

Chapter 1 : Accusations against youth minister, priest - The Arlington Catholic Herald

The priests and religious present at NCYC also represented more dioceses and religious communities than any of the young participants could know in their homes.

It had felt threatened by a radical ultranationalist ideology that regarded the papacy as a sinister, alien institution, that opposed denominational separatism in education and culture, and that at times appeared to promote a return to Nordic paganism. The establishment of the Third Reich seemed to portend the coming of a bitter conflict between church and state –” Extract from Theodore S. Different steps it noted included the campaign for the suppression of denominational and youth organisations, the campaign against denominational schools, and the defamation campaign against the clergy. Throughout the period of National Socialist rule, religious liberties in Germany and in the occupied areas were seriously impaired. The various Christian Churches were systematically cut off from effective communication with the people. They were confined as far as possible to the performance of narrowly religious functions, and even within this narrow sphere were subjected to as many hindrances as the Nazis dared to impose. These results were accomplished partly by legal and partly by illegal and terroristic means. The Nazis arrested thousands of members of the German Centre Party. The dissolution left modern Germany without a Catholic Party for the first time. They could celebrate mass and retain their rituals as much as they liked, but they could have nothing at all to do with German society otherwise. Catholic schools and newspapers were closed, and a propaganda campaign against the Catholics was launched. Days later, moves began to dissolve the Catholic Youth League. Few, he said, paused to reflect that the Nazi regime intended to destroy Christianity and substitute the old paganism of the early tribal Germanic gods and the new paganism of the Nazi extremists. Over the years until the outbreak of war Catholic resistance stiffened until finally its most eminent spokesman was the Pope himself with his encyclical *Mit brennender Sorge*. In general terms, therefore, the churches were the only major organisations to offer comparatively early and open resistance: Such dissidents were arrested and sent to concentration camps. We live in an era of the ultimate conflict with Christianity. It is part of the mission of the SS to give the German people in the next half century the non-Christian ideological foundations on which to lead and shape their lives. This task does not consist solely in overcoming an ideological opponent but must be accompanied at every step by a positive impetus: Cardinal Faulhaber was shot at. Cardinal Innitzer had his Vienna residence ransacked in October and Bishop Sproll of Rottenburg was jostled and his home vandalised. In , the New York Times reported that Christmas would see "several thousand Catholic clergymen in prison. In the United States, protests were organised in response to the trials, including a June , petition signed by 48 clergymen, including rabbis and Protestant pastors: Nevertheless, Catholic leaders frequently faced violence or the threat of violence, particularly at the hands of the SA, the SS or Hitler Youth. The Provincial of the Dominican Province of Teutonia, Laurentius Siemer , a spiritual leader of the German Resistance was influential in the Committee for Matters Relating to the Orders, which formed in response to Nazi attacks against Catholic monasteries and aimed to encourage the bishops to intercede on behalf of the Orders and oppose the Nazi state more emphatically. Lapomarda writes that Hitler campaigned against the Jesuits, closing their schools and confiscating or destroying their property, imprisoning or exiling thousands, and killing of them - including who died in Nazi concentration camps. The superior of the Order in Germany, Fr Anton Rosch , was imprisoned, brutalised and scheduled for execution when rescued by Soviet troops at the end of the war. The flourishing Catholic press of Germany faced censorship. Finally in March , Goebbels banned all Church press, on the pretext of a "paper shortage". Dissident writers were terrorised. He was arrested and taken to Dachau Concentration Camp. Declared an enemy of the state in , his newspaper was shut down. He was arrested in the July Plot round up, and executed on 23 January When in , Nazis removed crucifixes in school, protest by Galen led to public demonstration. Parents were coerced into removing their children from Catholic schools. In Bavaria, teaching positions formerly allotted to nuns were awarded to secular teachers and denominational schools transformed into "Community schools". The Nazis moved quickly to suppress both the "Free" unions Socialist and the "Christian unions" allied with the Catholic Church. In all unions were liquidated. Interference

in welfare organisations[edit] From , expropriation of Church properties surged. The Nazi authorities claimed that the properties were needed for wartime necessities such as hospitals, or accommodation for refugees or children, but in fact used them for their own purposes. Awareness of the murderous programme therefore became widespread, and the Church leaders who opposed it such as the Bishop of Munster, August von Galen were therefore able to rouse widespread public opposition. He escaped the confinement and Galen, who had also received news of the imminent removal of further patients, launched his most audacious challenge on the regime in a 3 August sermon. He declared the murders to be illegal and said that he had formally accused those responsible for murders in his diocese in a letter to the public prosecutor. In March, Pope Pius XI issued the *Mit brennender Sorge* encyclical - accusing the Nazi Government of violations of the Concordat, and further that it was sowing the "tares of suspicion, discord, hatred, calumny, of secret and open fundamental hostility to Christ and His Church". In the first few months of the war, the German Churches complied. He devised measures to restrict the operation of the Churches under cover of war time exigencies, such as reducing resources available to Church presses on the basis of rationing, and prohibiting pilgrimages and large church gatherings on the basis of transportation difficulties. Churches were closed for being "too far from bomb shelters". Bells were melted down. Monasteries and convents were targeted and expropriation of Church properties surged. The Jesuits were especially targeted. However, on July 30, the *Aktion Klostersturm* Operation Monastery was put to an end by a decree of Hitler, who feared the increasing protests by the Catholic part of German population might result in passive rebellions and thereby harm the Nazi war effort at the eastern front. Repeatedly the German bishops have asked the Reich Government to discontinue this fatal struggle; but unfortunately our appeals and our endeavours were without success. The freedom of speech of clergymen had been suppressed and priests were being "watched constantly" and punished for fulfilling "priestly duties" and incarcerated in Concentration camps without legal process. Religious orders had been expelled from schools, and their properties seized, while seminaries had been confiscated "to deprive the Catholic priesthood of successors". We the German bishops shall not cease to protest against the killing of innocent persons. We the bishops, in the name of the Catholic people In , Wilhelm Braun , a Catholic theologian from Munich, became the first churchman imprisoned at Dachau. Of a total of 2, clerics recorded as imprisoned at Dachau some 2, or Kershaw noted that some German priests were sent to Dachau. Blessed Alojs Andritzki , a German priest, was given a lethal injection in He was cruelly executed at Buchenwald in for conducting a baptism there. He was the first priest killed in the concentration camps. In December , the Blessed Karl Leisner , a deacon from Munster who was dying of tuberculosis received his ordination at Dachau. Leisner died soon after the liberation of the camp.

Chapter 2 : Young Priests Lament Sex Abuse Scandal, Question Youth Synod

September 26, (LifeSiteNews) - In light of the recent revelations that Bishop Felix Genn of Münster, Germany, does not stop or hinder one of his priests from spreading books for youth that.

However, nowhere in the New Testament is a Christian pastor besides Christ titled "hierous", the distinctive Greek word for "priest", and thus its rendering into English is seen as an etymological corruption of the Greek word "presbuteros", which means "elder", and which is the word for the lead category of Christian leaders in the New Testament church, [16] under the Lord Jesus Christ, the great High Priest archiereus. In the New Testament, it is taught that as Christ made the perfect sacrifice for the forgiveness of sins, then believers have direct access to the Father through Him, Hebrews Thus, for Christians, Christ himself is the only high priest, and Christians have no priesthood independent or distinct from participation in the priesthood of Christ, the head of the Church. The one sacrifice of Christ, which he offered "once for all" Hebrews Roman Catholics , [18] Eastern Orthodox , [19] Methodists , [20] and High Church Anglicans , [19] consider the sacrifice to be "re-presented" in the Eucharist. A young priest dressed in a traditional neckband clerical collar and Roman cassock , reading the Bible Milan, Italy The most known form of distinctive clothing for the priest is the easily identifiable clerical collar or Roman collar , which takes form in either the traditional cassock, or modern day clerical shirt. The typical modern version consists of a white plastic tab, inserted into a specially made collar of a black shirt, although traditional cloth collars are still worn. Roman Catholicism and Eastern Orthodoxy[edit] Main articles: Priesthood Catholic Church and Priesthood Orthodox Church The most significant liturgical acts reserved to priests in these traditions are the administration of the Sacraments , including the celebration of the Holy Mass or Divine Liturgy the terms for the celebration of the Eucharist in the Latin and Byzantine traditions, respectively , and the Sacrament of Reconciliation , also called Confession. The sacraments of Anointing of the Sick Extreme Unction and Confirmation or Chrismation are also administered by priests, though in the Western tradition Confirmation is ordinarily celebrated by a bishop. In the East, Chrismation is performed by the priest using oil specially consecrated by a bishop immediately after Baptism, and Unction is normally performed by several priests ideally seven , but may be performed by one if necessary. In the West, Holy Baptism may be celebrated by anyone. If a person is baptized in extremis i. The remainder of the rite, and Chrismation , must still be performed by a priest, if the person survives. The only sacrament which may be celebrated only by a bishop is that of Ordination cheirotonia, "Laying-on of Hands" , or Holy Orders. In these traditions, only men who meet certain requirements may become priests. In Roman Catholicism the canonical minimum age is twenty-five. Bishops may dispense with this rule and ordain men up to one year younger. Dispensations of more than a year are reserved to the Holy See Can. A Catholic priest must be incardinated by his bishop or his major religious superior in order to engage in public ministry. In Orthodoxy, the normal minimum age is thirty Can. In neither tradition may priests marry after ordination. In the Roman Catholic Church, priests in the Latin Rite, which covers the vast majority of Roman Catholicism, must be celibate except under special rules for married clergy converting from certain other Christian confessions. Candidates for bishop are chosen only from among the celibate. Orthodox priests will either wear a clerical collar similar to the above mentioned, or simply a very loose black robe that does not have a collar. Anglican or Episcopalian[edit] Main article: Anglican ministry The role of a priest in the Anglican Communion is largely the same as within the Roman Catholic Church and Eastern Christianity , except that canon law in almost every Anglican province restricts the administration of confirmation to the bishop , just as with ordination. Whilst Anglican priests who are members of religious orders must remain celibate although there are exceptions, such as priests in the Anglican Order of Cistercians , the secular clergy "bishops, priests, and deacons who are not members of religious orders" are permitted to marry before or after ordination although in most provinces they are not permitted to marry a person of the same sex. The Anglican churches, unlike the Roman Catholic or Eastern Christian traditions, have allowed the ordination of women as priests referred to as "priests" not "priestesses" in some provinces since As Anglicanism represents a broad range of theological opinion, its presbyterate includes priests who consider themselves no different in any

respect from those of the Roman Catholic Church, and a minority who prefer to use the title presbyter in order to distance themselves from the more sacrificial theological implications which they associate with the word priest. While priest is the official title of a member of the presbyterate in every Anglican province worldwide retained by the Elizabethan Settlement, the ordination rite of certain provinces including the Church of England recognizes the breadth of opinion by adopting the title The Ordination of Priests also called Presbyters. It is a foundational concept of Protestantism. The conservative reforms of Lutherans are reflected in the theological and practical view of the ministry of the Church. Much of European Lutheranism follows the traditional Catholic governance of deacon, priest and bishop. The Lutheran archbishops of Finland, Sweden, etc. Indeed, ecumenical work within the Anglican Communion and among Scandinavian Lutherans mutually recognize the historic apostolic legitimacy and full communion. Likewise in America, Lutherans have embraced the apostolic succession of bishops in the full communion with Episcopalians and most Lutheran ordinations are performed by a bishop. In some Lutheran churches, ordained clergy are called priests as in Sweden and Finland, while in others the term pastor is preferred. Methodist clergy often have the title of pastor, minister, reverend, etc. Latter Day Saints[edit] Main article: In the Latter Day Saint movement, the priesthood is the power and authority of God given to man, including the authority to perform ordinances and to act as a leader in the church. A body of priesthood holders is referred to as a quorum. Priesthood denotes elements of both power and authority. The priesthood includes the power Jesus gave his apostles to perform miracles such as the casting out of devils and the healing of sick Luke 9: Latter Day Saints believe that the Biblical miracles performed by prophets and apostles were performed by the power of the priesthood, including the miracles of Jesus, who holds all of the keys of the priesthood. The priesthood is formally known as the "Priesthood after the Order of the Son of God", but to avoid the too frequent use of the name of deity, the priesthood is referred to as the Melchizedek priesthood Melchizedek being the high priest to whom Abraham paid tithes. As an authority, the priesthood is the authority by which a bearer may perform ecclesiastical acts of service in the name of God. Latter Day Saints believe that acts and in particular, ordinances performed by one with priesthood authority are recognized by God and are binding in heaven, on earth, and in the afterlife. There is some variation among the Latter Day Saint denomination regarding who can be ordained to the priesthood. However, prior to a policy change in , the LDS Church did not ordain men or boys who were of black African descent. The LDS Church does not ordain women to any of its priesthood offices. The Reorganized Church of Jesus Christ of Latter Day Saints now the Community of Christ, the second largest denomination of the movement, began ordaining women to all of its priesthood offices in This decision was one of the reasons that led to a schism in the church, which prompted the formation of the independent Restoration Branches movement from which other denominations have sprung, including the Remnant Church of Jesus Christ of Latter Day Saints. There are, however, a variety of academic and administrative offices which have evolved to assist Muslims with this task; a full discussion can be found at Clergy Islam. Hinduism[edit] A yajna being performed Hindu priests historically were members of the Brahmin caste. Priests are ordained and trained as well. There are two types of Hindu priests, pujaris swamis, yogis, and gurus and purohits pundits. A pujari performs rituals in a temple. Pujaris are often married. There are special purohits who perform only funeral rites. In many cases, a purohit also functions as a pujari. Both women and men are ordained as purohits and pujaris. The ones who perform it inside are called "pujaris" who are more common and are more significant in society. A few tasks of these "pujaris" would be to clean or bathe the statue of the God in the temple. They do earn from this but do not demand too much money. The other more debatable priests are the purohits who perform their duties outside the temple. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. June Main article: Mobad In Zoroastrianism, the priesthood is reserved for men and is a mostly hereditary position. The priests prepare a drink from a sacred plant, which is called the haoma ritual. They officiate the Yasna, pouring libations into the sacred fire to the accompaniment of ritual chants. The Taoist priest seeks to share the benefits of meditation with his or her community through public ritual and liturgy p. In the ancient priesthood before the Tang, the priest was called Jijiu "libationer" p. The system gradually changed into a male only hereditary Taoist priesthood until more recent times p.

Chapter 3 : Teacher and Priest Activities

The educator priest holds thus the place of a father among the young which at the same time carries a certain moral security and leads little by little the youth to engage themselves in life according to their own vocation.

Goals for ministry with adolescents Goal 1: To empower young people to live as disciples of Jesus Christ in our world today. As baptized members of the Church, youth are called to serve others and to serve Christ, bringing about the Kingdom of God in unique ways. Youth are empowered when they are welcomed into a Church that speaks to their hearts with the "joy of the Gospel and the strength of the Eucharist" St. When youth frequently engage the Gospel, challenge their spiritual lives, and are shown the adventure of discipleship through the Church they can begin to commit themselves totally to Jesus Christ in concrete ways. To draw young people to responsible participation in the life, mission and work of the Catholic faith community. There are four notable communities that help youth grow in faith. When youth are drawn to these communities, they better understand what it means to live in a faith community. Family Community The family is the "first community and the most basic way in which the Lord gathers us, forms us, and acts in the world" Follow the Way of Love, p. The family is responsible for the spiritual, moral, and overall development of adolescents by faith sharing in the home. This requires parents to love and support their children, but it also challenges adolescents to "enhance family life with their love and faith" and to bring new understandings and skills into the home that will enrich family life Renewing the Vision. Every family member plays a role in building a community where love can dwell. Youth-friendly parishes do three things to foster adolescent spiritual growth. First, parishes should allow youth to serve the parish along with adults. When adolescents feel welcomed into the parish community as full-fledged members, they are more likely to identify as a community member. Second, parishes must allow youthful energy and vision in parish activities. Finally, if parishes truly desire to become "youth-friendly", it is crucial to value adolescents. This means listening to them and responding to their needs, as well as providing them with facilities and money to enable their growth as disciples. If the parish wants youth to commit to parish life, the parish must commit to the development of the youth. Campus ministry should demonstrate effective ministerial strategies to youth including effective religious education, service projects, retreats, and other activities. Catholic education and campus ministry must strengthen and empower youth to use their gifts and talents in the wider Church community. Youth-Serving Organizational Community It is important for youth to go beyond their family, parish, and school communities to serve the greater Church community. Catholic service leaders have a duty to reach out to young people in order to form them as young disciples who can bear witness to the gospel message. Service organizations are communities where youth can learn about joyful giving while being spiritually challenged to love others as Christ does. To foster the total personal and spiritual growth of each young person. Youth ministry in the Church should promote holistic growth and development; that is, growth and development of the entire person. Ministers and leaders must listen to the specific developmental, social, and religious needs and nurture them accordingly. Our society and culture neglect youth and their well-being. It prioritizes false images of success and wealth rather than the well-being of youth. The United States is losing its way as a society by not ensuring that all youth move safely and successfully into adulthood. Our secular culture does not offer the proper economic, spiritual, and personal tools to help youth become disciples of Jesus Christ. In short, our youth are settling for less in a society that ignores them. We must show our youth that the Church maintains a culture of love and discipleship. Our challenge is to show youth the fullness a life of Catholic Christian discipleship entails. Our youth do not always receive proper developmental assets from their parents, their school environments, and even their churches. These assets help youth avoid high-risk behavior such as drug use, anti-social behavior, and premarital sexual activity. Studies found that as assets increase, high-risk behavior decrease, and positive outcomes such as school success, pro-social behaviors, and responsibility increase. Our challenge is to help families, schools, and other communities promote healthy living standards so our youth can grow into responsible, successful adults. Leaders and parishes must incorporate contemporary approaches to youth ministry, modernizing ineffective methods and establishing a foundation

for growth. In particular, parish and youth leaders must adjust and be flexible to the ever-changing needs of youth. Old and tired models of youth ministry must be updated and must match the energy and vitality of youth in the world. Renewing the Vision provides a number of resources that can help develop new strategies for youth ministry. Our challenge is not to water down the gospel message for mass reception. Instead, our challenge is to discover how youth can live out the gospel message in their daily lives. John Paul II announced the institution of World Youth Day in December, 1984, as an annual gathering of youth and young adults between the ages of 16 to 35 for prayer, worship, service, and a celebration of the Catholic faith. The event is observed annually in dioceses and every three years at an international gathering. The age range for World Youth Day is 16 to 35, which includes those in the latter years of high school. For over 30 years, World Youth Day has been impacting the lives of youth and young adults, allowing them to witness around the world to the Gospel and to the life of the Catholic faith. To learn more about the next WYD celebrations locally in the USA, and internationally in Panama, as well as other World Youth Day opportunities and information, visit the official USA and international World Youth Day websites:

Chapter 4 : Five Prayers for Priests - Catholic Digest Website

The album released on Priests' own label Sister Polygon lays wit on surf punk guitar riffs, lawless punk bass lines, and Katie Greer's indestructible vocals. She told us how the band talks about achieving the perfect feel, "We love movies and often when we're writing songs we describe how we feel the vibe might be in cinematic terms.

Search The priest and the youth The Church has often had a particular solicitude for the youth: Generations of Christians have been marked by congregations of teachers, youth clubs or scouting. We keep as well in memory some great figures of educator priests like Don Bosco, born to be an educator who, haunted by the misery of the working class youth in northern Italy of the 19th century, founded the society of the Salesians and the sisters of Mary Help of Christians, totally dedicated to the service of the youth; or more recently, Daniel Brottier, who in reopened the institution of orphan apprentices of Auteuil, a work dedicated to the education of youth with social difficulties; or Father Seven, one of the co-founders of the Scouts of France and the International Office of Catholic Scouts in together with the canoness Cornette. But this quite well known figures of educator priests are only a pale reflection of all the priestly action among the youth, especially since the modern era. A spiritual paternityâ€¦ Educator priests? But fundamentally, why can the priest be association with education? What addition does a priestly presence bring to the education? In what exactly consists the role of the priest vis-a-vis the youth? The principal mission of the priest is to represent Jesus the Saviour who educates man in the faith, that is to say, he takes them where they are in order to raise them and make them perfect in their relations to God. The priestly vocation is thus in its very essence a vocation of an educator and its particular domain is the spiritual life, the life of friendship with God. Among the numerous formes which the ministries of the priests might take, the youth occupy an important place since they represent the future of a community, of a people, of the Church. He discovers little by little the love in all its forms: His faith matures, his intelligence develops. Like a young sprout which contains in itself all the seeds of splendid fruits, the young person needs a tutor who comes to direct his growth in the right direction, the direction of the good. The mission of the educator is precisely to play this role of a tutor. It is first of all the specific task of the parents to give the children the necessary elements in order to become free and responsible men and women. It is also the role of the priest insofar as he completes the education of the parents, particularly in that which concern the faith. The young people who are entrusted to him deliberately leave the family in order to learn in another way. The educator priest holds thus the place of a father among the young which at the same time carries a certain moral security and leads little by little the youth to engage themselves in life according to their own vocation. He has therefore a particular vigilance to the different talents which God has placed in each young person in order to make them fruitful and put them at the service of the whole Church. To summarize, the priest is educator by his very priestly mission. Certain priests are it in a particular way for the youth as accompaniment of the education received by the parents, or even as an indispensable help for families in great difficulties, especially when it comes to the faith. The educator priest acts as a father for his children insofar as he transmits to the youth the life of God. The priest is essentially an educator. The priest on mission among the youth.

Chapter 5 : Nazi persecution of the Catholic Church in Germany - Wikipedia

8/09 The Parish Priest and Youth Ministry. by Fr. Michael Taylor "Oh! How great is the priest. The priest will only be understood in heaven. Were he.

Young people want their church to be a great place. If asked properly, they are full of ideas. Have them manage the candle sales, the offering baskets, and coffee hour. Gather a group of interested young singers and have them sing something as a group in the services. Have a young person write and give a sermon with the help of the parish priest. They are a great opportunity for young people to become more informed and articulate about their faith. They can even have fun doing it! Every retreat needs opportunities for the participants to just "hang" with each other. Many parishes are forming new chapters. Becoming a chapter is a great way to meet other Orthodox youth in the area and around the country. Once a chapter, you are connected to hundreds of other youth across North America. It is also a great way to become involved in local and national service projects. Get everyone together and go skiing, roller skating, or bowling. Take a group to a football game, or other sports event. Let them know that you can be a Christian and still have fun. As with everything we do, just begin and end with prayer. Make cards for residents with photographs of the people that made them with a personal note about themselves. Bring a meal, and most importantly your love! The time you spend with them will bring them -- and you -- a great deal of joy. You might also want to explore the possibility of helping at a homeless shelter. Use the Church as a meeting place. Have a fund raiser, and donate the needed money. Make and deliver card and gifts. End with a short Service of Thanksgiving for all God has given us, and a prayer for the needy. Ask your parish priest for help in making appropriate selections. Organize a group to do the baking together. Invite the visitors to attend coffee hour after services. Get together with them and examine what Orthodox Youth Ministry is, and get them involved. None of us like things being planned for us. Get everyone together and include them in your planning. Some of the most effective youth ministry occurs when youth minister to each other.

Chapter 6 : THE PRIEST AND THE YOUTH | CommunautÃ© Saint-Martin

The future of the Catholic Church lies in sound faith formation and leadership training for its clergy and parish leaders. Below are ministries that support seminarians, priests, deacons, parish/school staff and lay leaders within the Catholic Church of southeastern Wisconsin.

Chapter 7 : The Hub - ideas to start a YOUTH MINISTRY PROGRAM IN YOUR PARISH - Orthodox Church

Diocesan Statement. Notice regarding Mr. Kenneth Cassity. The Diocese of Arlington was advised recently of an allegation of sexual abuse of a minor by Kenneth J. Cassity, who was employed as a teacher and youth minister at Holy Spirit Church and School in Annandale in

Chapter 8 : Priest Remembers Pope At World Youth Day Â« CBS Denver

Priests who are ordained in the Catholic Church participate in what is known as the "ministerial priesthood". Christ is the high priest and when men are ordained priests they are participating in Christ's priesthood, not their own.

Chapter 9 : Priest - Wikipedia

Verify and/or ascertain that a priest is safe to around children and youth. Has the bishop discussed with the sending bishop if there is anything in the background of the priest or seminarian that would preclude him from working with children in the.