



Northwest Regional Stewardship Conference holds Institute workshop on time and talent



Sherry Weddell waves bishops' pastoral, *Our Hearts Were Burning Within Us*

Back in the exhibit room at the recent Northwest Regional Stewardship Conference in Portland, Oregon, Jim, who was manning the Catherine of Siena Institute table noticed a parish leader long interested in their work approaching. He was somewhat surprised at this, for it was the hour during which Sherry Weddell, associate director of the Institute, was giving her workshop on "Stewardship of Time and Talent".

"Oh, I wanted to hear her talk," she told him, "but I guess I got there too late. I couldn't get in the door." Deciding to investigate further, he walked over to the designated room and, sure enough, had to gently push through a small group crowding the door craning their necks to catch Sherry's words.

The view inside the room was even more surprising. Not only was there not a seat to be found, there was not even a square foot. People

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The Prophetic Office: Proclaiming and Receiving the Word in Action

by Fr. Michael Sweeney, O.P.

Father Michael continues his reflections on lay participation in the priestly, prophetic, and royal or governing office of Christ.

We have all had the privilege of knowing a saint. I am not thinking of those who have been canonized by the Church, but those who have lived the Faith in such an

exemplary way that it encourages and witnesses to the rest of us. I remember with great fondness one of the saints I have known, Eileen Path. Eileen was the sort of woman whom anyone might overlook. She was no great beauty, according to any worldly measure. Childhood polio had left her permanently crippled, and the ordinary chores she regularly undertook on behalf of others—cleaning, laundry, cooking—often caused her physical pain. She avoided ever calling attention to herself. She would be horrified that I am writing of a situation she once confided to me. Two years ago, however, Eileen was killed in a car accident, and I am utterly confident that she will forgive me from her place in heaven.

Eileen was always attentive to those who suffered, particularly to the poor. Her shopping took her regularly into the University District of Seattle, where many of the homeless of the city can be found begging. She was frequently approached by one man, an African American, who seemed embittered by life. Because of his demeanor, others were afraid of him. She would give him a dollar or two (her own income was very modest) and smile. Her smile was never returned.

"One day," she later reported to me, "something came over me when he approached. Before I really knew what I was doing, I gave him a big hug.

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Happenings...

There's still room to attend the August 10th and 11th **Facilitator/Interviewer Training Workshop** in Seattle. If you would like to learn how to facilitate the discernment process in your own community, have good listening skills, and have attended a *Called and Gifted* workshop, contact Sherry for more information.

Word of our work must be spreading somehow judging by the way **our calendar** has been filling up. Lent of 2002 was practically full before this year's Lent even ended. To date, we have one weekend open in the fall, but with a new cadre of teachers in training, we expect to conduct several dual-workshop weekends. So there's still some room in October and November.

We're very glad to be returning to **Oahu** in September for two *Called & Gifted* workshops, an interview training workshop, a short course in teacher preparation, and a gathering with local clergy. The diocesan-level efforts of **Sharon Chiarucci** are bearing fruit as lay parish leaders take remarkable initiative in organizing extended discernment programs and demonstrate a competence and enthusiasm to a degree we have seldom encountered.

Also in August, we will conduct our first **teacher preparation workshop**, gathering a dozen gifted prospective teachers from several states. We hope to markedly increase the availability of workshops across the land, and free up some time for Sherry and Fr. Michael to continue developing the essential resources that parishes and dioceses need to provide the laity a formation adequate to their call as apostles to the world. The teacher preparation

workshop will run three days starting August 17th.

As our fourth year draws to a close this month, we actually expect for the first time that our **day-to-day operations** will have generated more revenue than we've spent, somewhere in the neighborhood of **\$20,000**. While still preliminary, we estimate an income around \$135,000 with expenses near \$115,000. Donor support has been crucial in this success.

We have reached a critical stage in our operations where we must hire **additional staff**. To date, we have had just three full-time staff, with additional part-time help since January. As the time required for program coordination, sales, bookkeeping, and production has steadily increased, our ability to develop new resources and programs has been woefully curtailed. So it's **time to grow** a little and plunge that profit spoken of above into furthering our mission. Any help you can give us will be put to great use!



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were standing in the back and along the sides of the room. They also lined the front wall and were sitting on the floor, completely encircling her. There was Sherry, amidst a sea of parish and diocesan leaders, both lay and clergy, speaking of the connection between lay formation and stewardship and waving a copy of the American Bishops pastoral, *Our Hearts Were Burning Within Us*.

"As lay Catholics, we are anointed and sent as apostles in our own right. We are not just parish volunteers, we are *apostles!*" she emphasized, trying to convey a broader understanding of the stewardship of talent. As apostles, our stewardship encompasses mission, vocation, and Tradition. It requires an understanding of and responsibility for the Church's mission, which is not primarily to maintain its own structures, but to bring Christ to the world. Lay Catholics must take seriously and discern their own vocation as apostles. Finally, the laity must receive a thorough grounding in the Christian Tradition so that they

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Catherine of Siena Institute Mission:

Working to make apostolic formation and support readily accessible 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, or organizations in the service of this mission.

Apostles to the World Conference Report

“Two Archbishops and a Cardinal!” Time and again, throughout the weekend of the

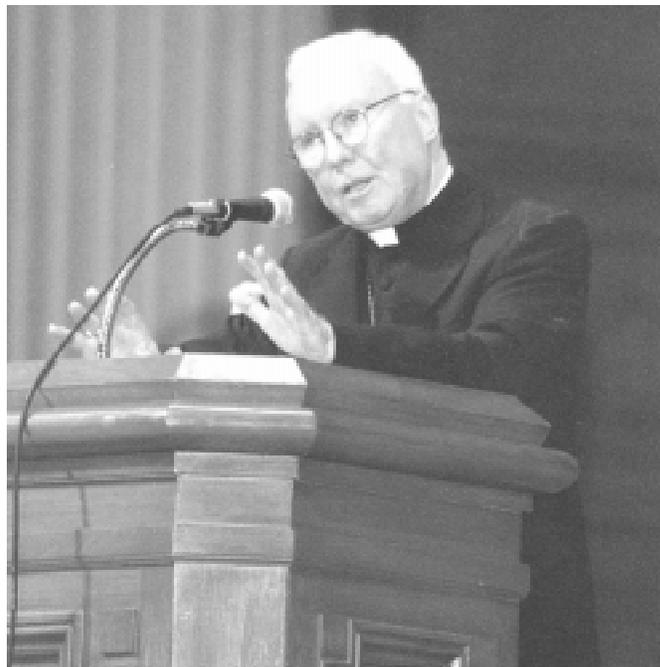
Apostles to the World conference, one could

hear this refrain. And a fitting comment it was, for one of the express intentions of the conference, according to Institute director Fr. Michael Sweeney, was to bring together the hierarchy and laity around the theme of lay apostleship.

“It is not enough that our work at the Institute has found so remarkable an acceptance among lay Catholics throughout the world. As the history of our tradition has shown, no movement for change or reform bears lasting fruit unless the hierarchy, including the Holy See, approve and support it. This is traditionally known a ‘reform in head and members.’” The presence of Cardinal J. Francis Stafford, Archbishop William Levada (San Francisco), and Archbishop Terrence Prendergast (Halifax) gave great encouragement to many that the role of the laity in the mission of the Church to the world is being taken seriously indeed.

The weekend began with a Mass Friday evening at St. Dominic’s church in celebration of the feast of St. Catherine of Siena, patron and namesake of the Institute. An estimated congregation of 400 witnessed the event. Among those most visibly present were 40 Dominican seminarians who traveled across the bay from St. Albert’s seminary. The liturgy itself flowed remarkably smoothly, thanks to the expert preparation of the St. Dominic’s staff, especially liturgical wizard Tim Ferguson.

For his homily, Cardinal Stafford shared personal reflections on the statue of St. Catherine of Siena at the end of the Ponte St Angelo in Rome, the bridge Catherine used often on her way to St. Peter’s. He noticed that the statue fittingly shows Catherine looking out across the bridge rather than towards St. Peter’s as one might expect; a bridge was her favorite image of Christ.



Cardinal J. Francis Stafford of the Pontifical Council for the Laity speaks at the Apostles to the World Conference.

Probably the most unrealized part of the vision of the Second Vatican Council is the living out by the laity of their essentially secular role.

Listeners gave the homily very high marks and expressed how moved they were by the Cardinal’s words.

A capacity crowd gathered in the parish hall afterwards at a reception for the Cardinal, who graciously spoke with everyone who wanted to greet him. White habits flowed about the room as Dominican students tempted invitees with chocolate truffles and petit fours to go with their wine and coffee. Those present were mostly friends and associates of the Institute, who used the time to share their enthusiasm for

lay formation and to network with one another in exchanging ideas and resources.

Saturday began with Cardinal Stafford’s keynote address, *The Laity in the Twenty-First Century*. Although the word “laity” may be hard to define, he said, it is clear that “every person has been called to be holy,” and that “nothing can justify a retreat from this truth.” He cited the horrors of the 20th century, the deadly fog in which

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millions perished, and the complicity of many Christians as evidence for a deterioration of Christian identity among the laity that the new millennium must rectify. “The laity realize in themselves the presence of the world in the Church and the Church in the world...the lay person is both in the heart of the world and the center of the Church.”

By virtue of Baptism, all Christians carry out Christ’s roles of priest, prophet, and king. (*See Fr. Michael’s article, this issue.*) Speaking especially of the prophetic office, Cardinal Stafford emphasized that “Lay people have a real knowledge of the truth of Christ, and an obligation to announce it.” He went on to stress that the laity must do this precisely in the secular dimension of their lives. “Probably the most unrealized part of the vision of the Second Vatican Council is the living out by the laity of their essentially secular role,” a point that Fr. Michael and Sherry Weddell often make in their Institute workshops and missions.

Although some points made by the Cardinal, especially that of “eschatological reserve,” left a few scratching their heads, many expressed their deep appreciation of his remarks. Debbie Oaas, who traveled to the conference from Boise, Idaho, said, “It was on a high level, but I really liked the fact that there was something to really think about.” Similarly, Carol McGee, who spoke later in the day, believed that “the high level of the presentation was something I really appreciated. I didn’t feel talked-down to like I do so often when priests or bishops address the laity. It gave me hope that the hierarchy will begin to take us more seriously.” An excited Dr. Robert Walker, coming all the way

from Memphis, summed up his response succinctly: “Tremendous! Those were marching orders!”

After a short break, Archbishop Prendergast affirmed that lay involvement must envision a much broader role than making-up for a shortage of priests. He gave many examples of collaboration between lay and clergy in Halifax.

Father Michael spoke first after a lunch break, maintaining that the parish is the only Catholic institution capable of fully calling forth the gifts and vocations of the laity, for only there is local church truly present as a Eucharistic community. The Eucharist thus forms the basis for lay call and vocation.

Sherry Weddell spoke next, challenging participants to take up the work of lay formation in their parishes, viewing it as essential for lay mission. Ending with a burning appeal for those present to consider a call to raise up other lay leaders, her challenge was well-received and applauded.

Carol McGee related her experiences with evangelization retreats and how they set the stage for further formation by instilling a sense of discipleship. Scott Moyer told the story of his involvement with the Institute and how it affected his choice to plunge into young adult ministry. Finally, Susan Timony described the Washington DC based Education for Parish Service program which imparts a thorough understanding of the tradition and tenets of faith to lay participants.

Overall, the conference achieved the Institute’s goals of bringing together “head and members” in a manner that left lay participants feeling validated in their role as lay apostles, taken seriously by the highest levels of the Church.

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might “understand and discern the real life implications of fundamental truths.”

One stout and somewhat gruff fellow marched up to the exhibit table later and volunteered the fact that he didn’t really didn’t know why he had come. “I don’t like lectures,” he almost growled, “and was disappointed by an earlier talk. So I tried to get a seat by the door in case I wanted to leave, but only found one on the far side of the room. I thought I was really going to regret it, but as soon as Sherry started speaking, I said to myself, ‘Now this is more like it.’” He offered a look at his copy of *Making Disciples, Equipping Apostles*, as if to testify to his sincerity—it was marked and highlighted from cover to cover.

So much for the fear that those attending the conference would find the connection to apostleship either difficult to make or merely academic. By the time it ended, the Institute exhibit table was almost completely empty of brochures, newsletters, tape sets and other resources.

Tom Shaughnessy, who regularly attends national stewardship conferences on behalf of his parish, All Saints in Manassas Virginia, later said, “I’m not at all surprised. There’s a real need out there for Sherry and Father Mike’s work on the stewardship of talent. It’s the best thing out there by far, and I think it could be a next step for the Institute.”

One woman came up to Sherry afterwards and confessed that she was one of those who had come hoping to better recruit parish volunteers. But thinking of herself and fellow parishioners as apostles gave her a new perspective. She said, “Now you’ve just turned my whole world upside-down.”



Surfing for Fun and Prophecy: The Internet and Apologetics

by Sherry Weddell

“The true apostle is on the outlook for occasions of announcing Christ by word, either to unbelievers . . . or to the faithful” declared the fathers of the Second Vatican Council in the Decree on the Apostolate of the Laity. The Internet is an

endless resource for lay apostles seeking to exercise their prophetic mission of announcing Christ. The web can not only be a phenomenal tool of apostolic formation, filled with wonderful resources for learning about Catholic beliefs, theology, history, worship, and prayer, it also gives lay Catholics a chance to sit in on and become part of discussions with people of profoundly different life experiences and beliefs all over the world.

Some of my friends and I spent a great deal of time as cyber-apologetics in our first years as Catholics. We would join e-mail discussion groups as varied as PWHP (for aspiring neopagan work-at-home parents) or Christia (a world-wide discussion groups that included mostly evangelical Protestant participants) in order to contribute a Catholic perspective and to be available to correct common misunderstandings about Catholic beliefs and practices. It was through the net that we got to know an evangelical family in New Zealand and helped them explore and finally enter the Catholic Church.

However, nowhere is *caveat emptor* (let the buyer beware) more appropriate than on the internet. Cyberspace is filled with a blizzard of conflicting information and claims, some of which are trustworthy and some of which are preposterous. The links section of our website (www.siena.org/links.asp) is the place to find the good stuff, with over 1200 links to essential tools for lay Catholics desiring to proclaim Christ in the midst of our world. Once you reached our links page, click on “Mission to the

World” and then “Evangelism/Apologetics”. Here you will find 17 sites of interest to apologists and 21 websites for budding evangelists. Check out the following sites as a beginning.

The first place for apologist wanna-bes to turn is *Biblical Evidence for Catholicism*, the ultimate mega-site for apologists created by Dave Armstrong, a convert from evangelical Protestantism. This site won Envoy Magazine’s website-of-the-year and no wonder—it’s an amazing 500 pages of great links and detailed articles with nearly everything you need to explain a huge variety of Catholic beliefs to non-Catholics. This website includes very extensive links and resources on John Henry Newman, C. S. Lewis, and other famous converts such as Edith Stein and Malcolm Muggeridge.

Another excellent site for apologists is *The Teaching of the Church Fathers*.

Here you will find a comprehensive collection of passages from the writings of the great theologians of the early Church regarding a wide variety of Catholic teachings, such as the authority of Scripture and Tradition, the sacraments and devotion to Mary. The site also contains a beginner’s guide to the eastern and

western Fathers of the Church, and an extensive reading list for those who want to explore further.

When a Pentecostal pastor and 68 of his parishioners became Catholic during the Easter Vigil last month, their decision generated national headlines. But these “new Catholics” are just the most recent

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Then, suddenly, I was overwhelmed by Jesus' love for him, so I invited him for coffee." The man could not have been more shocked had she offered him the deed to

her house! In an instant, Eileen had wiped away all of the distance that race, gender, history, and personal circumstance can occasion. This was not to be their only meeting; they would enjoy many more coffees together.

We might rightly recognize a charism at work in this encounter, the charism of *mercy*. Certain of Christ's love for another, Eileen very practically responded and, in a single moment, restored to the man his own dignity. Christ was the author of that encounter, not Eileen (she herself said as much). In her embrace the man met, not Eileen only, but the One who had sent her. But we can recognize something else in this encounter and, indeed, in every encounter that Christ works through us. In that moment, and in so many other moments in her life, Eileen fulfilled her *prophetic office*.

Our call in Christ to be priest, prophet and king is not simply true of bishops or priests, but also of the laity. In its *Decree on the Apostolate of the Laity*, the Second Vatican Council taught that "as sharers in the role of Christ as priest, prophet, and king, the laity have an active part to play in the life and activity of the Church." (10) Another of the Council documents describes the generality of prophetic office:

"The holy people of God shares also in Christ's prophetic office. ...The entire body of the faithful,

anointed as they are by the Holy One, cannot err in matters of belief. They manifest this special property by means of the whole people's supernatural discernment in matters of faith when 'from the Bishops down to the last of the lay faithful' they show universal agreement in matters of faith and morals. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accept that which is not just the word of men but truly the word of God. Through it, the people of God adhere

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unwaveringly to the faith given once and for all to the saints, penetrate it more deeply with right thinking, and apply it more fully in their lives." (*Lumen Gentium*, 12)

If we think of the prophets remembered in scripture, this description might seem unrelated to our prophetic office, for it emphasizes *receiving* and *discerning* God's word more than proclaiming it. Is not the prophet one who *proclaims* God's word with authority? However, if we recall Our Lord's own understanding of his mission, we immediately discover that the emphasis of the Council is true to Christ's own.

How does Jesus understand his mission? He insists that he acts and speaks only what his Father reveals to him:

"Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. For the Father loves his Son and shows him everything that he himself does... " (John 5:19-20)

"Whoever rejects me and does not accept my words has something to judge him: the word that I spoke, it will condemn him on the last day, because I did not speak on my own, but the Father who sent me commanded me what to say and speak. ...what I say, I say as the Father told me." (John 12:48-50)

Jesus *receives* the word that the Father speaks to such a degree that he is the Incarnate Word of the Father. He *is* the Word of the Father received in human flesh.

Moreover, just as Jesus receives what the Father speaks, so he instructs his disciples to receive his word:

"Jesus then said to those Jews who believed in him, 'If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free.'" (John 8:31-32)

"But as for the seed that fell on rich soil, they are the ones who, when see *Prophetic Office*, page 8



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example of a wave of conversions that has carried many Protestant leaders to the Catholic Church over the past 15 years. If you know a Protestant minister or leader who is looking seriously at Catholicism, tell them about the *Coming Home Network* website. CHN is the internet support center for the hundreds of Protestants in ministry who are exploring the possibility of becoming Catholic. CHN's website includes unique resources such as a nation-wide job listing, discussion groups, a weekly TV program focused on the experience of converts, and back issues of CHN's journal, which deals in-depth with matters concerning evangelicals considering Catholicism.

Internet resources for lay evangelizers are equally rich. Check out *LAMP Ministries* of New York City, an inspiring example of the lay apostolate. Founded in 1981 by a husband and wife team, Tom and

Lyn Scheuring, LAMP is a Catholic lay missionary association of persons who serve among the materially poor with a focus on evangelization. LAMP Ministers serve in poor parishes in the New York area who cannot afford full-salaried personnel or with homeless families in shelters.

NET Ministries (National Evangelization Teams) is an international youth ministry that challenges young Catholics to love Christ and embrace the life of the Church. They equip youth-workers and young adults with the ministry skills needed for evangelization. Over the past 20 years, 1,400 young adults have served in NET teams that have ministered to over 1 million young people. NET is a great example of the truth that when adults are challenged to follow Christ and formed as apostles, vocations follow! After serving with NET, 90% of team members continue in some service to the Church and 14%

of alumni go on to pursue priesthood or religious life.

The *International Catholic Program of Evangelism (ICPE)* is offering formation and cutting edge evangelization experience in 8 counties. The ICPE website describes their 5 month schools of evangelization which combine solid Christian formation with outreach experience; their international summer school of theatrical arts; and the many other creative forms of evangelistic outreach in which Catholics from around the world are invited to participate.

The website of the *Secretariat for Evangelization of the US Conference of Catholic Bishops* is a gold mine of information for evangelizers. It includes links to many of the best-known Catholic organizations dedicated to evangelization, a list of national evangelization conferences and events, a newsletter, and a list of evangelization publications. ✠

Check-out these resources from the

Catherine of Siena Institute!



RECENT ADDITIONS:

Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith formation

Highly recommended, this recent pastoral letter from the U.S. Catholic Bishops stresses the importance of adult formation and discusses its content and goals. Emphasizes the role of the parish and the need for giving formation the "best of our pastoral resources." A must-read for those involved in faith formation, RCIA, and religious education. 71 pages, \$5.95

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El Inventario Católico de Dones Espirituales (<i>book</i>)	\$8.95
Discerning Charisms: a Workbook	\$8.95
The Catholic Spiritual Gifts Resource Guide (<i>book</i>)	\$6.95
The Parish: Mission or Maintenance? (<i>booklet</i>)	\$2.00
Making Disciples, Equipping Apostles (<i>booklet</i>)	\$2.00
Lay Members of Christ's Faithful, John Paul II	\$5.95
Redeemer of Man, John Paul II	\$3.50
Decree of the Apostolate of the Laity, Vatican II	\$2.50

To order, or for more information:

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they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance." (Luke 8:15)

The disciples are to embrace the word, to receive it, with good and generous hearts so that they may *remain* in it and know the truth that sets them free. The first responsibility of the disciples is to *receive* God's word, even as did Jesus did; this is also the first responsibility of the prophet.

How, then, is the disciple or the prophet to receive the word of God? By acting on it! The prophet *receives* God's word by *proclaiming it* to the world. When Eileen approached the man who was begging, she *received* God's word. She did this first by permitting God to speak, by not overruling the word that she heard (as so many of us do) and permitting herself to be "overwhelmed" by it. But she also received God's word by *acting on it*.

In fact, truly receiving God's word *is* to act on it; only when *proclaimed* by the prophet is it actually received. Why is this so? Because the

word is not merely an idea, but *the manifestation of the will of God*:

"For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word be that goes forth from my mouth. It shall not return to me void, but shall do my will, achieving the end for which I sent it." (Isaiah 55:10-11)

If the end is not achieved, if proclamation and action do not occur, then we cannot say that God's word is truly present, that is has really been received. For if it is truly received, as our Lord tells us, it "*shall do my will*."

In Eileen's story, she fully received the word in the very moment she embraced the man. In that moment her feeling ("something came over me") gave way to real insight ("Suddenly, I was overwhelmed by Jesus' love for him.") She began to understand, in a new way, the truth about God's love. She received the word when she acted upon it, and the word that she received became a "truth that sets us free."

The prophetic office in the Church is, therefore, *to receive the Word of God by proclaiming it in action*.

This is the prophetic office to which

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by virtue of our

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all of us are called by virtue of our baptism and confirmation. (It is also the sanctity to which all of us are called, a sanctity which allows us to embrace and hold fast to the Gospel, so that we may live it in the midst of everyday life.)

This understanding of our prophetic call sheds new light on the significance of the charisms. Charisms are given by God to empower us in particular ways to channel his love to others. They are action-oriented and other-directed, the word of God "achieving the end" for which it was sent. We can therefore view them as particular acts that God empowers so we may fulfill our prophetic office. The charisms are gifts that enable us to fully receive the Gospel by acting on it.

If you have received a charism for

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

Making Disciples, Equipping Apostles:

The parish as a house of formation for adult Catholics

New!

by Sherry Anne Weddell

The Church has declared that every baptized Christian is an apostle of Jesus Christ who has a right to apostolic formation. Sherry discusses the crucial role of the parish, the content of lay formation, and the urgent need for equipping leaders who can call forth the charisms and vocations of all the baptized.

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teaching, then it will be through *the very act of teaching* that you will receive the Gospel. If, like Eileen, you have received a charism of mercy, then it will be *in the very moment that you reach out to the suffering* that the Gospel will come to life for you. If you have received a charism of administration, it will be *in the moment that you begin to order a task* that the truth of the Gospel will speak in your heart.

Here we should notice an even stronger relationship between the charisms and the prophetic office: unless we *act* upon a charism, it will not manifest itself at all. Like the Word of God itself, *a charism cannot be received, except by acting upon it!*

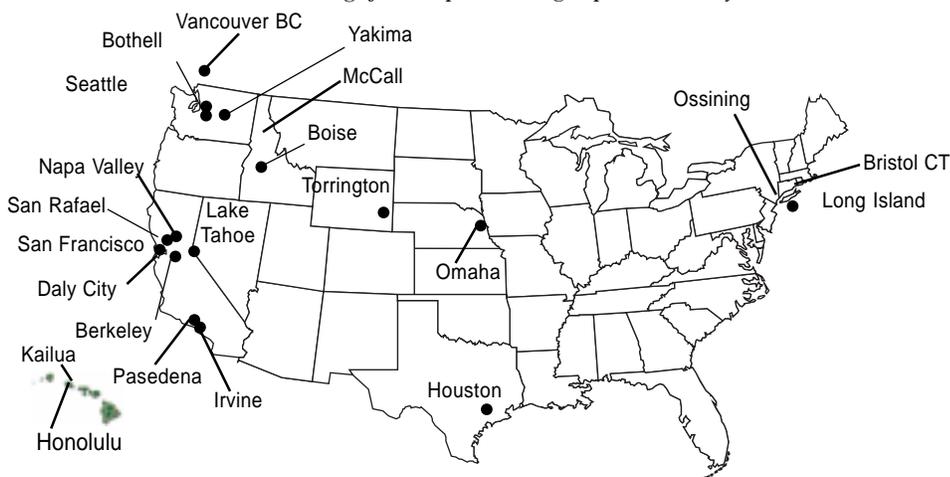
The charisms enable us to proclaim the Gospel in such a way that its *truth* is communicated to others, providing them an opportunity to receive God's word in turn. The Gospel is not merely an historical document, but God's self-revelation that has the power to touch the life of another in such a way that it proves itself to be actual, real, true. As such, it need not involve a proclamation in words. The sick woman who is cured, the stranger who is welcomed, or the homeless man who is embraced are equally enabled to *receive* the truth of the Gospel so that they, too, may begin to *act* on it, and taste "the glorious freedom of the children of God" (Romans 8:21).

Eileen was unremarkable in her own eyes. She received God's word by proclaiming it in simple ways, albeit with results that sometimes astonished her. To my eyes she had become in the strictest sense of the word a prophet, "mighty in word and deed before all the people." She was a woman who fully received the Gospel by acting on it. This world is not the same place for her having been in it. May the same be said of us!



Upcoming Catherine of Siena Institute events

See our web site, www.siena.org, for complete listing, updated weekly



June

- 1-2 Long Island NY, Extended Discernment, St Phillip & James, contact parish office, (631) 584-5454
- 8-9 Daly City CA, *Called & Gifted* workshop, Our Lady of Mercy, contact School Pastoral Leadership (415) 614-5545
- 8-10 Houston, National Charismatic Conference exhibitor
- 15-16 San Rafael/San Anselmo CA, *Called & Gifted* workshop, St Anselm's, contact School Pastoral Leadership (415) 614-5545
- 22-23 Torrington, WY *Called & Gifted*, St Rose (307) 532-5556

July-August

- 7/7-10 Ossining, NY, Maryknoll Missioners Training Seminar
- 7/27-28 McCall, ID, Our Lady of the Lake (208) 634-5474
- 8/10-11 Seattle WA, Interviewer Training workshop, contact Institute office
- 8/16-19 Seattle, WA, *Called & Gifted* teacher preparation workshop

September

- 7-8 Honolulu, HI *Called & Gifted* workshop, Sacred Heart/St Pius contact parish office, (808) 973-2211
- 14-15 Kailua, HI, *Called & Gifted* workshop, St Anthony's, contact Maxine (808) 266-2222 x12
- 16-17 Kaneohe, HI, facilitator/interviewer training, St Stephen's Center
- 21-22 Yakima WA, Extended Discernment Workshop, Holy Family, contact Frank (509) 972-2479
- 28-29 Berkeley, CA, *Called & Gifted* workshop, St Mary Magdalen, contact parish office, (510) 526-4811

October

- 12-13 Houston TX, *Called & Gifted* workshop, Catholic Charismatic Center (713) 236-9977
- 19-20 San Francisco, CA, *Called & Gifted* workshop, St Dominic's, contact Scott, (415) 567-1608
- 19-20 Anacortes, WA, *Called & Gifted* workshop, St Mary's, contact Dorothy, (360) 293-2101
- 26-27 Bothell WA, *Called & Gifted* workshop, St Brenden's, (425) 483-9400

November-December

- 2-3 Vancouver, B.C., *C&G*, St. Augustine's, contact office (604) 736-4455
- 9-10 Lake Tahoe CA, *C & G*, Corpus Christi, contact Mary (530) 583-1066
- 16-17 Pasadena CA, *C&G*, St Philip's, contact Enrique (626) 395-7763
- 30-01 Napa Valley, CA, *C&G*, St Helena's, contact Julie (707) 963-5711



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*As he is, so are we in
this world. 1John 4:17*