

A resource of the National Religious Vocation Conference

VISION

VOCATION GUIDE

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2020 Catholic Religious Vocation Discernment Guide

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THE MOST COMPREHENSIVE CATHOLIC RELIGIOUS VOCATION DISCERNMENT GUIDE

A publication of the National Religious Vocation Conference

VISION

VOCATION GUIDE

NATIONAL RELIGIOUS VOCATION CONFERENCE (NRVC)

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PUBLISHER'S NOTE

Let's clear things up



A YOUNG MAN I KNOW recently started to experience double vision. His first thought was, “Oh well, it will work itself out.” But in very short order he realized that without clear vision, he simply could not function. A doctor’s visit led to immediate admittance to the hospital. After multiple scans and second opinions, brain surgery followed to remove a benign tumor that, if undetected much longer, would have led to stroke and death. Poor vision actually saved him.

Similarly in our spiritual lives, lack of clear focus is often the impetus for saving action. As we struggle to find our way forward and understand our place in the world, we soon realize that we need help. We turn to prayer, a trusted friend, a counselor, a spiritual director, a reliable guide such as VISION, or a vocation director—and often all of the above. Eventually the haze lifts and we can clearly see the path that God has laid out for us.

We encourage you to take time to adjust your view and focus your calling. Give it the attention it deserves. Do the scans (i.e., spiritual inventory), get the second opinion (i.e., seek wise counsel), and consider all your options. And above all don’t forget to factor in the consequences of inaction.

Look for inspiration in the pages of VISION 2020. Read of the sister who unexpectedly falls in love right before it’s time to take vows (p. 30), or of the brother who found his vocation on the top of a mountain as a man lay dying in his arms (p. 110). Murder (p. 86), mayhem (p. 24), and pizza parties (p. 120) also factor into the diverse and unique mix that leads men and women to see their vocation clearly.

We are confident that with some adjustments along the way and good lighting, you, too, will find your calling. And one thing is guaranteed, there will never be a moment on your journey when you are not loved. That is God’s promise that will forever remain clear.

—Patrice J. Tuohy, VISION Publisher

Check out these award-winning *online resources* from VISION

VOCATION MATCH A discernment tool to help you narrow your search for the right vocation.

QUESTIONS CATHOLICS ASK A regular feature shedding light on the traditions and practices of our rich Catholic heritage.

E-VOCATION NEWSLETTER Monthly insights on discernment matters and help on your vocation journey. Sign up at VocationNetwork.org/newsletter.

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Postings of service, education, and discernment opportunities in your area.

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NRVC UPDATE



YOU, DEAR reader, are the person we had in mind when the NRVC committed to a five-year plan with a goal of continuing to provide essential programs and resources to our members and those they serve. For me, the best part of the process was reimagining our mission and developing new statements to capture our renewed energy and zeal.



*Sister Kristin Matthes,
S.N.D.deN.,
NRVC Board
Chair*

VISION STATEMENT

To set the world ablaze with the fire of God's love through the prophetic, joyful witness of religious sisters, brothers, and priests as radical disciples of Jesus.

MISSION STATEMENT

The National Religious Vocation Conference is a catalyst for vocation discernment and the full flourishing of religious life as sisters, brothers, and priests for the ongoing transformation of the world.

We welcome you to join us in lighting the fire of God's love with your life.

Please know that we are here for you to provide guidance, prayer, support, and most of all, love.

—*Sister Kristin Matthes,
S.N.D.deN.,
NRVC Board Chair*

A large promotional graphic with a black background at the top. The text "BE A BEACON OF HOPE, MERCY, & GOD'S LOVE" is written in large white letters, and "TO THOSE IN NEED AROUND THE WORLD" is in yellow below it. The central image shows a young girl in a white headscarf with her hands clasped in prayer, overlaid on a photograph of a man and a woman holding hands. The man is wearing glasses and a dark shirt, and the woman is an elderly Black woman wearing a patterned shawl. The text "Be Compassionate Be Adventurous Be Transformed" is written in a light blue, cursive font on the left side of the image. At the bottom, the website "MARYKNOLLVOCATIONS.ORG/LOVE" is written in large yellow letters. Below the website, there is a logo for "Fathers and Brothers MARYKNOLL" and a call to action: "Watch The Video to learn how a life of Foreign Mission may be for you!" with a white arrow pointing to the right.

Learn more about #199 at VocationNetwork.org



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ANTHONY ACOSTA, FLICKR



THE LA LOMITA historic landmark chapel that Father Roy Snipes, O.M.I. wants to preserve.

PRIEST'S MINISTRY BRIDGES BORDER

EVEN BEFORE he began making headlines for his opposition to a border wall that he says would hurt his parish in Mission, Texas, Father Roy Snipes, O.M.I., a Missionary Oblates of Mary Immaculate priest, had a big personality. Locals call him the “cowboy priest,” and he tends

to keep his three dogs next to the altar at Mass. He frequently boats down the Rio Grande from one part of his parish to the next, literally straddling the border.

Snipes is pastor of Our Lady of Guadalupe Parish, which includes La Lomita, an

1899 chapel located on a peaceful stretch of land near the Rio Grande. Federal plans for the wall originally called for the chapel to be placed in a “no man’s land” on the Mexico side between the wall and the Rio Grande. Local opponents said the wall would divide a parish community that is accustomed to easily crossing the border, and it would contribute to an increasingly military feel in the now heavily patrolled area.

In February 2019, the chapel appeared to be saved by a deal inserted into the U.S. budget, but protests continued, with Snipes still at the forefront.

Snipes is hoping that legal action—and local resistance—will eventually nix the wall for good and he can return to being the cowboy priest.

SISTER LEADS THE FIGHT ON HUNGER

AS DIRECTOR of Caritas Los Teques in Venezuela, Sister María José González, ccjes, has been working to help a group in acute need: hungry children. In a country hard hit by economic and political crises, where 90 percent of households have a substandard diet, González runs a food program in the Mirandas region. One effect of hyperinflation in Venezuela has been that average families cannot purchase enough food for three nutritious meals a day.

COURTESY OF CARITAS INTERNATIONALIS, FLICKR



SISTER MARÍA JOSÉ González, ccjes, is director of Caritas Los Teques, a social service program responding to critical needs in Venezuela.

Youth synod energizes outreach, vocation efforts



MAZUR / CATHOLICCHURCH.ORG/UK

YOUNG CATHOLICS met with Cardinal Vincent Nichols of Westminster prior to the youth synod.

YOUNG PEOPLE from around the world had an opportunity to give input at the international bishops synod held in October 2018 that focused on youth, faith, and vocation discernment. They communicated several messages that seemed to resonate with the bishop participants, including:

- Young people prefer to be heard without judgment, even if their ideas about faith may not always be orthodox.
 - Young people long for a connection to God, and many seek help making that connection.
 - While they seek wisdom, young people also desire opportunities to lead, to help shape the church.
- Learn more about the synod and find related documents at www.synod2018.va.

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FRIARS HELP DRIVE DETROIT RENEWAL

FATHER MAYNARD Tetreault, O.F.M. (below, left) and **Father Alex Kratz, O.F.M.** converse near one of the newest friaries.

RESIDENTS of Detroit—many of whom have battled poverty and decline for years—now have three more people on their side: members of the Franciscan Friars of St. John the Baptist Province. In late 2017 the religious community established another friary, or residence for friars, in the city, this one at a

merged parish called St. Moses the Black. The friary is located in an economically depressed area in a rectory that had been vacant for 20 years.

Father Maynard Tetreault, O.F.M. is a Detroit native who reported in a community blog that an increased Franciscan presence in Detroit could be positive: “I think our presence among marginalized people is important. I think it is a tiny gesture of hope.”

Tetreault lives at the friary with Father Alex Kratz, O.F.M. and Brother Louie Zant, O.F.M. The three spent their initial year getting to know their neighbors and learning their needs. Today they each contribute by being immersed in parish life, helping with building maintenance, and taking care of many behind-the-scenes needs. Kratz holds responsibilities in other Detroit-area ministries but lives at the friary and assists as he’s able.

While the St. Moses the Black Friary is a newer outreach, other priests, brothers, and sisters within the Franciscan family have ministered in the Detroit archdiocese for many years and are involved in a wide range of ministries.



COURTESY OF FRANCISCAN FRIARS / PROVINCE OF ST. JOHN THE BAPTIST

A quiet labor of love

COFFEE, CANDY, coffins, cards. Those are just a few of the many products that can be purchased online and in person at monasteries in the United States and around the world. Monasteries that produce consumer goods have a long tradition that dates back to the Middle Ages when European monasteries produced beer and wine—both products that continue to flow from religious communities.

Many religious communities, especially monastic ones, are immersed in manufacturing and handcrafting products to support their way of life. Members of monastic (enclosed contemplative) orders focus on prayer, and part of their day is set aside to earn money in a way compatible with a communal, prayer-focused lifestyle.

Products sisters, brothers, and priests create are both practical (income producing) and spiritual (made with a conscious effort to lift the labor up to God at every step). Products also keep communities connected to other people.

“For us, trade is not only about making a living, it is also about meeting the outside world, and allowing people who do not know us to come to us,” a brother who sells these products told Marie-Catherine Paquier for the *Journal of Management, Spirituality, and Religion*. The public can readily find items made by sisters, brothers, and priests by searching on a browser with the word “monastery” along with the category of product.



COURTESY OF OUR LADY OF THE MISSISSIPPI

A TRAPPIST NUN makes candy at Our Lady of the Mississippi.

SHARE YOUR SIGHTINGS

If you spot a member of a religious community in the news, please email the details to us at mail@vocationnetwork.org.

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A sister's courage honored

SISTER ORLA Treacy, I.B.V.M., a Loreto sister from Ireland, received an International Women of Courage Award from the U.S. State Department in March 2019 for her efforts to educate girls in

RON PRYZSUCHA / U.S. STATE DEPARTMENT



the diocese of Rumbek, South Sudan. Treacy and her community established a girls' secondary boarding school there in 2008 and in 2010 opened a co-ed boarding school.

South Sudan has been damaged by recent civil wars, and is one of the poorest and least developed countries in the world. The female literacy rate in South Sudan is just 16 percent, according to the U.S. Central Intelligence Agency, and arranged marriage with brides under age 18 is common.

The Loreto schools founded by Treacy graduate approximately 200 young women each year.

SISTER ORLA TREACY, I.B.V.M. receives the International Women of Courage Award from Melania Trump as Secretary of State Mike Pompeo looks on.

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AMAZON ECOLOGY A SACRED CONCERN

POPE FRANCIS has called for an October 6-27, 2019 Synod of Bishops on environmental concerns in the Amazon region in South America. As with past synods, religious orders will play an important role in planning and conducting the gathering. Sister María Irene Lopes Dos Santos, S.C.M.S.T.B.G. is among the members of the planning council. Dos Santos is a member of the Carmelite Missionary Sisters of St. Therese of the Child Jesus and delegate of the Confederation of Latin American Religious. Father Peter Hughes, S.S.C., a Columban Missionary, is an advisor to the planning council.

Other religious who work directly with people in the multinational Amazon area are expected to weigh in on the human impact of ecological concerns in the Amazon region. It is the world's largest rainforest, and home to earth's most dense biodiversity as well as to many indigenous people. However, native people, animals, and plants have been encroached upon for centuries. The synod's theme will be: "Amazonia: new pathways for the Church and for an integral ecology."



LOGO of the Amazon synod.

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LISTENING to the movement of God's spirit is part of the discernment process.

Discernment: Three things I pray

BY SISTER ROSANN OCKEN, O.S.B.



Sister Rosann Ocken, O.S.B. is the prioress of the Missionary Benedictine Sisters of Norfolk, Nebraska.

Understanding your call begins when you believe you are worthy, you listen to God speak through your life and in your prayer, and you trust enough to surrender.

UNGLUED. Neither here nor there. The process of discernment of a vocation can leave one undecided at best and distraught at worst. The path can seem painfully obscure and the destination out of reach. So, how does one go about searching out or discerning what we call a vocation?

Essentially discernment means to *distinguish*, to sort out. To discern your vocation means to sort through the movements of your heart and unfold the truth of who you most deeply are. In discernment you discover the best way for you to live in this truth.

In my own discernment experiences and in assisting men and women in

“

To discern your vocation means to sort through the movements of your heart and unfold the truth of who you most deeply are.

theirs, I have come to realize there are three basic steps of discernment. I call it the BLT method of discernment. To discern God’s way in our hearts, we must: Believe, listen, trust.

BELIEVE God loves you

The beginning of discernment is a step many forget. You must first believe that God loves you very much! God created you in all your uniqueness, beauty, gifts, and weaknesses. God wants your good, your peace, and your happiness.

But already in this beginning step, we can get derailed! We become overly self-conscious; we feel inadequate; we become unempowered and lose energy. We stop short of discerning and responding to the Spirit’s call within us when we do not believe that we are good or talented enough or do not believe we are forgiven.

Many of us see our gifts as half-gifts. “You know, I’m really not special; let someone else who is better than I am do that.” This is a sin that we suffer; it’s the sin of not believing God’s action and grace in our lives. It is easy to say, “I believe in

a life
to come home to



shared prayer
purpose
community



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God,”—a powerful God somewhere out there far away from me. But our faith falls short when we fail to make the next step, saying, “I believe in God living and working in me.” God desires to use even our “half-gifts” and weaknesses according to God’s wonderful and wise plan.

Thoughts of doubt came eas-

ily to my mind when I first began my journey in the Lord, and they can continue to tempt me when I get caught up thinking I must be perfect to serve God faithfully. The danger is that I can become knotted, insecure, and splintered when I focus on myself, my weaknesses, my inadequacies. I get scared at times

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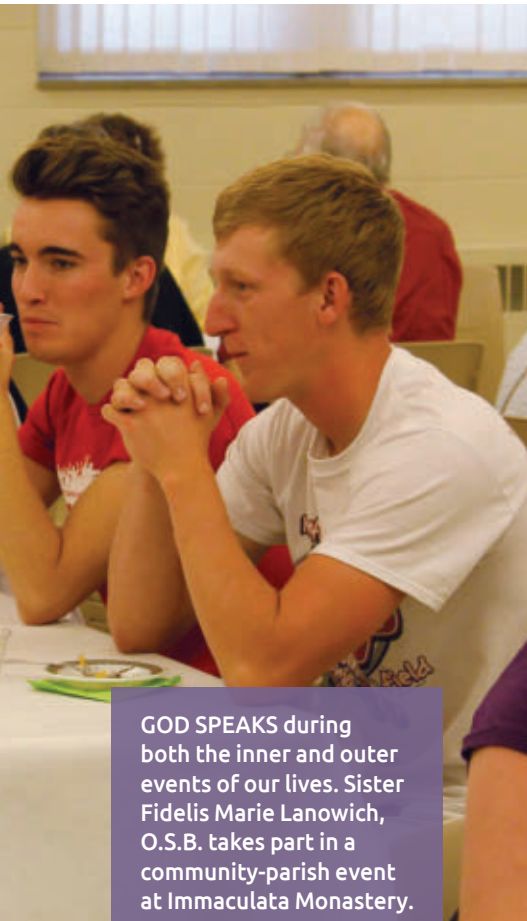


“ Even long after we ask for and receive forgiveness, we can be chained by our sins when we refuse to live in the forgiveness we have received.

reaches perfection.’ And so I willingly boast of my weaknesses instead, that the power of Christ may rest upon me” (2 Cor. 12:9-10). Thus it is through struggle that I have come to believe that God desires to work through the whole me, strengths and weaknesses; even my “half-gifts” are gifts to share, and in the power of God, they bear great fruit.

when I’m faced with my limitations. Although it is good for me to know my weaknesses, it is crucial to be able to put even these at the service of God. One of my favorite scripture passages is from Saint Paul’s Second Letter to the Corinthians: “God said, ‘My grace is enough for you, for in weakness power

The second aspect of our believing has to do with sin and forgiveness. It seems we can fail to fully accept God’s forgiveness. Oh yes, we know in our heads that God forgives, but somehow we feel it is important to hold tightly to the memory of our mistakes and sins. Even long after we ask for and receive forgiveness, we can be chained




GOD SPEAKS during both the inner and outer events of our lives. Sister Fidelis Marie Lanowich, O.S.B. takes part in a community-parish event at Immaculata Monastery.

by our sins when we refuse to live in the forgiveness we have received. This can greatly affect our freedom to believe in and respond to God's call in our lives.


Young adults sometimes encounter serious sin before they come to the realization of who they are in God and what they are called to be. Young adults can be misled into abuse of alcohol and drugs and casual sexual encounters that decay their moral life. These can leave deep scars. One difficult situation I have encountered involved a woman who had had an abortion 15 years earlier. She knew that God could forgive even that sin. But somehow she believed she had to continue to punish herself. Her belief became like a ball

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and chain attached to her leg. God had already cut the ball free, but she felt like she still had to drag it about.

God says, "I take your sins away as far as the east is from the west" (Ps. 103:12). We are called to live as persons fully restored to life; in grace we know that we are beautiful and free to become a new creation in


the Lord. "This means that if anyone is in Christ, he is a new creation. The old order has passed away; now all is new" (2 Cor. 5:17)!

LISTEN to the Spirit

The second aspect in the discernment process is to listen to the



*Is God calling you to be
a Franciscan Sister?*



SERVICE IS one way to discover our gifts and discern a vocation. Pictured here are parishioners taking part in Youth Encounter Service, a week-long mission of the Diocese of Saginaw, Michigan.



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“

Discernment happens slowly; it is ongoing. Rather than receiving the answer all at once, one senses little steps.

movements of God's Spirit. I find this process of listening much like an unfolding flower. One cannot actually watch it open, yet, day-by-day, night-by-night, the interplay of growth, rest, light, and dark unfold the beauty. Listening to God does not happen all at once; yet, when one is attentive, one can discern the movements of the unfolding.

The Spirit speaks to us in both

the outer and inner movements of our lives. External factors—our life experiences, nature, people—all become instruments of God's song in our hearts. The internal factors—awareness, reflection and prayer—decode the meaning and purpose of each. It is never a question of whether God is speaking, rather it is a question of our freedom to listen and respond.

The Spirit lives in us and guides us in this process. The Gospel of John reminds us that we are in God, “I am in the Father and you are in me and I in you” (John 14:20). The 13th-century Sufi mystic and poet Jalaluddin Rumi wrote: “I have lived on the lip of insanity, wanting to know reasons, knocking on a door. It opens. I've been knocking from the

inside.” We are already in the grace of God, yet we can be like the fish in the ocean who asks his mother to teach him about the ocean. The mother says, “Everything around you is the ocean.” We, like that little fish, find God's presence around us hard to grasp. Sometimes we seek answers separate from ourselves not trusting the voice of God within our experiences and within our own hearts.

Discernment is about listening to movements of the heart. In retrospect, I see now that my discernment centered around three aspects of my life: prayer, service, and joy. I knew I wanted my future to include prayer; my relationship with God was drawing me to enter into a deeper union,



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love, and commitment. It was calm and gentle. I didn't know much about the Bible at the time, and my spiritual life was certainly undeveloped. What drew me was the desire to be closer to God. This was the stirring of God's call within me.


I found my heart being drawn to service. Already as a youth I found joy in helping others; I knew that whatever happiness I would find in life would surely include outreach to others. This, too, was the stirring of God.

I was also drawn to my vocation because I liked the simple joy I saw in religious life. This joy seemed more authentic to me than other pleasures. I like laughter, playfulness,


and peace. God drew my heart through the desires within me.

Yet, in my discernment there were also conflicting "voices" or movements. Some people brushed me off as "naive" (well, I was that too), and others voiced that I was surely wasting the gifts that God gave me. To add to my confusion, I thought I met the man of my dreams just months before entering the community. How were these experiences to fit in? To discern their meaning, I felt like I had to go into the quiet inner mountain within myself. I cried there. I wrestled with God and with myself. I came to find that, in essence, even the contrasting voices were part of the truth and part of


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Our great spiritual leaders like Abraham, Sarah, and Mary show us that our yes comes, not because we *know* but because we trust that God knows.

is ongoing. Rather than receiving the answer all at once, one senses little steps. By responding to those small movements the larger picture unfolds.

Respond in TRUST

This brings us to the most dangerous aspect of discernment: trust. It is not enough to believe in and listen to God's call within us. It may seem obvious, but both faith and listening can be dead-ended unless we respond in trust. Total surrender is required.

Some people stumble in discerning their vocation because they want to be *completely* sure before they act! They want to have a map of how this will be. The hardest part isn't the listening; the difficulty comes with the leap of faith. In Hebrew scripture we find Abraham and Sarah as pillars of this faith and action. They hear the call of God and they trust. The Book of Hebrews says that they believed that the One who made the promise ought to be trusted. We read, "As a result of this faith, there came forth from one man, who was himself as good as dead, descen-



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the journey I had to make. Ever so slowly through this desiring, questioning, and sorting out, I came to sense the yearnings that were most deeply within my heart.

It helped me to know that even after I made the first decision to enter religious life, I would have

time to test that choice during the initial stages of formation. This is exactly what happened. Four of us entered that day in late summer. We began a deeper level of listening to the movements of God within our hearts. Not all of us stayed. Discernment happens slowly; it

Is God Calling You?

dants as numerous as the stars in the sky and the sand of the seashore” (Heb. 11:11-12). Their faith and surrender go hand in hand. Jesus’ mother, Mary, is also a woman who believed, listened, and then trusted. Mary certainly could not understand the message of the angel, but she did trust it. She said, “Let it be done to me as you say.”

Our great spiritual leaders like Abraham, Sarah, and Mary show us that our yes comes, not because we *know* but because we trust that God knows. Someone recently asked me, “How can you know for sure that you have a vocation to religious life?” My answer was simple, “You can’t. A vocation always involves a leap of faith.” “But,” she answered, “I feel afraid; I don’t feel like I have any control; I don’t know if I can do this!”

No matter which type of vocation we are called to, a life in search for the truth and love of God and self will always have its wandering through the desert. To live alive, alert, trusting, and responding to God’s movements and power is the song of our response. This is enough.

I still find truth in the words of my grandfather. When things didn’t come together in the way that he wanted, he would say, “God’s timing is always right.” Neither timing nor events can be forced when we speak of God’s way in our hearts.

Returning to the image of the flower, the unfolding is not to be rushed; rather it is waited on, anticipated, relished. With time, attentiveness, patience, desire, and



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readiness, the sense of your vocation will also be revealed. You will begin to see a convergence of energy in your heart and in everything around you. A kind of energy happens that seems to direct you—push you—to become your deepest, truest self. The journey is never promised to be

easy but it is worth your very life.

Discernment is possible when we believe, listen, and trust. †

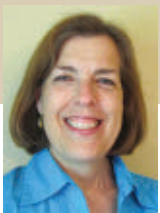
A version of this article originally appeared in VISION 2003. RELATED ARTICLE: VocationNetwork.org, “Four steps to vocation discernment.”

WHILE THE controversies within the Catholic Church are real, the call to serve God in religious life is also real. New members of religious orders can be part of the church's renewal.



When the going gets tough

BY CAROL SCHUCK SCHEIBER



Carol Schuck Scheiber is managing editor of *VISION* and editor of *HORIZON* and *Focus on Vocation Ministry*, all publications of the National Religious Vocation Conference.

Hot-button issues can raise our blood pressure. Here are some insights on discerning your calling in the midst of controversy.

IF YOU ASK several Catholic sisters, brothers, or priests about their “vocation story”—the story of how they came to religious life or ordination—you’ll likely hear at least a few accounts that involved anxiety over hot-button topics in the church. These are topics that sometimes emerge in the daily news, and they are frequently subjects that raise people’s blood pressure.

Like any other family, the Catholic family has its “issues.” Whether they are internal disagreements or external arguments, some controversies might be hard to avoid if you become a public representative of the faith. People in discernment



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Each person discerning religious life will turn over questions in his or her heart and strive to find ways to reconcile their sense of calling with what may be thorny realities.

can find themselves wrestling with their own sensibilities and sensitivities. Additionally it can even be hard to unravel anti-Christian prejudice from the way “hot topics” are presented in secular venues.

Even if you don't take a stand on these controversies, they do impact each discerner. Each person discerning religious life will turn over questions in his or her heart and strive to find ways to reconcile their sense of calling with what may be thorny realities. Topics that have been under discussion in the Western church for the past few decades include:

- Sexual abuse in the church
- Women's roles in Catholicism
- Catholicism and LGBTQ members

These three topics bring forth a host of cultural, theological, and ecclesial differences among Catholics, and few scholars and observers of the church expect them to disappear soon. For those in discernment, the point is not necessarily to have everything sorted out. Rather, it is to acknowl-

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edge the challenge of these issues and prepare to deal with the knotty questions that public ministers will inevitably field.

For instance, Sister Susan Francois, C.S.J.P. is a member of the Sisters of Joseph of Peace who was forced to deal with the first wave of sexual abuse crimes in the early

2000s as she considered becoming a sister. “Being a returned Catholic in light of the abuse crisis was tough enough, but here I was considering becoming a Catholic sister, a public figure in the church. I had to seriously consider if I could do this and still be a person of integrity,” wrote Francois in the HORIZON journal,



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a professional journal for vocation ministers.

Francois was deeply affected by the controversy of sexual abuse, but she sought out a spiritual director and eventually discerned her calling to religious life. “I realized that the Catholic Church is my home,” she said, and that it made more sense for her to face the questions with other “good-hearted people” than on her own.

Men considering religious life or diocesan priesthood may also feel tainted by clergy scandals not of their own making. Each man will have to grapple with his own sensibilities and learn what approach is right for him if and when the hot-button topics arise among his family members or friends.

Others, both men and women, looking at the possibility of being public leaders in the church may feel anxiety about church practices and church teaching regarding the role of women in the church. Public ministers will be called upon to defend or explain Catholicism to others. It helps to look deeply at the long and complex history of women’s leadership in the church and be aware of emerging changes, such as greater openness in recent years to women’s leadership in areas

of the Vatican that were once closed to non-clerics.

Likewise, theology and practices regarding those who identify as LGBTQ is another area of intense scrutiny and debate in our society and within the church (the Roman Catholic Church as well in other Christian denominations). Those considering priesthood or religious life should prepare for a wide range of questions about their own sexual orientation and the church’s teachings on human sexuality.

Hold the tension, commit to integrity

Every age has its issues, anxieties, blind spots, and controversies. Christians frequently cleave to the notion to be “in the world but not of the world.” That’s always going to be difficult because it is hard to pick apart the threads of where the culture adheres to Christian values and where it departs from them.

Father Ronald Rolheiser, O.M.I. has written many times about the need for Christian disciples to “hold the tension” of controversies, conflicts, and pain. “Live in a tortured complexity! Love the world, love its pagan beauty, let it take your breath away, even as you root your heart in



It is hard to pick apart the threads of where the culture adheres to Christian values and where it departs from them.

something deeper so that the realities of faith also take your breath away,” he writes in “Some guidelines for service” on ronrolheiser.com.

In fact, many vocation directors prefer candidates who don’t have ready answers for every dilemma, who notice the gray instead of only the black and white. The National Religious Vocation Conference promotes the idea that those entering religious life have an overall Christian maturity, free of excessive rigidity or ideological zealotry.

Amid disagreements and controversies, Catholics by and large do agree on one thing: the misuse of authority cannot and should not be tolerated or overlooked anymore. Those entering religious life need to commit to integrity and appropriate and ethical use of authority. The Catholic Church will be renewed and reinvigorated by its members exercising a servant-like (not kingly) model of leadership—be it as a sister, brother, priest, or lay leader.

Tips for discernment

Experts in religious life have a few

tips for those in discernment who wrestle with the issues of our day.

1) **Seek out good counsel.** A trained spiritual director is an excellent aide to anyone in vocation discernment, and the questions that arise around controversial issues are good ones to bring to the discussion. If you're looking at a particular religious community, talk to the vocation director and see what she or he says about the way members approach a given topic and how or whether these issues affect their ministry. Your diocesan office for Christian education and development may be able to refer you to a trained spiritual director.

2) **Read and listen widely.** While it is tempting to back up our own ideas by strictly reading or listening to sources that validate ourselves, it also pays to get a different perspective sometimes. A good starting point might be to learn from Catholics immediately affected by a particular controversy. The discussion is forced to stay real and not remain in a strictly theoretical realm.

3) **Follow the classic suggestions for vocation discernment.** VISION has published a great many articles on discernment. Go to vocationnetwork.org to search our online index.

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to grow in the faith. You will have companions on that journey, and your preparation for religious life should provide you with the education and formation to wrestle well with controversies, and, even more important, develop into a commit-

ted and compassionate follower of Christ. †

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TO HEAR GOD, it helps to let go of our fears, our masks, our busyness, our desire to control, construct, and analyze.

Listen closely

BY BRIAN DOYLE



Brian Doyle (1956-2017) was longtime editor of *Portland* magazine, poet, and prolific writer of both fiction and nonfiction articles and books. This article originally appeared in *VISION* 2016.

God rarely makes booming announcements about what you should do with your life. Quite the opposite, it takes a lot of quiet to hear God inside you.

D*iscernimento*. It means, according to an Italian friend, not making a total and complete fool of yourself. He and I were talking about the word discernment in its various contexts, and how both of us, growing up Catholic, thought vaguely that the word meant waiting around to be picked for the holy all-star team with the same shout, “I Am Who Am!” that Moses got.

Both of us, at the tender age of 13, had visited a seminary, he in Palermo and me in New York, and both of us had sat in chapels there, diligently trying to discern if we were being called by the Lord to selfless service, but neither of us felt anything at all except increasingly hungry for lunch. My friend said all he

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“ Discernment means not being in charge, not being sure of yourself, not being in command.

thought about were girls and soccer, and all I thought about were girls and basketball. Finally I slipped out of the dank chapel to the gleaming seminary basketball court to make the most of that lovely gymnasium before our parish priest drove us back to the city, sighing at our total lack of discernment.

Listen to yourself

Later, though, I learned that the word meant something like downshifting, and listening, and pondering, and praying, and pausing, and contemplating, and waiting a moment before doing something headlong. It didn't mean caution, or shilly-shallying, or hesitating, quite—it was more like losing your ego, or trying to. It means getting out of your own way and allowing some quiet sense of perspective and priority and honest passion to insist on itself. It means not being in charge, not being sure of yourself, not being in command—in a real sense it means not being any of the things considered cool in our culture.

I suppose it means, if we are really blunt, trying to listen to something we cannot explain very well, for which we have to use the



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essentially useless word God. If ever there was a word that didn't cover anything of that which it purports to mean, it's the word God—"worst nickname ever," as the fine essayist David James Duncan says.

But think of it this way—Christ liveth in me, as old prickly, thorny, complicated Saint Paul said. So discernment, it seems to me, isn't sitting around waiting for a booming voice to send driving directions for your life; it's downshifting your ego and your desires and your dreams, ever so gently setting them on the shelf for a moment, and trying to hear the quiet voice of the You under and beyond the person you are in the world.

Does that make sense? I think you know exactly what I mean—the You who knows full well when you sinned, though no one else will ever know; the You who feels ashamed and embarrassed after you are snide and rude and cutting and sarcastic and cruel, though you would never admit that to a soul. Call that interior You whatever you like. Call it the voice of the Mercy that spoke everything into being. Call it the shard of the light that lives in every soul, and is the actual miraculous Resurrection, with total respect to the empty tomb long ago. Call it conscience, soul, awareness, awakening, epiphany, satori, your better nature, your deepest music, your original thrum, your unadorned self, the one who has taken off all masks, shucked all personas. That one.

I know what I am talking about here because I was so unbelievably

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I learned to stop thinking and cogitating and measuring and weighing and just be still and let the bones of real things present themselves.

awful at discernment deep into my 20s that my life in many parts was a bumbling circus. I lurched this way and that, I stumbled into decisions, I lied to everyone about pretty much everything, I even lied about my name once with a summer fling, how egregiously low is that?

But I learned, slowly and haltingly and awkwardly, to let go of personas and masks; to stop trying to be what I thought others wanted to see; to push past the easy thing, and reach for the harder and more complicated and absolutely more painful thing. In a real sense, I learned to stop thinking and cogitating and measuring and weighing and just be still and let the bones of real things present themselves—to let the tide of intellect and desire ebb for a while, and see what strong true things were present under the muddy swirl.

Lose track

It was terrifying to ask a woman to marry me. Do you think it is easy, to offer yourself up so nakedly, with such patent fear in your heart that



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“ How do you make these choices? How do you listen to the Voice? My quiet, muddled advice: Be silent.

she will say no, or even worse she will say yes and you will disappoint her, betray her, not be good enough for her? Believe me, I sat many hours over that question before I got down on my knees to ask it. Perhaps that was the first time I really tried to listen to something beyond and under my usual fervid mental and emotional burble. And sitting quietly, trying to listen to the very deepest music inside myself, I came to know that she was the woman to ask, even as I also knew, full well and beyond a doubt, that marriage to her would be complex and bruising sometimes, confusing and painful, tense and strained, and there was no assurance of it lasting. But it would be deeper, in pain and in joy, and I knew finally that the best me was the young man who had the guts to ask that question of that young woman, without having any idea of her answer.

Big questions: Should we continue to try to have children? Small questions: Should I drive away from the parking lot and pretend I did not scratch that car? Big questions: Can I let go of my fear and fury at a terribly wayward child and seek

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only to love her more patiently, to be of service in her struggle and not be more brooding weight for her to carry? Can I stop advising my children, now that they are in their 20s, and let them go, let them discern their roads for themselves?

How do you make these choices? How do you listen to the Voice? My quiet, muddled advice: Be silent. Hide your phone. Sit near the sea or a river or a forest. Lose your ego. Turn off your brain. Take off your masks, gingerly, one by one. Bow gently to those you love and then ignore them. Be still. Stop thinking. Do not measure and calibrate and gauge. Let go. Listen to the birds. After a while, you will lose track of the time, and after another while, sometimes, you will know. Don't leap up, and don't immediately put it in words. Enjoy the moment. It's hard to get to that blessed country, and I find it pleasant to linger. Best of luck.

Remember to say thanks to whatever it is that we are talking about. You and I know what we are talking about, but some things are better left unnamed so we can hear them better. Words sometimes get in the way. †

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SISTER MARY Pellegrino, C.S.J. with other sisters attending the International Union of Superiors General Plenary in 2013 in Rome.

Who you gonna love?

BY SISTER MARY PELLEGRINO, C.S.J.



Sister Mary Pellegrino, C.S.J. is a Sister of St. Joseph of Baden, Pennsylvania. She has been a leader in her community and served as president of Leadership Conference of Women Religious.

I don't know why I'm fulfilled in this life of vowed chastity, and that alone is Mystery to me.

IT WAS A MAY-SEPTEMBER ROMANCE, and I was never again the same. I met David in the spring of '92 while he was staying with an acquaintance of mine, and somehow I ended up showing him around the city one day. We seemed to hit it off. I certainly enjoyed his company, and he seemed to enjoy mine. We ended up spending lots of evenings together, and on the weekends we tried to do the same. Then one night when we were saying good-bye, the kiss of friendship turned into something much more.

From then on the summer was a blur. I aced the graduate classes I was taking and seemed to get by on about three hours of sleep a night. That's what being in love can do. It was a remarkable time in my life. I felt as though I had the whole world at my fingertips. I was daydreaming about what my life might be like . . . what our life together might be like. I was nervous and fearful and

excited and energized all at the same time. And, oh yeah, I was vowed to a celibate life.

OK, so that could present a problem. During the summer of '92 I was in my fourth year of temporary profession with the Sisters of St. Joseph of Baden, Pennsylvania. I had entered my congregation six years earlier. I had done my share of dating before I entered, and I embraced celibacy with all the wonder, zeal, and starry eyes that any 22-year-old could have.

In my religious life prior to meeting David, I had found myself attracted to other men, but nothing like what I felt this time. Before David, my community life and my ministry were far more important to me than anyone I had been attracted to. But this time I wasn't so sure.

Oh, we talked about it. We talked about all sorts of things. We talked about how we would stay in touch after he went home and how we might visit one another, and we conveniently talked around the fact that I was committed, at least temporarily, to a life that precluded the kind of relationship that we were forging.

A question of clarity

Toward the end of the summer, as my classes drew to a close and my vow renewal loomed large ahead of me, I had a profound experience of God's presence that crystallized the whole situation for me. I was preparing for a final presentation in one of my classes, and not surprisingly I was completely unfocused.

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PELLEGRINO served on her community's leadership team, pictured here during the team's installation ceremony.

My mind kept wandering to the decision before me—renew my vows or withdraw from my formation process.

I begged God for one thing only: clarity. And I received one thing only: a question. It instantly cut through the confusion in my mind and heart, and I remember sitting straight up in my chair as though a burst of electricity had ridden its current right through me. The question was: How do I want to be in relationship?

I waited for the direct object—with David? with my community? with what? with whom?—But that

part never came. Just that question remained: How do I want to be in relationship?

After a moment I knew that that was the question that I needed to discern. I still had no idea what I was going to do and my renewal date was less than three weeks away. I went on retreat, which had been scheduled months prior, with not a small bit of resistance. As luck would have it, my retreat director knew a little bit about love herself.

I was open and honest and frank with her and she was open and honest and frank with me. I told her of the question that had stunned me

nearly into a stupor, and I'm pretty sure that I did my share of whining about how hard this was and why God would not desire something that was obviously so good for me. I don't remember a lot of what my retreat director said those days, except that she kept asking me if I had come up with an answer to the question: How do I want to be in relationship?

All the while I had been thinking of David and me together, but near the end of the retreat I sensed the real meaning of that question and found the grace to answer it honestly. The question wasn't about

“

I was made to love celibately. I was made to be in relationship as a celibate lover with the world that God created.

David and me, although the immediate situation was. The question was basically about me, about the manner in which I wanted to be in relationship . . . with everyone and everything. The question wasn't about whether I should withdraw from my formation process and pursue a relationship with David or with anyone else; it was about how I was made to love and how I loved best.

I knew then that I would renew my vows. I knew then what I had known somewhere in the deepest part of myself all along: that I was made to love celibately. I was made to be in relationship as a celibate lover with the world that God created. I don't know why I was made that way, but I do know that I was.

I saw David one more time after I renewed my vows, but later I had to tell him that I just couldn't do it anymore. I just couldn't live wholeheartedly the life that was mine and keep wondering how to build this other relationship. I cried. He cried. But in the end he respected and honored my decision. We parted as friends with the promise to stay in touch. Our efforts faded away after a

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“Some of the deepest meaning that my life holds is because of the presence of celibate love, not because of the absence of marriage.”

time as those things often do. I think of David every now and then with gratitude and affection.

And I think of that time in my life frequently with even more gratitude and affection.

It was then that I really began learning and living what celibate love is about. I've found that celibate love is a mystery. Next to the Paschal Mystery, it is perhaps *the* mystery of my life, and, I suspect, of the lives of many other celibate lovers.

For years I'd heard celibacy defined as the absence of marriage, and by extension the absence of sex. That's all well and good, but definitions weren't helpful to me during the summer of '92. Nor did it help to consider one of my life's most meaningful and distinguishing characteristics as an absence of something.

Since then I have recognized that some of the deepest meaning that my life holds is because of the presence of celibate love, not because of the absence of marriage. Since then I have come to know and to understand that while celibate love differs from the love shared by spouses, it is no less a sexual expression than the genital lovemak-



IN 2009 AT THE Federation of the Sisters of St. Joseph Leadership Assembly, Pellegrino engages in conversation with Sister Giselle Martinez, C.S.J., the UN-NGO representative for the federation at that time.

ing that is part of marriage.

Healthy celibate lovers don't leave our sexuality at the door when we enter communities. We never cease being sexual beings. We take our sexuality with us and freely embody its creative energy in ways that are life-giving, passionate, and loving. Is it always easy? No. Is this aspect of our lives often misunderstood? Definitely.

Available for love

When all the world around us seems to be paired off in couples or seeking partners, celibate loving

can appear inept, misguided, and even a cop-out. But for those of us to whom this life is given and who embrace it healthily and honestly, no amount of justification is needed because it's about our essence.

Celibate chastity, like all the vows, is more about interior disposition than about any behavior or absence of that behavior. And it seems to me that the primary interior disposition for love is availability. But to whom and for what? Married lovers are available to and for one another in a manner in which they are not available to any other person. Their love for God is expressed

in and through their marital commitment. That's the primary locus of their love, the emotional center of their lives. Celibate lovers in religious communities, along with their sisters and brothers, are available to and for the mission of their congregations. Their love for God is expressed through their religious commitment, and that's the primary locus of *their* love and the emotional center of their lives.

So what does all that mean? For me it means that I'm available for intimate relationships but not exclusive ones marked by genital sexual expression. It means that

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PELEGRINO offers reflections at a liturgy celebrating the jubilee, or community-entrance anniversary, of one of her community members.

I seek friendships and relationships that honor who I am and the commitments that I've made. It means that I surround myself with people—both in and outside of my community—with whom I can share honestly and deeply about my life and receive the same from them. It means that I am free from the rights and responsibilities of marriage and family life, and I take up the rights and responsibilities of a vowed life in religious community.

It took me a long time to grow into the awareness that celibate loving is a gift. As with any gift, it's up to us to decide if and how we'll receive it. As with some gifts that don't seem to fit, we sometimes need time to grow into it.

I don't know any sister, brother or priest who has ever set out from the beginning to make the celibate

choice. And I don't know any successfully married couple who has ever set out from the beginning just to have sex. Celibacy alone does not make religious life and sex alone does not make a marriage. Neither can be truly reflected by a caricature or a single experience.

Neither authentic celibate love nor authentic married love happens overnight. We grow into each of these loves each day through the choices that we make and those that we don't, through the manner in which we relate to ourselves and others and God, and through our attentiveness to what's going on inside of us as we negotiate the complexities of life and love.

I have found that while celibate love contours and shapes my religious life, it is not the whole of it. For me celibate love makes

sense only in the larger context of a life marked for and by profound availability to respond to the urgent promptings of God toward the care of all of creation. Celibate loving frees me to respond to that urgency. Communal living provides companions along the way.

I don't know why, but I'm fulfilled in this life and that alone is Mystery to me.

Who I've become

When I dated in college I didn't win any prizes for Most Attentive Girlfriend. The time, energy, and attention that is needed to explore and build a lasting, exclusive relationship felt limiting and confining to me. When I began experiencing myself in community and in ministry I felt as though my love, passion,

Understanding celibate love

MANY ADULTS maintain a chaste, celibate lifestyle for years at a time—both voluntarily and involuntarily. Celibacy, then, is not super-human and in fact is relatively common, if temporary, for many individuals.

A vow of celibate chastity is different, however. Rooted in centuries of spiritual teaching, the vow of chastity is meant to help keep one's focus singularly on God and community. The vow makes religious community life possible and sustainable.

Among the many tasks in discerning a call to religious life or priesthood, vocation directors say that those in discernment must reflect carefully to assess whether they are called to lifelong celibacy (alongside lifelong vows of obedience and poverty and perhaps others). All the vows, including chastity, are a response to a call from God. They are lived within the context of community, and they are not meant to be accepted simply because they are required. The life in which celibacy is

professed is not a life of negation but of commitment, human fulfillment, freedom, and promise. The vow of chastity is intended to give witness to hope and be a profound way of loving.

For those discerning religious life, the questions might be framed as: Where is God leading me? Can I thrive in a life of poverty, chastity, and community living? Can I be happy and fulfilled committed to a community rather than a spouse? Or, as VISION writer Sister Mary Pellegrino, C.S.J. puts it: How do I want to be in relationship?

It is not so much a question of, "Do I love God enough to give up everything?" or "Can I live my life with a laser-focus on God's mission?" Those are questions all Christians hope to answer with a "yes." The question in regard to religious life is: Are the vows, including the vow of celibate chastity, a healthy and wholesome way of life for me to develop into a mature, free, committed Christian?

—VISION editors

and energy had found its center and focus.

That was a significant memory for me in the months following the summer of '92 as I began to unwrap the gift of celibate love in my life. Since then I've continued to unwrap it. At times I've done it well and at other times I've done it awkwardly. I may have even made a mistake or two. But in the end it is celibate loving that gives shape and contour to the way in which I live and love.

In 1993 I professed perpetual vows in my congregation. I am com-

mitted permanently to a life of celibate loving as a Sister of St. Joseph of Baden. That commitment defines my life. It shapes my days and frames my nights. It is the context for all of my choices. It is the starting point of every relationship that I have. It is who I am. It is who I've become. And it is who I'm becoming more and more each day. †

A version of this article originally appeared in VISION 2002. RELATED ARTICLE: VocationNetwork.org, "But what if you fall in love?"

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LIVING IN community is both rewarding and demanding. Each member of a religious community will need to compromise, adjust, forgive, and be forgiven, over and over. Pictured here are men who live in a Dominican *studium*, or house of studies, in St. Louis.

Living the good life in community

BY FATHER DOUGLAS-ADAM GREER, O.P.



Father Douglas-Adam Greer, O.P. is a friar of the Dominican Central Province (opcentral.org). He is the theology department chair at Catholic Central High School in Grand Rapids, Michigan.

Communal life is an essential part of the Christian witness of religious communities, and it takes constant effort.

COMMUNITY was the thing that attracted me most to religious life. Common life gives us the opportunity to live with a group of intensely committed Christians who will support, encourage, and love us, and expect the same in return as we serve others. Now that I've lived in community for a number of years, I thought I'd share with you just what that experience is like because it might help you make a decision about whether you are called to religious life.

Let's start with a definition. What is a community? What does common life look like? I like this definition from my fellow Dominican Philip Neri Powell, O.P.:

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BY VIRTUE of living together day by day, community members hold up a mirror to you so that your flaws and your beauty become more obvious.

"A religious community is a group of women or men who have been called together by the Holy Spirit to give their lives to one another and pledge to live a religious life of freedom in obedience, poverty in simplicity, and chastity in celibate intimacy, as they serve the Lord."

The biblical foundation of this definition comes from the Acts of the Apostles. Let's look at the first few chapters to see what community life was like in first-century Jerusalem:

"They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers . . . All who believed were together and had all things in

common; they would sell their possessions and goods and distribute the proceeds to all, as any had need" (Acts 2:42, 44-45).

Our Christian ancestors were very transparent to the Holy Spirit! To remain supple to the Spirit is a great blessing for common life. For centuries women and men religious have turned to Acts for our ideal of what it really means to live well in community.

We have learned through experience that there is a close connection between the quality of our life in common and the quality of our Christian witness to the world. When we are living community life



“ When we are living community life well, it shows in the integrity of our personal and communal testimony to Jesus.

well, it shows in the integrity of our personal and communal testimony to Jesus. When we are not living community life well, that shows too.

Despite the rosy picture painted in the section of Acts I just quoted, all was not milk and honey in Jerusalem’s good ol’ days. Consider Ananias and Sapphira. Most of the

live our spirituality!

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Jewish-Christians were “of one heart and soul.” They shared all their property and gave anything extra to the poor. Ananias and Sapphira sold a piece of property but turned in a fraction of the money. They lied to the apostles, to their community, and to the Holy Spirit about it. The two were not living community life well.

They were holding back because they didn’t trust the community. The deception caused all of them horrible suffering.

You see, common life isn’t a given, it’s a goal—a Christian task to be accomplished in mutual pardon and in patience. The ideal of community holds us close in charity if

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and only if we keep focused, value diversity, and welcome gifts that differ. When things go wrong, we experience the Passion of Christ Jesus. When things go well, we experience the risen Jesus. Whatever we experience, we experience together in Christ. We are fragile vessels, but beyond our sufferings in community is the promise of Easter Sunday. Still, there are several skills that we practice to thrive as members of a religious community. I'd like to speak briefly about three.

Get over it!

During my early time with the community, the novitiate, I learned to love and respect my fellow novices and the professed friars (full-fledged members). In the novitiate I learned

that being forged into a community happens in the give and take of daily life, in the kiln of human relationships.

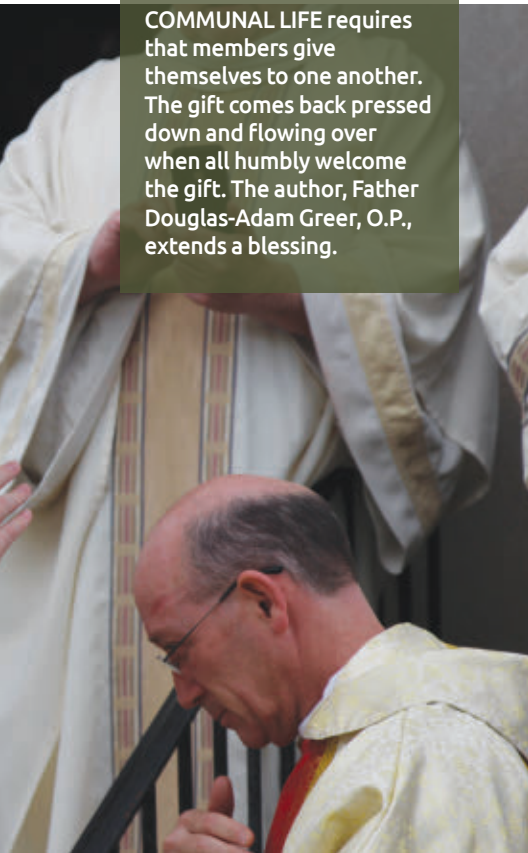
A potter is always careful to maintain the proper balance of opposites in her work—wet and dry, hot and cold. If the harmony of all the elements is off by just the slightest amount, then it affects the quality of the entire work. It might turn out better than originally intended, or it might be destroyed. Some days in the novitiate I felt like a clay pot that had exploded into a thousand fragments by the extreme heat of the kiln!

There were eight of us in the novitiate. After the honeymoon of the first few weeks we had to come to grips with the fact that among us there were eight “right” ways to answer the phone, chant the psalms,



mow the yard, or fry potatoes and onions. A few remedial courses during the pre-novitiate might have made things go smoother, because men don't do community well if left to their own devices. We definitely needed to take, “Introduction to Common Household Objects: The Mop and Sponge.” I think a course called, “The Gas Gauge in the Car: Empty MEANS Empty,” might have helped, too. Novitiate wasn't a walk in the park because we all had to change, to adjust, to become more like Jesus Christ, and less like ourselves.

When things got a little rough and I realized that I was being called to change for the good of the com-



COMMUNAL LIFE requires that members give themselves to one another. The gift comes back pressed down and flowing over when all humbly welcome the gift. The author, Father Douglas-Adam Greer, O.P., extends a blessing.

“

Novitiate wasn't a walk in the park because we all had to change, to adjust, to become more like Jesus Christ, and less like ourselves.

munity's life, the change wasn't as hard. Living the ideal is really about the nuts and bolts of day-to-day living. God has all of us in an embrace so strong and mysterious that God will not turn away. How can we refuse the offer of relationship to one another in community? God asks for

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the passionate response of our whole selves. The skill of keeping our eyes focused on the ideal, especially during rough patches, helps us to thrive when the honeymoon's over.

It's not the gift, it's the giving

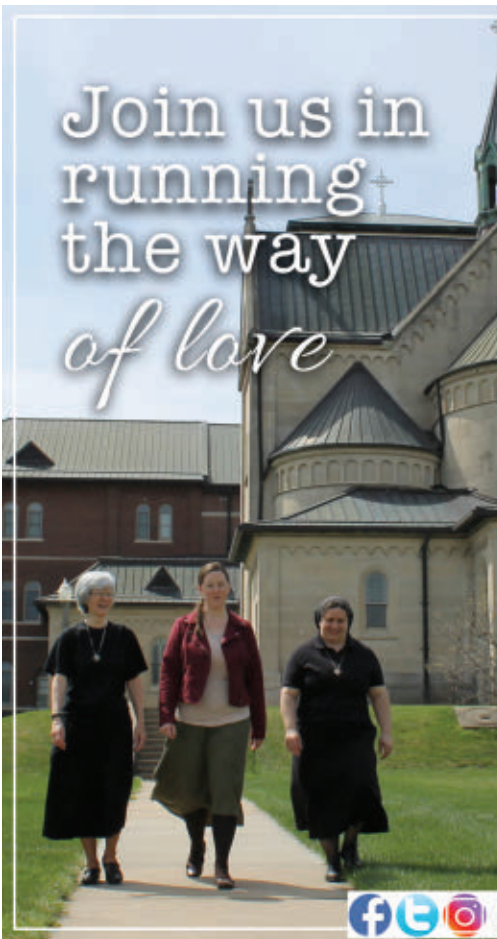
It's easy to get really worked up about "my life" when you live in a religious community if things aren't going "my" way. When you first enter religious life, you may not realize that you are giving your self to the community, your whole being. This requires giving up a lot of control, but that doesn't mean that you won't be happy. You'll compromise more than you ever thought possible, but as you allow yourself to become more and more identified with "us" instead of "me," as your

clay is sculpted into fine art, you'll find that both you and the community will flourish like young green clover in a Blue Ridge Mountain springtime.

The gift you give is yourself. Give generously. Give often. If you start holding back, especially in the little things, you'll never feel the real freedom of what common life is all about. You have to give, give, and give. The gift comes back pressed down and flowing over when all humbly welcome the gift that we can be to each other in common life. Giving and receiving, receiving and giving, again, again, and again, is at the very heart of common life.

Mistakes are made. You give too little or take too much. One day I missed morning prayer and Eucharist. I was extremely busy and had

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**The gift you give
is yourself. Give
generously. Give
often. If you start
holding back, especially
in the little things,
you'll never feel the
real freedom of what
common life is all about.**

let some things go. I stayed awake all night writing a paper that was due the next day. Instead of gathering with the friars for morning prayer and Eucharist, I stayed in my room madly pounding out an assignment before the deadline.

Then I had to explain myself to the student master, not because he's an authoritarian control freak, but because I had failed in my prior commitment to pray with the friars. I could have tried to let it slip. In a chapel of 40 men wearing the same white habit, there's a good chance he wouldn't have noticed my absence. "Besides," my little voice said, "I am a grown man who can make prudent judgments about how I spend 'my' time." This was definitely not a community way of thinking. So, I told him. And, he said, "Well, I hope you did a good job on the paper. Go to class and then get some rest. We'll see you at evening prayer."

Trusting the community and holding yourself personally accountable for the quality of common life

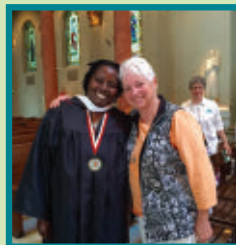
peace

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draws us all closer together. It is our life, after all.

The house of mirrors

Community is a place where we can experience the sacrament of healing like no other. If you fail, your mistakes can be redeemed. If you're wounded by life, your sisters and brothers can be there for you. These are extremely reassuring thoughts in an uncertain world.

Perhaps it sounds odd, but a good image of the reconciliation and healing that continually happens in any good community is the house of mirrors. A house of mirrors distorts our image of reality. "Are my ears really that big?"

Community can be like a house of mirrors if we are not loving and courageous. If we don't tell a brother that his temper hurts our common life and is self-destructive, then we're not living in community, we're living at the county fair. Likewise, if we don't thank a sister for her extravagant generosity, or congratulate her on something well done, then we're not living in community, we're living in a house of mirrors. Common life requires that we hold up an accurate mirror for a sister or brother, and that we have the courage to gaze unflinchingly into the mirrors that our sisters and brothers hold for us. This is the only way that we learn who we really are.

The skills I've suggested can be summed up in three short sentences: *Look to the future. Persevere in the present. Tell the truth.* They could also be called hope, faith, and love,



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the theological virtues that improve the way we relate to God, ourselves, and our sisters and brothers. They are absolutely indispensable in common life.

So, if you hope to enter a religious community and share in the joys, hopes, pains, and sorrows of

vowed life, start practicing. You'll find what you give in community comes back to you a thousand fold. †

A version of this article originally appeared in VISION 2003. RELATED ARTICLE: VocationNetwork.org, "Community is the key."



17 questions about church vocations

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THERE'S SO MUCH to learn about the rich experience of religious life. Get up to speed on the areas that most concern you as you consider your calling. You may find the answers eye-opening.

1. What do priests, sisters, and brothers do all day?

Just like most adults, we spend a portion of each day working. We call our work *ministry* because the model and motivation for what we do is Jesus, who asked that we follow his way of service. But we don't just work. To live in a healthy, balanced way we try to keep a mix of prayer, ministry, and play in our lives so that we can be effective ministers and happy people.

“

Because we've chosen a way of life that says God is most important, prayer is central to our lives.

In the area of work or ministry, many priests, brothers, and sisters have one main job, such as teaching, parish ministry, social work, or hospital work—all of which have somewhat regular hours and predictable demands. Our daily schedule can look different from the typical adult's. Often we have evening meetings, and those of us who are priests or parish ministers usually work on Saturdays and Sundays and take some time off during the week.

The unpredictable demands also lend richness to our lives. These often center around meeting the needs of people, be they children in schools, families preparing to celebrate the sacraments, or the sick, elderly, angry, hurt, hungry, or imprisoned. We try to share our lives with others and reveal Christ in all we do.

Those of us who are members of contemplative communities (communities dedicated to prayer) also fill our days with a combination of work, prayer, and recreation. The difference is that we dedicate much of our time to prayer. Sometimes we will grow our own food and do income-producing work, like baking the hosts used for Mass, making cheese or candy, or designing fine arts and handicrafts. Our prayer usually consists of Mass, silent prayer (called contemplation), reading, and

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praying the psalm-based Liturgy of the Hours (an ancient practice of praying psalms together at regular hours throughout the day).

2. How important is prayer in your life?

Because we've chosen a way of life

that says God is most important, prayer is central to our lives. Think of it as a deep level of communication with God, similar to the kind of communication that happens between any two people who love each other. Our relationship with God grows and deepens with prayer.

Since prayer is important, many



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priests, sisters, and brothers spend about two hours a day praying. Part of that time we pray with others at Mass. We also pray other formal prayers like the Liturgy of the Hours or the Rosary, or spend time with others less formally reading and reflecting on readings from the Bible. Part of the time we also pray alone, perhaps reading or just being quiet with God. One of the positive effects of prayer, whatever shape it takes, is to keep us aware of God's activity in the people, events, and circumstances of daily life.

3. Is prayer always easy for you?

Not always! Even those of us in contemplative life—whose ministry is prayer—go through dry spells when our prayer time seems dull or uneventful. As we grow in our experience of prayer we learn how to adjust to these changes. We often depend on the support of our communities or the help of a spiritual director (who serves as a guide) to help us keep praying during difficult times. Those of us who are parish priests have our parish communities and our fellow priests to lead us toward prayer even when we'd rather not be bothered. We try to be faithful even when we don't feel like it.

4. What's the difference between a diocesan priest and a religious priest?

A diocesan priest ordinarily serves the church within a geographic area called a diocese. He usually serves the people as a parish priest, but he may also be involved in many other forms of ministry like teaching, hospital ministry, campus ministry, or prison ministry.

A religious priest is a member of a religious congregation whose ministry goes beyond the geographic limits of any diocese. A religious priest seeks to live a life of poverty, celibacy, and obedience within a community of men. The community shares a common vision and spirituality and often emphasizes a particular type of ministry.

5. What's the difference between a brother and a priest?

A brother commits himself to Christ by the vows of poverty, celibacy, and obedience. He usually lives in a religious community and works in a ministry that suits his talents and gifts. A brother might be a teacher, electrician, cook, lawyer, technician, parish minister, or artist. He tries to live his faith by being a "brother" to others.

A priest is ordained for a distinctive role as a minister of the sacraments. He celebrates the Eucharist and witnesses marriages, baptizes babies and adults, and brings God's healing presence to people through the sacraments of Penance and Anointing of the Sick. He is involved in a variety of other works as well—most often parish-related—but sacramental life is his special ministry.

6. What's the difference between a sister and a nun?

Although people use these terms interchangeably, a sister is a woman who belongs to an apostolic, or active, religious order that is dedicated to ministry, such as education, justice, healthcare, parish work, advocacy, or social service. By contrast, a nun is a sister who belongs to a contemplative monastery where most of her day is dedicated to prayer for the good of the world. Contemplative nuns are usually cloistered, that is, they rarely leave the monastery property.

7. How are religious orders different from one another?

Each religious order or congregation has a *charism*—a gift given for the service of the church. Their charism may be to teach, pray, or heal, for example. It helps them accomplish the community's mission and focus their ministries.

Many congregations are like-minded or have similar ministries, but each is distinct in one respect or another. Sometimes it may just be a

“

Each religious order or congregation has a *charism*—a gift given for the service of the church. It helps them accomplish the community’s mission and focus their ministries.

matter of geography. Many groups of religious men and women were founded for similar purposes and at the same time but in different places.

Religious communities formed to meet specific needs of the times, whether it be to serve the sick during the Plague, educate children in frontier territories, or pray for the conversion of hardened hearts. New communities continue to be formed today in response to God calling men and women to particular forms of spirituality, community, and mission.

8. How long does it take to become a priest?

Generally it takes four years of college, followed by five to six more years of seminary study. A seminary is a college or university run by a Catholic diocese or religious community for educating and preparing men to be diocesan or religious priests, respectively.

9. How can I join a religious community?

The process of joining a religious community actually takes some time

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and involves several stages. While these vary from community to community in name, length of time, and format, the basic stages include:

CONTACT: A person of high-school age or older who is interested in religious life but is still searching to

answer the question “What does God want of me?” can join a program with a religious community. These programs are usually very flexible. The person may meet monthly with a priest, brother, or sister and share in experiences of prayer and community life. Others may take part in



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a “come and see” program to visit a community and experience its way of life. [For a current listing of discernment opportunities, visit vocationnetwork.org/events.]

CANDIDATE: This period enables the candidate (sometimes called a “postulant”) to observe and participate in religious life from the inside. He or she must indicate interest and have the community agree to accept him or her as a person in the process of joining. The candidate lives within the community while continuing his or her education or work experience. This period enables the candidate to observe and participate in religious life. It also allows the community to see whether the candidate shows promise in living the community’s life. A

person may be a candidate for one or two years.

NOVICE: The novitiate is the next stage of formation. This is a special one- to two-year period that marks a more official entrance into a community. Novices spend time in study and prayer to learn more about themselves, the community, and their relationship with Jesus. At the end of the novitiate, novices prepare for temporary vows.

Vows: Promises of poverty, celibacy, and obedience may be taken for one, two, or three years, depending upon the decision of the individual. These promises are renewable for up to nine years. As soon as three years after making temporary vows, a person can make a promise to live the vows for life.

A man studying for religious priesthood must also undergo seminary training. During this time he studies theology, scripture, church teachings, and the skills he will need to be a priest.

10. What vows do priests, brothers, and sisters make?

Brothers, sisters, and priests in religious communities make three vows, and some congregations make other vows as well. The three most common vows are:

POVERTY. We share our goods in common, live a simple life, and realize that we depend on God.

CELIBACY. We choose to love and serve God and all God’s people, rather than to love

one person exclusively in marriage. We offer our celibacy as a witness and testimony to God’s love.

OBEDIENCE. We live in community and try to listen and follow the will of God by taking part in community life, goals, hopes, and work.

Diocesan priests make promises of celibacy and obedience to their bishop. They do not make a vow of poverty, but they do try to live simply so they can be of service to God’s people.

11. Can priests, brothers, and sisters date?

No, they can’t because dating is meant to lead to marriage, and as celibates we plan not to marry. However, we very much want and need friendships, and we have friends of both sexes.

12. Are you ever attracted to others in a romantic way?

Of course! We still experience normal human needs, feelings, and desires. As celibate people we choose to channel these feelings—our sexual energies—into other healthy directions. We work at remaining faithful to our vow of celibacy through prayer, closeness to Jesus, good friendships, and healthy physical exercise.

13. What if I fall in love?

It does happen. The basic responsibility in such a situation is to preserve the original, existing commit-

ment we've made—which is to live as a sister, brother, or priest. We try to develop the relationship within the limits and responsibilities of our commitment to celibacy.

All Christians eventually face pain and difficulty in their lives. It isn't always easy to be a faithful spouse, a faithful religious, or a single person of integrity. Dealing with such a challenge can make us stronger than ever in our vocation, whatever it might be.

14. Do I have to be a virgin to be a brother, sister, or priest?

Past sexual activity does not in itself prevent someone from becoming a brother, sister, or priest. A person's past life is not the main concern. If it were, men and women who were once married could not become priests, brothers, or sisters (and they do). The question is whether a person is willing and able to now live and love as a celibate in the service of others. Some of the great saints—Saint Augustine and Saint Francis of Assisi for example—made other choices before turning to religious life.

15. Can I join a religious community if I identify as other than heterosexual?

Of primary concern is your ability to live a celibate life in a healthy, joyful, productive way. Religious communities want incoming members to be mature and what psychologists call “sexually integrated.” Most communities desire that their members accept and embrace their sexual identity and orientation as



“

We work at remaining faithful to our vow of celibacy through prayer, closeness to Jesus, good friendships, and healthy physical exercise.

a foundation for living the vow of chastity.

16. Can I still be a priest, sister, or brother if I have personal debts?

Usually dioceses and religious congregations require applicants to resolve any personal debts or liabilities before entering a formation program. Many, however, will make exceptions for student loans and will have specific policies regarding a plan for fair and just payment. (See the ad on page 45 by a partner of VISION that helps with student debt.) If someone has a history of excessive spending and accumulated personal debts, especially credit card-related, the person is usually asked to consider seriously his or her ability to live a life of simplicity inherent to a religious vocation.

17. Why do some sisters, brothers, and priests wear religious clothes while others don't?

Those of us who wear habits or clerical collars do so for various reasons. One is that religious dress is a sign that may be instantly recognized as a symbol of faith in God and commitment to Christianity. Another frequent rationale is that religious clothing is simple dress and therefore a way to live out the vow of poverty. A sister, brother, or priest who wears religious garb may own a few changes of clothing and be free of the expense of a more contemporary wardrobe.

Some of us wear street clothes, preferring to make our lifestyle, rather than our clothing, our main outward sign of faith. Some of us feel religious clothing creates a barrier between ourselves and others. Furthermore, those who have discontinued wearing habits often say the original reason for them was to wear the dress of the common people, and street clothes are now the common people's dress. †

RELATED ARTICLE:
VocationNetwork.org, “Answers to your questions about relationships and religious life.”



URSULINE associate Amy Olson visits with a class at Sacred Heart Academy in Louisville, Kentucky.

Vocations take many forms

BY VISION EDITORS

Catholics have many ways to vibrantly live their faith commitment. Whether you are single or married, older or younger, you may find one of these paths suits you.

GOD CALLS ALL OF US to be true to ourselves and live in sync with our deepest longings and gifts, whether that be within marriage, single life, holy orders, or consecrated life. In addition to those paths—and in some cases within those paths—are other affiliations and forms of life that help adherents express their faith fully.

Associates

Some religious orders have associate membership, which allows single and married laypeople to have a close bond with the community. The requirements and commitments between communities and their associates, or “co-members,” vary with each religious order. Generally associates feel drawn to



Learn more about #137 at VocationNetwork.org

the charism—the spirit and mission—of the community and pledge to carry out prayer and works of service according to this charism and their own abilities. Associates commit themselves to integrating the community’s spirit into their way of life. They usually take part in some activities of the community.

A list of more than 100 religious orders that have associates is available on the website of the North American Conference of Associates and Religious: nacar.org. Look for the community member’s directory.

Secular third orders

Secular third orders—such as the Lay Carmelites, the Oblates of St. Benedict, and the Third Order of St. Francis—are associations of laypeople who follow the inspiration and guidance of a religious order while

living in the world. Third order members are usually received into the religious community in a particular ceremony and pledge themselves to certain prayers and religious practices. For more information on secular third orders, inquire with individual communities that have them. These communities tend to be Franciscan, Carmelite, Benedictine, and Dominican.

Permanent deacons

Permanent deacons are men, usually 35 or older and self-supporting, who are ordained to minister in a diocese after a formal period of formation and training that the diocese oversees. The ministry of the deacon is threefold: service, the word (such as preaching, catechesis, retreat work, or counseling), and liturgy, including leading certain parts of the Mass and

presiding at Baptisms and weddings. Deacons may also be involved with parish pastoral ministry. Although a permanent deacon may be married at the time of ordination, if he is single at ordination, or if his wife dies afterward, he is expected to remain celibate. For more information: usccb.org/beliefs-and-teachings/vocations/diaconate.

Diocesan hermits

This relatively rare form of life involves living a life of prayer and contemplation in solitude. A bishop must be willing to accept the formal petition of a person who wants to be a diocesan hermit, and official paperwork is involved. This eremitical way of life is an ancient tradition and is described, in part, in canon law as follows (Canon 603): “A hermit is one . . . dedicated to



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God in consecrated life if he or she publicly professes in the hands of a diocesan bishop the three evangelical counsels, confirmed by vow or other sacred bond, and observes a proper program of living under his direction.” Several books have been written on the topic, including *Consider the Ravens: On Contemporary Hermit Life* by Paul A. Fredette and *Alone with God* by Dom Jean Leclercq.

Secular institutes

Secular institutes are a form of consecrated life in which members live a life of celibate chastity, poverty, and obedience through the witness of their lives and their apostolic activity wherever they are employed. Usually members do not live in community, though in some cases they may.

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DEACONS SERVE in a variety of settings, often doing pastoral work in parishes.

Secular institutes are for laywomen, laymen, and diocesan priests. Periodically members of secular institutes come together for retreats and meetings. The U.S. Conference of Secular Institutes website, secularinstitutes.org, offers general information about secular institutes and contact information for about 20 groups.

Consecrated virgins

According to church law, consecrat-

ed virgins are “. . . consecrated to God, mystically espoused to Christ, and dedicated to the service of the church. . . .” A woman is admitted to consecration by her local bishop, who determines the conditions under which she lives her life of perpetual virginity. Candidates for consecration must be women who have never been married, had children, or lived in open violation of chastity. Once consecrated, a woman is closely bonded to her diocese and its bishop and supports the

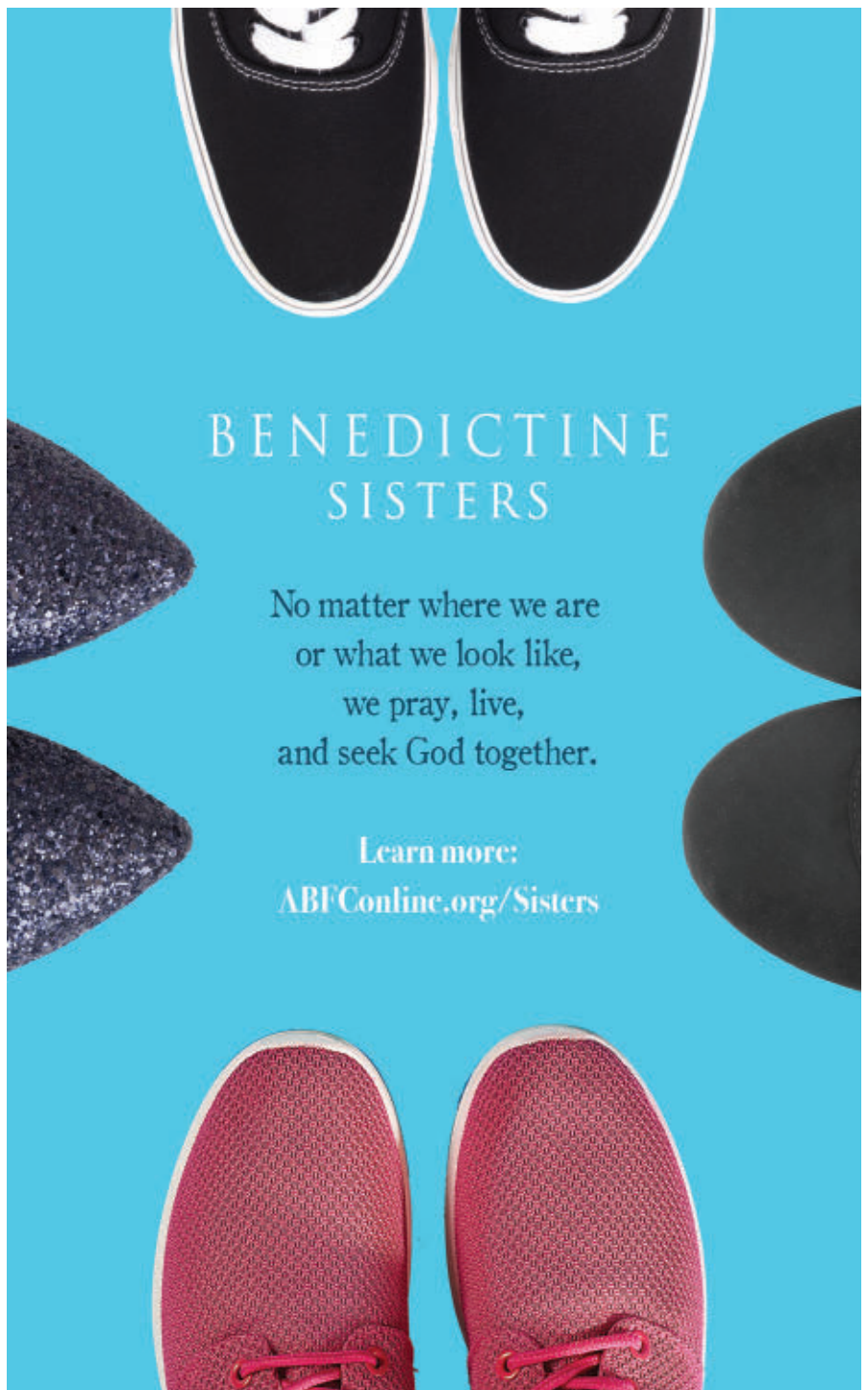
“**Secular institutes are a form of consecrated life in which members live a life of celibate chastity, poverty, and obedience through the witness of their lives and their apostolic activity wherever they are employed.**”

diocesan clergy through prayer and sacrifice. A diocese does not take on financial responsibility for a consecrated virgin. More information is available from the United States Association of Consecrated Virgins, consecratedvirgins.org.

Lay ecclesial movements

Lay ecclesial movements are church organizations focused on a particular ministry or spirituality, or both. The Vatican’s Pontifical Council of the Laity has published an online directory of international associations of the faithful at w2.vatican.va. Below are a few examples of the types of organizations that exist.

- The Cursillo Movement proclaims that God, in Christ, loves us, and it does so through “short courses” and regular gatherings in small communities.
- Communion and Liberation, with its focus on the Incarnation and the presence of Christ “here and now,” educates members in Christianity and collaborates in the mission of the church in all spheres of life.



Learn more about #004 at VocationNetwork.org

- Focolare (Italian for “family fireside”) aims to contribute to the realization of Jesus’ last will and testament: “may they all be one” and so build up fraternal relations in society.
- L’Arche is dedicated to the creation and growth of homes, programs, and support networks for people with intellectual disabilities.

- The Neocatechumenate provides continuing Christian instruction for Catholics in small parish-based communities. †

RELATED ARTICLES:

VocationNetwork.org, “*The essential facts about secular institutes*” and “*Finding the right fit.*”



Four-way traffic on the spiritual path

BY ROGER O'BRIEN AND VISION EDITORS

THE PATHS of intellect, devotion, service, and asceticism are anchors in the Catholic spiritual tradition and worth exploring for help in understanding your spiritual journey.

Roger O'Brien has a master's degree in theology and worked as a training manager for banks.

Discover the four basic spiritual pathways and see how they apply to your own spiritual development—and vocation discernment.

THROUGHOUT HISTORY spiritual directors have warned against casting spiritual seekers into one mold. Saint Ignatius Loyola said there is “no greater mistake in spiritual matters than to force others to follow one’s own pattern.”

Many observers have noted four main dispositions, or temperaments, that help describe how people behave on their spiritual journey: the path of intellect, the path of devotion, the path of service, and the path of asceticism. These four main pathways are anchors in the Catholic spiritual tradition and worth exploring in some depth to help you understand your own spiritual preferences. What helps you develop spiritually often is dramatically different from what attracts the person next to you to a deeper spiritual life.

Take the quiz on page 61 to find your spirituality type. Your quiz results



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“ People drawn to the path of intellect seek total truth and authenticity in their lives and work hard to reach the whole truth about themselves, about God, and about sanctity.

complex than these categories. Do not limit your exploration of religious communities to the traditions and saints associated with these spiritual paths. Simply use it as a starting point. Remember: Drawing closer to God and unraveling the mystery of God is the work of a lifetime.

Now, please take the quiz on page 61 to see which of the four basic spiritual paths described below you currently find yourself drawn to.

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may confirm what you already know about your spiritual leanings, or you may feel called to explore a different pathway. Consider your results an invitation to know yourself better and explore different forms of prayer, worship, and meditation. It is best to not feel bound by or limited by your result—your spirituality could very

well be a combination of these four pathways. It is merely a tool to give you more insight into your preferences when it comes to living out your Christian call.

Religious orders represent a rich multitude of spiritualities drawing on these traditions but their spirituality is also far more nuanced and

Path of intellect (Thomistic prayer)

The method of Saint Thomas Aquinas is known as scholastic prayer. The main emphasis is on the orderly progression of thought from cause to effect. People drawn to this prayer type prefer neat, orderly forms of the spiritual life as opposed to the more free-spirited attitude of the Franciscan approach. Their spirituality is centered on the earnest pursuit of all the transcendental values: truth, goodness, beauty, unity, love, life, and spirit. Like Saint Teresa of Ávila, they are willing to exert superhuman effort to achieve their goal.

Because of their disdain for second best, they seek total truth and

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authenticity in their lives and work hard to reach the whole truth about themselves, about God, and about sanctity. This intense pursuit of truth colors their whole spiritual life. Books of prayer frequently call the Thomistic method of prayer “discursive meditation.” In this type of prayer one takes a virtue, fault, or theological truth and studies it from every possible angle. Change of behavior is an essential part of this prayer—it doesn’t stay at the intellectual level.

Path of devotion (Augustinian prayer)

This pathway to spiritual growth uses creative imagination to transpose the world of scripture to today’s situation—as if the scripture passage is a personal letter from

God addressed to each one of us (like Saint Augustine picking up Romans 13 and reading a message pointed directly at him). The essential element of this spirituality, going back to New Testament times (Jesus, Saint Paul, and the early church leaders), is experiencing a personal relationship with God. Because they read between the lines and catch what is inexpressible and spiritual, those who follow the path of devotion understand symbols and their use in liturgy.

This path concentrates on meditations that loosen the feelings and expand the ability to relate to and love others. The stress is on the love of self, others, and God. Those on this path can follow the four steps of *lectio divina*: listen to what God says in scripture; reflect prayerfully and apply it to today; respond to God’s



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unconfined, and able to do whatever their inner spirit moves them to do. One thinks of Saint Peter impetuously jumping into the water to join Jesus as a typical action of this type. Franciscan spirituality leads to acts of loving service that can be a most effective form of prayer. The gospel stories about Jesus have a special appeal, particularly the Incarnation of God in the life of Jesus, which is the center around which Franciscan life and spirituality revolve. Franciscan prayer is flexible and free-flowing, making full use of the five senses; it is spirit-filled prayer.

Those on this path can make a meditation on the beauty of a waterfall, flower, meadow, mountain, or ocean—all of God's creation. There is more stress in prayer on the events of Jesus' life rather than his teaching. Like Saint Thérèse of Lisieux, prayer is done with total concentration. It is the most important thing to be doing at this moment. Thérèse did all tasks knowing that each was a part of the total harmony of the universe.

Path of asceticism (Ignatian prayer)

This pathway involves imagining oneself as part of a scene in order to draw some practical fruit from it for

today. This spirituality goes back to the Israelite way of praying in 1000 B.C. in which one remembers and immerses oneself in an event and thus relives and participates in the event in a symbolic way.

That is how Saint Ignatius of Loyola meditated on the figures in the Nativity scene: "I will make myself a poor, little, unworthy servant, and as though present, look upon them, contemplate them, and serve them in their needs with all possible homage and reverence. Then I will reflect on myself that I may reap some fruit."

Ignatius' preoccupation with order was evident in his Spiritual Exercises, which he aimed at overcoming "disorderly affections, so that [people] may make a decision that is in keeping with God's will," says Thomas Clarke in *Playing in the Gospel*. According to Clarke, "Most souls who are willing to endure the discipline of the 30 days of intense prayer activity of the Spiritual Exercises are rewarded with an unforgettable spiritual experience that frequently changes the whole direction of their lives." †

RELATED ARTICLE:

VocationNetwork.org, "Be a saint in your own way."

word with personal feelings; remain quiet and stay open to new insights.

Path of service (Franciscan prayer)

Like Saint Francis of Assisi, those who follow this path must be free,



Find your spiritual path

INSTRUCTIONS:

1. There are four words in each row across. Choose the word that is **most** descriptive of you **here and now** (not what you would like to be some day), and circle "4" in front of that word.
2. Pick the word that is **least** descriptive of you **here and now**, and circle "1."
3. Circle a "3" next to the second most descriptive word and a "2" next to the third most descriptive.
4. Repeat the above steps for each row.
5. When you are finished, total up the circled numbers in each vertical column and write the sum in the box below each column. Whichever column has the highest score represents your preferred spiritual pathway:

column 1 — path of intellect
column 2 — path of devotion

column 3 — path of service
column 4 — path of asceticism

4 3 2 1 independent	4 3 2 1 compassionate	4 3 2 1 spontaneous	4 3 2 1 factual
4 3 2 1 logical	4 3 2 1 creative	4 3 2 1 adventurous	4 3 2 1 thorough
4 3 2 1 straightforward	4 3 2 1 empathetic	4 3 2 1 adaptable	4 3 2 1 systematic
4 3 2 1 visionary	4 3 2 1 idealistic	4 3 2 1 self-determined	4 3 2 1 dependable
4 3 2 1 demanding	4 3 2 1 committed	4 3 2 1 observant	4 3 2 1 organized
4 3 2 1 speculative	4 3 2 1 curious	4 3 2 1 enthusiastic	4 3 2 1 realistic
4 3 2 1 original	4 3 2 1 expressive	4 3 2 1 playful	4 3 2 1 loyal
4 3 2 1 challenging	4 3 2 1 perceptive	4 3 2 1 vivacious	4 3 2 1 responsible
4 3 2 1 clever	4 3 2 1 friendly	4 3 2 1 excited	4 3 2 1 traditional
4 3 2 1 questioning	4 3 2 1 imaginative	4 3 2 1 tolerant	4 3 2 1 detailed
4 3 2 1 decisive	4 3 2 1 personable	4 3 2 1 fun-loving	4 3 2 1 devoted
4 3 2 1 tough	4 3 2 1 verbal	4 3 2 1 pragmatic	4 3 2 1 conscientious
4 3 2 1 strategic	4 3 2 1 concerned	4 3 2 1 risk-taker	4 3 2 1 reliable
4 3 2 1 change agent	4 3 2 1 supportive	4 3 2 1 troubleshooter	4 3 2 1 consistent

_____ TOTAL,
COLUMN 1

_____ TOTAL,
COLUMN 2

_____ TOTAL,
COLUMN 3

_____ TOTAL,
COLUMN 4

To further refine which religious vocation might be best for you, visit VocationMatch.com.



BROTHER JOSEPH Kronebusch, O.C.S.O. tends to lilies on the grounds of New Melleray Monastery in Iowa. The flowers are not only beautiful but also provide habitat for endangered pollinators.

COURTESY OF THE MONKS OF NEW MELLERAY

Rural religious take to the highways and byways

BY CAROL SCHUCK SCHEIBER

With nonurban areas in the United States making up 97 percent of the land but only 19 percent of its population, religious serving in rural ministries cover a lot of ground. Here's a look at some of the ways sisters, brothers, and priests are making inroads in America's backcountry.

WHILE THE GLORIES of God's creation are often writ large in pastoral settings with waving wheat and mountains majesty, life in rural America is not without its problems. Joblessness, isolation, addiction, pollution, and lack of access to infrastructure, internet, safe water, food, and healthcare all rank as significant challenges for people living in the country. Religious communities have gone out of their way in more ways than one to meet these challenges. In the following pages, VISION shines a spotlight on the positive impact religious are having on the U.S. rural landscape.

TRAPPISTS NURTURE THE LAND UNDER THEM

THE TRAPPIST monks of New Melleray established their abbey in farm country after leaving the original Mount Melleray in Ireland during one of the worst ecological disasters of the past two centuries: the Irish Potato Famine, which killed roughly a million people. Thus, the monks' stewardship of the property surrounding their eastern Iowa monastery is built on a deep respect for natural balance in God's creation.

Today the spiritual descendants of their Irish founders are committed to organic gardening, sustainable farming, and land conservation. In recent years they even suspended cultivation on some of the land so that it can return to a natural state. "We have come full circle as we are now converting some farm acres and field edges back to native prairie to improve soil health, control run off, and provide habitat for endangered pollinators and butterflies," writes Brother Joseph Kronebusch, O.C.S.O. (photo on page 62).

The monks' interest in the land is very much connected to their spirituality. When they are not keeping to their schedule of numerous prayer periods each day, they tend to a large garden (among other types of labor). "Work in our organic vegetable garden and orchard can be an especially rich experience for the contemplative mind," continues Kronebusch, "as you are all at once immersed in the beauty of God's creation, serving the needs of your brothers, and in solidarity with the earth and all its peoples."

COURTESY OF THE SISTERS OF PROVIDENCE OF SAINT MARY-OF-THE-WOODS



THE WHITE VIOLET Center for Eco-Justice in central Indiana is a working farm and ecology center sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, Indiana.

ECO-MINISTRY FLOWERS AT THE WHITE VIOLET CENTER

SINCE 1996 THE SISTERS OF PROVIDENCE of Saint Mary-of-the-Woods, Indiana have sponsored a multifaceted environmental justice ministry that ranges from raising a herd of alpacas to offering educational workshops. Like similar centers sponsored by religious communities, a central focus of the White Violet Center for Eco-Justice is on raising animals and plants using best environmental practices. In addition, the center also offers a hiking trail, a farm store, cooking classes, and opportunities for the public to participate through volunteering or interning.

The sisters founded the center as part of their commitment to sustainable living. They describe their mission as Sisters of Providence as an effort to create a "more just and hope-filled world through prayer, education, service, and advocacy."

DOMINICAN SISTERS NURTURE NATURE IN THE HEARTLAND

AT THE HEARTLAND FARM in Kansas, the Dominican Sisters of Peace work daily to keep their corner of the world in sync with nature. The 80-acre farm was founded as a Dominican project in 1987 when three sisters started it as a way to showcase sustainable practices. Since that time, the farm has evolved into a number of initiatives. Among them are: organic gardening and farming, a hermitage, an art studio, an alpaca herd, production and sales of handmade products (from soaps to string bags), workshops in eco-friendly practices, and public events to promote earth-friendly practices. The three on-site sisters work with paid staff and volunteers to support the Heartland Farm.



SISTER IMELDA Schmidt, O.P. brings homemade apple bread to students in a permaculture certification course held at Heartland Farm.

COURTESY OF DOMINICAN SISTERS OF PEACE/HEARTLAND FARM

SISTER ALICIA Zapata, R.S.M. talks with migrant workers in Central Florida.

COURTESY OF SISTERS OF MERCY



SISTER OF MERCY MIGRATES TO BORDERLAND MINISTRY

“**W**ORKING WITH MIGRANT FARMER WORKERS and families in Central Florida for 32 years was a privilege and a pleasure,” says Sister Alicia Zapata, R.S.M. Zapata says her longtime ministry with migrant workers was a natural path for someone whose community, the Sisters of Mercy, is dedicated to serving the poor.

Not long ago Zapata volunteered with other religious at the border in El Paso, Texas, welcoming immigrant families to the United States and helping them in the next step in their journey. Some of the El Paso immigrants were seeking asylum, but other immigrants also come to help harvest crops. “The Sisters of Mercy are women of faith who commit their lives to God and their resources to serve, advocate and pray for those in need around the world.” Migrant workers are frequently new immigrants from Central America, Mexico, or Haiti who tend to face low pay, poor housing, and difficult work conditions. Many are Catholic and find support in the church, including ministers like Zapata.



BROTHER NICK Renner, C.P.P.S. with a young man from Chicago who is learning to use a tractor. The Missionaries of the Precious Blood are involved in urban as well as rural ministry and sometimes the two worlds come together.

BROTHER ROOTED IN A HEALTHY ENVIRONMENT

“‘M OUT THERE,” says Brother Nick Renner, C.P.P.S. about his approach to soil and water conservation in rural Ohio. But no matter how extreme his approach may seem to some, the 12 farmers who rent land from the Missionaries of the Precious Blood in Central Ohio have to abide by strict rules set down by Renner, a lifelong environmentalist and the informal “eco-point-man” for his community. Rental farmers must adhere to practices that will ensure clean water and healthy soil.

Most people don't expect a Catholic brother to be immersed in the world of cover crops, fertilizer runoff, soil erosion, and other issues key to a healthy environment, but Renner says his rural advocacy work fits seamlessly into his calling to be a brother. “We always try to be on the front edge [of environmental practices], and that fits

into my spirituality. We want to baptize our children with clean water; no one likes to have to use someone else's dirty water. The spiritual connection is more complicated than that, but that is one way to look at it.”

Renner was raised in an Ohio farm family, and the Missionaries of the Precious Blood community put his agricultural skills to work early on. Although the community no longer directly engages in farming, Renner continues to manage the land and hold multiple roles in rural advocacy—through Ohio Extension, the National Catholic Rural Life Conference (NCRLC), and until recently through his position on the board of supervisors for the Mercer Soil and Water Conservation District. In 2013 he received the Archbishop O'Hara Advocacy Award for Rural Ministry from the NCRLC.



NOVICES WITH the Missionary Oblates (O.M.I.) remove the invasive species of honeysuckle from Missionary Oblates' Woods, a nature preserve in Godfrey, Illinois that was formed by a land contribution of the O.M.I. priests and brothers.

COURTESY OF THE MISSIONARY OBLATES OF MARY IMMACULATE

O.M.I. PRIESTS BRING VISION TO AN ECOLOGICAL CENTER

THE MISSIONARY OBLATES of Mary Immaculate (O.M.I.s) run a nature preserve and learning center in Godfrey, Illinois that is dedicated to a big vision of ecological justice. La Vista Ecological Center in Godfrey, a small town just north of St. Louis, hopes to spread respect for the natural world and be a place of refuge for both people and native species. La Vista is also located within 255 acres of O.M.I. property that includes the O.M.I. formation house, which serves as the training grounds for men who have joined the community. The proximity ensures that new priests and brothers are exposed to and often involved in the center.

In 2002 the O.M.I. priests and brothers launched La Vista (Spanish for “The View” because the property is on bluffs above the Mississippi River). The center keeps open a nature preserve that guards native habitat, hosts a community garden, encourages on-site retreats, offers opportunities to learn more about environmental issues and related spirituality, and encourages volunteers to get their hands dirty while keeping the operation afloat.

GLENMARY PLANTS A COUNTRY CHURCH

THANKS to the Glenmary Priests and Brothers, Union County, Tennessee has a new permanent Catholic church, St. Teresa of Kolkata Parish. Dedicated in Maynardville in late 2018, parishioners include longtime residents of the area, immigrant families, new-to-the-area retirees, and resort-area homeowners. Previously parish members had worshipped in a storefront church where Glenmary had begun gathering people in 2011. Parishioners themselves provided much of the labor in building the church.

St. Teresa of Kolkata is among 100+ missions-turned-permanent parishes begun by Glenmary Priests and Brothers. Glenmary—along with its sister congregation, Glenmary Sisters—has ministered in the small towns and rural areas of Kentucky, Tennessee, Georgia, and other states since 1939.

MEXICAN traditional costumes mix with Knights of Columbus garb for a festive opening weekend at the new St. Teresa of Kolkata Parish in Maynardville, Tennessee.



COURTESY OF GLENMARY CHALLENGE MAGAZINE

PHOTO BY TRACY L. BARNETT, COURTESY OF GLOBAL SISTERS REPORT



SISTER EDIA López, R.S.M. (at left) holds an impromptu strategy session with members of the Coordinating Committee for the Defense of the Natural Resources and the Rights of the Ngäbe-Buglé People.

R.S.M. SISTER HELPS STEM TIDE OF DAMAGING DAMS

SISTER EDIA LÓPEZ, R.S.M. has for many years worked with her fellow Panamanians to resist hydroelectric dams and rectify damage created by them. López and others, including many indigenous leaders, say hydroelectricity production in western Panama has come at a high human and environmental cost, without true consultation of affected communities.

Referring to the controversial Barro Blanco hydro-electric project, López told Global Sisters Report:

“The human rights of the population of the Ngäbe-Buglé people in this case have in no way been respected.”

In another hydro-electric project in the region, La Cuchilla Dam, area residents lost their way of life through destruction of farmland, orchards, and fishing. Indigenous citizens of western Panama also have suffered damage to their religious practices because of dam destruction of sacred petroglyphs and natural features to rivers and land.

“The [Panamanian government

authorities] never gave the correct or the complete and objective information to [the Ngäbe-Buglé people] in a way that people could understand what it was about and the repercussions and the scope of the project,” López says. “There was no intention to consult them, I think.”

The tribe has appealed to the United Nations through the U.N. Social and Environmental Compliance Unit and also to the InterAmerican Commission on Human Rights.

PUEDE SER inquietante abrirnos hacia donde Dios nos guía. De todos modos, deberíamos hacerlo.



La pregunta más peligrosa

POR PEDRO GUEVARA MANN, DIÁCONO



Pedro Guevara Mann es diácono permanente en la Arquidiócesis de Toronto en Canadá y trabaja como productor para la Televisora Católica, Salt + Light TV. Vive al norte de Toronto con su esposa y dos hijos.

Esta pregunta peligrosa nos llevará a lugares inesperados, pero es una que debemos hacernos a diario.

EL OTRO DÍA me sucedió algo curioso. Estaba a punto de salir de casa de mi hermana camino al aeropuerto, de regreso a mi casa. Mi cuñado me preguntó, “¿Pesaste tu maleta?” Le dije que no. Yo viajo siempre, no llevaba nada fuera de lo común, y nunca había tenido sobrepeso en esa maleta. Me dice, “Me parece que tu maleta tiene sobrepeso.” La verdad es que me molestó. Ya quería irme y no quería ponerme a desempacar, ni a reorganizar mis cosas. Aun así, saliendo del apartamento, me trajo su báscula portátil y me la prestó. Le contesté, “Gracias,” pero sabía que no la iba a usar.

Esas cosas me molestan. Yo sé lo que tengo que hacer y no necesito que otros me

“

Si no crees que
vayas a querer
hacer lo que Dios
quiere que hagas,
no le preguntes.

lo digan. Odio que la persona que tengo al lado en el avión se ponga a conversar conmigo. Prefiero ponerme los audifonos o dormir. No me gusta llegar tarde y me exaspero cuando alguien me encuentra en algún lado y se pone a conversar. Tengo una vida muy ocupada y, aunque soy muy amable y trato de ser gentil con la gente, esas cosas me estresan un poco.

En el carro, camino a la casa de mi papá, con quien iba a almorzar antes de irme al aeropuerto, pensé, “¿Será que Dios me está diciendo algo?” Efectivamente, al llegar, pesé la maleta y tenía tres kilos de sobrepeso. Saqué algunas cosas y las metí en mi bolsa de mano y di gracias a Dios por la “molestia.” La verdad, fue una tontería, pero quizás me ahorraré un fastidio en el aeropuerto.

¿Qué quiere Dios?

Les cuento esa pequeña historia porque hace unos meses escuché a un sacerdote decir que la pregunta más peligrosa es, “Dios, ¿qué quieres que haga?” Es cierto. Si no crees que vayas a querer hacer lo que Dios quiere que hagas, no le preguntes.

Pero no puedo ignorar el mensaje del Evangelio: Jesús nos redimió. Él vino a morir para que nosotros no tengamos que morir. Me gustaría que fuera que Él vino a sufrir para que yo no tenga que sufrir. Pero lamen-

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tablemente no es así. Parece que el sufrimiento es parte de la vida.

Es por eso que no me gusta la idea de preguntarle a Dios qué quiere que haga. ¿Qué tal si me pide que sufra? Pero esa es la verdad: Si seguimos a Jesucristo, eso frecuentemente nos llevará a la Cruz; nos llevará al sufrimiento.

Al mismo tiempo, no creo que Dios quiera que suframos. Jesús no les dice a sus discípulos que tienen que sufrir. Pero, por ejemplo, cuando les dice a Juan y Santiago que van a tener que beber del mismo cáliz que Él (Marcos 10:39), lo explica diciendo que Él vino a servir, no para que le sirvan (Marcos 10:45).

Es eso lo que lo hace redentor: No que tengamos que sufrir, sino que entreguemos nuestras vidas a los demás. Cuando sufrimos por amor, ese sufrimiento tiene valor y se con-

vierte en sacrificio. Ese sufrimiento es redentor. Es por eso que el sufrimiento de Jesús nos redime: porque sufre por amor.

Jesús nos dice que hay que cargar con nuestra Cruz y seguirlo (Mateo 16:24-26; Lucas 9:23). Pero no cualquier sufrimiento es una Cruz. No es Cruz si no nos lleva hacia Jesús.

Y cuando sufrimos por amor, no le llamamos sufrimiento. Le llamamos ... amor.

Y eso me trae de nuevo a la pregunta más peligrosa: “¿Dios, qué quieres que haga?” Tenemos miedo de hacerla porque creemos que Jesús nos va a responder como les contesté a Santiago y a Juan, “Deben beber del mismo cáliz ...”

Pero eso no es lo que Jesús quiere. No quiere que suframos, quiere que amemos. Jesús vino a traernos

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la vida. Todo lo que nos pida nos traerá vida y dará vida a los demás. Él mismo lo dijo: “Yo he venido para que tengan vida, y para que la tengan en abundancia.” (Juan 10:10)

Eso puede ser un poco peligroso, pero no tanto.

Una pregunta diaria

Es por eso que pienso que la pregunta más apropiada no es “¿Qué quieres que haga?” sino, “Dios, ¿qué quieres que haga HOY?” ¿Cómo quieres que te sirva hoy? Yo tengo cosas que hacer, tengo planes; tengo que ir al trabajo, llevar a los chicos a la escuela, ir al mercado, preparar la cena. Pero en medio de todo eso, ¿dónde me quieres, Señor? ¿Con quién quieres que hable hoy? ¿A quién quieres que escuche? ¿Qué quieres que haga?

Creo que si hacemos esa pequeña pregunta “no-tan-peligrosa” cada mañana, veremos que somos más libres y encontraremos oportunidades que de otra forma no encontraríamos.

Tendremos más oportunidades para amar. Así es. Con esta actitud, mi vida ha cambiado. Si hay tráfico y voy a llegar tarde, ¿será que aquí me quiere Dios escuchando este programa de radio o rezando el Rosario? Si necesito alguna ayuda en el trabajo y no la encuentro, ¿será que esa persona que se puso a conversar conmigo en el elevador es la que me puede ayudar? ¿Será que la chica que llegó a mi fiesta de cumpleaños sin que la invitara, necesita que la ayude a encontrar dónde quedarse ahora que se va a Costa Rica? Todas estas cosas me han pasado y aunque parecen

“

Dios no quiere que sufras, quiere que ames y que tengas vida, que seas feliz y nunca te va a pedir que hagas algo que Él no haya sembrado en tu corazón.

sin consecuencia ni importancia, creo firmemente que es lo que Dios ha querido de mí, día a día.

Con esa actitud, en el vuelo de regreso a casa, me senté al lado de una linda pareja, que resulta que viven enfrente de mi oficina. ¡Qué pequeño es el mundo! No sé por qué Dios los puso en mi vida—quizás nunca lo sabré—pero estoy seguro de que por algo fue.

Tiene que serlo, porque esa mañana le había hecho la pregunta peligrosa.

Es posible que Dios quiera que seas sacerdote, religiosa o religioso. Tal vez quiere que te vayas de misionero. Quizás Dios te llama a la vida célibe o quiere que te cases y tengas una familia. Dios no quiere que sufras, quiere que ames y que tengas vida, que seas feliz y nunca te va a pedir que hagas algo que Él no haya sembrado ya en tu corazón.

Antes de considerar esa pregunta mayor: “¿Qué quieres que haga con mi vida, Señor?” comencemos con la pregunta diaria: “¿Qué quieres que haga hoy?” Eso nos abrirá el corazón a las posibilidades y sorpresas que Dios nos tiene para servir, para amar, y para tener vida en abundancia. †

¿Qué fue lo primero que te atrajo de la vida religiosa?

Cuando era una niña de 11 o 12 años tenía el deseo de viajar por el mundo ayudando a los pobres, los enfermos, y los ancianos. En ese entonces, no encontraba el sentido de ese sueño porque ni siquiera sabía lo que significaba. Pienso que tenía claro que no quería casarme y tener niños que me ataran a un lugar.

Ser parte de una comunidad de la iglesia también hizo que conociera a las hermanas religiosas de mi parroquia. Entonces me hice amiga de una de ellas, y le hacía muchas preguntas sobre la vida religiosa.

¿Qué momentos son los que disfrutas realmente con tu comunidad?

Me encanta cuando nos sentamos para ponernos al día con las demás al final del día. Me entusiasma oír historias de las personas con quienes nos encontramos durante el día cuando las traemos a nuestra oración de la noche.

¿Tienes una forma preferida de rezar?

Me gustan y espero con placer mis meditaciones matutinas. Me gustan mis momentos de tranquilidad en que puedo simplemente “ser” y “observar” sin muchas palabras. Antes de los momentos de tranquilidad, leo algún pasaje de la Biblia, preferentemente la lectura del día, y después entro en contemplación.

¿Cuál es tu ministerio actual?

Trabajo con Catholic Charities [Caridades Católicas] de la Arquidiócesis de Chicago, donde brindo servicios de psicoterapia a individuos y parejas. También estoy estudiando en Catholic Theological Union [Unión Teológica Católica]. Me encanta escuchar las historias de las personas y ayudarlas a recomponerse para vivir una vida más plena.

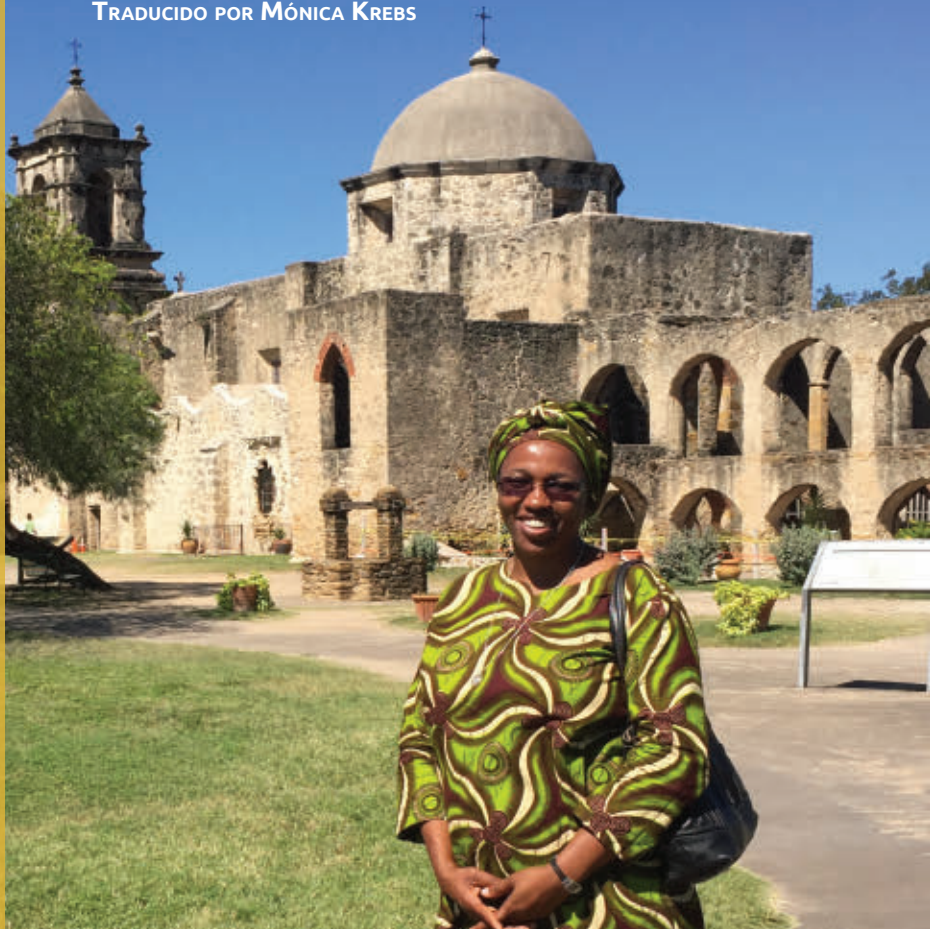
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HERMANA CHIOMA AHANIHU, S.L.W.

TRADUCIDO POR MÓNICA KREBS



Cuando era niña la Hermana Chioma Ahanihu, S.L.W. quería conocer el mundo y al mismo tiempo ayudar a los pobres. Dado que fue criada en una devota familia Católica Nigeriana, cuando llegó a ser una joven ya había conectado ese sueño con la hermandad religiosa. Haciendo un avance rápido a través de mucho discernimiento y algunos cambios de vida, ahora Ahanihu ha agregado su pasión por el servicio a su trabajo como terapeuta y su membresía en las Sisters of the Living Word (Hermanas de la Palabra Viva) en Chicago.

Read in English on page 95.

LA HERMANA Norma Pimentel, M.J. se ha vuelto ampliamente conocida por trabajar y abogar por los inmigrantes en la frontera de los Estados Unidos con México.



La Hermana Norma Pimentel responde nuestras preguntas

POR BILL MCCORMICK, S.J. TRADUCIDO POR MÓNICA KREBS.



Bill McCormick, S.J. pertenece a los Jesuitas de la Provincia del Centro y Sur. Siendo seminarista (escolástico), también enseña ciencias políticas y filosofía en Saint Louis University.

Read in English on page 120.

Las palabras “celebridad” y “monja” no combinan habitualmente, pero la Hermana Norma Pimentel, M.J. se ha ganado la atención internacional por dirigir los esfuerzos para atender a los numerosos migrantes que atraviesan la frontera de los EE.UU.-México.

HACE UNOS AÑOS el Papa Francisco le dio a la Hermana Norma Pimentel, M.J. un lugar destacado durante una audiencia papal televisada. En un momento no programado, pidió hablar directamente con ella, y le agradeció a ella y a todas las hermanas católicas de los EE.UU. por su buena obra. En ese momento el mundo pudo conocer el trabajo humanitario de Pimentel en la frontera de los Estados Unidos. Pimentel, directora de Catholic Charities (Caridades Católicas) de la Diócesis de Río Grande, Texas, ha venido

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atendiendo las necesidades de la gente pobre en la frontera durante décadas. Sin embargo, esa recomendación papal la situó en el mapa y desde entonces se ha convertido en una pequeña celebridad, obteniendo numerosos premios y haciéndose cargo de muchas solicitudes de los medios para hablar sobre el aspecto humano de la inmigración. Ella le recuerda continuamente a la gente la dignidad y los derechos inherentes de los migrantes con quienes ella y su equipo desarrollan su ministerio.

Irónicamente, el propio compromiso de la Hermana Norma comenzó, según dijo a la revista *Elle*, porque quería salir a comer pizza con unos amigos. Asistió a un evento de oración parroquial—que fue seguido por una reunión social con pizza—y experimentó el amor de Dios de manera profunda. Esa

experiencia de fe eventualmente la condujo a la vida religiosa con las Missionaries of Jesus (Misioneras de Jesús) hace muchos años.

Usted es, en cierto modo, una celebridad, Hermana Norma. ¿Cómo se siente con eso?

Se siente maravilloso. Pero al mismo tiempo, si me detengo a pensar por qué estoy recibiendo toda esta atención, no me siento cómoda, porque tiene que ver con el sufrimiento y el dolor de tantas familias. Pero la publicidad llama la atención sobre estos problemas. Pone el énfasis en que existe mucho dolor y sufrimiento.

He recibido tanto reconocimiento. Todo ello me da una voz, que implica grandes responsabilidades, para decir qué es lo que todos debemos saber y hacer.

¿Cómo decidió entrar a la vida religiosa?

¡Eso fue hace mucho tiempo! No lo decidí yo misma, sino que Dios decidió sacarme de la dirección en que estaba encaminada. Yo tenía toda la intención de seguir una carrera artística profesional. Hice un paréntesis para pasar un tiempo en mi casa para que mi papá aceptase esta decisión. Mientras tanto, fui a un grupo de oración—en parte por la reunión social con pizza después—y fue en ese grupo de oración que las cosas cambiaron para mí. Por primera vez yo estaba sintiendo la presencia de Dios de una manera muy especial, que me llamó la atención. Y me llamó la atención tan profundamente que mi vida giró 180 grados, hacia involucrarme más en conocer a Dios y servirlo con una comunidad religiosa. Una comunidad religiosa local me invitó



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a un retiro vocacional, y el resto es historia.

¿Tenía alguna noción de qué tarea específica le estaba pidiendo Dios?

No, todo era un futuro desconocido para mí. Lo único que sabía era que era la decisión correcta. Y que-

ría saber más sobre Dios y lo que significaba servirlo. Era algo que se estaba revelando en mi vida, y quería investigarlo y dejar que Dios me guiase. Así es como empezó. Ha sido un viaje interesante de descubrimiento, de vivir y crecer en mi fe a medida que avanzo. Dejo que Dios me guíe en lo que hago y en quién soy.



¿Cómo se ha sentido como líder en la iglesia siendo una mujer?

Creo que es importante ser uno mismo y no tener miedo de ser nada más que uno mismo, y llegar a ser quien Dios está formando. Ayuda la capacidad de relacionarse con quienes uno trabaja, y con quienes uno está invitando a responder a lo que sea que Dios nos pone en el camino. Hay un sentimiento de respeto mutuo; podemos estar de acuerdo en algunas cosas y no estar de acuerdo en otras, pero en aquellas en que sí lo estamos podemos trabajar juntos para responder a cualquier cosa que se nos presenta. Nos concentramos en lo que todos cree-



PIMENTEL dice que muchas personas encuentran la presencia de Dios a través del servicio a los inmigrantes que llegan a la frontera.

mos que es lo correcto. Es así como las cosas empiezan a suceder.

Usted mencionó lo de ser una mujer, y eso puede ser un obstáculo si pensamos que podríamos no ser reconocidas o respetadas porque somos mujeres. Pero creo por mi propia experiencia que la gente ha llegado a respetarme por quien soy y no porque sea una mujer, o una religiosa, o cualquier otra cosa que alguien que hace lo correcto.

Las conversaciones sobre la inmigración son difíciles. ¿Cómo las encara?

Una vez hablé en una reunión de

“ **He recibido tanto reconocimiento. Todo ello me da una voz, que implica grandes responsabilidades, para decir qué es lo que todos debemos saber y hacer.**

consulados en la que yo era una de dos oradores, junto con el jefe de la Border Patrol (Patrulla Fronteriza). Él se refirió a la importancia de la seguridad de la frontera y explicó cuál era su trabajo. Y cuando hablé yo, dije que me iba a referir a otro elemento vital en la vida en la frontera: la necesidad de responder de manera humana a la realidad que vemos entre los inmigrantes en el Valle del Río Grande, entre las familias que entran a este país huyendo de la persecución. Creo que algunas personas necesitan pasar un día conmigo y comprobarlo ellas mismas. Pienso que la fuerza de un encuentro como ese realmente abriría muchos corazones y mentes a la realidad humana de las familias que buscan desesperadamente protección.

¿Qué verían las personas si pasasen un día con usted?

Verían la presencia de Dios ahí mismo. Es por eso que a los voluntarios algo les sucede cuando ven a las familias, los niños, las madres, mientras se ofrecen para ayudarlos. Ese momento de conexión cuando ambos se juntan y se conocen: justo en ese

At last I have found my vocation: My vocation is Love.

Saint Thérèse of Lisieux



The Sisters of IHM
Scranton, Pennsylvania
www.sistersofihm.org

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The Trinitarians are a Roman Catholic Order of priests and brothers founded by St. John de Matha to free Christians held captive by those who were hostile to the Christian faith.

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**Nuestra
responsabilidad como
cristianos es defender
los derechos y la
dignidad de quienes
son más vulnerables e
indefensos en nuestra
sociedad, y no está bien
quedarnos callados.**

Esos son momentos especiales en que nos hacemos uno con los demás. Ellos nos ayudan a sentir que somos uno con Dios y uno con los demás.

Learn more about #122 at VocationNetwork.org

momento creo que Dios se hace presente. Ellos lo sienten. Alguien vino una vez y me dijo, “No soy católico. Cuando usted inició este movimiento humanitario, había un amigo mío que era un abogado muy exitoso y fue a ver lo que ustedes estaban haciendo en Sacred Heart (Sagrado Corazón) y se unió a ustedes. Y eso lo cambió tanto que dejó su carrera e ingresó al seminario.” Otra persona me dijo hace poco, “Hermana, estuve alejado de la iglesia, y a partir de mis experiencias ayudando a estas familias, he vuelto a la iglesia.” Para mí, estas son experiencias muy fuertes. Creo que es Dios quien se hace presente en sus vidas.

¿Qué les diría a las personas que no saben nada sobre la forma en que Dios trabaja en la frontera?

Antes del 9/11, era muy común

ir y venir [cruzando la frontera], la mitad de su familia del lado de EE.UU. y la mitad del lado de México. Ahora es tan difícil ir y venir. Darse cuenta de la angustia y temor entre las familias, que puedes tener familiares del lado de México, y estar preocupado por ellos, por los carteles y las pandillas y ese tipo de cosas. Uno se entera de las historias y solo puede solidarizarse con su dolor, y saber que no es fácil para ellos vivir esa vida. Esas son las realidades de muchas familias en el sur de Texas.

Al mismo tiempo, aquí en el valle del Río Grande existe una comunidad que celebra la vida y la fe. Se ve cuando llega el momento de celebrar Adviento, Navidad, o el Miércoles de Ceniza, especialmente el Miércoles de Ceniza. Parece que todos van a la iglesia en ese día. Cuando alguien muere en la familia.

¿Qué sueños tiene usted para la iglesia en el futuro?

Creo que debemos estar unidos en los valores y principios en los que creemos, que no debemos dejar de expresar y vivir nuestra fe, especialmente cuando vemos cosas que no están bien. Nuestra responsabilidad como cristianos es defender los derechos y la dignidad de quienes son más vulnerables e indefensos en nuestra sociedad, y no está bien quedarnos callados. A veces el miedo no nos deja ver la realidad de que todos somos uno en Dios. Como un pueblo debemos estar unidos y sentir el coraje de hacer lo correcto: así es como debería ser la iglesia del mañana. †

Este artículo está adaptado con permiso de “Encarnar la Misericordia: Una Entrevista con la Hermana Norma Pimentel, MJ” en thejesuitpost.org.

¿Qué fue lo primero que te atrajo de la vida religiosa?

Primero, la idea de la vida religiosa era tan diferente de todo lo que había conocido: vivir juntos, trabajar juntos, orar juntos. Segundo, los valores coincidían totalmente con aquellos con los que crecí. Mi familia iba a iglesias Pentecostales, y apoyaban fuertemente la educación Católica, me mandaban a escuelas Católicas. En la escuela secundaria comencé a sentirme realmente atraído al Catolicismo, e ingresé a RCIA (Rito de Iniciación Cristiana de Adultos) en la universidad. Mi familia me apoyaba totalmente, diciendo "¡El Espíritu Santo opera de muchas formas, no podemos impedirlo!"

¿Cuál es la mayor diversión que has tenido con tu comunidad?

Pasamos mucho tiempo juntos, que puede resultar divertido cuando nos burlamos entre nosotros. Una noche pasamos una hora entera haciendo una lista de las "frases más dichas" de los demás, y algunas impresiones eran realmente atinadas.

¿Tu forma preferida de rezar?

Los Salmos me hablan sobre todo. Me gusta usar uno y encontrar una canción que combine con él. Luego algo de silencio, un momento para agradecer a Dios, y decirle a Dios lo que estoy pensando.

¿Cuál es el santo que más admiras?

Hildegard de Bingen es probablemente mi favorita; ¡no tenía miedo de iniciar cosas nuevas y desafiar al poder!

¿Cuál es tu ministerio actual?

Actualmente trabajo con varios grupos de estudiantes en Marist College (Universidad Marista) en Poughkeepsie, New York. Nuestro noviciado está en ese campus. Parte de mi ministerio es relacionarme directamente con los estudiantes a través de los Ministerios del Campus y estar presente en el campus.

¿Qué es lo que disfrutas de tu trabajo?

Estar presente para escuchar y facilitar es mi parte favorita. Es un honor que te permitan entrar en la vida de cualquier persona, y aprendo de los estudiantes de aquí.

Movido por el Espíritu

HERMANO LUIS RAMOS, F.M.S.

TRADUCIDO POR MÓNICA KREBS



El Hermano Luis Ramos, F.M.S., nativo del Bronx, todavía recuerda qué diferentes parecían los hermanos que administraban su escuela secundaria cuando recién los conoció. Desde su vestimenta peculiar a su vida atípica de comunidad, oración, y ministerio—los hermanos le llamaron la atención, y la mantuvieron. Actualmente Ramos se está preparando para ser miembro pleno de los Marist Brothers (Hermanos Maristas). Trabaja con varios grupos de estudiantes del Marist College (Universidad Marista) de Poughkeepsie, New York, y ha ejercido el ministerio con trabajadores migrantes, jóvenes, y adultos jóvenes.

Read in English on page 81.

A



Alexian Brothers (C.F.A.) Alexian Brothers is an 800-year-old lay, apostolic congregation dedicated to prayer and serving our fellow man facing today's challenges. We are committed to doing God's work by actively providing love and compassionate care to the marginalized among us. Working in a variety of ministry settings, we reach out to serve the needs of the poor, elderly, hungry, and incarcerated as well as those challenged by mental and physical illness. By living in community, we continue to live a way of life through which we provide spiritual support and work towards social justice for those we are called to serve. Ordinary Men Leading Extraordinary Lives. Vocation Director, 600 Alexian Way, Elk Grove Village, IL 60007; 847-264-8700; vocations@alexian.net; www.alexianbrothers.org. See our online ads at VocationNetwork.org.

See ad on page 2. Code #141. ☩



Augustinian Friars (O.S.A.), Midwest Province of Our Mother of Good Counsel and Province of St. Joseph, Canada The Midwest and Canadian Provinces of the Augustinians are composed of 75 plus brothers and priests. The Augustinians trace their spiritual roots to St. Augustine, a 4th/5th century Bishop and Doctor of the Church. Augustine writes in the very beginning of his *Confessions*, "You have made us for Yourself, O Lord, and our heart is restless until it rests in You." Augustinian life is a shared journey to God, a life of contemplation and action, prayer and service. Our ministries include but are not limited to: secondary education, parish ministry, foreign missions, and care for the sick and elderly, hospital chaplaincies, counseling, shrine ministry and retreat ministry. We currently minister in Illinois, Oklahoma, Wisconsin, Canada, and the United Nations, in addition to our missions in Peru. Are you considering religious life as an Augustinian priest or brother? Vocation Director: Fr. Richie Mercado, O.S.A., Vocation Office, St. Thomas Monastery, 800 E. Lancaster Ave., Villanova, PA 19085; 610-519-4674; vocations@midwestaugustinians.org; augustinianvocations.org. See our online ad at VocationNetwork.org.

See ad on page 128. Code #596. ☩



Augustinian Friars (O.S.A.), Province of St. Thomas of Villanova Our province consists of 150 plus friars living in communities in Massachusetts, New York, Pennsylvania, and New Jersey, with missions in Japan and Peru. With two institutions of higher learning—Villanova University and Merrimack College—two high schools, and a number of parishes in the Northeast, we friars are found in various ministries and settings, working with the People of God and striving to be united in mind and heart intent upon God, as St. Augustine challenges us. We continue to welcome men into initial formation, as they discern a call with us to be an Augustinian brother or priest. Contact: Fr. Joseph Narog, O.S.A., St. Thomas Monastery, 800 East Lancaster Ave., Villanova, PA

19085; 610-519-4674; vocations@augustinian.org; augustinianvocations.org. See our online ad at VocationNetwork.org.

See ad on page 128. Code #597. ☩



Augustinian Friars (O.S.A.), Western Province of St. Augustine We are a small fraternity which has grown by 16 percent in the past six years. We are a culturally diverse group of brothers who minister in multicultural settings. No human being is a stranger to an Augustinian. We minister to youth at St. Augustine High in San Diego and Villanova Prep School in Ojai. We minister in three parishes in California and in hospitals in Los Angeles and Medford, Oregon. We serve the poor in Tijuana, Mexico, where we conduct an orphanage. We enjoy pioneering efforts and in the past have established a high school in California's Central Valley, a retreat center in Oregon, and low income housing for families in south San Diego. Contact: Fr. Tom Whelan, O.S.A., 108 Cole St., San Francisco, CA 94117-1116; 415-387-3626; osacole@pacbell.net; californiaaugustinians.org; augustinianvocations.org. See our online ad at VocationNetwork.org.

See ad on page 128. Code #598. ☩



Augustinians of the Assumption (A.A.) As Assumptionists, our passion is to bring about the Kingdom of God, within us and around us. We're a global religious congregation of religious priests and brothers founded in 1845 in Nîmes, France by Father Emmanuel d'Alzon. Our love of God and of humanity continue to spur us to go wherever God is threatened in humanity and humanity is threatened as image of God. The Gospel is our inspiration as we seek to respond to the needs of the times. Our food is the Word of God read, contemplated, and celebrated. "Prayer opens us to God's action, it is the ever refreshing fountain of our apostolic action." We embrace the *Rule of St. Augustine* and integrate its elements into our apostolic life. As our founder never limited us to one particular ministry, ours is a mission without borders, fostering education in all its forms. Contact: Fr. Ronald Sibugan, A.A., Emmanuel House, 512 Salisbury St., Worcester, MA 01609; 508-215-9541; vocations@assumption.us; assumptionists.us/vocations.

Code #328. ☩

B



Barnabite Fathers and Brothers (C.R.S.P.), Clerics Regular of St. Paul The Barnabite Fathers, the Clerics Regular of St. Paul, inspired to follow the spirit of St. Paul by their founder, St. Anthony M. Zaccaria, profess solemnly the vows of poverty, chastity, and obedience and live in communities that, from our beginnings in 1530, have been characterized by an intense life of interior renewal, centered on Christ Crucified and on the Eucharist, by a remarkable communal spirit, and dedication to spiritual renewal whose true purpose is the genuine honor of

Christ, availability to one's neighbor, and profound humility. We serve in the United States, Canada, Asia, Europe, and South America in a variety of ministries, including Spiritual Centers; parishes; Our Lady of Fatima Shrine, NY; education; and the missions. For information see www.barnabites.com or contact: Fr. Peter M. Calabrese, C.R.S.P., P.O. Box 167, Youngstown, NY 14174-0167; 716-754-7489; BarnabitesUSA@fatimashrine.com. See our online ad at VocationNetwork.org.

See ad on page 112. Code #254. ☩



Benedictine Monks (O.S.B.), Collegeville, MN, Saint John's Abbey Saint John's Abbey is a Catholic Benedictine monastery of 120+ monks living, praying, and working together amid 2,900 acres of woods, lakes, and prairies in central Minnesota. Our apostolates include: parish ministry, chaplaincies, guesthouse, spiritual retreats, woodworking, Saint John's Preparatory School, Saint John's University, the graduate School of Theology and Seminary, the Liturgical Press, the Hill Museum and Manuscript Library, and more. A monk of Saint John's lives a life steeped in the rhythm of prayer, work, and community according to the *Rule of St. Benedict*. This includes both private and community prayer, *lectio divina*, daily Eucharist, daily work, community meals, and fellowship together. Preferred age for monastic candidates: 23-43. Education: high-school diploma, minimum. Br. Paul-Vincent Niebauer, O.S.B., Vocation Director, Saint John's Abbey, Box 2015, Collegeville, MN 56321; 320-363-2548; vocations@osb.org; abbeyvocations.com. See our online ad at VocationNetwork.org.

See ad on page 135. Code #132. ☩



Benedictine Monks (O.S.B.), Morristown, NJ, Saint Mary's Abbey Maybe your place in God's plan is our place, Saint Mary's Abbey at Delbarton. Located in the hills of Morris County, NJ, our community of 45 monks seeks God by personal and communal prayer, and a variety of ministries. We are teachers and administrators at a preparatory school for boys and preachers and counselors at our retreat center. We serve as chaplains at local colleges and pastors in area parishes. We invite men (ages 20-45, college graduate or equivalent in life experience) to share our vision. Check our website for up-to-date vocation and discernment retreat information. Vocation Director, 230 Mendham Road, Morristown, New Jersey 07960-4899; 973-538-3231, x2111; vocations@delbarton.org; www.saintmarysabbey.org or www.osbmonks.org. See our online ad at VocationNetwork.org.

See ad on page 141. Code #088.

Benedictine Monks (O.S.B.), Newark, NJ, Newark Abbey What are Monks doing in the city? The Benedictine Monks of Newark Abbey have been in the center of Newark, New Jersey since 1857. Living in community according to the *Rule of St. Benedict*, we follow a daily schedule that balances prayer and work. We serve the people of God through our ministries in Saint Benedict's Preparatory School, and Saint Mary's Oratory. We offer assistance to



local parishes, and convents. So why don't you come live the *Rule of St. Benedict* with us! Men ages 18-35 may contact the Vocation Director, Br. Patrick Winbush, O.S.B., Newark Abbey, 528 Dr. Martin Luther King, Jr., Blvd., Newark, NJ 07102; 973-792-5772; vocations@sbp.org; www.newarkabbey.org.

See ad on page 50. Code #182. 

Benedictine Monks (O.S.B.), Peru, IL, Saint Bede Abbey Prayer, work, community, stability, balance. Sound good to you? They can be yours as a Benedictine monk. St. Bede Abbey in Peru, IL is home to 16 monks, both priests and brothers. The community was founded in 1890. The monks serve the Church universal and local in a variety of ways: a college prep, co-ed, day and boarding high school; parish and hospital ministry; hospitality. Work is tailored to the talents, abilities, and interests of each monk that God may be glorified in all things. Men, ages 21-45, interested in a stable, community life of prayer and work, are invited to inquire and visit to experience first-hand what monastic life is all about. Don't hesitate. Contact us: Abbot Philip Davey, O.S.B., St. Bede Abbey, 24 West US Highway 6, Peru, IL 61354; 815-250-0341; frphilip@st-bede.com; www.stbedeabbey.org.

Code #468.

Benedictine Monks (O.S.B.), Pine City, NY, Mount Saviour Monastery Mount Saviour is an intentional Catholic contemplative community following the 1,500-year-old Benedictine wisdom tradition; a group of men engaged on a spiritual journey toward a profoundly transformed life—to become, through the Holy Spirit, a new creation in Christ for the sake of others. Our prayer-centered lifestyle is simple, service-oriented, joyful, and mutually supportive as we humbly intercede for the world and strive for both holiness and wholeness. Living and working as a family in a location that is rural, picturesque and peaceful, we support ourselves by work entirely within the monastery, work that includes various arts and crafts, maintenance of the monastery's grounds and guesthouses, and farm labor. We are down-to-earth, committed, clear in our charism, and hopeful about our future. For more information or to arrange a visit, contact: Vocation Director, Mount Saviour Monastery, 231 Monastery Road, Pine City, NY 14871; (607) 734-1688; vocations@msaviour.org; www.msaviour.org.

Code #217.



Benedictine Monks (O.S.B.), Richmond, VA, Mary Mother of the Church Abbey We are a vibrant monastic community of monks, Brothers and Priests, seeking God in the spirit of the *Rule of St. Benedict* as expressed through our prayerful Liturgy and the work of our ministries. Coming to the historical Richmond, Virginia in 1860, the monks are dedicated to a life of prayer, simplicity, pastoral work in the local diocese, social outreach, retreats, and education ministry through the Benedictine College Preparatory, an all-boys military high school. We pray together five times a day, including the celebration of the Holy Eucharist, as well as

daily Holy Hour. The monks dine and recreate as a community. Please consider visiting us any time of the year to experience our life of prayer and service to the local community. We are excited to hear from you. Contact our Vocation Director, Fr. John Mary Lugemwa, O.S.B.; vocations@richmondmonks.org; 804-708-9653; 12829 River Road, Richmond, VA 23238; www.RichmondMonks.org.

See ad on page 111. Code #507.




Benedictine Monks (O.S.B.), Saint Benedict, OR, Mount Angel Abbey Mount Angel Abbey in Saint Benedict, Oregon, is a community of 53 priests and brothers, living and working together according to the *Rule of St. Benedict*. We are pastors, scholars, teachers, artists, artisans, and skilled and unskilled laborers. We range in age from 23 to 93 years old. Nearly half of our community are men who have entered the monastery in the past ten years. Although our primary apostolate is the monastic life of prayer and work, since 1889 we have operated Mount Angel Seminary, the oldest and largest seminary in the Western United States, where we train men for the diocesan and religious priesthood. Our ministry of evangelization occurs naturally with visitors coming to experience the hospitality, peace, prayerfulness, and beauty of our campus, our newly renovated guesthouse, our world-famous library, our celebration of the Liturgy, and our Benedictine Brewery and Taproom. Complimentary Monastic Discernment Retreats in 2020: Mar. 6-8; June 12-14; Oct. 2-4. Contact us to learn more: Fr. Odo Recker, O.S.B., Mount Angel Abbey, 1 Abbey Drive, Saint Benedict, OR 97373; 503-845-3123; Odo.Recker@mtangel.edu; www.mountangelabbey.org.

See ad on page 21. Code #365.



Benedictine Monks (O.S.B.), Saint Meinrad, IN, Saint Meinrad Archabbey Saint Meinrad Archabbey is a Roman Catholic monastery located in rural southern Indiana. Monks live a common life of shared work and prayer, according to the *Rule of St. Benedict*, and serve the Church through their prayer five times a day including daily Eucharist, and their works of education (Saint Meinrad Seminary and School of Theology), retreat ministry and hospitality, pastoral assistance to local parishes, and the ownership and operation of Abbey Caskets. Saint Meinrad is a spiritual center for many people of faith and is known for its beautiful liturgy and its service to the local and broader Church. Personal visits can be arranged for almost any time of the year. For more information or to inquire about visiting, contact: Office of Monastery Vocations, 100 Hill Drive, Saint Meinrad, IN 47577; 812-357-6318; vocations@saintmeinrad.edu; www.saintmeinrad.org.

Code #014. 



Benedictine Monks (O.S.B.), Washington, DC, St. Anselm's Abbey Founded in 1924, set in a peaceful 40 acres in northeast Washington, St. Anselm's is a community of brothers and priests living under the *Rule of St. Benedict* and an abbot, seeking God in prayer, work,

study and service. Central to the monastic life are praying the Divine Office in choir and being faithful to personal prayer, "putting nothing ahead of the love of Christ." Historically our major ministry is a high school for boys founded in 1942, now for grades six through 12. Monks also serve in some parish work, chaplaincies, hospitality, and other in-house duties. For those who undertake the monastic life, St. Benedict promises that fidelity to the conversion of life will lead to "hearts overflowing with the inexpressible delight of love." If that appeals to you, come try it with us. Contact our vocation director: 4501 South Dakota Ave. NE, Washington, DC 20017; 202-269-2300; vocations@stanselms.org; www.stanselms.org.


Code #204.

Brothers of Christian Instruction (F.I.C.) Our community of Brothers was founded to "make Jesus Christ known" according to Fathers John de La Mennais and Gabriel Deshayes who established the congregation at Saint Brieuc in Brittany, France in 1819. Today, with nearly 900 members in 24 countries, the Brothers' educational mission is primarily as teachers, guidance counselors, and administrators in Catholic high schools and colleges. Brothers may also minister as retreat directors, spiritual directors and counselors, pastoral associates, and in foreign missions, especially in East Africa, Japan, and the Philippines. In the United States Brothers are called to live a simple, prayerful, community lifestyle in Alfred, ME, and at Walsh University, North Canton, OH. Single, Catholic men seeking to become Brothers and those interested in Associate membership should contact: Br. Albert Heinrich, P.O. Box 159, Alfred, ME 04002; 207-324-6612; ficbros@yahoo.com; www.brothersofchristianinstruction.org.

See ad on page 40. Code #206.




Brothers of the Christian Schools (F.S.C. Fratres Scholarum Christianarum) As Brothers of the Christian Schools (De La Salle Christian Brothers) we are passionate about our mission of providing a human and Christian education to the young, especially those on the margins. Together in community, we live out the Gospel and our Lasallian charism as elementary, middle, and secondary school teachers, university professors, counselors, missionaries, social workers, youth ministers, campus ministers, administrators, and retreat directors. Internationally, we are the largest group of lay religious men in the Catholic Church dedicated exclusively to the ministry of education with some 4,000 Brothers serving in 80 countries. In the United States and Canada, our ministries include 7 colleges/universities, 52 high schools, 15 middle schools, and 23 educational centers. St. John Baptist de La Salle (1651-1719), who is Patron Saint of Teachers, is the Founder of the Brothers. We invite faith-filled, energetic, generous, and committed men to discern with us. Vocation Director, Christian Brothers Conference, McCormick Pavilion at Theological College, 415 Michigan, NE, Suite 300, Washington, D.C. 20017; 202-529-0047; info@brothersvocation.org; www.brothersvocation.org.

See ad on page 69. Code #100. 



BROTHERS OF THE SACRED HEART **Brothers of the Sacred Heart (S.C.)** Keeping the memory of Jesus alive through lives of service to young people is what we Brothers of the Sacred Heart are about. Founded in 1821 by Father André Coindre, a French priest who responded to the needs of marginalized youth, today the Brothers of the Sacred Heart shape the lives of youth with the love of Christ in 32 countries. As Brothers, we live in community and gather together daily for prayer, for Eucharist, to share experiences, and to support one another. As Brothers we contribute to the evangelization of the world, particularly through the education of youth. In the U.S., we minister in schools, parishes, and college campuses. As Brothers we imitate Jesus who proclaimed Himself as Brother to all. If you would like to change the world by making a difference in the lives of young people, please contact us. Br. Paul Montero, S.C.; 2225 Broussard St., Baton Rouge, LA 70808; 225-400-4985; pomontero@yahoo.com; BrothersoftheSacredHeart.org. See our online ad at VocationNetwork.org.

See ad on page 136. Code #203. 

Capuchin Franciscan Friars (O.F.M. Cap.)

The Capuchins are a distinctive Order within the Franciscan family. We are an evangelical brotherhood of men who preach, serve the physically and spiritually poor, teach, administer the sacraments, cook, and counsel in various settings in North America. Some of our friars are also missionaries in Africa, Asia, Central America, and the South Pacific. Capuchin friars number approximately 11,000 worldwide, with about 800 of those living within nine provinces throughout Canada and the U.S. For more information contact the Capuchin Vocation Office nearest you. WESTERN AMERICA: P.O. Box 618, Solvang, CA 93464; 805-686-4127; peterbanksofmcap@yahoo.com; www.beafriar.com. MID-AMERICA: Br. Joseph Mary Elder, O.F.M.Cap., 3553 Wyandot St., Denver, CO 80211; 303-477-5436; vocationswest@capuchins.org; www.capuchins.org. MIDWEST USA: Br. Jason Graves, O.F.M.Cap., St. Clare Friary, 3407 South Archer Ave., Chicago, IL 60608; 773-241-0282; vocation@capuchinfranciscans.org; www.capuchinfranciscans.org. PENNSYLVANIA: Fr. Rafael Anguiano-Rodriguez O.F.M.Cap.; 915 Vine St., Philadelphia, PA 19107; 888-263-6227; rafael@capuchin.com; www.capuchin.com. NEW YORK/NEW ENGLAND: Br. Marvin Bearis, O.F.M.Cap., 30 Gedney Park Drive, White Plains, NY 10605; 203-382-4513; vocations@capuchin.org; www.capuchin.org/vocations. NEW JERSEY/SOUTHEAST USA: Fr. Francisco Arredondo, O.F.M.Cap., 201-866-0823; capuchinlife@gmail.com; www.capuchinfrriors.org. See our online ad at DigitalVocationGuide.org.

Code #091. 

Carmelite Friars (O.Carm.), Pure Heart of Mary Province During the canonization of Saint Nuno Alvares in 2009, Pope Benedict said, "Carmel teaches the Church how to pray."

Pope Francis emphasized this again when he addressed the Carmelites at their General Chapter in 2014. Much has developed and changed in the 800-year life of our Carmelite fraternity, but the common thread that has always distinguished the Carmelite way is that our lives are defined by prayer, community, and apostolic works. It's a balanced way of life that leads you closer to Christ while in service to His Church. Two great figures in the Bible have inspired Carmelites. Mary, the mother of Jesus, and Elijah, the prophet of Mount Carmel, have helped the community see how to be contemplative and active; prayerful and prophetic; reflective and apostolic. Do you feel called to Carmel? Contact: Fr. Paul Henson, O.Carm.; frpaul@carmelites.net; 520-325-1537, x115; Carmelites.net.

See ad on page 129. Code #112. 

Carmelite Friars (O.Carm.), St. Elias Province As the Brothers of the Blessed Virgin Mary of Mount Carmel in the New York Province of St. Elias, we serve the people of God in the United States, Vietnam, and Trinidad & Tobago. Through our prayer, community, and service, our ancient religious order continues the Carmelite charism started more than 800 years ago. Our ministries include parish work, retreat work, chaplaincy, campus ministry, counseling and spiritual direction. Please contact our vocation office and visit our website for more information. Vocation Directors: Fr. Francis Amodio, O.Carm., 845-344-2225 or and Fr. Joseph Phuong Ngo, O.Carm., 845-281-8991; vocations@carmelites.com; www.carmelitefriars.org.

Code #307. 

Cistercian Monks (O.Cist.), Monastery of Our Lady of Grace Six miles from the Pacific Ocean, close to Carmel, Monterey, and Santa Cruz, California, a Cistercian monastery lies separately in 30 acres of land, in a beautiful valley between two low and quiet green hills. We are a community of monks originally from Vietnam. The *Rule of St. Benedict* is our lifestyle. We go to chapel seven times a day to praise God in the name of the Church, to pray for the Monterey diocese and all people. We have daily Mass, rosary and Eucharistic Adoration. We cultivate land for vegetable and fruits; we also raise chickens. We serve guests who come to search for God and make retreat. We welcome any man to join our religious community from any ethnic origin, age, or education, to share with us the joy of serving God in monastic life. Contact us and come and see. Contact: Fr. Peter Linhxuan Dat Vu, O.Cist., 1671 Pleasant Valley Road, Aptos, CA 95003; 831-761-9659; Cistercianmonastery1671@yahoo.com.


Code #614.

Clerics of St. Viator (C.S.V.) See Viatorians.



Congregation of Christian Brothers (C.F.C.) Edmund Rice Christian Brothers North America Province seek to continue the mission of Blessed Edmund in the 21st century by responding to the signs of our times and to the needs of today's most vulnerable members of


society. We have accepted the call to evangelize youth within the mission of the Catholic Church. We complete this work in various settings, including Catholic schools, parishes, healthcare, counseling, and numerous outreach ministries that serve the people of God by responding to their very human needs. We follow the example of Blessed Edmund, who tended to the needs of the vulnerable and nurtured the dignity of each human person. We acknowledge the past and present good works of our Brothers across the Province. We pledge to continue to be of service to the Church by being faithful to God's revelation in creation, the Gospel message of Jesus of Nazareth, and the spirit and charism of Blessed Edmund. Edmund Rice Christian Brothers North America, Province Center, 742 Monroe Ave., Elizabeth, NJ 07201. Visit us at edmundricebrothers.org; ercbna.org; or sites.google.com/site/hermanoscristianos/. See our online ad at VocationNetwork.org.

See ad on page 28. Code #095. 




Congregation of Holy Cross (C.S.C.) The Congregation of Holy Cross was founded in France in 1837 to be educators in the faith.

Blessed Basil Moreau began a community of priests, brothers and sisters, to educate the children of Le Mans, France, and to assist in the diocese. In just five years, he sent six brothers and a priest to the United States as missionaries where they began the school in northern Indiana that eventually became the University of Notre Dame. Currently, the priests and brothers serve at five other institutions of higher learning: St. Edward's University (Austin, TX), the University of Portland (Portland, OR), King's College (Wilkes-Barre, PA), Stonehill College (North Easton, MA), and Holy Cross College (Notre Dame, IN) as well as many high schools. Today Holy Cross religious serve in parishes, schools, and missions in 15 countries spanning the world. In 2010, the Congregation celebrated the canonization of Brother André Bessette, who was known as "The Miracle Man of Montreal" and oversaw the building of St. Joseph's Oratory in Montreal. To learn more visit our websites: www.holycrossvocations.org [Priests]; www.holycrossbrothers.org [Brothers]; www.holycrosscongregation.org.

See ad on page 57. Code #097. 

Congregation of St. Basil (C.S.B.) Founded in 1822 in France by ten diocesan priests to educate youth and prepare candidates for the priesthood, the Basilian Fathers are inspired by the life, teaching, and example of St. Basil the Great. Our spirituality is best characterized by a blend of values from the diocesan priesthood and religious life. Our primary work is education and evangelization within parishes, campus ministries, schools, and colleges. Guided by the vows of poverty, chastity, and obedience, we teach and preach in imitation of Christ the Teacher. We currently serve in Canada, the U.S., Mexico, and Colombia. For more information, contact the Director of Vocations at 416-925-4368, x239, or vocation@basilian.org; www.basilian.org.

See ad on page 17. Code #411. 

What first drew you to religious life?

First, the idea of religious life was so different from anything I had known: living together, working together, praying together. Second, the values were right in line with what I grew up with. My family went to Pentecostal churches, and they were strong supporters of Catholic education, sending me to Catholic schools. In high school I began to feel really attracted to Catholicism, and I entered RCIA (Rite of Christian Initiation of Adults) in college. My family supported me fully, saying, "The Holy Spirit works in many ways; we can't get in the way!"

What's the most fun you've ever had with your community?

We spend a lot of time together, which can make for fun when we tease one another. One evening we spent a solid hour listing each other's "most said phrases," and some impressions were spot on!

Your favorite way to pray?

The Psalms speak to me about everything. I like to use one and find a song that can go with it. Then some silence, a time to thank God, and tell God what's on my mind.

What saint do you most admire?

Hildegard of Bingen is probably my favorite; she was not afraid to start new things and stand up to power!

What is your current ministry?

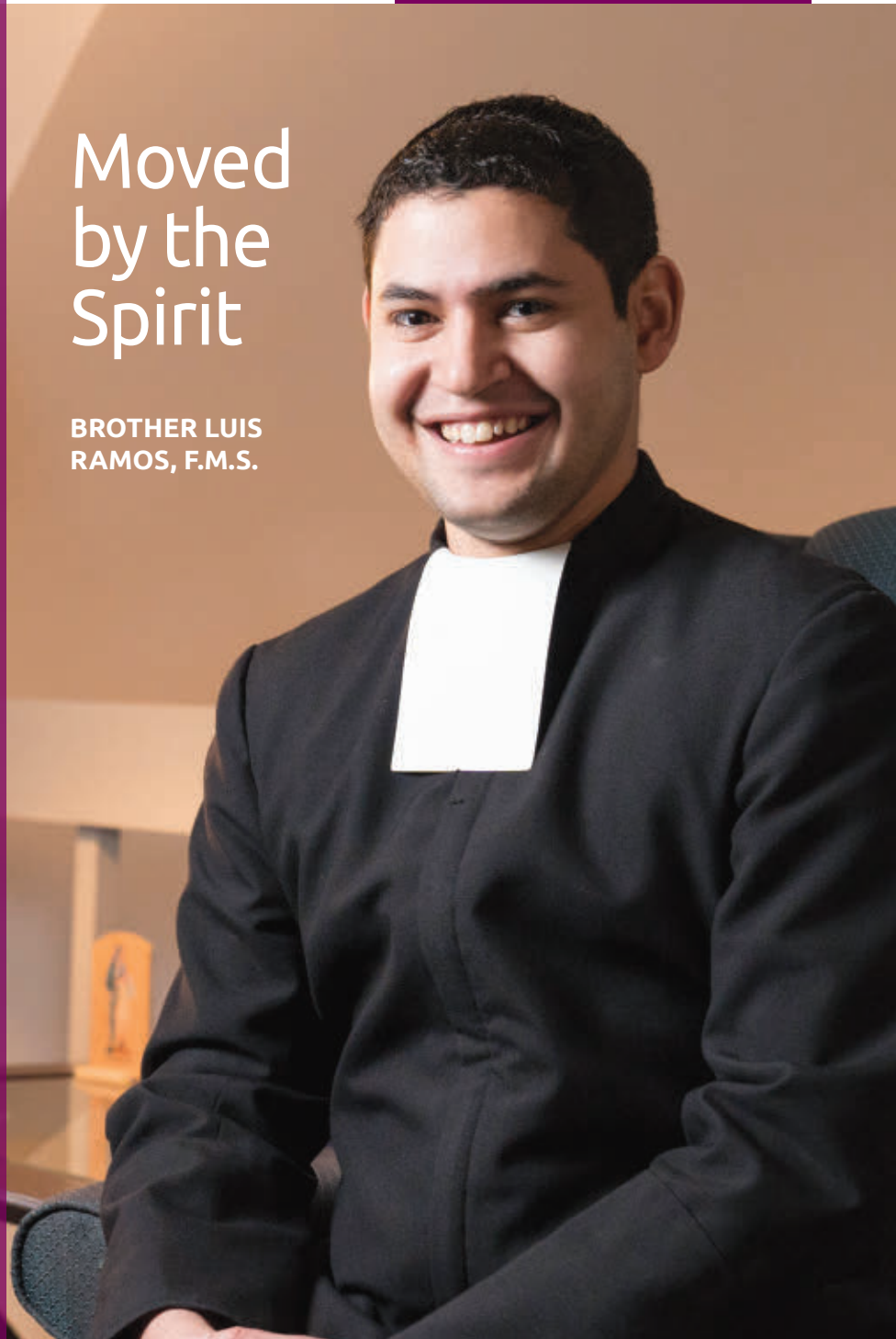
At the moment I work with several student groups at Marist College in Poughkeepsie, New York. Our novitiate is on that campus. Part of my ministry is direct involvement with students through Campus Ministries and being present around campus.

What do you enjoy most about your work?

Being present as a listener and facilitator. It's an honor to be let into the life of any person, and I learn from the students here.

Moved by the Spirit

BROTHER LUIS RAMOS, F.M.S.



Bronx native Brother Luis Ramos, F.M.S. still remembers how different the brothers who ran his high school seemed when he first met them. From their unusual clothing to their atypical life of community, prayer, and ministry—brothers caught, and held, his attention. Today Ramos is preparing for full membership with the Marist Brothers. He works with various student groups at Marist College in Poughkeepsie, New York, and has ministered among migrant workers, youth, and young adults.

Leer en español en la página 77.

Congregation of the Mission (C.M.) See Vincentians.



Crosier Fathers and Brothers (O.S.C.) Crosiers long to imitate Christ through the union of mind and heart in community and through a life of liturgical prayer and active ministry. Guided by the *Rule of St. Augustine*, we live together for God as brothers, serving the Church and the People of God. Consider becoming a Crosier if you have a deep passion to follow Christ, if you desire to live in a community of priests and brothers where you live for God alone by seeking to combine contemplative routines with a shared active ministerial life, and if you feel called to join with other men who love the liturgy of the Church and who are committed to common prayer. Crosiers are an international order headquartered in Rome, with U.S. communities in Onamia, Minnesota, and Phoenix, Arizona. Contact: Fr. Alex Juguilon, O.S.C., at P.O. Box 90428, Phoenix, AZ 85066; 602-443-7100; vocations@crosier.org; or www.crosiervocations.org. See our online ad at VocationNetwork.org.

Code #099. ☩

D

De La Salle Christian Brothers (F.S.C.) See Brothers of the Christian Schools.

Discalced Carmelite Friars, (O.C.D.), Washington Province We are a religious Order with eremitic roots on Mount Carmel from the late 12th century. In 16th-century Spain, St. Teresa of Jesus, with St. John of the Cross, initiated the "Discalced Reform" within the Carmelite Order which became a new, separate Order. The friars desire a life of faithful prayer, seeking union with God through a "life of allegiance to Jesus Christ." Our Constitutions mandate two hours of silent prayer every day. Our ministries include retreat work, spiritual direction, publications, a Marian shrine, and mission work in Kenya. As brothers in community we live as a family at the service of the Church—to bear a message of hope and be a quiet but constant sign of God's presence in the world. In the company of Mary, Our Lady of Mount Carmel, we ponder the words of her Son and the mystery of His Love. Vocation Director, 1525 Carmel Road, Hubertus, WI 53033; ocdvocation@gmail.com; ocdfriarsvocation.org; 262-628-1838.

See ad on page 15. Code #434. ☩



Divine Word Missionaries (S.V.D.) We are men of prayer and faith, serving where the Gospel has not yet been preached, or where the local church is not yet viable. Each of us is involved in a particular, unique ministry as we spread the Word of God. There are over 6,000 of us ministering in over 80 countries worldwide. As one of the largest international missionary congregations in the Catholic Church, we believe that His Mission is our Mission. Our steady growth is a result of our response to the changing needs of the Church and the people

we serve. Internationalism, education, and professional skills are the foundations of our society. We offer five formation programs: Divine Word College in Epworth, Iowa; an Associate Program for college graduates; Brother Formation Program; our Novitiate is in Techny, Illinois; and Divine Word Theologate in Chicago. For more information, contact us! Vocation Director, Divine Word Missionaries, P.O. Box 380, Epworth, IA 52045; 800-553-3321; svdvocations@dwci.edu; www.svdvocations.org. See our online ads at VocationNetwork.org and DigitalVocationGuide.org.

See ad on page 43. Code #177. ☩

E

Edmundite Fathers and Brothers (S.S.E.), Society of St. Edmund The Society of St. Edmund is a clerical religious congregation of pontifical right whose priests and brothers share a common life and profess the public vows of chastity, poverty, and obedience. Our essential mission is evangelization, bringing the teaching of Christ to others. We seek to serve as Jesus did. The principal works of our apostolate are African American ministry, Catholic higher education, spiritual renewal, and parish ministry. Our works are unified through our commitment to the Church's preferential option for the poor and our promotion of social justice. Fr. Lino Oropeza, S.S.E., Vocation Director, 270 Winooski Park, Colchester, VT 05439; 802-654-3400; lorenzo@smcvt.edu; www.sse.org. See our online ad at VocationNetwork.org.

See ad on page 113. Code #119. ☩

F



Franciscan Brothers of Brooklyn (O.S.F.) The Religious Brothers of the Third Order Regular of St. Francis were founded in 1858 when two Brothers of the Third Order Regular of St. Francis arrived in Brooklyn, NY, from Ireland. Responding to the need to educate the children of immigrants, the Franciscan Brothers brought their tradition as educators in Ireland to New York. Today, the Franciscan Brothers of Brooklyn continue the over 800-year-old Franciscan tradition of "Making Christ Present" as we minister in the educational and pastoral ministries of the Roman Catholic Church. We currently minister in the Dioceses of Brooklyn and Rockville-Centre, NY; Paterson, NJ; and Cape Girardeau, MO as teachers, administrators, campus ministers, college professors, counselors, lawyers, nurses, spiritual directors, retreat leaders, and pastoral ministers. Please contact us to learn more. Vocation Office, 135 Remsen St., Brooklyn, NY 11201; 718-858-8217, x18; vocations@franciscanbrothersof.org; franciscanbrothersof.org.

See ad on page 59. Code #102. ☩



Franciscan Friars of the Atonement (S.A.) We seek to foster "at-one-ment"—reconciliation, healing, and unity—within the brokenness of the

world. Through our ministries, we walk alongside those who are lost, wounded and in need of God's healing in a variety of ways: We bring healing to those suffering from drug and alcohol addiction and HIV/AIDS; we nurture spiritual renewal through the Graymoor Spiritual Life Retreat Center; and we cultivate authentic charity in our Atonement parishes in the United States and abroad. In addition to these pastoral works of reconciliation and healing, we are also devoted to ecumenism on a global scale and promoting dialogue and unity within the whole of Christianity and between all religions. In the tradition of St. Francis, we offer a prayerful communal life with active service to the Church in the United States, Canada, Japan, Italy, and England. Contact: Graymoor Vocation Office: 40 Franciscan Way, Garrison, NY 10524-300; 800-338-2620, x2126; Vocdirector@atonementfriars.org; www.AtonementFriars.org.

Code #003. ☩


Franciscan Friars (O.F.M.), Province of Our Lady of Guadalupe Based in Albuquerque, New Mexico, we are the youngest of the U.S. Franciscan Provinces. Founded in 1985, we minister to the Native American communities of the Navajo and Pueblo Indians as well as the Hispanic and the Anglo communities of the Southwest. We have ministry sites and parishes primarily in New Mexico, Arizona, and Texas, but also sponsor ministry projects in Vietnam and the Philippines. The Friars of O.L.G. Province strive to place community life, prayer, worship, evangelization, and service at the heart of our life as Friars. The Vocation Office discerns with those between the ages of 18 and 35 interested in collaborating with us, including vocations from outside the U.S. If you would like more information, contact: Fr. Erasmo Romero, O.F.M.; 505-259-6582; curly_0003@hotmail.com; www.swfranciscans.org.

See ad on page 59. Code #339. ☩

Franciscan Friars (O.F.M.), Province of Saint Barbara The Franciscan Friars of the Province of St. Barbara are members of the Order of Friars Minor (O.F.M.), founded by St. Francis of Assisi in 1209. Like St. Francis and his original followers, present-day friars are called to be brothers to all creation, persons of prayer engaged in active service. Our friars are involved in a broad range of ministries including: outreach to the poor, sacramental and parish ministry, retreat work, hospital and prison chaplaincy, education, social advocacy, foreign and Native American mission work, and more. Friars of the St. Barbara Province are of many cultures, ages, and languages and include both priests and lay brothers. These friars currently serve in the states of California, Oregon, Washington, New Mexico, and Arizona, as well as in Mexico, Russia, and the Holy Land. In their ministry among different peoples, the friars try to bring with them the essence of their traditional greeting: "Peace and All Good!" For more information, contact: Br. Eric Pilarcik, O.F.M. at vocations@sbofm.org or 408-903-3422; or Fr. Sebastian Sandoval, O.F.M., (en español) at 510-821-




4492; iwanttobeafranciscan.org; Facebook: www.facebook.com/SBFranciscans/.

See ad on page 59. Code #418. 



Franciscan Friars (O.F.M.), Province of Saint John the Baptist We live the way of life established by St. Francis of Assisi 800+ years ago. Yes, our distinctive

brown habit attracts attention, but most of all we want our alternative lifestyle to stand out as a living witness to the goodness of God and the joy of living the Gospel in the 21st century. We have fraternities of friars around the U.S. and even in Jamaica! We serve the Catholic Church in high schools, universities, parishes, hospitals (as nurses and chaplains), in inner-city ministries, retreat houses, publishing (books, social media, and internet content with "Franciscan Media"), and missions both foreign and domestic. In all of our ministries we preach the Good News of Jesus Christ. Join us in living the gospel in fraternity, in simplicity, and most of all joyfully! See our website, www.franciscan.org, or contact Br. Tim Lamb, O.F.M. at becomeafriar@gmail.com or phone/text: 513-218-3547.

See ad on page 59. Code #233. 

Franciscan Friars (O.F.M.), Province of the Assumption of the Blessed Virgin Mary We are Franciscans, brothers embraced by Mystery which shapes our trust in God and one another. God's Providence has sustained our ministries, made us resilient, and freed us to be open to change. This freedom fosters our unique commitment as a Roman and Byzantine Catholic community to re-shape O.F.M. life in response to the changes in our Churches and world. The joy of the Gospel urges us to the periphery, where God's love impels us to invite others to the experience of Christ's mercy and forgiveness. Located primarily in the Great Lakes area and northeast Pennsylvania, we serve the People of God in a variety of ministries, including parishes, education, preaching, chaplaincies, working among the poor, and in domestic missions in the Mississippi Delta and the Texas/Mexico border. To learn more, contact: Fr. Greg Plata, O.F.M., 662-392-3000, gregorysilver@mac.com; Franciscan Vocation Office: 9230 W. Highland Park Ave., Franklin, WI 53132 www.franciscan-friars.org.

See ad on page 59. Code #281.

Franciscan Friars (O.F.M.), Province of the Immaculate Conception The Franciscans of the Province of the Immaculate Conception began in 1855 when Friar Panfilo da Magliano came from Italy to minister to Catholics in Upstate New York. He founded St. Bonaventure University, two Provinces, and three groups of women religious. His brothers traveled throughout New York and New England to spread the Good News. Today, faithful to the spirit of St. Francis of Assisi, we minister in New York, New England, Ohio, Pennsylvania, Florida, Toronto, Canada; and our mission in El Salvador, Hon-


duras, and Guatemala administering parishes, schools, retreat centers, reaching out to the poor, and anywhere that God leads us. If you are between the ages of 18-38 and would like to explore the possibility of a life with us, contact: Fr. Conrad Fernandes, O.F.M.; 800-521-5442; Vocations@ICProvince.org; www.icprovince.org.

See ad on page 59. Code #370.



Franciscan Friars (O.F.M.), Province of the Most Holy Name of Jesus Holy Name

Province is the largest community of Franciscan Friars in the United States. As an evangelical and missionary fraternity of more than 300 men, we serve the people of God in a wide variety of ministries—colleges, parishes, urban ministry centers, and social outreach—along the East Coast as well as in foreign countries. Rooted in the Catholic and Franciscan tradition, we seek to bring the Gospel into the everyday experience of all people through teaching, popular preaching and pastoral leadership. We foster Christian discipleship by collaborating with those whom we serve and by standing in solidarity with all people, especially the alienated, the immigrant, and the poor. If you are between the ages of 21 and 45 and would like more information on the Franciscan Friars, please contact: Br. Basil Valente, O.F.M., Vocation Director, at 800-677-7788 or vocation@hnp.org, or visit our website at www.BeAFranciscan.org.

See ad on page 59. Code #313. 

Franciscan Friars (O.F.M.), Province of the Sacred Heart We are a community of priests and brothers inspired by St. Francis of Assisi to live the gospel. We strive to proclaim the gospel by our lives of prayer, brotherhood, and service. We live in community and serve the Church in the Midwest from Northern Michigan to San Antonio, Texas. We serve in missions in rural Alaska, Brazil, Africa, Turkey, and Vietnam. Like Jesus and Francis who sent their followers to proclaim the goodness of God, especially to those on the margins and disadvantaged, we live among the poor and underserved. We are present in shelters for the homeless, prisons, hospitals, with immigrants, in rural and urban parishes, schools, and the inner city. If you are between 21 and 45 and would like more information about our way of life, please contact: Br. Thom Smith, O.F.M. at 314-766-1952; yes@befranciscan.com. Or visit our website www.befranciscan.com.


See ad on page 59. Code #283.



Glenmary Home Missioners (G.H.M.) Go, therefore, and make disciples of all nations—including our own! Glenmary is a commu-

nity of missionary priests and brothers with a unique calling to serve rural mission areas of the United States. Glenmarians take up the challenge to serve the spiritual and material


needs of people living in some of the most impoverished counties in the South and Appalachia. Glenmary Missioners bring the sacraments to places where frequently less than 1 percent of the population is Catholic. They evangelize in counties where over 50 percent of the population is unchurched. Glenmary missioners proclaim and witness to the Good News of Jesus Christ and the power of God's love, mercy, and justice. Glenmary also has opportunities for long-term lay volunteers in our missions. For more information or to attend a "Come & See" weekend, contact: Br. David Henley, G.H.M., P.O. Box 465618, Cincinnati, OH 45246, 1-800-935-0975, vocation@glenmary.org, or visit our website at glenmary.org. See our online ad at VocationNetwork.org.

See ad on page 111. Code #103. 



Hospitaller Order of St. John of God, (O.H.) Hospitaller Brothers

can be found in over 50 countries around the world in hospitals, nursing homes, centers for the elderly, schools for children with special needs, and countless other programs for those in need. As sons of St. John of God, we strive by word and deed to proclaim the love of God through the life and teachings of Jesus Christ and His Church to all. As Brothers, we are called to live in community with other men who profess the same vows of Poverty, Chastity, Obedience, and Hospitality. Our lives as Brothers of St. John of God allow us to deepen our own relationship with the Lord, as we bring hope to those in need. Each of our communities has the spirit of our Order, which is Hospitality. It is through this spirit we strive to welcome all with whom we come into contact. Vocation inquiries: Province of the Good Shepherd in North America; sjog-na.org; VocationsUsa@sjog-na.org; Vocation-Canada@sjog-na.org; 815-472-3131.

See ad on page 128. Code #344. 

Jesuits (S.J.) We are the Society of Jesus, a Roman Catholic order of priests and brothers founded half a millennium ago by the soldier-turned-mystic Ignatius Loyola. But most people call us "the Jesuits." In the vision of our founder, we seek to "find God in all things." We dedicate ourselves to the "greater glory of God" and the good of all humanity. With 16,000-plus priests, brothers, scholastics and novices worldwide, we are the largest male religious order in the Catholic Church. We are pastors, teachers, and chaplains. We are also doctors, lawyers, and astronomers, among many other roles in Church and society. We aim to be "contemplatives in action," people who bring our rich spiritual tradition into the wider world. Might you join us in this mission? Visit bejesuit.org and @bejesuit on Instagram and Facebook.

Code #104. 



M



Marianists, Province of Meribah (S.M.) We are a religious community of brothers and priests, committed to living the Gospel together and serving Christ and His Church through the apostolate of education. Dedicating our lives to Mary, we follow her example of humble service and faithful discipleship. At the center of our lives are the two tables: the altar—the table of faith and sacrifice—and the community table—the table of fraternity and fellowship. Forming a new, Gospel-based family, we share in common prayer, friendship, possessions, work, successes, and difficulties. We aim to make family spirit the distinctive mark of our communities, growing in the characteristics of Mary, particularly her faith, humility, simplicity, and hospitality. Contact: Br. Stephen Balletta, S.M., Marianist Provincialate, Province of Meribah, 240 Emory Road, Mineola, NY 11501; 516-742-5555, x534; SBalletta@chaminade-hs.org; vocation blog: intothedeepblog.net; www.provinceofmeribah.com. See our online ad at VocationNetwork.org.

See ad on page 130. Code #334. ☩

Marianists, Society of Mary (S.M.) An international Roman Catholic religious congregation of priests and brothers. The Marianist Province of the United States comprises 265 professed brothers and priests serving in the United States and also includes communities and ministries in India, Ireland, and Mexico. In the U.S., the Marianists sponsor three universities—University of Dayton in Ohio, St. Mary's University in San Antonio, and Chaminade University of Honolulu—and numerous high schools, parishes, and retreat centers. Blessed William Joseph Chaminade founded the Society of Mary in France in 1817, and the Society has been present in the U.S. since 1849. Marianist brothers and priests live and minister together as equals, modeling their lives after Mary, the Mother of Jesus. As part of a wider Marianist Family that includes Marianist sisters and committed laypeople, they are dedicated to forming persons and communities of faith through education, parish work, social service, the arts, and other ministries. Br. Mark Motz, S.M., Holy Rosary Marianist Community, 159 Camino Santa Maria, San Antonio, TX 78228-4901; phone: 314-250-4505; vocations@marianist.us; marianist.com/vocations. See our online ad at VocationNetwork.org.

See ad on page 40. Code #105. ☩



Marist Brothers (F.M.S.) Founded in 1817 by St. Marcellin Champagnat, the Marist Brothers work to make Jesus Christ known and loved through the Christian education of young people, especially the most neglected. St. Marcellin gave us the name of Mary because he wanted us to live according to her spirit. Presently in 81 countries, today more than 3,300 Marist Brothers work with over 50,000 lay colleagues educating 500,000 young people in all levels of formal and informal education. More than 120 Brothers live in the USA, serv-

ing in several high schools, two summer camps, our youth retreat center, and in migrant ministry. The Brothers work as teachers, administrators, campus ministers, guidance counselors, retreat facilitators, spiritual directors, and social workers. Contact us to learn more. "All to Jesus through Mary; All to Mary for Jesus!" For more information, please contact us at vocations@maristbr.com. You can also visit our website at www.maristbr.com or follow us on Instagram @calledmarist.

See ad on page 14. Code #298. ☩



Marist Fathers and Brothers (S.M.), Society of Mary Marists believe that they are called by Mary to live in her Society, a religious community of prayer, fellowship, and Gospel ministry to the Church and the world. Marists carry out the Gospel ministry in schools, parishes, and chaplaincies in the U.S. and in other countries throughout the world, including foreign missions. The Marists accept candidates for the priesthood and brotherhood who are between the ages of 21 and 40 and offer discernment counseling and "Come and See" days and weekends. For more information, please contact the Marist Vocation Office at 866-298-3715; marist-vocations@sbcglobal.net; societyofmaryusa.org.

See ad on page 36. Code #107. ☩



Maryknoll Fathers and Brothers (M.M.) The Maryknoll Society—a U.S. Catholic order of priests and brothers—helps people overseas build communities of faith. Many Maryknollers serve in pastoral ministry. Some work in war zones with refugees while others minister to the sick, the elderly, orphans, or others in need in Asia, Africa, and Latin America. As joyful missionary disciples of Jesus Christ—motivated by love and challenged by the Gospel—we reach across borders, geographical and situational, and build bridges of solidarity among the poor and marginalized that reflect God's merciful love. Are you called to a life of mission, to live the sacraments and preach the gospel by feeding the hungry, healing the sick, and reaching out to outcasts? Contact us. Fr. Mike Snyder M.M., Vocation Director, P.O. Box 305, Maryknoll, NY 10545-0305; 914-941-7590, x2416; vocation@maryknoll.org; maryknollvocations.org. See our online ads at VocationNetwork.org and DigitalVocationGuide.org.

See ad on page 5. Code #199. ☩



Missionaries of the Holy Family (M.S.F.) The Missionaries of the Holy Family were founded as a religious community in 1895 in Holland. Today, over 1,000 priests and brothers serve in 22 different countries. We base our community life on the model of the Holy Family who lived simple lives in faithful response to the will of God the Father. We proclaim the Holy Family of Jesus, Mary, and Joseph as the standard of holiness for all families. We strive to live a missionary spirit by bringing the Gospel message wherever it is not sufficiently proclaimed. Here in North America, we are involved as priests and brothers in parishes, schools, and missions. Our

work reflects the care and concern we have for family life, including the offering of Gregorian Masses for Holy Souls in Purgatory. May God bless your family! +JMJ+ Please contact our Vocation Director for more information, and see our online ad at DigitalVocationGuide.org.

See ad on page 11. Code #129.



Missionaries of the Precious Blood (C.P.P.S) For more than 200 years, the apostolic society of the Missionaries of the Precious Blood has been reaching out to those on the margins of society. Founded in 1815 by St. Gaspar del Bufalo, Precious Blood priests and brothers carry out a variety of ministries as pastors, teachers, chaplains, youth ministers, retreat directors, mission preachers, and campus ministers, both in the U.S. and abroad. Our larger community also includes lay associates and volunteers who share in a common mission to renew the Church through the ministry of the Word and the saving power of Christ's most Precious Blood. **Cincinnati Province** (Eastern U.S., including Ohio, Indiana, and Illinois as well as Chile, Peru, Guatemala, Colombia), 937-228-9263; vocation@cpps-preciousblood.org; cpps-preciousblood.org. **Kansas City Province** (Western U.S., including Missouri, Kansas, Iowa, Colorado, Illinois, Texas, and California, as well as Vietnam), 816-781-4344; vocations@preciousbloodkc.org; preciousbloodkc.org.

See ad on page 131. Code #108. ☩

Missionaries of the Sacred Hearts of Jesus and Mary (M.SS.CC.) We are a religious community of priests and brothers dedicating our lives to God through service to our brothers and sisters in the localities of Argentina, Canada, Germany, India, Indonesia, Italy, Nigeria, Slovakia, and the United States. As missionaries, our outreach is to those in need, whatever those needs may be. In the United States, we currently serve in parish ministry, schools, nursing homes, hospitals, retreat work, and spiritual direction. Our Founder, Saint Gaetano Errico, calls us "to labor selflessly . . . to make known to all people the deep and tender love of the Sacred Hearts of Jesus and Mary and to kindle this love in the hearts of all . . ." Contact us. Vocation Director, P.O. Box 189, Linwood, NJ 08221; 609-927-5600; mssccusa@aol.com; missionofsacredhearts.org.

See ad on page 60. Code #133. ☩

Missionary Oblates of Mary Immaculate (O.M.I.) The Missionary Oblates of Mary Immaculate is an international community of over 4,000 priests and brothers founded by St. Eugene de Mazenod in 1816. The mission of the Oblates is to preach the Word of God to the poor in more than 60 countries around the world. We are currently serving in prisons, retreat centers, shrines, inner-city parishes as well as other missions in the U.S. and around the world. Join us in our efforts to make a difference in the world! For more information, contact: Fr. Richard Hall O.M.I.; 800-358-4394; rhall@omiusa.org. Or visit us at www.omiusa.org or facebook.com/oblatesusa.

See ad on page 19. Code #109. ☩

Missionary Servants of the Most Holy Trinity (S.T.) We are a Religious Community of Priests and Brothers founded in the United States by Fr. Thomas Agustin Judge, C.M. in 1929. Since our founding we have given witness to the presence of Our Lord throughout the United States and, in response to the needs of the Church, have also established our missionary presence in Mexico, Costa Rica, and Colombia. We value community life and we dedicate ourselves to close collaboration in mission with laypeople. The dream of our founder is our goal; to "awaken the giant" by insisting that "every Catholic is called to be an Apostle." We want to listen to your story of faith and discern how God is calling you to be His Apostle. Please contact: Fr. Allen Rodriguez, S.T.; 240-281-5854; Vocations@TrinityMissions.org; TrinityMissions.org. We speak Spanish. Hablamos español.

See ad on page 54. Code #284. 

N

Nazareth Hermitage, Springfield, MO We are a grouping of diocesan hermits on 200 acres of hardwood forest, hills and hollows in Southern Missouri. We are neighbors with a Cistercian Monastery, within a few miles. We each have a hermitage chapel with the Blessed Sacrament reserved. We also have a common chapel and library. We gather for daily Mass. There is a morning work period. There is ample time for hobbies, artforms, and crafts in one's hermitage. Personal internet use on a cellphone for constructive purposes and faith sharing is cautiously permitted. The initial observership for approved candidates is for up to three months, with three or more additional years until vows. Our guidelines are approved by our local bishop. Our approved hermit candidate (male or female) possesses a deep faith/eschatological vision and appreciates the primacy of prayer in a simple, Christian life. Significant experience in religious life is necessary, with possible exceptions. Contact info: Nazareth Hermitage, Attn: Br. Joseph Reisch; 417-543-8588; Route 5, Box 1122, Ava, Mo. 65608; nazarethhermitage8@gmail.com; nazarethhermitage.wordpress.com.


Code #542.

Norbertine Fathers and Brothers (O.Praem.), Canons Regular of Premontre, Daylesford Abbey Daylesford Abbey is a small Norbertine Community of 30 members. We follow the *Rule of St. Augustine* in trying to be "One mind and one heart" on the way to God. Our mission is to enrich the Church by our Norbertine *communio* (community) nourished by contemplation on God's word, made visible in worship and service within the local church. Our Abbey is a liturgical and spiritual center nestled in a wooded area in Paoli, PA. Our community gathers with the laity four times a day to celebrate the Eucharist and the Liturgy of the Hours. Our services include sacramental ministry in local parishes, spiritual direction, chaplaincies, outreach to the homeless and migrant workers. We invite

men ages 20-45 to contact us if you wish to discern a Norbertine vocation. For more information, contact: Abbot Dominic Rossi, O.Praem., 220 South Valley Road, Paoli, PA 19301; 610-647-2530, x1120; drossi@daylesford.org; daylesford.org. See our online ad at VocationNetwork.org.


See ad on page 37. Code #289. 

Norbertine Fathers and Brothers (O.Praem.), Canons Regular of Prémontré, St. Norbert Abbey The Norbertine Community of St. Norbert Abbey (The Premonstratensian Fathers and Brothers) is dedicated to living a communal, active-contemplative lifestyle according to the Gospel of Jesus Christ while following the *Rule of St. Augustine*. We profess Solemn Vows, committing ourselves to the apostolic life and a promise of ongoing conversion of our ways. Our membership consists of 50 men living primarily at St. Norbert Abbey in De Pere, WI, but also at our House of Formation in Chicago. As Canons Regular, our first ministry is living the common life devoted to the sung choral office (Morning and Evening Prayer), daily Eucharist, Midday Prayer, and common table. Various ministries flow from there, including pastoral and sacramental ministry, education and administration at St. Norbert College and Notre Dame de la Baie Academy, parochial ministry at parishes incorporated in or entrusted to our community, hospitality, retreats, advocacy for and ministry to the poor and marginalized, and numerous unique ministries as needed. Qualified candidates have or are in the process of completing a college degree and are ready and willing to live unselfishly in a communal lifestyle. Speak with a member of St. Norbert Abbey's vocations team at vocations@norbertines.org. Learn more at norbertines.org.

See ad on page 113. Code #110. 




Order of the Blessed Virgin Mary of Mercy (O.deM.), Mercedarians One of the ancient Orders of the Catholic Church, the Mercedarian Friars, were founded in 1218. The Friars honor the Blessed Virgin Mary, as the foundress and mother of the work of mercy begun by St. Peter Nolasco: the redemption of Christians in danger of losing their faith. This work of mercy is conducted in parishes, where faith is attacked; in schools, where empty values threaten our youths; in institutions of health care or detention, where despair is present; and in foreign missions, where social conditions threaten one's faith. Men, between the ages of 18-40, who desire to live a life centered in Mary and her Son, to pray the rosary daily in common, live in community with one's "brothers" based upon the *Rule of St. Augustine*, have a deep love for the Magisterium and in preserving the Faith by catechesis, are invited to contact the Director of Vocations, Fr. Daniel Bowen, O. de M.; 727-348-4060; frdanielbowen@gmail.com; www.orderofmercy.org.

See ad on page 29. Code #216. 



Paulist Fathers (C.S.P.) The Missionary Society of St. Paul the Apostle (The Paulists) founded by Servant of God Isaac Hecker, is the first North American community of priests. Paulists minister through their mission of Reaching Out (Evangelization), Bringing Peace (Reconciliation), and Seeking Unity (Ecumenism and Inter-religious Relations). Paulists are in metropolitan areas across the United States. We serve as campus ministers and parish priests. We lead parish missions and publish through Paulist Press. We proclaim the Good News through Paulist Evangelization Ministries and work in media-related endeavors through Paulist Productions. We find young adult seekers through BustedHalo.com. Training includes a year novitiate and graduate theological studies in Washington, DC. Contact: Fr. Dat Q. Tran, C.S.P., Director of Vocations, 405 West 59th St., New York, NY 10019-1104; 212-757-4260; vocations@paulist.org; www.paulist.org/vocation. See our online ad at VocationNetwork.org.

See ad on page 148. Code #114. 

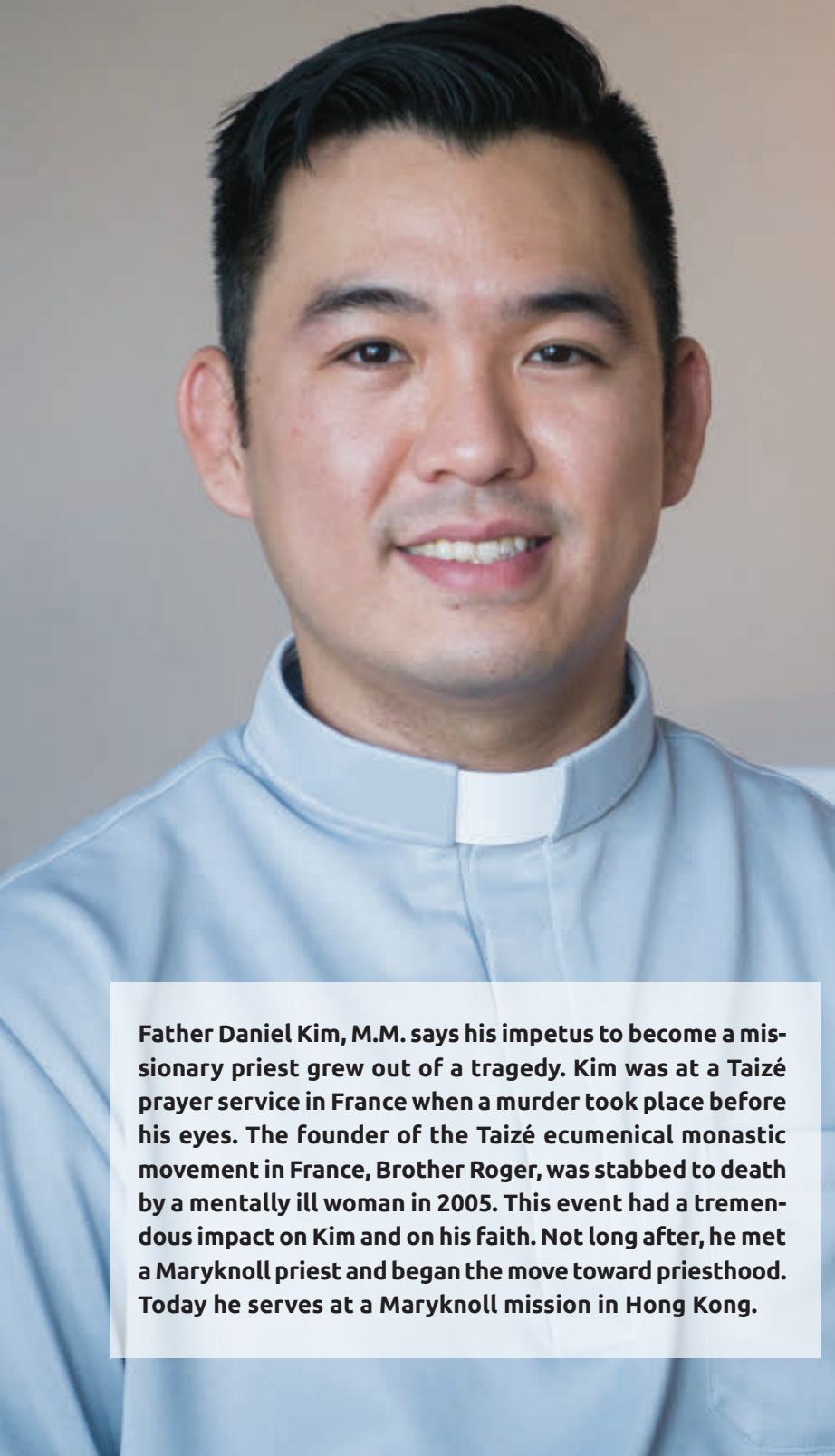


Priests of the Sacred Heart (S.C.J.) We are an apostolic community of men dedicated to prayer and service to the poor. We join together in local communities to serve parishes, schools, and those in need while focusing on living in community, adoration, and Eucharist. We minister in several different locations across the United States. Worldwide, we are in over 40 countries, so foreign missionary work is possible. Foreign missions that the United States Province supports include Africa, India, Philippines, Indonesia, and Vietnam. Contact us: Vocation Director, P.O. Box 206, Hales Corners, WI 53130-0206; 800-609-5559; vocationcentral@wi.twcbc.com; www.dehoniansusa.org. See our online ad at VocationNetwork.org.

Code #116.

A jolt, then a call

FATHER DANIEL KIM, M.M.



Father Daniel Kim, M.M. says his impetus to become a missionary priest grew out of a tragedy. Kim was at a Taizé prayer service in France when a murder took place before his eyes. The founder of the Taizé ecumenical monastic movement in France, Brother Roger, was stabbed to death by a mentally ill woman in 2005. This event had a tremendous impact on Kim and on his faith. Not long after, he met a Maryknoll priest and began the move toward priesthood. Today he serves at a Maryknoll mission in Hong Kong.

While growing up, did you think you might become a religious, or did you have a different dream?

Through my maternal side, I am a third-generation Roman Catholic so the prospect of becoming a priest was always, let's say, in the air.

How did your family and friends respond when you told them you were joining a religious community?

I was voted "most shy" in my high school in San Jose, California. Public speaking was (and still is to some degree) something that I wanted to avoid like the plague. But God definitely has a sense of humor to put me in a vocation where public speaking is a critical component. So my family was thrilled but my friends and classmates were in disbelief.

Ever had any nicknames?

Ha ha! Yes, but I don't think it'll be appropriate to publish them.

What's your favorite part of your current ministry?

Learning a new language. Cantonese will be my fourth one. In order of proficiency: I speak English, Korean, Mandarin, and some Cantonese.

Your favorite way to pray?

Along with praying the breviary, my favorite way to pray leans toward a contemplative style. I'm naturally introverted, so I do enjoy quiet time in prayer.

Any words of wisdom for those considering religious life?

If you have even the tiniest interest in checking out religious life, don't be afraid to honor that inclination! You do not become a priest, brother, or sister overnight, and this process is a path paved with many little decisions. Whether you end up as a religious, the experience will enrich your life—no matter where God's call takes you!

COURTESY OF THE MARYKNOLL FATHERS AND BROTHERS

R

**Redemptorists (C.Ss.R.), Congregation of the Most Holy Redeemer**

The Redemptorists are a community of apostolic men; followers of Jesus Christ the Redeemer and disciples of St. Alphonsus Liguori. As a religious congregation of priests and brothers, our mission is to proclaim the Good News of plentiful redemption to the most abandoned, especially the poor. We share Christ's love in the U.S. and abroad through ministry in parishes, retreat houses, and parish missions, as well as in special apostolates with migrants, prisoners, and young adults. Like the apostles, we live and work together. We combine our prayers and deliberations, our labors and sufferings, our successes and failures, our talents and material goods in service to the Gospel. For more information, visit www.redemptoristvocations.com or contact the Vocation Office: vocations@redemptorists.net, 718-321-1394. See our online ad at VocationNetwork.org.

See ad on page 127. Code #135.

S

Salesians of Don Bosco (S.D.B.) For over 150 years, under the teachings of St. John Bosco, Salesian Brothers and Priests have been inspiring young people to live lives of faith. We are looking for men who want to dedicate their lives to Christ, the Church, and the young. As a Salesian priest or brother, you will journey with young people toward a deeper relationship with Christ and human maturity. Salesians are called to be Christ's missionaries to young people at home and abroad. Following St. John Bosco, we commit to the ministries of evangelization and education of youth and young adults. We live in community, pray, and work together for a common mission. There are currently close to 15,000 Salesians serving young people in 132 countries. In the United States and Canada, the Salesians serve in youth-oriented parishes, high schools, boys and girls clubs, and retreat houses. If you are in Canada or East of the Mississippi River, contact: Fr. Dominic Tran, S.D.B., Salesian Vocation Office, 148 Main St., New Rochelle, NY 10801; 914-636-7445; info@SalesiansOfDonBosco.org; [facebook.com/SalesianVocationsEast](https://www.facebook.com/SalesianVocationsEast); SalesiansOfDonBosco.org. If you are west of the Mississippi River, contact: Fr. John Roche, S.D.B., Salesian Vocation Office, 13856 Bellflower Blvd., Bellflower, CA 90706; 562-925-1973, x205; info@SalesianVocation.org; SalesianVocation.org.

Code #117.

**Salvatorians (S.D.S.), Society of the Divine Savior**

The Salvatorian priests and brothers are the men religious branch of the International Salvatorian Family. We collaborate in mission and ministry with Sisters of the Divine Savior and Lay Salvatorian women and men. The Salvatorians were founded to use "all ways and means which the Love of Christ inspires" to bring the Gospel to the world. We are multicultural and fully embrace the Spirit of Vatican II with compassion for all. We are involved in parishes, international missions, edu-

cation, hospital and prison chaplaincies, youth ministry, counseling, campus ministry, communications, music, and other specialized ministries. U.S. members serve in several dioceses throughout the United States as well as internationally in the Philippines, Rome, and Tanzania in East Africa. Contact our Vocation Director, Bobby Pantuso, S.D.S., at vocations@salvatorians.com to learn more. See our online ad at VocationNetwork.org.

See ad on page 73. Code #145.

Servants of the Paraclete (s.P) Founded in 1947 by Fr. Gerald Fitzgerald, s.P., our Congregation has helped more than 5,500 clergy and religious through residential programs based on Eucharistic Adoration, spiritual direction, psychological counseling, and fraternal life in common. We remain committed to our Roman Catholic faith and encourage fidelity to the magisterium of the church. Currently we serve in Jemez Springs, New Mexico and Dittmer, Missouri in the U.S. and in Mt. Carmel Renewal Center in Tagaytay City, Philippines, and at Sacred Heart House of Prayer near Da Lat, Vietnam. We have student houses in Ho Chi Minh City, Vietnam, Tagaytay City, Philippines and in the Archdiocese of Cape Coast, Ghana. If you are interested in knowing more about the Servants of the Paraclete, please contact: Very Rev. David T. Fitzgerald, s.P., P.O. Box 450, Dittmer, MO 63023; servantgeneral@aol.com; www.theservants.org.

Code #300.



Servites (O.S.M.), Servants of Mary Founded in 1233, we bring the compassionate presence of Christ to the world through lives lived in community, serving the needs of others in a variety of ministries, while looking to Mary as the example of life and service. The Servite Friars, together with Servite religious sisters, cloistered nuns, Servite Seculars and other lay groups, form an international community of over 15,000 members. For more information on the Servite Friars please contact the Vocation Ministry Office: Ed Murphy, 855-676-1233; Vocations@ServitesUSA.org; www.servites.org.

Code #159.

**Society of African Missions (S.M.A.), Societe des Missions Africaines**

We are an international community of 1,200 missionaries: Priests, Brothers, Associate Priests, and Lay Missionaries. We are committed to living the Gospel among our brothers and sisters in Africa and those of African descent, with a special concern for the poor and marginalized wherever we are serving. We strive to witness by our lives to the Gospel of Jesus Christ in its totality through a variety of ministries including: parish work, catechetical programs, healthcare, education, ministries with street children, people with disabilities, refugees, leprosy patients, AIDS ministries, and development and relief programs. Our ministries are a response to the needs of the local Church. You are invited to make a wholehearted, unconditional offer of your life at the service of the Gospel of Jesus. Please contact: S.M.A. Vocation Office, 23 Bliss Ave., Tenafly, NJ 07670; 201-567-0450, x238 or x253; smavocation@gmail.com; www.smafathers.org.

See ad on page 134. Code #136.

Society of Jesus (S.J.) See Jesuits.

Society of Mary (S.M.) See Marianists and Marist Fathers and Brothers.

Spiritans (C.S.Sp.), Congregation of the Holy Spirit

For over three centuries Spiritans have crisscrossed the globe—living particularly among people who are suffering, being a pastoral presence and advocate for justice, and teaching the message of the Gospel. In parishes, schools, and missions we go where there is a need, bearing God's Spirit of joy and hope. Today Spiritan priests and brothers are over 3,000 strong, an international congregation on an adventure of the Spirit. We are committed to the poor, dedicated to justice, open to all cultures, and grounded in community and prayer. Vocation Office, 6230 Brush Run Road, Bethel Park, PA 15102-2214; 412-831-0302; joinus@spiritans.org; www.spiritans.org. See our online ads at VocationNetwork.org.

See ad on page 147. Code #164.

T

Trappist Cistercian Monks (O.Cist.), Ava, MO, Assumption Abbey

Our monastery is located in the Ozark hills and hollows of southwest Missouri. With 3,400 acres of forest, this is the ideal environment for prayer and solitude. We support ourselves by baking fruitcakes, which is quiet, prayerful work. Our call is to leave all and follow Christ on a desert journey in a community of monks and family brothers. Our guide is the Benedictine monastic way in the contemplative tradition of St. Bernard of Clairvaux and Thomas Merton. Our task is to glorify God and build up the body of Christ by a life of contemplative and intercessory prayer and sacrifice. We are originally Vietnamese monks from Cistercian Abbey of Thien-Phuoc (Divine Grace) in Vietnam. Here we live monastic life together with American Trappist monks and family brothers. We welcome any man to join us from any ethnic origin. We are flexible regarding age and education. Contact: Br. Francis Flaherty, O.C.S.O.; 417-683-3515; avocations@hughes.net; or Fr. Peter L. Vu, O.Cist.; 417-683-5110; lmtpjosephdat@yahoo.com.

See ad on page 133. Code #121.

Trappist Cistercian Monks (O.C.S.O.), Peosta, IA, Abbey of New Melleray

Founded in 1849 by Mount Melleray Abbey in Ireland, our community is located in the heartland of Northeastern Iowa, 12 miles from Dubuque and the Mississippi River. We are a contemplative monastery in the Order of Cistercians of the Strict Observance. As members of the Cistercian family of monks and nuns founded in 1098 at Cîteaux in France, we are wholly ordered to a life of prayer according to the *Rule of St. Benedict*. We support our way of life by carpentry—Trappist Caskets—supplemented by income from our 1,900-acre farm, our 1,300-acre forest, and a Guest House for 22 retreatants and visitors. The entire Liturgy of the Hours and the Eucharist are celebrated in choir every day. For information contact our Vocation Director: 6632 Melleray Circle, Peosta, IA 52068; vocationdirector@newmelleray.org; www.newmelleray.org. See our online ad at VocationNetwork.org.

Code #591.



Trappist Cistercian Monks (O.C.S.O.), Piffard, NY, Abbey of Genesee We are a Roman Catholic community of contemplative monks belonging to the Cistercian Order of the Strict Observance, commonly known as Trappists. Our community is dedicated to the worship of God in a hidden life within the monastery following the *Rule of St. Benedict*, leading a life of solitude and silence, prayer and penance in a joyful spirit of faith. We support ourselves by the common work baking Monks' Bread. Guests are received for quiet, private retreats at the retreat house. The monastic day begins with vigils at 2:25 a.m. and ends with compline at 6:40 p.m. Throughout the day there is a good balance between prayer, reading, and work, all lived in fraternal love and support. Contact: Br. M. Anthony Weber, O.C.S.O., Vocation Director, Abbey of the Genesee, Piffard, NY 14533; 585-243-0660, x19; AnthonyWeber@GeneseeAbbey.org; www.GeneseeAbbey.org. See our online ad at VocationNetwork.org.

Code #592.

Trappist Cistercian Monks (O.C.S.O.), Trappist, KY, Abbey of Gethsemani Our monastery is a school of the Lord's service where Christ is formed in the hearts of the brothers through the liturgy, the abbot's teaching, and the fraternal way of life. The monk expresses this love by his desire to share life together at the heart of the Church and to grow into Christ through prayer, work, and sacred reading every day. Located in the beautiful knob country of central Kentucky, we Trappists have lived, prayed, and worked in this house of the Lord for over 165 years. Our mission is the praise of God's goodness and the proclamation of the Kingdom's nearness. Living in solitude and silence, the monk aspires to that interior quiet in which wisdom is born. The vows of obedience, stability, and fidelity to the monastic way of life provide our structure, support, and encouragement to persevere in the journey, in the work, in the search. Men between the ages of 22 and 50 may apply. For more information contact: Fr. Anton Rusnak, Abbey of Gethsemani, 3642 Monks Road, Trappist, KY 40051; 502-549-4116; vocations@monks.org; www.monks.org. See our online ad at VocationNetwork.org.

Code #593.


Trappist Cistercian Monks (O.C.S.O.), Snowmass, CO, St. Benedict's Monastery Located in a spectacular valley high in the Colorado Rockies near the small town of Snowmass, St. Benedict's Monastery belongs to the Order of Cistercians of the Strict Observance. Prayer is our apostolate, and a contemplative approach to both communal and personal prayer and to our daily tasks characterizes our life. Our daily life is grounded in a schedule of liturgy when, five times a day, we come together for prayer, including daily Mass. We support ourselves by work which includes our ranch and a small cookie business. In accord with our Order's constitution, we live a life that is

ordinary, obscure, and laborious. In other words, a hidden life of prayer in and through the Church for all humankind. We accept applications from men between 22 and 50. For more information contact our vocation director, Fr. Ed Hoffmann, vocations.stbenedict@gmail.com. Or visit our website, snowmassmonks.com. See our online ad at VocationNetwork.org.


Code #610.

Trappist Cistercian Monks (O.C.S.O.), Spencer, MA, St. Joseph's Abbey We are a monastic Order wholly directed to contemplation. We dedicate our lives within the enclosure of the monastery to the praise and worship of God in a hidden way of life. Our day is a balance of liturgical prayer; private, personal prayer; lectio divina (prayerful reading of Scripture) and work. By fidelity to our contemplative monastic way of life with its own hidden mode of apostolic fruitfulness, in silence and solitude, in prayer and penitence, we seek to perform a service for God's people and the whole human race. The Lord Jesus is our Strength and the Heart of our desire. Typically our candidates are men between the ages of 25 and 45. Contact: Fr. James Palmigiano, O.C.S.O.; vocation@spencerabbey.org; www.spencerabbey.org. See our online ad at VocationNetwork.org.


Code #616.

 **Trinitarians (O.SS.T.)** Founded in 1198 through the vision of St. John DeMatha, the Trinitarian priests and brothers bring the redemptive love of Christ to those they serve. The earliest Trinitarians, through every possible means available, sought freedom for those held captive for their faith. In modern days, through their work for the poor, those who suffer religious persecution, and in parishes, schools, missions, prisons, and hospitals, they strive for the freedom of all people. Trinitarians live in small, mission-oriented communities and enjoy common prayer. Their purpose is redemptive mission and community life. They number 28 members in the United States and more than 650 worldwide. Candidates, ages 18-40, with a minimum of a high school diploma, are considered. Vocation Office, P.O. Box 5719, Baltimore, MD 21282-5719; 800-486-0614 or 410-486-5171; vocations@trinitarians.org; www.trinitarians.org.

See ad on page 76. Code #122. 


 **Viatorians (C.S.V.), Clerics of St. Viator** We are the Viatorians (also known as Clerics of St. Viator). Viatorians are religious brothers and priests, who have lay associates as part of the mission. The spirituality of our founder encourages us to live by is, "Adored and loved be Jesus." We adore and love Jesus through prayer, providing engaging liturgy, catechizing, and living communally. Our mission is to "announce Jesus Christ and His Gospel and to build up communities where

faith is lived, deepened, and celebrated." We typically minister in schools and parishes and view ourselves as catechists. We give special attention to youth and people who are marginalized. The Province of Chicago includes the U.S. and Colombia, South America. In the U.S. we are located in the Archdiocese of Chicago, the Diocese of Joliet, and the Diocese of Las Vegas, Nevada. Our congregation is present in 13 countries throughout the world. Contact us to learn more. Contact: Br. John Eustice, C.S.V.; 847-894-8537; jeustice@viatorians.com. Learn more at: viatorians.com.

See ad on page 15. Code #094. 




Vincentians (C.M.), Congregation of the Mission Confronted by severe poverty in France in the 1600s and spiritual weariness due to an uneducated clergy, St. Vincent de Paul committed his life to championing the needs of the poor and opening seminaries to train clergy. Since our founding in 1625, Vincent's community of priests and brothers work to spread God's message of hope to the poor and train priests and laity to serve and advocate for those living in poverty. We serve in 53 provinces on five continents alongside the laity of the Vincentian Family. We strive to be **Men on a mission serving Christ in the poor.** We welcome you to join us. Experience the Vincentian charism as a priest or brother in our Congregation! Contact us via our new website: www.menonamission.net.

See ad on page 9. Code #178. 



Xaverian Missionaries (s.x.) Serving in 20 countries around the world, the Xaverian Missionaries are an international, multicultural community of over 1,000 priests, brothers, and sisters. In the spirit of our founder Saint Guido M. Conforti we commit ourselves to live and witness to the Good News of Jesus Christ; the greatest gift we can share with the world; in poverty, chastity, and obedience. We fulfill this mission in and through community. Moved by our passion for Christ and for humanity our mission is directed to those who do not know Christ and among them we choose to work with the poor. It is our desire that our lives and our ministries may always reflect the love of Christ. Through empowerment of local communities, education, inter-religious dialogue, healthcare, social development, and justice and peace, we facilitate the transformation of our world into the "ONE FAMILY" our Founder dreamed. Contact: Fr. Rocco Puopolo, s.x., 101 Summer St., Holliston, MA 01746; 508-429-2144; rrocco@xaverianmissionaries.org; www.xaverianmissionaries.org. See our online ad at VocationNetwork.org.

See ad on page 53. Code #137. 

A

**Adorers of the Blood of Christ****(A.S.C.)** Courageous, Compassionate, and Committed. The Adorers strive to be Christ's reconciling presence in our world by responding to

the needs of individuals and society. Diverse in our ministries and singular in our mission to be a compassionate presence wherever we are, Adorers serve as educators, justice advocates, healthcare workers, pastoral ministers, spiritual directors, and more. We are also an international community ministering in 24 countries. Join us as we follow in the footsteps of our foundress St. Maria De Mattias who believed Christ is establishing a beautiful world, and our mission is to participate in that work. Are you a courageous, compassionate, committed woman? You can make a difference as an Adorer of the Blood of Christ. Visit www.adorers.org or call or text our Ministry of Vocations Director Lori at 314-203-1678. See our online ads at VocationNetwork.org and DigitalVocationGuide.org.

See ad on page 41. Code #001. **Apostles of the Sacred Heart of Jesus****(A.S.C.J.)** We were founded in Viareggio, Italy, in 1894 by Blessed Clelia Merloni. Clelia, after a miraculous healing, founded the community devoted to the Sacred Heart of Jesus with the desire of making His Love more known, loved and served. St. Paul's words, "The Love of Christ Impels Us!" is the community's motto. The Apostles, consecrated women of the Church, seek to reflect the love of the Sacred Heart of Jesus in lives of prayer, compassion and service. We serve in education, healthcare, pastoral ministry, social services, human development, and missionary activity. As an international Congregation, we serve in Italy, Albania, Switzerland, Chile, Benin, Mozambique, Portugal, Brazil, Argentina, Uruguay, the Philippines, Haiti, Ireland, and the United States. Contact: Sr. Angela Gertsema, A.S.C.J., 295 Benham St., Hamden, CT 06514; 203-889-0408; vocations@ascjus.org; www.ascjus.org.**Code #267.**

B

**Benedictine Nuns (O.S.B.), Greensburg, PA, St. Emma Monastery**

As Benedictine nuns, our particular monastic tradition dates back to 1035, the founding of our motherhouse in Germany. The praise of God in the Liturgy of the Hours with the celebration of Holy Mass form the structure of our day. *Lectio divina*, personal prayer, love made manifest in work, hospitality, and community living in an atmosphere of silence are key elements of our monastic life. St. Benedict offers us the faith perspective that the tools of the monastery are as sacred vessels of the altar. Our monastic life is a life of love, lived out in service to God and others within the monastery. St. Benedict urges us to seek God both in others and ourselves. In this school of the Lord's service, we learn to have our hearts enlarged and run in the way of God's commandments (Prologue, *Rule of St. Benedict*). Contact us: Sr. Maria Johanna, O.S.B., Vocation Director, 1001 Harvey Ave., Greens-

burg, PA 15601; 724-834-3060, x137; vocations@stemma.org; stemma.org.**See ad on page 23. Code #446.**

Benedictine Nuns (O.S.B.), Petersham, MA, St. Scholastica Priory Located in the heart of the New England forest, St. Scholastica Priory is a community of contemplative Benedictine nuns. Following the *Rule of St. Benedict*, we seek to live in God's presence through lives wholly dedicated to prayer. The monastery, the "school of the Lord's service," is organized to facilitate this search. The Eucharist and the seven Hours of the Divine Office prayed with Gregorian chant, *lectio divina*, work and the common life of mutual charity are the pillars of our 1,500-year-old monastic heritage. Liturgy is celebrated with our twin community of monks, St. Mary's Monastery, and our guesthouse enables us to share our life with retreatants who seek God in their own lives. Monastic Experience weekends are offered. Women aged 18-40 are invited to contact Sr. Mary Frances Wynn, O.S.B., Vocation Director, St. Scholastica Priory, 271 N. Main St., P.O. Box 606, Petersham, MA, 01366; smfwynn@aol.com; 978-724-3213; www.stscholasticapriory.org.

See ad on page 139. Code #482.

Benedictine Sisters/A.B.F.C. (American Benedictine Formation Conference) Each monastic community, though observing the *Rule of St. Benedict*, is independent and self-governing. Community is the central ministry of Benedictine monasteries. We share our lives, our prayer, and our work as a way of blessing the world. This common life is meant to be a sign that "strangers can live together in love." Our monastic profession of obedience, stability, and fidelity to the monastic way of life, binds us to God, to the Church, and to one another. A balanced, contemplative life, Benedictine spirituality yields meaningful ministry that addresses the needs of the modern world, e.g. education, healthcare, pastoral ministry, social work, spiritual direction, missionary activity. Each monastery is unique in size, geographic location, and in the distribution of God's gifts. Common to us all, is the pursuit of peace and the search for God. www.abfconline.org/sisters.

See ad on page 55. Code #004. **Benedictine Sisters (O.S.B.), Atchison, KS, Mount St. Scholastica**

We are a community of 110 women who seek God through communal living and common prayer. The *Rule of St. Benedict* and Sacred Scripture are our guides as we deepen our relationship with Jesus Christ through daily personal and communal prayer. From this stance, our ministry focuses on enhancing the lives of others through prayer and service. We strive to eliminate the root causes of injustice through prophetic witness to Christian values, education, and emphasis on care for all creation. Our ministries include Sophia Center, an on-campus spirituality center in Atchison, and Keeler Center, which serves the urban core of Kansas City, KS. Other sisters are engaged in health care, social service, writing, and teaching. We invite women between the ages 22-55 who seek more information, to visit or contact us. Sr. Marcia Ziska, O.S.B., 801 S. 8th St., Atchison, KS 66002-

2724, 913-360-6219; 913-370-3733 (cell); vocation@mountosb.org; www.mountosb.org.**See ad on page 55. Code #080.** **Benedictine Sisters (O.S.B.), Beech Grove, IN, Our Lady of Grace Monastery**

As Benedictine sisters we seek God in community centered on prayer, work and hospitality. Through our monastic promises of obedience, stability and fidelity to the monastic way of life we commit ourselves to the lifelong process of becoming who God calls us to be. Our life of prayer in community flows out into service in the Church and the world. We minister to others in the areas of education, healthcare, pastoral ministry, retreat ministry, and spiritual direction. Through this life of prayer and service we come to know our deepest joy. We invite single, Catholic women ages 20-45, who are discerning their vocation, to come and visit us to learn more about the Benedictine way of life. Contact: Sr. Julie Sewell, 1402 Southern Ave., Beech Grove, Indiana 46107; 317-787-3287, x3032; vocations@benedictine.com; www.benedictine.com.

See ad on page 55. Code #362. **Benedictine Sisters (O.S.B.), Bismarck, ND, Annunciation Monastery**

We are a community of 47 monastic women who seek God and care for God's people. Our monastery is nestled atop a bluff overlooking the scenic Missouri River. We value common prayer, the Eucharist, and time alone with God. We value community life and care for and support one another. Women of faith, we make a vital impact on the lives of others through our ministries and prayer. As individuals we do whatever work best suits our talents; most of us are involved in our sponsored ministries of CHI St. Alexius Health (Bismarck and Garrison), the University of Mary, our Benedictine hospitality center, and Ministry on the Margins. We are vibrant, creative leaders in our area. We invite you to explore joining us in an incredible journey. Sr. Hannah Vanorny, O.S.B., 7520 University Drive, Bismarck, ND 58504-9653; 701-425-9734; hvanorny@gmail.com; www.annunciationmonastery.org; Facebook: @annunciationmonastery.

See ad on page 55. Code #358. **Benedictine Sisters (O.S.B.), Bristow, VA, St. Benedict Monastery**

In the spirit of the 1,500-year-old tradition of the Benedictine Order, we commit our lives to seeking God in community and have served the people of Virginia for 150 years. Our monastic life is comprised of communal prayer, ministry, and sharing of our common life. Several corporate ministries address the needs in our local church and community: education, homelessness, adult literacy, retreats, spiritual direction, counseling, and hospitality. Praying the Liturgy of the Hours, we bring the needs of our world to God. Our live-in program offers the possibility to live and pray within our monastic community while volunteering in one of our ministries or working outside. We offer Monastic Discernment Weekends frequently. Please contact: Sr. Kathleen Persson, O.S.B., Saint Benedict Monastery, 9535 Linton Hall Road, Bristow, VA 20136-1217; 804-814-2793; vocations@osbva.org; www.osbva.org; Facebook: Benedictine Sisters of VA Vocations.

See ad on page 55. Code #321. 



Benedictine Sisters (O.S.B.), Chicago, IL, St. Scholastica Monastery We are Benedictine women called to seek God in prayer and community, serving where there is need. As Benedictines, our primary ministry is community; as women of the 21st century, we work to build that community in the church, in our city, and throughout the world, ministering in such fields as education, social services, pastoral ministry, and spiritual development. Underlying all we do is a desire to live the Gospel command to love God and neighbor. Women 21-50 who wish to seek God in an active monastic community by living a balanced life of prayer and work are invited to contact us. Vocation Minister, 7430 N. Ridge Blvd., Chicago, IL 60645-1913, 773-338-7063; vocation@osbchicago.org. Visit our website: www.osbchicago.org and Facebook: @BenedictineSistersofChicago.

See ad on page 55. Code #156.

Benedictine Sisters (O.S.B.), Colorado Springs, CO, Benet Hill We are a monastic community of 31 members committed to Gospel as lived out in the *Rule of St. Benedict* which emphasizes seeking God. We strive to seek God through community in hospitality, praise of God in liturgy, and daily communal prayer, and serve God's people in ministry according to each Sister's giftedness to meet the needs of the church and society in a changing culture, especially the needs of women. Commitment to justice issues, global concerns, peace, and nonviolence calls us to work in a variety of ministries. Contact us for more information on criteria for entrance. Sr. Mary Colleen Schwarz, O.S.B.; 3190 Benet Lane, Colorado Springs, CO 80921; 719-633-0655; smarycolleen@benethillmonastery.org; www.benethillmonastery.org.

See ad on page 55. Code #270.

Benedictine Sisters (O.S.B.), Cottonwood, ID, Monastery of St. Gertrude Eager to welcome God's transforming power in ourselves and our world, we seek God together through monastic profession and respond with our core values: Healing Hospitality, Grateful Simplicity, Creative Peacemaking. Using early Christian communities as our model, we live out the values of praying together, living together, sharing all things in common, and serving the wider community and one another. We are a Catholic religious community that intentionally manifests Benedictine spirituality in the world. We are part of the Federation of St. Gertrude, which includes approximately 650 professed sisters. For more information contact: Vocation Director Sr. Bernadette Stang, O.S.B., at membership@stgertrudes.org. Or go to stgertrudes.org.

See ad on page 55. Code #407.

Benedictine Sisters (O.S.B.), Covington, KY, St. Walburg Monastery We are monastic sisters who seek God together in prayer, hospitality, and work. The Eucharist, Liturgy of the Hours, personal prayer, study, and service are the foundation of our spirituality. We celebrate the presence of Jesus Christ and serve

him in all God's people. In the Benedictine monastic tradition, our love for the Church challenges us to meet the needs of God's people in the areas of education, healthcare, social service, diocesan and parish ministries, spiritual direction, and counseling. We sponsor Villa Madonna Academy and Montessori School and a Spirituality Center. Young adult women are welcome to join our volunteer service program. We invite you to discern a call to monastic life by joining us for community life and worship. Contact: Sr. Cathy Bauer, O.S.B., 2500 Amsterdam Road, Covington, KY 41017; 859-331-6324; text message: 859-468-6040; bauerosb@yahoo.com; www.stwalburg.org.

See ad on page 55. Code #579.



Benedictine Sisters (O.S.B.), Duluth, MN, St. Scholastica Monastery Women living in community, following Christ according to the ancient *Rule of St. Benedict*. We balance liturgical and personal prayer, ministry and contemplative silence. Our monastery is an oasis of peace set between a college and a senior living community. We are surrounded by nature, with glorious views of Lake Superior. Sisters' ministries include retreats, education, communications, social justice, management, hospitality, healthcare, and music and the arts. Our lives are centered in our Catholic faith, and shaped by stewardship, simplicity, and hospitality. We are vibrant leaders in our region, sponsoring the College of St. Scholastica and healthcare organizations. We invite you to join us as a Benedictine Sister (age 20-50) or to live with us as a Volunteer Benedictine Associate for 3-12 months. Connect with us to learn more: vocations@duluthosb.org; duluthbenedictines.org; Twitter and Facebook: @DuluthMonastery. See our online ad at VocationNetwork.org.

See ads on pages 22, 55. Code #282.



Benedictine Sisters (O.S.B.), Elizabeth, NJ, St. Walburga Monastery We are monastic women who seek God in community through Gospel values and the *Rule of St. Benedict*. We live out our monastic conversion supported by Eucharist, Liturgy of the Hours, *lectio divina*, and presence to one another. In active lives balanced with contemplation, we witness to Jesus Christ through community, hospitality, and varied ministries such as education, healthcare, and spirituality. We welcome responses from single women who desire to seek God within a community life that overflows into prayer and ministry. Contact: Sr. Mariette Thérèse, O.S.B., Saint Walburga Monastery, 851 North Broad St., Elizabeth, NJ 07208; 908-352-4278, x274; SrMariette@bensisnj.org; www.bensisnj.org.

See ads on pages 21, 55. Code #353.

Benedictine Sisters (O.S.B.), Erie, PA, Mount Saint Benedict We are women living the *Rule of St. Benedict* by balancing community life, contemplative and liturgical prayer, silence and ministry; women witnessing to the global issues of world peace, nonvio-

lence, sustainability, and justice, especially for women and children. Come to see; come to the experience; come to know. Contact: Sr. Marilyn Schauble, O.S.B., Vocation Director, 6101 East Lake Rd., Erie, PA 16511; 814-899-0614, x2424; vocations@mtstbenedict.org; www.eriebenedictines.org.

See ad on page 55. Code #310.



Benedictine Sisters (O.S.B.), Ferdinand, IN, Monastery Immaculate Conception We are monastic women seeking God through the Benedictine tradition of community life, prayer, hospitality, and service to others. By our life and work, we commit ourselves to be a presence of peace as we join our sisters and brothers in the common search for God. We serve in education, parish ministry, social services, healthcare, retreat work, and spiritual direction. We do not identify ourselves with one particular ministry; rather, we respect each individual's gifts as given by God. A college education is helpful, but not required. We have approximately 135 members, four of whom are in initial formation. We encourage women, ages 18-40, who seek God and want to live a balanced life of prayer, work, and community living to inquire about our monastic lifestyle. For more information, please contact the monastery, 802 East 10th St., Ferdinand, IN, 47532-9239; 812-367-1411, x2830; vocation@thedome.org; www.izagged.org. The world is zigging. We zagged. Come zag with us! See our online ad at VocationNetwork.org.

See ads on pages 55, 137. Code #069.




Benedictine Sisters (O.S.B.), Fort Smith, AR, St. Scholastica Monastery We embrace the monastic life seeking God in community by living the *Rule of St. Benedict* and the Church by living a balanced life of prayer, work, and leisure. Our membership is 33. We are engaged in the work of God through education, pastoral care, healthcare, and Hispanic ministry in Arkansas, and we assist in educating orphan girls in Esquipulas, Guatemala. Other ministries include counseling, retreat work, assisting the homeless, and a school of spiritual direction. We welcome and encourage women ages 18-45 who are seeking to live a balanced life of prayer and personal transformation and who desire to become part of our future by living our practice of being "Simply Benedictine" while moving forward in faith for God and the world. To experience our life of prayer, work, and sacred leisure, we invite you to participate in our observership and volunteer programs and come and see opportunities. Contact: Vocation Director, P.O. Box 3489, Fort Smith, AR 72913; 479-783-4147; vocationdirector@stscho.org; www.stscho.org.

See ads on pages 29, 55. Code #341.

Benedictine Sisters (O.S.B.), Lacey, WA, St. Placid Priory St. Placid Priory is a thriving community of nine faith-filled fully professed sisters, one postulant, one novice,

and one temporary professed. An active group of Oblates, Associates, and Affiliates extend our charism. Our hospitality includes offering a variety of spirituality programs, and private and group retreats at The Priory Spirituality Center. Our guests are invited to join us in chanting the Liturgy of the Hours. Our Sisters are engaged in academic teaching, the creative arts, spiritual direction, legal ministry, and care for our community and grounds. Come and see how we live the *Rule of St. Benedict* in our balanced life of prayer and work, hospitality, simplicity, and service. We welcome you and the gifts that you bring. New Membership Directors: Sr. Lucy Wynkoop, O.S.B. and Sr. Julian Cleary, O.S.B.; 500 College St. NE, Lacey, WA 98516; 360-438-1771; vocations@stplacid.org; www.stplacid.org.


See ad on page 55. Code #580. 

Benedictine Sisters (O.S.B.), Martin, KY, Monastery of Mt. Tabor We are a small core community of women who share Benedictine life daily with oblates and volunteers. Together we build a life centered on communal and private prayer, work, leisure, and hospitality to retreatants and visitors. We share ideas, dreams, tell stories, challenge, and encourage one another while living and ministering within and with the local community and beyond. Vocation Director: Sr. Kathleen Weigand, O.S.B., 150 Mount Tabor Road, Martin, KY 41649; kweigand@cdlex.org; 606.886.9624; www.mtabor.com.

See ad on page 55. Code #578.




Benedictine Sisters (O.S.B.), Rock Island, IL, St. Mary Monastery Both contemplative and active, we are called to prayer, community, and work using our gifts. We serve in spiritual direction, retreats, parish work, pastoral care, campus ministry, education, social work, community work, and outreach to the poor. We invite you to take time to stroll through our wooded grounds and reflect on God's call to you. Watch the ducks paddle around the lake and the deer graze on the hill. Come to prayers and meals. Talk and laugh with the sisters. "Listen with the ear of your heart." Join us on your vocation journey. You may feel one step closer to home. Sr. Stefanie MacDonald, O.S.B., 2200 88th Ave. W, Rock Island, IL 61201; 309-283-2300; smacdonald@smmisters.org; website and blog: www.smmisters.org.

See ads on pages 13, 55. Code #152. 

Sisters of the Order of Saint Benedict
Benedictine Sisters (O.S.B.), St. Joseph, MN, Saint Benedict's Monastery We are a community of Benedictine Sisters seeking God in prayer and community life, serving the Church and the world through our ministries. Our prayer life is centered in daily communal and individual prayer: Liturgy of the Hours, *lectio divina*, personal prayer and sacramental celebrations. Our life in community commits us to one another and to living out the Gospel and *Rule of St. Benedict*. Our history is one of extraordinary women whose gifts and talents are encouraged and developed by the community as we engage with the world and

the larger Church. The Benedictine life offers freedom to be fulfilled professionally and personally in a context of community living and prayer. At present, our community has 192 sisters. We invite women who are interested in exploring our way of life to participate in one of our Benedictine live-in experiences. Visit us at our website: www.sbm.osb.org. lrose@csbsju.edu. Call 320-363-7180 or write: Vocations Director, 104 Chapel Lane, St. Joseph, MN 56374-0220.

See ad on page 55. Code #175. 

Benedictine Sisters (O.S.B.), St. Leo, FL, Holy Name Monastery The Benedictine Sisters of Florida are steadfastly dedicated to living the monastic way of life and working in ministries that serve the People of God and further the Gospel message. We welcome all to Holy Name Monastery...a lovely and peaceful place to rest, meditate, and be renewed. Hospitality is offered in true Benedictine style. Be with us for prayers in the chapel, enjoy God's creation outdoors, and relax with the Sisters over a home-cooked meal. Are you seeking a life of prayer and community? Maybe it's a call from God. If you are interested, call or email Sr. Roberta Bailey, O.S.B.; roberta.bailey@saintleo.edu; 352.588.8320; www.benedictinesistersoffl.org.

See ad on page 55. Code #582.




Benedictine Sisters (O.S.B.), St. Paul, MN, St. Paul's Monastery We are Monastic women who are seeking God in Community and we celebrate Liturgy of the Hours, personal prayer, and the sacramental life of the Church. Through the Gospel and the *Rule of St. Benedict*, we respond in obedience by way of personal and communal prayer, hospitality and service to others. We minister to God's people in retreat ministry, campus ministry, spiritual direction, education, pastoral care, and child care as well as other areas of need among God's people today. We welcome women who are seeking God and yearning to hear their Baptismal call. If you are a single, Catholic woman in your 30s, 40s, and 50s and feel a leaning toward monastic life, come for a visit to get to know us. Vocation contact: Membership, 2675 Benet Road, St. Paul, MN 55109-5097; 651-777-8181; membership@stpaulsmonastery.org; www.stpaulsmonastery.org.

See ad on page 55. Code #583.


Benedictine Sisters (O.S.B.), Tulsa, OK, St. Joseph Monastery We are Catholic Benedictine women committed to the Gospel of Jesus Christ, which impels us to love as he loves us, through a common life of prayer, hospitality, and ministry. We are an urban monastic community located in the heart of Tulsa, Oklahoma, living a closely united community life centered on Divine Office, daily Eucharist, *lectio divina*, and service to one another and the local Tulsa community. Discernment (being attentive to God's voice through scripture, relationships, and the world around us) calls us forth into active ministry. What is God calling you to do? For more information: stjomonastery@gmail.com; St. Joseph Monastery, Voca-

tions, 2200 S. Lewis Ave., Tulsa, OK 74114; 918-289-9251; www.stjosephmonastery.org; facebook.com/StJosephMonastery.

See ad on page 55. Code #293. 



Benedictine Sisters (O.S.B.), Yankton, SD, Sacred Heart Monastery Rooted in our rural heritage and growing in relationship with God and one another in monastic community, we live a life of prayer, work, and *lectio*, by which we serve God and God's people in our time and place. As our motto states, we are of "One Heart and One Soul." Unified by Christ's Sacred Heart, whose love flows out to us, we are called first to prayer and community life, then we reach out in service in a variety of ways, depending on the needs of the people and the gifts of the sisters. Interested in our way of life? We invite you to contact Sr. Clarice Korger, O.S.B., 1005 W. 8th St., Yankton, SD 57078; shmyankton.vocationdirector@gmail.com; 605-668-6092; Visit us at: yanktonbenedictines.org; Facebook: @shmivocation; or blog: yanktonbenedictines.blogspot.com.

See ads on pages 42, 55. Code #143. 

Benedictine Sisters of Perpetual Adoration (O.S.B.) We are a contemplative, monastic congregation that follows the *Rule of St. Benedict*. Our main ministry is prayer through the singing of the Divine Office, Eucharistic Adoration, and *lectio divina*. We do not have outside ministries but work in the monastery to support ourselves. Besides care for our monastery, guests, and sisters, our work includes the production of communion hosts and a very active correspondence department that answers hundreds of prayer requests each month. We also have sisters who make soap, lotions, pottery, and other creative hobbies. Our monastery is located in Clyde, MO. If you're a single woman between the ages of 20 and 40 and drawn to a life of prayer, we invite you to contact Sr. Maria Victoria Cutaia, O.S.B.; 31970 State Highway P, Clyde, MO 64432-8100; 660-944-2221, x127; vocation@benedictinesisters.org; www.benedictinesisters.org. See our online ad at VocationNetwork.org.

See ad on page 44. Code #008. 

Bernardine Franciscan Sisters (O.S.F.) Founded in the United States in 1894, our mission is to live the Gospel in the spirit of Francis and Clare! Bernardine Franciscan Sisters reach out in the Name of Jesus to God's people across the continental United States, Puerto Rico, and Brazil. Our missions include the Dominican Republic and Mozambique and Liberia in Africa. We minister in education at all levels, catechetics, retreat work, healthcare, and parish ministry as well as with and on behalf of the poor—especially with women and children. The Gospel, Francis, and Clare permeate our Formation Programs for Sisters, Lay Associates, and Volunteers in Mission! Do you have a Franciscan heart? Are you willing to journey in faith and joy, sister and servant to all? If so, please contact us and visit us on Facebook! Vocation Director, 450 St. Bernardine St., Reading, PA 19607-1737; 610-777-2967; FollowFrancis@bfranciscan.org; www.bfranciscan.org.

See ad on page 33. Code #214. 





Carmel of Cristo Rey We are a **cloistered** community called to an apostolate of **prayer, sacrifice, and penance** for all humanity, the intentions of Holy Mother Church, and especially for priests. Guided by the teachings of Saints Teresa of Jesus (Avila) and John of the Cross, we come from diverse backgrounds and seek Divine intimacy in a joyful community life of prayer fostered by silence and solitude. Some Spanish customs are maintained in grateful recognition of our Teresian heritage and our Community's founders who fled the religious persecution of the Mexican Cristero War (1927) and established our new home in San Francisco (1931). Daily life includes Holy Mass (Ordinary/Extraordinary), full Liturgy of the Hours, Rosary in common, spiritual reading, work duties, and recreation taken together. There are also days of Eucharistic Adoration and Sunday Benediction. We wear the traditional habit. **REQUIRED:** Age: 20-40, sound mental and physical health, U.S. citizenship. Age exceptions are considered on an individual basis. 721 Parker Ave., San Francisco, CA 94118; vocations@cmcrnuns.org; carmelofcristorey.org. **Code #333.**



Carmelite Sisters for the Aged and Infirm (O.Carm.) Founded by Venerable Mary Angeline Teresa McCrory in New York in 1929, she sought to render loving care of the aged with deep respect for their dignity, loving them as children of God. The Carmelite Sisters for the Aged and Infirm, together with hundreds of dedicated staff and volunteers, care for their beloved elderly in 18 home-like residences, in seven different states within the U.S., with one home in Dublin, Ireland. The Carmelite Sisters wear a distinct religious habit, and have a regular prayer schedule including: Liturgy of the Hours, daily Eucharist, Rosary, an hour of daily meditation, and a week of retreat each year at the Motherhouse. Strengthened by community, being of one heart and mind, they continue their mission as loyal daughters of the Church rendering compassionate care to the mystical Body of Christ in the aged and infirm. Contact: Sr. Mary O'Donovan, O.Carm., 600 Woods Road, Germantown, NY 12526; 518-537-4579; srmariyod@stmhcs.org; www.carmelitesisters.com. **See ad on page 133. Code #153.**

Carmelites (O.Carm.), New Orleans, LA, Congregation of Our Lady of Mount Carmel As Carmelites we desire to be a community of contemplative women following "in the footsteps of Jesus" by living and serving in the midst of God's people. A Pontifical Apostolic congregation, currently we are in Louisiana, Illinois, the Philippines, and Timor-Leste. Our zeal is rooted in our contemplative prayer and a prophetic call in the tradition of the prophet Elijah and of Mary, our sister and mother. We cherish community life from which we go forth striving to bring about a more peaceful, just, and loving world in a variety of ministries based on the needs of God's people and on the gifts, talents, and educational preparation of each sister. Above all we desire that

each sister become the woman of God that she is created to be. Vocation Director: Sr. Kathleen Farrelly, O.Carm., 506 Surrey St., Lafayette, LA 70501-6134; 337-322-2255; vocations@sistersofmountcarmel.org; www.sistersofmountcarmel.org. See our online ad at DigitalVocationGuide.org. **Code #013.**



Cenacle Sisters (r.c.) Cenacle Sisters are active women with contemplative hearts, called to live and pray in union with each other for the sake of the mission. We do this principally through retreats, religious education, and other forms of pastoral activity whose aim is to awaken and deepen faith. This is done most often in places of retreat, in people's homes, in centers for spiritual direction and religious development, and in parishes. In addition to sisters, there are lay members, vowed and non-vowed, who share in the Cenacle mission and charism. Sr. Janice Bemowski, r.c., The Cenacle, 513 W. Fullerton Parkway, Chicago, Illinois 60614; 773-528-6300; vocations@cenaclesisters.org; www.cenaclesisters.org. **See ad on page 28. Code #188.**

Cistercian Nuns (O.Cist.) Silence, solitude in community, ascetic practices, the cultivation of continual interior prayer, together with the monastic vows of obedience, stability and unceasing conversion, are the means by which we hope to attain purity of heart, tranquility of mind, and spiritual union with God. Our daily life is an alternation between the Divine Office prayed in Latin with Gregorian Chant, *lectio divina*, and manual labor. Requirements for candidacy: age 20-35 with two years of college or work experience, possession of good physical and psychological health, emotional maturity, and the desire to fulfill God's will. Valley of Our Lady Monastery, E11096 Yanke Drive, Prairie du Sac, WI 53578-9737; vocations@valleyofourlady.org; www.valleyofourlady.org. **See ad on page 136. Code #011.**



Congregation de Notre Dame (CND) Founded in 1659 in Montreal by Saint Marguerite Bourgeoys, the Congrégation de Notre-Dame (CND) has historically been involved in education. Rooted in Jesus Christ, in love and compassion, we dare to: Live interculturality. Go to the peripheries. Honour and respect our "common home." Jesus Christ calls us to humanize all our relationships. How then shall we live today? We are present in the following countries: Canada, United States, Japan, Honduras, El Salvador, Guatemala, Cameroon, and France. www.cnd-m.org. Contact: Sr. Ann Marie Strileckis, CND, 2330 Sherbrooke Ouest, Montréal, Québec H3H1G8, Canada; astrileckis@cnd-m.org; 203-762-4300; www.cnd-m.org. See our online ad at DigitalVocationGuide.org. **See ad on page 122. Code #012.**



Congregation of Divine Providence, (C.D.P.), Melbourne, KY As Sisters of Divine Providence we have a mission to be living witnesses to the Providence of God. God's love becomes real in us as we go out to be Providence to others

through the works of mercy. Founded in France 1762 to teach in the abandoned and forgotten places, we were first given a spirituality by our founder to live poor, simple, charitable lives, always trusting in the Providence of God. Today we are apostolic women religious who live our vowed life in community, strengthened by prayer. As an international congregation, we live our life of Providence on four continents and through a variety of ministries: education, pastoral ministry, health care, spiritual direction, and social services. To learn more about our life or God's call in your life, check out our website and come for a visit! Contact: Sr. Leslie Keener, C.D.P., 5300 St. Anne Drive, Melbourne, KY, 41059; vocation@cdpkentucky.org; www.cdpkentucky.org. **Code #257.**



Congregation of Sisters of Bon Secours (C.B.S.) In 1821, Bon Secours became the first community of sisters to provide continuous nursing within the homes of those who were suffering. Our vision and mission: to defend and care for all life and creation and alleviate suffering; to bring a message of hope and "GOOD HELP" to those in need. Our faith-filled communities draw others to our charism of compassion, healing, and liberation. Community life and shared prayer balance our life of ministry as we contribute to a more humane world integral to spreading the Gospel. We minister in healthcare, retreat ministry, pastoral, social and human services, housing, education, etc. Through continuing founder Josephine Potel's innovative spirit, we bring healing and wholeness beyond walls of tradition in rural areas and cities in the U.S., England, Ireland, Scotland, France, Peru, and South Africa. Contact: Sr. Patricia Dowling, C.B.S., 1525 Marriottsville Road, Marriottsville, MD 21104; 877-742-0277; CBSVocations@bshsi.org; websites: BonSecoursVocations.org, LifeAsASister.org. App: Imagine a Sister's Life. Join us in our Chat Room discussions at: www.lifeasasister.org/talk-with-a-sister-about-religious-life/chat-room/ or follow us on Facebook or Twitter. See our online ads at VocationNetwork.org and DigitalVocationGuide.org. **See ad on page 27. Code #058.**



Congregation of Sisters of St. Agnes (C.S.A.) The Sisters of St. Agnes participate in the mission of Christ by joyful service in the church, always aware that we, too, are among the needy and are enriched by those we serve. As an apostolic community, we are committed to transformation of the world, the church, and ourselves through promoting systemic change for the quality of life, justice for the economically poor, furtherance of the role of women in church and society, mutuality, inclusivity, and collaboration. Contact: Sr. Cyndi Nienhaus, C.S.A., 320 County Road K, Fond du Lac, WI 54937; 920-907-2310; cnienhaus@csasisters.org; www.csasisters.org. See our online ad at VocationNetwork.org. **See ad on page 123. Code #171.**



Congregation of the Humility of Mary (C.H.M.) Committed to a life of simplicity, humility and joy, the C.H.M. sisters are inspired by

Mary's Magnificat. Since our beginnings in France in 1854, we have been listening to the Spirit in responding to the needs of the times. Currently we sponsor Humility Homes and Services, Inc. which provides services to those experiencing homelessness. Another community sponsored ministry is Our Lady of the Prairie Retreat, a place to experience spiritual renewal with an emphasis on enjoying God's creation and caring for Earth. Community members are involved in other ministries dedicated to social justice and supporting those in need, in keeping with our commitment to searching and serving. We welcome others, including women age 30-55 interested in vowed membership, to journey with us in a variety of ways. Contact: C.H.M. Membership, 820 West Central Park Ave., Davenport, IA 52804; 563-322-9466 or searching@chmiowa.org. Learn more about us at chmiowa.org.

Code #363. ☩

Consolata Missionary Sisters (M.C.) We are members of an international missionary institute of women religious founded by Blessed Joseph Allamano in Turin, Italy, in 1910. The purpose of our congregation is to fulfill Jesus' mandate to go and proclaim the Good News of Consolation to all nations. We are committed to this goal by ministering in Africa, Asia, Europe, South, and North America as catechists, nurses, teachers, pastoral ministers, social workers, pastoral administrators—in whatever way we can. As Consolata Missionary Sisters we simply want to be a presence—a presence of peace, reconciliation, and love—a presence that comforts and reassures, that hopes beyond hope. With our lives nourished by the Word of God and sustained by the Eucharist, we strive to build communities that are poor and prophetic, centered on the experience of Christ, open to all people for the proclamation of the Gospel. Contact: Vocation Office, P.O. Box 371, Belmont, MI 49306; Phone: 616-361-2072; reusamc@consolatasisters.org; amreus@consolatasisters.org; www.consolatasisters.org.

Code #440. ☩



Daughters of Charity of St. Vincent de Paul (D.C.) The Daughters of Charity of St. Vincent de Paul are a community of Sisters called to discover Christ in persons who live in poverty. Motivated by the love of Jesus, they live and pray in community, and support one another in the common mission of service in a spirit of humility, simplicity and charity. The Daughters of Charity are located in two Provinces in the United States (and Canada) and collaborate with others in ministries including education, healthcare, social services, pastoral ministry, social justice and advocacy for change. They are an international community of nearly 15,000 Daughters of Charity throughout the world serving in 94 countries. Sisters who feel called to serve in countries outside the

United States make a special request to the Provincial. Faithful to the teachings of the Church, Daughters of Charity strive to proclaim the Gospel message through their witness and compassionate service. Website: www.daughters-of-charity.com; Facebook: [DaughtersOfCharityVocationsUs/](https://www.facebook.com/DaughtersOfCharityVocationsUs/); YouTube: [DaughtersofCharityUS/](https://www.youtube.com/DaughtersofCharityUS/); Twitter: [DofCharity](https://twitter.com/DofCharity); Instagram: [daughtersofcharityus](https://www.instagram.com/daughtersofcharityus/). See our online ad at DigitalVocationGuide.org.

See ad on page 17. Code #168. ☩



Daughters of Divine Zeal (D.Z.) We are an international community of sisters established by St. Hannibal Marie Di Francia in Messina, Italy in 1887. We embrace the vows of chastity, obedience, and poverty, and profess a fourth vow: to pray and work for priestly and religious vocations (Rogate). Our charism is founded on the Gospel command of Jesus, "Pray the Lord of the Harvest to send workers into His Harvest. . ." (Matt. 9:37-38). Committed to prayer and ministry, the Daughters of Divine Zeal render service to schools, nursing homes, missions, parishes, and other local church needs. We invite women between 18 and 40 years old to join us. Our ministry begins and ends with the prayer "Send, O Lord, Holy Apostles in your Church." We are present in many countries such as: Spain, Angola, Rwanda, Cameroon, Albania, USA, Mexico, Bolivia, Brazil, Indonesia, Philippines, Australia, Vietnam. Cabrini Convent, 234 Franklin St., Reading, PA 19602; Hannibal House Spiritual Center, 1526 Hill Road, Reading, PA 19602, Daughters of Divine Zeal, 379 E. Manning Ave., Reedley, CA 93654; hannibalmarylucy@yahoo.com; www.fdz.com.au/order.

Code #236.

Daughters of Mary Help of Christians (F.M.A.) See Salesian Sisters.



Daughters of Our Lady of the Garden (F.M.H.) Since our foundation in Chiavari, Italy, in 1829, we have been spreading our charism of evangelical vigilant charity suggested by our founder, Bishop St. Anthony Gianelli. We carry out our apostolate in Italy, Spain, Uruguay, Argentina, Chile, Paraguay, Bolivia, Brazil, India, the Democratic Republic of Congo, the United States, and Papua New Guinea. We cultivate a profound devotion to the Eucharist and great love to the Blessed Virgin Mary, who is our mother and model. We live a simple, prayerful life open to God and the needs of our brothers and sisters in schools, hospital, social services, missions, and parish and youth ministries. Women ages 18 to 45 with good physical, psychological, moral, and mental health who want to live community life, participate in the daily Mass, prayer, adoration of the Blessed Sacrament, and experience the joy of a life dedicated to God and the service of others are welcome. Contact: Sr. Maria Ines Aparicio, F.M.H. 124 Rivington Ave., Staten Island, NY 10314; 718-448-3408; vocationfmh@gmail.com; www.sistersfmh.org.

See ad on page 116. Code #609. ☩



Daughters of St. Mary of Providence (D.S.M.P.) We were founded in 1881 by Saint Louis Guanella to spread the "Culture of Charity." As Instruments of Providence, we do not limit our energies but extend them to provide assistance wherever serious circumstances and need arise. The Daughters are currently serving in 14 countries around the world: Italy, Spain, Switzerland, Romania, India, the Philippines, Argentina, Brazil, Chile, Colombia, Paraguay, Mexico, Canada, and the United States. We are sent to evangelize those in need and to reveal to them the Provident love of the Father with our works of mercy. We dedicate ourselves with a preferential love to persons less favored with gifts of intelligence and physical health, as well as those in need of religious formation and those deprived of human support. We offer our lives to all Providence puts on our path to be "sister, mother, and friend" and become one family with them. For more information: call: 773-545-8300; dsmphi@sbcglobal.net; www.dsmpic.org. See our online ad at VocationNetwork.org.

See ad on page 115. Code #263. ☩

Daughters of St. Paul (F.S.P.) Founded by Blessed James Alberione in 1915 to "live Jesus and give Jesus," the Daughters of St. Paul bring Jesus Christ to all people in more than 50 countries throughout the world using all forms of media. Meeting Christ in the Word and the Eucharist through daily Mass, meditation, community prayer, and our Hour of Adoration before the Blessed Sacrament, we are transformed into Christ in order to proclaim him to the world through print and digital publishing, radio, Internet, social media, music, art, video, apps, our book and media centers, and media education seminars. Age limit: 18-30 years old. (Exceptions can be made.) Discernment retreat weekends and Come and See programs are offered, as well as the St. Paul Summer Program for high school women. Contact: Sr. Emily Beata Marsh, F.S.P., 1025 King St., Alexandria, VA 22314; 703-549-3806; vocations@paulinemediacom; www.daughtersofstpaul.com/vocations.

See ad on page 18. Code #015.

Daughters of Wisdom (D.W.) Rooted in the spirituality handed on to us by St. Louis Marie De Montfort and Bl. Marie Louise Trichet, we, Daughters of Wisdom today, seek and contemplate Divine Wisdom present in a world that hungers for meaning, justice, and compassion. Present in 20 countries across five continents, our mission is to bring the message of Jesus, Incarnate Wisdom, to people experiencing injustice, violence, poverty, and oppression, especially women and children. Daughters of Wisdom have ministered in the United States for 70 years. Called together in community, we serve those in need of education, healthcare, and basic human and spiritual resources. Contact: Sr. Barbara O'Dea; 385 Ocean Ave., Islip, NY 11751; 631-277-2660, x16; vocation@daughtersofwisdom.org; www.daughtersofwisdom.org.

See ad on page 117. Code #275. ☩

Dominican Sisters (O.P.) Dominican Sisters live in many locations throughout the U.S. We share a common heritage and are influenced by differences in our geography and history. As Dominicans, we claim preaching as our mission, supported by a life of prayer and study in community. In apostolic congregations, members often live near our ministry locations. Our preaching may take many forms, such as parish or diocesan ministry, education or healthcare, advocacy for justice, legal aid, the arts, spirituality, or missionary activity. In all our ministries Dominican women strive for integrity in serving God and creation. Women in their 20s to 40s are invited to contact a Dominican congregation for specific information about the process for joining this mission as a vowed member. Women are also invited to obtain information about retreat opportunities and volunteer programs at a nearby Dominican community. Locate one by visiting our website: www.domlife.org/Vocation.

See ad on page 121. Code #018. ☪

Dominican Sisters (O.P.), Adrian, MI We Dominican Sisters of Adrian are members of the Order of Preachers. We preach the Good News of God's love to the world through our ministries and our lives. One of our mottoes is "To contemplate and share the fruits of contemplation." We strive to base our lives on the four pillars of Dominican life: prayer, study, community, and ministry/preaching. Our roots go back 800 years to St. Dominic. We came to Adrian, Michigan, in 1879. We are currently around 600 members and minister in many places in the United States as well as the Dominican Republic and the Philippines. Our ministries take many forms. We serve as teachers, lawyers, social workers, medical professionals, parish pastoral ministers, chaplains, artists, and advocates for those who are suffering, including our whole earth community. In whatever we do, we aim to "seek truth, make peace, and reverence life." Please visit our website at www.adriandominicans.org.

See ad on page 121. Code #176. ☪

Dominican Sisters (O.P.), Amityville, NY Rooted in the belief that all persons participate in Christ's continued mission in the world, Dominican Sisters of Amityville, as a Congregation, seek to share that mission of bringing the reign of God to fulfillment. Saint Dominic recognized the needs of his age and commissioned his followers to proclaim the truth, the Dominican Sisters of Amityville continue to respond to each age as it unfolds, committing themselves to an active contemplative life. In striving to build up God's reign in the community of the world, the Dominican Sisters of Amityville reach out to share their faith experience with others. Sustained by the strength gained from the unity experienced in community, each sister labors to promote human dignity, to alleviate social ills, and ultimately to achieve oneness in the Spirit of God. Contact us to learn more at www.amityvilleop.org and follow us on Facebook.

See ad on page 121. Code #548. ☪

Dominican Sisters (O.P.), Blauvelt, NY Our Dominican motto: to praise, to bless, to preach the Word of God frames our lives of prayer, study, common life, and ministry. We endeavor to proclaim the good news of the compassionate love of God for each person with a special consciousness of and presence to those who are poor and on the margins of society. In living out this mission, we serve in a variety of ministries including education, social services, healthcare, pastoral care, peace and justice, and prison ministry. We have committed ourselves to intentionally embrace the future with hope and recognize that God's design is one that leads us to a greater understanding of the sacredness and oneness of all creation. We invite you to join us. To learn about our life and ministries, friend us on Facebook, visit our website: opblauvelt.org, or contact: Sr. Mary Ann Collins, O.P.; mcollins@opblauvelt.org.

See ad on page 121. Code #549.

Dominican Sisters (O.P.), Grand Rapids, MI We are vowed Dominican women preaching the Word in diverse forms through our ministries. Through prayer, study, common life, and ministry, we strive to preach the Gospel with our lives and embody God's compassion for all persons and our world. We have a passion for justice, to be in right relationship with God, one another, and the earth. Pastoral ministry, healthcare, education, social work, and advocacy are among our wide area of ministries, which are as diverse and creative as are the gifts and talents of our members. We serve primarily in Michigan, as well as in eleven other states with a mission in Peru and Honduras. If you are discerning a call as a Dominican Sister, contact: Sr. Chela Gonzalez, O.P., CGonzalez@GRDominicans.org; 616-514-3202 (Office); 616-329-6221 (Cell); 2025 East Fulton St., Grand Rapids, MI 49503; grdominicans.org; grdominicans-vocations.blogspot.com. Call us + visit us + email us!

See ad on page 121. Code #551. ☪

Dominican Sisters (O.P.), Houston, TX We publicly commit ourselves to study and address the crucial justice issues of our times. We assume the risks inherent in preaching and teaching the Gospel. We work to transform social structures that oppress the powerless and minister with them in our common struggle to remain faithful to the Word of God. For more than 135 years, we have served Houston, Galveston, the Sabine Area, and other parts of Texas, California, and Guatemala. Our two college preparatory schools in Houston, St. Agnes Academy, and St. Pius X High School, continue to thrive. One-third of our sisters minister in education, while others serve in parish ministry; religious education; social service; campus ministry; counseling; medical, legal, family, and women's services; music and art; retreat work; community organizing; and refugee assistance. Learn more at domhou.org, or contact: Sr. Adrian Dover, O.P., adover@domhou.org.

See ad on page 121. Code #553. ☪

Dominican Sisters (O.P.), Mission San Jose, Fremont, CA How is God calling you to be your best? Where are you going in your life? Does the love and joy of God tug at your heart? Contact the Dominican Sisters of Mission San Jose (Order of Preachers)—joyful Gospel women whose prayer, study, community, and ministry empower them to preach Jesus Christ by varied missions of evangelization and education that promote justice and peace. Inspired by Saint Dominic, Saint Catherine of Siena, and foundress Mother Pia Backes, we center our lives on the Word of God, contemplate God's Truth, and share it with others. We serve in education, pastoral, healthcare, social service, peace and justice, and media ministries. We preach the truth in love to the young, the poor, and the vulnerable. We are located in the United States and Mexico. Vocation Director: Sr. Mary Yun, O.P., vocations@msjdominicans.org; 213-760-3085; 43326 Mission Circle, Fremont, CA 94539-5829. Visit our website: www.msjdominicans.org. See our online ad at DigitalVocationGuide.org.

See ad on page 121. Code #552. ☪

Dominican Sisters (O.P.), Racine, WI In harmony with our Dominican heritage of study and contemplation, we strive to be listeners and bearers of God's Word. We are women "committed to truth and compelled to justice" who serve by our life-giving presence in areas of education, pastoral and retreat ministry, spiritual guidance, healthcare, and social justice. We stand in solidarity with people who are oppressed and alienated by unjust systems. At this urgent time in the church and global community, Racine Dominicans invite others to join them in community life, prayer, and ministry. Contact: Sr. Kathy Slesar, O.P., 5635 Erie Street, Racine, WI 53402-1900; 262-898-4083; vocations@racinedominicans.org; www.racinedominicans.org. Also visit us on Facebook: facebook.com/RacineOP.

See ad on page 121. Code #554. ☪

Dominican Sisters (O.P.), San Rafael, CA Inspired by our faith and by the mission of St. Dominic to proclaim God's Word in our world, we are dedicated to reaching out to all who hunger and thirst for God's truth, love, and justice. Since 1850 the Dominican Sisters of San Rafael have been a vital part of California and Nevada in the West, its people and the Church. We choose to live as a community to nurture our common life of prayer and study. The bonds developed in community life not only give us joy, but also strengthen us as we go out to serve in a broad range of ministries that include education, healthcare, social services, pastoral care, justice advocacy, and spiritual direction. We celebrate our call to the Order of Preachers and welcome other women to join us. Vocations Promoter, 1520 Grand Avenue, San Rafael CA 94901-2236; 415-453-8303; vocations@sanrafaelop.org; www.sanrafaelop.org

See ad on page 121. Code #555. ☪



What first drew you to religious life?

As an 11- or 12-year-old girl I had a desire to travel the world helping the poor, the sick, and the elderly. That dream made no sense to me then because I did not even know what it meant. I think it was clear to me that I did not want to get married and have children to tie me to one place.

Being part of a church community also exposed me to the religious sisters in my parish. Then I became friends with one of them, and I would ask her a lot of questions about religious life.

What moments with your community do you really relish?

I enjoy when we sit to catch up with each other at the end of the day. I find it exciting to hear stories of the people we encountered during the day as we bring them to our evening prayer.

Do you have a favorite way to pray?

I like and look forward to my morning meditations. I like my quiet times where I can just “be” and “gaze” without many words. Prior to the quiet time, I read some portion of the Bible, preferably the reading of the day, and then enter into contemplation.

What is your current ministry?

I work for Catholic Charities of the Archdiocese of Chicago where I provide psychotherapy services to individuals and couples. I’m also studying at Catholic Theological Union. I love listening to people’s stories and helping them piece things together to live a more fulfilled life.

Tell us a fun fact about yourself.

I love to laugh and laugh loud—you know, from the belly!

She loves people’s stories

SISTER CHIOMA AHANIHU, S.L.W.



As a young girl Sister Chioma Ahanihu, S.L.W. wanted to see the world while helping the poor. Since she was raised in a devout Nigerian Catholic family, by the time she was a young woman she had connected that dream to sisterhood. Fast forward through plenty of discernment and a few life changes, and now Ahanihu has brought her passion for service to her work as a therapist and her membership in the Sisters of the Living Word in Chicago.

Leer en español en la página 71.

Dominican Sisters (O.P.), Sinsinawa, WI The Dominican Sisters of Sinsinawa have been preaching and teaching for over 170 years. We are rooted in the 800 year legacy of Dominic de Guzman, who founded the Order of Preachers in the 13th century and many women and men who followed the Dominican path as sisters, friars, nuns, and laity. Our Mission Statement affirms that as Sinsinawa Dominican women, we are called to proclaim the Gospel through the ministry of preaching and teaching in order to participate in the building of a holy and just Church and society. Essentials for our Dominican life are prayer, study, community, and ministry. Over 400 Sisters minister in 19 states in the United States plus Bolivia and Trinidad and Tobago as educators, social workers, pastoral ministers, liturgists, doctors, lawyers, advocates for peace, justice, and care of creation, and spiritual guides. You are invited to consider sharing the vitality of our Dominican Life. Contact: Relationship for Mission Team, 585 County Road Z, Sinsinawa, WI 53824; RFM@sinsinawa.org. Please visit us at: www.sinsinawa.org; www.facebook.com/sinsinawa; www.catherinescafe.blogspot.com.

See ad on page 121. Code #556. ☩

Dominican Sisters (O.P.), Sparkill, NY We are *Women Making a Difference!* We are joyful, itinerant preachers who use our individual gifts to serve the poor, the oppressed and the spiritually deprived. We proclaim the Good News of the Gospel as teachers, nurses, pastoral ministers, campus ministers, childcare providers, housing administrators, and social workers. Our ministries expand throughout the United States as well as in Pakistan. Listen for your call and respond. Contact: Sr. Margaret Palliser, O.P., 175 Route 340, Sparkill, NY 10976; 845-359-4079; margaret.palliser@sparkill.org; www.sparkill.org.

See ad on page 121. Code #557. ☩

Dominican Sisters (O.P.), Springfield, IL We, Dominican Sisters of Springfield, Illinois, are rooted in the mission of Jesus. Filled with the joy of the Gospel we are committed to bringing hope to our world. As St. Dominic did in 13th century Spain, we preach the Gospel in our own time and place, centered in prayer, study, ministry, and community life. We serve in Illinois, Mississippi, Missouri, South Dakota, and Peru, South America. If you are a woman 18 to 34 and would like more information please contact: Sr. Teresa Marron, O.P., Vocation Director, 1237 W. Monroe St., Springfield, IL 62704; 708-207-1874; srteresa@spdom.org; www.springfieldop.org.

See ad on page 121. Code #019. ☩

Dominican Sisters of Peace (O.P.) We are Dominican Sisters whose charism of preaching flows from our contemplation, study, and community. We are nearly 550 Sisters and 600 Associates who live and minister in many states and in Nigeria and Peru. We value community life, prayer, ministry, study, simplicity of life, and itinerancy, as well as involvement in the global community. Our diverse ministries include education, healthcare, social work, spiritual direction, parish-based ministries, among others. We serve in colleges, second-

ary and elementary schools, literacy centers, ecology and spiritual outreach centers, retreat centers, parishes, prisons, and more. We work to create environments of peace by promoting nonviolence, unity in diversity, reconciliation, and justice through solidarity, especially for women and children. For more information please contact: Sr. June Fitzgerald, O.P. at 15 Lincoln St., New Haven, CT 06511, email jfitzgerald@oppeace.org, or call/ text 570-336-3991.

See ad on page 121. Code #338. ☩

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Felician Sisters (C.S.S.F.), Our Lady of Hope Province, North America We are an active contemplative congregation of consecrated women founded by Blessed Mary Angela Truszkowska. Our charism is to imitate her boundless love of God and surrender to God's will in compassionate service, total availability and concern for the salvation of all people. We live and pray together in community, and follow the Rule of the Third Order Regular of St. Francis of Assisi. Responding to the needs of God's people and of the times, we minister in healthcare, pastoral care, education, social work, spiritual and administrative services, and other Church-related ministries. Today, Felician Sisters minister to God's people in the United States, Canada, Haiti, Brazil, Poland, Italy, England, France, Kenya, Estonia, Russia, Ukraine, and the Amazon. Find out more about us at www.feliciansistersna.org or contact the Vocation Center at navocations@feliciansisters.org. See our online ad at VocationNetwork.org.

See ad on page 25. Code #025. ☩



Franciscan Daughters of Mary (F.D.M.) We are consecrated to Our Lady of Guadalupe. As contemplative/active missionaries, we are dedicated to upholding the dignity of every human person from the moment of conception until natural death, as is reflected in our fourth vow. We do this through a very active prayer life from which all of our apostolates flow. Faithful daughters of the Church, we serve Our Lord Jesus Christ, the Author of Life, with joyful simplicity in the spirit of St. Francis of Assisi. Apostolic works include prayers for priests, pregnancy care/family support center, food pantry, free medical and dental clinic, teaching the Catholic faith to young people, and being a beacon of "Hope" and a light for "Life" in our present "Culture of Death." For more information, please visit our website, www.fdfomary.org, or contact our vocation director: fdmsisters@gmail.com. See our online ad at DigitalVocationGuide.org.

See ad on page 26. Code #306.



Franciscan Missionaries of Mary (F.M.M.) We are 6,000 sisters from different nations and cultures serving in 72 countries. We are present in Asia, Africa, Europe, Latin America, Australia, and North America. Eucharistic adoration and community life are essential to our mission. Our ministries include education,

healthcare, social services, prison ministry, pastoral ministry, parish work, soup kitchens, religious education, and working with immigrants and refugees. "Be ready to go anywhere to proclaim the Good News," said our foundress, Blessed Mary of the Passion. Other saints and beatified members of our order include seven martyrs and Blessed Maria Assunta Pallotta, F.M.M. For more information contact: Sr. Sheila Lehmkuhle, F.M.M., 318 Mendon Road, North Smithfield, RI 02896; 847-421-7265; fmmvoc@aol.com; www.fmmusa.org.

Code #125.



Franciscan Missionaries of Our Lady North American Region (F.M.O.L.) Franciscan Missionaries of Our Lady North American Region are consecrated women inspired by St. Francis of Assisi. We are part of an international Congregation present in 17 countries. Our Regional U.S. Chapter sponsors a number of healthcare and social service ministries in Louisiana. We operate hospitals, clinics, physician practices, long-term care facilities, outreach clinics and education programs. Our social service ministries include caring for the homeless, unwed mothers, individuals with HIV, the impoverished and people in prison or adjusting to life after their release. We operate a private work-study high school, as well as a university. Internationally, we support a mission in Aquin, Haiti. If you believe God is calling you to serve others and you wish to explore a religious vocation, we invite you to contact us. We will help you with your spiritual journey. Learn more at FMOLSisters.com, or contact us at 225-922-7443.

See ad on page 97. Code #442. ☩

Franciscan Sisters at Springfield (O.S.F.), See Hospital Sisters of St. Francis.

Franciscan Sisters of Allegany (O.S.F.) The Franciscan Sisters of Allegany seek to live the Gospel of Our Lord Jesus Christ. We witness to God's love in the Franciscan tradition by living as sisters with all creation, and by serving others, especially those who are poor and marginalized. We are committed to a Gospel stance of non-violence, justice, peace, and integrity of creation. We share our Franciscan charism of joy, simplicity, and hospitality within varied ministries on the East Coast of the United States, in Jamaica, Brazil, and Bolivia. As Christ-centered women of hope, we support one another in community and prayer, and we welcome women who seek the same spiritual values. Find more information at fsallegany.org, or contact: Sr. Colleen Brady, O.S.F.; 239-464-5188; vocations@fsallegany.org.

See ad on page 39. Code #189. ☩

Franciscan Sisters of Dubuque, IA (O.S.F.) We are rooted in the Gospel and in the spirit of Saints Francis and Clare. We strive to live in right relationship with all creation by deepening our relationship with Mother Earth and Sister Water, by standing with persons who are poor and by making peace and practicing non-violence. We are a group of 250 sisters, 130 associates, and nu-

merous volunteers. We serve in a variety of ministries in 14 states, Honduras, Canada, and St. Lucia. We partner with other religious congregations and civic organizations to respond to those whose needs are greatest in this country and abroad. Our strength, our hope, and our joy flow from our commitment to prayer, to each other, and to the people God calls us to serve in love. To learn more about our life, visit our website www.osfdbq.org, social sites, Facebook @dubuquefranciscans; twitter @DBQFranciscans. Email Julie Tebbe at tebbej@osfdbq.org; phone: 563-583-9786; or visit us in Dubuque, Iowa!

See ad on page 39. Code #193. ☩



Franciscan Sisters of John the Baptist (E.S.J.B.) We are a new community, established October 2, 2006 in the Diocese of Peoria, Illinois.

According to the example of John the Baptist, we dedicate ourselves to a life of limitless humility and self-renunciation. In this way we strive to decrease so Christ can increase. We want our lifestyle to be one of total trust in God. An indispensable part of our charism is to pray daily for priests and seminarians. We commit ourselves to the service of Christ through His brothers and sisters, according to the needs of the Church and society under the guidance of the local Bishop. We are open to nursing, teaching, catechesis, and more. We are a contemplative-active community faithful to the Holy Father and to the Magisterium of the Catholic Church. We live a joyful and strong community life, rooted in the Eucharist and a solid prayer life, and we wear a religious habit. Contact: Mother M. Vaclava Ballon, E.S.J.B., 1209 East Lake Ave., Peoria, IL 61616; 309-688-3500; fsjbpeoria@yahoo.com; sistersofjohnthebaptist.org. See our online ad at VocationNetwork.org.

Code #354.



Franciscan Sisters of Perpetual Adoration (E.S.P.A.) As Franciscans we commit ourselves to promoting

sustainability, seeking peace and justice for all, and inviting new members to join us on our Franciscan journey. The Franciscan Sisters of Perpetual Adoration are rooted in adoration. This Eucharistic Adoration is the essence of who we are and what we do. Today our sisters, affiliates, and prayer partners live a spirituality of loving presence in mission, in community, and in solidarity with the oppressed. We actively minister throughout the United States and our reach is global. We offer a wide variety of ministry options including social justice outreach, ecospirituality, spiritual enrichment, education, healthcare, and parish, just to name a few. Get to know us at fspa.org/showmeassign. Or contact: membership@fspa.org. See our online ad at VocationNetwork.org.

See ad on page 39. Code #030. ☩



Franciscan Sisters of Saint Elizabeth (F.S.S.E.) Following in the footsteps of our Founder Saint

Ludovico and living under the Third Order Regular Rule of St. Francis, we commit ourselves to a Gospel life of poverty, chastity, and obedience. As a multicultural community, we

Are you called to serve others?

We invite all women who feel called to religious life to contact us. We will help you with your spiritual journey.



FRANCISCAN MISSIONARIES OF OUR LADY
NORTH AMERICAN REGION

4200 Essen Lane, Baton Rouge, LA 70809
Call (225) 922-7443

fmolsisters.com



Learn more about #442 at VocationNetwork.org

minister to God's people on five continents. Worldwide we daily unite ourselves as community through our common celebration of the Holy Eucharist, Divine Office, Holy Hour, and meditation. We offer our service through education, healthcare, parish ministry, care of the elderly, and evangelization. We joyfully embrace living in community, sharing a life of prayer while being active in our ministries. Are you called to journey with us? Call, write, or email. Request information; come visit. The first step of the journey is yours to take. Let us assist you along the way. Vocation Office, Franciscan Sisters of Saint Elizabeth, 499 Park Road, Parsippany, NJ 07054; 973-539-3797; info@franciscansisters.com; www.franciscansisters.com.

See ad on page 49. Code #056.

Franciscan Sisters of the Atonement (S.A.)

Founded in 1898, we are an apostolic congregation of women religious who profess the evangelical counsels of poverty, chastity, and obedience. Inspired by our charism of unity, we "Joy in God" as we continue the legacy of our founders as women of peace and reconciliation striving to transform a culture of poverty and alienation in accordance with the Gospel. Inflamed by the Spirit, we seek to share and nurture unity-in-diversity among ourselves and among all the human family. We are called and sent to live, pray, and minister in a world God loves, so that the prayer of Jesus may be fulfilled, "that all may be one . . . that the world may believe that you sent me" (John 17:21). *Wherever we are and whatever we do through diverse ministries, our passion for unity motivates us to embody the reconciliation of all with God, self, each other, and all creation.* Contact: Sr. Lucinda May Patterson at vocation.ministry@graymoor.org; www.graymoor.org.

See ad on page 31. Code #211. ☩



Franciscan Sisters of the Sacred Heart (O.S.F.), Frankfort, IL We,

the Franciscan Sisters of the Sacred Heart, are called by God to live the Gospel life after the manner of St. Francis of Assisi as women religious. With love as the foundation of all we are, we incarnate the presence of Jesus—a sign of hope. We joyfully embrace our vowed life in community which is sustained by our personal and communal prayer and sisterly love. We respond in a pro-

phetic way to the needs of others through our ministries of education, healing, and service. We are currently in Indiana, Illinois, California, West Virginia, and Brazil. Contact the Vocation Director: 9201 West St. Francis Road, Frankfort, IL 60423; 815-464-3873; fsshvocations@aol.com; www.fssh.net.

See ad on page 39. Code #033. ☩



Glenmary Home Mission Sisters of America (G.H.M.S.)

The Glenmary Sisters provide missionary services to all God's children in the rural areas of the Southern United States and Appalachia. Serving in areas where the Catholic population is less than 2 percent, their ministry is guided by the Corporal Works of Mercy to: feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, visit those in prison, and bury the dead. Through the Glenmary Sister's ministry of presence and willingness to share in the daily struggles of the families where they serve, the people of these areas come to understand the love and concern of the Catholic Church and their own dignity as children of God. Contact us! Barbara O'Nan, barbara@glenmarysisters.org; www.glenmarysisters.org or call 706-414-2982.

Code #138. ☩



Holy Spirit Missionary Sisters (S.Sp.S.)

As an international/intercultural religious missionary community, we are called to share the Good News of Jesus and witness to the presence and power of the Holy Spirit in the world. Called by the Spirit, we are sent to peoples of diverse cultures, religions, and social/ethnic backgrounds. Wherever possible, we live in international and intercultural communities. We participate in the mission of Jesus through education, healthcare, parish ministry, retreat work, spiritual direction, counseling, and social services. In our ministry, we pay special attention to women and children who are pushed to the margins of society. Contact: Sr. Aprilia Untarto, S.Sp.S.; sspsvocation@ssps-usa.org; 847-571-4350; www.ssps-usa.org.

See ad on page 47. Code #127. ☩



Hospital Sisters of St. Francis (O.S.F.), Franciscan Sisters at Springfield The Hospital Sisters of St. Francis welcome you to reflect on the Spirit's invitation in your life and on how you might answer that calling as a religious woman in service to those in need. As Franciscan Sisters, we are members of an international, multicultural congregation who witness our Franciscan spirituality by reverencing all creation, living and promoting peace and justice, and respecting the dignity of all people. We strive to meet needs throughout the world in order to be and to become the healing presence of Jesus. If you would like to be challenged to follow Jesus according to the Gospel and after the pattern of St. Francis of Assisi and St. Clare of Assisi, we look forward to talking with you. Contact: Sr. Bernadine Gutowski, O.S.F. at 773-618-9465 or at discern@hsosf-usa.org where you can freely discuss your thoughts. We also invite you to visit our website at www.hospitalsisters.org.

See ad on page 39. Code #037. ☩

the world. We welcome single women, ages 21 to 45, of diverse cultures, talents, and life experiences who have the health and desire to follow Jesus in gospel living as consecrated women. Visit our website www.lcmsisters.org. Contact: Suzanne Petrouski at vocations@lcmh.org or 708-229-5095. See our online ad at VocationNetwork.org.

See ad on page 58. Code #039. ☩



Little Portion Franciscan Sisters (O.S.F.) We were founded by a small group of sisters in 1987. Our vision is to have a simple lifestyle and to assist those in need. Our basic ministry is the simple living of the Gospel in the spirit of St. Francis of Assisi. Like St. Francis, we want "with all our hearts" the enjoyment of a personal experience of God as loving Mother/Father. We deepen our baptismal commitment, by vowing to live the evangelical counsels of poverty, celibate chastity, obedience as well as non-violence. We engage in a variety of ministries as we wish to match our God-given talents. We intentionally want to be a small group. We are a public association that enjoys the privileges of a community in Canon Law. Contact Sr. Cecelia to learn more: little.portion@att.net; littleportionfranciscansisters.org.

Code #505.

Little Servant Sisters of the Immaculate Conception (L.S.I.C.) *Since 1850 the presence of the Congregation of the Little Servant Sisters of the Immaculate Conception in the Church is one of generous dedication and self-sacrificing love—Saint John Paul II.* The goal of the Little Servant Sisters of the Immaculate Conception is: out of an exclusive love of God and following the example of Jesus Christ, to serve our neighbors who are most in need of spiritual and material help, especially children, the poor, and the sick. In simplicity and love we give proof of this by: • A Christian upbringing in preschools, schools, children's homes, youth activities; • Religious education and parish work; • Caring for the poor, the sick, and the elderly; • Serving in hospitals, assisted living, and nursing homes; • Other apostolic works. Is Jesus calling you? Do not be afraid to come and serve Him. Mother Dorota; s.dorotab@gmail.com; 1000 Cropwell Road, Cherry Hill, NJ 08003; 856-424-1962; www.lsic.us.

Code #432.



Little Sisters of Jesus and Mary (L.S.J.M.) The Little Sisters of Jesus and Mary are an active-contemplative community of religious women called to meet Christ in the poor, in one another, in the created world, and in the Eucharist. Embracing the spirituality of Charles de Foucauld, our mission is to Cry the Gospel with our lives. We live in community. Daily Eucharist, morning and evening prayer, adoration, service, and hospitality are hallmarks of our life. Our apostolate includes a crisis center for the poor, a soup kitchen, a residential program for homeless men, a representative payee program, and a good neighbor program. We were founded in 1974 by Sr. Mary Elizabeth

Gintling who described our community as women "loving God together," and as "wounded people healing wounded people." Please contact: Sr. Marilyn Bouchard, L.S.J.M., P.O. Box 1755, Salisbury, MD 21802; 410-543-1645; lsjm@comcast.net; www.thejosephhouse.org. See our online ad at VocationNetwork.org.

See ad on page 116. Code #361.

Little Sisters of the Poor (l.s.p.) We are an international congregation living the Beatitudes in a spirit of joyful simplicity. Continuing the work of our foundress, St. Jeanne Jugan, our mission is to offer the neediest elderly of every race and religion a home where they will be welcomed as Christ, cared for as family and accompanied with dignity until God calls them to himself. In addition to the vows of chastity, poverty and obedience, we make a fourth vow of hospitality, through which we consecrate our lives uniquely to the aged poor. Through our vocation we wish to give quiet witness to the humility and merciful love of Christ and to the dignity of every human life. The Association Jeanne Jugan is comprised of Catholic lay men and women who share in our spirit and mission. Visit our website: www.littlesistersofthepoor.org or contact us at 4200 Harewood Road, NE, Washington, DC 20017; serenity@littlesistersofthepoor.org. See our online ad at VocationNetwork.org.

See ad on page 4. Code #041. ☩

M

Marianist Sisters, Daughters of Mary Immaculate (F.M.I.) As Marianist Sisters, we continue the mission of Mary—to nurture Christ's life in our world. We are inspired by our foundress Blessed Adèle de Batz de Trenquellion's spirit of steadfast faith, boundless hope, and willingness to risk. Committed to be women of contemplation and action, we find support and encouragement for our mission in community life and prayer. Founded in France in 1816, the Marianist Sisters minister in 16 countries across the globe in education, pastoral ministry, social justice work, and a variety of other professions—taking seriously Mary's words to the servants at Cana, "Do whatever he tells you." Often we serve alongside Marianist brothers and priests, a natural outgrowth of our shared heritage. Together with the Marianist Family, we are building a world and a Church that includes all. We hope you'll consider this invitation to join us in Mary's mission of bringing Christ to the world! Contact: Sr. Nicole Trahan, F.M.I., 30 Sawmill Road, Dayton, OH, 45409; 937-902-6377; ntrahan@marianist.us. www.marianist.com/sisters. See our online ad at VocationNetwork.org.

See ad on page 40. Code #600. ☩



Maryknoll Sisters (M.M.) We are women religious missionaries, called to a life commitment to cross cultural mission. Rooted in the Gospel of Jesus, we serve the poor, the marginalized,



Institute of the Blessed Virgin Mary (IBVM), Loretto/Loreto Sisters

IBVM Sisters are an apostolic community of Catholic women who discern and embrace God's desire in today's changing and challenging times. We live our Ignatian spirituality—contemplative in action—so cherished by our founder, Mary Ward, who in 1609 believed that "women in time to come would do great things." We believe that women have great gifts to offer in promoting freedom, justice and sincerity within church and society. We are present in 26 countries across six continents. We serve in educational, pastoral, and social ministries as parish ministers, religious education directors, teachers, spiritual directors, counselors, campus ministers, caregivers to women in need, and ministries among immigrants. With single-hearted love we hold ourselves open and ready to undertake whatever is for the greater glory of God and the good of those we serve. Contact: Sr. Claire Vandborg, IBVM; 630-868-2904; vocation@ibvm.us. Visit us at www.ibvm.us.


Code #210. ☩



Little Company of Mary Sisters (L.C.M.)


We are an international congregation named for the little group of faithful followers who remained in the company of Mary, the Mother of Jesus, at the foot of the Cross. Upon founding the L.C.M. Sisters in Nottingham, England in 1877, Venerable Mary Potter dedicated her community to the Maternal Heart of Mary. We bear witness to the healing presence of Jesus through our spiritual and physical care of the poor, sick, suffering, and dying in our midst, and by constant prayer for the sick, suffering, and dying of

and the oppressed in Asia, Africa, and the Americas. We move beyond boundaries of culture, race, socioeconomic status, and faith traditions, to make God's love and compassion both known and experienced, through our lives. We serve in many capacities, according to our personal gifts and professional skills, as well as the needs of the people with whom we live. As a multicultural community, we network with many organizations, in working for world peace, healing, justice, inter-religious dialogue, and the care of creation. You can also make a difference in this world! Join us to make God's love visible through a life commitment to global mission and prayer, lived in community. Contact: Maryknoll Sisters Vocation Team, Sr. Maureen Hanahoe, M.M., Maryknoll Sisters, P.O. Box 311, Maryknoll, NY 10545-0311; 914-941-7575, x5612; vocation@mksisters.org. www.maryknoll-sisters.org/voc.

See ads on page 27, 121. Code #479. 



Medical Mission Sisters (M.M.S.) We are women full of passion ... for wholeness, for justice, for life. Like our founder, Dr. Anna Dengel, M.D., "it eats us up" when individuals and communities are denied the resources and opportunities they need to live a fully human life. In our troubled world, Medical Mission Sisters are called to live as a healing presence. We try to live as Jesus did, with care and compassion for all. Our 600 Sisters and 100 Associates partner with others in 17 nations today to help build one world where the gifts of all people, all cultures, all creation are affirmed and celebrated. If you would like more information about our special call in the Church, please contact: M.M.S. Vocation Director at vocation@medicalmissionsisters.org. We also invite you to visit our website: medicalmissionsisters.org and follow us on Facebook.


See ad on page 26. Code #042. 

Mission Helpers of the Sacred Heart (M.H.S.H.) Mission Helpers of the Sacred Heart are vowed sisters and lay missionaries who strive to bring the love of the Sacred Heart of Jesus to all. Founded in Baltimore in 1890, we have 45 sisters as well as lay missionaries serving across the continental U.S., Puerto Rico, and Venezuela. Rooted in a spirituality of finding God in all persons and events, Mission Helpers reach out in loving service wherever there is need, especially on the margins. Sisters serve in any apostolic endeavors to which they feel called. Currently, our sisters work in parishes (religious education, pastoral administration, etc.); spiritual direction; university education; social work; counseling; healthcare chaplaincy; and administrative positions in dioceses and other religious organizations. In whatever ministry we serve, we strive to "touch hearts and change lives." We welcome inquiries about vowed life (women) and lay missionaries (men and women). Inquiries from older persons welcome. Contact: Sr. Marilyn Dunphy, M.H.S.H. at 617-974-5010. Or email voca-

tions@missionhelpers.org or visit www.missionhelpers.org.

Code #043. 

Missionary Daughters of the Holy Family of Nazareth (M.N.) We are an international congregation founded by Fr. Josep Manyet in Spain in 1874. Our charism is to follow and proclaim Christ in the mystery of Nazareth. We are contemplatives in action: Our life in mission integrates prayer, community life and ministry. Present in 10 countries (Spain, Italy, Cameroon, Colombia, Ecuador, Brazil, Paraguay, Venezuela, Indonesia, and Australia) across five continents, our mission is to form Christian families in the model of the Holy Family, especially through education of the mind and heart of children and youth. The Congregation has developed a strong educational project that recognizes the multiple intelligences of students and helps them be the protagonists of their own learning so that they can develop competencies to thrive and transform the world. If you feel that God calls you to this mission and community: Call us! Or contact us to know how to share your gifts as a missionary. Sr. Monika Horch, MFSFN; +34607731608; monika.horch@misionerasnazaret.net.

Code #575. 




Missionary Servants of the Most Blessed Trinity We are faith-filled, vowed women who have been called by God to be missionaries. We offer ourselves for apostolic ministry, at home and in other lands, as we meet the pressing needs of our day by undertaking works that the Church wants that are good and necessary and have a note of abandonment about them. We announce the Gospel by proclaiming the Word of God and by upholding the dignity and rights of all people. We have an ardent zeal for the poor, for the desolate in all things spiritual, and for victims of injustice. Embracing the vision of our founders, we are dedicated and fully committed to the preservation of the faith and the development of a missionary spirit in the laity. We serve in the U.S., Puerto Rico, and Mexico. Contact us: Sr. Maria Lauren Donohue, voc@msbt.org, 215-335-7534; www.msbt.org.

Code #278. 



Missionary Sisters of the Sacred Heart of Jesus (M.S.C.) As Missionaries, we go out of ourselves to encounter others by, in the words Pope Francis, "being close to those crushed by life's troubles, sharing with the needy, standing at the side of the sick, elderly and the outcast." We are Missionaries of the Sacred Heart of Jesus—passionate and bold in responding to the most urgent needs of our world. Our works include healthcare for the poor and uninsured, elder care, education, low-income housing, advocacy for immigrants and persons who are trafficked, faith formation and human promotion. We are in 17 countries around the world. We are vowed sisters, lay missionaries, volunteers and many others who collaborate in our

works—all seeking to be a creative and compassionate expression of Christ's love in the world. Come. Join us. For more information on how to share your gifts as a missionary please visit our website, www.mothercabrini.org. Or contact: MSC Vocation Director, 610 King of Prussia Road, The Cottage, Radnor, PA 19087; 610-902-1039; mscvocations@mothercabrini.org. Hablamos español.

See ad on page 3. Code #044. 

N

Nazareth Hermitage, Springfield, MO We are a grouping of diocesan hermits on 200 acres of hardwood forest, hills and hollows, in Southern Missouri. We are neighbors with a Cistercian Monastery, within a few miles. We each have a hermitage chapel with the Blessed Sacrament reserved. We also have a common chapel and library. We gather for daily Mass. There is a morning work period. There is ample time for hobbies, artforms, and crafts in one's hermitage. Personal internet use on a cellphone, for constructive purposes, and faith sharing is cautiously permitted. The initial observership for approved candidates is for up to three months, with three or more additional years until vows. Our guidelines are approved by our local bishop. Our approved hermit candidate (male or female) possesses a deep faith/eschatological vision and appreciates the primacy of prayer in a simple, Christian life. Significant experience in religious life is necessary, with possible exceptions. Contact info: Nazareth Hermitage, Attn: Sr. Margaret Bourgeois, Route 5, Box 1122, Ava, MO. 65608; 417-683-2401; nazareth-hermitage8@gmail.com; nazarethhermitage.wordpress.com.

Code #542.



Olivetan Benedictine Sisters, (O.S.B.) As a monastic community, the Olivetan Benedictines of Jonesboro, AR, love the Church and seek to serve her in fidelity to the Church's Magisterium. Our mission is the same today as it was 130 years ago when we first came to Arkansas: serving those in need. "Ora et Labora" (Pray and Work) is the motto of the Benedictine Order, so prayer comes first in the life of our Sisters. Our life of prayer finds its highest expression in the Mass and in the daily recitation of the Liturgy of the Hours. In our work, we serve the needs of the people in many different capacities, such as teaching, pastoral care in our hospital, parish work, and prison ministry. We witness to our consecration by wearing a distinctive habit, and look to the Virgin Mary as our model and mother, wearing white in her honor. Contact: hacvocations@yahoo.com; 870-273-6872, or visit our website: www.olivben.org.


Code #447.



P

Parish Visitors of Mary Immaculate (P.V.M.I.)

We are contemplative-missionary sisters, founded in New York City in 1920 by Mother Mary Teresa Tallon. Our apostolate of evangelization, religious education and social service assistance is fired by a life of Eucharistic prayer and adoration and love for Jesus and His Church. Mary's Visitation to Elizabeth, and Jesus the Good Shepherd, inspire us as we visit parish families or catechize children, youth, and adults. We seek especially to befriend and spiritually assist careless and alienated Catholics while guiding and encouraging Catholic family life. To learn more visit our website at parishvisitorsisters.org, or contact: Sr. Dolores Marie, Vocation Director, P.O. Box 658, Monroe, NY 10949-0658; 845-783-2251; pvmi@frontiernet.net.

Code #292. 

Passionist Nuns (C.P.), Ellisville, MO Brides of the Crucified. Giving Him everything through Religious vows. **A spirit of poverty, solitude, prayer and community** builds a relationship with Jesus of worshipful love. We love for those who don't; pray for those who won't. Thus do we serve God, the Church, the World. Loyal to the Holy Father. We pray the Liturgy of Hours, daily Holy Mass and Rosary, coming before the Blessed Sacrament at least seven times daily keeps us attuned to the beatings of the Sacred Heart. **Looking for something to fill the emptiness in life?** Passionist Nuns, 15700 Clayton Road, Ellisville, MO 63011-2300; lives4him@gmail.com; www.passionistnunssoftlouis.org.


Code #047.

Poor Clares (O.S.C.), Order of Saint Clare, Cincinnati, OH As Poor Clare Contemplative Nuns, our mission is to pray for the needs of the Church the World and all people. Our life of prayer is shaped by our daily celebration of the Eucharist and the Liturgy of the Hours, and our day unfolds in a rhythm of personal prayer, communal prayer, community work, study, recreation, and rest. If you feel called or attracted to the contemplative life and to Franciscan spirituality, we invite you to visit our website poorclarescincinnati.org, Facebook page Poor Clares Cincinnati, or contact our vocation director at vocationdirectorosc@gmail.com. *Among the other gifts that we have received and do daily receive from our benefactor, the Father of mercies, and for which we must express the deepest thanks to the glorious Father of Christ, there is our vocation . . . Recognize your vocation.*—The Testament of Clare (TestCl 2-4).

Code #576.

Poor Clares (O.S.C.), Order of Saint Clare, Jamaica Plain, MA Our order was founded in 1212 by St. Clare of Assisi with the help and guidance of St. Francis. As Poor Clares we are cloistered contemplatives who pray for the needs of the Church and the world. Celebration of the Eucharist, praying the Liturgy of the Hours as well as adoration of the Blessed Sacrament, private prayer and spiritual reading are part of our day. Our work is comprised of making liturgical vestments, shipping altar breads to parishes, and providing cards for all

occasions. Candidates are welcome to join us in our life of Gospel living in community. Contact: Sr. Mary Veronica McGuff, O.S.C., 920 Centre St., Jamaica Plain, MA 02130; maryveronicaoscjp@gmail.com; 617-524-1760; www.poorclarenunsboston.org.

See ad on page 140. Code #438. 


Poor Clares (O.S.C.), Order of Saint Clare, Langhorne, PA Cloistered Franciscan nuns, founded by St. Clare of Assisi, companion of St. Francis of Assisi. For 800 years Poor Clares have been part of the heart of the church, living the Gospel Life in their contemplative life style which is nourished by daily Mass, the Liturgy of the Hours throughout the day, exposition of the Blessed Sacrament during times of the day, and a joyous community life. A year of postulancy follows a time of getting to know the community. There are two years of novitiate before vows. Each Poor Clare house is autonomous, but joined in living the ideals with Poor Clares throughout the U.S. and the world. Join us in living a life of love of God and in loving and praying for the world. Monastery of St. Clare, 1271 Langhorne-Newtown Road, Langhorne, PA 19047-1297, vocation@poorclarepa.org; www.poorclarepa.org.

See ad on page 58. Code #048.

Poor Clares (O.S.C.), Order of Saint Clare, Spokane, WA Cloistered Franciscan nuns following the Primitive Rule of St. Clare. Our order is 800 years old and we have been in Spokane since 1914. We are a habited community following the teachings and traditions of the Church. We pray the Liturgy of the Hours with Eucharistic adoration and celebrate daily Mass in our chapel. Our daily schedule follows the monastic tradition of prayer and work, both individual and communal. Our community, known for its joyful missionary spirit, evangelizes from our cloister through our outreach ministries of intercessory prayer, internet, newsletters, books, and our 24-hour Catholic radio station. We accept Catholic women between the ages of 18 and 40 with at least a high school education. Please contact: Sr. Colleen Byrne, O.S.C.; srcoleen@gmail.com; www.calledtojoy.com. See our online ad at VocationNetwork.org.


Code #194.

Poor Clares (O.S.C.), Order of Saint Clare, Travelers Rest, SC As Poor Clare Nuns, we the sisters of the Monastery of Saint Clare in Travelers Rest, SC live a life of contemplative prayer and pray for the whole world. In the tradition of Saint Clare and Saint Francis of Assisi we choose to live simply and in community. Our daily schedule includes communal praying of the full Liturgy of Hours, Eucharist, personal prayer, sacred reading, and work within the monastery. Eucharistic adoration is available daily. We welcome unmarried women between the ages of 25 and 45 who may be feeling God's call to live our life of prayer, community, and contemplation. We hope to hear from you: Vocation@poorclaresc.com; 864-834-8015, 37 McCauley Road, Travelers Rest, SC 29690. We encourage you to visit our website: poorclaresc.com. Please know that as you are reading this, your Poor Clare sisters are holding you in prayer.

Code #359. 


Poor Handmaids of Jesus Christ (P.H.J.C.)

We Poor Handmaids of Jesus Christ are a community of vowed women religious imbued with the charism of our foundress, St. Katharina Kasper, who partnered in the work of the Spirit throughout her life. Our call to ministry is based on our diverse gifts to meet the needs of our time and of our planet with practicality, creativity and adaptability. Our presence in nine countries is recognized more by the love and simplicity with which we serve than by any particular ministry. Our desire to be faithful to contemplative prayer, dialogue, and discernment opens us to contributing to the evolution of religious life. We invite others to join us or the Associate Community in embracing life in the Spirit. Contact: Sr. Connie Bach, P.H.J.C., P.O. Box 1, Donaldson, IN 46513; 574-340-6409; cbach@poorhandmaids.org; www.poorhandmaids.org. See our online ad at VocationNetwork.org.

Code #049. 

Poor Servants of the Mother of God (S.M.G.)

We were founded in 1872 by Venerable Magdalen Taylor. Her influence and inspiration continue in all works carried out by the Sisters, associates, and staff throughout the world, helping us rise to the challenges and opportunities of today. The deeply religious desire of the Sisters to serve the aging and sick has been handed down from generation to generation and is still very much apparent. One significant way was to establish Pennybyrn at Maryfield USA, a gracious continuing care retirement community nestled in 71 naturally landscaped acres in High Point, North Carolina. Sisters work in Ireland, England, Italy, Africa, and the United States. Ministries include: healthcare, education, pastoral ministry, and the nonprofit sector. The spirit of our Catholic heritage of caring and devotion to God can be felt in everything we do. Contact: Sr. Lucy Hennessy, S.M.G., 1315 Greensboro Road, High Point, NC 27260; 336-821-6500; sisterlucy@pennybyrn.org; www.smsgisters.org.

See ad on page 141. Code #460. 

R

**Religious of the Assumption, USA Province (R.A.)**

A diverse group of women living together in close-knit, friendly communities, we live out the vision of our foundress, Saint Marie Eugenie Milleret, by integrating contemplation and action. The Liturgy of the Hours, the Eucharist, and daily Adoration of the Blessed Sacrament, coupled with personal prayer and study, give us the foundation we need to carry out our mission of transforming society through prayer and education. We commit ourselves to our charism of education in many ways, including teaching, parish work, counseling, advocacy, and community development as we reach out to immigrants, women, children and young people, college students, and other adult seekers. We have been striving to impact the world through prayer and action since 1839; today we are 1,100+ sisters in 34 countries. For more information about sharing your life with us for one year, two years, or for the rest of your life, visit assumptionisters.org. Contact:

Vocation and Volunteer Ministry Director, 16 Vineyard St., Worcester, MA 01603; directorassumption@gmail.com; 508-767-1356.

Code #466. ☩



Religious of the Sacred Heart of Mary (R.S.H.M.)

The paths we walk are paved with a shared dream... that all may have life and have it to the full. Founded in France in 1849, we are now in 13 countries in Europe, Africa, and the Americas. Prayer and community are the twin pillars that support us in many forms of ministry including education, healthcare, pastoral ministry, social work, legal services, and retreats. While representing different cultures, languages, talents, and experiences, we have one heart and one spirit. We have staked our lives on the belief that God is revealed to us in creation, in the person of Jesus Christ, and in the power of the Holy Spirit. The most vulnerable on earth and the vulnerability of the earth itself are the focus of our quest in these critical times to know and love God, and to make God known and loved. We invite you to consider walking with us. Contact: Sr. Anna Maria Lionetti, R.S.H.M., annamarialion@gmail.com. Or learn more at www.rshm-east.org; facebook.com/ReligiousoftheSacredHeartofMaryEAP.

Code #273. ☩



Religious Teachers Filippini (M.P.F.)

Go and Teach the Word of God! This has been our mission since 1692 when our foundress, Saint Lucy Filippini, formed our community of sisters dedicated to the Christian education of youth. In imitation of Christ the Teacher, we serve primarily in schools and catechetical programs from preschool through university levels and are known for being outstanding educators. We share the Good News of the Gospel with those we meet in education, pastoral ministry, youth/young adult ministry, retreat work, and our work with those who are in physical or spiritual need. Our living together joyfully in community, rich daily prayer life, and focus on service in ministry enable us to make God known in seven countries across five continents. Our sisters help others to know God, love God, and serve God. Contact: Sr. Barbara O'Kane, M.P.F., Villa Walsh, 455 Western Ave., Morristown, NJ 07960; vocations@filippiniusa.org; 973-538-2886, x146; www.filippiniusa.org; Facebook: FilippiniVocations.

See ad on page 119. Code #051. ☩

S



Salesian Sisters of St. John Bosco (F.M.A.), Daughters of Mary Help of Christians

Bringing Christ to the young and the young closer to Christ: That has been our clear and consistent charism since 1872! Founded by St. John Bosco and St. Mary Mazzarello in Italy, we are the largest order of women religious in the world (over 12,000 in 98 countries) who live a strong community life of prayer and mission in joy with the YOUTH wherever we are, especially the poorest. We work with, for, and among youth in education, formation, and evangelization through schools, oratories,

youth centers, summer camps, parish religious education, parish/diocesan youth and young adult ministries, and retreat centers. EASTERN PROVINCE—Sr. Theresa Lee, F.M.A., 659 Belmont Ave., North Haledon, NJ 07508; happynun@gmail.com; salesiansisters.org; [Facebook.com/Salesian.Sister](https://facebook.com/Salesian.Sister); [YouTube.com/user/happynun](https://youtube.com/user/happynun); [Instagram.com/happynun1](https://instagram.com/happynun1). WESTERN PROVINCE—Sr. Jeanette Palasota, F.M.A., 6019 Buena Vista St., San Antonio, TX 78237; vocationsfma@gmail.com; salesiansisterswest.org; [Facebook.com/SalesianSistersWest](https://facebook.com/SalesianSistersWest).

Code #255. ☩

Salvatorian Sisters (S.D.S.) See Sisters of the Divine Savior.

School Sisters of St. Francis (O.S.F.), Milwaukee, WI We are an international community of Catholic sisters who unite with others to help build a more just and peaceful world. As School Sisters of St. Francis, our mission is to live the Good News of Jesus and witness to the presence of a loving God as we enter into the lives and needs of people, especially the poor, throughout the United States, Europe, Latin America, India, and Africa. Through education, pastoral ministry, social justice, spiritual growth, healthcare, and the fine arts, we strive to be the Franciscan face of the Gospel to all those with whom we come into contact. Sustained by the spirit of Saints Francis and Clare of Assisi, we carry out our ministries with hope, joy, commitment, and connection—to God and to each other. Please contact: Rosaura Solano, 1545 S. Layton Blvd., Milwaukee, WI 53215; 414-385-5253; vocations@sssf.org; sssf.org.

Code #053. ☩

Servants of the Blessed Sacrament (S.S.S.) A worldwide Eucharistic contemplative community, we maintain Exposition of the Blessed Sacrament in our public chapels. Our life of prayer is shared with others according to the talents of the sisters, for example, spiritual guidance, Eucharistic minister, organist. Age limit: 20-50. Education: at least two years college or work experience. Contact us. Sr. Catherine Caron, S.S.S., 101 Silver St., Waterville, ME 04901, 207-872-7072, srcathcaron@hotmail.com, www.blesacrament.org.

Code #054.

Servants of the Holy Heart of Mary (S.S.C.M.) An international religious congregation serving the needs of the church through parish ministry, healthcare, teaching, counseling, and human services. The sisters in the United States serve in the Illinois dioceses of Rockford, Joliet, and Peoria. THE HEART OF the ministry of the SERVANTS OF THE HOLY HEART OF MARY is the support and challenge of their lives of PRAYER AND COMMUNITY. It is personal prayer, as well as through the liturgical prayer of the church, that the sisters are impelled to ministry and community. For more information please contact: Vocation Office, Servants of the Holy Heart of Mary, 717 North Batavia Ave., Batavia, IL 60510; 630-879-1296; vocation@sscm-usa.org; www.sscm-usa.org.

See ad on page 118. Code #055. ☩



Sisters, Servants of the Immaculate Heart of Mary (I.H.M.), Immaculata, PA

Animated by our charism of love, creative hope, and fidelity, and in imitation of Mary, we proclaim the Gospel message in the spirit of Jesus Christ the Redeemer. Strengthened by a life of vowed consecration, nurtured by the Eucharist, and sustained by community living, we radiate joyful service and promote Gospel values, offering compassion to all God's people through our mission to evangelize, to catechize, and to teach. In the spirit of St. Alphonsus Liguori, we promote peace and justice in addressing the needs of the most abandoned poor. For information contact: Sr. Rose Bernadette Mulligan, I.H.M. or Sr. Marianne Terese Lallone, I.H.M., Villa Maria House of Studies, 1140 King Rd. Immaculata, PA 19345-0200; 610-889-1553; ihtmvo@gmail.com; ihmimmaculata.org. See our online ad at DigitalVocationGuide.org.

Code #187. ☩



Sisters, Servants of the Immaculate Heart of Mary (I.H.M.), Monroe, MI

We are a ministerial community of vowed women and lay associates. We believe the Spirit is inviting us to enter more deeply into the liberating mission of Jesus Christ as we come to understand it anew through the mystery of the Sacred Universe. We are mutually responsible for the life, mission, and common good of the community. Our spirituality and our shared humanity compel us to respond collaboratively with others to the challenges of our beautiful yet fractured world especially through our commitment to social, economic, and ecological justice. Nourished and strengthened by personal and communal prayer, awareness of global inequalities, compassion for all, and openness to the Spirit, we strive to live the gospel through a variety of ministries including spiritual direction, education, advocacy for peace, justice, sustainability, pastoral ministry, counseling, and healthcare. Contact: Sr. Candyce Rekart, I.H.M.; 734-240-9762; crekart@ihmsisters.org. Or go to ihmsisters.org to learn more.

See ad on page 34. Code #258. ☩



Sisters, Servants of the Immaculate Heart of Mary (I.H.M.), Scranton, PA

We, the Scranton I.H.M. Sisters, see ourselves as women who value gospel-based community centered in prayer and service. We are a little under 400 women and 150 plus associates who reach out in joyful, loving, hospitable, and self-emptying service. Originally founded in 1845 to serve the educational and spiritual needs of immigrant peoples, we continue to serve in traditional and non-traditional educational settings. We also respond to contemporary needs by caring for those who are poor, homeless, spiritually neglected, sick, uneducated, and abandoned through individual and collaborative outreach as well as through our sponsored and co-sponsored institutions and social justice ministries. In addition, we nurture a growing commitment to the preservation and sustainability of our earth. Contact: Sr. Mindy Welding I.H.M., I.H.M. Center, 2300 Adams Ave., Scranton, PA 18509, reachoutIHM@gmail.com, 570-346-5414; Visit: sistersofihm.org or www.facebook.com/sistersofihm. See our online ad at VocationNetwork.org.

See ad on page 75. Code #083. ☩





Sisters of Charity (Federation)

The Sisters of Charity Federation is comprised of 13 religious congregations, representing more than 2,700 sisters in the United States and Canada, who recognize their particular character and spirit in the tradition of Charity founded by St. Vincent de Paul, St. Louise de Marillac, and St. Elizabeth Ann Seton. Impelled by Christ's love and joined together in the mission of Charity, they respond to the cries of those who are poor and marginalized with lives of extravagant love. To learn more and for contact information for vocation directors of member congregations visit www.sisters-of-charity-federation.org.

See ad on page 48. Code #059. 




Sisters of Charity of Cincinnati

(S.C.) We are an active apostolic congregation, following in the footsteps of our founder, St. Elizabeth Ann Seton. In striving to live Gospel values, we choose to act justly, to build loving relationships, to share our resources with those in need, and to care for all creation. Sisters of Charity serve in 20 U.S. dioceses (12 states) and two foreign countries. Ministries include education, healthcare, retreat work, parish, social work, ministry of prayer, and congregational service. The Community has an active, innovative Formation program. Learn more about the Sisters of Charity of Cincinnati at srcharitycinti.org. Coordinator, 5900 Delhi Road, Mount St. Joseph, OH 45051; mgmarie53@gmail.com.

See ad on page 48. Code #303. 

Sisters of Charity of Halifax (S.C.) The Sisters of Charity of Halifax are seeking young adult women who wish to make the love of God visible by giving joyful witness! Our spirituality is rooted in the Vincentian tradition. We are committed to standing in the fire of Gospel values and responding to a world wounded by violence and stripped of hope. Urged by our charism of Charity we accept our call to an all embracing spirit of Hospitality in all our relationships, including creation. While many of us are in Massachusetts, New York, and Nova Scotia, we also serve in other areas. Our ministries include education, pastoral ministry, social service, healthcare, earth ministry, social justice, community service, and outreach. We welcome those whom God calls to share our life of community, prayer, and service. Considering religious life? Call Sr. Maryanne Ruzzo, S.C.H. at 781-997-1356; maryanne.ruzzo@gmail.com; schalifax.ca.

See ad on page 48. Code #585. 

Sisters of Charity of Leavenworth (S.C.L.) Impelled by the love of Christ, we Sisters of Charity of Leavenworth offer every loving service in our power to meet the critical needs of God's people. We are an apostolic community. We currently serve in California, Colorado, Kansas, Louisiana, Missouri, Montana, New York, Wisconsin, Wyoming, Peru, and southern Italy. Our ministries include: HEALTHCARE: hospitals

and clinics for the uninsured; EDUCATION: college, high school, elementary; PASTORAL MINISTRY: diocesan and parish administration, religious education, spiritual direction, campus ministry, youth ministry; SOCIAL SERVICES; and SOCIAL JUSTICE ADVOCACY. Contact: Sr. Vicki Lichtenauer, S.C.L., 4200 South 4th St., Leavenworth, KS 66048; 816-718-2660; VickiL@scls.org; www.scls.org. We offer short-term, live-in, Volunteer Experiences all year long.

See ad on page 48. Code #272. 



Sisters of Charity of Nazareth, KY (S.C.N.)

We are an international congregation founded in 1812 in Kentucky. We and our associates are committed to addressing the needs in society through direct ministry and working for systemic change. We work for justice in solidarity with oppressed peoples, especially women and those affected by poverty. We also work to care for the earth. It is through prayer and being rooted in community that we express loving service as we engage in diverse ministries in the United States, India, Nepal, Belize, and Botswana. Consider becoming a Sister of Charity of Nazareth, a volunteer, or an associate member. Your presence among us can help make a difference in the lives of many. Contact Sr. Chris Kunze, S.C.N. at 502-348-1525; ckunze@scnky.org; www.scnfamily.org.

See ad on page 48. Code #220. 

Sisters of Charity of New York (S.C.) An apostolic congregation of women living in community in the tradition of St. Vincent de Paul and St. Louise de Marillac. Founded by St. Elizabeth Ann Seton, we are called to reveal God's love in our lives with and for all in need, especially with persons who are poor. We serve particularly in the New York area, and among the people of Sololá and Quiché in Guatemala. Our ministries include education, healthcare, social services, pastoral care, and housing. We collaborate with organizations working for peace and justice. We invite women to join us for the sake of the Gospel. To find out more about us, please visit our website at www.scny.org or call 718-549 9200, x302 at the Office of New Membership, 6301 Riverdale Ave., Bronx, NY 10471; mmccormick@scny.org.

See ad on page 48. Code #586. 



Sisters of Charity of Saint Elizabeth (S.C.)

As women of prayer, rooted in community and committed to the mission of Jesus Christ, we are compelled by his love to make God known in the world. We work with and for the poor, to alleviate suffering and dispel ignorance and promote justice in all our ministries. In the spirit of Saint Vincent de Paul, Saint Louise de Marillac, Saint Elizabeth Ann Seton, and Mother Mary Xavier Mehegan, we are faithful to our charism of charity as we engage ourselves in education, healthcare, diocesan and parish ministry, counseling, spiritual direction and retreats, homes for the aged, adult literacy programs, social services, and advocacy for the poor

and oppressed. We serve in 17 dioceses, El Salvador, Central America, and Haiti. For more information about us and living BOUNDLESS CHARITY IN YOUR LIFE AND WORK, please contact the Office of Vocation Promotion and Admissions, P. O. Box 476, Convent Station, NJ 07961-0476; 973-290-5325. Email us at choosecharity@yahoo.com or visit us at www.SCNJ.org. Find us on Facebook by searching ChooseCharity-Always; [Twitter@SisterPelican](https://twitter.com/SisterPelican); [Instagram@ChooseCharity](https://www.instagram.com/ChooseCharity).

See ad on page 48. Code #588. 



Sisters of Charity of Seton Hill (S.C.)

Prayer, service, and life in community are the primary principles upon which the sisters carry out their mission, which is to reveal the reality and beauty of God's love to people in need. The sisters administer and staff educational institutions from preschools through universities; serve in Christian formation; chaplaincy, counseling, pastoral, medical, and social services. They are represented primarily in the Dioceses of Western Pennsylvania, West Virginia, and Arizona. The gifts and talents of new members are fully supported and incorporated into the outreach ministries of the congregation beyond those ministries listed here. Contact: Sr. Barbara Ann Smelko, S.C., 144 DePaul Center Road, Greensburg, PA 15601; 724-836-0406; basmelko@scsh.org; www.scsh.org.

See ad on page 48. Code #589. 

Sisters of Charity of St. Joan Antida (S.C.S.J.A.) Rooted in the Gospel and in the spirit of St. Vincent de Paul, we choose to be one with the powerless. We vow to love, evangelize, serve, and empower the poor in our world. As an international congregation, serving in more than 33 countries, we are able to touch the lives of thousands of people every day through varied ministries. We invite women of daring love and faith to join with us in making a positive difference in our world today. Sr. Kathy Lundwall, S.C.S.J.A., 8560 North 76th Place, Milwaukee, WI 53223; 414-354-9233; kathy@scsj.org; www.suoredellacarita.org.


Code #060.



Sisters of Charity of the Blessed Virgin Mary (B.V.M.)

Established in 1833, the Sisters of Charity of the Blessed Virgin Mary continue to follow in the footsteps of our foundress, Mary Frances Clarke, responding to God's love and serving wherever the need is the greatest. We find strength in our faith in God, in one another, and with the people we serve. Our core values—freedom, education, charity and justice—guide our lives and choice of ministries as educators, pastoral ministers, counselors, advocates for the elderly and immigrants, and in the ministry of prayer. As God's love frees us to serve, a spirit of trust and joy enlivens our community, and we commit ourselves to honor diversity, act against injustice, and stand humbly before God with gratitude. Find us on Facebook, Twitter, YouTube,

Pinterest, and Instagram: @bvmsisters.org. Or contact: Lori Ritz, newmember@bvmsisters.org; www.bvmsisters.org.

Code #296. 

Sisters of Christian Charity (S.C.C.) The Sisters of Christian Charity, an international, active apostolic congregation serving in eight countries, exists to live and make visible the love of Christ in the world today. The charism of Blessed Pauline von Mallinckrodt, foundress, impels the sisters to be women of faith with “joyous, youthful enthusiasm and energy” that is the fruit of intimacy with Jesus in the Eucharist. Assumption College for Sisters is a two-year liberal arts college sponsored by the Sisters of Christian Charity, dedicated to educating women called to a life of consecration to God and of service in the Roman Catholic Church. S.C.C. Eastern Province: Sr. Bernadette McCauley, S.C.C.; 973-543-652, x274; sbernadette@scceast.org; scceast.org; Facebook: @sistersofchristiancharity.

See ad on page 33. Code #212. 

Sisters of Mary of the Presentation (S.M.P.) We are an apostolic international Congregation of Women religious called to be “THE PRESENCE OF JESUS” through our consecration in today’s world. Our community life is rooted in the Eucharist and prayer under the patronage of Mary, the mother of Jesus. Our Regional Center is Maryvale in Valley City, North Dakota. Our ministries are in healthcare and spirituality programs. Learn more at www.sistersofmaryofthepresentation.org. Or contact: Sr. Anne Germaine, S.M.P., 701-324-2146; sisterannegermaine@gmail.com.

Code #229. 



Sisters of Notre Dame (S.N.D.), Sisters of Our Lady Looking for something more in life? How to

turn your passion into your purpose? We’re overjoyed that you’re exploring how God is calling you to live out your vocation. We encourage you to see how the Sisters of Notre Dame may be a part of God’s dream for you. Each one of us has answered God’s call uniquely. We’re called from all walks of life at various times of our life, from different careers, cultures, and collective experiences, united in global connectedness and family spirit. Learn about our stories and our life-changing ministries at www.snd-vocations.org and www.snd1.org. You’ll discover that we’re an apostolic congregation, living in joyful simplicity as contemplatives in action through prayer and ministry that responds to today’s needs. Let us support you wherever you are in your journey, and help you envision what is possible for your life through Christ’s love. Contact us to start the conversation: 419-438-6056; vocations@snd1.org.


Code #064. 



Sisters of Notre Dame de Namur (S.N.D.deN.) We live lives of prayer and community.

Our mission is to share the goodness of God with others, particularly those most in need.

We are involved in education from preschool through university and adult education, religious and pastoral ministry, social services advocating for justice and human dignity, and projects geared towards a healthy environment and care of the earth. Founded by St. Julie Billart, we are an international community. We have celebrated 175+ years of service in the United States, joyfully seeking to make known God’s goodness in our time. For more information, please contact us: Sisters of Notre Dame de Namur, Sr. Nancy Uhl, S.N.D.deN., Vocations Coordinator, 131 W. 64th St., Los Angeles, CA 90003; 213-447-5070; vocations@sndden.org; www.snddenusa.org.

See ad on page 19. Code #065. 

Sisters of Our Lady of Sion (N.D.S.) We are an international congregation of religious women, joined by Associates and Friends, called to witness to God’s faithful love as revealed in the scriptures for the Jewish people and all humanity. The Word of God is central to our lives as we seek to integrate a three-fold commitment: to the Church, the Jewish people, and to a world of justice, peace, and love. Our vocation calls us to work against all forms of prejudice, oppression, and marginalization. In each of our ministries, we seek to respond to the biblical call to freedom, the imperative to “hear the cries of the poor,” and to care for our earth. Ministries include: Jewish-Christian and interfaith dialogue, education, social work, community development, parish ministry, spirituality, biblical studies and catechetics, intercultural work, and work with youth and indigenous peoples. Sion communities are located around the world. The Congregation is comprised of two branches, Active and Contemplative Contact us to learn more. Contact: Sr. Celia Deutsch, N.D.S.; text/phone: 917-538-8541; celia.deutsch@gmail.com or sistersofsion.info@gmail.com; notredamedesion.org.


Code #366. 

Sisters of Our Mother of Divine Grace (S.M.D.G.) We are an emerging community of consecrated life, established in the Diocese of Saginaw, Michigan, in 2010, under the direction of Bishop Joseph Cistone. We endeavor to live and work for the fulfillment of Jesus’ prayer: “that they may be one.” Through the evangelical vows of poverty, chastity, and obedience, we reflect more fully Christ’s Paschal Mystery. Since the Holy Spirit worked marvels of grace through her life-giving “fiat,” we unite with Mary, the Mother of Divine Grace, in our efforts to promote unity in truth. We work to renew and refresh parish life through Adoration of the Eucharist, parish catechesis and instruction, and a religious presence at parish events. For more information, visit sistersmdg.org or email sistermary@sistersmdg.org.

Code #509.

Sisters of Providence (S.P.), Mother Joseph Province Sisters of Providence is an international congregation founded by Emilie Gamelin of Montreal in 1843. Our mission is to meet the needs of people who are poor, sick and marginalized by proclaim-

ing the love of our Provident God and the compassion of Our Mother of Sorrows. Our challenge as Sisters of Providence is to give a human face to Providence and testify to the love of God. Our community is active in ministries such as health care, education, parish ministry, social services, housing, prison ministry, pastoral care, spiritual direction and foreign missions. We go where the needs are, trusting that our actions bring hope and more dignified conditions for life. Sisters of Providence are present in Canada, the United States, Chile, El Salvador, Argentina, Egypt, the Philippines, Haiti, and Cameroon. Contact: vocations@providence.org or 509-474-2323. Learn more at sistersofprovidence.net or on Facebook and Instagram @sistersofprovidencemjp.

See ad on page 139. Code #067. 



Sisters of Providence (S.P.), Saint Mary-of-the-Woods, IN Live joyfully. Deepen your faith. Be nurtured in community.

Become your best self as a Sister of Providence of Saint Mary-of-the-Woods, Indiana. The Sisters of Providence of Saint Mary-of-the-Woods are a community of Catholic women religious who collaborate with others to create a more just and hope-filled world through prayer, education, service, and advocacy. We were founded by a strong woman of faith, Saint Mother Theodore Guerin, more than 175 years ago. Today we minister using our own unique gifts in the United States and in Taiwan. Our White Violet Center for Eco-Justice ministry strives to teach, care, and inspire for all creation (including the alpacas and chickens you’ll meet among the organic gardens at our Indiana motherhouse). Do you want to live joyfully? We invite women ages 18 to 42 to join us in our vibrant mission of love, mercy and justice. Contact: Sr. Editha Ben, S.P., Vocations Director, at 812-230-4771 or eben@spsmw.org to learn more; SistersofProvidence.org.

Code #068. 



Sisters of Saints Cyril and Methodius (SS.C.M.) The Sisters

of Saints Cyril and Methodius were founded in 1909 in Scranton, PA. Our spirituality is Christ-centered and Mary-modeled and flows from our motto, “Thy Kingdom Come.” We are a presence of Christ in the world through our vowed communal life, our spirit of prayerfulness and simplicity, and our joy in the service of the Kingdom. We live out our call and charism by witnessing to, proclaiming, and building God’s Kingdom, dedicating our prayer and ministry to: evangelization, education, elder care, and ecumenism. We are based in the U.S., serving in Pennsylvania, Illinois, Indiana, New York, Texas, and South Carolina. If you feel God may be calling you to a lifetime of service, or simply have questions about consecrated life, please contact: Sr. Carol Ann, SS.C.M., 570-275-3581, x331; sscmvocation@gmail.com; www.sscm.org. See our online ad at VocationNetwork.org.

See ad on page 122. Code #181. 



Sisters of St. Francis (Collaborative) Third Order Regular Women is a collaboration of Franciscan Sisters of Allegany, NY; Franciscan Sisters of, Dubuque; Franciscan Sisters of Perpetual Adoration; Franciscan Sisters of the Sacred Heart, Hospital Sisters of St. Francis; Sisters of St. Francis of Mary Immaculate; Sisters of St. Francis of Philadelphia; and Sisters of St. Francis of the Neumann Communities. As Franciscans, relationship with God, each other, and all of creation is foundational to who we are. T.O.R. Franciscans have four additional values: Continuous Conversion, Contemplation, Poverty, and Humility. We strive to live these through the evangelical vows of poverty, chastity, and obedience while living in community. Every congregation has its own history and charism, but we hold much in common. We live and minister around the United States and across the world. Each congregation was founded in a specific time and place to meet the identified needs of the people of God. Over time we adjusted ministries and moved to new places in order to continue to meet the growing and changing needs of God's people.

See ad on page 39. Code #540. ☩



Sisters of St. Francis (O.S.F.), Clinton, IA We are women of faith, joy, and compassion, following in the spirit of St. Francis and St. Clare. Grounded in contemplation, we affirm our Franciscan Third Order charism of ongoing conversion and dedicate ourselves to our mission of living and promoting active nonviolence and peacemaking. Our ministries are diverse: peace/nonviolence initiatives, advocacy for social justice, healthcare, parish ministry, restorative justice, service to impoverished and marginalized persons. Visit www.clintonfranciscans.com or contact the Administrative Office, 843 13th Ave. North, Clinton, IA 52732; 563-242-7611; office@clintonfranciscans.com.

Code #475. ☩

Sisters of St. Francis (O.S.F.), Tiffin Franciscans, Tiffin, OH "This is a powerful place," said one of our retreatants recently about our campus in Tiffin, Ohio. We are committed to listening and responding to God's call for us as a community. Indeed, prayer, service and community have been our foundation since 1869, when Fr. Joseph Bihn and Mother Elizabeth Schaefer set out to help orphans and the elderly poor after the Civil War. Peacemaking, concern for the poor, contemplation/action, and care of creation are the directions we follow as we walk through the world, doing what we can to answer God's call. Today, we serve in Mexico and in several states in the U.S. We are forward looking and inclusive. We are surrounded by beauty on our campus in Tiffin, Ohio, which is home to our Motherhouse, Franciscan Earth Literacy Center, St.

Francis Spirituality Center, and St. Francis Senior Ministries. Please contact: vocations@tiffinfranciscans.org or 419-447-0435. Visit www.sfctiffin.org and find us on Facebook @TiffinFranciscans and on Twitter @TiffinSisters.

See ad on page 125. Code #287.



Sisters of St. Francis of Mary Immaculate (O.S.F.) Led by the Spirit, we, as Joliet Franciscans, embrace the Gospel life by commitment to Franciscan values and respond to the needs of our time through prayer, community, and ministry. We minister in grade schools through adult education, in parish ministry, healthcare, social services, religious education, and as musicians and artists. Ministering in eight states and in Brazil, we invite inquiries from women who feel called to our Franciscan way of life as vowed members. Inquiries are also welcomed from both men and women interested in the Associate relationship. For more information contact: Sr. Peggy Quinn, O.S.F., 1433 Essington Road, Joliet, IL 60435; 815-725-8735; pquinn@jolietfranciscans.org; jolietfranciscans.org.

See ad on page 39. Code #252. ☩

Sisters of St. Francis of Philadelphia (O.S.F.) Gospel Women Making a Difference! Come join us in relationship as a vowed member living the Franciscan Third Order Regular values of continuous conversion, contemplation, humility, and poverty. Profess the evangelical vows of poverty, chastity, and obedience and discover the joy of this commitment. Our community living, prayer, and ministries support our relationships with God, others, self, and all of creation. We choose to take risks. We are in relationship with those in need especially women, children, and those who have no voice. Will you pray about it? Interested in discerning what this lifestyle has to offer you and our world? Contact our Charism Promoter: Sr. Christine Still, O.S.F. at vocations@osfphila.org; www.osfphila.org. See our online ad at DigitalVocationGuide.org.

See ad on page 39. Code #139. ☩



Sisters of St. Francis of Sylvania, OH, Sylvania Franciscans (O.S.F.) Celebrating over 100 years of Franciscan presence in Northwest Ohio and beyond, we minister in nine dioceses in seven states. The Sisters of St. Francis of Sylvania, Ohio, respond to God's call to live the Gospel in joyful servanthood among all people through lives and ministries that reverence human dignity, embrace the poor and marginalized, and respect the gift of all creation. Placing our individual gifts and talents in service to the needs of God's people, we are engaged in such diverse ministries as education, healthcare, social services, religious education, media, law, art, parish and retreat ministries, and spiritual direction. Sponsored ministries: Sylvania Francis-

can Ministries—Health and Human Services Ministry; Lourdes University—Higher Education; All Good Things—The Sylvania Franciscan Art and Gift Shop. Contact: Vocation Office, 6832 Convent Blvd., Sylvania, OH 43560; 419-824-3914; vocations@sistersosf.org; www.sistersosf.org; facebook.com/sylvaniafranciscans; youtube.com/user/Sylvaniafranciscans; Twitter and Instagram: @SylvaniaFranciscans.

See ad on page 60. Code #085. ☩

Sisters of St. Francis of the Immaculate Conception (O.S.F.) Called to make God's compassionate presence known through our vowed life in community, the Sisters of this diocesan religious congregation dedicate themselves to prayer, community life, and service in the spirit of St. Francis of Assisi, whose personal lifestyle was expressed in prayer, joy, and simplicity. The Sisters currently serve the People of God throughout Illinois through prayer and community witness, and a variety of ministries to all ages. These include caring for the aging, teaching, religious education for adults and children, diaconate formation, adult literacy, parish ministry, social work, chaplaincy, teen and adult retreat programs, and spiritual direction. Sr. Diane Vande Voorde, O.S.F., 2408 West Heading Avenue, West Peoria, IL 61604; 309-214-0193; srdiane2408@gmail.com; westpeoriasisters.org.

See ad on page 23. Code #279. ☩



Sisters of St. Francis of the Neumann Communities (O.S.F.) God gave you many gifts and talents. Use them in service as a Sister of St. Francis of the Neumann Communities. We are a Franciscan congregation whose more than 300 women are rooted in the Gospel and sisters to all, serving with reverence, justice, and compassion. With sisters in 12 states, including Hawaii, as well as Peru and Kenya, you can help us attend to the needs of the Church and of the world through ministries that include parish service, education, healthcare, pastoral care, and social justice. Visit our website at www.sosf.org. Contact: Sr. Caryn Crook at 315-751-6819 or ccrook@sosf.org. See our online ad at VocationNetwork.org.

See ad on page 39. Code #294. ☩

Sisters of St. Joseph (C.S.J.), Canadian Federation Does living the Christian call of Baptism with others in active and inclusive love energize and challenge you? This is what Sisters of St. Joseph have done for 360 years and are still doing today in over 50 countries. In 1650 six ordinary women came together to serve their neighbor. They lived together and nourished their lives with regular prayer and sharing of their experiences of revealing the love and compassion of God to those in need. The three congregations within the Canadian Federation are

continuing this mission of the unifying love of God, by inviting others to fullness of life through union within themselves, with each other, with God and the whole of creation. Do you feel this same desire to live this way in our world today? Contact a Vocation Director in one of our Canadian Congregations and explore your life choices with us: Sr. Mary Rowell, mrowell@csjcanada.org; Sr. Mary Jo Radey, mradey@csjssm.ca; or Sr. Rosemary Fry, rfry@csj-to.ca Learn more at www.csjfederation.ca.

See ad on page 34. Code #508.

Sisters of St. Joseph (S.S.J. & C.S.J.), U.S. Federation

Does loving God and neighbor without distinction stir your heart and energize you for living in today's world? In 1650, six ordinary women came together to share their gift of God's love. They prayed daily, lived simply in community and responded to the needs of their time. Over 360 years later, this same mission continues in over 50 countries worldwide. We are vowed religious women from all walks of life who share the mission of Jesus, "that all may be one." We do this by praying together, living in community, and responding to the needs of our time. Our mission calls us to work toward union of God and neighbor without distinction. With our Associates, Agrégées, and Volunteers, we respond to the needs of our Church and world with compassion, creativity, and courage by using our individual and collective gifts in varied ways. Live the challenge of the Gospel with us! For more information, please go to the federation website: www.cssjfed.org or contact one of our Vocation Ministers. **Albany, NY:** Sr. Rose Casaleno, C.S.J.; 607-242-2410; rcasaleno@gmail.com; www.csjalbany.org. **Baden, PA:** Sr. Valerie Zottola, C.S.J.; 412-926-2059; vzottola@stjoseph-baden.org; www.stjoseph-baden.org. **Boston, MA:** Sr. Pat Quinn, C.S.J.; 617-746-2025 and Sr. Marian Batho, C.S.J.; 617-913-8625; marian.batho@csjboston.org; vocation.office@csjboston.org; www.csjboston.org. **Brentwood, NY:** Sr. Marie Mackey, C.S.J.; 718-791-7911; Mackey@csjbrentwood.org; www.brentwoodcsj.org. **St. Joseph Worker Volunteer Program (Brentwood):** Sr. Theresa Scanlon, C.S.J.; 646-660-2711; Brooklyn Vetter; 605-553-0198; sjwp@csjbrentwood.org; www.stjosephworkernyc.org. **Chambery-West Hartford, CT:** Sr. Barbara Mullen, C.S.J.; 860-231-8678; sbamacsj@gmail.com; www.sistersofsaintjoseph.org. **Concordia, KS:** Co-Directors: Sr. Pat Eichner, C.S.J.; 308-529-2675; eichnerpat@csjkansas.org; Sr. Dian Hall, C.S.J.; 770-546-6461; dianhall5@yahoo.com; and Sr. Lorren Harbin, C.S.J.; 970-260-2287; LHarbinsj@gmail.com; www.csjkansas.org. **C.S.J. Volunteer Program:** 785-243-2113, x1221; volunteer@csjkansas.org. **Congregation of St. Joseph:** Sr. Mary Jo Curtsinger C.S.J.; vocations@csjoseph.org; www.csjoseph.org. **Erie, PA:** Sr. Rosemary O'Brien, S.S.J.; 814-836-4212; s.robrien@ssjerie.org; www.ssjerie.org. **Los Angeles, CA:** vocations@csjla.org; Sr. Ingrid Honore-Lallande, C.S.J.; 951-704-8888, ihonore-lallande@csjla.org;

and Sr. Darlene Kawulok, C.S.J.; 310-569-2253; dkawulok@csjla.org; www.csjla.org; **St. Joseph Worker Volunteer Program (Los Angeles):** Sr. Judy Molosky, C.S.J.; 323-481-9932; Sr. Julie Fertsch, S.S.J.; 323-481-9932; sjw@csjla.org; www.stjosephworkerwest.org. **Orange, CA:** Sr. Sharon Becker, C.S.J.; 714-744-3159; vocationscsj@csjorange.org; www.csjorange.org; **St. Joseph Worker Volunteer Program (Orange, CA):** Sr. Joanna Rosciszewska, C.S.J.; 714-515-0471; peacejr56@yahoo.com; csjorange.org/ministries/st-joseph-worker-program. **Philadelphia, PA:** Sr. Celeste Mokrzycki, S.S.J.; 215-248-7236; sisterceleste@ssjphila.org; www.ssjphila.org. **Rochester, NY:** Sr. Donna Del Santo, S.S.J.; 585-733-4422; vocations@ssjrochester.org; www.ssjrochester.org; **Sisters of Saint Joseph Volunteer Corps:** 585-529-5689; volunteer-corps@ssjrochester.org. **Springfield, MA:** Sr. Natalie Cain, S.S.J.; 413-536-0853, x249; ncain@ssjspringfield.com; www.ssjspringfield.org. **St. Augustine, FL:** Sr. Kathleen Carr, S.S.J.; 904-824-1752; srkathleencarr@ssjfl.org; www.ssjfl.org. **St. Louis, MO:** Sr. Amy Hereford, C.S.J.; 314-972-4763; ahereford@csjlife.org or vocation@csjlife.org; www.csjlife.org. **St. Paul, MN:** Sr. Jill Underdahl, C.S.J.; 651-696-2873; junderdahl@csjstpaul.org; www.csjstpaul.org; **St. Joseph Worker Volunteer Program (St. Paul):** Bridgette Kelly; 651-690-7049; bkelly@csjstpaul.org; www.stjosephworkers.org. **Watertown, NY:** Sr. Mary Gregory Munger, S.S.J.; 315-782-3460; smgssj@yahoo.com; www.ssjwatertown.org.

See ad on page 31. Code #024. ☩



Sisters of St. Joseph the Worker (S.J.W.)

"Our congregation was founded in 1973 by Bishop Richard H. Ackerman and Mother Ellen Curran in the Diocese of Covington, Kentucky. We have as our purpose the worship of God through special devotion of the Holy Eucharist, and the sanctification of each member through total consecration to God by means of the evangelical counsels of chastity, poverty, and obedience. We strive daily to live our charism through the practice of the virtues of simplicity, self-sacrifice, charity, and loyalty to the Magisterium of the Church. Our community symbol, a censer, symbolizes the continuous burning out and offering up of ourselves in the love and service of Christ. In that spirit, each sister has made her own, our community motto: "HERE I AM, LORD, I COME TO DO YOUR WILL." If you feel called to our life and are a woman between 18-30 in good mental health, please contact: Sr. Patricia Jean Cushing, S.J.W.; 1 St. Joseph Lane, Walton, KY 41094; 859-912-4405; sjwvocations@gmail.com; ssjw.org.

See ad on page 134. Code #611.



Sisters of St. Joseph of Peace (C.S.J.P.)

"We want brave, noble, large-minded, and courageous souls." Those attributes, written by Founder Mother Clare in 1887, are among

those we seek in new members today as our Congregation recommit to Jesus' way of radical hospitality. Contemplative discernment and our charism of peace through justice compel us to expand and create new ministries not just "for" but "with" people who've been pushed to the margins. Called to carry on the mission of Jesus, we practice hospitality, nonviolence, and care for creation. Recalling Jesus' identification with the prophetic tradition, we develop a critical, sensitive conscience regarding religious, social, cultural, economic, and political realities. Prayer is fundamental to our life. Our presence to one another in community enables, sustains, and challenges us to be responsive to our mission. Our sisters and associates minister in education, healthcare, social justice, parish ministry, spiritual direction, and peace ministry in the U.S., U.K., and Haiti. Contact: Sr. Coralie Muzzy, C.S.J.P., Vocation Director, P.O. Box 248, Bellevue, WA, 98009-0248, 425-467-5401; cmuzzy@csjp-olp.org; www.csjp.org.

See ad on page 44. Code #227. ☩



Sisters of St. Joseph of the Third Order of St. Francis (SSJ-TOSF)

We are an evangelical community of vowed Franciscan women and associate members who are dedicated to Gospel living. Our mission is to make God more deeply known and loved, thereby drawing all persons to fuller and freer life. We do this with a commitment to our deepest desires: • to build life-giving communities; • to empower one another to Gospel living; • to bond with others in ever-widening circles of compassion and peace; • to speak from our common understanding that there be no outcasts in our experience of life. For more information contact the Director of Vocation Ministry, P.O. Box 305, Stevens Point, WI 54481; 715-341-8457; vocation@ssj-tosf.org; www.ssj-tosf.org.

Code #154.

Sisters of St. Rita (O.S.A.) We are an Augustinian, active/contemplative community following the *Rule of St. Augustine* and the example of St. Rita of Cascia, our patroness. Our ministries include but are not limited to health and family care; chaplaincy; pastoral care of the sick, elderly, dying, and people with dementia and Alzheimer's. We welcome candidates, ages between 20 to 50 years old, who have the desire to live a common life through consecration to God by religious vows. We believe community life is the fruit of charity and nourishes loyalty, trust, sincerity and mutual understanding. Charity unites us in Christ through the Holy Spirit. We daily pray the Liturgy of the Hours, celebrate the Eucharist, seek and worship God, and work for the service of His people for the good of the community. Contact us today! Sr. Angelica Summer, 4014 N. Green Bay Road, Racine, WI 53404; 262-639-1766; sr.angelica@sbeglobal.net; sistersofstrita.org.

See ad on page 137. Code #163. ☩



**Sisters of the Divine Savior (S.D.S.), Salvatorian Sisters**

We are the women religious branch of the International Salvatorian Family. We collaborate in mission and ministry with priests and brothers of the Society of the Divine Savior and Lay Salvatorian women and men. The Salvatorian Sisters were founded in Tivoli, Italy in 1888 by John Baptist Jordan and Therese von Wullenweber. Our apostolic ministries in the U.S. include anti-human trafficking initiatives, social work, counseling, law, art, pastoral care, education, and healthcare. International members carry out our mission to make known the goodness and kindness of Jesus in 27 countries on five continents. Women ages 35-55 can learn more about life in community with Sisters of the Divine Savior by contacting our vocation directors, Sr. Mary Lee Grady, S.D.S. or Bobby Pantuso, S.D.S., at vocations@salvatoriansisters.org, sister-softhedivinesavior.org. See our online ad at VocationNetwork.org.

See ad on page 73. Code #315. 

Sisters of the Holy Family (S.S.F.) The Sisters of the Holy Family were founded by Henriette Delille, a free woman of color, in 1842 in New Orleans, Louisiana during the time of slavery. Her Sisters have depended on the grace and goodness of God and lived according to His will, their motto: "No cross. No crown." They were founded to help the sick and elderly, to teach uneducated, and to bring the message of Jesus to the poor and marginalized. For 175 years, we have used our gifts for teaching, nursing, social service, administration, pastoral, housing, and prison ministries in the United States, Central America, and Africa. We thank God for all that has been and look forward to the beatification of Venerable Henriette Delille. We welcome all nationalities. Please contact: Sr. Laura Mercier, S.S.F. at 504-460-5122; lauramercier45@yahoo.com. Visit our website: sistersoftheholymfamily.com.

Code #502. 


Sisters of the Humility of Mary (H.M.) As Sisters of the Humility of Mary, the heart of our commitment is a radical love and following of Jesus Christ. Mary's humility inspires us to say yes to God's call. Her fidelity to God challenges us to be a prophetic presence in today's world. Our founders responded to the needs of the time in 1854 in France with vision, courage, and generosity, eventually emigrating to the Cleveland diocese in 1864. Today, we follow in their footsteps, dedicated to peacemaking, justice, and care for Earth through a variety of ministries in education, healthcare, social service, and pastoral ministry. We number around 125 Sisters serving in Midwestern states and Haiti. Others join us as Associates, H.M. Volunteers, and Partners in Ministry. For more information, go to humilityofmary.org, or contact Member-

ship Office, P.O. Box 620, Villa Maria, PA 16155; 724-964-8920, x3383; vocation@hministry.org.

See ad on page 117. Code #329. 

**Sisters of the Incarnate Word and Blessed Sacrament (I.W.B.S.), Corpus Christi,**

TX Our charism calls us to become the loving presence of Jesus for others, to live and proclaim the incarnation of the Word. We witness God's presence in our midst by working in the Spirit of Jesus, proclaiming the Gospel of love and goodness of the Incarnate Word. Our joyful witness is expressed by our public profession of the evangelical counsels of celibate chastity, poverty, and obedience. Inspired by the vision of our foundress, Jeanne Chézaud de Matel, we live this way of life in a manner that is contemplative, communitarian, and apostolic. Whatever our situation, we work to bring about a Christian wholeness in each person we meet and a Christian unity among all. We serve in the Dioceses of Corpus Christi, Brownsville, and Beaumont. You will find us in elementary and secondary schools, in parishes and diocesan offices; as school administrators, teachers, director of religious education, or coordinator for adult faith formation. Contact us to learn more: Sr. Anna Marie Espinosa, I.W.B.S., samespinosa@iwbcc.org; www.iwbcc.org.

See ad on page 51. Code #274. 


Sisters of the Order of St. Basil the Great (O.S.B.M.) Our province, Jesus Lover of Humanity, was established in America as a result of a request from the first Eastern Catholic Bishop, Stephan Ortynsky, in 1911 to care for orphans. Our ministries include evangelization through the Basilian Spirituality Center and the Basilian Associates Program; education; pastoral ministry; iconography and folk art; youth ministry; and service to the poor, orphans, and handicapped in Ukraine. With an open heart and mind we invite you to explore these questions: Are you open to joining us in celebrating the gift of life with others? Giving of your time, energy, and talent in response to the challenges of the 21st century? Being a fresh breeze and reawakening hope and love in the world? If you answered yes to one or more of these questions, you will discover personal fulfillment and joy in helping others as a Sister of the Order of St. Basil the Great. Please contact: Sr. Joann Sosler, O.S.B.M.; 267-721-4479; vickis@stbasils.com; www.stbasils.com.

See ad on page 124. Code #467.

**Sisters of the Precious Blood (C.P.P.S.)**


The Sisters of the Precious Blood serve as unwavering witnesses to Christ's redemptive, reconciling, and healing love, responding to the world's urgent need whenever and

wherever it presents itself. We are united by a rich and active contemplative spirituality that is firmly rooted in Eucharistic prayer and devotion to the Precious Blood of Jesus. We participate in ministries as diverse as the Sisters who engage in them such as healthcare, education, pastoral care, and outreach to name a few. Life as a Sister of the Precious Blood is for women who feel motivated to go beyond themselves and become part of something bigger! Contact us to learn more. Contact us at Sisters of the Precious Blood, 4000 Denlinger Road, Dayton, Ohio 45416; 937-837-3302; vocations@cppsadmin.org. Learn more at preciousbloodsistersdayton.org.

See ad on page 74. Code #318. 


**Sisters of the Presentation of the Blessed Virgin Mary (P.B.V.M.),**

Aberdeen, SD We are enthusiastic apostolic women eager to make the world a better place. We live lives consecrated to God through the vows of poverty, chastity, and obedience. As apostolic women we are contemplative in action. Following the example of the apostles, we live in communities among the people, with an emphasis on service. Prayer, faith, and sharing our lives in community fire us with energy for mission and ministry. We serve in range of ministries as broad as the needs of those we serve: from health care and education, to advocacy and our ministry with Hispanic immigrants. The ministries we serve are determined by the needs of the people and the gifts of each individual sister. We encourage women who are seeking God through service grounded in prayer to discover the possibilities of Presentation life! Learn more at www.presentationisters.org. Or contact: Sr. Vicky Larson, P.B.V.M.; 605-271-0468; vickypbvm@gmail.com. See our online ad at VocationNetwork.org.

Code #050. 

**Sisters of the Presentation of the Blessed Virgin Mary (P.B.V.M.)**

Dubuque, IA As Presentation Sisters, we are ordinary Catholic women who dedicate our lives to God. Our way of life responds to the Gospel call to love God and neighbor. We live the mission through a variety of ministries including social services, advocacy, spirituality, pastoral and parish ministry, education, healthcare, and more. Our spirituality is inspired by our foundress, Nano Nagle, who noticed the suffering around her, prayed for God's wisdom, and did something about it all the while trusting in God to provide the way. We are women grounded in prayer, strengthened by community, and called to serve those in need. Feeling called to something more? Find out about life as a Presentation Sister @ dbqpbvms.com or www.dubuquepresentations.org or email Sr. Jessi at vocations@dubuquepresentations.org. See our online ad at VocationNetwork.org.

Code #327. 

**Sisters of the Presentation of the Blessed Virgin Mary (P.B.V.M.), New Windsor, NY**

We are women who want to do great things for God, desire to bring God's mercy and compassion to all, and want to do our part in the construction of God's Kingdom, the civilization of love. Following in the footsteps of our foundress, Nano Nagle, whose motto was, "not words but deeds," we are women of prayer, women in community, and women for mission. We are people-oriented, prayerful, and open to the needs of the day with ministries as diverse as the gifts we bring. We minister in education, healthcare, catechesis, pastoral and youth ministries, social justice, direct service with the poor, and as advocates for immigrants and all those without voice. The deeds and words of our foundress who said, "If I could be of service in any part of the world, I would gladly go there willingly . . .," inspire and motivate us to go one pace beyond. We invite you to join us. Contact: Sr. Laura Urbano, P.B.V.M., laurapbvm@hotmail.com or presentationvocationministry@yahoo.com. Web: sistersofthepresentation.org; Facebook: @PresentationVocationMinistry; Instagram: @PresentationSistersNortheast. See our online ad at VocationNetwork.org.

Code #250. ☩

**Sisters of the Redeemer (C.S.R.)**

The Sisters of the Redeemer are women of faith, called by the Spirit of God to be a healing, hope-filled presence to those in need. Our mission, rooted in the works of mercy, is to impart the healing and compassionate love of Jesus Christ, on those we meet—whether a patient in the hospital, a resident in the nursing home, or a young mother in the grocery line. The Sisters of the Redeemer embrace the call to be a healing presence in the world. We are dedicated to affirming the sacredness of life beginning with human life and extending to all life forms found in the beautiful gifts of God's creation. Our inspiration flows from our relationship with Jesus, our Redeemer as we follow the example of Mother Alphonse Maria Eppinger, who founded the Congregation over 160 years ago. Contact us: American Province; Vocation Ministry Office, 1600 Huntingdon Pike, Meadowbrook, PA 19046; 215-914-4110; vocations@HolyRedeemer.com; RedeemerSisters.org.

See ad on page 125. Code #079. ☩

**Sisters of the Third Order of St. Francis (O.S.F.), East Peoria, IL**

Have a heart for the sick and suffering? Want to give your life to God for His greater honor and glory and the salvation of souls? Come and see if God may be calling you to be an OSF Sister. As faithful daughters of the Church, we live and pray together in community. In good Franciscan tradition, and in union with many lay mission partners, we care for the sick, poor, injured, aged, and dying, through OSF

HealthCare. No need to be a nurse. Our sisters serve the sick in many different ways, bringing them healing in order to draw them closer to Christ. We are actively striving to transform healthcare to improve the lives of all, but especially the poor and vulnerable. Contact: Sr. Rose Therese, O.S.F., 740 NE Glen Oak Ave., Peoria, IL 61603; 309-655-2645; vocation.info@osfhealthcare.org; FranciscanSistersPeoria.org; Facebook/Twitter: @osfsisters.

See ad on page 16. Code #081. ☩

**Sisters of Transfiguration Hermitage**

We are a monastic, contemplative community, following the *Rule of St. Benedict* in a way of life which nurtures the love of God in solitude as well as in community. Our life includes Liturgy of the Hours together as well as hours for personal prayer and *lectio* in solitude both morning and evening. We live by the work of our hands: making fruitcakes, jams, and other baked goods, and by writing, offering occasional workshops and retreats, and through the ministry of our small guest house. Our 68 acres of gardens, fields, woods, and streams offers a solitary environment in which to attend to God's presence. Firmly rooted in the monastic tradition, we are also open to the needs and aspirations of contemporary women who desire to seek God both in silence and solitude and in the daily life of the community of sisters. Contact: Transfiguration Hermitage, 205 Windsor Neck Road, Windsor, ME 04363; 207-445-8031; benedicite@fairpoint.net; transfigurationhermitage.org; Facebook @transfigurationhermitagemaine.

Code #367.

Society of the Holy Child Jesus, American Province (S.H.C.J.)

Founded by Cornelia Connelly, the Society of the Holy Child Jesus is an international community of women religious. Our mission is to help others to believe that God lives and acts in them and in our world, and to rejoice in God's presence. Our life of prayer and community strengthens us for diverse ministries. Since the Society's founding in 1846, education has been at the heart of our mission. In the United States, the Society sponsors 14 schools, including Rosemont College, and several spiritual, healing, and social justice ministries. Holy Child Sisters serve on four continents. For more information, please contact: Sr. Anita Quigley, S.H.C.J.; 1341 Montgomery Ave., Rosemont, PA 19010; 610-626-1400, x304; aquigley@shcj.org. Visit our website at www.shcj.org/american. See our online ad at VocationNetwork.org.

See ad on page 18. Code #172. ☩

Trappistine Cistercian Nuns (O.C.S.O.), Sonoita, AZ, Santa Rita Abbey The mountains surround us, as the monastic

way of life surrounds and fosters our contemplative longing to behold the face of God, and so minister to all God's people. We live out the call to close union with Christ in simplicity, community, liturgy, joy and prayer. Are you being invited by the Spirit into this School of Charity that is the Cistercian Way? Please contact us to learn more: sracommt@gmail.com; www.SantaRitaAbbey.org. See our online ad at VocationNetwork.org.

Code #617.

Trappistine Cistercian Nuns (O.C.S.O.), Whitehorn, CA, Redwoods Monastery

Our monastic roots began in France in 1098 by Benedictines, who desiring a **God-centered life**, embraced the values of simplicity, poverty, silence, continual prayer, and personal transformation. They sought and found God in the ordinary experience of daily living, nurturing the centrality of love as they grew in union with Christ. Redwoods Monastery makes this spiritual heritage available today through the communal practices of the Divine Office, daily Eucharist, divine reading and study, meditation and prayer, manual labor, and hospitality to guests. We are located on 300 acres of old growth redwood forest in Northern California and are deeply committed to preserving our forests, rivers, and wildlife. If you are a single Catholic woman, 22-40 with two years of college or work experience and desire our way of life, please contact: Sr. Suzanne, Redwoods Monastery, 18104 Briceland-Thorn Road, Whitehorn, CA 95589; 707-986-7419; vocationdirector@redwoodsabbey.org; www.redwoodsabbey.org; blog: www.redwood-sabbey.blogspot.com. See our online ad at VocationNetwork.org.

Code #369.

Trappistine Cistercian Nuns (O.C.S.O.), Wrentham, MA, Mount Saint Mary's Abbey

We are a monastic order wholly directed to contemplation. We are dedicated to the worship of God in a life that is hidden, obscure, and laborious within the monastery and under the *Rule of St. Benedict*. In this school of love, the nuns grow in humility and self-knowledge. Through the discovery of the depths of God's mercy in their lives, they will learn to love. The various elements of Cistercian *conversatio*, such as obedience, humility, asceticism, solitude, and silence, lead, each in its own way, to the interior freedom through which purity of heart and an abiding attention to God are attained. It is in the particular and delicate balance of *lectio divina*, liturgy, and work, that the Cistercian charism most directly manifests itself. Women between 20 and 40 may apply. We are located at 300 Arnold St., Wrentham, MA 02093. Please contact: Sr. Katie McNamara, O.C.S.O.; s.katie@msmabbey.org; www.msmabbey.org. See our online ad at VocationNetwork.org.

Code #371.



U

Union of the Sisters of the Presentation of the BVM (P.B.V.M.), Newfoundland and Labrador

We, the Sisters of the Presentation of Newfoundland and Labrador, are called to be women of contemplation living in community, united in charity, joyfully and generously serving God and God's people, with special attentiveness to Earth and those made poor. We invite you to explore the possibility of journeying with us either as an Associate or as a vowed member in imagining the possibilities of giving ongoing creative expression to the spirit of our Foundress, Nano Nagle in our day. Contact us for more information: Sr. Sandy Butler P.B.V.M., P.O. Box 2100, St. John's, NL A1C 5R6, CANADA; 709-753-8340; sbutler@presentationisters.ca; presentationisters.ca. See our online ad at VocationNetwork.org.

Code #607.

Union of the Sisters of the Presentation of the BVM (P.B.V.M.), U.S.

Prayer, Community and Ministry guide our lives as Presentation Sisters and Associates. We strive to live a Spirituality of being in communion—an awareness of our oneness with God and with all of creation. For almost 250 years Presentation Sisters throughout the world have followed the charism of Nano Nagle who spent herself for those kept poor. Do you feel called to consciously devote yourself to serving those kept poor? To live as a Presentation Sister (ages 20-40) or an Associate of an International Congregation following the charism of Nano Nagle? If so please contact us: vocations@pbvm.org; www.pbvunion.org. See our online ad at VocationNetwork.org.

Code #608.

Ursuline Sisters of Louisville (O.S.U.)

Founded in 1858, the Ursuline Sisters of Louisville strive to live the charism of St. Angela Merici: a contemplative love of God and a resulting openness and eagerness to serve the needs of others. Our vowed life is sustained by prayer and community as we change with the times, striving to meet the needs around us. Our ministries include teaching on all levels, parish ministry, social justice, working with the poor and the elderly, ministry to women and children and a variety of others. We serve in Kentucky, Nebraska, Iowa, and have a mission in Peru. We also sponsor Sacred Heart Schools located on our scenic campus in suburban Louisville. We offer opportunities for spiritual development through the Angela Merici Center and the Associate Program. Vocation Ministry, 3105 Lexington Road, Louisville, KY 40206; 502-896-3914; jpeterworth@ursulineslou.org; ursulineslou.org.

Code #265.



Ursuline Sisters of Mount Saint Joseph (O.S.U.) We are Ursuline Sisters proclaiming Jesus through education and Christian formation.

Founded in 1874 in western Kentucky, our congregation embraces the core values of

Prayer, Service, Empowerment, Justice, and Contemplative Presence, in the spirit of our founder, Saint Angela Merici. We minister in Kentucky, Illinois, Kansas, Missouri, Louisiana, New Mexico, Washington, D.C., and Chile, South America. Our focus is in four areas: education, from primary grades to college; church ministry; social outreach, and justice advocacy with the poor, children, elderly, immigrants, and the homeless; and ministries of body, mind, and spirit. We sponsor Brescia University and offer opportunities for spiritual growth and reflection at the Mount Saint Joseph Conference and Retreat Center. More than 400 Ursuline Associates join us in prayer and ministry. Vocations: Contact Sr. Monica Seaton, O.S.U., 270-229-0601; vocations.msj@maplemount.org; 8001 Cummings Road, Maple Mount, KY 42356. Visit us at www.ursulinesmsj.org. See our online ad at DigitalVocationGuide.org.

Code #222.

Ursuline Sisters of the Roman Union U.S. Provinces (O.S.U.)

The Ursulines were the first religious women in what is now the United States, arriving in New Orleans in 1727. We have been serving God's people here continuously since that time. Like our foundress, St. Angela Merici, Ursulines believe that every day is a journey toward God. We seek to be faithful to a daily rhythm of contemplation, community life, and ministry. We dare to confront the oppression of women and to stand in solidarity with the poor. We fulfill our mission in varied works by helping people recognize and develop their gifts for the service of others. Please contact: Sr. Elisa Ryan, O.S.U., elisaosu@gmail.com, 314-625-7584. Or learn more at our blog backlitwithjoy.wordpress.com and websites: osueast.org; osucentral.org.

Code #218.

V



Visitation Sisters of Minneapolis (V.H.M.)

Four hundred years ago in Annecy, France, the friendship of St. Jane de Chantal and St. Francis de Sales gave birth to an order of women religious whose primary vow was the vow of Love. Our charism is a unique expression of that heart-to-heart encounter between Mary and Elizabeth. We are rooted in contemplative prayer with a mission of non-violent presence in a culturally rich and diverse neighborhood. All are welcome as we pray the Liturgy of the Hours four times a day, celebrate Mass, and open our door to greet Jesus. Our cloister garden is comprised of the north side of Minneapolis. To learn more about the Visitation Sisters of Minneapolis, our Salesian Spirituality, and opportunities to engage with us, visit us at www.visitationmonasteryminneapolis.org; on Instagram @minne_monastery/ and Facebook.com/VisitationMonasteryMpls. Contact: Sr. Katherine Mullin, V.H.M. at katherinemullin@gmail.com or 612-521-6113. LIVE+JESUS!

Code #086.

OTHER COMMUNITIES

U.K./IRISH COMMUNITIES

Find U.K. and Irish communities online through our community search or in our digital edition of VISION DigitalVocationGuide.org.

ASSOCIATE COMMUNITIES

Associate Community of the Poor Handmaids of Jesus Christ We are baptized men and women who make a non-vowed renewable covenant with the Associate Community in the Spiritual Family of Catherine Kasper for the purpose of mutual spiritual enrichment, development of community and promotion of service. Our commitment is based on the common call of the Holy Spirit to live the charism of Blessed Catherine Kasper, foundress of the Poor Handmaids of Jesus Christ Congregation. The Associates, Fiat Spiritus Community, and Poor Handmaids of Jesus Christ form the Spiritual Family of Catherine Kasper. Contact: Libby Riggs, P.O. Box 1, Donaldson, IN 46513; 574-936-9936; lriggs@poorhandmaids.org; www.poorhandmaids.org/associates. See our online ad at VocationNetwork.org.

Code #602.

LAY COMMUNITIES



Lay Salvatorians (S.D.S.)

The lay branch of the International Salvatorian Family includes married and single women and men. We collaborate in mission and ministry with Society of the Divine Savior and Sisters of the Divine Savior. Our founder, Fr. Francis Jordan believed all baptized are called to be apostles. We are called to make the Savior known through "all ways and means which the love of Christ inspires." Working with each other and our Salvatorian Family, we support ministries throughout the United States and around the world, including Salvatorian Mission Warehouse, the Haiti Project, Jordan Ministry Team and Southwest Medical Aid. We work in parishes, hospitals, food pantries, and wherever else we are called. Lay Salvatorians live throughout the U.S. and are concentrated in Arizona, California, Alabama, Maryland, Pennsylvania, Tennessee, Florida, and Wisconsin. Learn more about us at laysalvatorians.com or contact our National Director Jackie White, S.D.S. at nationaldirector@laysalvatorians.com; laysalvatorians.com. See our online ad at VocationNetwork.org.

See ad on page 73. Code #604.

RESOURCES



TrueQuest Communications provides award-winning resources for spiritual enrichment, faith formation, and evangelization. Sign up for free daily meditations at TakeFiveForFaith.com, or subscribe to PrepareTheWord.com for homily preparation and faith sharing.

See ad on p. 11. Code #999.

SECULAR INSTITUTES

Don Bosco Volunteers (D.B.V.) We are consecrated laywomen living the Salesian spirituality of Saint John Bosco (Don Bosco), while fully immersed in the ordinary occupations and careers of secular society. We participate in the evangelizing mission of the Church by witnessing Christian joy and service especially to young people and those most in need. We do not live in community but share communion of life through prayer, Days of Recollection, and a yearly retreat. Founded in 1917 by Blessed Philip Rinaldi, Don Bosco Volunteers are a Secular Institute of Pontifical Right for single Catholic women who are consecrated to God through the vows of chastity, poverty, and obedience while maintaining their lay status within the Church and the world. Candidates must be women who have never married, be between the ages of 21-40 and who want to dedicate their life in a radical way to love of God and neighbor. Members follow a formation plan of discernment and preparation for vows, six years of temporary vows, then perpetual vows. Contact us to learn more: P.O. Box 334H, Scarsdale, NY 10583-5834; seculardbv@aol.com; donboscowest.org/volunteers. **Code #360.**

Secular Institute of Missionaries of the Kingship of Christ (D.B.V.) Consecrated single women who profess poverty, chastity and obedience while living life in the world. Our spirituality is Franciscan and the Missionaries seek to identify with Jesus' life by striving faithfully to live the Gospel in the world in the spirit of the Beatitudes. A close bond is created among the members through monthly days of recollection, annual retreats, and publications. Requirements: a self-supporting occupation, a desire to promote Gospel values in today's society, a willingness to commit to a celibate life, and the freedom to live our way of life. Background: founded in 1919 in Assisi, Italy, by Agostino Gemelli, O.F.M. and Armida Barelli. Approved in 1948 as a Secular Institute of Pontifical Rite. Established in the United States in 1953 by Fr. Stephen Hartdegen, O.F.M., and Barbara Ottinger. Go to www.simkc.org to learn more. Or contact: Charleen Dahlin at cdahlin@aol.com. **See ad on page 124. Code #337.**

United States Conference of Secular Institutes (USCSI) We are an association of all the Secular Institutes in the United States. Its mission is to provide education, resources, and support for member institutes, and to assist inquirers in finding the Secular Institute that is right for them. USCSI is committed to making known, understood, and appreciated the call to consecrated secularity in the Catholic Church. Total consecration to God through the evangelical counsels of poverty, celibate chastity, and obedience is the hallmark of all Secular Institutes. Institutes are for single women or for single men, and some are for diocesan priests. For more information see www.secularinstitutes.org. Inquirers may be helped by writing to or talking with Kathy Tierney, Vocation Committee, 2021 Woodcrest Road, Indianapolis, IN 46227; 317-385-5971; desalessecular@gmail.com. **Code #147.**

SERVICE ORGANIZATIONS

Catholic Volunteer Network connects passionate volunteers with dynamic programs serving around the world to foster and promote domestic and international faith-based volunteer service opportunities for people of all ages, backgrounds, and skills. As the leading membership organization of Christian volunteer and mission programs, Catholic Volunteer Network supports and enhances the work of member organizations through volunteer recruitment, training and resources, networking opportunities, and advocacy. Established in 1963, the Catholic Volunteer Network membership consists of over 200 domestic and international volunteer and lay mission programs. Each year more than 20,000 volunteers and lay missionaries serve in these programs throughout the U.S. and in 112 other countries. Catholic Volunteer Network publishes and distributes RESPONSE, the most comprehensive handbook of lay mission volunteer opportunities. RESPONSE is distributed free of charge to persons interested in faith-based service and those who promote such service. Find us online at www.CatholicVolunteerNetwork.org. See our online ad at DigitalVocationGuide.org. **Code #483.**

Compass, U.K. aims to help Roman Catholic men and women between the ages of 20 and 35 to discern their vocation, with a particular focus on vocation to religious life. Compass groups meet for weekends over the course of an academic year, during the course of which participants have the opportunity of praying, sharing, and discussing on topics such as discernment, vocation, prayer, ministry, and the religious vows. There are currently two Compass groups in England, one meets at Worth Abbey in Sussex, and the other is mainly based in Katherine House FCJ in Salford with one weekend at Our Lady of Hying Monastery, Carnforth. Both groups are run by a male and a female religious from religious congregations that are members of the Conference of Religious and the board of Catholic Vocations Projects (an independent charity) that includes male and female religious from both apostolic and monastic congregations. For more information: www.compass-points.org.uk; compass@ukvocation.org. **Code #499.**

Global Sisters Report Global Sisters Report is an independent, nonprofit source of news and information about Catholic sisters and the critical issues facing the people they serve. Our network of journalists report about their lives and works, and sisters write commentary from their perspective. Visit the website at GlobalSistersReport.org and our Facebook page at Facebook.com/SistersReport. Do you know of an interesting Catholic sister, community or project we should write about? Please contact us: info@globalsistersreport.org or call 816-968-2236. See our online ad at DigitalVocationGuide.org. **Code #476.**

House of Discernment Need some time and space to determine your next path in life? Consider the House of Discernment Program of the

Sisters of St. Francis of the Neumann Communities for women. The House of Discernment in Pittsburgh, PA is a spirit-filled home where you will experience intentional living. You will find support as you discern where God is calling you as you support others on their faith journey. Take part in daily personal and communal prayer, a shared meal, and faith sharing, as you work or attend college or grad school. A resident sister is available to mentor you and to help you and other residents build a strong sense of community, manage the home, and serve as a joyful Franciscan presence. Contact: Sr. Caryn Crook, O.S.F. at carynvocations@gmail.com; or phone: 315-751-6819.

See ad on page 49. Code #615.

National Fund for Catholic Religious Vocations (NFCRV) NFCRV serves as a sign of hope in the future of consecrated life and is dedicated to increasing the number of women and men entering religious communities. The Fund offers financial assistance to religious institutes so that they may accept candidates who have student loan obligations; assisting congregations in developing policies and resources so that they may work effectively with those who have educational debt; inviting contributors to invest so that the vital legacy of religious life continues for the Church and the world. The Fund awards grants based on need. Any canonically recognized religious institute with membership in the National Religious Vocation Conference may apply for a grant to service a candidate's educational debt during formation. Learn more at nfcrv.org.

See ad on page 45. Code #496. ☪



A Nun's Life Ministry is an online ministry dedicated to helping people discover and grow in their vocation. We are Catholic sisters who engage with a vibrant online community around faith, vocation, and finding joy in everyday life. We connect with people worldwide to bring the centuries-old tradition of religious life in areas such as prayer, community, and ministry into conversation with the joys and challenges of everyday life. At aNunsLife.org, you'll find podcasts, blogs, videos, and livestreaming events to help you discern your vocation. We invite you to interact with us on social platforms such as Instagram, Twitter, LinkedIn, and Facebook. A Nun's Life was founded online in 2006 by Sisters Maxine Kollasch and Julie Vieira. The ministry is rooted in the belief that each person is called by God to a vocation that benefits the individual and the world. People in 150 countries engage with A Nun's Life Ministry. **See ad on page 119. Code #574.**

Vocations Ireland is an association of the vocation directors of the Catholic religious orders in Ireland. We work to present religious life, apostolic, missionary, and contemplative, as a life choice that is one way of following Christ and bringing deeper meaning and purpose to life. Contact: Director Margaret Cartwright; Vocations Ireland, St. Mary's Center, Fitzwilliam House, 185-201 Merrion Road, Dublin 4, Ireland; Phone: 011-353-260-3707; info@vocationsireland.com; vocationsireland.com. **Code #511.**



A PIVOTAL POINT in the author's faith journey happened one shocking day while he was at work testing soil on a mountain in North Carolina.

Mountaintop encounter crystallizes my vocation

BY BROTHER ROBERT BATHE, O.CARM.



Brother Robert Bathe, O.Carm. is a Carmelite of the Ancient Observance, Province of St. Elias and a hospital chaplain in New York City.

Most people don't wait until someone dies in their arms to take God seriously. But Brother Robert Bathe's journey to brotherhood took a few twists and turns before he found his calling.

THE FIRST TIME I felt pulled to religious life I was in high school. I grew up in Tennessee, where there aren't many Catholics, let alone priests, sisters, or brothers. But I attended Knoxville Catholic High School and got invited to be on the retreat team. That kind of surprised me because I wasn't a particularly pious young man; in fact I got into quite a bit of trouble in those days. Yet I found myself at this high school retreat listening to a priest give a talk on his life and vocation. For a brief moment I remember thinking that being a priest seemed interesting.

But the thought didn't last because I had a beautiful girlfriend to distract

Catholic Missioners to Rural America

“ I believe God moves gently in most people’s hearts, but with me he needed a hammer.

thoughts of entering a college seminary program. I went on to attend the University of Tennessee and became moderately involved with the Newman Club. This was the 1980s when people were reporting seeing the Virgin Mary in Medjugorje, Yugoslavia. Some friends of mine went to Medjugorje and were moved by the whole experience. They kept pestering me about it and encouraging me to pray the Rosary. Well, being a good ol’ boy from Tennessee, I was more interested in fishing than praying the Rosary all the time, but they kept after me, and I became involved in the Marian movement. I prayed the Rosary, began attending Mass every day, and got involved in retreat ministry again.

I found myself thinking once more about serving the church in ministry. My one big worry was celibacy. I thought a lot about having a family and found that it was difficult to imagine a life without a wife and kids. I decided to talk to a priest about it. He pointed out that I was just about to graduate with a degree in agronomy. I should go out into the world and work as a soil scientist. If God were calling me, I would know it, this priest advised.

On that mountaintop

Following his advice was the best thing I ever did, although you



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**We grow in faith
 by walking on rough
 ground and being
 faithful to the way
 of Jesus.**

wouldn't know it at first. I ended up working as a soil scientist for the state of North Carolina. I loved the beauty of the mountains and the work I was doing, but I missed my friends in Tennessee and found it difficult to get involved in a church community. I had practically stopped praying. I still thought about being a priest, but it was on the back burner, way back there.

One day, while on the job, I had a life-changing experience. I was up on a mountaintop, sent to meet a man named Robert Warren to evaluate his soil so he could build a house. When I arrived I saw him slumped over in his truck. I went over to him, and he told me he was having a spell. He grabbed my hand and said, "Would you pray with me?"

I hadn't prayed in ages, but I took his hand and my heart just burst open in prayer as we said one Our Father after another. He asked me to pray for him and his family, and as we prayed, I felt the Holy Spirit in a powerful way. Robert Warren died in my arms of a massive heart attack, right there on that mountaintop.

I continue to pray for him to this day, and I offer up my vocation to Robert Warren because he woke me up to something deep in my heart. I believe God moves gently in most people's hearts, but with me he needed a hammer.

Details, details

After that, my desire for Jesus Christ grew. I got really involved in

the church. I found a parish, and I began to attend daily Mass. I became involved in a Marian organization, consecrating my heart to the Immaculate Virgin Mary. I signed up for Eucharistic Adoration several hours a week, my heart soaring with excitement at waiting for the Lord in the Blessed Sacrament. Those hours before the Blessed Sacrament settled me down and focused me on my journey toward the brotherhood.

I knew I wanted the support of a community if I were to be a priest or brother (I didn't know which was right for me yet), so I wrote to a dozen religious communities and began visiting them. The vocation director of the Carmelite Order came all the way to see me in my home in North Carolina, and that impressed me. He invited me to a vocation retreat, an experience that helped me a lot.

My worst fears allayed

I had a lot of fears about religious life. How could I live in poverty,



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without women, and with other guys who weren't like me at all? But on that retreat, I saw that these were simply men of all types struggling to be the best human beings they could be.

I realized then—and I've been reminded throughout my time with the Carmelites—that we gain our salvation by being human, not by being angels and having our heads in the clouds. We grow in faith by walking on rough ground and being faithful to the way of Jesus.

The vocation director also told me during the Carmelite retreat that just because we walked through the door, we didn't have to stay for life. My first years with the Carmelites—just like with any religious community—were a time to pray and reflect on whether this was the

life for me. Final vows came later. I narrowed down my choice to two communities, eventually settling on the Carmelites because they are a Marian order with 800 years of tradition.

My formation (or preparation) years were extremely active and fulfilling. I studied for a master of divinity degree, worked with street people and in a parish, and learned how to live and pray with a community. I've now belonged to the Carmelites for many years and I can say with confidence that God is wonderful. Each day in my life as a Carmelite brother is an opportunity to love and serve God and others. †

A version of this article originally appeared in VISION 2003.



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THE AUTHOR with two members of her community, Sister Michele Denton, I.H.M. and novice Jane Aseltyne.

Six myths about becoming a nun

BY SISTER JULIE VIEIRA, I.H.M.



Sister Julie Vieira, I.H.M. belongs to the Sisters, Servants of the Immaculate Heart of Mary of Monroe, Michigan. She is the program director of the I.H.M. Spirituality Centers. She has served for many years in online engagement, blogging, and podcasting.

Don't see yourself becoming a religious sister? Think again.

“**M**E, A NUN? But there's no one my age . . . but I always wanted to be an engineer . . . but I'm going to feel alone.” But nothing! Today's sisters are a dynamic group of educated, creative, community-oriented women who are a breath of fresh air to religious life and to the church and world. Let's look at some of the common reasons young women give for dismissing the idea of becoming a sister or nun—and why they don't necessarily hold up.

1. “But most sisters are old.”

Think again! We stand on the shoulders not of “old” sisters but of sisters whose

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OUR LADY OF THE GARDEN**

I am celebrating 25 years of Religious Life.
Through these years I realized that
guiding other people to God
I gain my own salvation and eternal life.
Isn't that true happiness?
—Sr. ELIDA OCAMPOS, F.M.H.

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“

One of the great gifts religious life has to offer is an intergenerational community that values the energy and new ideas of the young and reverences the perspective and insight of elders.

wisdom, faithfulness, and experience are leaven for the new ways that God is calling us to live and serve as women religious. While every congregation has elderly sisters—that’s not a big surprise given that the U.S. population is aging—there are in fact many younger sisters in congregations across the country and the world. One of the great gifts religious life has to offer, and to model for the rest of the world, is an intergenerational community that values the energy and new ideas of the young and reverences the perspective and insight of elders.

2. “But I don’t see any younger sisters.”

Don’t be discouraged—they really do exist! One reason you don’t see many young sisters is that we are spread across hundreds of congregations. Thanks to the internet,



however, we are able to network with one another and support and encourage one another. A perfect example is giving-voice.org, a network of women religious who are in their 20s, 30s, 40s from across many congregations and ways of living religious life. They offer conferences, workshops, newsletters, forums, and a variety of ways to stay connected.

Another is that we look, talk, pray, minister, and live in a variety of roles, not necessarily in the classic ways we’ve been known in the past. For example, we are in mission in many different areas of the church and world, not only in ministries where you might expect to see nuns, such as classroom teaching or parish life. In addition, most of us in apostolic religious life do not wear habits that visually distinguish us from

COURTESY OF GIVING VOICE



SISTER MARY Therese Krueger, P.B.V.M. (left) and Sister Nicole Varnerin, S.N.D. (right) relax during a retreat sponsored by Giving Voice, a group for young Catholic sisters of any community.

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other laywomen. Take another look around. You'll be surprised by what you find!

3. "But I'll be forced to give up my snaps and tweets."

Really? Far from abandoning social media and networking sites, the Catholic Church encourages women and men religious to promote the gospel by using Facebook, Instagram, and whatever else the digital world can dish up. It may not be the way you are used to interacting with the online community, but, like everything else in life, moving into religious life reorders things. That can be terrifying, yes, but it is also the thing that sets us free to engage wholly in our lives as sisters and nuns.

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Today's sisters rely on blogging, tweeting, checking in, updating their status, and posting in their circles in order to communicate with their sisters, coworkers, and loved ones as well as minister effectively in a digital age. While each religious community has its own policies and practices regarding social media,

it's definitely part of almost every religious community from cloister to monastery to mission.

4. "But I've been around the block a few times."

Younger women today come to religious life with more years of life



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COURTESY OF THE I.H.M. SISTERS OF MONROE, MICHIGAN



experience than in the past. Many have been in serious relationships, had careers, seen the rough edges of life, and more. While some of their concerns are the same as their older sisters in religious life, others are new or have greater urgency. What if I'm not a virgin? What if I have a tattoo? What if I did some things in my life that I'm not proud of? What if I ever questioned my faith?

These questions are not easy, and each community may respond to these kinds of issues differently. But the upshot is that today's younger sisters are women who have tangled with the tough questions of life and emerged with a few bumps and bruises. No one is perfect, and human imperfection is no reason to dismiss the idea of religious life.

You never know how God will use your experiences to be a source of consolation or healing for another or a new expression of a congregation's enduring charism.

5. "But my family and friends will totally freak out."

You've got a point there, but the good news here is that you can make it through those tough conversations (read: bombshells) and deal with the misunderstandings and growing pains.

Friends and family care about you and want the best for you. Their questions and comments, not to mention "casual" introductions to a potential mate, are ways that people sometimes try to make

“Remember that just as God is nudging you along in your exploration of religious life, God is also at work in the lives of your family and friends.”

sense of what your calling means in your life and how it will affect the relationship that they are used to having with you.

Remember that just as God is nudging you along in your exploration of religious life, God is also at work in the lives of your family and friends. That may not make things go

SISTER MAXINE Kollasch, I.H.M. (right), of anunslife.org takes a selfie with Sister Kathleen Koch, I.H.M. These days it is not hard to find religious communities that regularly use online media.



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smoothly, but it’s also not the end of the world—or your vocation. Many family and friends become a lot more comfortable with your decision once they get to know the community you plan on joining and perhaps rethink some of the ideas they may have had about religious life.

6. “But I’ll be left alone to turn off the lights.”

Religious life always has been and will continue to be a gift of the Holy Spirit. We operate not on the world’s electrical system but on the Holy Spirit’s power grid! So leave that issue to God and—to quote Mary Oliver’s poem “The Summer Day”—focus instead on how you are going to use this one “wild and

Amazing sisters. Amazing stories.

Discover and grow in your vocation

LOL!

A Nun’s LIFE MINISTRY

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precious” life you have been given to be a source of life and of hope in the world.

Becoming a nun or religious sister is truly a fabulous adventure and requires an open heart and a spirit of daring to dream and risking all on behalf of love of God and mission with

God’s people. Do you feel your heart burning within you? Take a chance! This life is worth exploring! †

A version of this article originally appeared in VISION 2013. RELATED ARTICLE: VocationNetwork.org, “Eight myths about religious life.”

SISTER NORMA Pimentel, M.J. has become widely known for working with and advocating for immigrants at the U.S. border with Mexico.



Sister Norma Pimentel takes our questions

BY BILL MCCORMICK, S.J.



Bill McCormick, S.J. belongs to the Jesuits of the Central and Southern Province. A seminarian (scholastic), he also teaches political science and philosophy at Saint Louis University.

Leer en español en la página 72.

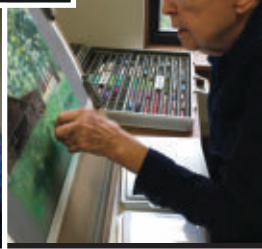
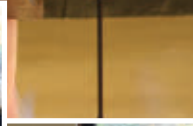
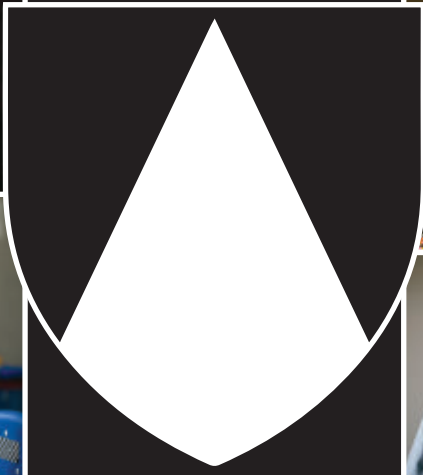
“Celebrity” and “nun” don’t often go together, but Sister Norma Pimentel, M.J. has gained international attention for leading efforts to tend to the many migrants who pass through the U.S.-Mexico border.

A FEW YEARS AGO Pope Francis gave Sister Norma Pimentel, M.J. a shout-out during a televised papal audience. In an unscripted moment he asked to speak directly to her, then thanked her and all Catholic sisters in the United States for their good works. At that moment the world became more aware of Pimentel’s humanitarian work at the U.S. border. Pimentel, who is director of Catholic Charities of the Diocese of Rio Grande, Texas, has been attending to the needs of poor people at the border for decades. That



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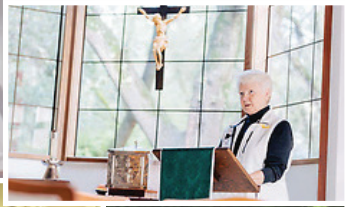
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papal spotlight put her on the map, however, and she has since become a minor celebrity, winning multiple awards and fielding many media requests to speak about the human face of immigration. She consistently reminds people of the inherent dignity and rights of the migrants

she and her team minister to.

Ironically, Pimentel's own commitment started, she told *Elle* magazine, because she wanted to go out for pizza with friends. She attended a parish prayer event—which was followed by a pizza social—and experienced God's love in a profound

“ I've received so much recognition. It gives me a voice, which comes with big responsibilities, of saying what it is that we all should know and do.

way. That faith experience eventually led her into religious life with the Missionaries of Jesus.

You're a bit of a celebrity, Sister Norma. How does that feel?

It feels great. But at the same time, if I stop to think about why I'm getting all of this attention, it makes me feel uncomfortable, because it comes from the suffering and pain of so many families. But the publicity brings attention to these problems. It emphasizes that there is this pain and suffering.

I've received so much recognition. It gives me a voice, which comes with big responsibilities, of saying what it is that we all should know and do.

How did you decide to enter religious life?

That's some time back! I didn't decide for myself, but God decided to pull me out of the direction I

had been going. I was all set on pursuing a professional career as an artist. I stopped to take some time back home so that my dad would be okay with me moving on. In the meantime, I went to a prayer group—in part for the pizza social afterward—and in that prayer group, that's where things changed for me. For the first time I was experiencing the presence of God in a very special way that caught my attention. And it caught my attention so profoundly that my life took a 180-degree turn to get more involved with knowing God and serving Him with a religious community. A local religious community invited me to a vocational retreat, and the rest is history.

Did you have a sense of what God was calling you to do specifically?

No, it was all an unknown future for me. All I knew was that it was the right thing to do. And I wanted to know more about God and what it meant to serve Him. It was something that was unfolding in my life, and I wanted to explore it and allow God to guide me. That's where it all started. It has been an interesting journey of discovery, of living out my faith and growing in my faith as I move forward. I allow God to guide me in what I do and who I am.

What has it been like to be a leader in the church as a woman?

I think it's important to be yourself



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and not be afraid to be anything other than yourself and who God is forming you to become. It helps to be able to relate to people you work with and those you are inviting into the conversation. There is a sense of respect for one another; we may agree on some things and disagree on others, but in those things we do agree on we can work together to respond to whatever is before us. We focus on what we both believe is the right thing to do. That's how things start to happen.

You mentioned about being a woman, and that can get in the way when we think that we might not be recognized or respected because we're women. But I believe from my own experience that people have come to respect me for who I am and not because I'm a woman or a religious or anything other than us doing the right thing.

Conversations about immigration are difficult. How do you approach them?

I once spoke at a gathering of consulates where I was one of two speakers, along with the head of Border Patrol. He presented on the importance of border security and told what his job was. And when

I spoke, I said that I was going to talk about another vital element of life on the border: the need to respond humanely to the reality we see among immigrants in the Rio Grande Valley, among families entering this country fleeing persecution. I think some people need to spend one day with me and see for themselves. I think the power of such an encounter would really open many hearts and minds to the human reality of families desperately seeking protection.

What would people see if they spent a day with you?

They would see the presence of God right there. That's why those who volunteer, something happens to them as they see the families, the children, the mothers, and they reach out and help them. That moment of connection when both of them come together and meet: Right at that moment I believe that God becomes present. They experience it. Someone once came to me and said, "I'm not Catholic. When you started this humanitarian movement, there was a friend of mine who was a very successful attorney who went to see what you were doing at Sacred Heart and became

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PIMENTEL says that many people find the presence of God through service to immigrants arriving at the border.

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involved. And it changed him so much that he left his career and joined the seminary.” Another individual recently said to me, “Sister, I have been away from the church, and since my experiences in helping these families, I’ve come back to the church.” To me these are extremely powerful experiences. I think that it’s God who becomes present to them in their lives.

What would you say to people who don't know anything about how God works on the border?

Before 9/11, it was so common to go back and forth [across the border], half of your family on the U.S. side and half on the Mexican side. Now it's so difficult to go back and forth. To realize the anguish and fear among the families, that you may have family members on the Mexican side, and be worried about them



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“ **Our responsibility as Christians is to defend the rights and dignity of those who are most vulnerable and powerless in our society, and it’s not OK to be quiet.** ”

Everyone seems to go to church on that day. When someone dies in the family. Those are special moments when we become one with each other. They help us feel that we are one with God and one with one another.

What dreams do you have for the church in the future?

I believe that we must stand together in the values and principles that we believe in, that we should not hold back from speaking out and living our faith, especially when we see things that are not right. Our responsibility as Christians is to defend the rights and dignity of those who are most vulnerable and powerless in our society, and it’s not OK to be quiet. Sometimes fear can blind us to the true reality that we are all one in God. As one people we can stand together and feel the

because of the cartels and gangs and things like that. You hear the stories, and you can only be in solidarity with their pain, and know that it is not easy for them to live that life. Those are the realities for many families in South Texas.

At the same time, here at the Rio Grande Valley is a community that celebrates life and faith. You see that when it comes to celebrating Advent, Christmas, or Ash Wednesday, especially Ash Wednesday!

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courage to do what is right: That is what the church of tomorrow should be like. †

This article is adapted with permission from “Embodying Mercy: An Interview with Sister Norma Pimentel, MJ” on thejesuitpost.org. RELATED ARTICLE: VocationNetwork.org, “A searing presence.”



WHEN JESUS was baptized, a voice was heard from heaven saying: "This is my beloved Son, in whom I delight." The church should be a community in which people discover God's delight in them. This is the ministry of priests. Father Paddy Gilger, S.J. gives a kiss to his goddaughter and niece, Hayden Bauer.

Secrets to being a happy priest

BY FATHER TIMOTHY RADCLIFFE, O.P.



Father Timothy Radcliffe, O.P. was master of the Order of Preachers from 1992 to 2001 and currently serves on the Pontifical Council of Justice and Peace. A lecturer and teacher, he is the author of many books on theology and contemporary culture.

The church should be a community in which people discover God's delight in them. This is the ministry of priests. This is my life.

LET ME MAKE a confession. As the time for me to be ordained drew near, I began to have terrible doubts as to whether I was called to be a priest. I had become deeply repelled by any hint of priestly superiority. I dreaded the hypocrisy of it, because I knew that I was no better than anyone else. I only accepted ordination in obedience to my Dominican brethren. I could identify with Saint Augustine who wept when he was ordained a priest. The cynics thought that he was weeping because he had not been made a bishop, but in

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PRIESTHOOD is meant to help priests draw close to people, to be servants, especially to those who are poor.

“

I finally came to love my priesthood in the confessional box, where I discovered that ordination brings us close to people just when they feel farthest away from God.

fact it was because he had no desire to be a priest at all.

After my ordination I saw with horror my parent's parish priest advancing toward me. Only two years before, he had commanded me to leave "those heretical Dominicans"



so that I might save my soul. Now he threw himself down before me and asked for a blessing from my sacred hands. I fled from the reception to my room, to recover my calm. I was only driven back because one of my German brothers followed me upstairs and tried to talk to me about the philosopher Heidegger. That was even worse!

At one with sinners

I finally came to love my priesthood in the confessional box. It was here that I discovered that ordination brings us close to people just when they feel farthest away from

God. We are one with them, at their sides, as together we face human frailty, failure, and sin—ours and theirs.

Priesthood not only makes us close to people who have failed, it also pushes us close to people on the margins. One of the most sacred occasions I've ever been a part of was the funeral of a man called Benedict, some 36 years ago. I anointed him just before he died of AIDS, and his last request was that I bury him from Westminster Cathedral. Now that took some negotiation! At the funeral, the coffin was there at the center of the cathedral, and around were gathered his friends, many of

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them also with AIDS. Here at the symbolic center of Catholic life in Britain was the body of someone who represented so much exclusion, a gay man who suffered until his death with AIDS. In that moment we could see the epiphany of God's radiant holiness.

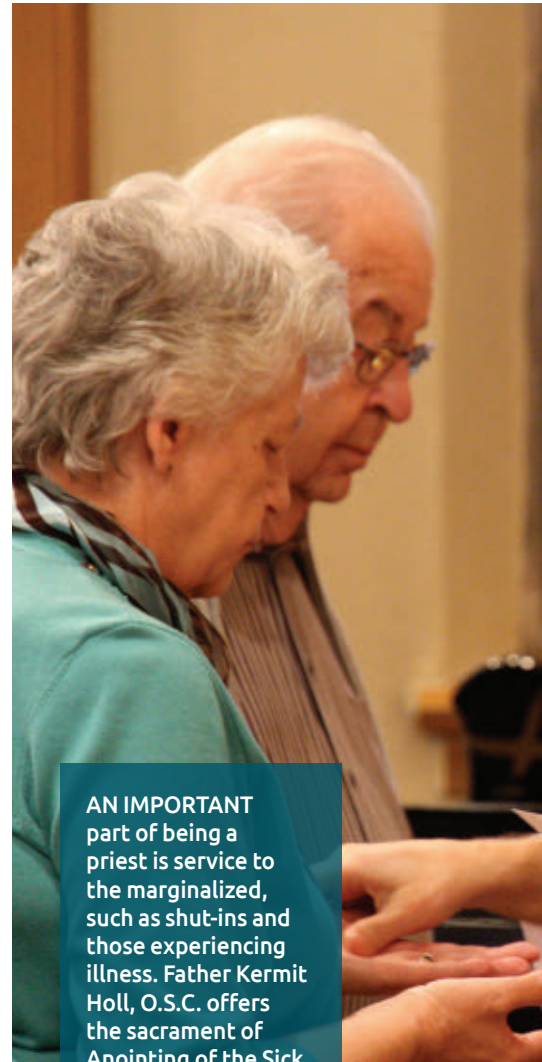
This vision of the priesthood that this story brings to mind is essentially missionary: reaching out. It means that serving the Christian community cannot be the one and only ministry of priests, to the exclusion of all other ministries. However great the shortage of priests, the church must try to free some of us priests for other forms of outreach, so that those who would never come near a church can be welcomed. Even when a priest's ministry is to a parish, then the parish community must be in some



So it belongs to our priesthood that we rejoice in the very existence of people, with all their fumbling attempts to live and love.

sense missionary, turned outward.

The holiness of the priesthood does not mean that we priests are necessarily morally superior to anyone else. It is the opposite of elitist. It expresses the scandalous outreach of God to those who are on the edge. This implies a certain social dislocation for the ordained priest. We do not have a clear place in the social hierarchy. We are slippery figures who should be equally at home with dukes or dustmen. We



AN IMPORTANT part of being a priest is service to the marginalized, such as shut-ins and those experiencing illness. Father Kermit Holl, O.S.C. offers the sacrament of Anointing of the Sick.

are to embody an inclusiveness that cannot be fully comprehensible to our present society and to summon it beyond all its inclusions and exclusions.

Not duty but delight

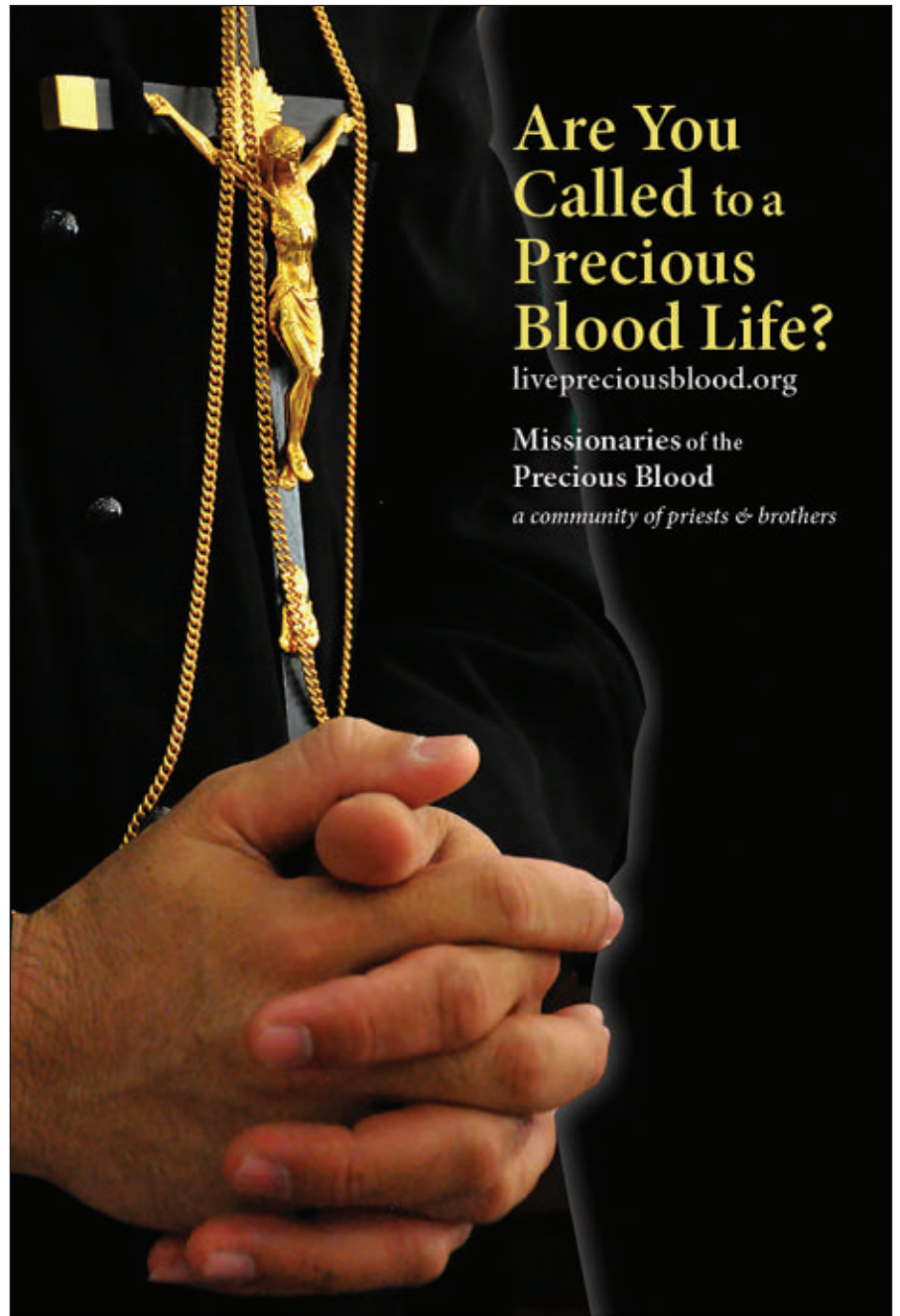
Finally, for priests the joy of the kingdom of God must break in now. When Jesus was baptized, a voice was heard from heaven saying: "This is my beloved Son, in whom I delight" (Matt. 3:17). At the heart of the life of the Holy Trinity is God's sheer delight in God, the Father's joy in the Son, which is the Holy Spirit.

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Jesus the High Priest embraces us within that delight. Priests are taken up into the Father's own pleasure in the Son. The holiness of God radiates this joy that God has in all that exists. When Jesus ate and drank with tax collectors and prostitutes, it was not a duty. It was utter delight in their company, in their very being. When Jesus touched the untouchable, it was not a clinical gesture, but the hug of joy.

So it belongs to our priesthood that we rejoice in the very existence of people, with all their fumbling attempts to live and love, whether they are married or divorced or



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single, whether they are straight or gay, whether their lives are lived in accordance with church teaching or not. The holiness of the priesthood is radiant with this joy. The church should be a community in which people discover God's delight in them. This is the ministry of priests. This is my life. Which is why I'm so

very glad all these years later that God brought me beyond my doubts to accept ordination so that this joy could be my joy as well. †

A version of this article originally appeared in VISION 2008. RELATED ARTICLE: VocationNetwork.org, "Hounded by a relentless God."



JAMES TISSOT (FRENCH, 1836-1902), THE WOMAN WITH AN ISSUE OF BLOOD (L'HEMORROÏSSA), 1886-96

TAPPING into Jesus' healing power is exactly what a billion Catholics do at every Mass in every corner of the globe when they recite the Creed—our well-honed profession of faith.

The Creed: Our saving faith

BY PATRICE J. TUOHY



Patrice J. Tuohy is publisher of VISION on behalf of the National Religious Vocation Conference and CEO of TrueQuest Communications.

The Creed took centuries to develop and will take more than the lifetime of each believer to fully comprehend, but its main truth and saving grace is disarmingly simple: You are loved.

ONE OF THE MOST ENLIGHTENING descriptions of the saving power of faith is Luke's account of the woman with the hemorrhage. Jesus and his disciples are making their way through a crushing crowd when Jesus suddenly asks, "Who touched me?" Seriously? his disciples must have thought. Peter finally states the obvious, "Master, the crowd is pushing and pressing on

you.” But Jesus isn’t satisfied. “Someone has touched me; for I know that power has gone out from me.” The woman with the debilitating hemorrhage finally comes forward to admit that she is the one who touched the tassel of Jesus’ cloak—and was immediately cured in the process. Jesus says simply, “Daughter, your faith has saved you; go in peace” (Luke 8:46-48). It was the faith that Jesus sensed in her touch that drew the healing power from him.

Tapping into Jesus’ healing power is exactly what a billion Catholics do at every Mass in every corner of the globe when they recite the Creed—our well-honed profession of faith:

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God, begotten, not made, consubstantial with the Father;
through him all things were made.

For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

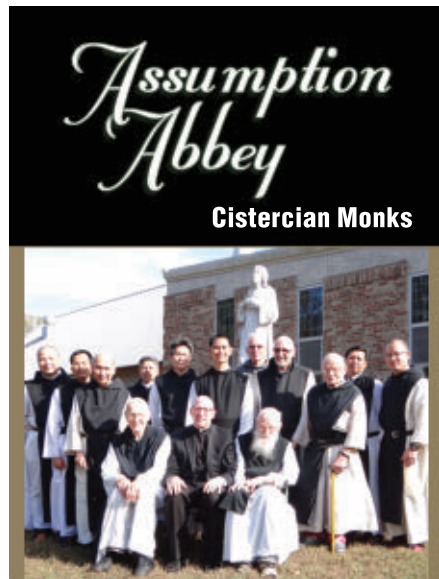
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.

Amen.

In other words

Many Christians can recite these words (or a previous version of the Creed) by heart, but many of us might stumble if we actually had to explain the



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meaning behind this compact statement of belief.

The Nicene Creed, which is the Creed Catholics recite at Mass, was initially formulated at the Council of Nicea (in modern Turkey) in 325 and completed in 381 at the Council of Constantinople. Its main concern was to counter the Arian heresy,

which denied the full divinity of Jesus and the triune nature of God.

Thus, in the Creed we state our belief in one God, the Father. In Jesus Christ, who is “consubstantial with the father,” and the Holy Spirit, “who proceeds from the Father and the Son.”

The members of the Council

Scriptural roots

Scripture is filled with professions of faith that gradually helped shape the Christian concept of God. Here is a sampling:

DEUT. 6:4: Hear O Israel, the LORD is our God, the LORD alone.

MATT. 16:16: Simon Peter replied, “You are the Christ, the Son of the living God.”

MATT. 28:19: 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.

JOHN 6:68-69: Simon Peter answered him, “Lord to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God.”

JOHN 20:28: Thomas answered him, “My Lord and my God!”

were particularly concerned with anticipating any loopholes that would allow unorthodox teachings to prevail, so they included extensive descriptions of Jesus: the only Son of God, born of the Father before all ages . . . God from God . . .

Saint Athanasius, who played a key role at the Council, is credited with the beautiful image of Jesus as Light from Light, true God from true God, which draws from an analogy common among Athanasius and his

of the Creed

1 COR. 8:6: Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

1 COR. 12:3: Therefore I want you to understand that no one speaking by the Spirit of God ever says "Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

1 TIM. 3:16: Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

1 JOHN 4:2: By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God.

followers that compared God to the sun and Jesus to the sun's rays. The argument went something like this: The sun's rays are derived from the sun (not vice versa), but there was never a time when the sun existed without its light. So, too, Jesus exists through the Father but there was never a time when the Father existed without the Son. Thus, they argued God and Jesus are co-eternal, and Jesus is, as we say in the Creed, "true God from true God."

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We believe, too, that the Holy Spirit proceeds from the Father and Son (this line is a sticking point for Orthodox Christians, who insist that the Spirit proceeds from the Father alone—but that is another day's argument).

Mainly we believe that our God is Father, Son, Spirit, or said another

way: Our God is Creator, Redeemer, and Sanctifier of all life. All that exists comes through this triune God. That is why we believe creation is ultimately good, and all God's creatures are worthy of dignity and respect.

Finally we believe that the church, the community of faithful, is one (united), holy (of God), catholic

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Saint Bernard of Clairvaux

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(universal, encompassing all the local churches), and apostolic (active and communal). In other words we believe that to be Christian is not just to follow a set of rules or adhere to a set of beliefs; being Christian by its very nature means being part of a community that traces its roots to the earliest Christian com-

munities. It means sharing God's word, breaking bread together, and living out the gospel in fellowship with others.

You are loved

The Creed took centuries to develop and will take more than the lifetime

of each believer to fully comprehend, but its main truth is disarmingly simple: You are loved. You were created out of love, your life's purpose is to love and be loved, and nothing can separate you from your one true love, who is eternal, real, steadfast, and ever-present.

The details of how that love gets expressed are unique to each believer—some may choose to live their lives in service to the poor; others to fight social injustice; still others to teach and offer counsel. Some may choose to commit to a celibate lifestyle and live in a religious community while others may choose different forms of consecrated life, Holy Orders, Matrimony, or single life. All ways are holy, yet not all ways are right for each of us. Our main purpose as Christians is to find the best way to live out God's call to love.

Our path is not always apparent, but we are not without help along the way. We have the church, consisting of the community of faithful, the magisterium (the pope, cardinals, bishops, and so on who make up the teaching church), scripture, and tradition, all of which point to the many ways people throughout salvation history have accepted and expressed God's love. We also have God in the person of Father, Son, and Spirit continually drawing us into Divine goodness.

Live joyfully

One thing is certain: No matter which way we turn, no matter where we put our focus and energy and

“ One thing is certain: No matter which way we turn, no matter where we put our focus and energy and commitments, our lives should lead to joy—deep, satisfying, life-giving joy.

commitments, our lives should lead to joy—deep, satisfying, life-giving joy. Confusion and doubt are part of the process, even a little anguish and sense of loss for the paths we could have taken, but our overriding spiritual and emotional state should be one of joy as we journey toward God.

We are part of the light of the world—this light is our origin and destination. Though our lives will contain many sorrows, Christians are not a sorrowful people. We are God’s children, not his crabby, fretful next-door neighbors. God expects us to delight in life. A look at the holiest people in history or in your own backyard gives witness to this delight. “Cheerfulness strengthens the heart and makes us persevere in a good life,” said Saint Philip Neri, known as the “Saint of Joy.” “Therefore the servant of God ought always to be in good spirits.”

So when you find yourself at a crossroad, at a time of major decision and transition, instead of succumbing to angst and fear, it is wise to go back to the basics, just as

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– Sister Teresa Gunter

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a golfer breaks down the elements of his swing or a ball player goes over the fundamentals of the game. Try reciting the Creed and remind yourself of the core beliefs of Catholic faith that tell you why you are here (because God created you out of love) and what your purpose is (to give and receive love). Most of

all remember that you are not alone. A billion other souls are on a similar spiritual journey. Together we draw on the saving power of Christ’s love. May this power be with you as you discern your call. †

A version of this article originally appeared in VISION 2006.



WHILE Google helps answer some questions, the Catholic Church has its own structure and tradition for answering the questions of faith.

On whose authority?

BY ALICE CAMILLE



Alice Camille is a religious educator and author of *Invitation to Catholicism* and other titles found at alicecamille.com.

Catholics turn to both scripture and tradition in forming ideas about discipleship. The faithful and the magisterium both play a role in handing on the faith.

I KNOW SOME THINGS, and so do you. No one lives very long in this world without picking up a certain amount of experience, knowledge, and wisdom on-the-go. But I'll be the first to admit that not everything I think I know is really so. Not every idea I carry around in my head (and on which I bet my daily decisions) is dropped in there by cosmic revelation. Angels rarely talk to me—or if they do, I don't always listen up.

But what do we do when we're not sure that the information we're working with is accurate? In the information age the answer's

“

I know that there's little in my life of faith that doesn't come to me directly or indirectly as a result of 20 centuries of magisterial collaboration.

obvious: Troll for the facts. A Google search has provided a one-stop solution to simple problems I've recently had, such as determining how to cook a still-frozen turkey; where to buy waterproof boots; figuring out how many movies Patrick Swayze made. But as we all learn, some sources for "the facts" are more reliable than others.

We learn, in other words, that gathering information isn't enough. Not all resources for the truth are created equal. Some sources are authoritative. Others offer more or less what I'm already doing: caging the odds and making my best guess. That is why we have authority, and why we need it.

A big deposit

In matters of faith, Catholics have developed a structure of authority known as the magisterium. It's the teaching power of the church, laid down in gospel terms when Jesus calls Saint Peter his rock and later when the apostles are on hand in the upper room to receive the guiding and illuminating Holy Spirit.



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Through apostolic succession—the "laying on of hands" that confers leadership on each new generation of the church—connection to that original authority has been protected and passed forward. I know that there's little in my life of faith that doesn't come to me directly or

indirectly as a result of 20 centuries of magisterial collaboration.

What does the magisterium provide for each generation of the church? It's entrusted with the deposit of faith: that "trustworthy teaching" scripture refers to that guarantees "a remarkable harmony"



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between the church's leadership and faithful membership, in the words of the Catechism of the Catholic Church (CCC no. 84). The deposit of faith doesn't belong to the clergy alone, guarded in a hallowed vault of truth, but is the treasure of the whole church. We maintain it by professing and practicing together what has "come to us from the apostles," as we say at Mass.

Pope John Paul II reminded the church that an earlier pope, Pius XII, once declared that "lay believers are in the front line of church life; for them the church is the animating principle of human society. Therefore, they in particular ought to have an ever-clearer consciousness of not only belonging to the church, but of being the church" (CCC no. 899).

How do we express the deposit of faith all together, then, as church? Through thoughtful attention to and study of scripture. By being informed about the long history of doctrine and the documents that make up church teaching, including those being added regularly by local bishops and the pope today. By participating in the sacramental life of the church and nourishing our own spiritual growth. Speaking of faith as a deposit might sound like it's something locked up for safekeeping to prevent it from being stolen or damaged. Actually, nothing could be further from the truth! This is one treasure that needs to get out more.

The deposit of faith comes in two main containers, marked scripture and tradition. Which came

Glossary of terms

AUTHORITY

The quality by which persons or institutions make laws necessary for unity and the common good (Catechism of the Catholic Church nos. 1897-1912).

MAGISTERIUM

The teaching office of the church entrusted to it by Jesus Christ since the time of the apostles (Catechism of the Catholic Church nos. 85-87).

DEPOSITUM FIDEI

The "sacred deposit" of the faith contained in scripture and tradition. Term introduced at the 16th-century Council of Trent (Catechism of the Catholic Church no. 84).

SCRIPTURE AND TRADITION

Closely bound elements that together contain the deposit of faith (Catechism of the Catholic Church nos. 80-82).

SENSUS FIDEI

The "sense of faith" shared by the whole church, officially introduced in the Vatican II document *Lumen Gentium* (nos. 12 and 35). First proposed by John Henry Newman (Catechism of the Catholic Church nos. 904-907).

first, people often wonder, and which is more important? That is a little like saying: Which came first, your mother or your father? While one may be older by calendar years, neither was technically your parent until they both came together and you were conceived. In the same way, while sacred texts of many kinds were written by prophets and

“

Speaking of faith as a deposit might sound like it's something locked up for safekeeping. Actually, nothing could be further from the truth! This is one treasure that needs to get out more.

sages for centuries, the book we call the Bible didn't exist until the community of the church compiled, sorted, and confirmed its contents.

The tradition of the church is therefore responsible for scripture as we know it. Yet it's unfair to say tradition came first because it took those ancient writings and so many more to produce the community who would know itself as the People of God. The texts existed, and the community existed, and when the two came together inspired by the Holy Spirit, both scripture and tradition took their first unified breath. The magisterium, or teaching church, provides and promotes the deposit of faith. And the deposit contains both scripture, which is no longer added to, and tradition, which is vital and expanding in each new age.

Sometimes on the long pilgrimage of the church, leaders—because they're human beings prone to partial understanding and honest

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ignorance—are mistaken. When this happens, the grassroots faithful to whom the Holy Spirit is likewise entrusted must lead the way. The Spirit draws up from the whole body a sense of the faithful (*sensus fidelium*) that engenders change in church understanding,

The faithful can (and will) do

that, because of the very deposit of faith, protected by the magisterium, that informs and guides us all. †

A version of this article originally appeared in VISION 2013. RELATED ARTICLE: VocationNetwork.org, "Ten great things about being Catholic."

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The “yes” that launched a thousand vocations

ARTWORK BY BROTHER MICHAEL O’NEILL MCGRATH, O.S.F.S.
TEXT BY PATRICE J. TUOHY

BEFORE THE ANGEL GABRIEL showed up on her doorstep, Mary, the mother of Jesus, likely lived an ordinary life occupied with domestic tasks and attending the temple on the Sabbath. But then came the angel’s announcement: “Hail favored one. The Lord is with you.”

At that moment, Mary was called to be at the center of God’s saving plan—to be the bearer of Good News, *literally*. She could have ignored the request or quietly demurred claiming an unworthiness. Instead, with awe and humility, she said yes. It is that yes, filled with to-the-marrow faith, that we may draw upon as we consider our own call to holiness. Because of Mary’s yes, each of us can be the person God wants us to be—for truly nothing is impossible with God. †

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WOMEN'S COMMUNITIES

A

Association of British Carmels (O.C.D.) Carmelite nuns belong to the Order of Discalced Carmelites. In Britain, over 200 sisters live in 15 Carmelite monasteries, throughout England, Scotland and Wales. We follow the inspiration of St. Teresa of Avila, our Spiritual Mother, who believed that the most fruitful contribution she and her daughters could make for the good of the Church and the world was to develop a profound personal relationship with Jesus, in prayer, silence and sacrifice, offered for the salvation of all. This ideal is lived out in community life modelled on the friendship between Jesus and His disciples. The Eucharist is at the center of each day. Work, both household and remunerative, is sanctified by the full recitation of the Divine Office, two hours of silent prayer, and spiritual reading, as well as periods of recreation together. This calling both demands and supports the total gift of self to our loving God. Contact: Sr. Mary of St. Philip, O.C.D.; philipcarmelnh@gmx.co.uk; www.carmelnuns.org.uk. Member of Compass.

Code #373.

Augustinian Sisters (O.S.A.), Burgess Hill The Augustinian Order was founded in 1842 in Bruges, Belgium by Reverend Canon Peter John Maes who devoted his life to the care of the mentally ill. The Sisters of St. Augustine was re-formed in 1866 when it established its first home, St. George's Retreat in Burgess Hill, Sussex, principally to care for the mentally and physically ill. The Sisters have continued to care for those that need it ever since. Today our Sisters work in our own houses in the Diocese of Plymouth, Northampton. We also have Sisters in Birmingham and Westminster still carrying on the vision of Canon Peter Maes. St. George's is the Mother House, where the new care village and three care homes have been established. Contact: Sr. Miriam Condron, O.S.A.; sr.miriam@anh.org.uk; www.anh.org.uk. Member of Compass.

Code #374.

B

Bernardine Cistercians (O.Cist.) We are a monastic and international Order of women living according to the *Rule of St. Benedict*. We respond to the calls of the Church through our monastic life with our work of hospitality and education. The search for God in faith is the life-force of our whole day which is divided between prayer and work, lived out in a community united in love. Through *lectio divina*, personal prayer, the celebration of the Divine Office and the daily Eucharist, we nourish our life of prayer. Our monastic life calls for a certain withdrawal from the world, silence and asceticism which purifies the heart. We respond to the call of God who first loved us, by seeking him as followers of Christ through our vows of obedience, stability, and conversion of life, which include consecrated chastity and the renunciation of all personal property. We welcome women who feel called to a monastic vocation to come and see. Contact: Sr. Maria Whisstock, O.Cist.; srmariabernardine@yahoo.co.uk; bernardine.org. Member of Compass.

Code #453.

Carmelite Nuns (O.D.C.), Notting Hill The mission of the Carmelite is to enter, by the total gift of herself, into the saving mission of Christ, who gave himself for us that we might come to a fuller life in God. The Carmelite is one with all people, those who believe, those who search, and those who do not know that they are searching. She identifies with all that is worthy of humanity's endeavour. Yet she is called to a life that is counter-cultural: to live quietly, against the background noise of the city; to live sparingly in an increasingly wasteful age; to live hidden in a competitive society; above all, to live lovingly in a violent world. In her contemplative prayer, the Carmelite carries the needs and hopes of every person before God, lifting the face of humanity to the Father, and opening her heart to be a channel of his outpouring love for all. Each sister works for the good of all and everything is held in common. While silence is maintained throughout the day as far as possible, this is balanced by two periods of recreation when the sisters come together to strengthen the bonds of community life. Contact: Sr. Patricia Mary, O.C.D.; sistermarynh@gmail.com; carmelitesnottinghill.org.uk/. Member of Compass.

Code #393

Carmelite Nuns (O.D.C.), Ware As Christians and Carmelites we try to follow Jesus Christ in faith, hope and love for the glory of God and for his reign on earth. The apostolic nature of our contemplative prayer gathers all engaged in the active ministry of the church (priests, theologians and lay persons) and places us at one with the needs and longings of the whole human family. Through the total gift of ourselves to God we strive under the Spirit's action to establish a community of love. The Eucharist is the focal point of each day and is prolonged and renewed by the Liturgy of the Hours, a celebration of divine praise. Two hours daily are set aside for silent and solitary prayer and there is further time for spiritual reading. Through a careful balance between solitude and life in community and all that is required to earn our own living we try to give gospel values priority. "In the heart of mother Church I will be Love" This is St. Therese's understanding of the life work of a Carmelite. Contact: Sr. Fiona Collins, O.C.D., prioress@warecarmel.com; www.warecarmel.com. Member of Compass.

Code #425.

Cenacle Sisters (r.c.) Cenacle Sisters are inspired "to work for the transformation of the world by awakening and deepening faith with and for the people of our time." Our three-fold mission is lived out through Apostolic Service, Prayer, and Community Life. Apostolic Service of making Christ known and loved is carried out through a variety of ministries, retreats, spiritual direction, chaplaincies, and faith development. Prayer is at the center of the mystery of the Cenacle and our lives as Cenacle Sisters. Inspired by the Holy Spirit, prayer is at the heart of our ministry and our ministry inspires our prayer so that in all things Christ may be made known and loved. Community Life is where we come together and seek to have but one heart and soul. Our community of faith is gathered out of love for God, united in our mission, nourished by the Word of God and the Eucharist so that we may have the

grace of loving one another as Christ has loved us. Contact: Sr. Kate Stogdon, r.c.; katestogdon@btinternet.com. Member of Compass.

Code #376.

Congregation of Jesus (C.J.) Despite centuries of struggle in a Church and a world unprepared for Mary Ward's pioneering vision, sisters of the Congregation of Jesus today are fulfilling her Ignatian dream of women at the apostolic service of the Church and their fellow human beings all over the world. Formed in the tradition of St. Ignatius and the Spiritual Exercises we aspire to: • be "wholly God's"—finding God in all things; • be "lovers of truth and workers of justice" in the light of the gospel; • live as companions of Jesus, sharing in His mission to our brothers and sisters. Whether by working in schools and universities, prisons or hospitals, spirituality centers or chaplaincies, through education, spiritual direction, social action for justice and hospitality we try to: • live with passion; • act with integrity; • pray with desire. Website: congregationofjesus.org.uk; email: vocations@congregatiojesu.org.uk; facebook.com/cjenglishprovince. Member of Compass.

Code #377.

Congregation of Sisters of Bon Secours (C.B.S.) Can you picture yourself as consecrated to God by vows of poverty, chastity, and obedience? A compassionate, healing, and liberating presence caring for all of creation? One who finds God in relationships—within community, colleagues in ministry, in people served and in the world? A woman of deep faith and prayer anchored in God's love? A sister to all—accompanying the poor and oppressed, the sick and dying, healing injustices, bringing a message of hope and wholeness, and revealing to people a God who loves them? If you see yourself as this woman, then explore a vocation with Sisters of Bon Secours. If you are a single, Catholic woman, age 18-50 with no dependents, becoming a sister is possible. In Great Britain, we use our gifts and talents in many settings, including parish ministry, ministry to the terminally ill, pastoral visitation of hospitals and nursing homes, and home visitation. How would you like to use your gifts for God? For more information, contact Sr. Bridget O'Sullivan, C.B.S. at brdgsullivan2@gmail.com or UKBonSecours@gmail.com. Bon Secours means *Good Help*—share God's *good help*. Contact: Sr. Bridget O'Sullivan, C.B.S.; brdgsullivan2@gmail.com; bonsecours.org/; or find us at www.facebook.com/UKSistersofBonSecours. Member of Compass.

Code #543.

D

Daughters of Charity (D.C.) We belong to an international Roman Catholic congregation of women founded by Vincent de Paul and Louise de Marillac. We are **given to** God in community for the service of *people in need* who are carrying the hardships and poverties of our times. Our "cloister is the streets of the city" and our Vincentian spirit is one of humility, simplicity, and charity. **Love embraces social justice** and we commit ourselves to work for social transformation to change the unjust structures that cause poverty. Community is an essential support for our way of life and our primary place of belonging. We live

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together in community the better to fulfill our mission of service. It is a setting in which joy and affection nurture our human and spiritual growth as well as our apostolic creativity. Contact: Sr. Theresa Tighe, D.C.; vocations@dcmillhill.org; daughtersofcharity.org.uk/. Member of Compass.

Code #454.

Daughters of Mary Help of Christians (F.M.A.)—Salesian Sisters Our religious family has its origin in the heart and mind of St. John Bosco and the creative fidelity with which St. Mary Domenica Mazzarello and her sisters assumed the project he intended, that of being called *Daughters of Mary Help of Christians*. The Salesian Sisters of the Province of St. Thomas of Canterbury feel strongly called to follow Jesus, dedicating our lives to God through service for others. The Salesian charism—our special gift and responsibility—is to reach out to the young offering friendship, support, and help for their journey through life, and especially looking out for those most in need. Community is a key value for us. We consider it important to live together as “family.” We encourage others to work with us for the good of the young, and most communities benefit by the presence of committed Salesian cooperators and co-workers. Contact: Sr. Pauline Clark, F.M.A.; paulinefma@googlemail.com; www.salesiansisters.org.uk. Member of Compass.

Code #381.

Daughters of St. Paul (F.S.P) We are an international Catholic community of religious women dedicated to spreading the Good News of Jesus Christ. Our spirituality is nurtured by the Eucharist and the Word of God and expressed through our collaborative effort to present the living message of Christ in a way that is meaningful for people today. We are committed to spreading the Good News of Jesus Christ, through word, color, and sound in the spirit of the apostle Paul. We use all forms of communication, new and old, to enable people of every nation to find for themselves an answer to their hearts' deepest questions. Contact: Sr. Germana Santos, F.S.P.; vocations@pauline-uk.org; www.paulineuk.org/daughters-of-st-paul. Member of Compass.

Code #382.

Daughters of the Cross of Liege We are an international group of Roman Catholic women who have been called to understand and proclaim to others that the love of God has been revealed to us in the most striking way in the Passion and Death of Jesus. Our RESPONSE to this great love is to honor Christ by loving and serving Him above all in the poorest, weakest and most suffering people. Living in a religious community means choosing to live with God and with others, for God and for others. Today the Daughters of the Cross seek to build communities of faith, centered on the Eucharist and nourished by prayer, in order to fulfill the Congregation's apostolic mission. Our ministries are many and varied. You will find us: visiting and caring for the sick and infirm; providing pastoral ministries in parishes, schools, and hospitals; and working for peace and justice. Contact: Sr. Patricia Ainsworth, F.C.; paainsworthfc@gmail.com; www.daughtersofthecross.org.uk. Member of Compass.

Code #383.

Daughters of the Holy Spirit (D.H.S.) We are an international, Roman Catholic congregation founded in Brittany, in 1706, for the relief of the poor, the sick, and the education of children. Rooted in the Love of the Trinity and our readiness to be led by the Spirit, we find that source which enables us to serve our brothers and sisters. Our involvement in mission is often expressed through simple human gestures. We are a “Spiritual Family” consisting of Sisters—vowed and living in community; Consecrated Seculars—vowed single women living alone or with family or friends; and Associates—laypeople, married or single, male or female. We share the same charism, spirituality, and missionary thrust and strive to live Matthew 25: “I was hungry...” For us there is no mission without adoration, without calling upon the Spirit to renew the face of the earth. Contact: Sr. Patricia Purchase, D.H.S.; patapurchase@hotmail.com; www.fillesstesprit.org. Member of Compass.

Code #487.

Daughters of Wisdom (D.W.) The Daughters of Wisdom Great Britain and Ireland are part of a worldwide family of women who endeavour to live the shared vision of Saint Louis Marie de Montfort and Blessed Marie Louise Trichet and reflect the Wisdom of Christ by showing immense love to wounded humanity. Though the Province traces its history back to 1891, the current work of the Daughters of Wisdom reflects creative and holistic approaches to the challenges of the 21st century. Projects include: a centre for people with intellectual disability; a conference venue and spirituality centre; a residential nursing home for the elderly and frail; and projects for the “out of home.” Daughters of Wisdom can also be found working in missions and parish ministries and with voluntary organizations. If you are interested in living this Wisdom spirituality and desire to live your life for God alone, please contact our vocation discernment team. Contact: Sr. Patricia Reilly, D.W.; preilly57@yahoo.co.uk; www.daughter-sofswisdom.org.uk. Member of Compass.

Code #490.

Dominican Sisters of St. Catherine of Siena (O.P.) We are passionate about our call to follow Christ and share in His mission. Through contemplative prayer and reflective study our minds are open to truth. We are a multicultural prophetic community who are committed to right relations with God, each other, society, and creation. Inspired by the zeal of Saint Dominic; we desire to bring the liberating message of the Gospel to a world searching for meaning and hope. This we do as Dominicans through various forms of the ministry of preaching, particularly in education and evangelization. We are sent out on our apostolate by the community and return to our communities to be refreshed by the prayers and goodwill of the community. We strive to share our faith and doubts with each other. In wrestling with the truth together we make sense of who we are, and what we are called to be in the light of the Gospel. Contact: ursula.horanop@googlemail.com; www.dominicansisters.co.uk. Member of Compass.

Code #392.

Faithful Companions of Jesus (F.C.J.) Our vocation is simply to be Companions of Jesus, sharing in the mission of Jesus in the world. We are called to follow Jesus faithfully, willing to stand at the foot of the cross like Mary and the holy women. To be one with Jesus in his thirst for the coming of the Kingdom of God. We live an Ignatian spirituality and, as Faithful Companions of Jesus, our missionary spirit urges us to adapt our work to the changing needs of Society and to the culture in which we live. In a world often torn apart by violence and poverty we offer our whole selves for whatever God is asking of us. Contact: Sr. MaryAnne Francalanza, F.C.J.; maryannefcj@gmail.com; fcjsisters.org. Member of Compass.

Code #426.

Franciscan Missionaries of Mary (F.M.M.) A specific missionary spirituality has been characteristic of the Franciscan Missionaries of Mary since the beginning. This is an integrated way of living as Gospel witness and proclamation. It is centered in the Eucharist and follows the way of St. Francis of Assisi. At the heart of this spirituality is the image of Mary, Mother of Jesus, who gave herself totally to the plan of God for the life of the world. The FMM live and share together in community, where they seek to live a real communion with each other. Ecumenical collaboration and dialogue with all persons sincerely seeking truth and justice characterize their way of mission throughout the world. For that reason, the internationality among the FMM is a path and sign of communion in a world which is fragmented. This meeting of cultures lived in community is already the good news. Contact: Sr. Helen Fennell, F.M.M.; fmmimesvoc@yahoo.co.uk; www.fmmii.org. Member of Compass.

Code #474.

Franciscan Missionaries of the Divine Motherhood (F.M.D.M.) We are an International Religious Congregation of Catholic women who proclaim with their lives the joy and freedom of the Gospel in the spirit of Francis and Clare of Assisi. We share in Christ's mission and witness to our charism by channelling our energies and resources primarily for the voiceless and the vulnerable in our beautiful but broken world. Our common vision of Gospel community flows into service through education, healthcare, social, pastoral, and spiritual support. As Franciscan women we commit ourselves to living as “sister” to all people and the whole of creation. Right relationships lie at the heart of our charism. We rejoice in our gifts of family, simplicity, and joy that permeate our communities. We are enriched by our cultural diversity. We value our personal and community prayer that nourishes us for the many ways in which we are called to serve God's people. For any Catholic unmarried women ages 17 to 45, if you feel the desire to deepen your relationship with God or feel the need to discern what God might be asking of you, please contact us. There is generally a prayer, fellowship, and faith sharing at St. Clare's Clapham Common every 3rd Saturday of the month. Contact: Sr. Jacinta Kow, F.M.D.M. jacintafmdm@gmail.com; www.fmdminternational.co.uk/. Member of Compass.

Code #385.

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G
Grace and Compassion Benedictines (O.S.B.) The Congregation of the Sisters of Our Lady of Grace and Compassion was founded in 1954 and in 1978 became part of the Benedictine family. The *Rule of St. Benedict* is centered on Christ and aims at a balanced life. The main work of the congregation is hospitality, particularly in the care of the old, the sick, and the poor. We take as one of our vows that of “stability,” by which we promise to persevere in our monastic family. Everything is held in common. We obey the lawful commands of our superiors. We look for women who are sincerely seeking God, who have a love for the liturgy, who are generous, caring, with sound common sense, and in reasonable health. A sense of humor is an asset. Contact: carmel@graceandcompassion.co.uk; graceandcompassionbenedictines.org.uk/. Member of Compass.

Code #452.

H
Handmaids of the Sacred Heart (A.C.I.) We were founded at the end of the 19th century, in Spain. The intention of the foundresses, Saint Raphaela Mary and her sister, Mother Pilar, was to create a family with a specific mission in the Church: to repair the Heart of Jesus, through a life centred on the Eucharistic celebration and Adoration. Our mission is mostly centred on education in the service of the gospel in schools, parishes, university residences, spirituality centres, and areas where there is deprivation. The wish to place Christ at the adoration of all peoples leads the sisters everywhere and to situations and places, where His Heart needs to be repaired. There are approximately 1000 Handmaids, in 130 communities, in 23 countries. Contact: Sr. Melita Ruffino, A.C.I.; melitaruffino@gmail.com; <http://aciengland.org>. Member of Compass.

Code #451

I
Infant Jesus Sisters (I.J.S.) We are an international group of Catholic women religious serving in 16 countries. We desire to center ourselves in God, who is constantly creating and recreating all that lives. Our institute, founded in France in 1662, has always had a strong focus on mission, with sisters being trained to serve the needs of people in Europe, Asia, the Americas, and Africa. In collaboration with others, our current ministries include teaching, working with refugees and asylum seekers, visiting and supporting the “traveling community,” running a pony center, bereavement counseling, art therapy, awareness raising in the field of ecology and care of the earth, catechetical formation of children and adults, pastoral leadership in parishes, and many activities in the promotion of justice, peace, and integrity of creation. Contact: Sr. Kitty Ellard, I.J.S.; kittyijs@gmail.com; infantjesussisters.org. Member of Compass.

Code #386.

Institute of the Blessed Virgin Mary (I.B.V.M.) We are an international, apostolic, women's congregation founded in 1609 by Mary Ward. The Spiritual Exercises of St. Ignatius Loyola are central to our life, dedicated to sharing Christ's mission in our world. Mary Ward realized that the Jesuit ‘pathway to God’ could be followed by women. We strive to live life to the full, being

‘such as we appear and appear such as we are...’ always reflecting her values: ‘freedom, justice and sincerity.’ The words on her tombstone: ‘To love the poor, live, die and rise with them...’ was all the aim of Mary Ward...’ guide our efforts to reflect in various ministries the preferential option for the poor. We seek to challenge unjust structures and respond to the needs around us. Priority for mission has implications for community life; we are often dispersed, united ‘in mind and heart’, sharing the One Mission of the Body of the Institute. Contact: Sr. Ewa Bem, I.B.V.M.; ewaibem@gmail.com; www.ibvm.org. Member of Compass.

Code #491.

L
Little Company of Mary Sisters (L.C.M.) Inspired by the faith, courage, and initiative of the founder of the Little Company of Mary, Mary Potter, we are women of many nations who have heard a call in our lives to “FOLLOW JESUS”, in the spirit of Mary the Mother of Jesus. We simply believe beyond belief that our small talents and our capacity to love and serve echo the love and service Jesus gave to those he encountered in His life. As vowed women within the Catholic Church, we are to see and act through the lens of justice, to make visible the truth that all women and men are to share the fruits of God's graciousness in Jesus. The ways we do is this through prayer for the dying; hospital/hospice/parish visits; bereavement support; spiritual direction; support of the elderly in their own homes; working with the homeless; school chaplaincy. To find out more about joining us as a Sister, please contact: Sr. Anita MacDonald, L.C.M.; anitamac90@btinternet.com; lcm Sisters.org.uk. Member of Compass.

Code #390.

Little Sisters of the Poor (L.S.P.) In 181 homes for the aged in 31 countries, the Little Sisters repeat the founding gesture of Jeanne Jugan: that of receiving the aged in need, caring for them until death, loving them, and serving them in an evangelical atmosphere mindful of authentic respect for life. Each Little Sister draws from her life of prayer the desire to live the spirit of the Beatitudes in humility, simplicity, and confidence in God. The joyous service of the elderly, sealed by a fourth vow of hospitality, is accomplished together in united, international communities. Why not explore the way in which you can live in the light of the gospel message through prayer and service to the elderly? Contact: Sr. Caroline Mary Lloyd, L.S.P.; mp.lond@lspLondon.co.uk; www.littlesistersofthepoor.co.uk. Member of Compass.

Code #450.

O
Oblates of the Assumption Missionary Sisters (O.A.) The Oblates of the Assumption live and work in over 20 countries worldwide. We live lives of Contemplation in action; driven by a love of Christ, the Virgin Mary, and the Church (to be deepened continually and taken “to the world”). We live in international and intergenerational communities; with an ardent desire for the Coming of God's Kingdom: within us, between us, around us. We are open to the modern world with a passion for mission; in collaboration with our Brothers: the Augustinians of the Assumption (with whom we share the same founder). Faithful to the spirit of our founder, Emmanuel d'Alzon,

we aim to live this mission as: daughters of the Church and workers for unity who seek the Glory of God and the realization of the ultimate desire of Christ: “May they be one.” Ecumenism and interfaith dialogue are, therefore, foremost in all that we do. Our motto is: Thy Kingdom Come. Contact: Sr. Josephine Canny, O.A.; mmcannaid@yahoo.ie; www.assumptionoblatesisters.org.uk/. Member of Compass.

Code #394.

P
Presentation Sisters (P.B.V.M.) As a religious community, we commit ourselves to deepening our relationship with God, supporting each other, and continuing the Mission of Jesus. At the heart of Presentation Spirituality is compassion and hospitality. We are called to a reflective way of living in which our prayer moves us to action and our action to prayer. Nano Nagle, our foundress, began her work of liberation of the poor in Cork, Ireland, in a setting of political oppression, displacement of people, economic and social injustice, and deprivation of human rights. She brought to the sad reality of her day all that a person can ever bring—her own response made in faith to God, whom she knew to be present in each human life. Inspired by her example, other women, in circumstances at once amazingly different and similar, have down the centuries, brought to the developing story their own unique contribution in every continent. Contact: Sr. Catherine O'Neill, P.B.V.M.; catherine.pbvm@blueyonder.co.uk; pbvm.org. Member of Compass.

Code #429.

R
Religious of the Assumption (R.A.) Founded by St. Marie Eugenie Milleret, contemplative prayer is the source and strength of our community life and our mission. Each day we gather together for the Liturgy of the Hours, to celebrate the Eucharist, and for Adoration of the Blessed Sacrament. We are educators by vocation, seeking to make Jesus Christ and his Church known and loved. Convinced that each of us has a mission on earth, through our diverse educational ministries we help each person discover the contribution they are called to make to the building up of God's Kingdom and the transformation of society. Founded in 1839 we are an international Congregation, present in 34 countries. Contact: Sr. Maureen Connor, R.A.; maureen_ra@yahoo.com; www.assumptionreligious.org. Member of Compass.

Code #397.

S
Sisters of the Holy Family of Bordeaux (C.S.F.B.) The Holy Family was founded in 1820 by Pierre Noailles, a priest of Bordeaux. Our Family is characterized by its inclusive nature, incorporating Apostolic and Contemplative sisters who together form a Religious Institute; an Institute of Consecrated Seculars; Priest Associates and Men and Women Lay Associates. We are present on five continents and have communities in 24 countries throughout the world. In our diverse ministries, we continue the mission of Jesus who came to bring good news to the poor and to gather all God's children into one family. We model our lives on the Holy

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Family of Nazareth and the first Christians who had but one heart and one mind. Our spirituality calls us to choose life and to live in communion with God and the entire cosmic family. Together we form a sacred community of life whose source is our Trinitarian God. Contact: Sr. Maria Crowley, C.S.F.B., maria.crowley1@btinternet.com; www.holyfamilybordeaux.org. Member of Compass.

Code #372.

Sisters of the Sacred Hearts of Jesus and Mary (S.H.J.M.) As Sisters of the Sacred Hearts of Jesus and Mary, we follow Christ who is always to be found in those places where pain, hunger, intolerance, and hatred tear people apart. We are particularly sensitive to women and children; people with special needs; and to vulnerable and marginalized people who are denied the fullness of life. Our communities strive to be places of hospitality, where forgiveness and healing are ongoing, and each person's culture, gifts, and talents are acknowledged, respected, and celebrated. In keeping with our Mission Statement we are called to help shape communities of gentleness, justice, and peace that witness to the healing, liberating, and empowering love of God. Our home base is in Ireland and the UK, with over 20 communities spread across these isles. Our sisters also serve in the U.S., South America, Africa, and Asia. Contact: Sr. Maria Holly, S.H.J.M.; mariahollyshjm@gmail.com; www.sacredheartsjm.org. Member of Compass.

Code #399.

St. Gildas Sisters (I.C.S.G.), Sisters of Christian Instruction The apostolic zeal of Gabriel Deshayes and the openness of Michelle Guillaume to the will of God led to the birth of our Congregation in Beignon - Brittany on the 8th November 1820. The spiritual experience of our founders has become for each of us today, a light by which we respond to our vocation in the Church and in the world. Our mission is to witness to Jesus Christ and to proclaim the Gospel. Our first task in the Church and in the world is to be humble witnesses of the love of God. The power of the Gospel message is an invitation to reach out from wherever we are to those who are most affected by injustice and poverty. Today in England, France, Ireland, Africa and Mexico small communities of sisters live in rural areas or small towns, in suburbs, town centers or on housing estates. Activities and professions are varied: Education, social work, care of the sick and elderly, pastoral work, in all its forms. Contact: Sr. Ann O'Sullivan, I.C.S.G.; anncatherineosullivan@gmail.com; sistersofstgildas.org.uk. Member of Compass.

Code #431.

Sisters of Nazareth (C.S.N.) As religious women our first desire is to seek God, becoming one with him, taking on his mind and his way of life. We then live out our consecration through the various ministries (services) that enable us to present the love of Christ to all. For more than 150 years, inspired by our foundress Victoire Larmenier, we have been supporting and caring for those in need, from the beginning of life, through our ministries of childcare and education, to the later years, through residential care services and independent living and other ministries in keeping with our spirit. We strive to

live our core values of love, compassion, patience, respect, justice, and hospitality. These values are the heart of our professional expertise, making each Nazareth House a place of peace. Contact: Sr. Frances Kelly, C.S.N.; FCKell@tiscali.co.uk; www.sistersofnazareth.com. Member of Compass.

Code #448.

Sisters of Notre Dame de Namur (S.N.D.deN.) Saint Julie Billiart founded the Sisters of Notre Dame to make known God's goodness, especially among the poorest and most abandoned people. Today, Sisters in Britain find themselves engaged in a wide and rich variety of ministries. The sisters contribute to the pastoral work in many dioceses in England and Scotland and to projects for the poor and marginalised around the country. Many sisters have chosen to work with the homeless, asylum seekers, refugees, and others in need of help and support. Other sisters are engaged in work with interfaith groups, spiritual direction, retreat work, and various forms of therapy and counselling work. We too strive to be women of prayer, who seek in every aspect of our lives to be united with God and to be responsive to the Spirit of Jesus, the Spirit of love. Contact: Sr. Elizabeth Brady, S.N.D.deN.; elizabeth.brady@sndden.org; www.snduk.org. Member of Compass.

Code #404.

Sisters of Our Lady of the Missions (R.N.D.M.) We are committed in a special way to working with women and the young because we believe that when you educate women, you help to educate families and build a better world. We allow ourselves to be called to account by the Gospel and to respond with responsibility and prophetic ardour similar to those which animated our founder, Euphrasie Barbier. In the light of reflection and research in today's Church, we are convinced that mission demands solidarity on the one hand and, on the other, a change of direction in the name of the Gospel. The possibilities for ministry here are limitless. At present our apostolic involvement includes teaching, retreat work, parish ministry, adult education, social work, mission appeals, work with immigrants and refugees, care of the elderly, hospital and hospice chaplaincy, working with the homeless, and hospitality for student sisters from Bangladesh, Kenya, Myanmar, and Vietnam. Contact: Sr. Mary Frances Collet, R.N.D.M.; mcollet4@gmail.com; www.rndm.org. Member of Compass.

Code #395.

Sisters of St. Joseph of Peace (C.S.J.P.) "We want brave, noble, large-minded, and courageous souls." Those attributes, written by Founder, Mother Clare in 1887, are among those we seek in new members today as our Congregation re-commits to Jesus' way of radical hospitality. Contemplative discernment and our charism of peace through justice compel us to expand and create new ministries not just "for" but "with" people who've been pushed to the margins. Called to carry on the mission of Jesus, we practice hospitality, nonviolence and care for creation. Recalling Jesus' identification with the prophetic tradition, we develop a critical, sensitive conscience regarding religious, social, cultural, economic and political realities. Prayer is fundamental to our life. Our presence to one another in community enables,

sustains, and challenges us to be responsive to our mission. Our sisters and associates minister in education, health care, social justice, parish ministry, spiritual direction and peace ministry in the U.S., U.K., and Haiti. Contact: Sr. Maureen Brennan, C.S.J.P., maureenbrennancsjp@gmail.com; www.csjp.org. Member of Compass.

Code #406.

Society of the Holy Child Jesus (S.H.C.J.) We are an international community of Catholic women religious committed to Christ, living their consecrated life in the spirit of the Society founded by Cornelia Connelly in 1846. We believe that God has chosen to need women and men in every age to reveal God's love as Jesus did. We serve in a variety of educational, pastoral, social, legal and spiritual ministries, through which we continue our mission to help others understand that God lives and acts in them and in our world and to rejoice in God's presence. Trust and reverence for individual dignity and God's loving mercy for the human family and for all creation mark our lives and our work wherever we are. Contact: Sr. Anne Stewart, S.H.C.J.; anne.stewart@hotmail.co.uk; www.shcj.org/vocation. Member of Compass.

Code #422.

Society of the Sacred Heart (R.S.C.J.) The Society of the Sacred Heart is an international congregation of some 2,700 women in 42 different countries of the world. Sharing the spirit of St. Madeleine Sophie Barat, we are united in our mission: to deepen our understanding of God's love and to discover and reveal that love to the world, through service with the hearts of educators. Religious of the Sacred Heart share life together in small communities and seek, through prayer and contemplation, to be drawn ever more deeply into the Heart of God. United to God's Heart we are challenged to make choices for justice in response to the Gospel and the needs of the world. Contact: Sr. Barbara Sweeney, R.S.C.J.; bswe915436@aol.com; societysacredheart.org.uk; www.societyofthesacredheartvocations.org.uk. Member of Compass.

Code #492.

U
Ursuline Sisters (O.S.U., Brentwood) We belong to a worldwide network of Ursuline sisters founded by Angela Merici. St. Angela had a particular concern for the development and fulfillment of women. Her zeal for serving those in need continues to inspire us today. Our sisters work in education, day-care centres, hospice, refuge centres, prison and hospital chaplaincy, parish ministry, with the Travelling community, and in one-to-one accompaniment. We come from many differing backgrounds, but all of us share a desire to bring Christ to the world by a consecrated life lived in community, prayer, and work. We set our entire lives aside for the service of God. In chastity we commit ourselves fully so that we are centred on Christ, through poverty we aim to live simply and have our goods in common, and by obedience we commit ourselves to putting the good of the order above our personal demands. Contact: margaret@ursulinesistersbrentwood.org; www.ursulines.co.uk/brentwood.htm. Member of Compass.

Code #539.

Note: These listings appear exclusively in the digital edition and online (not in the current print edition).

Ursulines of Jesus (U.J.) Ursulines of Jesus is an international congregation of women religious, founded in France in 1802 by Fr. Louis M. Baudouin. Today, we are present in Africa, Madagascar, Latin America, Europe, including UK and Ireland. Our ministries include education and healthcare, parish pastoral, catechesis, spiritual and vocational accompaniment, hospital and university chaplaincy, and counselling/psycho-therapy. Through our charism, calling us to a life of Adoration of Jesus, the Incarnate Son of God, we seek to live close to the poor; to see Him in every human face, serving Him above all in those who are marginalized. Contact: Sr. Agnes Cullen, U.J.; agnescuj@gmail.com; www.ursulinesjesus.org; Member of Compass.

Code #424

MEN'S COMMUNITIES

B

Benedictine Monks (O.S.B.), Worth Abbey Benedictine monastic life was instituted in the Church in the sixth century; to this day, monks follow the Holy Rule as our response to Christ's call. Monks listen to Christ through Church teaching, through the Scriptures, and through the Abbot and Community. Our response is the obedience of community living, the stability of community prayer and the conversion of mutual service. At Worth Abbey, 20 monks sing daily Mass and the full Divine Office of the Church in the Abbey church, and, as witnesses to the eternal truths of God, practice lectio divina of scripture and private mental prayer. We follow the monastic tradition of earning our own living through educational and pastoral works, offering hospitality to guests and, by our communal way of life, stand out against worldliness and social disharmony. Worth Abbey is a monastery of the English Benedictine Congregation, and a member of the worldwide Benedictine Confederation. Contact: Fr. Mark Barrett, O.S.B.; jmbarrett@worth.org.uk; www.worthabbey.net. Member of Compass.

Code #469.

Brothers of Christian Instruction (F.I.C.) [De La Mennais Brothers] The Brothers of Christian Instruction, also known as the De La Mennais Brothers, is a teaching order founded by Fr. Jean-Marie de la Mennais with Fr. Gabriel Deshayes in 1819 to teach the poor children of Brittany in Western France who had not had the chance to go to school nor to learn about their faith due to the social upheaval caused by the French Revolution in 1789. Father De La Mennais gave the new congregation the motto, "Dieu Seul" (D.S.), which means "For God Alone." The Brothers are now in 26 countries around the world, including France, Uganda, Chile, Japan, England, Italy, the U.S., and Indonesia. Wherever they are their aim remains that of their founder: to educate the young and to "make Jesus Christ better known and better loved." Contact: Br. James Hayes, F.I.C.; bro_james@me.com; www.brojames.blogspot.co.uk. Member of Compass.

Code #470.

Brothers of the Sacred Heart (S.C.) The Brothers of the Sacred Heart have been about

the mission of making the compassionate love of Christ real and tangible in the lives of young people since our foundation in Lyon, France in 1821. Our brothers can be found in 32 countries around the world ministering as teachers, administrators, coaches, campus ministers, and counselors in schools of all types. We also have brothers serving youth in colleges, prisons, parishes, literacy centers, and in third-world missions around the globe. We have the Loving Heart of Jesus as our focal point; his compassion enriches our prayer life and mission. He calls us to live as brothers: encouraging and supporting each other in community. Contact: Br. Daniel St. Jacques, S.C.; dansty2@gmail.com; brothersoft-hesacredheart.org. Member of Compass.

Code #457.

C

Capuchin Franciscan Friars of Great Britain (O.F.M.Cap.) In a time when reform was needed within both the church and the Franciscan family, Matteo Bassi, a friar, sought a life away from possessions, position, and wealthy benefactors to spend a life as a hermit, with the externals of coarse habit, long hood (*capuce*: hence "Capuchin"), and bare feet. He and his companions were established in 1543. Today there are 10,500 Capuchin friars throughout the world. The local Capuchin community normally consists of four to six friars living together, dependent on each other for prayer, meals, and recreation together and to fulfill the various duties of each place: study, pastoral work, office work, retreats and missions, vocational work, the sacrament of reconciliation, lecturing, care for people who come to the friary, and chaplaincy work for hospitals, prisons, and schools, among others. Contact: Br. Zbigniew Fryska, O.F.M.Cap.; cap.vocations@btinternet.com; www.capgb.org/vocation. Member of Compass.

Code #472.

Christian Brothers (C.F.C.) The Congregation of Christian Brothers was founded by Blessed Edmund Ignatius Rice (1762-1844), a lay businessman, in 1802. He began his work in Waterford, Ireland, where his particular concern was the plight of Catholics who had been excluded from education because of the penal laws in force at the time. By the end of the 19th century the Congregation had grown steadily in membership and Brothers had moved to many different countries around the world. Today, Christian Brothers live in a faith community. They engage with people in their daily lives, often in the context of education and faith journey, but also as community workers, youth workers, and teachers. They are committed to being with poor people in their struggles, and in their desire for a better life. A Brother is committed to: spiritual search, life in community, and service of others, especially the poor. Contact: Br. Dominic Sassi, C.F.C.; cbsvocations1762@gmail.com; christianbrothervocation.org. Member of Compass.

Code #501.

Congregation of the Passion (C.P.), Passionists The Passionists are a Catholic Religious Order of Pontifical Right founded by St. Paul of the Cross in Italy in 1720. Passionist priests, brothers, nuns, sisters and laypeople proclaim God's love for the world revealed

through the Passion of Jesus Christ and carry a message of compassion and hope to 61 countries throughout the world. Our mission aims at evangelizing by means of the Word of the Cross. In England and Wales Passionist ministry started with the peaching of retreats and missions, other ministries developed after Vatican II, including the Inner City Mission, our primary mission now, where Passionists of St. Joseph Province live and work among people of deprived areas. Contact: Fr. Martin Newell, C.P.; vocations@passionists-uk.org; www.passionists-uk.org. Member of Compass.

Code #510.

D

Discalced Carmelites (O.C.D.) The British Region of Discalced Carmelites have communities in London, Oxford and Bucks. It is a large international Order founded by St. Teresa of Avila and St. John of the Cross, dedicated to Our Lady of Mt. Carmel, whose virtues of faith and service we strive to imitate. We find our inspiration in the Prophet Elijah, who burned with zeal for the Lord. We live in small communities, nurtured by the Word of God, dedicated to prayer and apostolic service. We are called to union with God through friendship with Christ and each other; to a life of prayer and service to the Church and world. Contact: Fr. John McGowan, O.C.D.; johnmcgowan50@gmail.com; www.carmelitevocation.ie. Member of Compass.

Code #375.

H

Hospitaller Order of St. John of God (O.H.) Worldwide over 1,230 Brothers live and work within 25 provinces across five continents. The Province of Saint John of God comprises Great Britain, Ireland, New Jersey, and Malawi where the Brothers fulfill a variety of roles in governance, leadership, and pastoral and hands-on support. Most importantly they are the guardians and promoters of the story of Saint John of God, his life, and his charism, keeping alive his mission in 53 countries today. The Brothers profess the three vows of religious life which are traditional within the church: poverty, chastity, and obedience. To these they add a fourth vow of hospitality. By this fourth vow they give their lives over to the service of the poor and broken in society, just as Saint John of God had done before them. Contact: Br. Ronan Lennon, O.H.; vocations@sjog.ie; www.saintjohnofgod.org/vocations.php. Member of Compass.

Code #471.

J

Jesuits (S.J.), Society of Jesus Founded by St. Ignatius of Loyola in 1540, and living in the spirit of his Spiritual Exercises, we are servants of Christ participating in the Church's overall mission of evangelization. We seek to proclaim Christ's love by our service of the poor and our work for justice. We seek to uncover His presence in our world through our engagement with culture and through dialogue with men and women of other faiths. We seek to promote His kingdom by being instruments of reconciliation, in humanity's relationship with God, with creation, and amongst peoples. We are sent to where the needs are greatest, and in particular to the frontiers where faith and culture meet,

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where peoples of different faiths and no faith encounter one another. We receive particular missions entrusted to us by the Pope for the service of the Church. Contact: Fr. Matthew Power, S.J.; matthew.power@jesuits.net; jesuit.org.uk. Member of Compass.

Code #423.

M

Missionaries of the Sacred Heart (M.S.C.) We are priests and brothers trying to be and bring the message of God's love to the world. Usually living as part of a community, we share our talents, time, and resources together and have others to support, encourage, and challenge us. We live lives marked by prayer (personally and as a community); ministries of service; and the vows of celibacy, obedience, and poverty. As an M.S.C. you could be serving a parish, teaching at university or school, sitting with the sick or their family as hospital chaplain, running a youth club, at development work in a mission country, guiding people through a retreat, lending a listening ear as a counsellor, helping people through the high of their wedding day or the low of a bereavement, and many other things in between. We are active in 54 countries. Contact: Fr. Alan Neville, M.S.C., Vocations Director, vocations@mscmis-sions.ie; www.misacor.org. Member of Compass.

Code #536.

R

Redemptorists, (C.Ss.R.) As an international Catholic religious congregation, our presence is felt in every corner of the world, working and ministering in 79 countries. Motivated by St. Alphonsus, our founder, bishop and Doctor of the Church, in whatever way we can, we try to bring Jesus our Redeemer into the very heart of daily life. Whether in working with those searching for a deeper understanding of faith, or celebrating the liturgy each day in our parishes, preaching parish missions, leading retreats or encountering people in the inner city, we offer people a new and exciting glimpse of a loving Father who calls us by name. In community we pray, live, work, and play. We have a passion for the Gospel and we have a passion for people. We seek to bring these two passions together. Contact: Fr. Richard Reid, C.Ss.R.; richard.reid@redemptorists.co.uk; www.redemptorists.co.uk. Member of Compass.

Code #489.

S

Servite Friars (O.S.M.) Before the Servites ever existed as an official religious Order, seven prosperous men came together in the city of Florence, Italy. As a reflection of the penitential spirit of the times, it had been the custom of these men to meet regularly as members of a religious society established in honor of Mary, the Mother of God. Eventually, the seven left their comfortable homes, put aside their finery and went to live together in a ramshackle building. Today Servite Friars are found in Europe, North and South America, Africa, Asia, and Australia. From a humble beginning we have been blessed with a long and rich history. Like our Seven Founders, we go where the needs of God's people demand and seek the perfection of the Gospel way of life under the protection of Mary, the Mother and Servant of the Lord. Contact: Fr. Gabriel Bannon, O.S.M., gb97220@gmail.com; www.servitefriars.org. Member of Compass.

Code #401.

WOMEN'S COMMUNITIES

C

Carmelite Sisters (C.S.S.T.) The Delgany Carmelites are a community of eight sisters, living within a monastic structure whose origins lie in the 13th century, yet they want to revive the world. Their existence is relatively unknown and unseen, yet they want to influence thought and understanding. Personal material possessions do not matter to them, yet they want full and satisfied hearts. They have no part in organized political or cultural debate, but they can help shape ideologies. Their monastic lives are ordinary and extraordinary, they are confident and hesitant, faithful and faltering. Their encounters with paradox show them how to make sense of themselves before God. The Delgany Carmelites characterise their monasticism as an act of deep listening: to God, to one another and to the needs of the world around them. Contact us for a Monastic Weekend Experience. Sr. Monica Lawless, C.S.S.T.; Carmelite Monastery, Delgany, Greystones, Co. Wicklow; contact@carmelitemonasterydelgany.ie; carmelitemonasterydelgany.ie/. More at VocationsIreland.com.

Code #512.

Cistercian Nuns, Glencairn Abbey, We are a Roman Catholic contemplative community of nuns, belonging to the Order of Cistercians of the Strict Observance (O.C.S.O.). We dedicate ourselves to the worship of God in a hidden life in the monastery under the *Rule of St. Benedict*. We take vows of stability, obedience, and conversion of life in this community that is a school of love. The Liturgy of the Hours, Lectio Divina, manual labour, service of the community, and hospitality are the main elements that make up our daily monastic life. The monastic values of silence, solitude, simplicity, and appreciation of the natural beauty that surrounds us undergirds our life of contemplation and witness to the Gospel. Contact: Sr. Sarah Branigan, O.C.S.O, vocations@glencairnabbey.org; www.glencairnabbey.org. More at VocationsIreland.com

Code #545

D

Daughters of Charity (D.C.) The Daughters of Charity are an international community of apostolic life. Founded by St. Vincent de Paul and St. Louise de Marillac in 1633 in France, they first came to Ireland in 1855 when the country was still recovering from the effects of the Famine. Today the Irish Province of the Daughters of Charity comprises 27 houses across the country and five in Kenya. The Irish Province also fostered the growth of the now thriving Province of Nigeria. In addition to Kenya Irish sisters are also on mission in Nigeria and Ethiopia. Worldwide there are about 18,832 Daughters of Charity in some 91 countries in all five continents. We have special relationship with the other Vincentian organizations, whose members live their commitment in the tradition of St. Vincent de Paul and St. Louise de Marillac. Contact: Sr. Carmel Ryan, D.C., St. Catherine's Provincial House, Dunardagh, Blackrock, Co. Dublin; carmelryand@eircom.net; www.daughtersofcharity.ie. More at VocationsIreland.com.

Code #513.

Dominican Sisters (O.P.), Cabra We Dominican Sisters of Our Lady of the Rosary and Saint Catherine of Sienna, Cabra, are a small congregation with mission areas in South Africa, Latin America, Ireland, Louisiana, and a Trust (Fundação) in Lisbon. We strive to be faithful to Saint Dominic's dream of bringing the Gospel to the people. Our thought is centred on the Incarnation, the coming of God into our world to fully share our humanity. This leads to a strong devotion to Jesus, a high value on human life, and seeing good in all created things. Our motto is: "To praise, to bless, to proclaim." Our spirit is positive, joyful, and celebratory. We are searchers for God and for truth. We live in communion, sharing all we are and have with each other, supporting each other. We are contemplatives, praying together in community each day. We are preachers with a mission to evangelise, teach and liberate people. Join us! Contact: Sr. Fionnuala Quinn, O.P.; domsvocation@gmail.com; www.dominicansisters.com. More at VocationsIreland.com

Code #613.

F

Franciscan Missionary Sisters for Africa (F.M.S.A.) The Franciscan Missionary Sisters for Africa is an international missionary congregation founded by Teresa Kearney, more commonly known as Mother Kevin or Mama Kevina. As members of the Third Order Regular of St. Francis of Assisi, our vocation is be women of faith, consecrated to God in a community of love, joy, and simplicity. Impelled by the love of Christ, we are ready to be sent on mission. We respond with courage and zeal to the real needs of God's people. We approach the people of God with *Reverencoso* that together we may grow in the fullness of the Gospel. We currently have members in Uganda, Kenya, Zambia, Zimbabwe, South Sudan, America, Ireland, Scotland, and England. Africa has always been the major focus for our work, but wherever we are, we have a particular concern for the most needy and marginalized members of society. Contact: Sr. Felicia Matola, F.M.S.A., 142 Raheny Road, Raheny, Dublin 5, Ireland; famatola@eircom.net; www.fmsa.net. More at VocationsIreland.com.

Code #516.

L

Little Company of Mary (L.C.M.) Founded in England in 1877 by Venerable Mary Potter, the first Irish community of the Little Company of Mary was formed in 1888 with the opening of St. John's Hospital in Limerick. From the beginning, Irish women committed themselves to the vision of the founder and have sought to create a world in which every human person receives the care and love they need to become whole in body, mind, and spirit. Prayer and care for the sick and dying permeates all our ministries. The sisters today are involved in many different ministries, all of them grounded in prayer, community, and Marian spirituality. Life in the L.C.M. brings happiness and fulfillment as well as challenges, adventure, and encounters with other cultures. The diversity of our backgrounds, cultures, and talents enriches the whole congregation. Contact: Sr. Una Boland, L.C.M., Lima, College Road, Fermoy, Co. Cork; unaboland@yahoo.ie; www.lcm.ie. More at VocationsIreland.com.

Code #517.

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M
Medical Missionaries of Mary (M.M.M.) We are an international congregation of women religious, founded by Mother Mary Martin in Nigeria, in 1937. Desiring to share Christ's healing love, we bring health services to people of different cultures where human needs are great. MMMs are serving in 14 countries around the world, including our newest mission in the Republic of South Sudan. Sisters are trained in a variety of health-related professions. With Mary as our model, our special concern is the care of mother and child and the fostering of family life. In a world deeply and violently divided, we are women on fire with the healing love of God. Engaging our own pain and vulnerability, we go to peoples of different cultures, where human needs are greatest. Our belief in the inter-relatedness of God's creation urges us to embrace holistic healing and to work for reconciliation, justice and peace. Contact: Sr. Rita Kelly, M.M.M.; ritakelly.mmm@gmail.com; www.mmmworldwide.org. More at VocationsIreland.com.

Code #518.

Missionary Sisters of our Lady of Apostles (O.L.A.) We are contemplatives in action: finding God in all things and all things in God. We joyfully consecrate our lives to God for the proclamation of the Gospel. We work in 19 countries across three continents and take part directly in the mission of the Church by working for the construction of a new world according to God's plan, particularly in Africa. Our ministries include education, health, development, inter-religious dialogue, and pastoral care. Promoting women, children, and the marginalized is a priority in all we do. In solidarity with like-minded people, we engage in nonviolent action for justice, peace, and the integrity of creation. We invite young women who feel that God may be calling them to be a missionary sister to have the courage and faith to answer that call and become an O.L.A. Contact: Sr. Mary Crowley, O.L.A.; crowleyola@yahoo.com; www.olaireland.ie. More at VocationsIreland.com.

Code #519.

Missionary Sisters, Servants of the Holy Spirit (S.Sp.S.) We find our prayer time with Jesus a sustaining source of joy and strength. We live in international communities and are ready to serve anywhere in the world. We see all missionary activity as the work of the Holy Spirit and place ourselves under his guidance. We believe that "Missionaries are ambassadors of divine love. They are to reveal the great deeds of God and establish the kingdom of divine love", St. Arnold Janssen (Founder). We try to adapt to the culture of the people among whom we live. We are 3,100 sisters working in 50 countries around the world. Contact: Sr. Carmen Lee S.Sp.S., 143 Philippsburgh Avenue, Fairview, Dublin 3; eng.com@worldssps.org; www.sspsei.org. More at VocationsIreland.com.

Code #599.

P
Poor Clares (P.C.C.), Carlow We observe the Holy Gospel of our Lord Jesus Christ by living in obedience, without anything of one's own, in chastity and enclosure. The holiness of our foundress St. Clare was so manifest that when giving sworn

evidence in the process of her canonisation only two years after her death in 1253, the sisters stated that it would be impossible to recount her virtues fully. The Pope himself honoured her by coming to her death bed in Assisi. Clare thought of her sisters as "co-workers with God and a support for the frail and failing members of His Glorious Body." This is our vocation as Poor Clares, and we rejoice in it. Prayer carries into every moment of our lives. It is like the golden thread running through the design of an exquisite piece of embroidery; it unifies the whole to create a work of art called contemplative life. Contact: Sr. Rosario, P.C.C.; poorclaresvoc@gmail.com; www.poorclarescarlow.ie. More at VocationsIreland.com.

Code # 612.

Presentation Sisters (I.B.V.M.), North East We Three hundred years ago, our foundress, Nano Nagle was born in Ireland. Her global vision and creative endeavours have led to her legacy inspiring compassionate Gospel services around the globe today. We are a community of women whose lives are rooted in stillness and contemplation that enables us to develop caring and meaningful relationships in education, community outreach, innovative justice interventions, and international missionary service. We are committed to living sustainably and to promoting justice, peace, and nonviolence in all settings where we form community. Inspired by the Presentation of Mary in the Temple, we seek to be heart-centered women, developing caring and meaningful relationships especially with those who are poor, marginalised or voiceless. We invite women, single or single-again, ages 25-50, who desire to experience a dynamic, global community to contact Sr. Bernadette Flanagan, P.B.V.M., Acorn Centre, Warrenmount, Blackpitts, Dublin 8; bernadette@presprone.com; www.presentationistersne.ie. More at VocationsIreland.com.

Code #503.

R
Religious Sisters of Charity (R.S.C.) The Religious Sisters of Charity were founded in Dublin in 1815 by Mary Aikenhead, a woman of great faith whose dream was to give to people who were poor the things people with money could buy. Today, we continue to live out her dream in Ireland, England, Scotland, Nigeria, Zambia, Malawi, California, and Australia. Strengthened by vowed consecration, nurtured by prayer and the Eucharist, sustained by community living, we bring God's love and compassion to those who are most in need. We take four vows: chastity, poverty, obedience, and service to the poor—a vow that is specific to our congregation. Our motto *Caritas Christi Urget Nos* ("The Love of Christ urges us on") is taken from the second letter of Saint Paul to the Corinthians. To learn more about us, contact: Sr. Rita Wynne, R.S.C.; ritawynnersc@eircom.net. Our Lady's Mount, Harold's Cross, Dublin 6; ReligiousSistersOfCharity.ie. More at VocationsIreland.com.

Code #522.

S
Sisters of Bon Secours (C.B.S.) The Sisters of Bon Secours came from Paris to Dublin in 1961. The sisters established their first hospital in Cork in 1915. Later other hospitals were opened in Tralee, Glasnevin, and Galway, and a long term care facility

in Cork. Bon Secours Health System was formed in 1993 to continue the mission of Good Help by providing quality care with our traditional values. Today, the Sisters of Bon Secours in Ireland minister in the Dioceses of Cork and Ross, Cloyne, Kerry, Galway, Kildare/Leighlin, Down/Connor, and the Archdiocese of Dublin. Ministries include: health-care, pastoral services, addiction counseling, adult literacy, parish sisters, evangelization, and home visitation. If you can picture yourself as a sister to all, accompanying the poor and oppressed, the sick and the dying, healing injustices, bringing a message of hope and wholeness, and revealing to people a God who loves them, then explore a vocation with us. Contact: Anne Marie Whelan, C.B.S.; awhelan@congregation.bonsecours.ie; www.bonsecours.org. More at VocationsIreland.com.

Code #523.

Sisters of Marie Reparatrice The Sisters of Marie Reparatrice are an international community of vowed women religious serving in 23 countries. We are called to live and reveal the tenderness of God's love for the world, in a spirit of reparation with Mary. Eucharistic Adoration is a particular form of our prayer. Our apostolic ministries vary according to the context in which we live, such as pastoral ministry, catechesis, chaplaincy and retreat ministry. Like Mary of Nazareth and Emilie d'Oultremont d'Hooghvorst, our foundress, in a world full of challenges, we sisters desire to live and to generate life fully everywhere and always, with a spirit of hope and courage, seeking healing, justice, peace, and the integrity of creation. Contact: Sr. Julie Buckley, Marie Reparatrice Sisters, 29, Brackenstown Village, Swords, Co. Dublin; julierbuckley@eircom.net; www.smr.org. More at VocationsIreland.com.

Code #524.

Sisters of Mercy (R.S.M.) The Sisters of Mercy were founded in Dublin, Ireland, by Catherine McAuley in 1831. Our founding call is to bring God's compassionate love to the world and this continues to be our ongoing call wherever we are today. Our mercy mission is rooted in our relationship with God and this is nurtured through our lives of prayer and contemplation. We love and work in many countries worldwide in areas of great poverty and need. We are very conscious and attentive to the care of planet earth. We work in collaboration with our Mercy Associates and lay colleagues in our endeavors to reach out to those in need. Our life in community is constant support as we continue to live an authentic Mercy way of Life. If you would like further information about the Sisters of Mercy, please visit our website, www.sistersofmercy.ie. Or contact Sr. Martina Sheridan, R.S.M.; email: westprovocations@gmail.com; More at VocationsIreland.com.

Code #495.

Sisters of St. Joseph of Cluny (S.J.C.) Cluny Sisters have a MISSIONARY CALL and are thus in mission around the world...standing in solidarity with the 'other' wherever there is a little good to be done. We seek: • To know and do the Holy Will of God through discernment and total availability. • To sow seeds of hope and compassion reaping a harvest of liberation and justice. • To be a sign for our world through community life...a place of personal growth, spiritual support, conversion and pardon, discernment, shared

Note: These listings appear exclusively in the digital edition and online (not in the current print edition).

mission and caring. • To be grounded in prayer and contemplatives in action....celebrating and nurturing our relationship with God in many different ways. Contact: Sr. Peggy McLoughlin, S.J.C., Cluny House 1, Beechwood Park, Rathmines, Dublin 6, peggy_mcloughlin@hotmail.com; www.sjc.ie. More at VocationsIreland.com.

Code #526.

Sisters of the Holy Family of St. Emilie We are an international congregation, founded at Villefranche-de-Rouergue by St. Emilie de Rodat. Our aim is to imitate Jesus of Nazareth in today's world, revealing God's tenderness and love. Personal and community prayer nourishes our hope and helps us to be contemplatives in action. Community life is very important. From it we derive joy and strength for our apostolic activities. Our forms of presence and service are varied. Our range of activities worldwide are: teaching; nursing; parish ministry; counseling; guided prayer; spiritual direction; social work; ecumenism; chaplaincy; work in schools, hospitals, prisons, nursing homes; pastoral work with the elderly, homeless people, gypsies, and women in need. In Ireland we have a small community in Tullamore. Our main ministry is prayer. The House of Formation for Ireland and England is in London. Contact: Sr. Mary Fahy, 61 Carowmore Meadows, Knock, Co. Mayo; josephine.harney@yahoo.com; holyfamily sisters.org.uk. More at VocationsIreland.com.

Code #527.

Ursuline Sisters (O.S.U.) We are women of all ages who have responded to a personal invitation from Christ to dedicate our lives to Him as Ursuline Sisters. We continue to live the vision of Angela Merici, an innovative woman who in 1535 saw a new way for women to consecrate their lives to God while continuing to live in the heart of family and society. Our primary mission is to realize God's love for us, to offer our love in return, and to share that love with all whom we encounter. We have ministries in the areas of education; health care; pastoral work in parishes and dioceses; prayer, retreat, spiritual direction and counselling; work with marginalized people – the poor, prisoners, the homeless, and immigrants. The constant mission underpinning all our ministries is to share the good news of Jesus Christ with all people. Contact: Sr. Karen Kent, O.S.U.; karenkent64@gmail.com; www.ursulines.ie. More at VocationsIreland.com.

Code #529

MEN'S COMMUNITIES

A
Augustinians (O.S.A.) The key elements of the Augustinian tradition include: A strong sense of Christian community and friendship; the restless search for God, for his love and truth; the invitation to form communities to embody Gospel ideals and the challenge of St. Augustine to be “one in mind and heart on our way to God”; to offer companionship to men and women making their journey to the heart; and to serve the local church,

adapting ministry to the needs of the time. Today you will find Irish Augustinians working in a wide variety of apostolates, such as parishes, schools, foreign missions, retreats, hospitals, youth apostolate, caring for the elderly, and WOW (Word on Web...adult faith education). Contact: Fr. Colm O'Mahoney, O.S.A., St. Augustine's, Taylors Lane, Ballyboden, Dublin 16, augustini-anvocations@hotmail.com; www.augustinians.ie/vocations. More at VocationsIreland.com.

Code #530.

C
Cistercians of Our Lady of Bethlehem Abbey, (O.C.S.O.) Our monks live a secluded, contemplative life in which prayer holds a central position. In addition to private prayer and study, we assemble in church eight times a day for prayer and Mass. The monastery has a guesthouse for those wishing to make short retreats, a repository, a gift shop, and a coffee shop. If you think that you may be interested in a monastic life, you are invited to contact the Vocations Director via email (info@bethabbey.com) or telephone (028-2582-1211). No specific qualifications or skills are required. Ideally an applicant should be aged 20 to 50 and be in good health for his age. Contact: Fr. Celcus Kelly, O.C.S.O.; celcus@bethabbey.com; www.bethlehemabbey.com. More at VocationsIreland.com.

Code #533.

D
Discalced Carmelites (O.C.D.) The Discalced Carmelite Family is a religious order in the Roman Catholic Church. We, the members, trace our roots back to the ancient hermits on Mount Carmel, Israel, in the 13th century. Like them, we try to follow Christ with special emphasis on Scripture and prayer. In this we take Mary as our model. Our way of life was reinterpreted for us in the 16th century by St. Teresa of Avila with the help of St. John of the Cross. That is why we are sometimes today referred to as “Teresian Carmelites”. Our website provides information for those interested in a Carmelite vocation. It tells you a little about us, the formation process, and how to get in touch. We look forward to hearing from you. Contact: Br. Noel O'Connor, O.C.D.; ireland@carmelitevocation.ie; www.ocd.ie. More at Vocations Ireland

Code #534.

F
Franciscan Friars (O.F.M.) We are a Fraternity in Mission, inspired by the life of St. Francis to bring the Gospel of Joy and Grace to the world. We serve the Church and the world as brothers and priests and search for God in a communal life of poverty, prayer, and service to others. The friars of the Irish Franciscan Province are members of the 800-year-old Order of Friars Minor with a worldwide presence in 120 countries and some 13,000 friars. The wider Irish Province includes the Custody (Region) of the God Shepherd in Zimbabwe and the Custody of the Immaculate Conception in Great Britain. In the joyful and prophetic spirit of St. Francis, the Irish Franciscan Friars are dedicated to sharing the Gospel of Christ by serving the poor and promoting justice, peace, care of creation, and reconciliation. Contact: Br. Pat Lynch, O.F.M., Franciscan Friary, Athlone,

Co Westmeath, brpatofm@hotmail.com; www.franciscans.ie. More at VocationsIreland.com

Code #535.

M
Missionaries of the Sacred Heart (M.S.C.) We are priests and brothers trying to be and bring the message of God's love to the world. Usually living as part of a community, we share our talents, time, and resources together and have others to support, encourage, and challenge us. We live lives marked by prayer (personally and as a community); ministries of service; and the vows of celibacy, obedience, and poverty. As an M.S.C. you could be serving a parish, teaching at university or school, sitting with the sick or their family as hospital chaplain, running a youth club, at development work in a mission country, guiding people through a retreat, lending a listening ear as a counsellor, helping people through the high of their wedding day or the low of a bereavement, and many other things in between. We are active in 54 countries. Contact: Fr. Alan Neville, M.S.C., Vocations Director, vocations@mscmissions.ie; www.ms Ireland.com. More at VocationsIreland.com.

Code #536.

P
Presentation Brothers (F.P.M.) We are the Presentation Brothers, an international, Catholic congregation of religious brothers. Our mission is ‘to form Christ in the young’, in the spirit of our founder, Blessed Edmund Rice. Our focus today is the ‘New Evangelization’, creative ways of making Christ known to the young people of our time. We need help with our work! We passionately believe in our vocation as Presentation Brothers and we encourage young men to consider joining us. This is a beautiful vocation and a great mission! We have eight communities of Brothers in Ireland with one Brother living with the *International Community* at Mount Sion in Waterford city. Our Irish communities are located in **Birr**, Co. Offaly; **Cork city** (four communities); **Glasthule**, Co. Dublin; **Glór na hAbhann**, near Dungarvan, Co. Waterford; and **Killarney**, Co. Kerry. Contact: Br. Anthony O'Sullivan, F.P.M., Mount St. Joseph, Blarney Street, Cork, Ireland; vocation@presentationbrothers.org; www.presentationbrothers.org. More at VocationsIreland.com.

Code #537.

S
St. John of God Brothers (O.H.) The new St. John of God Province (England/Ireland) is part of the Hospitaller Order of St. John of God, an international Catholic Religious Order of Brothers. As Brothers of St. John of God we take vows of poverty, chastity, obedience and hospitality. We live and pray together in community. We endeavor to follow in the footsteps of St. John of God, our Founder, whose life's vision was one of hospitality where everyone is welcomed and treated equally. In Ireland and England the Brothers provide services for people with a range of needs, including mental health, intellectual disabilities and care of the aged. We also have services in New Jersey, USA and in Malawi, Central Africa, which we support from our home base. Contact: Br. Ronan Lennon, O.H.; St. John of God Brothers “Granada”, Stillorgan, Co. Dublin; vocations@sjog.ie; www.sjog.ie; www.stjohnofgodvocation.ie. More at VocationsIreland.com.

Code #538.



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