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The Basilica of the Sacred Heart recently completed a three-week floor renovation. The carpet was removed and replaced with slate and tile flooring. The Basilica re-opened for Mass on Moreau Day, Jan. 20, 2014.

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Cover: On Jan. 30, 2014, University of Notre Dame Trustees, Holy Cross religious and special guests had a private audience with Pope Francis. More pictures from this special visit can be found on pages 8 and 11. (Photo courtesy of L'Osservatore Romano)

Inside cover: Most Rev. Daniel R. Jenky, C.S.C., and other Holy Cross religious celebrate Mass at the Altar of the Chair of St. Peter in St. Peter's Basilica. (photo taken by Matt Cashore, University of Notre Dame photographer)

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Congregation of Holy Cross, United States Province of Priests and Brothers

We are an apostolic, Roman Catholic community of priests and brothers, who with zeal and a preferential option for the poor, work to make God known, loved and served in our education, parish and mission communities across the United States, and around the world.

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From the Provincial Superior ...

Evangelization: from Blessed Moreau to Pope Francis

by Rev. Thomas J. O'Hara, C.S.C.

So many individuals within the Church are talking about the "New Evangelization." But it's more than just a buzz phrase or fleeting topic of conversation. In today's dialogue about the Church's mission, it is the epicenter and Pope Francis is making sure none of us forget our Christian and Catholic responsibility. During a recent audience with the Holy Father, he

praised the University of Notre Dame for being a critically important apostolate for the New Evangelization. He also thanked the University for supporting and strengthening Catholic elementary and secondary schools throughout the U.S.

I had the pleasure of being part of the delegation that included members of the Notre Dame Board of Trustees, their spouses, University leadership and other Holy Cross men for the Papal audience on Jan. 30. In his address to the Pope, President Fr. John Jenkins, C.S.C., described the Holy Cross' education model as "the art of helping young people to completeness." As friends of Holy Cross, you are undoubtedly familiar with our commitment to educating both the hearts and minds of our students. But words cannot express how reaffirming and gratifying it was as a Holy Cross religious in that room to hear Pope Francis praise Holy Cross' missionary zeal and discipleship for establishing a "foundational Catholic identity" not just at Notre Dame, but at all of our educational institutions. Pope Francis charged us to "defend it, to preserve it and to advance it!"

Pope Francis' words echoed in my heart reminding me of Blessed Basil Moreau's own words written in 1856: "By zeal is understood that flame of burning desire which one feels to make God known, loved and served and thus save souls."



In reflecting on Blessed Moreau's words, there is no question he was calling for a "New Evangelization" for his time and circumstance, charging his community with the task of becoming new evangelists. Thanks to the work of Frs. Kevin Grove, C.S.C., and Andrew Gawrych, C.S.C., you'll get a glimpse of Fr. Moreau's evangelical mission in this issue of *Pillars*.

We are including an excerpt of the new book, "**Basil Moreau: Essential Writings**," researched and compiled by Frs. Grove and Gawrych and published by Ave Maria Press.

We also have a number of insights written by Holy Cross religious who are working daily in the vineyard with students of all ages at our education and parish ministries. Our authors examine everything from the Papal and Church documents that reignited the evangelization flame to perspectives on how we are all called to be evangelizers.

As you read through this issue and reflect on the topics, you'll notice that the magazine looks a little different. As we bring you more in-depth topics, we thought it appropriate to make some other changes as well. We've included a short survey insert that we hope you'll fill out and return in the mail or submit online. We are very interested in your feedback.

Whether it's through the writings of Blessed Moreau or the words of Pope Francis, let us be reminded that we are *all* called by our Baptism to be ministers of the Gospel; and as minsters, we are to profess using the gifts we have been given through Christ Jesus resurrected.

May God bless you and your families throughout this year and may God bless and guide the Congregation of Holy Cross.

Fr. Tom O'Hara, CSC

Removing the Bushel Basket

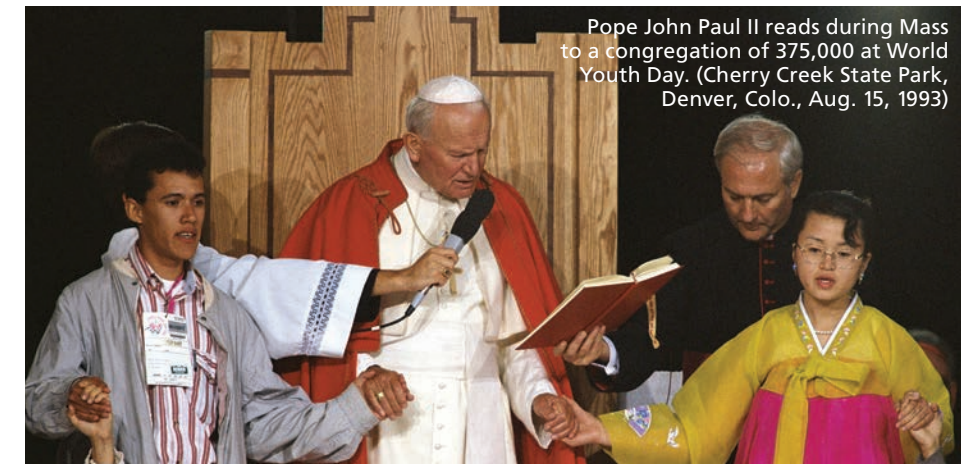
By Rev. Mr. Adam D.P. Booth, C.S.C.

The New Evangelization is to be defined by joy. This note, clearly sounded by Pope Francis in the very title of his recent apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), re-echoes the title of another Papal pronouncement: “*Gaudet Mater Ecclesia*” (“Mother Church Rejoices!”) exclaimed by Blessed John XXIII as he began his announcement that he was convoking the Second Vatican Council. In this speech, John XXIII articulated two convictions that would drive the vision of the whole Second Vatican Council.

Firstly, we find a hopeful confidence about the world that is in disagreement “with those prophets of doom.” The good world, however, is in need of the Church’s help in becoming what it is created to be. The Church must “raise the torch of religious truth.” The Church must relate to the world, not as enemy but as beloved, bringing Divine light to the darkest of human situations; realistic about what needs to be redeemed, confident that God is working to redeem it, zealous and docile to cooperate with God’s loving redemptive action. This servant Church also stands in need of recognizing its own weakness, the Pope made clear, hoping the world may help with “bringing herself up-to-date.”

The idea of raising up the torch of religious truth is taken up both in content and in language in the very first paragraph of the first dogmatic constitution the Council issued. The titular words of “*Lumen Gentium*” remind us that Christ is the “Light of the Nations” and draw the consequence that it is the Church’s role to bring that light “to all humanity.” The movement is clear ... our rejoicing, that we experience the warmth of that light on our faces, must immediately lead to our entering into service of our beloved world by bringing them that very same light. That’s the movement which characterizes the New Evangelization: fermenting our joy at the Christ-light we encounter more and more deeply, growing in love for the world that “God so loved,” and being moved to action to remove every bushel basket that prevents world from being lit on fire by that light.

“*Lumen Gentium*” tells us that the “light



Pope John Paul II reads during Mass to a congregation of 375,000 at World Youth Day. (Cherry Creek State Park, Denver, Colo., Aug. 15, 1993)

of Christ is resplendent on the face of the Church.” Loving this light in ever-deeper ways is a clear summons of the Council. The other dogmatic constitution the Council issued, “*Dei Verbum*” (“The Word of God”) declared that “the most intimate truth thus revealed about God and human salvation shines forth for us in Christ, who is Himself both the mediator and sum total of revelation.” This places front and center a relational view of revelation: God does not just reveal facts about Himself; He reveals His very self in an intimate and radiant way. Revelation is a person, the person of Christ. Our re-

**The Church must “raise the torch of religious truth.”
The Church must relate to the world not as enemy but as beloved, bringing divine light to the darkest of human situations ...**

sponse, faith, is then a relational response. Relationships can always be deepened, and the document makes that point, reminding us that the “Holy Spirit constantly perfects faith.” Faith is any response to God’s loving entrees to relationship. Faith can be more or less inchoate. Many people have faith that we might struggle to recognize as such; and no human, but Jesus, has had a faith that couldn’t be deepened.

The world that the Church is called to illuminate is not one that sits in complete darkness. “*Lumen Gentium*” re-echoes John XXIII’s hopeful confidence about the world, in which it finds “many elements of sanctification and of truth ... outside (the Church’s) visible confines.”

There is no one in the world who is not desired of God: “All women and men are called to belong to the new people of God.” These teachings should fire the flames of the love for the world that we’ll need to evangelize with the same fervor with which Christ brought us Good News.

The call to action is grounded in exhorting Christians to live out our Baptismal calling, reminding us that “through Baptism we are formed in the likeness of Christ.” “*Lumen Gentium*” has an identity-forming purpose, seeking not just to inform its readers of content, but to contribute to their ongoing formation into Christ, whom we “put on” in Baptism. A particular mission is given to the laity whose special genius is “to be secular.” It explains, “the laity, by their very vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God.” This teaching undergirds an incarnational view of evangelization: working to make the world a more kingdom-oriented place in all the mundane spheres of human existence is evangelization. We can’t make Christ the Servant present to a waiting world without engaging in loving service of our own.

These three key teachings of the Council undergird the New Evangelization. Firstly, our faith can always be deepened, so all evangelizers also stand in need of evangelization. Secondly, we must love our world and our evangelization must always be motivated by that love — a love that can always be deepened. Thirdly, love must be active, embodied, incarnational: There is a distinct genius to the ways in which the laity can bring the Light of Christ to our waiting world.

Pope Paul VI was elected during the Council. A former diplomat, he was the first Pope to be truly a world traveler, and his travel gave him great insight into the needs of the Church and the world in global perspective. Much of his writing contributed to the New Evangelization by concentrating on the third pole, co-operating with God's plan through social action. In his first encyclical, *"Populorum Progressio"* ("The Progress of Peoples"), he urged "we must make haste: too many are suffering, and the distance is growing that separates the progress of some and the stagnation, not to say the regression, of others." This was also the first Papal document to discuss the evil of racism. As well as a continued focus on economic issues, subsequent writings of his would focus on human sexuality and the family. He also wrote an encyclical on evangelization, *"Evangelii Nuntiandi"* ("Announcing the Good News"), which he characterized as "bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new." He linked his desire for evangelization with his call to social action, writing:

"Above all the Gospel must be proclaimed by witness. Take a Christian or handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good ... Such a witness is already a silent proclamation of



Pope Benedict XVI using an iPad to send the first Papal Twitter message. (Dec. 12, 2012)

the Good News and a very powerful and effective one ... All Christians are called to this witness."

In this document, he also made clear the importance of clear enunciation of the Christian message, both to those who have never heard it and those "who have been baptized but who live quite outside Christian life."

It was Pope John Paul II who was the first to use the phrase "New Evangelization." In a speech to the bishops of Latin America, he called for "a commitment, not to re-evangelize but to a New Evangelization, new in its ardor, methods and expression." He renewed the stress of the teaching from *"Dei Verbum"* on the centrality of relationship with Christ as the end goal of evangelization, saying in a speech: "it is not a matter of merely passing on a doctrine, but rather of a personal and profound meeting with the Savior."

One evangelistic moment that stands out from his papacy is the forgiveness he extended to his would-be assassin – an extravagant witness to the power of love and forgiveness to break the cycle of violence. The Resurrection of Jesus Christ should be enough to convince us of this, but in our frailty we need the witness of virtuous and valiant men like Blessed John Paul II to proclaim this truth anew in our own age.

World Youth Day was another new method that he used to reignite people's faith, calling on young people especially

to "go out into the deep" and be evangelizers. The new luminous mysteries that he proposed for people's contemplation when praying the Rosary also contributed to the New Evangelization, for the first time encouraging people to spend a decade contemplating Christ's proclamation of the Kingdom. Jesus Christ was

and is the master evangelist. Meditating on this aspect of His life helps to form Christians as evangelists in imitation of our Lord. In *"Redemptoris Missio"* ("The Mission of Redemption"), Blessed John Paul II wrote that he wanted to inculcate a "missionary spirituality," an essential element of which is "intimate communion with Christ."

He called on bishops to help form laity to engage in the work of the New Evangelization. The U.S. Conference of Catholic Bishops developed a plan called "Go and Make Disciples," structured around three goals:

- n to bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others;
- n to invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith; and
- n to foster Gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.

In another document, "A Pastoral Reflection on Lay Discipleship in a New Millenium," the U.S. Bishops reaffirmed the diverse range of forms social action could take to further the New Evangelization, giving a litany of examples as diverse as "teachers and scientists ... family farmers and bankers ... sales persons and entertainers ... believers who join unions, neighborhood organizations, business groups, civic associations, the pro-life movement, groups working for justice or environmental, civil rights or peace groups."

Pope Benedict XVI often used the language of "re-proposing" the Gospel, for instance in his 2010 homily on the feast of the two great evangelists, Saints Peter and Paul. Like his predecessors, he stressed the universality of this message, which must be heard both in places "still awaiting a first evangelization" and those places with deep cultural roots of Christianity, but experiencing a "serious

crisis" of secularism. He also gave the Church a year dedicated to St. Paul, that, through his intercession, a more Pauline missionary Church might emerge.

A key administrative move that Pope Benedict made to further the New Evangelization was to establish a Pontifical Council for its promotion and calling a synod of bishops devoted it. A practical step that surprised some was creating a Papal Twitter account. His first tweet was very simple: "Dear friends, I am pleased to get in touch with you through Twitter. Thank you for your generous response. I bless all of you from my heart."

Following the Year of St. Paul, the Year of Faith also contributed greatly to the Church's New Evangelization, primarily by nurturing the faith of those who were already practicing it. In *"Porta Fidei"* ("The Door of Faith"), the document an-

... we will come to know our faith not as 'a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey.'

nouncing the Year, Benedict wrote that "faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy." It is key to the New Evangelization that believers understand themselves on a deeper and deeper level as besottedly beloved of God. That's the only thing that can sustain us as we proclaim. In fact, it's the only thing worth proclaiming. The second half of the quoted sentence makes clear that sharing our faith isn't just what we do after we've matured our faith enough; it's a means of growing it. Living out our love of God through loving our neighbors enough to share our faith with them (through proclamation and through witness) is a catalyst for leavening that faith in us. Evangelizing is good for the evangelist.

We are less than a year into the papacy of Pope Francis and already people seem to be starting to look at the Church in a new way. His personal witness has amazed, and it should also challenge each of us. When we read in First Timothy that

"a bishop should be well-regarded by outsiders," one has to wonder whether the first audience to read those words would ever have imagined a bishop being *Time* magazine's Man of the Year! His emphasis on simplicity and calls for a "poor Church for the poor" implement in a fresh way something that has long been our vocation. Jesus sent the seventy out materially ill-equipped for journey. He sent them out to be poor. While the precise rules He gave them (no sandals or second cloak) are not norms for all times and places, when we translate them for a new context, we can't disembodied them in a way which excuses us from dispossession. We can't make present to our waiting world a God who made Himself poor that we might be rich in grace, if we take no steps to impoverish ourselves. This is not an optional part of the New Evangelization.

Pope Francis has already given us wonderful writings on evangelization. His first encyclical, the 'work of four hands' (referring to his collaboration with Pope Emeritus Benedict), *"Lumen Fidei"* ("The Light of Faith"), recalls the light imagery from *"Lumen Gentium."* The Pope writes that "faith does not merely gaze at Jesus, but sees things as Jesus Himself sees." This is a clarion call to look at our world with love, and live in a self-sacrificing way to love it into redemption. By doing this we will come to know our faith not as "a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey."

His latest exhortation, *"Evangelii Gaudium"* ("The Joy of the Gospel"), is an incredibly rich meditation on the New Evangelization and the role every Christian can play in it. Given the fervent fire Pope Francis seems to be lighting for the Church, perhaps the parts of this exhortation we might need most to hear are those which caution patience. He closes the document by praying to Mary under the title "Virgin of listening and contemplation." She is to be an example for us. "Often," he counsels, "it is better simply to slow down, to put aside our eagerness in order to see and listen to others, to stop rushing from one thing to another and to remain with someone who has

flattered along the way."

As I close this article, I notice its paucity; it has concentrated on the contributions of popes and bishops to the New Evangelization. Doubtless, these are essential. But at the heart of the New Evangelization is a call to each of us, including to the least among us, to be evangelizers. On a personal note, I would reflect that when I was discerning entering the seminary, I didn't really think of myself as an evangelist, or aspire to be one. I thought of evangelists as either those who went proclaiming the Good News in Amazonian villages (who I respected immensely, but didn't think that was my calling) or those who stood on street corners with leaflets (who I'll admit to not thinking so highly of). I wanted to show people how passionately God loves them, bearing witness to this by serving them and helping them name the grace operative in their lives. Thankfully, my seminary formation helped me understand, this is the New Evangelization! n



Deacon Adam Booth, C.S.C., was born in London and graduated from the University of Oxford in 2004 with a degree in math. He converted to Catholicism while he was in graduate school at the University of California Berkeley, while he received his master's degree. While at Berkeley, he also taught math at the San Quentin Prison Community College. Deacon Adam professed his Final Vows on Sept. 7, 2013 and was ordained to the Diaconate the next day. He will be ordained to the priesthood on April 26, 2014. Deacon Adam is currently serving at Holy Cross and St. Stanislaus Parish in South Bend, Ind.

The Door of Faith

by Rev. James B. King, C.S.C.

Doorway at Cathedrale Saint-Julien, Le Mans, France where Rev. Basil Moreau, C.S.C., was named Honorary Canon in 1852. Picture taken by Portland photographer Steve Scardina during celebrations of Moreau's Beatification in Le Mans. (Sept. 2007)

The term “New Evangelization” often prompts people to ask “What’s new?” or perhaps “What does evangelization mean?” – particularly since it is a term historically associated more often with Protestants. A good starting point for understanding the meaning is Pope Emeritus Benedict’s announcement of the recently completed Year of Faith in 2012 in his *motu proprio* entitled “*Porta Fidei*.”

“The Door of Faith,” he wrote “is always open for us, ushering us into the life of communion with God and offering entry into His Church ... To enter through that door is to set out upon a journey that lasts a lifetime.” While Baptism is the starting point, membership in the Church is not like Amazon Rewards – once signed up always enrolled and entitled to an endless series of benefits – but an opportunity to discover Christ each day and witness to Him and to His Gospel.

So yes, in one sense what’s new is old. There are no Jesus stories we haven’t heard before, no Catechism revisions to ponder, but there are few examples where one could argue that Jesus taught anything new or different from what was previously revealed by the Old Testament prophets and Jewish Scriptures. Yet, His ministry transformed the way we understand ourselves in relationship to God and altered the course of history for believers and non-believers alike. To be part of the New Evangelization means to come to know Christ, to listen closely to Him and have our eyes opened like the disciples on the road to Emmaus.

In that Gospel passage, Jesus does what His followers today are called to do – to tell the story that His coming and God’s involvement in human history are a continuous symphony of grace that leads to eternal life. The two disciples on the road thought their hope in the Messiah had been crushed, but in hearing the story retold from Jesus’ lips, it was re-kindled and their hearts soared with joy. On that first Easter, they rediscovered what they had already been told: The door is *always* open.

It sounds deceptively simple, but in Campus Ministry, as in other Church

ministries, we need to relearn the lesson again and again. The temptation is to become dependent upon crutches – whether food, music, communications or programming tools – as “hooks” to get people to know Jesus. He fed people too, but it was the Word that drew them. His words are our most powerful tools and if that means taking a lesson from the Protestants, no one is going to complain if one result is better preaching. Pope John Paul II recognized that. Despite appearances to the contrary, young people hunger for Christ even more than Papa John’s! We have to trust that and trust our students to respond to authentic storytelling.

Part of the problem may be that we’ve all heard many times that God’s love is infinite, but we can become inured to it. Like the words of the Nicene Creed we recite at Mass or the Our Father we’ve prayed thousands of times more, we know them too well. Rarely do we take the time to *reflect* upon what those words mean.

I was once on a retreat and having difficulty meditating on the Psalms in the Liturgy of the Hours each day. My director suggested that I linger over a passage when it spoke to me rather than worry about finishing. Shortly afterward, Psalm 136 came up in the cycle. Each of the 26 verses ends with the phrase “*and his mercy endures forever*.” The repetition got my attention; it floored me to comprehend the literal truth of that simple phrase and the consequences for me ... for each of us.

Many of us have had similar experiences, perhaps on a retreat or from a well-preached homily. We know that the stories of Jesus are both deceptively simple, yet incomparably profound. When we encounter His wisdom, compassion, mercy or love whether through the Word or the example of someone who has revealed Him by imitating His example, we are reborn as in Baptism and renewed in hope.

Blessed Basil Moreau, understood this so well himself. His spirituality was focused upon imitating Christ and he knew it was a task which must be taken up daily. In order to do that, we need to

rediscover the person of Jesus and heed what Pope Francis said in November in his first apostolic exhortation, “*Evangelii Gaudium*.” “I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting Him encounter them; I ask all of you to do this unfailingly each day.”

Fr. Moreau was, like our current Pope, driven both by his love for Christ and the need for evangelization after the Church had nearly been destroyed during the French Revolution. He looked out at a landscape of wreckage, of churches plundered and schools ransacked, but his relationship with Christ sustained him in the belief that faith would again come alive. Within a short period of time, he saw his mission encompassing lands beyond his native France because he was at heart an apostle with a missionary zeal to proclaim Christ everywhere each and every day.

We can never forget that the existence of the Church depended from the outset, as it does today, upon seemingly ordinary people who surprise us (including Popes who pay their own hotel bills and are accustomed to subways) who believed in the Angel Gabriel’s words to a then-unknown young girl from Nazareth known as Mary, “nothing will be impossible for God.” More than 13 centuries later, another young woman, St. Catherine of Siena, said, “If you are what you should be, you will set the whole world on fire.”

The New Evangelization reminds us that the original apostles and their successors grew the Church by being passionate storytellers and faithful witnesses to the Word. If we imitate their example, we too can become what we should be ... proclaimers of the impossible truth that God’s door is always open and in doing so blaze new trails for the Gospel to be heard in the darker corners of our world. n

Fr. Jim King, C.S.C., was ordained on April 9, 1988. He serves as the director of campus ministry and religious superior of the Holy Cross Community at the University of Notre Dame.

Meeting the Pope

by Rev. James B. King, C.S.C.

After shaking Pope Francis's hand Thursday [Jan. 30], I felt for a minute like the little kid who swore he'd never wash his own again. I did a couple hours later, but thought about it twice.

The Pope didn't speak a word of English to us; however, he did one small thing that mattered. While posing for pictures, the 77-year old pontiff slid his own rather large chair back a few feet so that it would be in line with ours rather than out front. It was a small sign that signaled he was like one of us.

Pope Francis hasn't changed anything significant yet in terms of doctrine or policy. He may disappoint those who hope that he will, but he has generated enthu-

siasm among believers and enhanced the Church's credibility among skeptics with his simple humanity epitomized by seemingly random acts of kindness.

The lesson in that is to never underestimate the small things because they add up. Sometimes it's just good manners: holding a door for someone; acknowledging gifts with thank you notes; being a good listener; saying hello rather than passing people by; asking others how their day was before talking about your own.

Other times it takes the form of more active generosity — like shoveling an old neighbor's walk, visiting a sick person, helping a fellow student struggling with calculus — taking advantage of the many

opportunities we have each day to be thoughtful by putting others' needs before our own if just for a moment. It usually takes just a few seconds here and there to practice charity, which as Thomas Aquinas wrote, is the greatest of all the virtues.

For those in ministry, it's the first lesson of pastoral care — to be "shepherds with the smell of the sheep," as the Pope put it a few months ago. We need to live among people rather than hold ourselves apart. One of the titles accorded to popes is "servant of the servants of God." It's probably the best one for any of us because it captures the essence of Christianity, what we are all called to be regardless of office or station.

We've tried to do that at Notre Dame ever since our founding. Fr. Edward Sorin, C.S.C., heeded the urgings of our founder, Blessed Basil Moreau, not just to teach students, but to live among them. Our current model of residentiality is the direct result of that belief. I'm convinced that is the "secret sauce" of the place, the one element that most contributes to the sense of community among students and loyalty of alumni long after they have departed. It could be coincidence, but it's not a model you find even at other Catholic colleges and universities.

There are two kinds of people at Notre Dame: those who feel known and cared for and those who don't. Sometimes stu-

dents avoid overtures, whether from rectors, professors or peers and for a variety of reasons. But Pope Francis has given us all a standard by which to measure ourselves.

There are plenty of examples of people who have inserted themselves into the mix of student life from Fr. Malloy who has lived in the same small turret room since 1978 to Fr. George who became rector of Alumni the same year to Professor Ed Hums and his wife Shirley who moved into Lyons just this year — becoming Notre Dame's first lay faculty-in-residence. But after seven years as a rector, my biggest regret was the times I could have paid more attention to

someone but was too busy or preoccupied to notice. I've been long convinced that students will forgive us if we aren't brilliant administrators or homilists or occasionally lose our temper or make a bad decision; but the one thing they rightly won't forget is if we aren't interested in taking the time to be with them.

The Pope didn't have to see us last week. He's a busy man. It took about 10 more minutes to shake every hand and just a second to shift his chair, but little things do matter profoundly. They demonstrate that we care and recognize we're just like everyone else, sinners called to be servants who cultivate the habit of charity. n





Mass was celebrated in San Pietro in Vincoli ("Saint Peter in Chains") on Jan. 27. The church was built to house the chains that were said to have bound St. Peter when he was imprisoned in Jerusalem. Legend has it that when Pope Leo I compared these relic chains with the chains of St. Peter's final imprisonment in the Mamertine Prison of Rome, the two chains miraculously fused together.



Superior General
Rev. Richard Warner, C.S.C.



Rev. John Jenkins,
C.S.C., presents
Pope Francis with
a bronze statue of
The Visitation.
The statue was
designed by the
late sculptor and
ND art professor,
Rev. Anthony
Lauk, C.S.C.



Procession after
Mass at the Altar
of the Chair of
St. Peter. (Jan. 30)



Provincial Superior
Rev. Thomas O'Hara, C.S.C.



Bishop Daniel Jenky, C.S.C.,
(Peoria, Ill.) and Cardinal
Donald Wuerl (Archdiocese
of Washington)

Battling Secularism with Evangelization

by Rev. Hugh W. Cleary, C.S.C.

Having graduated from Stonehill College in 1969, I was delighted to have the opportunity to return to my alma mater in 2010 as a campus minister. My college days in the seminary at Stonehill during the 1960s were tumultuous but exhilarating, to say the least. It was the time of the Vietnam War, the Civil Rights Movement, and of course, the earliest bloom of the Second Vatican Council. The Church was alive and She imbued the culture with Her faith.

They were heady, exciting days, overflowing in crises and tragedy; yet because of faith, there was a gingerly, richly seeded hopeful expectation. We truly believed that through the struggles of the age, a new epoch of goodness would emerge through grace. We would become a better people, seasoned in suffering, chastened in conscience, caring for a beautiful yet fragile world while fighting for noble causes worthy of the highest aspirations of human striving. Stonehill helped us to sort through it all: They were complicated days filled with rigorous debate on the issues of the day, marked by steady contradictions making truth of lies and lies of truth. Our faith was strengthened in this fiery furnace. We learned what really mattered. They were days awash in noble ideals, testing the confidence of youth, infusing dreams beyond imagination. Youth would not be wasted on the young. And most especially, the Cross carried our hope for a new day.

The world has changed dramatically in 50 years and Stonehill College within it. While rapid change leapt through these times and continues on, some things remain the same: Young adults today still dream. True to their glorious age they are idealistic; they care deeply about transcending whatever challenges face

them and our world. No, it is not the unquenchable dynamism of youth that has changed, but rather the scope of their cultural milieu.

Students always rely on the challenges of the day to test their abilities and foster their mettle in overcoming real or imagined obstacles to their success, however that might be defined. To be human is to grow, to make things better, to feel better, to be better – that is a given. It is of our character to transcend the present, to imagine a new reality and to strive for it. In these times, it is not the human spirit that has changed; no, it is the milieu of the dominant culture's superficial

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values that are sapping the gallant potential of the young. In many ways, that which we strive for defines us. Who are we becoming? The culture in which we find ourselves sets the goals of life through daily multimedia bombardments defining for us that which we need to make us happy and fulfilled. But from a faith perspective in the God of love, the culture falls short – far, far short from our hearts' deepest desire, deepest longing. From the perspective of faith in the God of love as the well-spring of our deepest yearning, it seems our culture is selling us short, missing the mark. More and more it seems we are being formed through the values of a bankrupt culture worshipping false gods. The culture wars have settled on superficial, inane prizes as goads to motivate the innate strivings of the young; the culture has made all that is passing seem ultimate. The shallow,



Rev. Pinto Paul, C.S.C.,
(Holy Cross Province
of North-East India)
participates in the Prayer
for Peace in Syria vigil
with Stonehill students.
(Sept. 7, 2013)

even sinful substitutes for that which really matters to the human soul have devalued us and made us less than noble, less than human. We are atrophying in the wake of our culture's prized, yet trivial pursuits. In a word, we are becoming secularized.

There are many definitions of secularism today. Its primary tenet claims that nothing exists beyond that which is empirical, that which can be measured and known by the senses. That alone is truth. The secular culture has exalted the active nature of matter while suppressing the dynamic, infinite spirit of the human soul. It is a tragedy in the making. Cardinal Donald Wuerl has said that secularism is like an enormous

tsunami washing across the culture.

In a world of high-tech communication, the hierarchy of business and commerce is forever setting before us what we need; but truth be said, it is more for what *they* need – profit. Profit is the wolf in sheep's clothing. We have been lied to and we have come to believe that the culture's lie is the heart's truth. The pursuit of material, sensual objects and affections – we have been told, as good and beautiful as they are – will satisfy us ultimately and bring us joy when and if we possess them. Tragically, the secular culture has replaced living self-sacrificing love, the ultimate truth, with greed for material satisfactions as that which will meet and fulfill

our deepest hungers and thirsts.

The truth of life is love, pure and simple ... love is it. It is what we cannot stop longing for and because the God of love truly surpasses us, we are frustrated in our instant pursuit of love for instant satisfaction. So we settle too easily for second best, even third and fourth best and all the other false bests. Just as the God of love is infinite, so too is our longing and desire; they are boundless and insatiable. That longing is not a curse, it is our greatest blessing. God hungers and thirsts for our love, just as we hunger and thirst for God's love. Love is not an instant meal; it is an *eternal* meal.

But the secular culture has sold us a lie and because we are inundated with

the lie in seemingly infinite messages, we have accepted it as the truth. When speaking about the prophetic signs of the evangelical counsels, the Constitutions of the Congregation of Holy Cross indirectly articulate the lie and the truth involved:

"We dedicate ourselves to be prophetic signs through these vows. We are sojourners in this world, longing for the coming of the new creation as we seek to be stewards on this earth. The world is well-provisioned with gifts from God's hand, but the gifts are often worshiped and the Giver is ignored. We want to live our vows in such a way that our lives will call into question the fascinations of our world: pleasure, wealth and power. Prophets stand before the world as signs of that which has enduring value, and prophets speak and act in the world as companions of the Lord in the service of His kingdom. We pray to live our vows well enough to offer such witness and service."

These words of Constitution 5:45, in fact, apply to all Christians today when we interchange the words *faith* and *vows*. The Christian today is at war with the culture of secularism. We need to live our faith well enough to offer the unvarnished truth in a convincing way. That is the mission of campus ministry today: We are to promote love as the enduring, infinite value of human striving. Only love will satisfy the longing of the human heart. Love is complex. The secular culture would have us believe love is reduced to sensual sexual pleasure; to material possessions that strike our fancy; to accumulating power and making lots of money for the sake of fueling greed for all things sensual; all things material; all things empirical. Love is involved with all of those things, certainly, but the profit seekers of life would have us live confined and obsessed with our infatuations for them. We are taught to be so enamored with them, we barely look beyond them to the love that truly deserves our worship. It is a radical, prophetic, all-demanding love that ultimately forgets the self for the sake of the beloved, for the sake of the stranger and even the enemy. There is not much profit in that. But what good is it to gain the whole world while losing ourselves in the process, Jesus asks us.

Campus Ministry's role today is to



Stonehill students bag groceries as part of the College's "Into the Streets" service program. (Spring 2013)

bombard the campus community with a message of contradiction to the dominant secular culture. Our worship needs to focus on the God of love through our service of one another and the poor. It is that which will have the last word because it is that which most deeply touches the human heart.

Stonehill students, in the joy of youthful vitality, are themselves the very best evangelizers for fellow students and staff and faculty. They do it well: They sing their hearts out, beautifully and strikingly, in solemn, sacred joy celebrating the sacrifice of the Eucharist. Their praise and worship is authentic and genuine. In the midst of heavy academic schedules, they serve tirelessly in love through Stonehill programs for the forgotten and afflicted of society (in our own country and throughout the world) taking precious time not only throughout the school year, but also in winter, spring and summer breaks, renewing themselves while selflessly serving others. They evangelize during Advent and Lent, offering their reflections to the larger campus through all forms of social media. They gather to study Scripture, to go on campus retreats and to lead those retreats with

courage, bearing witness to the strength and healing of God's grace in their struggles of every sort. They gather in various groups to share their faith. They form student organizations to bring a spiritual presence to the residence halls and the campus. They are believers. They believe so deeply in God's love, they give of themselves tirelessly. They are young, and so they are new evangelizers, sharing with others what matters most to them. They create a curiosity of wonder among those so steeped in their own small worlds pursuing goals of passing value. They seem to have a joy about them – springing not so much from power, possessions and material pleasures. Their joy comes from some sacred place deep within them, some mysterious place, not quite measurable, not quite empirical, but truly there. Seeing them in action brings to mind the words of early Christian Theologian Tertullian "Who are they, these Christians? See how they love one another!"ⁿ

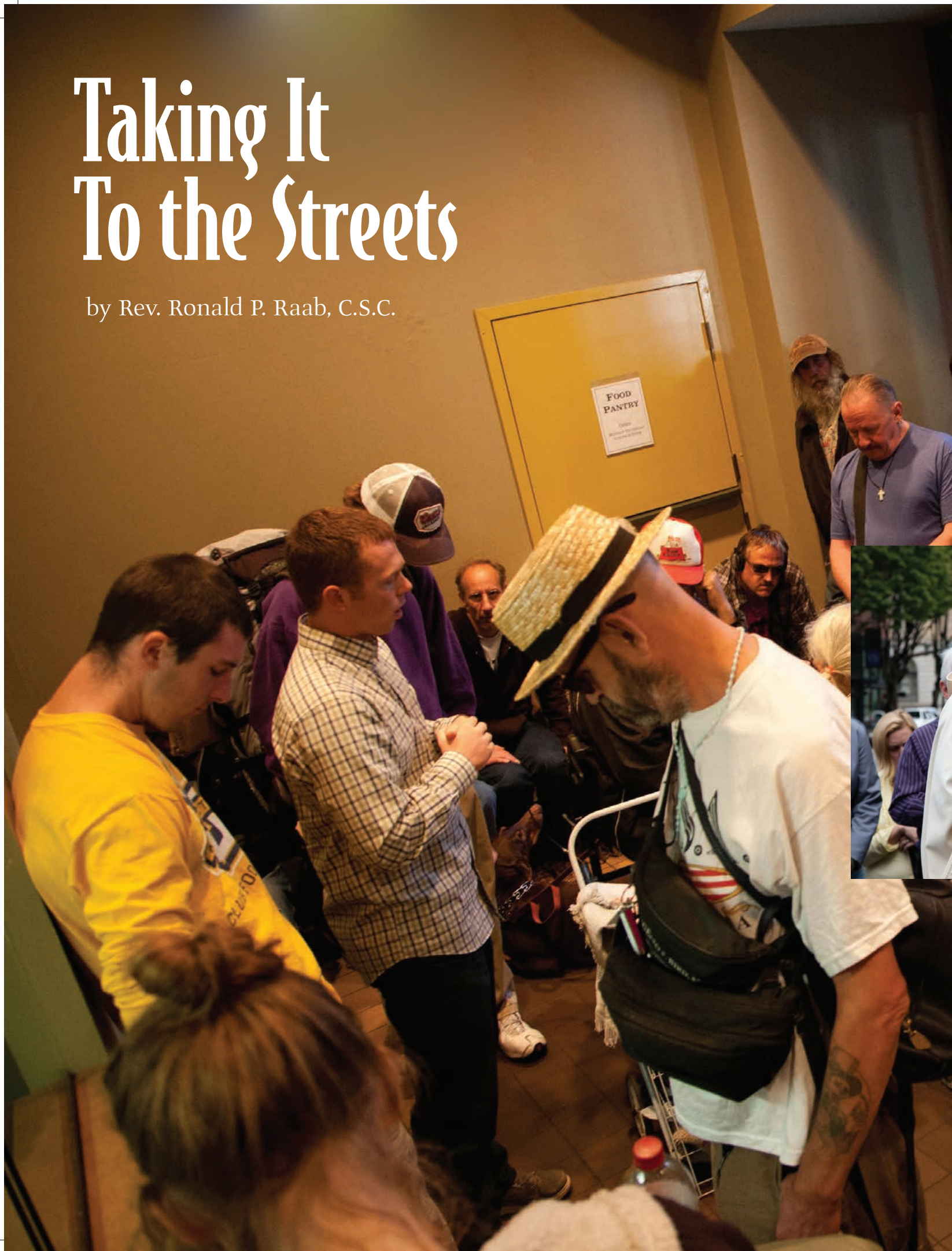
Fr. Hugh Cleary, C.S.C., was ordained on April 28, 1973. He was the director of Campus Ministry at Stonehill College, Easton, Mass., from July 2011 to December 2013. Fr. Cleary is now serving as chaplain at the Monastery of Bethlehem, Livingston Manor, N.Y.



Fr. Hugh Cleary, C.S.C., with Stonehill College student during the prayer vigil for peace in Syria. (Chapel of Mary, Sept. 7, 2013)

Taking It To the Streets

by Rev. Ronald P. Raab, C.S.C.



Editor's note: Saint André Bessette Catholic Church is a parish in downtown Portland, Ore., and also serves as a social ministry of the United States Province, offering worship, pastoral care, food, clothing and health care services to the poor, homeless and marginalized in the Portland area.

When Pope John Paul II first spoke of the Church's need for a New Evangelization, he was calling every believer into a radical service to capture the fire of Christ's presence and to take it into the world's streets. The faithful must discover "new expressions" to reach more people about the love that Christ has for this world. One way to do this is by connecting our sacramental lives to service for the poor in new and profound ways. This was the true realization of Pope John Paul II's New Evangelization.

Key to evangelizing in the 21st century is the use of "new methods." Social media and other forms of technology allow us to reach and teach millions the faith al-



most instantaneously. The Vatican and the Catholic media's use of technology enables us to instantly connect with Pope Francis' profound actions: when he touches the diseased person, when he speaks with the person with mental illness, when he washes the feet of marginalized incarcerated young people. He models for all of us, his call to put into action the faith we profess. Technology is not only enabling people to become disciples of Christ, but also evangelists. We become evangelists when we use our blogs, Facebook and our smartphones to record the bold expressions of faith from Pope

Francis as well as proclaiming the good news in our local communities.

Articulating the Faith

From my own experience, two separate murders at the front door of Holy Cross' Downtown Chapel (now called Saint André Bessette Catholic Church) changed how I would evangelize and articulate the faith in ways I would have never imagined at the time.

"Wallace" was stabbed in pre-dawn hours at our parish door and made his way a block up the street in downtown Portland, Ore., and died.

"Daniel" was shot nine times on the sidewalk of our Chapel at 3 a.m. on a cold Saturday in October 2003.

Two weeks after his death, the parish family came together with Daniel's family to pray at the murder site at the time of the murder, 3 a.m. We sang in the rainy night with assurance that violence and death dare not have the last word on our street corner. We washed the violence from our streets with prayer and presence. I begged God that the Gospel would stretch from our sanctuary to the brutal streets.

Connecting Faith, Community

Daniel's death compelled me to connect faith beyond the boundaries of our local parish community. I soon discovered that members of our parish also wanted to play a role in ending the violence and breaking down the barriers between the rich and poor.

I searched for answers about how to respond to the violence of our neighborhood and the issues of urban poverty that surrounded our parish. I discovered that the answers rested within the community itself, the very place where the questions plagued us all. The only answers that we could offer were centered in prayer, worship and the healing power of Christ Jesus.

Our staff learned first to listen to people, to the stories of profound loneliness and suffering. We then entered into genuine relationship with people who faced such hardships and loss. We could not change people's situations; we could not fix people or solve their problems or provide satisfactory answers to why

they faced such suffering. However, we could listen and pray with them. We could create a peaceful, non-violent environment where people could come for resources and the basics of life. We learned people's names, provided food and clothing and treated people with respect and dignity. We all learned together that the meaning of hospitality is a radical acceptance of brothers and sisters in Christ without the labels our society wants to put on people who live on the streets, struggle with addictions or suffer with mental illnesses.

Our staff searched for ways to connect the Eucharist and our hospitality center to form a parish community beyond our parish walls — a parish built around our mission. Prayer and service needed to remain linked, to live in practical ways with the mystery of Christ's presence in the world.

Every morning in our hospitality center we began by reading the upcoming Sunday Gospel, reflecting together on the central message. People of all backgrounds, belief systems and various denominations all heard the Gospel to prepare for their time at the center.

The entire reason for the Church is to bring Christ into the world. I did not realize at the time of our ministry at Saint André Bessette Church that our staff and volunteers were ourselves developing these new forms of evangelization. We were in the thick of it, dealing with people living on the streets who needed immediate help. We cared for veterans who fell through the cracks. We received people in our chapel who had not showered for months and who carried all their possessions on their backs. We cared for those who had been beaten overnight. We welcomed recently released prisoners. Sometimes we just provided a quiet place for people to sit and figure out what to do next. These new forms of evangelization began with our own conversion. We came quickly to rely on Christ in our lives and ministry because we could not change people's situations, lives or circumstances. We were powerless over the situations in people's lives. This was the first step in discovering faith for members of our staff. We all needed God in ways that we had never imagined.



Evangelizing other Evangelizers

Soon, we created a model that gave us spiritual direction. By realizing our own faith and our role in the ministry, we were better able to serve the lonely marginalized. Our staff began to meet quarterly with two spiritual directors.

Our ministry became one of discovering Christ Jesus and connecting the Sacraments to the direct service of God's people. We learned from our experiences and soon we began to invite others to learn too. We held daylong retreats that we named "The Personal Poverty Retreat." We wanted to share our experiences with people in other Catholic par-

ishes, in other Christian denominations and with people from many different backgrounds. All were searching through their own suffering for answers on how they could serve the needs of the poor.

The 13-hour retreats were open to anyone who had an interest in integrating faith and service. I led those monthly retreats for eight years. People experienced profound change in their ideas about the marginalized and about how the Church reaches out to those in need. This new expression of faith imbedded in these retreats changed my own perspective about how people come to faith and how we all articulate our trust in God; and at-

tendees were empowered and equipped to go back to their own parishes or communities to implement change rooted in faith and service.

To provide experiences for the next wave of evangelizers, we later developed a post-graduate yearlong internship, two full-time fellowships and a Jesuit Volunteer internship.

Evangelizing Through Media

In 2005, I was invited by the program director at radio station KBVM, Catholic Broadcasting Northwest, to record reflections on the Sunday Gospels for the four weeks of Advent. The director called the show "On the Margins." The purpose of the program was to connect the Scriptures and my stories to the needs of people living on the margins of society. We also wanted to educate the listeners living on the other side of that margin, motivating them into service.

The New Evangelization emphasizes that we all are responsible for taking our faith from the pews of our churches into the streets, in order to reach all those in need of Christ's healing love.

The radio program has continued well beyond the four weeks of Advent. I am now in my ninth year, broadcasting the weekly reflections on the radio and Internet. When I began my ministry, I never thought that one day I would use technology as a tool to evangelize to people throughout the world. This radio ministry, along with my writing for magazines, propelled our stories of ministry beyond our parish and into an international ministry.

Several parishioners from the parish recognized the need to continue educating people beyond our immediate Portland neighborhood. They designed a website to house my radio programs and many of my published articles. The lessons we learned among people in our parish were soon being taught in an online, globally accessible ministry. These

new forms of evangelizing deepened my understanding about spreading the fire of faith in Christ Jesus that we all found at Saint André Bessette Catholic Church.

I now serve as pastor of Sacred Heart Church (Tri-Community) in Colorado Springs, Colo., another Holy Cross parish apostolate. Here we are using the parish website, Facebook and Twitter to evangelize and break down the barriers of parish boundaries. Our programs, retreats, talks and opportunities for prayer are not confined to just parishioners in our neighborhood, but are open to all people searching for opportunities to deepen their lives of faith and service.

From the Pews to the Streets

I am still learning from the deaths of Wallace and Daniel. Their murders all those years ago are still igniting my imagination about our universal call to holiness and service, no matter our neighborhood or the various forms of pover-

The New Evangelization emphasizes that we all are responsible for taking our faith from the pews of our churches into the streets, in order to reach all those

in need of Christ's healing love. We are all called to these missionary efforts. We are all challenged to unite people in Christ Jesus so that our streets can become a place of non-violence and of peace.

Technology does not replace genuine relationship to build community. However, thanks to these tools, my reflections on the Word of God now go beyond the sidewalks of my parishes. I will continue to preach a prophetic word that echoes off violence and poverty no matter where I live. The Gospel extends beyond the Sanctuary and into the streets, and now across the globe. More and more people are learning the lessons the Saint André Bessette parish community learned years ago from those living on the margins of society. I believe that violence and poverty can be washed away from the world's sidewalks if we all do our part to evangelize the love of Christ Jesus crucified and resurrected. n

Fr. Ron Raab, C.S.C., was ordained on April 9, 1983. He is now pastor of Tri-Community Parish, Colorado Springs, Colo. Follow Fr. Ron's ministry at www.ronaldraab.com, www.facebook.com/ronaldraab and on Twitter @raabscs.

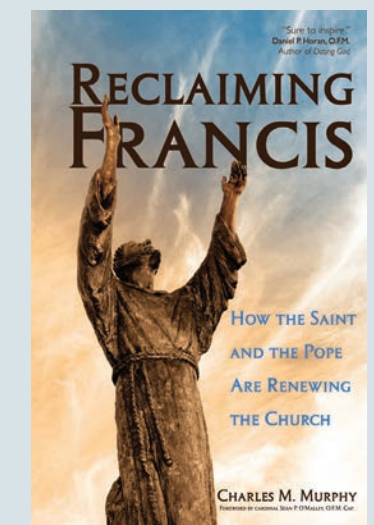


Books on the New Evangelization

If you'd like a copy of Pope Francis' Apostolic Exhortation, "Joy of the Gospel," you can order a copy from the United States Conference of Catholic Bishops at www.usccbpublishing.org. A free downloadable pdf copy is also available on the Vatican's website, www.vatican.va/phone_en.htm. Just click on the section for "Apostolic Exhortations."



Other evangelization resources are available through avemariapress.com. Ave Maria Press' just released, "Reclaiming Francis," by Msgr. Charles M. Murphy. It offers a look at what today's Church can learn from St. Francis of Assisi about evangelization and renewal.



Putting the New Evangelization Into Practice

by Rev. John J. Dougherty, C.S.C.

I serve as a parish priest in the Archdiocese of Portland in Oregon. It is a wonderful place to minister and serve the Lord. As a 1983 graduate of the University of Portland, it brought me great joy when I was asked by our Provincial to return to the Northwest as pastor of Holy Redeemer Parish and School. I began this current assignment on July 1, 2009.

Probably the biggest “Church event” that has occurred since my returning to Portland has been the arrival of our new Archbishop Alexander Sample. Archbishop Sample came to us from my home state of Michigan, although he was from the Upper Peninsular and I was from the lower (a troll, as we are referred to by those from the North).

Our new Archbishop was, at one time, the youngest Bishop in the United States and is currently the youngest Archbishop (he is 16 days older than me!). So, with this “youth” comes a new vision of Church, especially when it comes to media and technology. I am excited about this because our archdiocese, in my opinion, was lagging behind with its use of technology and media.

Another thing that our new shepherd brought with him was a strong commitment to the New Evangelization. I admit I did not know a lot about this effort, but once the Archbishop was named, we certainly started hearing about it. Our former shepherd, the much-loved Archbishop John Vlazny, started talking about the New Evangelization a bit as he met with priests. As he began speaking about this initiative, I started getting a bit worried. I thought to myself, “OK, another program to run and more for me to do.”

I admit I did not do much. With my anxiety about the New Evangelization, I figured that I would just wait to be told what to do ... and I quietly prayed it would all be forgotten!

Portland is a much larger diocese than Marquette, Mich., and our new leader found himself very busy in his first months here. So, not much was heard about the New Evangelization for a while (which was fine with me!). But, as we do each year in October, the priests in the archdiocese, mostly us parish ministers, gathered at the Oregon coast with the

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Archbishop for meetings and time apart. Traditionally, the Archbishop gives a talk at the conclusion of our days together. Obviously, this talk was much anticipated in that it was the first time he had spoken to all of us in a group setting since his arrival in April. Well it happened, right on cue ... you guessed it, he spoke about the New Evangelization. I listened attentively, thinking he was going to have a “roll out” date and tell us what he wanted us to do and how he wanted us to do it. But what I heard was much different from what I expected and I actually became excited about learning more.

What really struck me at first was how he delivered his remarks; Archbishop Sample used an iPad instead of using handwritten or typed notes! This was really a first for all of us. He let us know that the New Evangelization was not

to be feared and it was not to be considered a “new program.” It is really about getting back to the basics of our faith and our tradition. It is more about focusing on what we already have in place and building from there, especially with regard to the Liturgy, which is of special importance to our new shepherd. I listened attentively, but I could not get out of my mind that he was using an iPad! It was clear of the role that such technology would play in the New Evangelization and the Church of today.

I am anything but a tech wizard; I marvel at the abilities of young people when it comes to gadgets and devices. When I was recently having problems setting up some audio visual/computer equipment in our school, I quickly realized that I needed help. And who did I call? An eighth grader! That being said, I do think that technology and social media figure into the New Evangelization; and as a pastor, I need to do what I can to bring that into the parish.

Upon reflection, I guess I was already doing some of the work of the New Evangelization via the parish website that always seemed to be in need of an update. I was often discouraged when looking at a parish website in October and they still had the Lenten schedule of events posted. I found myself asking, “How can we attract somebody new if we just have old events posted?” So I decided that I needed to at least try my best to make sure our parish website was kept up-to-date.

It just so happened that I had the opportunity to meet with an educator who was coming back to the church and he offered to help us a bit with our techno-

logy. He told me early on that the new Archbishop is on Twitter and he invited me to consider it. I was not a huge fan of that particular social media; Facebook seemed enough for me. He told me that I could have my feed go right to the parish’s webpage. He then pointed out how I could do this all from my phone and showed me how quickly I could update things. In this way, people are seeing practically live feeds of what is happening at that moment. This has proved to be very exciting and actually a lot of fun. I try to put an update on every day, and what makes Twitter even greater is that you only use 140 characters! It also allows me to post pictures easily and quickly. I have started “following” some Holy Cross groups, and retweets are becoming more prominent. There is so much great content out there that I want to share it all with our parish community and people who might be interested in who we are and what we do at Holy Redeemer.

Another role of technology that, as a

pastor, I find very useful and helpful is online giving. Our parish is not a large one. When I started, here we had about 10 households use what we call EFT (electronic funds transfer) and maybe three percent of our donations came in that way. We currently have more than 150 households using EFT and now approximately 50 percent of all our collections are done using this method of payment. Younger families tend to do everything this way and we have been able to capitalize on this. Some families said that they felt it was important to have their children put something in the basket as it makes it way around. So, in response to that we had cards made up and laminated that say, “I use EFT ... ask me about it.” I promoted it so much that a young couple I prepared for marriage gave me a T-shirt that said just that!

In putting this article together, I found myself thinking back to my very first days at Moreau Seminary and one of my classmates, Fr. Bill Wack, C.S.C. While

Fr. Bill was at Moreau as a senior, his brother Fr. Neil Wack, C.S.C., was studying at Purdue University. Fr. Bill was in the computer room one evening working diligently (supposedly on a paper for one of his classes). But, I noticed on the screen it was not a paper he was working on. I asked Fr. Bill about it and he told me about a new way of communicating at universities called electronic mail. I shrugged my shoulders and thought nothing more about it. Little did I know that this “new way” of communicating would become the popular email and was just the beginning of a new wave of technology that would shape my future life as a priest and pastor.

The New Evangelization calls each of us to embrace the advances that technology has brought us and use them to promote the Kingdom to the best of our abilities. n

Fr. John Dougherty, C.S.C., was ordained on April 9, 1994. He's the pastor of Holy Cross' Holy Redeemer Parish in Portland, Ore. You can follow Fr. John on Twitter @frdoughertycsc.



MAKING GOD KNOWN In 140 CHARACTERS

by @padrecristobal (Rev. Christopher W. Cox, C.S.C.)

Saint Paul made it pretty clear almost 2,000 years ago: To the free, he was free; to slaves, a slave; to Jews, a Jew; to Greeks, a Greek; to the weak, weak. “I have become all things to all, to save at least some. All this I do for the sake of the Gospel, so that I too may have a share in it” (1 Cor 9:19-23). To preach the Gospel, St. Paul would use whatever means that was at hand. In our day, Pope Benedict made the Vatican’s first tweet. Pope Francis has perfected speaking in just 140 characters. The Gospel calls us to use modern means to make Christ’s saving message known.

In fact, modern technology avails us new opportunities and ways to share the Gospel and to build the Kingdom. In his recent Apostolic Exhortation, “The Joy of the Gospel,” the Pope writes: “Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a ‘mystique’ of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage. Greater possibilities for communication thus turn into greater possibilities for encounter and solidarity for everyone. If we were able to take this route, it would be so good, so soothing, so liberating and

hope-filled! To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make.” (#87)

Pope Francis sees much good that can be done through social media, through the Internet, through emerging technologies, insofar as it brings us out of ourselves into an encounter with others and with God.

I live in the center of Santiago, a city that boasts more than 6 million inhabitants. Just over a century ago, Parroquia Nuestra Señora de Andacollo was founded as the first parish intentionally inserted into a poor community in this archdiocese. At the time, our neighborhood was a patchwork of crowded tenements and ramshackle structures built along the Mapocho River. The founding pastor, using the means at his disposal, invited young people from Santiago’s leading schools to come and volunteer. One discovered his vocation in service while serving at the parish. He joined the Jesuits. Upon Ordination, he returned to our neighborhood and founded Chile’s first homeless shelter four blocks from the parish church. He used the means of his day to serve the Gospel and that meant founding a magazine, lots of writing, preach-

ing and driving around in an old, green pick-up soliciting donations. Today, he is known as St. Alberto Hurtado.

Today, some tenements remain. Some have been replaced by high rise apartment buildings. We have a community of abandoned elderly, young immigrants and some increasingly indebted middle-class folks in the high rises. Chile has the highest use of Twitter and Facebook in Latin America. Chile has more cell phones than landlines. To evangelize today, like St. Paul, we need to use any means at hand. I manage Facebook pages for my parish, for our school, for the Congregation here in Chile. I have blogs in English. I learned some basic webpage design to create and administer a parish webpage. I am on Twitter, on LinkedIn and yes, I am even on Google+! I am self-taught and I am not convinced that I do any of it exceptionally well, but I am convinced that these are important tools for reaching certain segments of the population.

My ministry as a priest is to tell the story of Salvation. ... To the Twitterverse, I’ll tweet. To Facebookers, I will be a friend. To the blogosphere, I will blog.

Since the day my father gave me a boxy Argus 75mm camera back in the late 1970s, I have also been a photographer. In 2009, I became more serious about photography as a means to share my experiences as a priest and even as a means of evangelization. Within the past month, I purchased a photo printer which I will use during Chile’s Territorial Mission in 2014. Every day this year, I will publish on my blog an image of a neighbor and a bit of their story. I purchased the printer because I have felt that, as I make an image, I am only taking. So after each visit, I will return to the household with the gift of a portrait of the family or the person.

My neighborhood is filled with people with amazing stories. Consider Sergio: Born in the Dominican Republic, he won a scholarship to study engineering in the

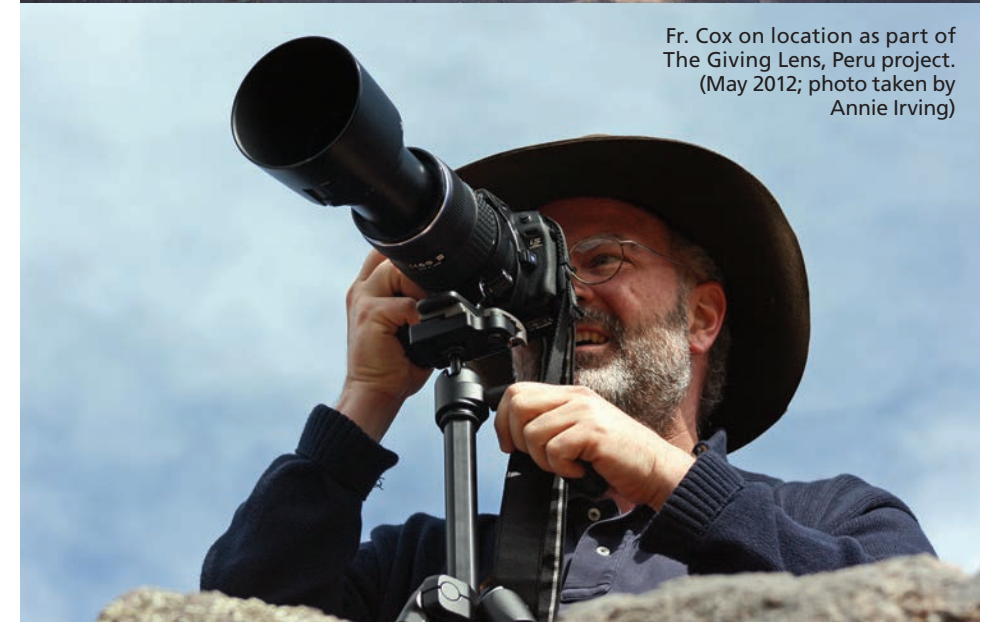
Soviet Union in the late 1980s. Before he finished his degree, communism fell and the Soviet Union broke up. He was in one of the new republics and told that the new government would not honor his scholarship. To survive, he purchased goods like vodka to sell in nearby Sweden. Given the quantity of goods he would bring, he usually needed several days to sell the merchandise, so he stayed in a low-priced hostel. Luz, the desk clerk in the hostel, escaped from Chile during the military government when she received threats while performing in a street theater group organized by a parish priest. They fell in love and married. Today, they accompany troubled marriages for their ministry in the church. What a story! Imagine all that happened to bring them together.

My parish hosts an effort by Fundación Moreau, commonly known as Fundamor. The foundation runs our orphanages to prevent children being taken from their homes by strengthening the family. The kids participating in the project put on a circus one day in the parish patio. I absolutely love this image as the psychologist behind them, running the sound system, has a priceless expression as the kids perform an unexpected stunt. The image speaks to me of the stewardship of talents, uncovering undiscovered gifts when we give another person the opportunity.

At the end of the day, my ministry as a priest is to tell the story of Salvation, the story of Jesus Christ, and to help others see how their personal story fits into the Story. To the Twitterverse, I’ll tweet. To Facebookers, I will be a friend. To the blogosphere, I will blog. In the spirit of St. Paul, I will use the means at hand to proclaim Christ. In the spirit of Blessed Basil Moreau, I am “to make God known, loved, and served.” n Fr. Chris Cox, C.S.C., was ordained April 10, 1999. He’s the pastor of Holy Cross’ Parroquia Nuestra Señora de Andacollo in Santiago, Chile, where he also serves as assistant director of vocations for the District of Chile. You can follow Fr. Cox’s “Santiago Daily Photo blog” at santiagocldailyphoto.blogspot.com or parroquiainsa.cl. Like his Facebook page at www.facebook.com/ParroquiaAndacollo or follow him on Twitter @padrechristobal.



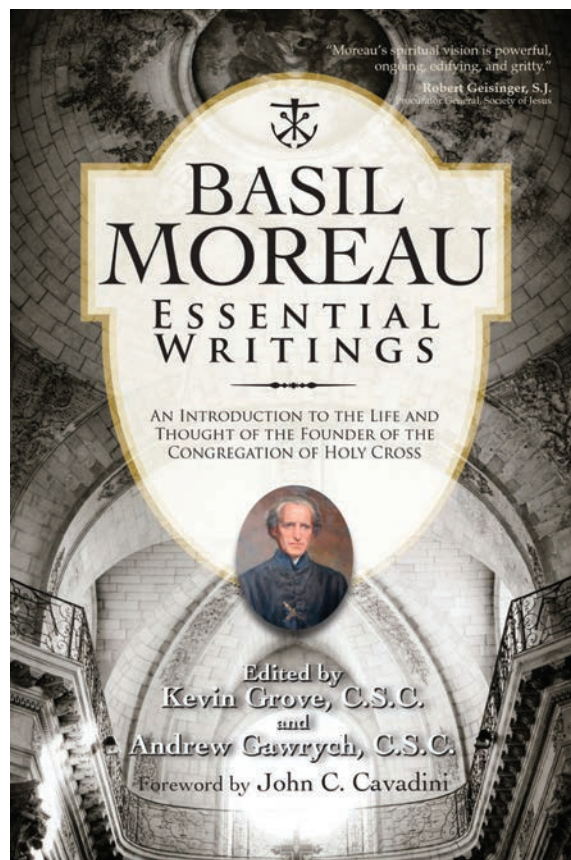
Fr. Cox photographed Manuel Cáceres as part of his blog “Santiago Daily Photo: Daily scenes from life in Santiago Chile.” The blog post on Manuel ran on Jan. 2, 2014.



Fr. Cox on location as part of The Giving Lens, Peru project. (May 2012; photo taken by Annie Irving)



Rosa and Wilma Leppe, Our Lady of Andacollo parishioners, for the Jan. 1, 2014, “Santiago Daily Photo” blog post.



Our founder, Rev. Basil Moreau, C.S.C., (Feb. 11, 1799 – Jan. 20, 1873) was born at the end of the French Revolution. Moreau lived and worked in a time of many cultural, political and religious shifts. As a professor of philosophy and theology, Moreau saw a fundamental need for educators who were also adept at communicating faith. His writings reflect his French milieu, but also his concern for the world. He sent members of his new congregation around the globe to make God known, loved and served. Today, members of Holy Cross live and work in 16 countries on five continents. Moreau was beatified on September 15, 2007, in Le Mans, France.

Blessed Moreau's writings, sermons, circular letters and spiritual exercises reveal the work of a skilled thinker and teacher, who was instructing his fellow priests, brothers and sisters in Holy Cross about both education and ongoing formation in the spiritual life so that they could evangelize and inspire a love for Christ to others. Rev. Kevin Grove, C.S.C., and Rev. Andrew Gawrych, C.S.C., have spent the last several years studying these works in order to collect them into a comprehensive, one-volume publication. **"Basil Moreau: Essential Writings"** will be published and available for sale through Ave Maria Press beginning in April 2014. **Basil Moreau, "Spiritual Exercises, Week 2 Day 1"**

You are very well aware, then, that the Son of God became man by uniting himself with human nature, that he was born in a crib at Bethlehem, that he lived in poverty. You are also aware that he left his hidden life to spread the Good News among the inhabitants of Judea, that he instructed them by his teachings, edified them by his examples, got their attention by the brilliance of his miracles—everywhere leaving behind traces of his blessings, healing the sick, consoling the sorrowful, helping people in their need, welcoming sinners with kindness. You know that he made twelve poor men his associates and endured their ignorance and their rough manners.

You know that his virtues stirred up the hatred of the hypocritical Pharisees who were persecuting him and that, betrayed by one of his apostles, he was handed over to his enemies and condemned to death like a wicked criminal, he who was justice itself. You know that he let himself be led to torture like a lamb to the slaughterhouse. You know that he died on the cross to expiate the sins of the world, that he rose again on the third day and ascended into heaven forty days later, that finally there in

heaven he intercedes continually with his Father for us, showing him his meritorious wounds. You have known all these facts a long time already, and it is precisely because you have read them and heard them so often that perhaps your heart is now less than sensitive to them.

But what we are talking about is not at all this general and superficial knowledge, which is the same for you as for all other Christians. That same knowledge is found even among the enemies of religion. No, it is not enough for you to be merely acquainted with Jesus Christ, his sayings, and his life as one takes pride in knowing the history of a famous celebrity, which after all is of little real interest to us. Instead, you will need to study in detail the events of the Savior's life and the sentiments that buoyed him up in order to fill your mind with these examples.

... your will must be like the hand that holds the paintbrush. The virtues that you reproduce in yourself will be the colors of the painting, and Jesus Christ will be the model whom you copy.

You will need to fill and nourish your heart with his teachings, to meditate on these mysteries in silent recollection as well as on the abundance of his mercies. You will also need to ask God to enlighten your mind and heart so that you may understand and savor them in such a way that you may come to that kind of knowledge of Jesus Christ which is life-giving, profound, luminous, and practical, and which make his virtues almost palpable, so to speak, his lessons familiar, and remembrance of him as habitual as it is enjoyable.

That is the kind of knowledge with which you need to become thoroughly familiar, and it is of such a knowledge that St. Paul spoke to the Ephesians when he wrote: "I remember you in all my prayers, that the God of our Lord Jesus Christ, author and giver of glory, may grant the spirit of wisdom and of light



Bishops prepare for Mass of Thanksgiving for Blessed Moreau's Beatification at the Church of Notre-Dame de Sainte-Croix in Le Mans, Sept. 16, 2007. (photo by Steve Scardina)

to bring you to full knowledge of him" (Eph 1:16-17). Have you seriously applied yourself to all this? See with what eagerness the children of this world study the deceitful teaching of philosophers, and then really ask yourself if you are studying with as much diligence the Gospel of Jesus Christ whose every word is written for your salvation.

Consider what those artists do who want to be very good at their profession, how they try to copy the works of the great masters. Then, recall to yourself that, following St. Gregory of Nyssa, you ought to be the painter of the Savior's life.' For as this Father of the Church says, your will must be like the hand that holds the paintbrush. The virtues that you reproduce in yourself will be the colors of the painting, and Jesus Christ will be the model whom you copy.

Indeed, just what does a painter do? He studies his subject. He fills himself with it totally in order to reproduce it and, in a manner of speaking, to create it anew on canvas in a very close imitation of the subject's features. Is it in this way that you try to make Jesus Christ live again in you, to the point of his being totally remade or formed again in you?

Ah, if you loved him, this divine master, you would stake your happiness on trying to become like him, and you would soon become a faithful image of him. Indeed, look at what happens in day-to-day life. Sometimes you meet people whose thoughts, feelings, sense of taste, tone of voice, and mannerisms all resemble one another. How is that? It is just because the custom they have of living familiarly with one another, the close friendship that unites them, intermingles them and unites them in such a way that they have but one heart and one soul. Therefore, love Jesus Christ, and before long his thoughts, his feelings, and his way of living will be your own. Indeed, is not the best way to arouse in you love for him simply to understand well, by studying him more and more, that he is your own greatness, your hope, your salvation, your refuge, and your life? n

'Gregory of Nyssa, *On Perfection*.

Around the Province

The **Congregation of Holy Cross** is establishing an international shrine in honor of Blessed Basil Moreau, the Congregation's founder, at the Church of Notre-Dame de Sainte-Croix in Le Mans,



France. The church, which was completed and consecrated in 1857, was built under the direction of Fr. Moreau to serve as the Congregation's spiritual home. Blessed Moreau is buried in the church's crypt. **Rev. John DeRiso, C.S.C.**, arrived in France in September to serve as the Shrine's first rector.

Rev. Wilson D. Miscamble C.S.C., history professor at the **University of Notre Dame**, is featured in Fr. Robert Barron's new documentary series, "CATHOLICISM: The New Evangelization." The program has been nationally televised on EWTN and is also being offered as study program for parishes. Fr. Barron's "Word on Fire" multi-media ministries have made him one of the Church's more prominent and popular ardent evangelizers today. Fr. Barron is a friend of Holy Cross and lived at Moreau Seminary when he served as a visiting professor at the University of Notre Dame in the fall of 2002. Fr. Barron is now the rector/president of Mundelein Seminary University

of St. Mary of the Lake in Chicago. Fr. Miscamble is on sabbatical at Mundelein Seminary serving as the Paluch Visiting Professorship teaching a course to seminarians titled "Catholic and American Political Life from JFK to the Present."

Rev. William Dorwart, C.S.C., Catholic Chaplain for Naval District Washington, gave the invocation at the National Christmas Tree Lighting near the White House on Dec. 6. Fr. Dorwart's prayer followed the tree lighting by the First Family and a performance by Aretha Franklin. Fr. Dorwart is a Lt. Cmdr. in the U.S. Navy and serves at Arlington National Cemetery. Following last fall's tragic Naval Yard shooting, Fr. Dorwart comforted and ministered to many of the victims' families.

University of Notre Dame

In March, the Institute for Latino Studies at the **University of Notre Dame** presented "The Church and Immigration," a four-day conference addressing the migration to the U.S. and the Catholic Church's contribution to immigration reform. Scholars, pastoral workers, public policy leaders and advocates came together to examine what the Church has done, is doing and what it might do to improve outreach to migrants and refugees. **Rev. Daniel Groody, C.S.C.**, associate professor of theology and a fellow at the Kroc Institute for International Peace Studies, moderated a panel. Fr. Groody also serves as the director of the Center for Latino Spirituality and Culture at the Institute for Latino Studies at ND. He is an expert on immigration, having worked with USCCB, Congress, the World Council of Churches and the Vatican on issues of theology, globalization and immigration. **President Rev. John Jenkins, C.S.C.**, gave the opening remarks.

Rev. Timothy R. Scully, C.S.C., Director of the Institute for

Educational Initiatives for ACE and professor of political science at the University of Notre Dame, was awarded the William E. Simon Prize for Lifetime Achievement in Social Entrepreneurship by the Manhattan Institute in November and was featured in



Forbes magazine. Fr. Scully co-founded ACE in 1993 with **Rev. Sean McGraw, C.S.C.**, to address the need for talented and well-prepared young teachers in Catholic schools. The monetary prize was given to the Congregation of Holy Cross to support its worldwide education mission.

Notre Dame students, faculty, staff and students said goodbye to one of the University's most popular and respected professors. **Rev. John S. Dunne, C.S.C.**, John A. O'Brien Professor of Theology, died Nov. 11 at age 83. Fr. Dunne began teaching at ND in 1957 and is credited with teaching more students than any other person in its history. Fr. Dunne also wrote some 20 influential works on theology and the spiritual life.

University of Portland

On Jan. 25, the Presidential Search Committee at the **University of Portland** announced **Rev.**



Mark L. Poorman, C.S.C., had been elected UP's 20th President. Fr. Poorman has been serving as executive vice president of the University of Portland. Fr. Poorman will succeed current UP President **Rev. E. William Beauchamp, C.S.C.**, at the end of the academic year. Fr. Beauchamp announced in September that he was stepping down as president. Beauchamp was appointed the University's 19th president in November, 2003.

UP's new recreation and wellness center, set to break ground in May 2014, will be named in honor of Fr. Beauchamp. **The Beauchamp Recreation & Wellness Center** is estimated to cost \$23 million, with \$20 million raised as of today. The building is expected to become a dynamic focal point on campus and enhance the physical and mental health of students, faculty and staff. Fr. Beauchamp has been a strong supporter of the new center, expected to be completed by May 2015.

King's College

Two Holy Cross novices spent a month with the Holy Cross community at **King's College**. Novices **Brogan Ryan, C.S.C.**, and **Daniel Cruickshank, C.S.C.**, arrived on Jan. 15. During their month at King's, Brogan and Dan assisted with Campus Ministry's RCIA program, the Encounter Christ retreat with the Afterschool Homework Help Program at Daniel Flood Elementary School. The novices also had the opportunity to observe some of King's Holy Cross religious in their classes. Brogan and Dan visited St. Michael's Parish in Dunmore, Pa., where **Father Robert Lozinski, C.S.C.**, serves as pastor. They also visited Holy Cross High School (sponsored by the Holy Cross Brothers' Moreau Province) in Flushing, N.Y. During January, all 12 novices spent time at Holy Cross ministries throughout the U.S.

Stonehill College

President Rev. John Denning, C.S.C., dedicated a pedestrian bridge on Stonehill's Campus in honor of **Rev. Thomas Feeley, C.S.C.** Fr. Feeley was a long-time philosophy professor and student mentor at Stonehill, where he served from 1962 until 1998, when he joined Holy Cross Family Ministries. He was national director



at HCFM and then vice postulator for the Cause of the Canonization of Servant of God Patrick Peyton, C.S.C. Fr. Feeley died in 2004. Also in attendance at the October bridge dedication was Director of Campus Ministry **Rev. Hugh Cleary, C.S.C.**, who noted that Fr. Feeley himself was a bridge builder, "touching the lives of countless students, bridging their differences to cultivate a valuable part of who they were as neighbors and citizens on this campus."

Indiana

St. Adalbert/St. Casimir Parish, South Bend Parishioners from **St. Adalbert Parish** participated in a pilgrimage in honor of the feast of St. Frances Xavier Cabrini (Nov. 13), patron of immigrants to bring attention to immigration reform. St. Adalbert's has a large immigrant population. Parishioners from Our Lady of Hungary Parish also joined in on the journey. During the 55-minute route from **St. Joseph's Parish**, another Holy Cross church, to the **University of Notre Dame**, the group recited the Rosary and sang hymns. Once they reached the University's campus, they joined representa-

tives from student government and the Institute for Latino studies for food, music and prayer.

Christ the King Catholic Church, South Bend

The parish community mourned the loss of their beloved associate pastor, **Rev. Ronald R. Tripi, C.S.C.**, who died Oct. 31 at the age of 78. Fr. Tripi had been serving at **Christ the King** since 2001. Before that he was associate pastor at **St. Stanislaus Parish**, also in South Bend, Ind., for 15 years. Fr. Tripi also assisted with Masses at area nursing homes and visited with the homebound parishioners from both churches. More than a thousand former parishioners attended his Wake, Funeral Mass and burial. Until 1985, Fr. Tripi also served in Holy Cross Foreign Missions in the East Pakistan/Bengal region, which is now Bangladesh. He celebrated his 50th Jubilee in 2012.

Colorado

Tri-Community Parishes, Colorado Springs, Colo. **Sacred Heart Church**, part of the Tri-Community Parish, is providing space for a new art studio for young adults. Westside CARES, a faith-based organization that provides emergency assistance to teens living on the streets or in temporary housing, is funding the studio until May. The studio provides a safe and nurturing environment, allowing the teens to express their emotions through art. More than 40 teens have participated so far. The project was the vision of Tri-Community parishioner Lisa Lundquist. Two Colorado Springs coffee shops have agreed to exhibit the artwork.

Oregon

Saint André Bessette Catholic Church, Portland The Church recently completed a \$2.1 million renovation project to expand and strengthen its hospitality center programs. The facilities of the former Down-

town Chapel have not been updated since the parish took it over in 1971. The renovations took place in two phases. **Saint André's** capital campaign, "Open Doors Campaign," began in 2012 and is now more than 90 percent complete.

Holy Cross Mission Center

The Mission Center benefited from fall fundraising efforts on the campuses of **Notre Dame** and the **University of Portland**. Notre Dame's Women's boxing club held its 11th annual Baraka Bouts in November. All proceeds will go to Lakeview Senior Secondary School in Jinja, Uganda, and St. Joseph Hill Secondary School in Kyambogo, Uganda — both are Holy Cross-run schools in the **U.S. Province District of East Africa** (the amount raised won't be known until the end of the 2013 fiscal year). Those who attended Masses at the **Basilica of the Sacred Heart** during the Nov. 2 Notre Dame-Navy football game weekend donated nearly \$30,000 to benefit the HCMC. Also in November, one of UP's male dorms held a fundraising dating auction to benefit Holy Cross' mission work in the **District of Peru**. Students pledged nearly \$22,000.

Holy Cross Family Ministries

Former 1950s movie star Mother Delores Hart as part of her national book tour, "The Ear of the Heart," visited **Holy Cross Family Ministries** headquarters in North Easton, Mass., in November and Family Theater Productions in Hollywood in June. In 1957, Delores Hart made her onscreen debut as Elvis' sweetheart in "Loving You." At the height of her career, Dolores stunned the world by becoming a cloistered nun entering the Abbey of Regina Laudis.

District of East Africa

Seven members of the **District of East Africa** made their Profes-



sion of Final Vows on Jan. 4 at St. Augustine's Center in Kampala, Uganda. Receiving their vows in the festive liturgy were **Rev. Thomas J. O'Hara, C.S.C.**, superior of the United States Province, and Br. Bill Zaydak, C.S.C., superior of the Moreau Province. Fr. O'Hara presided and preached at the Mass, and Br. Zaydak spoke after Communion.

Region of México

Jorge Armando Morales Trejo, C.S.C., was ordained a Holy Cross deacon by the Archbishop of Monterrey on Friday, Oct. 11 at Parroquia Nuestra Madre Santísima de La Luz in Guadalupe, Nuevo León, México. Rev. Mr. Morales Trejo was received into the Congregation of Holy Cross on Jan. 6, 2008, and professed First Vows on Jan. 6, 2009. He made his Final Profession of Vows on March 19, 2012. His Ordination to the priesthood is expected in 2014.

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Your questions answered ...

Plain! Speaking

by Rev. Herbert C. Yost, C.S.C.

"I've heard a lot about being Catholic and evangelizing, but I'm not an outgoing, educated or preachy-type person. I love God and my faith and want others to know and love God too, but I don't see myself talking to others about God. How does someone like me evangelize?"

- Agnes, Ft. Wayne, Ind.

Actually, you're well on the way to being an evangelist! As described by our last three Popes, the New Evangelization has three parts. One: we must have a **personal relationship with Jesus Christ**. In other words, it's not enough to know about Jesus, or who Jesus is. Effective evangelization begins with having a relationship with Jesus through prayer and regular reception of the Sacraments, particularly the Eucharist and Reconciliation.

Second, as the relationship to Jesus grows, a desire arises to **be like Christ to others we encounter each day** through our thoughts, words and actions. Both qualities you mention in your question.

The third step then becomes **sharing with others in your life** the reasons your relationship with Jesus is important, and how that relationship can be nurtured in the Catholic Church. Ideally, we'd be like a person in love who can't stop talking about the beloved!

In other words, the New Evangelization consists in knowing the faith, living the faith, and sharing the faith. Now, what is meant by "the faith?"

I confess I'm not 100 percent sure. Some say the New Evangelization is centered around **faith in Jesus** and drawing others to deepen their relationship to the Lord. That in turn will lead them into relationship with the Catholic Church. Others would say it means drawing people **to the Catholic faith** as converts or bringing lapsed Catholics back into the fold. Once in the Church, then they begin to build that relationship with Jesus. Either one is valid.

Now most people are comfortable with

knowing the faith and living the faith. It's sharing that causes hesitation and discomfort. We think it means being like the Lighthouse folks knocking on the front door Sunday morning, or asking others if they have accepted Jesus as their Lord and Savior, or talking constantly about what the Lord Jesus has done for you.

Some people have the ability to do these things, and to do them well; others, maybe not. It all comes down to one's particular gifts or charisms. St. Paul mentions them in Chapter seven of 1 Corinthians. The gifts given to us by the Spirit for evangelization build on our unique personal characteristics and abilities. There is no good, better or best; rather, *every* gift works together for the building up of the Body of Christ, the Church.

Someone who is shy, for example, will probably not be able to speak to a large group, but is wonderful on a one-to-one basis. Someone who is homebound can work the phone, calling up new parishioners and welcoming them to his parish community. A person suffering from chronic debilitating illness can pray for missionaries or offer their suffering for an unknown person somewhere in the world who is trying to decide whether to stay or leave the Catholic Church. Still another person can chair a parish-wide "Come Home" campaign. Still others will seek people out on the highways and byways in order to love and care for them. Another will transmit the faith in youth or adult education.

Asking others not to use foul language, making the Sign of the Cross and saying grace before meals in a restaurant, having a cheerful disposition, avoiding gossip, reverencing and respecting each person you encounter are all ways that can be used to evangelize. You can do these things anywhere: in the workplace, at school, in the home, while shopping or driving. People may notice that there

is something "different" about us and could begin to ask questions. This provides the opening to share our "secret," which is the Catholic faith.

We can offer to say a prayer for a co-worker who is sick or in a painful situation. We can explain how our faith comforts us in time of need. We can have an icon of our favorite saint on our desk. We can leave copies of the parish bulletin in the break room. We can casually relate a message heard in a homily at Sunday Mass, which not only gives us the opportunity to share a positive thought, but it also sends the message that we attend Sunday Mass. And who knows ... you might just get someone asking you "Can I come with you next Sunday?"

What's important is not what we do, but that we actually *do something*. That's the message that Pope Francis has been tirelessly proclaiming the this past year. To define the New Evangelization in the simplest possible terms: I come to know the mind and heart of Jesus through prayer and reflection, plus study of Scripture and Church teaching. With those as my guidebooks, I then go around doing conscious, deliberate and specific stuff that would make Jesus smile.

Questions for Fr. Herb? Send to:

Plain ! Speaking

c/o Congregation of Holy Cross

United States Province

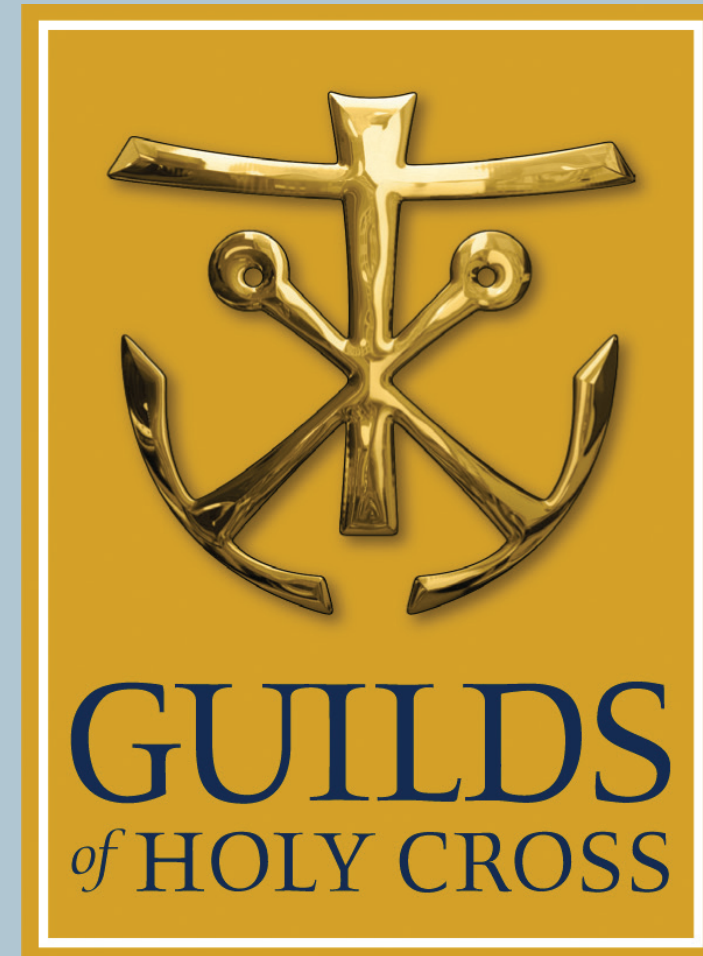
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If you want to read Fr. Herb's weekly Gospel reading reflections, please visit us online at:

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