

Chapter 1 : Contemplation - Wikipedia

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You can read the full text at Zenit. Cloistered Sisters are called to have great humanity, a humanity like that of Mother Church; human, understanding all things of life, being persons who are able to understand human problems, who are able to forgive, who are able to pray to the Lord for people. Your humanity comes on this way, the Incarnation of the Word, the way of Jesus Christ. And what is the sign of such a human Sister? Joy, joy, when there is joy! It makes me sad when I see Sisters who are not joyful. Perhaps they smile, but with the smile of a flight attendant. But not with the smile of joy, of that which comes from within, always with Jesus Christ. And this is your contemplation: Not abstract ideas, not abstract ideas, because they dry the head. Contemplation of the wounds of Jesus Christ! And it carried him to Heaven, it did! It is the way of the humanity of Jesus Christ: The humanity of Jesus Christ! Because the Word came in the flesh, God became flesh for us, and this will give you a human sanctity, great, beautiful, mature – the holiness of a mother. And the Church wants you like this: When you pray, for instance, for priests, for seminarians you have a maternal relation with them; with prayer you help them to become good Pastors of the People of God. And this is the first thing: And this bears fruit in motherhood of souls: Paul says, and the warm person-to-person motherhood that people experience when they come to us with their need for prayers. All this is contained in our vocation as Dominican nuns. So as we enter this Passiontide, ironing the purple drapes to cover the statues, getting out the Holy Week books and practicing the chant, we prepare to enter with our whole being into the liturgical re-living of the Paschal Mystery of our Redeemer. May this bear fruit, for us and for you, in the great joy of Easter.

Chapter 2 : Month of the Sacred Heart – The Catholic Parish of the Most Holy Trinity

CONTEMPLATING CREATION (Preached at North Myms October) In the process of lecturing on Tuesday in St. Albans Abbey and Cathedral Church, I remarked that it was my experience that seafarers are very religious people, though they may well shun the luxury of shore based denominationalism and institutionalized Christianity.

By June is the month of the Sacred Heart of Jesus, a month dedicated to contemplating the love of God made flesh in the heart of Jesus Christ. We are invited in this month to consider the charity of the heart of Jesus and seek to grow in love for Him and for those around us. As a way to deepen our devotion to the Sacred Heart of Jesus, we are invited to pray with this litany during this month: Heart of Jesus, Son of the Eternal Father, have mercy on us. Heart of Jesus, substantially united to the Word of God, have mercy on us. Heart of Jesus, of Infinite Majesty, have mercy on us. Heart of Jesus, Sacred Temple of God, have mercy on us. Heart of Jesus, Tabernacle of the Most High, have mercy on us. Heart of Jesus, burning furnace of charity, have mercy on us. Heart of Jesus, abode of justice and love, have mercy on us. Heart of Jesus, full of goodness and love, have mercy on us. Heart of Jesus, abyss of all virtues, have mercy on us. Heart of Jesus, most worthy of all praise, have mercy on us. Heart of Jesus, king and center of all hearts, have mercy on us. Heart of Jesus, in whom are all treasures of wisdom and knowledge, have mercy on us. Heart of Jesus, in whom dwells the fullness of divinity, have mercy on us. Heart of Jesus, in whom the Father was well pleased, have mercy on us. Heart of Jesus, of whose fullness we have all received, have mercy on us. Heart of Jesus, desire of the everlasting hills, have mercy on us. Heart of Jesus, patient and most merciful, have mercy on us. Heart of Jesus, enriching all who invoke Thee, have mercy on us. Heart of Jesus, fountain of life and holiness, have mercy on us. Heart of Jesus, propitiation for our sins, have mercy on us. Heart of Jesus, loaded down with opprobrium, have mercy on us. Heart of Jesus, bruised for our offenses, have mercy on us. Heart of Jesus, obedient to death, have mercy on us. Heart of Jesus, pierced with a lance, have mercy on us. Heart of Jesus, source of all consolation, have mercy on us. Heart of Jesus, our life and resurrection, have mercy on us. Heart of Jesus, our peace and our reconciliation, have mercy on us. Heart of Jesus, victim for our sins, have mercy on us. Heart of Jesus, salvation of those who trust in Thee, have mercy on us. Heart of Jesus, hope of those who die in Thee, have mercy on us. Heart of Jesus, delight of all the Saints, have mercy on us. Jesus, meek and humble of heart. Make our hearts like your heart. Let us pray; Almighty and eternal God, look upon the Heart of Thy most beloved Son and upon the praises and satisfaction which He offers Thee in the name of sinners; and to those who implore Thy mercy, in Thy great goodness, grant forgiveness in the name of the same Jesus Christ, Thy Son, who livest and reigns with Thee forever and ever.

Chapter 3 : On Contemplating God, Prayer, Meditations : William of St. Thierry :

Buy On Contemplating God (Columba) 2nd Revised edition by Abbot of Saint-Thierry William of Saint-Thierry, Geoffrey Webb, Adrian Walker (ISBN:) from Amazon's Book Store.

Now they are full again on Sundays. Congregants arrive from Inverness or from as far away as Oakland to sit under the gaze of a Botticelli-inspired Madonna, a stained-glass window depicting a little white church on a bay, and the tender, searching gaze of Father Vincent Pizzuto. Father Vincent was appointed vicar to the church nearly two years ago, and parishioners new and old agree the congregation has more than quadrupled over that time because of their charismatic new priest. Since his arrival in , the reverend has dramatically increased programming, from fireside chats to lecture series on the intersection of Christianity with topics like politics and sustainability to workshops on meditation. A professor of the New Testament at the University of San Francisco, Father Vincent also brought with him members of a small community he previously built around the study and practice of contemplative Christian spirituality. For 40 years, these doors were shut to this community, and it was my job to blow them off the hinges. He was ordained in , and soon formed a Christian community that was rooted in the Celtic tradition. He had been interested in meditation and silent, transcendental modes of prayer since childhood. A new world opened up for him when he encountered the centuries-old Christian tradition rooted in contemplation and meditation. The group held meetings rich with meditation, conversation and potluck meals once a month in his home in Fairfax. But as it expanded, Father Vincent decided to petition the Episcopal Church, which he felt still contained strains of Celtic tradition, to absorb him and his new community. The process took three years, but in December the church determined that his orders were valid and welcomed him as an Episcopal priest. Meanwhile, in Inverness, St. For the next year, the church rotated through supply priests who would appear on a Sunday, say mass, and go. He has repaired the congregation, brought us up. So when the priest position opened in , it was quarter-time. For Father Vincent, it was a welcome sign. The pair made frequent weekend trips to West Marin and soon discovered St. In April , he mustered the quarter-time position as vicarâ€”the term used for a part-time priest, as opposed to a rector, who is full time. The position grew to half-time a year later due to St. The goal, Father Vincent said, is to grow the community to the point where St. Some of the 27 attendees at the contemplative Christian workshop this Tuesday were not regular parishioners. Brainard helps lead bi-weekly meditation sessions in the chapel that grew out of past workshops. Could five or 10 years from now that re-shape their willingness to take a step into the door? If not, we had a wonderful time together. Why are we saying the only entry point is the church? Before it was hit or miss. As part of a move to integrate contemplation, he uses a Celtic rite during mass on first Sundays. Elizabeth Jones, who first came to St. But even that liturgy has undergone an upgrade: Father Vincent pays deep attention both to language and its resonance. He has lectured for 18 years, but only been preaching for 20 months. Preaching, he said, is radically different. His parishioners say that, in large part, they come because of his preaching. Jones, who has seen three full-time priests come and go at St. Diehl remembers Father Vincent breaking down and weeping about love in relationships in the middle of a sermon. She attributes the decision to Father Vincent and the church community. It was okay not to swallow everything. What we crave, whether we admit to it or not, is communal intimacy. Not just between spouses, but a community which is not just friendly, neighborly, but intimate.

Chapter 4 : Columcille fecit " The Society of St. Columba

Because the Word came in the flesh, God became flesh for us, and this will give you a human sanctity, great, beautiful, mature " the holiness of a mother. And the Church wants you like this: mothers, mother, mother " to give life.

He probably studied at the cathedral school in Reims , though some have argued it was at Laon , prior to his profession as a Benedictine monk. He became a monk with his brother Simon at the monastery of St. Nicaise, also in Reims , sometime after . From here both eventually became abbots of other Benedictine abbeys: Bernard , abbot of the Cistercian monastery of Clairvaux , where they formed an intimate friendship that lasted for life. His greatest desire was to move to Clairvaux and profess as a Cistercian, but Bernard disapproved of the plan and imposed on him the responsibility of remaining in charge of the abbey at St. Thierry as a Benedictine. William was instrumental in the first General Chapter meeting of the Benedictine abbots in the Diocese of Reims , in , and it is possible that he hosted the chapter meeting at Saint-Thierry. On account of long infirmities and a lifelong desire for a life of contemplation, William resigned his abbacy in and entered the newly established Cistercian Signy Abbey , also in the diocese of Reims. He did not venture to retire to Clairvaux lest his friend Bernard refuse to accept his abdication. There he divided his free time between prayer, study, and writing. According to a contemporary, his death occurred in , about the time of the council held at Reims under Pope Eugenius. Toward the end of his career, having written extensively on spiritual life and especially on the moral interpretation of the biblical Song of Songs, William came across the writings of Peter Abelard , whose Trinitarian theology and especially Christology William found to be in error and dangerous to Christian faith. He wrote his own work against Abelard and alerted others about these concerns, urging St. As a result, Abelard was condemned by the Council of Sens in or . William wrote against what he saw as errors in the writings of William of Conches concerning Trinitarian theology and also against Rupert of Deutz on sacramental theology. Besides his letters to St. Bernard and others, William wrote several works, some of which he himself enumerates, though somewhat incorrectly. In total, there were twenty two works by William twenty one extant , all written in Latin between c. In approximate chronological order, these include: De contemplando Deo On Contemplating God in This is sometimes paired with De natura et dignitate amoris below under the title Liber soliloquiorum sancti Bernardi. This is sometimes called the Liber beati Bernardi de amore. De sacramento altaris On the Sacrament of the Altar which is the earliest Cistercian text on sacramental theology and written in Brevis commentatio in Canticum canticorum Brief Comments on the Song of Songs his first exposition of this biblical text in mids, written shortly after his time of convalescence with Bernard at Clairvaux. Gregory [the Great] over the Song of Songs around the same year. Responsio abbatum Response of the Abbots from the General Chapter of Benedictine abbots in the diocese of Reims in Meditativae orationes Meditations on Prayer , written c Epistola ad Gaufridum Carnotensem episcopum et Bernardum abbatem Clarae-vallensem preface to Disputatio. Sententiae de fide Thoughts on Faith in now lost. Speculum fidei Mirror of Faith around However, they were frequently attributed to Bernard of Clairvaux - a sign of their quality and also another reason for their continued popularity. William drew upon the existing and traditional monastic and theological authors of his day and significant authors of previous centuries, but not in a slavish way; rather he is creative and independent in his thought and exposition. His own commentaries show his remarkable insight while they also incorporate traditional authors such as Augustine of Hippo and Origen of Alexandria. Perhaps his most influential works are those dealing with the spiritual life of the contemplative monk. Some scholars also argue that although William drew on texts and authors in the past, his creativity and usage of spiritual terminology was also influential on many other authors from the 12th century onward. All of his works are available in critical editions in the Corpus Christianorum Continuatio Medievalis series from Brepols in six volumes B. Robert Appleton Company, La contemplation de Dieu. Irish University Press, Cistercian Publications, , Translated from Latin by "A Religious of C. Also in PL Rozanne Elder, Cistercian Fathers Series no. Sheed and Ward,]. A more modern translation is printed in William of St Thierry, The golden epistle: Further reading[edit] Bell, David. The Image and Likeness: The Augustinian Spirituality of William of St. The Man and His Work. The Growth of Mysticism: Gregory the Great through

the 12th Century. William Abbot of Saint Thierry: A Colloquium at the Abbey of Saint Thierry. Translated from the French by Jerry Carfantan.

Chapter 5 : Reawakening our Origins – The Society of St. Columba

SF Practicum - Contemplating God in Scripture blog.quintoapp.com Page 3 2. I select the text that is on my mind or heart that captures a part of sacred history.

Beginnings of an exploration in British Monastic Ecclesiology. The King whose servant I am will not let anything deceive me. For as long as I can remember I have always been drawn to stillness. This does not of course mean I have always been still and as those that know me will testify very rarely quiet. Silence and stillness have over the years become good friends. The longer we walk together the greater an appreciation of their presence and personality I am developing. Silence and stillness are like two ancient spiritual seers, whose call to every generation is to rediscover the Divine Creator in the simple act of listening and holy living. Like many Christians whose introductory experience was predominantly charismatic non-denominational, I have grown to appreciate there is life beyond the noise, ebullient and imminent expectation of a national revival and a resurgence of evangelical social reformers. A chaos the western church is by and large an active economic participant in. We are of course, all products of our culture, our Godly encounters and our ecclesiology, I am no different. The culture of late 20th, early 21st century Britain has shaped a particular expression of popular churchmanship, that in turn has shaped and framed the encounter I have with God. This became apparent to me as I listened to the stories recounted by my daughters and friends, of how they and their peers were encountering the corporate manifestations of the Holy Spirit during worship gatherings at Soul Survivor. The journey from conversion, charismatic encounter, Christ in the poor, contemplative activism to creational wholeness represents a continuum of spiritual peregrination, that when viewed through the eyes of faith is both instructive and life affirming. If this journey is authentic, it has also been spiritually turbulent. Authentic in that it is progressive, I am still in spiritual motion towards my Creator. After all dead people do not move. Life is always in motion, growing, straining, searching for the light. Turbulent as genuine spiritual growth always creates a worldly resistance that must be overcome in our own inner resistance to change Romans The resistance we encounter is always focused on what we prioritise in our lifestyle and the subsequent allegiances we allow ourselves. Mark was unequivocal in his assessment of this point in his retelling of the parable of the sower Mark 4: Having recently completed studies in Celtic Christianity with the University of Wales, I have come to the conviction we can no longer afford the luxury of allowing a justifiable love for Celtic Christianity to remain just that. Celtic Christianity is a wonderful indigenous lens through which we can seek the Kingdom Of God with optimism and hope. Celtic Christianity must now migrate into the hands of the practitioners, the builders, the farmers, the creational activists and spiritual entrepreneurs whose focus is on living a Christian witness that is rooted in the simplicity of prayer, work and reading in this our green and pleasant land. My purpose is to explore the simple ecclesiology of the indigenous monastic church of Britain. My primary inspiration for this will be St. Columba VC and the monastic Rule of St. Arriving at its door has been an adventure, a distillation of life experience, creational awakening, a longing for spiritual authenticity and a recognition that the world system cannot deliver on the aspirations that we all feel for a better future for our children, communities and our human longing to find social meaning and purpose. Arriving at an ecclesiology of the monastic church has been the culmination of numerous factors that have focused heart, mind and spirit on a grounded response to the human, economic and ecological crisis that the world system continues to pursue unabated. I would summarise this worldly obsession as, The normalisation of the pursuit of wealth as the ideal human condition. Rampant consumerism that has led to an explosion of unsustainable personal debt. The alignment of political power with the pursuit of wealth. The commodification of land as a resource to be exploited and consumed. The impotence of the western Church to demonstrate a cohesive alternative way of life in the face of the world system. Our acquiescence to the power structures of the world as the defining authority on how we live our lives, has denuded our Christian witness of authenticity and led society as a whole to disregard the church as a cultural artifact. In his essay Racism and the Economy, the Christian agrarian mystic Wendell Berry writes the following, The great enemy of freedom is the alignment of political power with wealth. This alignment destroys the commonwealth – that is, the natural wealth of localities and

the local economies of household, neighbourhood, and community “ and so destroys democracy, of which the commonwealth is the foundation and practical means. This is happening “ it is happening “ because the alignment of wealth and power permits economic value to overturn value of any other kind. Western orthodoxy has overwhelmingly ignored this basic maxim in favour of a Christianised version of the pursuit of wealth and material comfort. We now have a proliferation of churches, church leaders and church members whose only point of distinction from worldly values is an intellectual confession of faith. We are indistinct from the wider world. This cultural settlement is an anathema to the teachings and life of Jesus. The next blog in this series of three will explore the characteristics of the Monastic Church. For a complete copy of *Reawakening our Origins* , please click on title. *Racism and the Economy*, in, *The Art of the Commonplace: The Agrarian Essays of Wendell Berry*, ed.

Chapter 6 : Contemplating Beauty in Music | Word on Fire

At times contemplating the King of Heaven Holy the chief; The best advice in the presence of God to me has been vouchsafed. Adomnan's Life of St. Columba.

Kelvin was foremost among the small group of British scientists who helped to lay the foundations of modern physics. His work covered many areas of physics, and he was said to have more letters after his name than anyone else in the Commonwealth, since he received numerous honorary degrees from European Universities who recognized the value of his work. He was a very committed Christian, certainly more religious than the average for his era. Interestingly, his fellow physicists George Gabriel Stokes and James Clerk Maxwell were also men of deep Christian commitment, in an era when many were nominal, apathetic, or anti-Christian. Scotland was never in favor of godless education; it insisted that it be based on the Bible. Kelvin liked neither secularism nor denominationalism in schools. To be sure, he had been brought up in the established Church of Scotland. As an undergraduate at Cambridge he subscribed to the 39 Anglican Articles, and upon becoming a Glasgow Professor did so to the Church of Scotland. He attended the University Chapel regularly. At Largs he attended the Free Church, where the minister was the brother of his deeply religious first wife. He was, however, not a rigid Sabbatarian; nor was he wont to parade his religious views. Nevertheless, in his customary first lecture in the "Introductory Course of Natural Philosophy" he said, "We feel that the power of investigating the laws established by the Creator for maintaining the harmony and permanence of His works is the noblest privilege which He has granted to our intellectual state. Although he was a biological evolutionist, he was not a universal evolutionist; he saw life as a thing apart from the physical forces it controlled and requiring in itself a creative act. He concluded his address to the Victoria Institute, "We must pause, face to face with the mystery and miracle of the creation of living creatures. Kelvin accepted the Scottish antipathy to a godless education and their insistence upon instruction in the Bible. He revered the Bible and studied it diligently. He always began his college lecture with prayer, viz. His favorite prayer was: He never expressed disapproval of the Unitarianism of some of his nephews and nieces. His tolerance is further shown in his remarks about the death of the self-styled agnostic Thomas Henry Huxley in his annual report as President of the Royal Society:

Chapter 7 : Two Poems of St. Columcille

Editor's note: This is the fourth post in our newest series, Beholding True Beauty, which consists of prayerful reflections on works of sacred art. The series will run on Tuesdays and Thursdays throughout the month of October. Read the whole series here. Amidst the Church's vast treasury of.

This is the fourth post in our newest series, Beholding True Beauty, which consists of prayerful reflections on works of sacred art. The series will run on Tuesdays and Thursdays throughout the month of October. Such is the case with the works of Josquin des Prez, an iconic French writer of sacred Renaissance polyphony, who until the past few decades was perhaps the most respected and influential composer that hardly anyone outside a Western music history class ever heard of. Josquin des Prez is a shadowy figure, for lack of biographical details, but his place in the development of sacred music composition is well established. Straddling the 15th and 16th centuries, Josquin was the greatest master of the high Renaissance polyphonic style. This style, simply put, involves two or more musical voices that are melodically independent but harmonically interdependent. Josquin was widely admired during his lifetime and after, not just for his technical abilities as a composer, but also for the ease and clarity of his writing, and the expressiveness and ingenuity of his music in conveying the meaning of the sacred text. The musical score, containing the vocal parts and Latin text, is available online for free. The text is a prayer to the Blessed Virgin Mary, beginning with the Angelic Salutation, followed by rhymed verses on five Marian feasts, and closing with a petition to the Mother of God. A piece such as this can be more fully appreciated through multiple listenings; the modern ear is not typically accustomed to the style of Renaissance polyphony. With this in mind, consider listening to the piece several times, each time with a different focus: To assist with the second listening, consider these observations: The piece involves four voices, equivalent to soprano, alto, tenor, and bass. Rhymed verses Five Marian Feasts: This begins with two voices an octave apart, then is imitated by three voices, which is a surprising technique that gives the impression of spaciousness. The highest note in the entire piece, an F, is reached three times at these words: Two voices, now a fifth apart, introduce the verse, then are imitated by two lower voices, also a fifth apart. The voices seem to embrace each other in their relative closeness, providing a serene, intimate quality for the birth of Mary. The next phrase, referring to the Morning Star, has a cascading sequence somewhat like the beginning of the piece. There is no imitation in this verse, simply two voices at a time introducing each phrase. Instead of four beats per measure in this verse, there are now only three: In fact, the number three is conveyed in numerous ways in the lines depicting her virginity and chastity: Keep in mind that Mary has just given birth! This verse contains different patterns of imitation from voice to voice. The piece closes in a simple, unassuming manner. On repeated listenings, especially as you come to meditate on the mysteries themselves as they are conveyed in this beautiful piece of music, consider approaching them in much the same way that you would the mysteries of the Rosary. Meditating on these mysteries is an important way of coming to know Christ.

Chapter 8 : The Way of Columba | Vinea Church

All four voices are together, with bold, lengthy syllables for the petition, "Mother of God, remember me. Amen." On the word "Dei," the highest note, F, is reached for the last time. The piece closes in a simple, unassuming manner.

By ppjcp Leave a comment June is the month of the Sacred Heart of Jesus, a month dedicated to contemplating the love of God made flesh in the heart of Jesus Christ. We are invited in this month to consider the charity of the heart of Jesus and seek to grow in love for Him and for those around us. As a way to deepen our devotion to the Sacred Heart of Jesus, we are invited to pray with this litany during this month: Heart of Jesus, Son of the Eternal Father, have mercy on us. Heart of Jesus, substantially united to the Word of God, have mercy on us. Heart of Jesus, of Infinite Majesty, have mercy on us. Heart of Jesus, Sacred Temple of God, have mercy on us. Heart of Jesus, Tabernacle of the Most High, have mercy on us. Heart of Jesus, burning furnace of charity, have mercy on us. Heart of Jesus, abode of justice and love, have mercy on us. Heart of Jesus, full of goodness and love, have mercy on us. Heart of Jesus, abyss of all virtues, have mercy on us. Heart of Jesus, most worthy of all praise, have mercy on us. Heart of Jesus, king and center of all hearts, have mercy on us. Heart of Jesus, in whom are all treasures of wisdom and knowledge, have mercy on us. Heart of Jesus, in whom dwells the fullness of divinity, have mercy on us. Heart of Jesus, in whom the Father was well pleased, have mercy on us. Heart of Jesus, of whose fullness we have all received, have mercy on us. Heart of Jesus, desire of the everlasting hills, have mercy on us. Heart of Jesus, patient and most merciful, have mercy on us. Heart of Jesus, enriching all who invoke Thee, have mercy on us. Heart of Jesus, fountain of life and holiness, have mercy on us. Heart of Jesus, propitiation for our sins, have mercy on us. Heart of Jesus, loaded down with opprobrium, have mercy on us. Heart of Jesus, bruised for our offenses, have mercy on us. Heart of Jesus, obedient to death, have mercy on us. Heart of Jesus, pierced with a lance, have mercy on us. Heart of Jesus, source of all consolation, have mercy on us. Heart of Jesus, our life and resurrection, have mercy on us. Heart of Jesus, our peace and our reconciliation, have mercy on us. Heart of Jesus, victim for our sins, have mercy on us. Heart of Jesus, salvation of those who trust in Thee, have mercy on us. Heart of Jesus, hope of those who die in Thee, have mercy on us. Heart of Jesus, delight of all the Saints, have mercy on us. Jesus, meek and humble of heart. Make our hearts like your heart. Let us pray; Almighty and eternal God, look upon the Heart of Thy most beloved Son and upon the praises and satisfaction which He offers Thee in the name of sinners; and to those who implore Thy mercy, in Thy great goodness, grant forgiveness in the name of the same Jesus Christ, Thy Son, who livest and reigns with Thee forever and ever.

Chapter 9 : Walking in Circles – Godspacelight

From his On Contemplating God to his Golden Epistle, one can see a progressive evolution of William's thought and a maturing of William's spiritual insight and experience, while also noticing an improved, more polished writing style and organization. Some scholars also argue that although William drew on texts and authors in the past, his.

So heavy are these burdens, Lord, we need your strength to help us lift them up, to present them to you as we pray for: Open our hearts to your mercy, Lord, and to your word and your truth, your wisdom and inspiration, your Spirit and your strength, your compassion and consolation All this we lift up to you this morning, Lord: Rebuild us, Lord, and make of us again a tabernacle, a dwelling place of your presence, a people worthy of the name we humbly bear: All this we lift up to your strong and open arms: Try taping a list of people you want to pray for to the bathroom mirror, or a place you will see it every day. Make sure your spouse is 1. Vatican News Pope Francis receives a colorful welcome at the weekly General Audience from the Mexican folklore group "Hands of the world", who are descendants of the ancient Maya peoples. The group danced for the Pope according to a Mayan choreography, recalling the story of the apparition of the Virgin of Guadalupe to St. Her long years of prayer, coupled with a strong, well-disciplined character, finally led to the conversion of her hot-tempered husband, her cantankerous mother-in-law and her brilliant but wayward son. Worse than the negative opinions it brings upon the priesthood even though most priests did nothing wrong are the innocent children who have to bear this devastating burden with them their entire lives. Every parent must consider many factors including the best age-appropriate way to discuss the topic. Make sure you are composed before you talk with your child. If you believe your child is aware of news concerning abuse in the diocese, start the conversation. Listen carefully to what your child is asking or talking about. Clarify just what any concerns are before you answer. Sometimes we make assumptions and give far more information than what the child needs. Keep your answers simple and brief. Assure your child that you and other adults that are in charge are doing everything possible to make sure they will be safe. This will give them a sense that adults are actively taking steps to protect those who are currently suffering. Explain that we do not know why people treat other people badly. A child believes what he or she sees on television, or in the newspapers is always true. Let your children know about successful community efforts. You may want to share positive media images, such as reports of individuals helping those in need. Additional information is available at www. Many of those victimized as children continue, as survivors, to Meat and drinks will be provided. Those attending are asked to bring a favorite covered dish or dessert to share. Also bring your favorite games to play. Diocese of Harrisburg Construction is underway for a second monastery for the Discalced Carmelite nuns in the diocese. Read where this is taking place and about the special Mass and prayers that took place. It is a promise of our being taken into heaven at the end of our lives. Our faith teaches us that the Lord will raise us up and take us into heaven where we will enjoy eternal life with our God and with all the saints and angels. This feast is one of the six holydays of obligation. This means that all Catholics are obliged to attend Mass on this day. The Mass schedule is as follows: Tuesday evening at 5: Diocese of Harrisburg Marriage tip: Vatican News Pope Francis encourages the Knights of Columbus to practical charity, thanking them for their commitment to the Gospel and their outreach to persecuted Christians. Even when manna falls from the sky, an expectation is attached to this heavenly bread. We eat this bread and drink this cup in perfect freedom. Am I prepared to bring Christ-life into the world? Vatican News Pope Francis invited Christians to cultivate our relationship with God, saying at the Angelus that faith in Jesus allows us to carry out good works for the good of our brothers and sisters. Holy Mary, Mother of God, watch over all of us this day and always. Catholic News Service Pope revises catechism to say death penalty is "inadmissible. Catholic News Service Have friends who needs a visit? Just go visit them as the pope did over the weekend. Our story on this here: