



Clarion

A WEEKLY BULLETIN OF THE ST. ANNE CATHOLIC COMMUNITY

Love is patient, love is kind.

*It is not jealous, love is not pompous, it is not inflated,
it is not rude, it does not seek its own interests,
it is not quick-tempered, it does not brood over injury,
it does not rejoice over wrongdoing but rejoices with the truth.
It bears all things, believes all things, hopes all things, endures all things.*

Love never fails.

*If there are prophecies, they will be brought to nothing;
if tongues, they will cease; if knowledge, it will be brought to nothing,
For we know partially and we prophesy partially,
but when the perfect comes, the partial will pass away.*

*When I was a child, I used to talk as a child,
think as a child, reason as a child;
when I became a man, I put aside childish things.*

*At present we see indistinctly, as in a mirror, but then face to face,
At present I know partially; then I shall know fully, as I am fully known.*

*So faith, hope, love remain, these three;
but the greatest of these is love.*

1 Corinthians 13:4-13



St Anne

Catholic Community

CELEBRATING SACRAMENTS

WEDDINGS

There are no weddings scheduled at this time.

BAPTISMS

There are no baptisms at this time.

OUR MISSION

We, a Catholic Christian people rooted by Baptism, take as our challenge the mission of Jesus: to build the Kingdom of God, standing in solidarity with the poor. We are committed to:

- Welcoming** • Welcoming all people and providing a sense of belonging to people at every stage of life
- Creating** • Creating a place of enjoyment, excitement and fun for people of all ages
- Healing** • Healing, reconciling and reaching out in caring service to others
- Reaching Out** • Serving those in need, especially the broken, through generous gifts of time, talent and treasure
- Serving** • Gathering at Eucharist and celebrating the Sacraments of the Church and the sacramental moments of our lives
- Gathering** • Telling and sharing the Living Story of Jesus
- Sharing**

So challenged, we pray that the Holy Spirit fills us and empowers us so that we may become the Living Presence of Jesus in our contemporary world.

RESTING IN PEACE

Paige Davis-Beck,
friend of Caroline Dwyer;

Fr. Charles Joseph Foeller,
uncle of Rory Cooney;

John Sexton,
brother of Mary Helen McCarthy and
uncle of Colleen Stevanovich

REMEMBERING...

Monday, February 1st

8:15 St. Anne Perpetual Mass Society
Mary Somen, 95th Birthday—
Florian and Marie Kaminski

Tuesday, February 2nd

8:15 Red and Karen Wallace—Melanie Bartels
Logan Giglio—The Family

Wednesday, February 3rd

8:15 Joan Leust—A Friend

Thursday, February 4th

8:15 John Cramer—The Family

Friday, February 5th

8:15 St. Anne Perpetual Mass Society

Saturday, February 6th

8:15 Anne Marcelline Yourg—The John Blaney Family

Mass of Anticipation

5:15 Lauren Gray Munao—Karen Jasonowicz

Sunday, February 7th

7:15 People of St. Anne
Donald Klass—Barbara Klass

9:00 John Bufalino—Connie Bufalino
Maria Sanchez/Rojas—The Tisbo Family
Anna Genge—The Nelson Family
George Tarulis—Susan and Mark Kilayko
Christine Bischof—The Mayer Family
Stefan Urban—The Family

11:00 Sophia Comber—The Glass Family
Pat McCafferty—Stephen and Margie Ban
Norbert Thoma—Hermine Moran
Lesa Murphy—Ginny and Frank Comber
Marguerite Conklin—Dick and Diane Morino

5:15 Michael Breslin—The O'Neill Family

FROM THE FRIENDLY CONFINES

Dear People of Saint Anne,

This weekend, all the pastors of the Archdiocese have been asked by Cardinal George to promote and encourage their parishioners to consider making a pledge to the 2010 Annual Catholic Appeal of the Archdiocese of Chicago.

The theme of the Catholic Appeal this year is ... **they left everything and followed him.** (Luke 5:11)

As your new pastor, I am simply amazed by the generous pledges that you, as God's People here at Saint Anne, have made over so many years to this Annual Appeal. I do not know if you are aware, but Saint Anne has either been the third or the fourth largest contributing parish to the Catholic Appeal in the entire Archdiocese for a number of years.

I know that all of you generously share your gifts and financial resources to further the mission of Christ here at Saint Anne and with our two sharing parishes—Saint Frances of Rome and Saint Columbanus, along with the St. Gelasius Food Pantry.

However, the Annual Catholic Appeal is another way that we acknowledge our connection and commitment to the larger Catholic Community of which we are a part in the Archdiocese of Chicago. To be a Catholic is to be universal – it is to have an investment and to share a larger concern for the welfare of all who make up the Archdiocese of Chicago – especially the poorer parishes who struggle to barely make ends meet.

Beyond grants that are offered to parishes and Catholic schools in the more financially challenged areas of the Archdiocese, the resources collected in the Annual Catholic Appeal provide the entire budget for the many ministerial offices that exist in the chancery office that serve the many parishes of the Archdiocese, such as the **Office of Family Life** that prepares couples for marriage through the varied Pre-Caná programs ... **The Respect Life** office that acts as an advocate in promoting the sacredness of life from birth to death ... **The Office of Peace and Justice** that keeps parishes attuned and informed regarding significant issues that relate to our Catholic Gospel option for the poor ... or the **Marriage Tribunal** that ministers to thousands of people who, after the challenge and the pain of a

divorce, seek an annulment so they can be married anew in the eyes of the Church.

The Archdiocesan Finance Office has been of great assistance to our parish as we continue to pay off our building campaign loan. In addition, they assisted us with the operating loan that was needed to finish the last fiscal year. **The Office of Buildings and Construction** provides us with on-the-spot consultation, inspection and direction for the upkeep of our parish facilities.

Even in these challenging economic times, the Annual Catholic Appeal enables the Archdiocese to subsidize and support parishes and schools that would not survive without our financial support.

For these and so many other reasons, I encourage you to prayerfully consider making a pledge to this annual appeal. Last year, parishioners of Saint Anne had a goal of \$171,800 to the cause of the Annual Catholic Appeal. Because of the change in our Sunday collections last year, our goal for this year has been reduced to \$157,158. If we go over this goal, the parish will be rebated the difference after all pledges are paid.

In this weekend's bulletin, there is an insert that further describes where and how these resources will be used in the coming year.

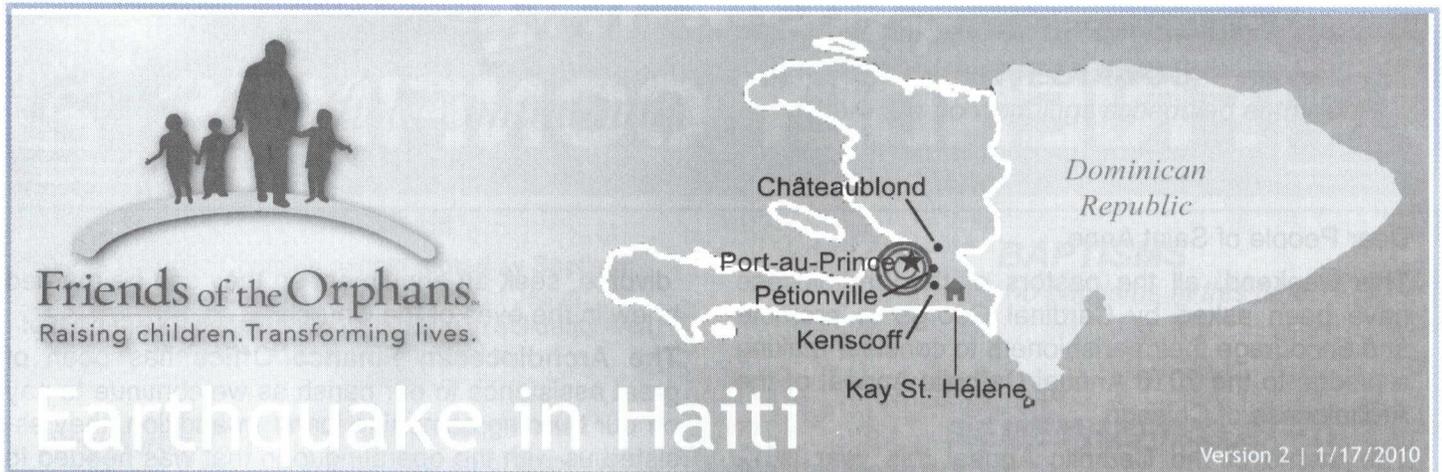
Next weekend, there will be a recorded homily from the Cardinal himself, along with an in-pew pledge process at all of our liturgies. Those who have donated to the Catholic Appeal before have received their pledge form in the mail. I would ask you to complete these forms whether you are willing or able to pledge this year or not. Either mail them to the Archdiocese or bring them with you to church next weekend.

I have great faith in you – I know and trust that you will be thoughtful and fair while using your own conscience in choosing to make a pledge, if you are able, to this year's Annual Catholic Appeal. By making a pledge, we not only demonstrate our love for those served by the Appeal, we also show our gratitude for all that God has given us.

Sincerely,

Father Bernie Pietrzak

Faith and Justice

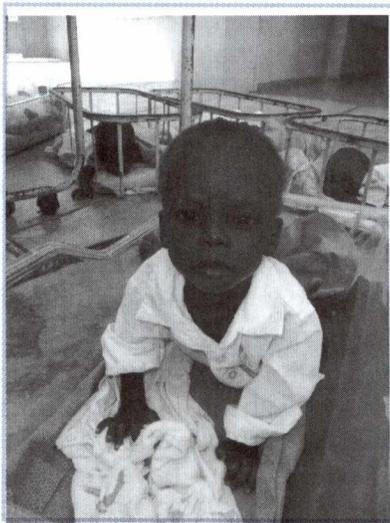


Haitian Relief and Rebuilding Initiative Through Friends of the Orphans

A Thank You and an Update from Friends of the Orphans:

Thank you, St. Anne parishioners, for your generous contributions last weekend to Friends of the Orphans to fund repairs and help NPH/NPFS continue serving the people of Haiti. The following update came from Friends of the Orphans webpage. Future ones are available at: www.friendsoftheorphans.org/HaitiQuake.

NPH/NPFS Update from Monica Gery, NPH Information Officer



NPH's model for raising children is very unique. St. Hélène is a permanent home for orphaned, abandoned and disadvantaged children, and they are not placed for adoption. Instead, they are welcomed with their brothers and sisters and become a part of the stable and secure NPH family. While being raised in the home, they focus on education and personal growth, knowing that a loving support system will always be in place for them. This enables them to grow into caring and productive members of their communities.

Gery said, "Obviously, it will be a long, arduous process identifying those children most in need, but NPH and Friends of the Orphans are committed to using our resources to help as many as we can. We encourage those who are able to donate to consider doing so, as we expect that the number of children and their needs will be very extensive."

At St. Hélène, all staff has returned to work, and a truckload of food recently donated by the World Food Program is expected to last approximately four weeks. Gery reports that UNICEF has also donated a steady milk supply for the children in NPH's St. Damien Hospital in Tabarre.

St. Damien Hospital, the only free pediatric hospital in Haiti, sustained structural damage in the first earthquake and is one of 18 hospitals treating patients, both children and adults. Gery said the number of daily cases is slowly decreasing, and the team of 60 volunteer doctors, nurses and paramedics are working 24-hour shifts on surgeries. "Conditions continue to improve and our inspiring medical team in the first few days was attending to 500 patients, which is now down to 140, two-thirds of whom are children. We are always evaluating the most critical injuries."

Your Donations

- Donations can be made today and next weekend. At each weekend Mass, a receptacle will be placed on the hearth. These will be emptied at the beginning and end of each Mass.
- **Checks should be made out to Friends of the Orphans. In the memo line, please write *Haitian Relief*.**

Office of the Pastor

STEWARDSHIP OF TREASURE

Weekly offering for January 24th, 2010

Parishioners attending Sunday Liturgy: 2,559	
Sunday Offering Envelopes used: 508	\$36,228.00
Direct Debit/Credit Card Offerings: 232	\$6,500.00
Grand Total for the Week	\$42,728.00
Budget for Operating Expenses	\$42,000.00
Difference	+\$728.00

Year to Date Collection vs. Budget

Year to Date Sunday Collection	\$1,280,418.00
Year to Date Budget	\$1,260,000.00
Difference	+\$20,418.00

Year to Date Extraordinary Collections

Sharing Parishes	\$40,345.00
Archdiocesan Required Collections	\$37,140.00
Complete the Journey/Debt Reduction	\$209,302.00

Friends of the Orphans—Haiti \$15,991.00

Finance Notes

Year end statements for 2009 were mailed out this week. Enclosed in the envelope were two additional items:

- A post card to fill out to obtain email addresses of parishioners. This will help the parish communicate, in a more timely and personal level, events and other items of interest. We will be requesting the primary adult email address in the family. Know that this information will be held in confidence, just as all information in our parish database.
- A Direct Deposit or Credit Card giving form. The parish budget would be much more efficient if we could have as many people as possible donate in this way, which would enable us to better estimate our ordinary income.

If you have any questions about either of the above, please contact Margaret at the parish offices.

Father Bernie Pietrzak and Margaret Buckstaff



SHARING BOARD NEWS

ST. FRANCES OF ROME MARDI GRAS CELEBRATION

St. Frances of Rome Parish
will hold a **Mardi Gras Celebration**

Mardi Gras Fun Festival
on **Friday, February 5th**

and a **Mardi Gras Gala Ball**
on **Saturday, February 13th.**

For more information, contact **Nancy Rivera**,
Development Director, St. Frances of Rome at
708.652.2277 or nrivera@sfr-school.org.

Please join us this weekend as we welcome

Rev. Matt Eyerman,
Pastor of St. Columbanus Parish,
to speak at all Masses and
LaVerne Morris,
Director of the St. Columbanus
and St. Gelasius Food Pantry.

Stop by the Gathering Space
after all Masses to meet them!

THIS WEEK'S READINGS

Monday:	2 Samuel 15:13-14, 30; 16:5-13/Mark 5:1-20
Tuesday:	Malachi 3:1-4/Hebrews 2:14-18/Luke 2:22-40 or 2:22-32
Wednesday:	2 Samuel 24:2, 9-17/Mark 6:1-6
Thursday:	1 Kings 2:1-4, 10-12/Mark 6:7-13
Friday:	Sirach 47:2-11/Mark 6:14-29
Saturday:	1 Kings 3:4-13/Mark 6:30-34
Sunday:	Isaiah 6:1-2a, 3-8/1 Corinthians 15:1-11, 11/Luke 5:1-11

Adult Formation

ST. ANNE WOMEN'S CLUB

2010 DAY OF RECOLLECTION

Tuesday, February 9th

on St. Anne Campus

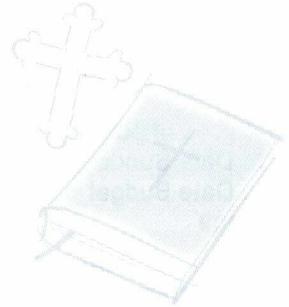
9:00 a.m. to 2:00 p.m.

(Mass will be celebrated at 10:30 a.m.)

"Faith in Our Ever Changing World"

presented by Traci Matheu,
author and speaker

Cost: \$25.00 per person
(includes luncheon)



Reservations are required and
will be accepted until **Thursday, February 4th.**

For more information, call **Liz at 847.381.8695** or **Liz at 312.953.4289.**

ST. ANNE WOMEN'S CLUB

DAY OF RECOLLECTION REGISTRATION FORM

Name: _____

Guest Name: _____

Phone #: _____

or Email: _____

Number of reservations: _____ @ \$25.00 each

Babysitting is available by request.

Number of children: _____ @ \$ 5.00 (suggested fee)

Make check payable to St. Anne Women's Club and mail to:
St. Anne Women's Club (mark envelope '**Day of Recollection**')
120 North Ela Street, Barrington, 60010.

Youth Formation

Connections

Friday, February 12th

Welcome, 6th Grader!

St. Anne Parish Center

7:00 p.m. to 9:30 p.m.

\$10.00 per person (refreshments are extra)

6th, 7th and 8th Grades



Cheerios for Children!

Bring in one box (family size) of dry or unprepared cereal and receive a discount on your admission (max discount is \$2.00) (featuring a laser show and D.J. music of Woolson Productions)

DANCE RULES:

- A current BMS or SAS photo ID is required.
- Dress code will be enforced.
- Cell phone use during the dance is prohibited.
- All students are required to be picked up inside the gym by a parent (no one will be allowed to walk home).



Call **847.382.5300 ext.400** or visit www.stannebarrington.org
(click on youth ministry, middle school, connections)

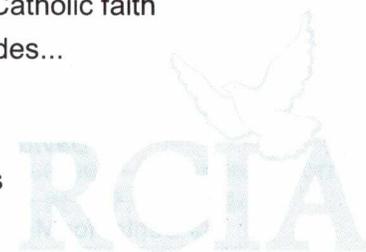
WE NEED CHAPERONES!

DID YOU KNOW THAT ...

The Rite of Christian Initiation of Adults invites:

- Baptized Catholics who have not actively practiced their faith or completed their sacraments
- Adults baptized in another faith tradition who wish to know more about the Catholic faith
 - Non-baptized adults looking to Catholicism to a process which provides...
 - ... a time for getting acquainted with the Catholic faith
 - ... a time for asking questions about Christ and the church
 - ... a time for assessing one's personal religious belief and practices

If you would like to speak to someone about this process,
call **Sr. Anna Marie Dressler** at **847.381.5793**.



Generations of Faith

BY SUSAN STENGREN, DIRECTOR OF GENERATIONS OF FAITH

ONE MONTH BIBLE SURVEY

Can you hear God speaking to you? There are many ways to hear God's voice, but we hear God speaking in a very distinctive and remarkably clear way by listening to God's word in the Bible. The Bible gives us a special opportunity to hear God speak. The best way to approach the Bible is to read it, not only with your mind, but also with your heart. If you have trouble understanding Scripture, ask God for the wisdom to understand.

Many people find the Bible daunting because of its sheer size – approximately 1,400 pages, depending on the translation and font size. Following is a reading plan that walks you through the key events of the Bible. It contains 28 passages, so if you read one passage each day, in a month you will have surveyed the whole Bible.

1. Genesis 1-2 Creation	15. Wisdom 7-9 God's Wisdom
2. Genesis 3 Sin	16. Micah 1-3 Sins of Judah and Israel
3. Genesis 6-9 The Flood	17. Isaiah 11-12 Promise of Hope
4. Genesis 17-18 Covenant with Abraham	18. Malachi 3 The Day of the Lord
5. Genesis 37, 42-45 Joseph and His Brothers	19. Luke 2 Birth and Early Life of Jesus
6. Exodus 2-4 Call of Moses	20. Matthew 5-7 Sermon on the Mount
7. Exodus 12-14 Victory over Pharaoh	21. Luke 15-16 Jesus' parables
8. Exodus 19-20 Ten Commandments	22. Mark 15 Death of Jesus
9. Judges 13-16 Sampson	23. John 20 The Resurrection
10. 1 Samuel 17 David and Goliath	24. Acts 9 Conversion of Paul
11. 2 Samuel 6-7 God's promise to David	25. 1 Corinthians 12-14 Christian Community
12. 2 Chronicles 1-3 King Solomon	26. Galatians 1-3 Faith and the Law
13. 2 Chronicles 34-36 Fall of Jerusalem	27. James Christian Living
14. Psalm 51, 139 David's repentance	28. Revelation 21-22 The New Heaven and Earth

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Adult Formation

ARE WE IN HIBERNATION?

BY SISTER LAURETTA LEIPZIG, PASTORAL ASSOCIATE/DIRECTOR OF ADULT EDUCATION

There is a story told about a young girl who was having problems understanding her mathematics homework. She discovered a helpful neighbor and often sought his assistance. The girl's mother, increasingly alarmed that her daughter kept going to see the neighbor, went to the neighbor to apologize for the girl's boldness. Her neighbor, Albert Einstein, said, "Don't apologize. I have learned more from my conversation with your child than she has from me." This is a story about prayer! It is important that we maintain a relationship with God. It is necessary to go to God often in our prayer. Perhaps God learns a little more about us as we learn more about him. In fact, we may also learn a little more about ourselves.

We are approaching the midpoint in the season of winter. By tradition, we are also approaching the day of forecasting the weather for the rest of the season. To do this, we rely upon a groundhog who, if he sees his shadow, we know we have six more weeks of winter. If not, then he comes out of his hiding to greet the new spring.

We often go into hibernation like the groundhog. We hibernate to avoid problems and difficulties in life. Spiritually, we may also hibernate away from God. When problems overwhelm us, instead of presenting them to God, we try to work on them alone, and we become overburdened. Our prayer suffers because we do not know how to pray in this situation or feel that no one, not even God, can help us.

Looking ahead, we see that soon we will be beginning the Lenten season. This will be a good time to see if we are hibernating from our problems. This will be the time to open up to God in prayer. We can only make good decisions when we listen to the Lord. The Lord will reveal in our hearts in which direction we should move. With God's guidance, we can then change our hearts and the hearts of others. Let us realize how important it is to be in dialog and prayer with the Lord.

ST. ANNE BOY SCOUT REQUEST

A boy scout with **St. Anne Troop 29** is collecting second hand and unused musical instruments for Christian Congregations in Brazil as part of his Eagle Service Project. The donated instruments will be provided to the Christian Congregation Church of Arlington Heights as part of their yearly missionary trip to the poorest of Brazilian Churches. If you have an unused musical instrument tucked away, let it make music again and bring pleasure to the poor and underprivileged. If you would like to help but do not have an unused instrument, cash donations are also being accepted for purchasing of used instruments. Donations will be accepted at the Barrington Jewel Osco on **Saturday, February 6th**, from 11:00 a.m. - 3:00 p.m. To arrange for pick-up, call **Steve** at **224.456.6618** or **847.382.0755**.

FIRST SATURDAY DEVOTION

Pope John Paul II referred to Mary as the Sanctuary of the Holy Spirit. It was through Mary's love of God that the Source of Love was born. Our Lady calls us to a closer union with her beloved Son so that we may strive to love as Jesus loves. Praying the Rosary and meditating on its message will help us to do that.

Won't you please join us in praying this most cherished prayer following the 8:15 a.m. Mass on **Saturday, February 5th**?

NEW PLAYGROUP DATE

Please join the St. Anne Playgroup at a new day and time. The group will meet regularly each **Wednesday** from 11:45 a.m. to 1:30 p.m. in the nursery of the Parish Center. The playgroup is a great way to spend a snowy afternoon where children play with a variety of toys, while mothers and caregivers socialize with each other. All mothers and caregivers are welcome. For more information, call **Nicole Higgins** at **847.381.7544**.



Love is in the air...

...and the 5th Annual Project Hope *Bridal Faire* is just around the corner

Saturday, March 13th

During this special event, we are able to offer designer gowns from area bridal salons for just \$50.00 each with all proceeds helping area families in crisis! In order to round out the offerings at this very important fundraiser, we are seeking immediate donations of the following items:

- New, nearly new and vintage formal wear (including prom wear)
- Handbags, shoes and wraps
- Jewelry and accessories
- Men's suits, tuxedos, ties, shirts, cuff links, etc.
- New stationery items (guest books, scrapbooks, note cards)
- China, silver and crystal giftware
- Other 'bridal' and formal occasion items (toasting glasses, cake knife, pens, picture frames, etc.)

All donations are gladly accepted at House of Hope Resale.

Please call to arrange a convenient time, and let us know that you are donating 'Bridal Faire' items.



If you operate a local business offering wedding-related products or services and are interested in participating in this year's Bridal Faire, please contact **Peggy Sobolewski** at **847.382.5150**.

Limited space is available!

In store this week:

50% off all **GREEN TAGGED** items
*including clothing, housewares,
selected furniture and more!*



House of Hope Resale Shop

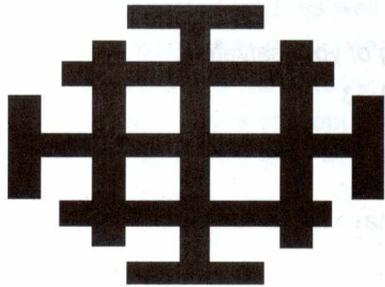
Heirlooms & Treasures

200 N. Hough Street • Downtown Barrington
Wed.-Sat. 10:00 a.m.-4:00 p.m. • 847.756.4673

KAIROS 2010

A Retreat for High School
Juniors and Seniors hosted by
St. Anne Youth Ministry

Kairos 24: March 12th-14th



Is this as good
as it gets?

Has this question crossed your mind in the past? Do you find yourself wondering about what life really means and if there is more to it than what you have experienced so far? If so, this retreat may be just what you are looking for.

Led by a group of teen and adult leaders, we will spend three days away exploring these issues. We can't guarantee answers, but just asking the questions will make a difference in the way you live.

The retreat fee for Kairos is \$300.00. Please be aware that the actual cost to St. Anne is \$412.00 per person. In order to cover these costs as best we can, we encourage each retreatant to pay the full price if possible. However, we do not want the cost of the retreat to prohibit participation. **Scholarships are available.** If this assistance is needed, please contact us so we can work together to make this experience possible for anyone who wishes to attend.

The registration deadline is
Friday, February 19th

Forms are available on the Parish Website

www.stannebarrington.org

(Click on Youth Ministry/High School/
Retreat Opportunities)

KNITTING MINISTRY

The St. Anne Knitting Ministry knits and crochets together on the 2nd Monday of each month, in the Parish Center Conference Room. The next gathering will be **Monday, February 8th**, from 1:00 - 3:00 p.m. To make a shawl request, call **Liz** at **847.381.8695** or **Joan** at **847.381.1409**.

SHARING PARISH NEED

St. Frances of Rome needs a four-wheel drive vehicle in order to plow its enormous parking lots. If anyone at St. Anne is downsizing to a smaller vehicle, call **708.652.2140**.



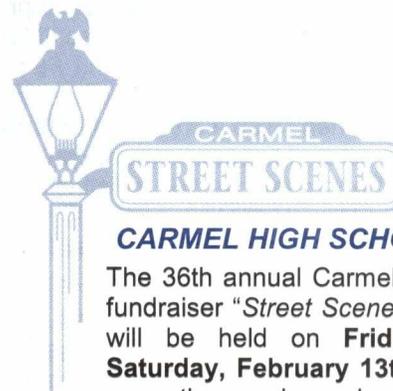
WELCOME NEW MEMBERS

Anna Heine

Mary Nakawungu

(Angelo Kilabo, Emily Nakiganda)

Scott Nehs



CARMEL HIGH SCHOOL FUNDRAISER

The 36th annual Carmel Catholic High School fundraiser "Street Scenes Hosts the Olympics" will be held on **Friday, February 12th-Saturday, February 13th**. The event features more than a dozen local bands, a casino, a student show and other showrooms. Tickets are \$20.00 in advance and \$25.00 at the door. Doors open at 6:30 p.m., and adults must be 21 to enter. Proceeds support Carmel's educational programs. Lake and McHenry County 6th, 7th and 8th graders and Carmel students are invited to student night on **Thursday, February 11th**, from 6:00 -10:00 p.m. Senior citizens are invited free of charge to a special performance on **Sunday, February 7th**, at 2:00 p.m. The show is held in the auditorium and will last approximately one hour. For more information, call **847.566.3000** or visit www.carmelstreetscenes.com.

4TH SUNDAY OF THE YEAR, 2010 (72C)

Jeremiah 1:4-5, 17-19

- ⁴ The word of the LORD came to me, saying:
⁵ Before I formed you in the womb I knew you,
before you were born I dedicated you, a prophet to the nations I appointed you.
¹⁷ But do you gird your loins; stand up and tell them all that I command you.
Be not crushed on their account,
as though I would leave you crushed before them;
¹⁸ for it is I this day who have made you a fortified city,
a pillar of iron, a wall of brass, against the whole land:
against Judah's kings and princes, against its priests and people.
¹⁹ They will fight against you, but not prevail over you,
for I am with you to deliver you, says the LORD.

Psalm 71:1-2, 3-4, 5-6, 15-17. *I will sing of your salvation.*

1 Corinthians 12:31 – 13:13

Brothers and sisters:

- ^{12:31} Strive eagerly for the greatest spiritual gifts.
But I shall show you a still more excellent way.
^{13:1} If I speak in human and angelic tongues, but do not have love
I am a sounding gong or a clashing cymbal.
² And if I have the gift of prophecy,
and comprehend all mysteries and all knowledge;
if I have all faith so as to move mountains but do not have love, I am nothing.
³ If I give away everything I own, and if I hand my body over so that I may boast
but do not have love, I gain nothing.
⁴ Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated,
⁵ it is not rude, it does not seek its own interests, it is not quick-tempered,
it does not brood over injury,
⁶ it does not rejoice over wrongdoing but rejoices with the truth.
⁷ It bears all things, believes all things, hopes all things, endures all things.
⁸ Love never fails. If there are prophecies, they will be brought to nothing;
if tongues, they will cease; if knowledge, it will be brought to nothing.
⁹ For we know partially and we prophesy partially,
¹⁰ but when the perfect comes, the partial will pass away.
¹¹ When I was a child, I used to talk as a child, think as a child, reason as a child;
when I became a man, I put aside childish things.
¹² At present we see indistinctly, as in a mirror, but then face to face.
At present I know partially; then I shall know fully, as I am fully known.
¹³ So faith, hope, love remain, these three; but the greatest of these is love.

Luke 4:21-30

- Jesus, began speaking in the synagogue, saying:
²¹ "Today this scripture passage is fulfilled in your hearing."
²² And all spoke highly of him and were amazed at the gracious words that came from his mouth.
They also asked, "Isn't this the son of Joseph?"
²³ He said to them, "Surely you will quote me this proverb,
'Physician, cure yourself,' and say, 'Do here in your native place
the things that we heard were done in Capernaum.'"
²⁴ And he said, "Amen, I say to you, no prophet is accepted in his own native place.
²⁵ Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed
for three and a half years and a severe famine spread over the entire land.
²⁶ It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon.
²⁷ Again, there were many lepers in Israel during the time of Elisha the prophet;
yet not one of them was cleansed, but only Naaman the Syrian."
²⁸ When the people in the synagogue heard this, they were all filled with fury.
²⁹ They rose up, drove him out of the town, and led him to the brow of the hill
on which their town had been built, to hurl him down headlong.
³⁰ But he passed through the midst of them and went away.

Sharing the Living Story

It is no wonder that Jeremiah needs affirmation that he is indeed favored by God to call the people back to fidelity to the covenant with God, back to cohesive unity among themselves as People centered once more in Jerusalem, restored once again. To be such a prophet requires courage to face the opposition: those who are living well enough after having adapted to the circumstances of their exile to outside their ancestral land, as well as those civil and religious leaders who have capitulated to their oppressors in order to retain what little power they were allowed. The prophet also faced stiff opposition from the Babylonians, one of the nations who would conquer the Chosen and disperse them into exile. Yet these nations, these pagans, these **out-group** people will witness the restoration of the Chosen to be brought about by the God of Israel. At v.18, God names Jeremiah with names/phrases usually associated with the strength that is the city of Jerusalem. In response to the assurance in v.19, we can only join in the psalmist's song of praise to God: *I will sing of your salvation.*

In the gospel passages for last Sunday and today, Luke describes the beginning of Jesus' ministry with language that evokes that which Luke's Jesus will speak at the end: rejection by the nations and by Jesus' own group, which results in physical death. Jesus faced opposition from the beginning but like Jeremiah, he never ceased proclaiming God's justice and would certainly join in singing today's psalm in praise of God.

From the development of the narrative, such vehement rejection (vv. 28-29) seems unlikely until one recalls the cultural values of **honor/shame**. Honor is the public claim to worth, to stature, to status, and must include the accompanying public acknowledgment of that claim by others. There are two types: **Ascribed** and **Acquired** honor. **Ascribed or inherited honor** comes from endowment by a person of power, or by being born of a particular set of parents. No one is expected to rise above their

station, to improve on their lot prescribed by heritage; hence, their query at the end of v.22 despite their praise at the beginning of the verse. In addition, the person must carefully safeguard this inherited honor.

Luke tells that Jesus breaks the convention. He does not remain Joseph's son, that is, a carpenter. In breaking out of this circumscribed role, he brings dishonor to the family; hence the amazement at 22b. At v.18, (last week) Jesus compounds this by **ascribing honor** to himself in quoting Isaiah 61:1-2 and also claiming honor by saying that *today this scripture has been fulfilled in your hearing* (v.21). Jesus claims a status for himself way out of the bounds that his family's stature allows. He admits (claims) ownership of the ability to heal (vv.24-27). Every public claim to **honor** is challenged. Despite the fact that such an ability would be welcomed in the culture that was powerless in the face of illness, Jesus is challenged on the fact that he did not take care of his own first (a cultural requirement even in those times). The really insupportable and unforgivable claim, however, is Jesus' likening himself to the prophets Elijah and Elisha; a supreme claim to **honor** way beyond his status. But there is more! Jesus takes these two incidents, minor in the history and remembrance of Israel, and makes them his central message. He reminds them that God preferentially cured the **out-group**, pagans! (vv. 25-27). Little wonder they immediately sought to kill him.

For us moderns, all this business of **honor/shame** might seem to diminish the stature of Jesus as we view him with our post-resurrection eyes. Hidden within this struggle that Luke describes is the salient fact that he portrays Jesus as once again calling attention to the reader that the God of Israel is a God who is inclusive – a God who bestows gifts to all rather than confining them to some who are chosen preferentially because of the status that the particular culture recognizes. Paul uses many words to claim that the greatest of all things is love.

Words, words, **So What?**

If Luke continually shows Jesus tearing at the walls of division which cultures have set up, what are the implications for us today?

For example, is it folly to even think that God's justice can be sought in today's climate where there are people who blow themselves up and where the threat of weapons of mass destruction is very real?

The Weekly Article from Ronald Rolheiser

HAITI AND THE THEODICY QUESTION

Where is God in the countless tragedies that happen in our world? Where is God when bad things happen to good people? Where was God during the Holocaust?

These are timeless questions and, taken together, they constitute what is often called the theodicy question, the question of God and human suffering.

Every so often this question hits us with a particular poignancy, as it did last week with the earthquake in Haiti. Somewhere between a quarter of a million and half a million people are dead, thousands are injured, hundreds of thousands are homeless, thousands more now face the possibility of disease from lack of proper water, food, housing, and hygiene; its capital city has been almost completely destroyed, and virtually everyone in the country has lost loved ones. And all of this happened to one of the poorest nations in the world - and to a people who have a deep faith in God.

Where is God in all this? How does one find a faith perspective within which to understand this? Not easily.

When we search scripture for answers, we find that neither the Jewish scriptures nor Jesus try to tackle the question philosophically, namely, in the type of way that Christian and Jewish apologetic writers have tried to answer it. Scripture and Jesus, instead, do two things: First, they place suffering and tragedy into a larger perspective within which God is understood more as redeeming suffering rather than as rescuing us from it. Second, they assure us that God is with us, a fellow-sufferer, in any tragedy.

For example, anyone who follows the daily readings for the church's liturgy, cannot not have noticed that on the very day after the earthquake, there was a haunting parallel between what happened in Haiti and what was described in that day's Epistle taken from the Book of Samuel. Here is an excerpt from the Epistle for the liturgy the day after the earthquake:

So the people went to Shiloh, and brought with them the Ark of the Covenant of the Lord of hosts, who is enthroned on the cherubim. The two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant. When the Ark of the Covenant of the Lord was brought into the camp, all Israel gave a mighty shout, so that the whole earth resounded. ... [And with that faith and confidence, Israel marched into battle, but] ... Israel was defeated, and everyone fled, each to his own house. There was a great slaughter and

thirty thousand of her foot-soldiers fell. The Ark of the Covenant was captured; and the two sons of Eli died.

One doesn't have to strain the imagination to write a haunting parallel:

So the people of Haiti practiced their Christian faith with piety and confidence. They went to their churches, received the Eucharist, and lit vigil candles to their God. And they trusted that their God would protect them. But there came a great earthquake. Hundreds of thousands of its people died, its great buildings were all levelled, all its churches were destroyed, its beloved cathedral fell to the ground, and the Archbishop was killed.

So where was God in all of this?

The Book of Samuel doesn't try to write an apologetics to explain what happened that day when a people who had just celebrated its faith and confidence in God were utterly crushed in battle. It doesn't try to explain where God was when this happened. It simply continues to tell its story and, eventually, we see how God redeems a tragedy from which he didn't rescue its victims. It also makes clear that God was with the people of Israel, even as they were being routed.

Jesus gives us essentially the same perspective: When his friend Lazarus lay dying, he didn't rush to his side to rescue him. He waited until Lazarus was dead and only then went to his home. He was met there by the sisters of Lazarus, Martha and Mary, who each asked him the painful question: Where were you when our brother was dying? Why didn't you come and cure him?

Jesus, for his part, doesn't meet their question head-on. Instead he simply asks: "Where have you put him?" They answer: "Come, we'll show you!" They take him to the grave and when Jesus sees the tomb and drinks in their grief, he sits down and begins to cry. He enters and shares their grief. Only afterwards does he raise up the body of his dead friend.

Where was God when the earthquake hit Haiti?

He was weeping with its people, grieving outside its mass graves, sitting in sadness beside its collapsed buildings. He was there, though he provided no Hollywood or Superman-type rescue. Moreover, we can be sure he will redeem what was lost. In God's time, eventually, not a single life or single dream that died in Haiti will remain unredeemed. In the end, all will be well and every manner of being will be well.

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas. His weekly column is carried by more than sixty newspapers worldwide. He can be contacted through his website, www.ronrolheiser.com.

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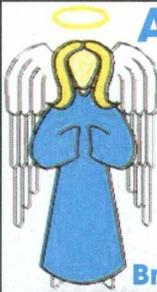
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Catholic Community

120 North Ela Street
Barrington, Illinois 60010

St. Anne Website: www.stannebarrington.org

Parish Office

847.382.5300

847.382.5363 parish fax

847.756.4051 youth ministry fax

Monday - Friday: 9:00 A.M. - 5:00 P.M.

Saturday: 9:00 A.M. - 1:00 P.M.

Sunday: 9:00 A.M. - 12:30 P.M.

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Dean of Vicariate 1F

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847.382.1705

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Bob and Sue Powers

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Coordinator, Ministry of Care

Mary Hoffing 847.382.2148

Coordinator, Young at Heart and LaFarge Lifelong Learning

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Dave Rozycki

Parish Council

parishcouncil@stannebarrington.org

Clarion Bulletin Editor

Kerry Miller 847.620.3070

kmiller@stannebarrington.org

St. Anne School

319 E. Franklin Street, 847.381.0311

Sr. Ann Busch, Principal

Sharing Parish

St. Frances of Rome, 1428 S. 59th Ct.,

Cicero, 60804, 708.652.2140

Fr. Mark Bartosic, Pastor

Liturgy Schedule

Monday-Friday: 8:15 a.m.

Saturday: First Saturday: 8:15 a.m.

Mass of Anticipation: 5:15 p.m.

Reconciliation: 9:15 a.m. until all are heard

Sunday: 7:15, 9:00*, 11:00* a.m., 5:15 p.m.

*Babysitting is available.

Assisted hearing devices are available.

Visitation of the Sick: If you or a family member are in a local hospital or are homebound, and would like a visit from a minister of care or a priest, please call Mary Hoffing at 847.382.2148.

We believe that the celebration of the sacraments ranks among the most important gifts that we have. We look forward to sharing these celebrations with those who, in some way, are part of our community. Therefore, please note the following:

Baptism: Our Baptismal ministry is pleased to help your family prepare for the special event of your child's entrance into our faith community. For those parents who are baptizing their first child, please allow 2 to 3 months in order to attend 2 required Baptism sessions *before* setting the Baptism date. For a subsequent child's baptism, an interview session must be scheduled prior to setting the date. All schedules are done in the parish office. Please call 847.382.5300.

Marriage: If you are planning to be married at St. Anne, your preparation process should begin seven months to one year prior to your wedding date. Please call the parish office to secure a date as soon as possible. Membership at St. Anne is *not* a requirement. We look forward to helping you during this time of engagement and preparation for the vocation of Christian marriage.

First Eucharist and First Reconciliation: These sacraments are celebrated in the second grade. Candidates must complete the required preparation program. Please call the REP office at 847.620.3068.

Confirmation: This sacrament is celebrated in high school. Candidates must be registered parishioners and complete the required preparation program. Please call 847.620.3072.

Reconciliation: Saturdays 9:15 a.m. until all are heard.

Registration: To enter into our faith community as a member of St. Anne parish, please call the parish office to schedule a meeting with one of our welcoming team members and update our parish records.

Gospel Champions Code: E2KG5FC4A

IF YOU ARE CALLED TO LEAD...

LUMEN CORDIUM SOCIETY



Lumen Cordium
SOCIETY

If you wish to acknowledge God's blessings in your life with a contribution of \$1,000 or more to the 2010 Annual Catholic Appeal, we will welcome you into the Lumen Cordium Society. Society membership includes...

- Invitation to a special Mass celebrated by the Cardinal, followed by a reception
- Inclusion in the prayer intention book of Lumen Cordium Society members placed in the Cardinal's private chapel
- Recognition in an annual publication of the Lumen Cordium Society members
- A complimentary subscription to *The Catholic New World*

Your Lumen Cordium gift can be made as a pledge in installments.

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PLEASE CREDIT MY GIFT TO (PARISH NAME)

I have already mailed my pledge to the 2010 Annual Catholic Appeal. I do not wish to contribute at this time.

I wish to pay by credit card. Your donation(s) will appear on your statement as "ParishPay".

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<input type="checkbox"/> \$2,500 \$500	<input type="checkbox"/> \$350 \$70
Lumen Cordium Society Patron		<input type="checkbox"/> \$300 \$60
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Please return your pledge form to your parish.

2010

ANNUAL CATHOLIC APPEAL
ARCHDIOCESE OF CHICAGO



LUKE 5:11

“...they left everything and followed Him.”

“...they left everything and followed Him.”

LUKE 5:11

Dear friends, the Annual Catholic Appeal calls you and me to live out our discipleship by making a generous financial gift that will enable the Church to continue to welcome, to serve, and to support all people in the name of Jesus Christ. The prayer of our hearts, the work of our hands, and our generous offering of financial support — all these identify us among those who *follow Him*.

Thank you for your pledge. May God bless you and those you love.



ANNUAL CATHOLIC APPEAL
ARCHDIOCESE OF CHICAGO

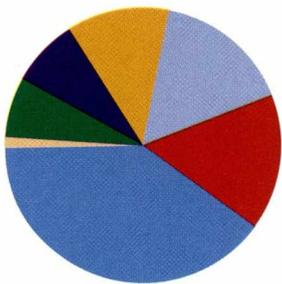
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Francis Cardinal George
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- **\$640,000**
Catholic Relief Services for aid to the poor in foreign lands
- **\$1,350,000**
recruitment, education and formation of lay ministers and deacons, and for continuing education and on-going spiritual formation of priests
- **\$560,000**
support ministries that provide comfort, care and counseling to those in need
- **\$250,000**
promote the dignity of life from conception through natural death

The prayer of your heart, the work of your hands, and your generous offering of financial support—all this identifies you among those who followed Him.

Please pledge today and know that your gift helps advance our faith mission.



Lumen Cordium
SOCIETY

When you acknowledge your God-given blessings by making a gift of \$1,000 or more to the Annual Catholic Appeal, Cardinal George welcomes you into the Lumen Cordium Society. In addition to the spiritual benefits of God's gifts, Society membership includes:

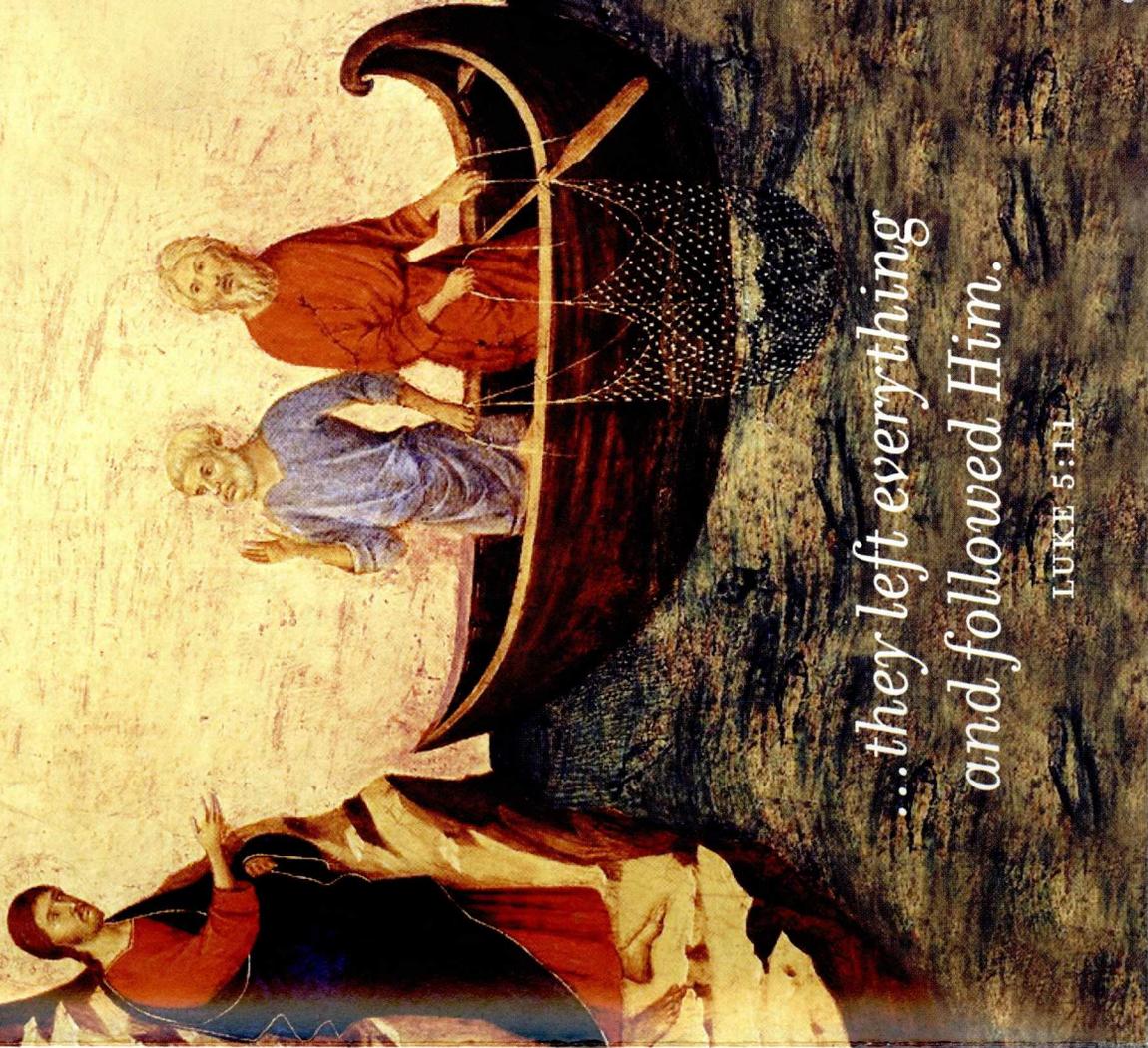
- Invitation to annual Mass and reception celebrated by the Cardinal
- Complimentary subscription to *The Catholic New World*
- Recognition in the annual publication of the Lumen Cordium Society members
- Inclusion in the prayer intention book of Lumen Cordium Society members in the Cardinal's private chapel.

Additionally, those who make a gift of \$2,500 or more are invited to an annual reception at the Cardinal's residence. Please note that you may make installations on your Lumen Cordium Society pledge.



ANNUAL CATHOLIC APPEAL ARCHDIOCESE OF CHICAGO

2010



*...they left everything
and followed Him.*

LUKE 5:11

Come follow Him and...

The earliest disciples heard the words of Jesus, and so do we. Centered on Jesus and bonded by His word, we ourselves make up the Catholic Church—the Body of Christ—in the Archdiocese of Chicago.

We have known the gifts of God in our life, beginning with God's call and love given generously to each one of us. God's generosity to us prompts us to support those in need and to support the Church herself, for she connects us to Christ and has been a rich source of blessing for us and so many others.

Each year, the Archdiocese of Chicago reaches out to the Catholic Faith Community and asks for support for the schools, programs, agencies and ministries that serve the educational, physical and spiritual needs of our people. Your donation provides the much needed financial resources that help us advance the mission of the Church in Chicago.

...welcome, serve and support.



ANNUAL CATHOLIC APPEAL
ARCHDIOCESE OF CHICAGO

2010

...they left everything and followed Him.

LUKE 5:11



Photo courtesy of David Kamiba

Dear Sisters and Brothers in Christ,

Saint Luke says of the earliest disciples, "...they left everything and followed Him." That haunting phrase describes a full and completely generous commitment, and it describes the theme of this year's Annual Catholic Appeal. Through the Annual Catholic Appeal, we rededicate ourselves as Christ's disciples and a community of welcome, service and support.

Your gift extends an essential hand of help to our schools, parishes, programs of religious education, ministerial formation, efforts to respect life and initiatives to make the world more just, peaceful and loving. Through Catholic Relief Services, your gift to the Appeal serves those overseas who are devastated by natural disasters, illness, wars and famines.

The prayer of your heart, the work of your hands, and your generous offering of financial support—all this identifies you among those who *followed Him*.

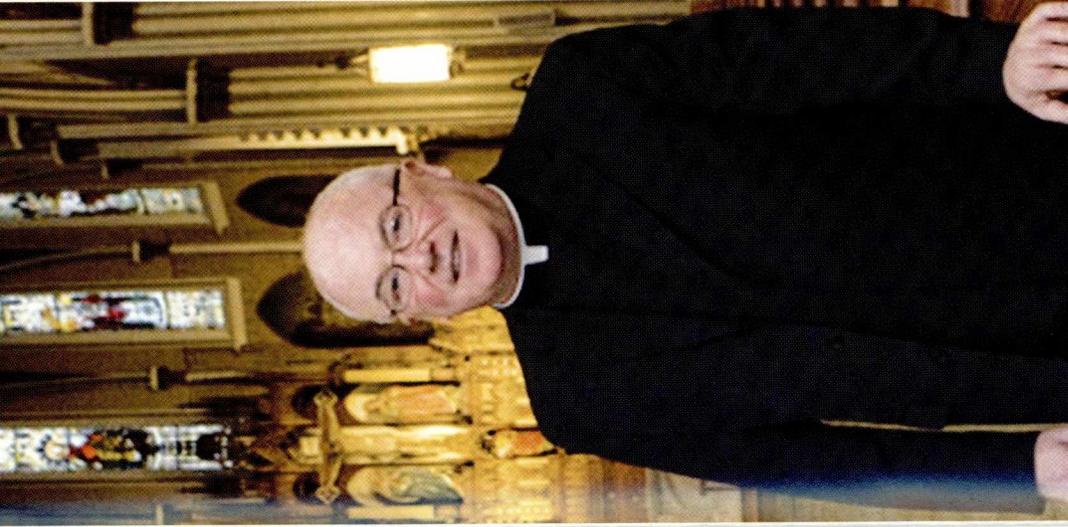
I invite you to do whatever you can do to make the Church a welcoming home, a serving community, and a loving and supportive hand. Please join me in making a pledge to the 2010 Annual Catholic Appeal.

May God bless you and those you love. Thank you.

Sincerely yours in Christ,

Francis Cardinal George

Francis Cardinal George, O.M.I.
Archbishop of Chicago



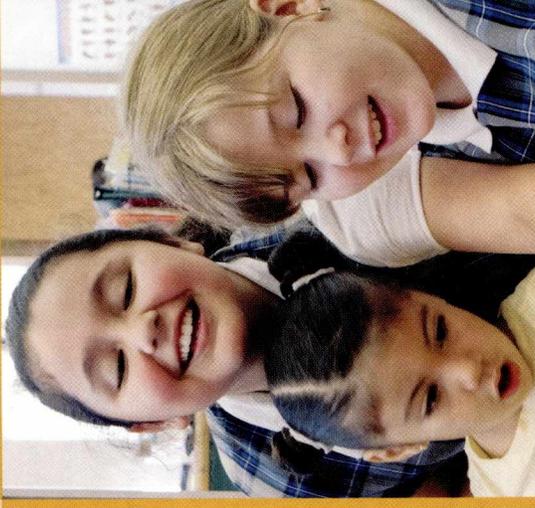
“The real value of the Annual Catholic Appeal is that it provides us the opportunity to support worthwhile programs beyond our own parish concerns, and contribute to the mission of the larger church as partners in those works. God’s generosity is always abundant to those who willingly share the gifts and blessings entrusted to them!”

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“Being a disciple of Jesus means doing what Jesus would want me to do and believing in the sacraments. When I am serving at Mass, I feel like an angel.”

JAKOB, ST. ALPHONSUS



“By going to Mass every week not because of tradition but to be with God makes me a good disciple and gives me an opportunity to thank God for the gifts he has given me.”

KORNELIA, ST. FERDINAND

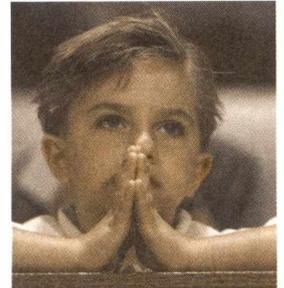


We are the Catholic Church in the Archdiocese of Chicago. Graced by the gospel and spirit of Jesus Christ, we nourish faith through Catholic schools and religious education, and support the many critical agencies and ministries of the Church in Cook and Lake Counties. We continue to follow Jesus by welcoming all who search for God.

“Being a disciple means spreading the good news of Jesus and being faithful.”

ASHLEY, ST. BENEDICT

Catholic Schools I'd Choose Them Again



by Elizabeth Bookser Barkley

Growing up in the 1950s and 1960s in a small Midwestern city, my personal, moral and intellectual growth was shaped by two forces: my family and Catholic schools.

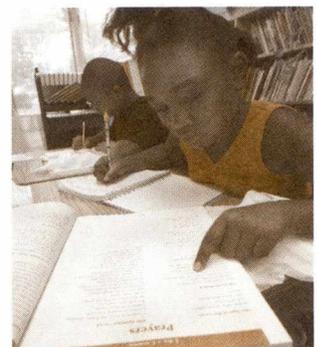
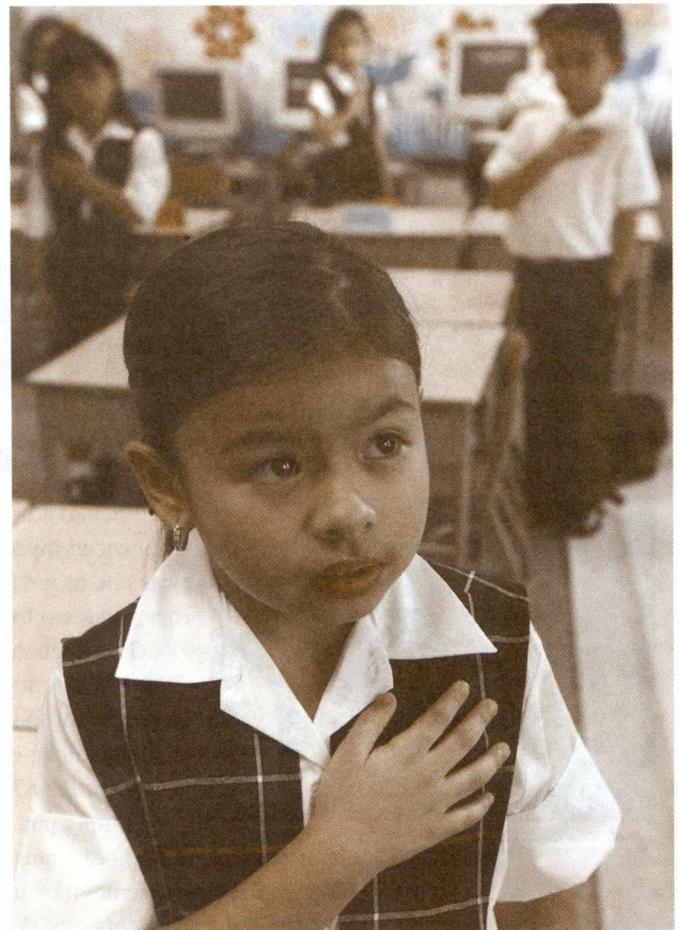
Memories of both of these educational influences are positive and lasting. Even before Vatican II articulated the concept of parents as “the first and foremost educators of their children,” my parents assumed that role. They were helped in that task by dedicated teachers, many of them Sisters of Charity who traced their roots to St. Elizabeth Ann Seton, a 19th-century leader in American Catholic education.

The culture at large and in the Catholic Church has changed dramatically in the last 50 years. There are fewer religious sisters in the United States and in Catholic schools. Many public schools offer excellent curricula, supplemented by parish religious education programs and outreach to youth. The costs of all services, including education, have shot up, straining family budgets. In this *Update*, we'll take a look at Catholic schools today, and show why many parents, where Catholic schools are available and it works for the family, still choose Catholic schools for elementary and beyond.

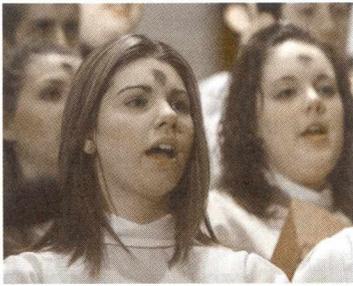
As my children were nearing school age, my husband and I had a difficult choice: send them to the excellent public schools in our district or enroll them in our parish school, which also has a good reputation. We chose the latter. Reflecting on my children's educational experience, my own years teaching in three archdiocesan high schools, my present position as a professor at a Catholic college and discussions with a daughter who teaches in a Catholic elementary school, I would make the same choice today.

The decision is not at all related to the “siege mentality” of some who see Catholic schools as a refuge from what a recent commencement speaker called a “poisoned culture,” a claim I do not share. Steeped in the wisdom of the Vatican II pastoral document *The Church in the Modern World*, I agree that the Church “goes forward with humanity and experiences the same earthly lot that the world does. She serves as a leaven and kind of soul for human society.”

Catholic schools must engage their students with the world in which they live, while at the same time helping students interpret and influence it. Catholic schools achieve these two goals because of five characteristics I have come to value.



COVER PHOTOS: TOP: CNS/BOB ROLLER; MIDDLE AND BOTTOM: CNS/KAREN CALLAWAY, CATHOLIC NEW WORLD



1. Shared values

One of my best friends teaches in a suburban public school. Knowing her deep faith, her commitment to values and her academic credentials, I would put her up against any teacher I've known in Catholic schools, and I don't doubt that there are many teachers in public schools like her. The difference: Staff in Catholic schools have made a commitment to embrace a common set of Catholic-Christian values. They buy into core beliefs that they bring to all their classes, not just religion classes.

Here's how one of my friends defined the difference: "Catholic schools infuse faith into every



part of the school day—religion class, math class, discipline, extracurriculars, everything. That idea was extremely attractive to me because I think Jesus should be the center of your life—not a subject you study for an hour every Tuesday night or something you only think about an hour every Sunday morning, but integrated throughout every activity."

Christianity and the Catholic Church have always been about something larger than ourselves. Our journey toward holiness is not an isolated one; it is rooted in community. Catholic schools—their administrators, staff and other parents—are there to support children on a daily basis as they grow as students and as believers.

2. Eucharistic schools

Until she was too ill to get around much, my mother attended daily Mass at her parish and distributed



the Eucharist to shut-ins. Like St. Elizabeth Ann Seton, whose life and values have influenced my spirituality, my mother had a profound devotion to the Eucharist. She was one of the most Christlike people I have ever known, and I attribute some of her goodness to her love of the Eucharist.

The Eucharist is at the heart of Catholicism, as Pope John Paul II reminded us in his 2003 encyclical *On the Eucharist and Its Relation to the Church*: "The Church was born of the paschal mystery," he writes. "For this very reason the Eucharist, which is in an outstanding way the sacrament of the paschal mystery, *stands at the center of the Church's life.*"

Simply put, Catholic schools provide opportunities to celebrate the Eucharist more often. Catholic schools integrate the celebration of the Eucharist into their curricula, scheduling all-school Masses, sometimes monthly, sometimes weekly. For children in the lower grades, the faculty and older students model appropriate behavior and reverence, so that young children gradually begin to understand the rituals and the meaning of the Mass, building upon their Sunday experiences with their families. When my children were in Catholic grade school as first-graders they looked up to their eighth-grade "buddies," then later they became role models for new first-graders. One of their most important "jobs" was to sit next to their little buddies during school Mass; they took seriously their responsibility of being a reverent role model.

Several recent studies of teenagers have concluded that Catholic youth are not getting enough exposure to religious practices. Among the conclusions, as analyzed by Robert McCarthy, D. Min., is that "more equals more: the more they attend Mass and participate in religious programs and groups, the more they participate and engage in religious practices, but the reality is that most do not participate."

It is at these school Masses woven into the fabric of their broader education in Catholic schools that youth can "engage in religious practices" and assume leadership roles as acolytes, gift bearers,

PHOTOS: TOP AND MIDDLE, CNS/GREGORY A. SHEMITZ; BOTTOM, CNS/JULIE BOURBON

and ministers of the Word. It is at these celebrations that they can hear interpretations of Scripture in language they can understand, and, if the celebrant is tuned into the needs of his young listeners, on themes and issues they can connect to.

3. Learning the Catholic story

I was struck by a scene in a movie I saw recently where the fictional character from a university was explaining a detail from the history of the Church to Catholics he was working with. He noted with a smile that he knew more about their Church than they did. That's like having a friend tell you all about the grandfather or cousin you're related to, but know little about.

As a teacher of college students over the past decades, I know that many young people have little grasp of the history of the Catholic Church, or of the historical origin of many Church practices. But many tell me that they hope to have children and raise them in the Catholic faith.

How much does this generation of parents really know about our Catholic "family tree"? I suspect many would answer, "Not much." Although Sunday homilies occasionally refer to events of the past, there's only so much history that can fit into 10 or 15 minutes, especially since most homilists rightly try to connect Sunday readings to the daily lives of their congregants.

But knowing our collective history is important if we are to understand the Church today. You can't open a world or European history book without the Catholic Church inserting itself into almost every century: the origins of the papacy, the role of monasteries in preserving culture, art in Catholic spaces and the very spaces themselves, the philosophical impact of the likes of Augustine and Thomas Aquinas, or the influence of papal encyclicals on historical or modern thought.

Some of Church history is nothing to boast of, but as George Santayana famously said, "Those who cannot remember the past are condemned to repeat it." More importantly, there is much we can be proud of and can celebrate as we remember. Catholic schools are places where teachers and students can break open and digest that history, acknowledging the beauty as well as the blemishes.

4. Applying faith to the world

When Pope Benedict XVI released his encyclical *Charity in Truth* in 2009 about many issues—including the global economic crisis, food security and the environment—it made headlines around the world. Over the years a dozen American presidents have met with the reigning pope, and the world took note, because of the political and spiritual influence each leader brings to such meetings. The Church has been described as *mater et magistra*, Latin words for "mother and teacher." In a world where news is sometimes limited to one-minute packages on television or headline messages delivered to computers, where will the next generation of Catholic leaders learn about the teachings and vision of today's Church? Catholic schools would be one option.

Although most grade school children might not know the term *encyclical* (an in-depth papal teaching), they are fully infused with a set of values that can guide them as they interact with the larger culture: Catholic social teaching. Children in Catholic schools would be hard-pressed to

Catholic Schools Reaching Out to the Poor

Why would the president of the United States bestow the Presidential Citizens Medal, one of the country's most prestigious honors, on a Catholic educator? Because that educator, Jesuit Father John P. Foley, founded, in the words of his award citation, a network of schools in 2002 to "provide a Catholic, college prep education to economically challenged young people in urban communities." Ninety-five percent of the students in Cristo Rey Network schools are from racial minority populations.

In presenting the medal, President George W. Bush tacitly acknowledged that Fr. Foley's vision and work had met the criteria for the honor given to U.S. citizens "who have performed exemplary deeds of service for their country or their fellow citizens."

Although Cristo Rey is a national network, many dioceses across the United States also allocate part of their budget to support Catholic education. Some have even created foundations to raise money to support education for children in poor neighborhoods of their cities. In 1980 in Cincinnati, then-Archbishop Joseph L. Bernardin established the Catholic-Inner-City Schools Education Fund "with the idea that education is the best way to break the cycle of poverty." Support comes from individuals, corporations and foundations that support this ministry "to children in poor neighborhoods as a means of overcoming their unique challenges by giving them knowledge, discipline and faith that are the cornerstones of Catholic Education."

When Archbishop Bernardin moved to Chicago, he took with him that same commitment to educate the poor, inspiring local business leaders in 1986 to establish the Big Shoulders Fund to support "the poorest and oldest Catholic Schools in the Archdiocese of Chicago."

In Boston, the Inner-City Scholarship Fund helps provide schooling to children from poor families, 75% of whom live below the federal poverty level, and many of whom come from single-family homes where the parent works two or three jobs.

The success rates of these programs are remarkable. In the Archdiocese of New York, the Endowment for Inner-City Education boasts: "In a city where just over half of students graduate from the public schools in four years, nearly 80% of the students who attend one of the [Endowment] high schools we support graduate four years later. Even more compelling, an astounding 96% pursue post-secondary education."

Offering a "hand up" to children in poverty is not a new idea in this country. When St. Elizabeth Ann Seton, a pioneer in Catholic education, founded her academy in Emmitsburg, Maryland, 200 years ago, one of her goals was to have a school "devoted to the education of poor children in the Catholic faith." The only way she could realize her dream was to have a tuition-based school, or "pay school," for those who could afford it, alongside a "free school" funded by her Sisters of Charity. Two hundred years later, that model of Catholic education is an idea that still works. ■

articulate the whole body of teaching, but they imbibe core principles on a daily basis: the sanctity of marriage and the family, the sacredness of all life, a responsibility toward the poor, or the duty to care for the earth.

Certainly public schools intentionally promote care for the environment and service to the community, but children in Catholic schools are consistently exposed to a core of principles that gives a moral framework for dealing with contemporary issues and tensions. As one parent of Catholic schoolchildren told me, her family values Catholic schools because of “the integration of mission, faith and social justice into the curriculum.”

5. Reason and faith

Leafing through news magazines or scanning book titles on a library shelf over the past few years, you could easily be convinced that religion and science, faith and reason are incompatible. That misconception has circulated for centuries, but Catholic thinkers and theologians as far back as St. Augustine and St. Thomas Aquinas have always taught that there is no discrepancy between the two. The late Pope John Paul II understood that “reason and faith cannot be separated without diminishing the capacity of men and women to know themselves, the world and God in an appropriate way.”

In an era when some fundamentalist Christians are rejecting science and reason, especially in their attacks on evolution, Catholic schools are places where students learn that being scientifically “literate” is a necessity. According to the National Catholic Educational Association, one of the reasons parents choose Catholic schools is the reputation for high academic standards. As one parent told me, Catholic schools raise the bar and demand excellence in academics.

I have no data to support that claim, but even if it were universally true that Catholic schools are academically more rigorous than public schools, high academic standards would not be enough to convince me to pay tuition when I could send my children to a school supported by my property taxes.

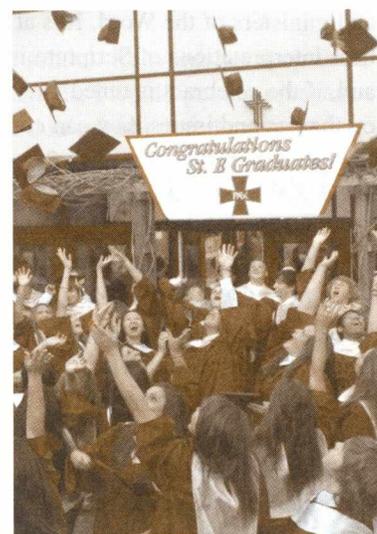
Add growth in faith to growth in intellectual development, and I see a recipe for wholeness. Psychologists have various ways of describing the moral or faith development of children into adulthood. Although the stages and labels vary, these experts tell us that children mimic their parents’ beliefs in early years, then as they become more independent, they struggle to redefine their own values and morals that will lay the foundation for adult life.

Just as children try on intellectual identities—one day mimicking the style of a favorite poet, the next quoting lines from a trendy movie—as they grow they also try on “faith identities” when they confront crucial questions of life and death. What better place than a Catholic school for students to confront these questions in an environment where they can feel safe to experience the questions and doubts that lead to a mature faith?

Life is not just about facts, data and accumulation of knowledge. Life is also about mystery, wonder, awe...faith. Catholic schools equip their graduates to live in a complex world, with the intellectual tools to navigate its intricacies, as well as the faith that, in the words of Pope Benedict XVI to students, “enables people to look to the future with hope” (address to university students, July 11, 2009).

As a Catholic parent and educator, I know that not every Catholic school fulfills the high expectations I have for them to demonstrate these five traits I admire and value. But they all have the capacity to do so. If “Christ is the reason” for our Catholic schools, as signs in many Catholic school buildings proclaim, parents and parishioners whose money supports these schools need to hold our Catholic schools accountable for living out their missions.

Archbishop Donald W. Wuerl of Washington, D.C., in a 2008 pastoral letter, challenged clergy, religious and laity in his archdiocese to make Catholic schools affordable and accessible to more families. His was a challenge to the Church to provide more institutions to strengthen Catholic education. Our challenge in the parishes is to support our Catholic schools, whether financially, through volunteer work or, when possible, by making a Catholic-school choice for our children. That way the gems that are our Catholic schools can touch the lives of more children, who are the future of the American Catholic Church. ■



CNS/DON BLAKE

Elizabeth Bookser Barkley, a freelance writer, is a professor of English at the College of Mount St. Joseph in Cincinnati, Ohio. She contributes to a variety of Catholic publications. Her latest book is When You Are a Godparent (St. Anthony Messenger Press).

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