evangelizing, and this includes everyone who has yet to consciously become a disciple, deliberately and personally. That’s a lot of people!

On the other end, we place a strong emphasis on vocational discernment for every Catholic. The

task of every mature *disciple* is to become an active *apostle*, one who can answer the question of where God is calling them (at least enough to take the next step) and who knows they have a life work, a vocation, to accomplish.

Another word in our mission statement is “**parish**”. For all the wonderful programs floating about the Catholic Church in America, regrettably few are accessible to the average parishioner. We have stressed from the beginning that parishes are where one finds the vast majority of Catholics, and that, therefore, formation programs and support for apostolic efforts must focus their efforts on the parish.

**Collaboration** is also a major goal for us. We know we cannot possibly effect quality formation programs in even half our Church’s communities. But, through networking with other ministries, training people to implement formation, and working with the clergy to increase awareness of the need, we can indeed have a significant impact. We have begun summer seminars to help parish leaders make their parishes centers of formation for the laity.

One of the reasons we believe our work is especially important for today’s Church is that we have encountered so few who are looking at lay formation from a sufficiently holistic and developmental perspective that envisions the process of formation from beginning to end: from initial proclamation to supporting mature apostles. We are making a compendium of resources so that parishes can locate where a certain program falls on the developmental continuum from seeker to apostle, and thereby integrate it into a comprehensive formation program.

But if you still want to make your donation check out to “Called and Gifted”, that’s okay. You won’t hear anyone complain!



## Happenings...

Look for more details on this year’s **Making Disciples, Equipping Apostles Seminars July 10th through 15th in Oakland, CA, and November 6th through 11th in Kearneysville, WV** (D.C. area). Like last year’s very successful seminar, the content will cover the practical and theoretical issues of implementing a comprehensive and integrated lay formation program in the parish, with an added module on parish evangelization programs. The schedule will provide an opportunity for personal prayer and Mass alongside the challenging talks by Sherry Weddell, Fr. Michael Fones, and others.

In his new post as Institute co-Director, **Fr. Michael Fones, O.P.** has risen well to the daunting task of mastering the ins and outs of the *Called & Gifted Workshop*, interviewer training, and the advanced content of the *Making Disciples, Equipping Apostles* seminar. He has taken charge of our busy workshop schedule and has joined the ranks of frequent flying OP’s, heading out from his

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*“As he is, so are we in this world.”*

1 John 4:17b

# Giving Kids Hope: Street saints on the move

by Barbara Elliott

There is a quiet revolution going on in America. In a country once anchored by its faith, we have suffered a flood of secularization. But there is an undercurrent scarcely perceptible, a ripple of movement barely registering. This counter-current is

taking people out of the sanctuary and into the streets of their communities. These are people of faith who are willing to go where there is pain and suffering in their cities, and offer a healing presence of love. These unsung heroes are renewing America, one heart at a time.

“Street saints” are putting an arm around abused grade-schoolers and teaching them to read, walking into prisons to convince criminals not to commit new crimes, and giving bullet-pocked neighborhoods hope. They are working creatively, turning gang members into computer programmers and equipping former drug addicts with job and life skills. They are giving immigrants the entrepreneurial skills to support their families with the dignity that comes from work. They are touching the least, the last, and the lost with love. And they are discovering that the transformation is mutual.

This unlikely army of compassion includes soccer moms, reformed crackheads and con men, grade school dropouts and PhDs, former prostitutes and business executives, preachers and ex-gang bangers. They may be black, white, Latino, or Asian, but they are discovering that their convictions transcend racial, political, or socio-economic boundaries. What they share is a commitment to put their faith into action.

Eight years on the front lines with the street saints, distilled into more than three hundred interviews throughout the entire country, reveal a stunning portrait of lives changed through the grace of God. Street saints who are using their charisms effectively are producing results in the people they touch. Mentors who convey divine love through the gifts of encouragement and teaching are producing improved behavior and academic results in at-risk grade-schoolers they visit. Effective prison ministry has reduced the number of convicts who return to prison within three years from more than 50 percent to 10 percent by changing their hearts. Faith-based programs for alcohol and drug addiction are

freeing as many as 83% of the addicts they work with, compared to single digit results from their secular counterparts. The recurring message that emerges from programs like these is that faith works.

Every single person who believes in Christ has been charged to become a disciple, a mature believer, who then recognizes the call to work for the Kingdom as an apostle and to exercise their spiritual gifts to accomplish it. The street saints who are out in the community putting their faith into action outside the walls of the church are having a profound effect. Their success is an indication

that there truly is a power at work in them that goes beyond the ordinary.

However, not everyone who claims to be doing the Lord’s work is necessarily effective. Some outreach efforts may make the participants feel good about themselves, but produce no lasting results in the recipients because they don’t touch root causes. Other programs are hard to sustain over time because they lack structure.

What follows is an overview of one of the “best practice” models

that has mobilized the energy and good will of people in the church and deployed it effectively. This proven model incorporates a variety of different charisms, complementary gifts needed to make up a successful team. As a microcosm, it is a living example of the way the different gifts work throughout the body of the Church as a whole.

## Kids Hope USA

Youngsters all over the country are going home tonight to pockets in our cities where life is fractured. Maybe dad is in jail. Mom may have a drug problem. Kids in the neighborhood are in gangs, and there’s shooting outside. Grade school kids have friends who have been killed, and they wonder if they’re going to live past 18. Hardly anybody has a hands-on good dad they spend



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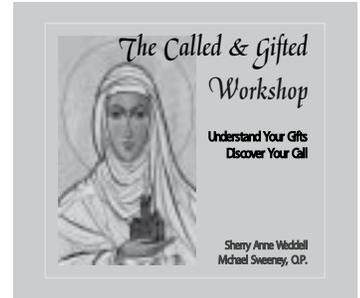
# New Called & Gifted Resources

## The Called & Gifted Workshop on CD

How has God gifted you personally for the sake of your friends, family, and neighbors? Where will you be most effective and joyful in helping and healing others? How can you reliably discern God's call in your life? Sherry Weddell and Fr. Michael Sweeney speak to these and other essential aspects of lay apostleship in their uniquely penetrating, engaging, and humorous style.

To date, over 20,000 Catholics and other Christians have begun discerning their spiritual gifts through live Called & Gifted workshops, now available on these newly mastered CDs, indexed into tracks for easy reference and review.

4-CD Set: regular price \$33; **30-day special offer \$29.**

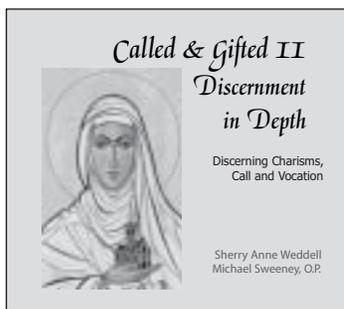


## Called & Gifted II: Discernment in Depth

How does the discernment of spiritual gifts provide the clues you need to follow God's call in your life? How can you gain confidence that you are heading in the right direction? Why is the discovery of your vocation from God so essential to your happiness? In follow-up to the Called and Gifted workshop Sherry and Fr. Michael discuss the steps needed for deepening your discernment of spiritual gifts and for making further strides towards the discovery of your call from God and life-long vocation. **3-CD Set \$30; 30-day special \$25**

Topics include:

- Exercises in releasing control and healing prayer
- In-depth discussion of the lay and ordained roles
- How lay and ordained may collaborate
- How charisms work together uniquely in your life
- The nature and scope of vocation
- Recognizing patterns of vocation at work in your life



**The one you haven't heard**

## Small-Group Called & Gifted Discernment Process

The Called & Gifted small-group process covers all the material in the *Called & Gifted Workshop* and the follow-up material in *Called & Gifted II: Discernment in Depth* (see descriptions above) in small-group format with discussion questions, group prayers, presentation of content, and more. Ten sessions are outlined in two parts available separately or together. Participant guides are provided for each participant, and a leader's guide gives detailed and essential information on how to facilitate the small-group discernment process. Participant materials are given substantial quantity discounts. See the back cover of this newsletter for details on package content, check out our website store ([www.siena.org/bookstore.htm](http://www.siena.org/bookstore.htm)), or give us a call for more information.

Prices (see back cover for details):

Full 10 session Called & Gifted Small Group set	\$79
Called & Gifted I: Initial Discernment set	\$45
Called & Gifted II: Discernment in Depth set	\$39

For more information or to purchase:  
visit **[www.siena.org/bookstore.htm](http://www.siena.org/bookstore.htm)**  
(St. Catherine's Corner), or  
call us at **(888) 878-6789**

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Called & Gifted process. I grasped that having the support of the Church as they discerned their gifts and call was changing the lives of ordinary Catholics (and that I was having way too much fun facilitating), but only gradually realized that this discernment process I had developed was unique in the Catholic world.

After founding the Catherine of Siena Institute in 1997, Fr. Michael Sweeney, O.P. and I soon started teaching *Called & Gifted Workshops* around the world. We wrestled with many issues, but especially with the problem of how Catholics could access community support during their extended discernment. How could we provide for them the second and third parts of the process when we were only in town for a single weekend?

The *Discerning Charisms Workbook* has partially filled the gap. This book, in combination with audio recordings of the workshop, has served hundreds of individuals and small Christian communities worldwide who have no access to trained facilitators, interviewers, or teachers.

But with time, the need for more extensive support materials has sharpened. As of 2005, 20,000 lay, religious, and ordained Catholics, along with other Christians, have attended live *Called & Gifted Workshops* in 61 different dioceses. Energetic as our growing team of teachers is, they are hard-pressed to meet the demand for live events and facilitator-interviewer trainings. All the while, I have been asked time and again to offer a small-group version of the Called & Gifted process that parishes and small communities could undertake on a regular basis. And so at last, here it is!

*Small group materials are available from the Institute office in Colorado Springs. See the page opposite for more details.*



## The Charism of Service

by Sherry Anne Weddell

This July 4, American Catholics will have something more than independence and fireworks to celebrate. It will mark the ninth celebration of the memorial of Blessed Catherine Jarrige, who was beatified in November of 1996. By any standards, Catherine, a French peasant and lay Dominican who outwitted a revolutionary government in order to keep Catholic life alive in a time of oppression, is a remarkable woman. But more remarkable is the fact that her exploits seem to have been empowered by a gift that we consider one of the most ordinary and unremarkable: the charism of service.

The charism of service empowers a Christian to be a channel of God's purposes by recognizing the logistical gaps or unmet needs that can prevent good things from happening, and by personally doing whatever it takes to solve the problem and meet the need. Christians with this charism see what the rest of us can so often miss: organizational roadblocks and practical gaps that hinder the fruit of good works. They are gifted with a kind of radar that identifies and anticipates actual or potential practical problems.

Those with a gift of service are also energized by the challenge of taking action themselves to solve the problem they have recognized. These are the people who will set up chairs without being asked when the facilitator of a meeting falls sick, or will spot a vacancy in a schedule of ushers and fill in before anyone is missed.

People with the gift of service really know what it takes to get a job done and are willing to personally do whatever is necessary. Usually able to take care of most any practical task,

servers are the hard working backbone of any community. They are usually deeply involved in their local parish or Christian community because they find it intolerable that events and programs should be hampered for want of a little common sense and elbow grease.

Of course, their sense is anything but common. Catherine Jarrige, for example, was shrewd, fearless, and absolutely ingenious. During the French Revolution, all Christian churches and monasteries in France were closed. Priests were captured and routinely executed. Catherine set up an underground for hunted priests, hid them in robber's dens and provided them with food, shelter, safe passage, and false papers. In her region, no babies went unbaptized and no one died without last rites. The entire religious life of the area rested on her capable shoulders for several years.

Catherine also helped restart parish life after the Revolution. There is real evidence that Catherine is still busy coming to others' aid today. Attending her beatification ceremony in St. Peter's was a man who had been miraculously healed at the age of six through Catherine's intercession.

Another remarkable lay Dominican demonstrated a server's practical creativity in Ireland 150 years earlier. Sir John Burke, the son of an Irish baron, ran an ingenious underground for Catholic priests in a time of persecution. In 1608, John's castle was surrounded and attacked while



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And just as the Council of Trent was implemented—in fact, rescued—by a few great popes, especially St. Pius V, we now have in the pontificate of John Paul II the council's definitive interpretation. Catholic dissenters who complain that this pope has “betrayed” the council forget that John Paul was an enthusiastic participant in all four sessions, strongly aligning with the “progressives” against the ecclesial bureaucrats who wanted simply to reiterate doctrine in the accepted neo-scholastic format. And he hasn't changed at all.

The most extraordinary—and providential—fact of recent Church history is the alignment of Karol Wojtyla and Vatican II. He was ready for Vatican II in a way that few other bishops were: He put a strong mark on the council's three most important documents—*Lumen Gentium*, *Dignitatis Humanae*, and *Gaudium et Spes*. And as pope he has given us a gloss on the council, starting with those astonishing 130 Wednesday audiences on the “theology of the body,” whose depth and originality exceed anything that has come out of the papacy since Leo XIII, or perhaps even St. Gregory the Great.

Whoever the next pope may be, he won't have to do much writing. The Church's middle management has been slow to absorb John Paul's writings—in many chanceries and seminaries they remain, in Mary Ann Glendon's phrase, “unopened letters”—but this won't be determinative. They have touched enough intelligent Catholics, especially among the laity, to change the Church in the long run. This is how the Holy Spirit works. Two thousand years have taught us the Church's remarkable recuperative powers. And whether it was the sixth or the 16th century, spiritual renewal has always been a matter of grassroots movements inspired by and working with the papacy. The difference now is that whereas for Gregory the Great and Pius V the agents of evangelization were monks or Jesuits, for John Paul II it will be the laity.

The arsenal for this renewal will be the documents of Vatican II and the writings of this pope, which form a perfect continuum. Both are a call to personal conversion—to a maturity in self-giving—that goes far beyond simply obeying laws and commandments. The question for each orthodox Catholic is whether to take

up the Magisterium's challenge or be content with the “fundamental option” of the rich young man, who is more comfortable with a religion based on rules than on self-donation.

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The new Christian humanism proposed by the council and John Paul II is the only possible solution to the crisis within the Church. The modern world wants “freedom.” The rebels within the Church want “freedom.” Complaints about the Church are mainly about its moral teachings, which are perceived as putting a lid on everyone's freedom. This problem isn't going to be solved by a further insistence on the rules, but rather by a call to holiness and a positive

vision of the human person and the uses of his freedom.

This is what the pontificate of John Paul II has been all about. Those who view him as an authoritarian who keeps tightening the screws are not paying attention. This papacy is all about freedom. But the pope insists that authentic freedom is based on the truth about the human person; otherwise, it will be a counterfeit and make us unhappy. Building on the council, he has proposed a sweeping vision of the human person that invites us into depths barely touched by the old scholastic casuistry. Right now, those in the Church who are shaping its future are busy unpacking these teachings.

John Paul's writings basically try to answer the question, What is man? Having lived under the two worst totalitarianisms that the 20th century had to offer, he's convinced that the principal philosophical error of modern times is a misreading of the human person. Today, either man is a thing—a chemical accident, a mere collation of atoms—or he's a Cartesian ghost inhabiting a machine. The first reading leads straight to the concentration camps and abortion mills. If man is no more than disposable biological matter, then disposable biological matter he will be. The second reading, which is that of dissenters from the Church's sexual teachings, treats the body as an extrinsic object that can be manipulated for whatever purpose. Put another way: It erroneously supposes that what we do with our bodies has little to do with who we are. This led to the sexual revolution.

The pope answers the Darwinian proposal of man as a “thing” by insisting on our mystery and transcendence. Human creativity—everything from the Sistine Chapel to the infield fly rule—cannot simply be a by-product of

mere matter. Nor can human love. We are created in the image of a Trinitarian God, three persons in the act of eternal, mutual self-giving. We have the “law of gift” inscribed in our being. There are two sentences from *Gaudium et Spes* that John Paul quotes repeatedly; they are the leitmotiv of his pontificate. First: Man “can fully find his true self only in the sincere gift of self.” In other words, contrary to our hedonist culture’s notions of happiness, we find our humanity more in self-giving than self-assertion, in relationship rather than self-sufficiency. And the second is like it: “Christ the new Adam...fully reveals man to himself.” The truth about ourselves is ultimately not a proposition but a Person, who Himself is defined by total self-donation.

As for the second modern error about man—the Cartesian ghost in the machine—the pope’s answer is to be found in his voluminous writings about marriage and sexuality. These writings are extraordinarily important. They are the best response to the modern world’s principal objection to the Catholic Church. As early as 1926, G. K. Chesterton predicted that the “next great heresy” would be an attack on sexual morality, and in recent decades every institution has surrendered except the Church. The Church needs to explain her teachings about sex to the world—and also to herself, since it’s safe to say that three-quarters of American Catholics don’t accept them. This should be the first area of the Church’s self-evangelization, and it is going to be mainly the work of the laity.

First, what’s the position of dissenting theologians regarding sex? They want to baptize the sexual morality of the post-Kinsey culture. How do they get there? By arguing the primacy of conscience (the autonomous self as a little god, decreeing right and wrong); by divorcing personhood from the body (a Cartesian anthropology that posits a free-floating “I” that has nothing to do with one’s concrete acts); and by consulting “experience”

*For the renewal to gain momentum, there’s one change demanded by the council that has yet to happen: the retirement of the old clericalism, the idea that priests and nuns constitute the “real” Church. Most laity still have the odd notion that they must wait for a signal from the bishop or local pastor to do anything.*



rather than nature (which in practice allows the three concupiscences to run on their own program).

The pope’s responses to the dissenters, and to the culture in general, are deep and convincing. First, he argues that the purpose of a conscience isn’t to manufacture the truth but to locate it. Truth is something we discover rather than invent. And once we do find a truth, there isn’t merely an obedient and grudging application, but rather a creative response that translates it into positive virtues. Second, the pope vigorously rejects the idea of man as a vaporous “subject” that happens to have a body. We are our bodies, and we are what we do with our bodies. And when it comes to sex, our body has a language, a nuptial meaning that expresses the “law of gift” written at the core of our being. The pope insists that sex is such a deep and wonderful thing that when you use it improperly inside or outside marriage, making your partner an object, a vehicle of pleasure, the result will be the “culture of death” that’s all around us.

In fact, if Catholic dissenters were serious about consulting “experience,” they would look honestly at the results of the sexual revolution. What they would see are the results of a denial of nature, of the “truth” about our sexuality. The question finally is whether we create ourselves on our own or receive our nature as gift. Adam and Eve chose the first option; their sin was not about an inordinate love of apples but about freeing themselves from the “givens” God put in their nature. It is an impulse shared by heterodox theologians. But we’ve discovered—as did our first parents—that this “liberation” is a false freedom. The pope argues that the human person is truly free only when he acts on truths that are received and not invented. The perfection of freedom doesn’t consist in

**Street Saints**, continued from pg. 3

time with. They've scarcely been outside the neighborhood; their school is a joke; poverty is normal, and so is abuse. There's no reason to hope things are going to get better. These are America's at-risk kids. There may be as many as 8.2 million, but no one knows for certain.

The one thing at-risk kids are desperate for, but can't name, is a stable relationship with a caring adult. In response to this need, Virgil Gulker founded Kids Hope USA in 1995. Kids Hope USA links one-to-one: one congregation to one public elementary school, one adult to one child. Each adult commits to meet one hour a week with one at-risk child for one year, meeting them at their school. Their task is to let that child know they are valuable, and that they are loved. Just doing that has a profound effect, first in stabilizing the emotions of the youngster, then their behavior, then their motivation in class, and finally their academic achievement. Most of these kids have never had an adult who just shows up on a regular basis to give them unconditional love.

While the task of healing all the at-risk children in the nation is too daunting, almost anyone can carve out one hour a week for one child. The congregations whose members have done this find that it not only has a profound effect on the child, but on the mentors, who often for the first time in their lives are explicitly tasked to be a presence of Christ's love. The heat and light that comes back into the church as the mentors grow is inspiring.

Pastor David Deters of Grand Rapids, Michigan, testifies that "Kids Hope USA has revitalized my vision and made tangible in my life the coming kingdom of God. It has brought the Kingdom of God right here, outside my window."

Kids Hope USA has been replicated in 283 partnerships in 26 states, and is now providing mentors for 4700 at-risk children. It has been recognized by the past three Presidents, received a Daily Presidential Points of Light Award and was named the "premier paradigm of faith-based mentoring" by the Points of Light Foundation.

Part of the reason for Kids Hope USA's success is that it is intelligently designed with a solid infrastructure. The pastor and the principal make a binding agreement to partner. The school selects the youngest children they see in the most need of help. Kids Hope becomes a ministry of the congregation, involving a team of parishioners. At least ten mentors are trained to go into the schools, and a part-time coordinator from the congregation who is also trained for the job serves as the hub for the team. To strengthen the work spiritually, ten prayer partners are mobilized, with each designated to pray for one of the children and their mentor, giving shut-ins, the elderly, or people who travel a way to participate. A hospitality coordinator celebrates the children



and their families when they are invited into the church with their mentors. All of the participants have written job descriptions and standards of accountability. Mentors get weekly suggestions from the teachers on what the kids need most, and both give weekly evaluations to track progress.

This model is built to last: 94% of the programs established since 1995 are still operational. The results have been remarkable. Teachers surveyed reported that the mentees' detentions dropped to half, positive behavior and self-control increased, and academic skills increased by 95% in the first year. Dan Takens, principal of Brookwood Elementary in Grand Rapids, Michigan, says "The Kids Hope USA program has had the largest impact on the students of any program I have ever worked with." School principals are stepping up in droves to ask Kids Hope USA to come into their schools.

When Virgil Gulker began research to devise a model for a mentoring program, he thought academic needs would be at the forefront of principals' concerns. He was surprised to be told their emotional needs were even more pressing. One said, "I want you to see these children as emotional checkbooks who are completely overdrawn. What they need is a deposit of love in their hearts." What happens with each deposit of love transforms lives in several directions.

As the child begins to respond, their parent at home wants to know who is having this profound effect on their child. When the mentor meets the mother, it may become apparent that she needs domestic abuse counseling or reliable transportation to work to keep her job. Then someone from the church can be connected to her to fix her car or get her help. The child's mother may decide to come to church as a result of the friendship that begins. She may ask for help for another one of her children. The mentor's husband may offer to take Joey to a baseball game to do "guy" things with him, or teach him how to ride a bicycle. What happens naturally from one relationship radiates out into others, knitting lives together in life-healing ways.

To establish a Kids Hope USA team in a parish, several different charisms are needed. Someone with the gift of *leadership* is needed to take the vision and move it into reality with the priest, the principal, and enough parishioners to form a core team of at least ten mentors and ten prayer partners. An individual with the gift of *administration* is needed to serve as the program's director, who will interface with the mentors and teachers, setting up the times for mentoring at the school, tracking the progress, and keeping all the team members in motion.

Being a mentor is an opportunity for several different gifts, among them encouragement, mercy, and teaching—it is a multifaceted role, not unlike parenting. All the children and their families will be invited to the church with their mentors for celebrations, and the person who celebrates them should have the gift of hospitality. Someone with the charism of *service* to assist in these events would be welcome. A person with the gift of *evangelism* would be excellent to interact with the families when they visit the church (but not at the school, where evangelization may not take place.) A person with the gift of *mercy* would be a great resource to spring into action to meet the needs of parents that become apparent. If some of the prayer partners had the charism of *intercessory prayer*, it would enhance the prayer teams.

The mentors themselves need not have a professional background in education. In fact, mentors from one Houston congregation include a retired jazz band director, a medical research scientist, a pediatrician, a professional business woman, a computer consultant, an ICU nurse, an accountant, a retired insurance salesman, and a district judge.

In practice, this model has been so effective for several reasons. It draws on the various charisms present in a congregation, putting them to work as a body. The program itself is focused in its strategy, reaching youngsters early enough to make a lasting difference over time. Kids Hope USA is a beautiful way to mobilize the laity into meaningful outreach that helps faith reach out of the church and into the community where there is need. And it is changing lives through the quiet demonstration of love in action.

*If you are interested in Kid's Hope USA, please contact Virgil Gulker at [vgulker@kidshopeusa.org](mailto:vgulker@kidshopeusa.org) and visit [www.kidshopeusa.org](http://www.kidshopeusa.org). For more examples of faith at work throughout America, please see [www.streetsaints.com](http://www.streetsaints.com). Barbara J. Elliott is the author of **Street Saints: Renewing America's Cities** (Templeton Foundation Press) and the founder of the Center for Renewal in Houston, TX, serving Christ-centered ministries. She and her husband, Winston, have four youngsters in high school and college. She has served as an international television correspondent for PBS and in the White House.*



**Service** continued from page 5

Mass was being celebrated. John and his friends spirited the priests out a back way, but one priest was caught. John personally rode out into the surrounding enemy, rescued the priest, and then successfully fought his way through the English and disappeared into his own underground. After two years of living undercover, John was betrayed, arrested and condemned. In his final speech, he committed to the Dominican order the only treasure he left behind: an unborn child.

The eagerness of servers to move in and solve problems that others have not yet recognized can sometimes irritate others who may feel that the server is exaggerating the need. Those around a person with a charism of service can also resent the eager confidence with which the server tackles the task at hand. The authority that comes with the gift may even be mistaken for an attempt to take over leadership of a situation or group. The bewildered server, who only wanted to help, can find him- or herself perceived as a pushy busybody.

When we exercise any charism, it can seem so natural to see what we see and do what we do that we may find it difficult to believe that other Christians can be honestly unaware of what looms so large to us. But they are! Our different charisms help determine the different needs we see and color the way we go about meeting them. However, tempting as it might be to write off other Christians who seem uninterested in our own burning concerns, they are not simply lazy or oblivious. It may be that they see other things because they have been given other things to see. "If all the members were alike, where would the body be? The eye cannot say to the hand, 'I do not need you,' any more than the head can say to the feet, 'I do not need you'" (I Cor 12:19-22). One way to prevent misunderstanding is for the server to first quietly alert those about them to the problem they see. When other people have been first "sold" on the problem, they tend to appreciate rather than resent a solution.

A server's energy can also be mistaken for a charism of leadership or administration. While an administrator can happily delegate parts of a task to others, those with a charism of service find delegation frustrating. They don't want to coordinate some one else's work; they want to do it themselves. Servers tend to be practical rather than visionary. They should not be expected to come up with new visions or create new programs, but should be given free reign to do that at which they are so gifted: identifying and eliminating those practical roadblocks that keep good things from happening.



**John Paul**, continued from pg.7

radical self-creation but in the choice to live in accord with our nature.

One of the hopeful signs in the Church today is that energized laity like Christopher West, Janet Smith, Mary Beth Bonacci, John Haas, and others are out there explaining to audiences the beauty of the pope's "theology of the body." There already is some recognition among twenty-something Catholics that the baby boomers didn't exactly solve the mystery of sex and that it must mean something more than an exchange of pleasure between consenting adults. The pope has the answer: It is an exchange of persons, and its ramifications are never entirely private. The health of the entire culture depends on it. Which is why the pope has spent so much intellectual energy explaining sex to a culture trying to evacuate it of its mystery and transcendence.

But this pontificate is about much more than sex and marriage. It is a clarion call to evangelize the culture, which John Paul II insists is what really drives history. Catholics have to stop being preoccupied with intra-Church issues and recover a sense of having a message for the world. For centuries—maybe since the Treaty of Westphalia [1648]—the Faith has been privatized, so that many Catholics think it's mainly something you carry around inside your head. Vatican II proposed evangelization as the deepest identity of the Church, but it's going to require some digging to recover this lost truth.

We need a great relearning guided by the true "spirit" of Vatican II. The Church is going to have to rebuild itself from the bottom up by personal decisions made by Catholics inspired by the rich teachings of the Magisterium. The three most important realities in the Church today are a great teaching pontificate, the lay initiatives at the grass roots, and the new religious

orders whose demographics are the reverse of the older ones. History tells us that this is more than enough for a new springtime of faith.

But for the renewal to gain momentum, there's one change demanded by the council that has yet to happen: the retirement of the old clericalism, the idea that priests and nuns constitute the "real" Church. Most laity still have the odd notion that they must wait for a signal from the bishop or local pastor to do anything. The council taught that if you have the Faith, you spread it. John Paul's understanding of this point may come from his experience in Poland, where visible, clerical-mandated lay associations were virtually impossible under the Communist authorities; individual Catholics had to show initiative and not wait for clerical permission to live their Christian vocation.

Finally, a Catholic restoration will depend on individuals who answer the call to holiness. Cardinal Ratzinger, who has been more sober than John Paul in his assessment of the aftermath of the council, knows his Church history well enough to sense that the legacy of an ecumenical council is always at risk: "Whether or not the Council becomes a positive force in the history of the Church depends only indirectly on texts and organizations; the crucial question is whether there are individuals—saints—who, by their personal willingness, which cannot be forced, are ready to effect something new and living.... [It] depends on those who will transform its words into the life of the Church."

This generation of Catholics has been given much by the Magisterium. Much should be asked of it.

*George Sim Johnston is a member of the Crisis Magazine executive board and author of Did Darwin Get It Right? (Our Sunday Visitor, 1998). Copyright Crisis Magazine © 2004; used with permission. For full text, see: [www.crisismagazine.com/julaug2004/feature1.htm](http://www.crisismagazine.com/julaug2004/feature1.htm)*

**Happenings**, continued from pg. 2

Tucson desert habitat to all points.

Fr. Fones and **Sherry Weddell** made a successful trip to **Melbourne, Australia** last fall. They were training teachers and doing strategic planning for the new Australian office of the Institute with director **Clara Geoghegan**.

Teachers **Mary Sharon Moore** of Grand Forks, North Dakota, and **Stephanie Moore**, from Discovery Bay, California have stepped up to the plate, giving workshops in California, Kansas, Washington, and Ohio with more to come. **Bryan Dolejsi** has been busy as well, seeing action in California, Nevada, and Arizona. Bryan is a seminarian in Menlo Park, CA and brings to our teaching teams the witness of collaboration between clergy and laity that is a key to our success.

The latest Institute foray into the great state, teacher training in Houston, was a great success this past January. **Winston Elliott** and his wife **Barbara Elliott** lead the way in organizing a group of teachers. Their first workshop will be this April at their home parish in Houston, Our Lady of Walsingham. ❀

### *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.



# Catherine of Siena Institute Events

## Events for 2005



### January

- 8 **Vancouver WA**, Discerning Your Call and Gifts, St. Joseph, contact: Dave Conway (360) 887-4458 or (360) 696-4407
- 7-8 **Antioch CA**, C&G Workshop, Most Holy Rosary, contact: Parish office (925) 757-4020
- 14-15 **Spokane WA**, C&G Workshop, St. Peter, contact: Vicki Nicks (509) 534-2227
- 21-22 **Fremont CA**, C&G Workshop, St. Joseph, contact: Elaine Sanchez (510) 656-2364
- 21-22 **Salt Lake City UT**, Interviewer & Facilitator Training, Newman Center, contact: Institute Office (719) 219-0056, or Rich Barra (801) 359-6066
- 31 **Houston TX**, Teacher Training, contact: Catherine of Siena Institute Office (719) 219-0056

### February

- 5-6 **Salt Lake City UT**, Aquinas Institute Lectures, St Catherine of Siena-Newman Center, contact: Jud1 Belew (801) 359-6066
- 11-12 **Philadelphia PA**, Interviewer & Facilitator Training, St. Vincent de Paul, contact: Catherine of Siena Institute Office (719) 219-0056, or Liz Walz (215) 438-2925
- 25-26 **Reno NV**, C&G Workshop, Our Lady of the Snows, contact: Sr. Anita Minihane RSM (775) 323-6894
- 2/27-3/2 **El Cajon CA**, Parish Mission, Church of the Most Holy Trinity, contact: Carlene Galvan (619) 444-9425

### March

- 4-5 **Newport News VA**, C&G Workshop, Our Lady of Mt. Carmel, contact: Janet Hassan (757) 595-0385
- 11-12 **Ankeny IA**, Interviewer & Facilitator Training, Our Lady of the Immaculate Heart, contact: Institute Office (719) 219-0056, or Amy Hoover (515) 964-3038
- 18-19 **Swanton OH**, C&G Workshop, St. Richard of Chichester, contact: Parish Office (419) 826-2791
- 18-19 **Germantown WI**, C&G Workshop, St. Boniface, Parish Office (262) 628-2040
- 18-19 **San Pedro CA**, C&G Workshop, Holy Trinity, contact: Joy Jones (310) 548-1485

### April

- 1-2 **Philadelphia PA**, C&G Workshop, Central Association of the Miraculous Medal (CAMM), contact: Liz Walz, (215) 438-2925

- 8-9 **Mtn. Home ID**, C&G Workshop, Our Lady of Good Counsel, contact: Jane Abernathy (208) 587-2560
- 15-16 **Riverside CA**, C&G Workshop, St. Andrew's Newman Center, contact: Newman Center Office (909) 682-8751
- 15-16 **Lewisville TX**, C&G Workshop, Christian Community Action, contact: Ed Johnson (972) 436-4302
- 22-23 **Houston TX**, C&G Workshop, Our Lady of Walsingham, contact: Barbara Elliott (713) 683-9407
- 22-23 **Collierville TN**, C&G Workshop, Church of the Incarnation, contact: Theresa Gagliano (901) 853-7468
- 29-30 **Atlanta GA**, Interviewer & Facilitator Training, Cathedral of Christ the King, contact: Bernadette Flowers (404) 233-2145 ext.451

### May

- 6-7 **Seattle WA**, C&G Workshop, University of Washington Newman Center, contact: Judy Allvin (206) 527-5072
- 13-14 **Ankeny IA**, C&G Workshop, Our Lady's Immaculate Heart, contact: Jo Kay Boyle (515) 964-3038
- 20-21 **Sparks NV**, C&G Workshop, Holy Cross, contact: Nancy Whipple (775) 326-9431

### June

- 3 **Colorado Springs CO**, Retreat, Diocese of Colorado Springs, contact: Catherine of Siena Institute (719) 219-0056
- 10-12 **Washington DC**, 2005 Congress of Dominican Laity, Catholic University of America, contact: Mike Dillon (719) 219-0056
- 17-18 **Atlanta GA**, C&G Workshop, Cathedral of Christ the King, contact: Bernadette Flowers (404) 233-2145
- 24-25 **Waverly NE**, C&G Workshop, Our Lady of Good Counsel Retreat House, contact: Carolyn May (402) 786-2705

### July

- 8-15 **Oakland CA**, Adult Faith Formation, St Albert's Priory, contact: Mike Dillon (719) 219-0056
- 16 **Wichita KS**, Discerning Your Vocation & CALL, Spiritual Life Center, contact: Jerry Holladay (316) 744-0167



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*As he is, so are we in this world.*

*John 4:17*

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