



take notice

COMING SOON - A NEW AND IMPROVED SHORELINES

Dear ShoreLines Subscriber, Greetings from vocation.com! We pray that you had a blessed Easter Season. Many of you received an earlier note from vocation.com about the re-distribution of our May 4, 2009 and May 11, 2009 ShoreLines e-Newsletter. We hope that you received that second mailing. Also mentioned in the note was the announcement of our new newsletter! We are in the process of transitioning from our old format to our new format. Our new format will offer all the same helpful resources and vocation-related content in an easier to use and more interesting package, plus some extra features we are working on. However, to transition to the new distribution system we will need you to confirm your subscription. In order to continue receiving our weekly ShoreLines e-Newsletter, please click the link now. Please feel free to share our link with friends or family that may have an interest in receiving ShoreLines as well. If you have any questions please don't hesitate to [contact us](#). Thank you for your continued support. God bless you, The vocation.com Team

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Holy Father

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"He Is With Us as the Vine Is With Its Own Branches"
excerpt from Papal Address at Site of Christ's Baptism
Pope Benedict XVI

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The foundation stone of a church is a symbol of Christ. The Church rests on Christ, is sustained by him and cannot be separated from him. He is the one foundation of every Christian community, the living stone, rejected by the builders but chosen and precious in God's sight as a cornerstone (cf. 1 Pet 2:4-5, 7). With him, we too are living stones built into a spiritual house, a dwelling place for God (cf. Eph2:20-22; 1 Pet 2:5). Saint Augustine loved to refer to the mystery of the Church as the *Christus totus*, the whole Christ, the full or complete Body of Christ, Head and members. This is the reality of the Church; it is Christ and us, Christ with us. He is with us as the vine is with its own branches (cf. Jn 15:1-8). The Church is in Christ a community of new life, a dynamic reality of grace that flows from him. Through the Church Christ purifies our hearts, enlightens our minds, unites us with the Father and, in the one Spirit, moves us to a daily exercise of Christian love. We confess this joyful reality as the One, Holy, Catholic and Apostolic Church.

We enter the Church through baptism. The memory of Christ's own baptism is brought vividly before us in this place. Jesus stood in line with sinners and accepted John's baptism of penance as a prophetic sign of his own passion, death and resurrection for the forgiveness of sins. Down through the centuries, many pilgrims have come to the Jordan to seek purification, renew their faith and draw closer to the Lord. Such was the pilgrim Egeria, who left a written account of her visit during the late fourth century. The Sacrament of Baptism, drawing its power from Christ's death and resurrection, will be cherished especially by the Christian communities that gather in the new church buildings. May the Jordan always remind you that you have been washed in the waters of baptism and have become members of the family of Jesus. Your lives, in obedience to his word, are being transformed into his image and likeness. As you strive to be faithful to your baptismal commitment of conversion, witness and mission, know that you are being strengthened by the gift of the Holy Spirit.

courtesy of Zenit

Q & A

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"Another Christ"
with Fr Anthony Bannon LC

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Q. Dear Fr Anthony,

The other day I was reading the Bible (the non-copyrighted version), and I found something that seems very wrong regarding the Catholic views on vocations. My problem is if someone wants to become a priest, for example, the Catholic view is that you cannot ever become married or enter into a relationship with another person. When I was reading the other day, the Bible said that running a family is a requirement for being a

priest. So where do your ideas come from? Thank you.

-Mark

A. Dear Mark,

Fortunately, they are not my ideas, meaning that I did not come up with them. But you probably mean by "your" ideas those of the Catholic Church.

Like most of the ideas of the Catholic Church, this one has its roots in Scripture, the example of Christ, and was then matured and developed under the action of the Holy Spirit in the living Tradition of the Catholic Church.

The fact is, many of the first priests, presbyters, of the Church may have been married, and some of them definitely were. You are probably referring to Titus 1:5-6, in which Paul says that he left Titus in Crete to appoint presbyters in every town... on condition that a man be blameless, married only once, with believing children who basically were not a cause of scandal. Now if you had to be married in order to be a priest, then Paul himself could not have become one. We know he was not married because when he gave advice to the Corinthians about marriage, he said that he wished all could be like himself, free of marriage to dedicate themselves wholly to the Lord, but if they did marry it would not be a wrong thing to do. So running a family is not a requirement for becoming a priest. All Paul says is that for a married man to be ordained, he cannot have been married more than once and must have brought up his family well.

But you have opened an interesting question. Is it not a big jump to go from where Paul is to where the Catholic Church (Roman Rite) now stands, and say that only unmarried men can be ordained and they may not marry afterwards? What justifies such a jump?

A priest is another Christ, and he works in the person of Christ. Christ's example is paramount for a priest and the pattern for his life. Christ did not marry. Christ spoke about giving up father, mother, wife... for the Kingdom. He said that some are incapable of marriage relationships either by nature or by mutilation, but others have voluntarily given them up for the sake of the kingdom. The apostle John was not married. As we saw, Paul was not married.

From the very beginning of Christianity, there were many who gave themselves voluntarily to God as virgins and lived their call faithfully. What the Church realized was that celibacy went so well with the priesthood (it was what Christ chose for himself, it shows you really believe in heaven, and it leaves you free to give yourself totally to your people, among other reasons) that it decided in the Latin Church that God does not give the charism of the priesthood without granting the charism of celibacy as well. So nowadays if you cannot live celibacy, it means you are not being called to the priesthood.

Sound impossible? Christ told Peter it was impossible for men, but possible with God's help.

God bless,

-Fr Anthony

Q. Dear Fr Anthony,

I have a few questions to ask you. There is a lot of talk of how there is a shortage of vocations in the United States. How do you feel about this? Do you think that there is anything we as Catholics can do to help the numbers increase, or help those who think they have a vocation? Also, do you think that this is like a cycle and there will be a booming number of vocations in the future?

-Marian

A. Dear Marian,

It is painfully true that the numbers of priests, seminarians and religious in the US have dropped. Not everywhere, since there are some dioceses that now have more vocations than ever, but in general despite a recent upswing we are not at former levels. And all the while the number of Catholics has grown.

This has led people to various conclusions some of which border on the bizarre. Some speak about the problem in purely sociological terms: there are less people available to do more work so the future holds the promise of nothing but increased pressure, reorganization and redistribution of personnel, and a harried, overworked clergy fighting an unwinnable battle. Their answers to the problem are also mainly sociological: change the rules so that the priesthood will be more attractive and we'll get more. Others figure that since God is in charge, the vocational shortage is his doing, and it means he is leading us to a 'less clerical' future in which Providence has pegged the priest as a vanishing breed to make the lay person come into his/her own. So for them the problem needs no more solution, it's a non-problem; it's the way to go.

Here is an alternative line of thought. The lack of clergy has acted as a trigger, making many lay people wake up to their baptismal privilege and responsibility: every baptized person partakes of the Priestly, Prophetic and Kingly mission of Jesus Christ. The new breath of the Holy Spirit in the Church, inspiring an astounding variety of lay Movements and apostolates has come just at the right time. As a result more lay people are taking personal responsibility for the Church, and doing much of what they expected Father or Sister to do in the past. Their reaction is no longer 'the Church should do something about that' but 'I have to do something'.

Is this awakened sense of the lay person's call to holiness and apostolate the death-knell for clergy? Does an active laity mean we need fewer priests? Quite the contrary. We need more, since priesthood is service, not privilege. A lax Catholic needs a priest only occasionally, perhaps Mass every other Sunday, Confession only rarely... while a fervent, active Catholic will seek Mass even daily, feel the need for Reconciliation frequently, and being educated he will seek reasons and answers, look for spiritual direction, advice, support, instruction, all from a priest.

The active Catholic will also seek the support of those who dedicate their whole lives to prayer, the contemplatives. He will have a sense of the communion and complementarity that exists among the different vocations in the Church, and will see the need for those who live for God alone, to the exclusion of everything else. He will pray that God will enrich the Church, and help him personally, by calling many.

But this increased fervor of the lay people, especially the young, the changes it means in their lives and their families, will itself foster vocations. The better we follow Christ, the more we will pray for vocations and the more there will be, since God will answer those prayers he has inspired in us. When a local Church is fervent God always blesses it with souls who consecrate their whole lives to him: as priests, nuns, consecrated lay people, contemplatives...

So I think the best thing we can do to help vocations is to try to live a holy and active Christian life, and pray for the vocations we need. Then, there are a few other practical things we can do. One, if you are young ask yourself if he might not be calling you. Two, if you know someone who might have a vocation pick a good moment and tell them so. Three, do everything you can to help young people learn about their faith and practice it. Four, do everything you can to help young people avoid the damaging experiences many may

meet when growing up, and prepare them to be strong in the face of those that cannot be avoided.

-Fr Anthony

Meditation - Solemnity of the Most Holy Trinity

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"The Great Commission"
Matthew 28:16-20

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The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

Introductory Prayer: Lord Jesus, through you we discovered that the One God is a Trinity of Persons, that the fullness of life in God is lived in dynamic communion. I truly believe in God the Father, God the Son and God the Holy Spirit. Thank you for opening your life to me, and for making me a partaker of that life through Baptism.

Petition: Help me to grow in my understanding and living of this great mystery. Never allow me to forget that you created me, redeemed me and gave me a participation in your divine nature that you always watch over me as a loving and provident Father that your Spirit abides in me. .

1. "In the name of the Father, and of the Son, and of the Holy Spirit." On the mountain of the Ascension, Jesus tells us how central the revelation of the Blessed Trinity is to him. He wants us to know in person the God we are praying to, and to love and serve him as the Most Holy Trinity, one God in three Persons. He wants us to know him and at the same time realize we cannot fully understand the life that is in God, he wants us to realize that we are creatures and he surpasses us completely, even our greatest attempts at understanding him, so that we rely on his revelation about himself, and contemplate its completeness and beauty in absolute trust in the message that Jesus gives us. In the name of the Trinity alone is Baptism to be given. Three persons in one God, this is the difference between God's full self-revelation and all our attempts to know and honor God. God has wanted us to know this about himself, and to honor him in this way. Lord, we worship you, we thank you, we adore you, one God in Three Divine Persons. We thank you for your great goodness, burning love, and unfathomable mercy. Heaven and earth are filled with your glory.

2. "All power on heaven and on earth has been given to me. Go, Therefore and Make Disciples of All Nations." What does Jesus do with the power over heaven and earth that has been given to him? He uses it to unite sinful men with the all-holy God. How almighty his power must be to transform sinners into children of God and heirs of heaven. And how does Jesus use this power to bring about the transformation of mankind? Instead of doing it directly, he has chosen each and every one of his followers to be his coworkers. He wants ours to be the voice so that his word can be heard, ours to be the hands so his work can be done, ours to be the feet that travel so that he can reach the furthest corners of the earth, ours to be the heart full of mercy and compassion so that his love can enter into the lives of people around us.

3. "I am with you always, even to the end of the age." This is perhaps the most consoling of Jesus' messages, He is with us always. His presence is not passive but full of divine activity. He remains with us in the Eucharist, really present "Body and Blood, Soul and Divinity", nourishing and strengthening us, giving us

life (If you do not eat of my flesh and drink of my blood you will not have life in you.) Through Scripture he continues to speak to us. Through the Church, which is his Mystical Body, he continues to teach us and care for us. In Confession he offers us his pardon, without measure. In the other Sacraments he works directly in our soul, giving us the particular graces we need. In our neighbor he awaits us so that serving our neighbor we serve him. He is present and active in our soul through his sanctifying grace. Thank you, Lord, for the great gift of Baptism in which you made me a child of God and opened to me the gates to all the graces you wish to give me.

Conversation: Heavenly Father, you are now my own Father. I am your beloved child in Christ. Holy Spirit of God, gift of the Father and the Son, make your home in my heart. Direct my every thought, word and deed to glorify the most Holy Trinity.

Questionnaire:

1. What difference does knowing that there is one God in three Persons make in my life, in the way I relate to God?
2. In what ways am I making a reality of Jesus' Great Commission in my life?
3. What do I do to increase my awareness and use of the different ways Christ is present in my life?

Spirituality

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"The Life of an Apostle"

Growth and conquest are fundamental if you want to truly pertain to the Kingdom of God, for they are intrinsic to the Christian vocation itself.

The first condition Christ lays down if we would be his followers is that we must deny ourselves and die to ourselves daily; and when he speaks about the Kingdom of God, he underlines the law of growth. The Kingdom is the seed spread in the field which day and night never ceases to grow. It is the yeast constantly at work to transform the dough. It is the net cast into the sea, hauling in many different kinds of fish.

God's grace is a life-principle injected into Christians, which causes them to grow continually. It is like the heart in the body --once set in motion it cannot stop without causing death. It is therefore important to work at our Christian life, being disciplined and searching for improvement. We must use well our time, organize it, set ourselves goals, apply the means systematically, especially if we want to do apostolate. This means taking a stand and being counter-cultural, in the face of the strong contemporary trend towards hedonism.

Special

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"Teaching the New Missal"
courtesy of Catholic.net
Carlos Briceno

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RICHBORO, Pa. — Instead of saying "Good morning," Father Joseph McLaughlin greets his secretary with a bright "Peace be with you." There's been a change recently in the way Jeanne Flower

responds.

"And with your spirit," she says.

It used to be: "And also with you," just as at Mass.

But she now replies with the revised version, which American Catholics will begin using liturgically sometime in the near future.

That is one of the changes approved by Rome, reflecting the Vatican's desire for translations more faithful to the Latin original.

Realizing that it is important to catechize his parishioners regarding the changes, Father McLaughlin, pastor of St. Vincent de Paul Church in Richboro, Pa., put a link on the parish's web page to the U.S. Conference of Catholic Bishops' Committee on Divine Worship's website. He also excerpted the changes in parts of the Mass in his parish's newsletter.

"You have an opportunity for it to sink in, to give them some of the explanations," said Father McLaughlin.

Msgr. Anthony Sherman, executive director of the U.S. bishops' Secretariat for Divine Worship, said he is encouraging priests and lay people to become familiarized with the texts of the Roman Missal that have been approved already.

His office recently suggested, in its bulletin, that parishes and dioceses begin to catechize people on the coming changes. He suggested several ways to do so:

Pastors can take several snippets of text about the changes at a time to place in their bulletins. They can also excerpt reasons why there is a new translation from the U.S. bishop's website, USCCB.org (first, choose "Church Life & Ministries," then "Liturgy," followed by "Roman Missal Formation").

Msgr. Sherman also hoped that priests would look over the revised order of the Mass and practice reading out loud. The cadence is different, as are some of the words, he said.

"When this missal finally appears in the parish and people have cards in their hands with the (revised) responses in front of them, our hope is that it won't be the first time they have seen this," he said.

There are other ways to get the word out.

For instance, in the Archdiocese of Hartford, Conn., the Office of Divine Worship plans to have Msgr. Sherman speak at a workshop for clergy, deacons and lay leaders in March 2010, said Father David Baranowski, the office's director.

'Prepare Hearts and Souls'

Other plans include organizing small group discussions and releasing catechetical materials from groups such as the Federation of Diocesan Liturgical Commissions to people serving in the Church, such as extraordinary ministers of holy Communion and parish liturgy committees, Father Baranowski said.

"If done right, (the new translations) can have a positive effect on the life of the Church here in the United States," he said. "If we fumble the ball, this can say to lots of people, 'The Church is always changing, but so what.' I think this has the possibility for helping people understand the Eucharist better and appreciating it better and hopefully be able to pray better."

Father Baranowski wants to emphasize to people that the words are not the only thing that will change.

"This is not just a change of texts, but a change of hearts," he said. "Ask people to be more committed to the celebration of the Eucharist now that we can look at the (revised) texts, and we have the leisure to do that in advance of their actual usage."

The people who went to church after the changes of the Second Vatican Council did not have time to prepare, said Benedictine Sister Sharon Marie Stola, director of the Divine Worship Office for the Diocese of Joliet, Ill.

"We don't want to lose this opportunity" to evangelize, she said, and that opportunity is for people to "concentrate on the Eucharist and a deeper understanding of the Eucharist."

Msgr. Sherman said there will be people who resist the changes, but he added that "there is no translation in the world that is perfect." It is important for the faithful to be open to "the movement of the Spirit," he said.

"Now is the time to begin to prepare our hearts and souls to open up our minds and our hearts to the richness that can be found there if people would give it a chance," he said.

Making the Effort

One such person who is open to that is Tracy Cefaratti, a parishioner in Hinsdale, Ill. She said she has not heard of any of the new revisions, but she will make an effort to understand it.

"I'm at the place in my faith where I'm always trying to get the most out of Mass, so I would want to understand it," she said.

She said catechizing people early enough so that they understand the changes is vital.

"I think if people understood the changes and it's explained to them, they'll embrace it better than if they are told to do it this different way and they don't know why," she said.

Even if she does not agree with some of the changes, she said she will still make the effort to understand why a part of the text was changed.

Said Cefaratti, "I will just trust."

Carlos Briceno writes from Naperville, Illinois.

Upcoming Events & Retreats

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((Listed here are retreats directed by the Legionaries of Christ and Regnum Christi members. For a listing of diocesan activities and other events, [click here to go to the vocation.com website](#)))

the very latest

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Northeast

- Retreats for Men
- Retreats for Women

LEGIONARIES OF CHRIST

Mark Your Calendars! Test Your Call Weekends for the 2009

Calendar Year. Experience the novitiate in Cheshire, CT with retreats for young men ages 16-27 sponsored by the Legion of Christ. These weekend retreats combine time for personal reflection, preached meditations, conferences, and opportunities for confession and spiritual direction with the experience of the day to day life of the seminarians. For more information, please call Br. Francois at (800) 420-5409 or email

vocation@legionaries.org. Dates in 2009: May 22-25, June 19-21, July 3-5, July 24-26, August 14-16, September 4-6, October 23-25, November 25-29, December 19-23, and December 26-30.

REGNUM CHRISTI consecrated women

Come and See Weekends. Spend a weekend with the consecrated women of Regnum Christi, learning about their life, spirituality and mission within the Church. Activities include: Talks/conferences about the Church, Regnum Christi, the Spiritual Life, and consecrated Life in Regnum Christi; a half-day retreat; opportunities for confession and Spiritual Direction; daily Mass and time for prayer, silence and reflection; sports and meals with the consecrated women; vocational panel: Questions & Answers with consecrated women. Ages 16-30. For more information, contact Jill Swallow at vocation@inteducators.org or 401-949-2820. 2009 dates: May 22-25, and July 10-13

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