Retired archabbot, vice-rector of college seminary to serve as ‘missionaries of mercy’

VATICAN CITY (CNS)—More than 1,000 “missionaries of mercy” from all over the world, including two from the Archdiocese of Indianapolis, will receive a special mandate from Pope Francis to preach and teach about God’s mercy, said Archbishop Rino Fisichella.

About 700 of the missionaries who were chosen by Pope Francis will be in Rome to receive their special mandate in person during an Ash Wednesday ceremony in St. Peter’s Basilica on Feb. 10, said the president of the Pontifical Council for Promoting New Evangelization, the office organizing events for the Year of Mercy.

For the holy year, which runs until Nov. 20, Pope Francis said he would designate “missionaries of mercy” to be the unique pontifical mandate to pardon sins that carry penalties that only the Holy See can lift.

The two “missionaries of mercy” from the Church in central and southern Indiana are retired Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey in St. Meinrad, and Father Joseph Moriarty, vice-rector at Bishop Simon Bruté College Seminary and chaplain at Marian University, both in Indianapolis.

During a news conference at the Vatican on Jan. 29, Archbishop Fisichella said there had been a huge response from priests and religious to volunteer.

“Missionaries of mercy” will

As part of their journey to re-establishing the special bond they had in their childhood, Norb Schott, left, and Ted Schott made a visit to SS. Peter and Paul Cathedral in Indianapolis, where the brothers walked together through the cathedral’s “door of mercy.” (Photo by John Shaughnessy)

Brothers’ reunion is made possible through touches of mercy, forgiveness

(See related stories, pages 2 and 3.)

Watchin Norb and Ted Schott smile as they share stories and a small bag of chips, there’s a temptation to view the two brothers in their sixties in the context of a quote from author Clara Ortega.

“To the outside world, we all grow old. But not to brothers and sisters. We know each other as we always were. We share private family jokes. We remember family feuds and secrets, family griefs and joys. We live outside the touch of time.”

The closeness between the two siblings on this cold, winter afternoon in 2016 seems as warm and timeless as the black-and-white snapshot of the two of them from 1953, when older brother Norb—7 at the time—protectively placed his hand on the arm of then 3-year-old Ted.

Yet like many stories of family, the closeness in those past and current images of Ted and Norb hasn’t been seamless through the years. There have been times of distance and separation before they recently reconnect—a reunion made possible through touches of mercy and forgiveness.

“It’s a story the brothers want to share during this Holy Year of Mercy, a story they hope will help people reconcile and reconnect with loved ones who have drifted away.

Family memories and a special bond Norb and Ted grew up in a family of seven children, the sons of a grocer and a homemaker who reared their family in the Fountain Square neighborhood on the south side of Indianapolis. Their parents

Pope: Live faith during Lent, perform works of mercy

VATICAN CITY (CNS)—Lent is a time of conversion and a time to deepen one’s faith, demonstrating and sharing it through the corporal and spiritual works of mercy, Pope Francis said.

“It’s a story the brothers want to share during this Holy Year of Mercy, a story they hope will help people reconcile and reconnect with loved ones who have drifted away.

Family memories and a special bond Norb and Ted grew up in a family of seven children, the sons of a grocer and a homemaker who reared their family in the Fountain Square neighborhood on the south side of Indianapolis. Their parents
The season of Lent is mentioned in the Catechism of the Catholic Church in various sections. It is brought up in #540 in the section that explains the Church’s penitential practice. In #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation: "Heb 16:21-23). "This is why Christ vanquished the Tempter for us: ‘For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning’ (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert: “#1438 “The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of salvation as the Church’s liturgy reveals it and enables us to live it.”

(To read the Catechism of the Catholic Church online, log on to www.usccb.org/catechism.htm)
Poverty pastoral reflection guide aims to help people grow in faith

Lent is a season when many Catholics seek to enter more deeply into their faith. Parishes often respond to this desire by offering adult faith formation sessions in the weeks leading up to Easter.

During this Lent, the Holy Year of Mercy, Catholics across central and southern Indiana from middle-school age through adults can learn more about the Church’s teaching on helping those in need and its spiritual meaning by studying “Poverty at the Crossroads: The Church’s Responses to Poverty in Indiana,” a pastoral letter issued by the five bishops of Indiana last March.

A reflection guide to the pastoral letter developed by archdiocesan leaders is available at www.archindy.org/holyyearofmercy.

“We feel like this could be a resource that could be used far and wide,” said Ken Ogorek, archdiocesan director of catechesis. “And we believe that people as young as junior high could make great use of this resource for learning, discussion and faith sharing.”

Theresa Chamblee, archdiocesan director of Catholic Relief Services and the Catholic Campaign for Human Development, said the guide can help clear up “misconceptions” about the Church’s teaching on poverty.

“We always hear about the poor in the Scriptures,” Chamblee said. “And our pope and many Church leaders refer to the poor. But this provides a little bit more depth into our Church teaching, and the beauty of it around love for the poor and most vulnerable.”

To provide that depth, the guide also offers users excerpts from Pope Francis’ apostolic exhortation, “The Joy of the Gospel,” his bull of indiction that announced the Holy Year of Mercy, and a report on poverty in Indiana developed by the United Way.

Chamblee said these additional readings give the pastoral letter “a broader base.”

“This goes a little deeper,” she said. “This is more of a spiritual reflection about why the two great commandments to love God and our neighbor are so important.”

While the five sessions of the reflection guide fit well within Lent, the guide can be used at any time of the year.

The study sessions, which can take place in groups in parishes, schools or other settings, or by individuals, involve an opening prayer, Scripture reflection and questions about the readings from the pastoral letter and other sources assigned to that session.

Users are encouraged to submit answers to questions in the reflection guide in bold to reducepoverty@archindy.org. This will help archdiocesan leaders gain a more complete understanding of poverty as it exists in various parts of central and southern Indiana.

The reflection guide ends with an opportunity for users to make a personal commitment to take action to help people suffering from poverty in the state.

“Every single one of us has to make a commitment—whether it’s through prayer, action within the community, educating those around us,” Chamblee said. “All of us have a call to live out our faith.

Ogorek said that the reflection guide could help the pastoral letter have a greater impact by offering a living document that people can share with friends and loved ones.

“Oftentimes, documents like pastoral letters make an initial splash and then sit on a shelf. I know that Archbishop [Joseph W.] Tobin’s fond hope is that this reflection guide will be a great motivation for people to make the poverty pastoral more of a living document.”

—Ken Ogorek, archdiocesan director of catechesis

School choice proposal advances in Senate during School Choice Week

Indiana residents who celebrated School Choice Week at the Statehouse during the last week of January have a reason to cheer.

A proposal to increase access to Indiana’s Choice Scholarship program has advanced in the state Senate. Senate Bill 334, authored by Sen. Carlin Yoder, R-Middlebury, would add a second opportunity to access a Choice Scholarship during the school year.

The bill passed the Senate Appropriations panel by a 9-1 vote, and moves to the Senate floor for further consideration.

“Simply put, the bill provides the ability for children to receive a voucher for the spring semester of school,” Yoder said.

“Under current law, students have to receive the voucher in the fall, and if anyone wants to attend a nonpublic school at any other time during that school year, they are stuck waiting until the next school year.”

Glenn Tebbe, executive director of the Indiana Non-Public Education Association, serves as the legislative and public policy spokesperson for the Indiana Non-Public Education Association.

“Almost every year, I get calls from principals who have been approached by families wanting to attend a nonpublic school at any other time during that school year, school choice nonprofit based in Indianapolis, reports on the scope of school choice around the country. Currently, there are 59 school choice programs in 28 states and the District of Columbia. Indiana’s Choice Scholarship Program is the nation’s largest voucher program in terms of participation. Nationwide, there are 166,500 students receiving a school choice voucher.

Tebbe said he expects the bill will pass the Senate. If the bill passes there, it moves to the Indiana House of Representatives for debate and further consideration.

As the ICC tracks bills, it posts legislative update on its Web page. To receive legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at www.archindy.org.

(By Brigid Caye Ayer is a correspondent for The Criterion.)
Mexico’s vicious drug cartels

From Feb. 12-17, Pope Francis will be in the country that has replaced Colombia as the world’s most dangerous place for priests. He will be in Mexico.

Mexico is known for its citizens’ great devotion to Our Lady of Guadalupe. Unfortunately, it is also known for its vicious drug cartels that don’t put up with interference by those who preach Christianity.

Various paramilitary groups, traveling in armored vehicles, exercise essentially unchallenged authority over entire regions of the country, and the Catholic Church is usually the only voice speaking out on behalf of the interests of ordinary people.

The number of people killed in Mexican drug warfare since 2006 is estimated at 179,000. Mostly they are casualties of the eight major cartels fighting each other or the Mexican government, but not all. Often, they are people who have spoken out against the cartels. The dangers are so great that priests are afraid to frighten others to keep silent.

For example, Father Francisco Sanchez Duaz was beaten to death in his church of El Patrocinio in San Jose, south of Mexico City. He had been critical of local bands of thieves.

In another case, the body of Father Salvador Ruiz Enciso was found in a Tijuana neighborhood, with his hands and feet tied, beaten so far beyond recognition that positive identification had to rest on DNA testing. He was killed because he was persuading young people to stay away from gangs.

In December of 2014, Father Gregory Lopez’s body was found with a bullet in his head. He was the third priest killed during 2014 in Guerrero State.

In central Puebla State, Father Efrain Plegio’s beaten and burned body was found on a road. He was the 11th Mexican priest to be murdered, usually after being tortured, in the past three years. Two other priests are missing and presumed dead.

It’s not only priests who are being killed. On Sept. 24, 2011, the decapitated body of Maria Macias Castro, a leader in a Catholic lay movement, was found on a road near Nava Laredo. Her naked corpse was accompanied by a note saying she had been killed for using her blog to expose the activities of a local drug cartel known as the Zetas.

The Committee to Protect Journalists said that Maria Castro’s murder was the first murder ever documented for the use of social media. Macias blogged under the penname “The Girl from Laredo,” and was a champion of the poor, especially migrants. She was only 39 when she was murdered.

She is hardly the only journalist who has been murdered by cartels. According to the Mexican Human Rights Commission, Reporters Without Borders, and the Committee to Protect Journalists, between 2000 and 2012 several dozen journalists were murdered for covering narcotics-related news. Offices of Televisa and of local newspapers have been bombed.

The drug cartels are powerful and ruthless. They exist because of the drug problem here in the United States. They control approximately 70 percent of the narcotics-related news. Offices of Televisa and of local newspapers have been bombed.

The drug cartels are powerful and ruthless. They exist because of the drug problem here in the United States. They control approximately 70 percent of the foreign illegal drugs that flow into this country, including cannabis, cocaine, heroin and methamphetamine.

Many of these drugs are produced elsewhere, but they flow into the United States through the Mexican cartels.

It’s a matter of supply and demand. As long as the demand for drugs is so strong in this country, a way to supply that demand will be found.

One of the cartels, the Sinaloa, was in the news recently because of the recapture of its head, Joaquin “El Chapo” Guzman, who had escaped from a Mexican prison through an elaborate tunnel. Before his recapture, he met secretly with film star Sean Penn and Mexican TV star Kate del Castillo to discuss the making of a movie about him. Penn subsequently reported on his interview with Guzman in Rolling Stone.

In Apaztzingan, Michoacan State, Father Andres Larios told America magazine correspondent Tim Padgett that the drug cartel La Familia Michoacana dumped 20 severed heads in the town square. Father Larios and other priests in Michoacan have received death threats if they continue to speak out against the drug cartel. Michoacan is one of the places the pope will visit during his trip. Surely, knowing this pope, he will condemn the drug cartels.

—John F. Pink

Opinion

Reflection/Elizabeth Heile

Pilgrimage, unexpected delay offer lessons in patience, trust and sacrifice

One of the most memorable stories I will ever have is our recent March for Life trip. It is a story I will be able to tell for years to come. On this trip, there were some unexpected events, but they helped my faith in God grow by teaching me the value of patience and trust.

Arriving at the Basilica of The National Shrine of the Immaculate Conception in Washington is an experience that will last a lifetime. Although I had visited the basilica twice before, the memory in no way compares to the event of being there for the opening Mass on Jan. 21 of the National Prayer Vigil for Life.

Standing outside, even from far away, my gaze is always drawn to the beautiful architecture of the church. Once, I heard that traditional churches were designed to make you look up. The extravagant mosaics and paintings that enveloped the ceilings drew my eyes upward, and made me feel as if heaven was right up there on the walls.

The Mass was stunning. It was moving to see so many people in one area supporting the same cause. The masses of people were so great that there was no more room to sit! Little chapel on the sides of the basilica were full, and many took seats in the crypt to watch the liturgy on TV.

I had a great view. Since there were no seats, my group sat on the sides of one of the aisles. I could see everything, from the Missions of Charity sitting in the front row to the procession of priests that lasted several minutes.

The next day, our group attended the national March for Life. I was amazed. Contrary to what many news reports say, thousands of people showed up. Even with a blizzard warning, people risked not staying in the safety of their homes and warm beds to stand up for all of the unborn children.

As we joined the march, we were engulfed by the crowd. We walked for what seemed like a few miles, and then began a hill where I could see the Capitol building in the distance.

At that moment, I turned around. As far as my eyes could see through the falling snow, I could see people. They were all marching for the same cause, for the same reason, to end abortion, trying to give every child a chance to live and love.

On the way home, something unexpected happened. A few miles into our drive back, the bus came to a stop on the Pennsylvania Turnpike. At first, we thought we would only be a few hours. Those few hours turned to eight hours, then to 10, and the time we sat going nowhere kept increasing.

To pass the time, a few of us went outside. It was the first time I had a snowball fight in the middle of an interstate. A few miles ahead, some young people built an altar out of snow so a priest could celebrate Mass for them.

We were at a standstill for hours, until a few on our other bus decided to dig us out of the snow with cardboard boxes. The whole bus cheered as we pulled out and went on our way home.

One important thing I learned about myself and others on this trip. I was able to get to know my friends a little better and meet new people. I learned that I can’t be on a bus for more than 2 hours at a time without nearly going crazy, and that one of the best meals anyone could have after that fiasco is a cheeseburger and burnt French fries.

The most important thing was the lesson learned. A pilgrimage is full of sacrifice. It requires patience, trust and the willingness to give.

(Elizabeth Heile is a sophomore at the Oldenburg Academy of the Immaculate Conception in Oldenburg, and a member of St. Nicholas Parish in Ripley, Indiana.)
Preparing for a holy Lent in the Year of Mercy

Ash Wednesday is only a few days away. With this extremely popular observance, we begin the six and a half weeks that make up the liturgical season of Lent.

Why do you suppose that Ash Wednesday, when we bless the ashes of palms and then mark our foreheads with the sign of the cross, is so popular? In a culture that celebrates perpetual youth and tries to deny the reality of death, isn’t it odd that we dramatically symbolize that we are dust and to dust we shall return?

I think Ash Wednesday is popular because it’s a day when we freely let go of all false pretenses and vain ambitions. Fasting and abstinence represent the traditional posture of monks, nuns, hermits and other holy people who repent of their sins and disdain what the world has to offer.

Most of us are not monks or nuns, but we are people who—in our heart of hearts—long for a degree of purity of their sins and disdain what the world offers. Why, then, does the Church celebrate this day?

Fasting and abstinence represent the traditional posture of monks, nuns, hermits and other holy people who repent of their sins and disdain what the world has to offer.

Lent is the season of mercy. It’s a time of sober reflection intended to prepare us for great joy. It is a time of suffering and we shall return?

Yes, our God is just, but our faith tells us that God’s mercy transforms our notions of justice—allowing us, as Pope Francis teaches, “to Yearn in a tangible way by the mercy of the Father, who wants to be close to those who have the greatest need of his forgiveness.”

What a powerful Lenten image! The more we seek God’s forgiveness, the more we experience his closeness. And no matter how seriously we have sinned, nothing can prevent us from being touched in a tangible way by the amazing grace that alone frees us from the negative effects of our sin!

What can we do to prepare for this genuine experience of God’s mercy? Allow our loving Father to come close to us. Speak with him in prayer. Open our hearts to him in the sacraments of reconciliation and Eucharist. Observe the Lenten practices of fast and abstinence. Perform the corporal and spiritual works of mercy.

I plan to write about many of these Lenten themes during the next six weeks as we prepare for the joy of Easter. Lent is truly a time of grace and, as Pope Francis says, an opportunity to make the mercy of God “become visible in the witness of concrete signs as Jesus himself taught us.”

Let’s prepare for a holy Lent in this very special Year of Mercy. Let’s ask God to open our hearts this Lent and, so, allow him to come close to us! 

Traducido por: Daniela Guanipa
Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

February 5
St. Anthony Church, 7915 W. Warren Ave., Indianapolis. Memoria, 5:45-6:45 p.m., followed by Meditation of the Most Sacred Heart of Jesus, 7 p.m. St. Michael Church, 145 S. Michael Blvd., Indianapolis. For the Sacred Heart Devotional Prayer Group, 5:30 p.m., rosaries, confession, adoration, and discussion. Information: 765-647-5642.

February 6
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. Little Flower Ladies Club Chili Supper, adultos 56, seniors $5, children $3, cash only; entrance number 6, door prizes, kids’ games, 4-7 p.m. Information: Susan Spelly-Lee, 317-626-1454.

February 7-8
St. Agnes Church, 1008 McLaughlin Road, Indianapolis. “The Joy of the Gospel” Parish Mission, led by Msgr. Paul Koerter, Feb. 7 light lunch at noon, followed by first session from 1-2:30 p.m. Feb. 8 Mass at 9 a.m., followed by second session from 10:30 a.m.-noon, and third session from 7:30-8:30 p.m., recognition available. Feb. 8 from 5:45-6:45 p.m. All are invited. Information: 812-988-2778 or stagneys@quest.net.

February 9
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar, session three of seven, 7-9 p.m. Information: Joseph Valvo. 317-546-7328 or valvo-indpol@ind.com. www.archindy.org/cc/

February 11
St. Mark the Evangelist Parish, Courtenay on parish grounds, Indianapolis. Hope and Healing Survivors of Suicide support group, 7 p.m. Information: 317-651-8344.

February 12

February 14-16
St. Maurice, Napoleon, St. John the Baptist, Osgood, and Immaculate Conception, Millhousen parishes. Parish mission, “Mercy God’s Gift,” Father James Farrell, presenter, opportunities for the sacraments of healing, confession and anointing each evening. Feb. 14, Immaculate Conception Church, 2081 E. County Road 820 S., Greenbush, 7 p.m.; Feb. 15, St. John the Baptist Church, 331 S. Buckley St., Osgood, 7 p.m.; Feb. 16, St. Maurice Church, 1008 E. 138th St., Indianapolis, 7 p.m. Information: 317-372-4948 or bsd7@gmail.com.

February 16
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar, session four of seven, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or valvo-indpol@ind.com.

Celebration marriage ministry offers reception for all married couples on Feb. 13
Celebration Marriage, a ministry offering large group, small group and individual couple events to enrich marriages, will offer a “Celebrate Romance” wedding reception for all married couples in Madonna Hall at Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, on Feb. 13.

The evening will start with a catered meal, followed by a DJ-led dance and door prizes. The cost is $40 per couple. Doors open at 6:30 p.m., and dinner begins at 7 p.m.

For more information or to register, contact the Our Lady of the Greenwood parish office at 317-888-2641, or log on to www.celebratemarriageministry.com. Registration is due by Feb. 7.

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retrts.

Retreats and Programs

Retreat for busy moms scheduled at Saint Mary-of-the-Woods on Feb. 26-28
Mothers in need of quiet reflection are invited to “Retreat for Busy Catholic Moms,” sponsored by the Sisters of Providence of Saint Mary-of-the-Woods. The retreat will begin at 7 p.m. on Feb. 26, and conclude at 1:30 p.m. on Feb. 28. It will be facilitated by Providence Sister Mary Montgomery.

Presentations from Danielle Bean’s “Momention” program will be offered during the retreat. There will also be time for discussion of the program, which features many of the issues mothers face daily.

The retreat will include prayer, learning from other mothers, Mass in the Church of the Immaculate Conception, an opportunity for the sacrament of reconciliation, tours and prayers at the Shrine of Saint Mother Theodore Guirin and the National Shrine for Our Lady of Providence.

The cost to attend the retreat is $200, which includes all meals and lodging. The sisters will also provide some summit participants at a cost of $110, which includes all meals. The deadline to register for the retreat is Feb. 22.

For more information or to register, call 812-535-2952, e-mail dfriend@uspro.org or register online at events.sistersofprovidence.org.

Gabriel Radio kickoff raises $75,000
Eileen Hartmann and Archbishop Joseph W. Tobin pose with others for a photo during a fundraising event for Gabriel Radio at St. Bartholomew Parish, 1368 S. Meridian St., Indianapolis, Jan. 30. Great Lakes Gabriel Project, headed by Hartman, is seeking to raise $400,000 to purchase land for Gabriel Radio, a Catholic radio station whose range will extend from Nashville to Indianapolis and Seymour to Greenwood. Those wishing to support the project can send checks made out to The Gabriel Project with “Gabriel Radio” in the memo line to The Gabriel Project, P.O. Box 1233, Columbus, IN, 47202, or log on to www.gpangles.org.

Participants needed for 40 Days for Life campaign from Feb. 10-March 20
40 Days for Life is an international campaign involving peaceful prayer vigils at abortion centers with the goal of changing hearts and ending abortion. In the archdiocese and other locations close to archdiocesan borders, peaceful prayer vigils will be held on the public right-of-way outside of abortion facilities in the following locations:


- Fishers (Lafayette Diocese): Planned Parenthood, 8937 Technology Drive.

- Evansville (Evansville Diocese): Planned Parenthood, 125 N. Weinbach Ave.

- Louisville, (Archdiocese of Louisville): EMW Women’s Surgical Center, 138 W. Market St.

For more information on the campaign or to sign up to participate in a local prayer vigil, log on to 40daysforlife.com/browse-campaigns.

Reverse raffle and dinner on Feb. 20 to benefit Catholic Charities Indianapolis
A reverse raffle and dinner event to benefit Catholic Charities Indianapolis will be held at the Archbishop T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, starting at 6 p.m. on Feb. 20.

Doors open at 6 p.m., dinner and drinks start at 6:30 p.m., and the raffle starts at 7:30 p.m. Tickets for the dinner and drinks are $20, or $50 for dinner, drinks and a ticket for a $250 raffle.

The event feature prize pools for $750 with tickets costing $25 apiece, and $1,250 with tickets costing $50 apiece. Only 100 tickets for each raffle will be sold.

Other opportunities to win money and items will be available through pull tabs, a 50/50 pot and a silent auction.

Tickets for the “Big 30” items will be sold for $20 apiece—but only 30 tickets per item will be sold. Prizes for the “Big 30” drawing will include four concert tickets with a parking pass; a “Stay, Dine and Play” package, including an overnight stay at the Horsehoe Casino, two food vouchers and two $10 casino cash coupons; and four Winter Jam concert suite tickets, including food and drinks.

To print a registration form for the event, log on to www.archindy.org/indolgies/indolgies/begmcppro.html or call Valerie Speker at 317-592-4072.

For more information or to register, call 317-535-2952, e-mail dfriend@uspro.org or register online at events.sistersofprovidence.org.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.
Conventual Franciscans reach out to the margins from Mount St. Francis

(Editors note: The Church’s Year of Consecrated Life began in November 2014 and concluded on February 2, 2016. With this in mind, The Criterion has selected a series of articles featuring the life and history of each of the religious communities based in the Archdiocese of Indianapolis. This is the sixth and final article in that series.)

By Sean Gallagher

MOUNT ST. FRANCIS—Conventual Franciscan friars across the United States look at their colleagues in the Diocese of Concelion Province, based in Mount St. Francis since 1926, as the ‘‘crux’’ of their order.

With a missionary heart, they’ve ministered among migrant workers in New Mexico, refugees in Central America, and in Zambia in southern Africa where the Church was still young. They’ve ministered among German Catholic immigrants in various parts of the United States, including in parishes in the Archdiocese of Indianapolis, at a time when these were still new parishes when they were on the margins of American society.

“We’re willing to take on new frontiers, new challenges in ministry, new mission expansions,’’ said Conventual Franciscan Father John Bamman, who promotes vocations for his province. “We were involved in a lot of missionary activity, and other provinces perhaps stayed a little more insulated.’’

Conventual Franciscan Father Maurus Hauer knew from personal experience that being a cowboy friar can mean doing any number of jobs. A native of Terre Haute, Father Maurus was assigned to a parish in southeastern New Mexico made up primarily of migrant Hispanic crop workers shortly after his ordination in 1945.

“I could carpentry work, making blackboards for the school,’’ said Father Maurus, who is 98. “I drove a school bus. I taught catechism in the school. I’d put boots on and work in renovation. A little bit of everything—’’even directing the moving of a church building 20 miles across land from a closed military base to his parish.

“We got prisoners out of the jail to take down fences,’’ he said. “A potash company loaned us 200 railroad ties to make a bridge across a concrete irrigation ditch. “A potash company loaned us 200 railroad ties to make a bridge across a concrete irrigation ditch. “A potash company loaned us 200 railroad ties to make a bridge across a concrete irrigation ditch. “A potash company loaned us 200 railroad ties to make a bridge across a concrete irrigation ditch.

We had [the local utility] to take down power lines, and the telephone company to take down telephone lines.

And that changed some things, he said. Father Maurus says, is at the heart of what it means to be a follower of St. Francis.

The Franciscan spirit is open to whatever God wants us to do,’’ said Father Maurus, who later served as pastor of St. Anthony of Padua Parish in Clarksville.

And that can change from one time period to another. From 1896-1975, the Conventual Franciscans operated a minor seminary at Mount St. Francis.

This year, the province is celebrating the 40th anniversary of the founding of its Mount St. Francis Center for Spirituality. It often hosts retreats for Catholic high schools and youth ministry groups in southern Indiana and northern Kentucky. It also offers retreats of its own.

Over the 120 years that Conventual Franciscan friars have lived at Mount St. Francis, Father John said that the place has been “a magnet for all kinds of minister, every kind of ministry that expresses our charism—friars that have taught, friars that have worked to be healers as chaplains in hospitals, and friars that have been working with the poor.’’

Conventual Franciscan Father James (Jim) Kent serves as the provincial of the Our Lady of Concelion Province. A native of Columbus who grew up in St. Bartholomew Parish, he sees the spirituality center as reaching out in a Franciscan way to the poor—but a new kind of poor.

“I think new, especially with technology, people are spiritually poor,’’ said Father Jim. “And I think they’re coming to realize that. We’re trying to provide a place … to unpack for a little bit.’’

Through their 800-year history, Franciscans have been known not only for their care for the poor, but also for their emphasis on poverty and ministry at the margins of society that is at the heart of their order.

In the 21st century, Father Jim said that the Conventual Franciscans of the province he leads are experiencing poverty in new ways.

One is in welcoming refugees from India, which is bursting with vocations and cannot find enough places for priests to minister in their home country.

The province in India is also young, with few members older than 50, so coming to the United States helps them gain experience in ministry and to learn from the wisdom of a province that reaches back more than a century.

“It’s not easy to receive people from other cultures,’’ said Father Jim. “They have to be prepared for that. We have to be prepared for that also. … There are things for us to teach them, but also things for us to learn from them. It’s wonderful, but it’s not easy.’’

The Conventual Franciscans of the Our Lady of Concelion Province have pushed cultural boundaries throughout much of its history.

In serving as missionaries in Central America and Africa, they helped to establish new provinces for their order, made up of natives of those regions. Because of that, American friars no longer minister there.

“That’s the sense of mission,’’ said Father Jim. “You publish something, and you go on.’’

Now the don’t have to go far from Mount St. Francis to experience cultural diversity. The Hispanic ministry that Conventual Franciscans carried out in New Mexico now takes place in nearby St. Mary Parish in New Albany and St. Mary Parish in Lanesville.

Father Jim said that this kind of ministry brings the friars of his province close to a kind of poverty they experience in living and ministering with their colleagues from other provinces.

“Poverty … is sometimes giving up your language and learning a new language, or accepting a new culture,’’ he said. “Father John said that this kind of ministry brings the friars of his province close to a kind of poverty they experience in living and ministering with their colleagues from other provinces. “Poverty … is sometimes giving up your language and learning a new language, or accepting a new culture.’’

With the number of men attending vocation events for his province doubling in recent years, Father John has high hopes that a growing number of men will embrace the poverty and ministry at the margins of society that is at the heart of the Order of Friars.

“That’s the sense of mission,’’ said Father Jim. “You publish something, and you go on.’’

That’s very promising for our Church,’’ he said.

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“There’s something marvelous happening. People are really hearing that invitation and call from God. That’s got me excited and busy visiting vocation prospects.’’

Father Jim gives much of the credit for this change to the example of Pope Francis, who took the name of the founder of the Franciscans.

“We really think it’s the Pope Francis effect,’’ said Father Jim. “He’s put an emphasis not only on Franciscan spirituality, but also on simplicity. I think people resonate with that.

“They might even feel a desire deep in themselves to explore that. We hope we can reflect what we profess to be, which is a challenge.’’

(To learn more about the Conventual Franciscans of the Our Lady of Concelion Province, visit www.franciscansusa.org. To learn more about the Mount St. Francis Center for Spirituality in Mount St. Francis, visit mountstfrancis.org.)

What was in the news on Feb. 4, 1966? A hope for peace in Vietnam, confusion over decrees on the use of Latin, and Father Hans Kueng expresses changes he’d like to see

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the lens of the Criterion.

Here are some of the items found in the Feb. 4, 1966, issue of The Criterion:

• Pope’s plea prompt UN effort for peace

“UNITED NATIONS, N.Y.—U.S. Ambassador Arthur J. Goldberg told the United Nations Security Council that the United Nations should expand its powers by the pope’s plea the Vietnam conflict could be resolved by arbitration under UN auspices. Earlier, he told the NCWC New Service that ‘everyone in Viet Nam knows the pope’s special appeal in a speech three days earlier was an important factor in the U.S. decision to bring the question of Vietnam to the United Nations.’”

• U.S. liturgy leaders: Question directive on seminary Latin

“ST. LOUIS—National liturgical leaders interviewed by the St. Louis Review have questioned the propriety of a new document on the liturgical training of priests issued by the Roman Curia Congregation of Seminaries and Universities. The document calls for the use of Latin as the ‘language of public worship in seminaries.’ Sent to bishops, it states that Latin is the language of the Church and should be known to every seminarian. It also cautions against using the vernacular to the extent that Latin is excluded. The reference to Latin will ‘be a strange to me,’ Father Daniel O’Hanlon, S.J., professor of theology at Alma College in Los Gatos, Calif., told the Review.

• Vatican decree on use of Latin use among religious

“VATICAN CITY—The Holy See has issued a decree restricting the use of Latin in the worship of clerical religious communities on grounds of providing ‘opportune uniformity.’ The decree establishing laws for use of vernacular language in the Mass and community recitation of the Divine Office was made public less than a week after publication of a similar order expressed in the use of Latin in the liturgy in seminaries. The new law for religious communities of the Western Church in general provides that Latin must be used by these religious groups ‘subject to recitation of the Divine Office in church.’”

• Archdiocesan rules on marriage

“Archdiocesan rules for marriage are announced in a March 7 issue of the Criterion.

• Issue confirmation schedule

“Change mixed marriage laws, Father Kueng urges Church

“HAMBURG, Germany—Father Hans Kueng has suggested that the Catholic Church recognize the validity of mixed marriage in non-Catholic churches and that it give parents full freedom to determine the religious training of their children. … Among other things, he said: Catholic decrees of excommunication against Martin Luther should be lifted, just as they were last year from the 1054 excommunication of Orthodox Patriarch Michael Cerularia of Constantinople.

• Montessori expert to appear at Marian

Marriage of priest draws fire

• Need for new missionary seen

• 98 per cent favor new liturgy

• New Sheen movie ready for release

• Kentucky enacts law for capital punishment

• Forbids jazz music at Mass

• Censorship moves in for papal visit

• Protestant scholar gets papal honor

Read all of these stories from our Feb. 4, 1966, issue by logging on to our archives at www.CriterionOnline.com.

Conventual Franciscan friars and students at the minor seminary they operated at Mount St. Francis from 1896-1975 pose for a photo in 1912. (Submitted photo)

Conventual Franciscan friars process into the chapel at Mount St. Francis in Mount St. Francis on Easter Sunday, April 5, 2015. The friars of the Our Lady of Concelion Province have been based at Mount St. Francis since 1926. (Submitted photo)
Indianapolis, where the husband and wife are parishioners. The Millers head the Couple to Couple League of The Criterion

Friday, February 5, 2016

The Criterion

Friday, February 5, 2016

a good dose of Catholic thought as to why you would use NFP as opposed to other forms of love, like using courting behavior during that time. That’s so

They laud the practice of the method for fostering communication and deeper

and online throughout the archdiocese.

and Julie Miller. The Millers, members of St.

Luke the Evangelist Parish in Indianapolis, are the coordinators of the Indianapolis

Calling from the comfort of home.

There was no magic pill that led to all this healing. On the contrary, Buening

After nine years of being married outside of the Church and having

“Julie explained the efficacy and reliability of NFP,” Laura recalls. “They let us

and a schedule of classroom and online classes, log on to

The Buenings encourage couples to learn about NFP, whether in a classroom or online. It’s a decision they wish they made years ago.

Such improvements are common results of practicing natural family planning

By Natalie Houser

For nine years, Laura Buening felt tired and moody. She also dealt with weight gain.

Now, all that is gone. And more importantly, her marriage with her husband

has improved in communication and in closeness as a couple and with God.

There was no magic pill led to all this healing. On the contrary, Buening credits the improvement to the couple’s switch from using hormonal contraceptive pills to practicing natural family planning, a method they learned through the Couple to Couple League’s Indianapolis chapter.

“It’s allowed grace to build our marriage,” says Laura. “[The problem]
diagnosed when we worked together and we were open to God’s will.”

“Why’s that we really want to promote the online classes,” Matt says. “It’s right at their fingertips.”

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At close of congress, pope urges Catholics to be missionaries to world

CEBU, Philippines (CNS)—Pope Francis urged Catholic families and young people, especially in the Philippines, to go out and be missionaries to the world.

In a video message to the closing Mass of the 51st International Eucharistic Congress on Jan. 31, the pope said Christ’s presence is a promise of everlasting joy and peace, and a summons.

“It is also a summons to go forth as missionaries to bring forth the message of the Father’s tenderness, forgiveness and mercy to every man, woman and child,” he said as the crowd of about 1 million focused on large video screens. “How much our world needs this message.”

With conflicts, injustice and “the urgent humanitarian crisis” of today, “we realize how important it is for every Christian to be a true missionary disciple, bringing the good news of Christ’s redemptive love to our world in such need of reconciliation, justice and peace,” the pope added.

Pope Francis said Filipinos have been an example of fidelity and deep devotion.

“They have also been a people of missionaries, spreading the light of the Gospel in Asia and to the ends of the Earth,” Pope Francis told the Massgoers, who included delegates from more than 70 countries.

About 10 million Filipinos live or work in all continents, often practicing their Catholic faith in countries that are minority Christian.

Cardinal Charles Bo of Yangon, Myanmar, was papal legate to the congress and celebrated the closing Mass. He reiterated the pope’s message that those who attended the congress be renewed in “apostolic and missionary zeal.”

“The world sees hopelessness everywhere,” Cardinal Bo said. “Philippines needs hope. The Church needs hope. Our families need hope. The world today needs a four-letter word. H-O-P-E.”

The cardinal sprinkled his homily with Tagalog and Visayan dialects, remarking, as he did throughout the congress, on the Philippines’ prominent place in the Church, especially in Asia.

“Filipinos and Filipinas, be proud that you remain a favorite daughter of the Church in Asia,” Cardinal Bo said to enthusiastic applause. But he also cautioned that in 10 years’ time, they would be “the oldest daughter” and asked if they would be willing to take up the challenge of being “a prophet to the nations.”

“Yes,” screamed some in the crowd.

“You will be the chosen one not only for Asia, but for the world, in this millennium,” said the prelate. “The youth of the Philippines, are you ready to be the ‘Paul of Tarsus’ to the world?”

Cardinal Bo said that in countries where churches are empty and vocations are declining, Christianity is described as something “in the twilight zone.” He said Philippine nationals could turn those countries into “an exciting dawn of new Christianity. Filipinos, go! Multiply your missionaries, multiply your children!”

He told them to populate countries that have Christian minorities, and to go to Europe and the United States where they have “more dogs and cats than children.”

LENT continued from page 1

“The corporal and spiritual works of mercy must never be separated.”

Cardinal Francesco Montenegro, president of Caritas Italy and head of the archdiocese that includes the Italian island of Lampedusa, told reporters at a Vatican conference that included delegates from more than 70 countries.

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MERCY continued from page 1

religious men who—with permission from their bishops or superiors—requested to serve as these special missionaries.

The original plan was to have just 800 missionaries. However, the number of requests was so great, 1,071 men ended up being chosen, Archbishop Fisichella said. The missionaries will serve in their own dioceses, but they may be invited by other bishops to visit other dioceses as well.

The pontifical council will send out to bishops to announce the beauty of the mercy of God, which seem to have been left on the shelf with dusty old books. Maybe, he said, “it was no longer fashionable” to talk about the old actions of believers or maybe “our ecclesial practice has become quite institutionalized and politicized.”

“The works of mercy are very simple, concrete, direct, alive, daily, easy, accessible to all—way of living the Jubilee of Mercy,” he said. “The works of mercy describe what we as Christians can actually do every day, and that is why I find them so fascinating.”

As part of Cor Unum’s celebration of the Year of Mercy, he said, it has developed materials for a retreat day for people engaged in Catholic charitable activity. The materials are online—www.comunibilidad.com—and can be adapted for use by a group, a parish or a diocese.

The appointed missionaries are invited to Rome for a special meeting with the pope on Feb. 9. They are to receive their papal mandate the next day during a ceremony in St. Peter’s Square in the presence of the relics of Sts. Padre Pio and Leopold Mandic—both Capuchin priests who spent 14 hours or more a day hearing people’s confessions.

It will be the first time their relics come to Rome, Archbishop Fisichella said. The relics are to be brought to St. Peter’s Basilica by procession on Feb. 5, and remain in the central nave in front of the Altar of the Confession until Feb. 11. The pope requested their relics be exposed for veneration in the basilica, according to jubilee organizers, to be a sign for the missionaries of how God welcomes those who seek forgiveness.
I wonder how the prodigal son would have appeared to others as he made his way back to his father’s home from the “distant country” where he squandered his inheritance on a life of dissipation (Lk 15:11-23). Did he look unkempt? Were his clothes tattered? Perhaps he seemed malnourished, downcast and anxious. The parable of the prodigal son in the Gospel of St. Luke is a story that does not provide such details. Reading between the lines, however, it is tempting to fill in the gaps and imagine what someone witnessing him along the road might have thought he was a homeless, destitute stranger.

In fact, homelessness is so common that it is possible for society at large to take it for granted, something that concerns Pope Francis. In June 2013, he remarked: “That some homeless people should freeze to death on the street—this doesn’t make news. On the contrary, when the stock market drops 10 points in some cities, it constitutes a tragedy. In this way, people are thrown aside as if they were trash.”

Possibly some people wondered in biblical times if Jesus was homeless. Pope Francis remarked on another occasion, pointing out that the Lord was a wanderer. “Jesus’ life was on the road,” the pope told the pastors of Rome during Lent 2014. Jesus identified with this world’s wanderers, it seems, malnourished, tattered, and anxiety ridden, “to bring the finest robe” (Lk 15:22) for the young man to wear. His father, in the best-loved part of the parable, defines the prodigal son’s son, treating him as someone worthy of respect, care and concern.

The prodigal son longed on that farm “to eat his fill of the pods on which the swine fed, but nobody gave him any.” That was when “he got up and went back to his father.”

Still others, like the prodigal son, become homeless after making self-destructive lifestyle decisions. It is well known, too, that many homeless people suffer from mental illness. Refugees fleeing violence, hunger and religious persecution enter the ranks of the homeless for months or years. Some others become homeless after being abandoned by a spouse, or due to a lack of affordable housing, or in the wake of a natural disaster. Others suddenly discover, having had no choice but to live for a very long time from paycheck to paycheck, that events have overtaken them; their funds have run out. It is hard to know why some person is homeless unless we ask. Appearances do not tell the whole story. But in communities everywhere, short-term and long-term homelessness are not rare.

Reading between the lines, however, it is tempting to fill in the gaps and imagine what someone witnessing him along the road might have thought he was a homeless, destitute stranger. A homeless man sits on a sidewalk in Philadelphia on Sept. 26. Pope Francis has expressed sadness over the fact that the homeless are ignored by people who could so easily give them care and concern. (CNS photo/CJ Gunther, EPA)

In his last days in that “distant country,” after freely spending the entire inheritance received from his father, the prodigal son “found himself in dire need.” So he hired himself out to a local citizen, “who sent him to his farm to take care of the pods on which the swine fed, but nobody gave him any.” That was when “he got up and went back to his father.”

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Jesus identified with this world’s wanderers, it frequently is noted. Jesus could see himself in their shoes. He considered himself as one with them. He respected their humanity and dignity.

This was noted in January 2014 testimony on the Syrian refugee crisis delivered before a U.S. Senate subcommittee by Auxiliary Bishop Eusebio Elizondo of Seattle, who chairs the U.S. Catholic bishops’ Committee on Migration.

“The image of the migrant is seen in the life and teachings of Jesus Christ,” the bishop said. “In his own life and work Jesus identified himself with newcomers and with other marginalized persons in a special way” by saying, “I was a stranger and you welcomed me” (Mt 25:35). By identifying with the stranger and others who suffer, Jesus indicates that he wants his followers to view these very people as signs of his presence. It all reveals, moreover, that Jesus is genuinely hospitable toward the homeless stranger, the naked, the thirsty, the hungry, the sick and the impregnated. “Whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40). The hospitality of Jesus—his acceptance and welcome of others—is a form of love put into action. It confirms, to borrow the words of Pope Francis, that “to love God and neighbor is not something abstract.”

Boston’s Cardinal Sean P. O’Malley commented in a spring 2015 homily that “the hospitality of the Gospel is about welcoming the stranger and, like the good Samaritan, making the stranger the object of our love, part of our community, even a brother.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)
From the Editor Emeritus/John F. Fink

Renaissance Church: The popes became Renaissance men

(First in a series of columns)

The Renaissance is a period of time between the Middle Ages and modern history. Historians generally date it from the 14th century, when it is said to have begun, to the 17th century. However, the Catholic Church was in no position to participate in the Renaissance during the 15th century, especially after the election of Pope Nicholas V, who was the founder of the Vatican library. Before he became pope in 1447, he had tutored wealthy families from Florence, thus being introduced to leading figures in art and culture; he then vast sums on collecting manuscripts and having them copied, and he set about rebuilding Rome and making the popacy the leader of civilization.

One evening earlier this time, it was time to pull out the flashcards for some review with the kids. My fifth grader needed practice learning new vocabulary words, and my second grader had to hit the math facts. I let them use our go-to study tool since they always helped me when I was a kid.

After cleaning up from dinner, I yelled up the stairs the “time for flashcards” White noise ensued. That last sentence is an understatement.

“You would have thought I had shouted, “It’s time for mom to perform a root canal on your teeth!” That last sentence is an understatement.

Suddenly, I had a flashcard to sentence diagraming in junior high, and I remembered that particular teacher’s comment when I balked at a lengthy assignment.

“Practice makes permanent,” she said. That comment sort of stuck. With me. I explained to Margaret that practicing and reviewing isn’t always fun, but it’s necessary. I told her how Andrew Luck was if practice wasn’t part of his routine.

It’s All Good/Patti Lamb

Use Lent as a time to strengthen your spiritual muscles.

On Monday, we began the season of Lent. This is a time of prayer and fasting that leads up to Holy Week and Easter. During Lent, many Christians give up something they enjoy, such as chocolate or social media, as a way of focusing on their faith.

Let us encounter our Muslim neighbors with love, not fear

A few months ago, I wrote a column about the word “they” and how it can be a dangerous word. Since then and after the tragic shooting at a Sikh temple in Oak Creek, Wisconsin, and the Paris attacks, I have called for banning all Muslim immigrants and the establishment of a registry to track them. This position is antithetical to the U.S. Constitution, which provides for religious freedom and forbids discrimination based on religion.

In a society with a strong sense of decorum, we’ve heard reports of people spitting on Muslims, and many are smeared at their places of worship; and the routine act of boarding a flight has been characterized to get to know someone or of prejudice. Where could this lead?

Violence is a reality in the United States and globally. It is a daily concern for Catholic Relief Service colleagues, partners and beneficiaries who work in conflict zones as well as by acts of annihilation.

I deplore that mass shootings have been a frequent occurrence in the United States, and that such incidents are all too common. I deplore that mass shootings have been a frequent occurrence in the United States, and that such incidents are all too common.

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Let us encounter our Muslim neighbors with love, not fear

A few months ago, I wrote a column about the word “they” and how it can be a dangerous word. Since then and after the tragic shooting at a Sikh temple in Oak Creek, Wisconsin, and the Paris attacks, I have called for banning all Muslim immigrants and the establishment of a registry to track them. This position is antithetical to the U.S. Constitution, which provides for religious freedom and forbids discrimination based on religion.

In a society with a strong sense of decorum, we’ve heard reports of people spitting on Muslims, and many are smeared at their places of worship; and the routine act of boarding a flight has been characterized to get to know someone or of prejudice. Where could this lead?

Violence is a reality in the United States and globally. It is a daily concern for Catholic Relief Service colleagues, partners and beneficiaries who work in conflict zones as well as by acts of annihilation.

I deplore that mass shootings have been a frequent occurrence in the United States, and that such incidents are all too common. I deplore that mass shootings have been a frequent occurrence in the United States, and that such incidents are all too common.
Sunday, Feb. 7, 2016

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11

The Book of Isaiah is the source of the first reading this weekend. Written before the Babylonian conquest, this prophecy was composed with the southern kingdom of the Hebrews in mind. It was a time of tranquillity and prosperity—relatively speaking and with some justification.

Nevertheless, Isaiah felt that he was called by God to confront the people about their idolatry to God, or at least about their lukewarmness in responding to their role as God’s special people. The story, told in this reading, conveys by its drama and bluntness the totality required in Isaiah’s willingness to answer the divine calling to be a prophet. Here, in this reading, Isaiah displays the fervor and power that are typical of the writing in this ancient book.

St. Paul’s First Epistle to the Corinthians provides the next reading, and Paul recalls the death of Jesus, and then the Lord’s Resurrection, giving the details that Jesus was seen after the Resurrection by Simon Peter, whom Paul calls “Cephas,” using the Greek term. St. James and even 500 of those who believed in the Gospel of Luke’s Gospel and, by extension, the other Gospels. Here Luke seems to use the Gospel of Mark as a source, but then he adds details drawn from a source also used by John.

Of course, Jesus is the central figure in the story, but the next most important figure is Peter. Afisherman, along with his brother, Andrew, both of them living in Capernaum, worked in the fishing trade, but on the Sea of Galilee when Jesus joined him in it. The Lord began to preach to the people assembled on the shore.

Then Jesus told Peter to row into deeper water, and to lower the nets into the water. Peter, with mild protests, saying that he and his associates had been fishing all night, but with no success. Nonetheless, Peter did as he was told. The result was that the nets were so filled with fish that Peter and his companions had difficulty in pulling the nets aboard.

Humbly, aware of the Lord’s power, Peter confessed his own sinfulness. Jesus answered beyond this admission, recognizing Peter’s faith instead, and called Peter thereafter to be a fisher of men.

Reflection

Since Christmas, the Church has been introducing us to Jesus. The great feasts of the Epiphany and of the Baptism of the Lord told us about Jesus. Not subtly but firmly, the Church urges us to respond to this entry of Jesus into our consciousness. How shall we respond? The Church answers the question by putting before us three great figures in the tradition of holiness—Isaiah, followed by St. James, and then finally Peter.

Each manifested his unworthiness to be a part of the great and divine mission of salvation. Yet, fully realizing this limitation, God called them each to a particular task. Each person who hears the word of Christ, and is healed and strengthened by Christ’s life in a holy, a task. Each believer has a role to play in the work of salvation, beginning with his or her personal salvation. Everyone is unworthy, but God calls us and will give us all that truly is needed to be a disciple.

In Eucharistic Prayer I, we honor the saints Linus, Cletus, Clement, Sixtus, Cornelius, the laity, Chrysogonus, John and Paul, Cosmas and Damian among others.

The Church recognizes more than 8,000 saints, many of whom are better known than that list in that eucharistic prayer. Could we draw parishes to see themselves from the saints whom we know a bit about—perhaps Francis of Assisi, St. Patrick, St. Anthony of Padua, St. Thérèse of Lisieux or others? (Victoria)

Eucharistic Prayer I, which is also known by its former title, “the Roman Canon,” served as the only eucharistic prayer in the Roman rite for more than a thousand years.

It mentions, first, several of our best-known saints (Mary and Joseph, Peter and Andrew) before listing in parentheses a list of 21 saints that the priest may add if he so chooses. That list includes the saints you mention, who—naturally, given the prayer’s early origin—come from the Church’s first few centuries. Linus, Clemens, Clement, Sixtus and Cornelius, for example, were martyred popes.

Only the third eucharistic prayer specifically gives to the priest the option of asking people to add certain others—the saint whose feast is being celebrated, perhaps, or the patron saint of the parish. I agree with you that greater attention should be given to saints, particularly the more contemporary ones. In our parish, I typically give a 90-second talk about the saint whose feast we are marking. They are heroes in the faith, and we ought to keep their example in front of us.

Some parts of the Mass can be distracting. I mean, to us. Once the consecration, we invite people to converse with one another at the sign of peace, which I believe should come much earlier in the eucharistic celebration.

Taking a song book with me while in line for Communion is also distracting. Couldn’t the Consecration Rite be a “quiet time” and only have a song of thanksgiving afterward? (The Bahamas)

A few years back, I was at a Mass in one of our Chicago parishes on a morning when the sun was flooding the church, and I had a sense that God was smiling at me. As I was leaving the church, a middle-aged woman approached me and said, “You gave a beautiful homily today.” And I thought, “God smiled at me.”

Question Corner

Fr. Kenneth Doyle

Saints mentioned in Eucharistic Prayer I come from early centuries of the Church

Daily Readings

Monday, February 8
St. Jerome Emiliani, priest
St. Josephine Bakhita, virgin
1 Kings 8:1-7, 9-13
Psalm 132:6-7, 8-10
Mark 6:3-6

Tuesday, February 9
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, February 10
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6b, 14-17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, February 11
Our Lady of Lourdes
Deuteronomy 30:15-20
Psalm 1:1-4, 6

Friday, February 12
Isaiah 58:1-9a
Psalm 51:3-6b, 18-19
Matthew 9:14-15

Saturday, February 13
Isaiah 58:9b-14
Psalm 147:1-14
Luke 5:27-32

Sunday, February 14
First Sunday of Lent
Deuteronomy 8:2-10
Psalm 91:1-2, 10-15
Romans 10:8-13

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original works of prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections are also appreciated. Please include name, address, and telephone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, 143 W. Market St., Indianapolis, IN 46202 or e-mail to nhoefer@archindy.org.

My Journey to God

Natalie Hoefer

The Presentation

Four hills miles from Bethlehem she pressed, Up to Jerusalem, cradling her “yes.”

As a newborn babe in her adolescent arms. While there to dedicate her son, Per the Jewish law and custom, While there to dedicate her son, As a newborn babe in her adolescent arms.

She met a man who spoke of grace and harm. Perhaps the “righteous” Simeon smiled, He gazed upon God’s very child, Of the promised salvation nearing, Perhaps the “righteous” Simeon smiled.

And what God planned to do through the infant boy. And that your heart would be pierced by a sword? Of course, Jesus is the central figure in the story, and is a reporter for The Criterion. (Natalie Hoefer is a staff writer for The Criterion and is the author of the book “My Journey to God.”)

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Sister Mary Ann Schumann helped start archdiocese's first perpetual adoration chapel across central and southern Indiana

Later returned to the United States and earned a degree in theology in 1978 at Franciscan University ofSteubenville in Steubenville, Ohio.

She worked as a nurse for 15 years at Ekenazi Hospital in Indianapolis.


Over the next 26 years, Sister Mary Ann oversaw the chapel and promoted the Divine Mercy devotion and eucharistic adoration. There are now 11 other perpetual adoration chapels across central and southern Indiana.

Sister Mary Ann Schumann, an anchor on the Archdiocese of Indianapolis, died on Jan. 29 at St. Vincent de Paul, 90, of Jean Caseltine, Joan Hostetler, and David and Dennis Fisher. Grandfather of two.


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Applications for the Mike at 317-402-9540.

Very good condition. For 62,000 miles, one owner. 2008 Mercury Marquis LS,

already paid back the original amount cancelling the remaining “debt” of

MAGLIANO

and Texas Baptist University. dioceses, Priests for Life, Southern Nazarene University and Texas Baptist University.

The cases are being referred to collectively as Zobik v. Burwell. Bishop David A. Zobik heads the Diocese of Pittsburgh, and Sylvia Mathews Burwell is the secretary of the Department of Health and Human Services (HHS).

Under the federal Affordable Care Act, most employers, including religious ones, are required to cover employees’ artificial birth control, sterilization and abortifacients, even if employers are morally opposed to such coverage.

In all of the cases to be argued before the high court in March, appellate courts in various jurisdictions sided with the Obama administration. The rulings said the religious entities’ freedom of religion was not burdened by having to comply with the mandate as they have argued, because the federal government has in place an accommodation, or “work around,” for a third party to provide the contested coverage.

These employers must notify HHS in writing of their religious objections. Then HHS or the Department of Labor in turn tells insurers and third-party administrators that they must cover the services at no charge to employees.

But the religious groups object to that third-party notification, saying they still would be complicit in supporting practices they oppose.

Only those religious employers that meet narrow criteria set by the Obama administration are exempt from the mandate. Houses of worship are exempt, for example, but most Catholic and other religious employers are not. †

+ Tony Magliano is an internationally syndicated social justice and peace column.

From page 12

cancelling the remaining “debt” of poor nations (who in many cases have already paid back the original amount borrowed), and the elimination of funding to organizations that provide and/or promote abortion.

nation’s leaders could demonstrate concrete ways of honoring Pope Francis’ appeal for overcoming indifference and winning peace.

While thanking and encouraging people of all ages who undertake works of solidarity, and who generously help those in need—near and far—Pope Francis offers the wonderful consolation of Jesus: that their hunger and thirst for justice will be satisfied, their mercy will lead them to find mercy and, as peacemakers, they will be called children of God (Mt 5:6-9).

Supreme Court to hear oral arguments in HHS mandate cases on March 23

WASHINGTON (CNS)—The U.S. Supreme Court on Jan. 29 announced that it will hear oral arguments on March 23 on pending appeals in lawsuits brought by several Catholic and other faith-based entities against the Obama administration’s contraceptive, abortifacient and sterilization mandate.

Among the plaintiffs are the Little Sisters of the Poor, the Archdiocese of Washington, the Pittsburgh and Erie dioceses, Priests for Life, Southern Nazarene University and Texas Baptist University.

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Our Lady of Providence Junior-Senior High School

Our Lady of Providence Jr.-Sr. High School is currently accepting applications for the position of principal, located in Clarksville, Indiana. The school serves a growing student population of 520 and is accredited by the State of Indiana.

The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive, advancement, and financial officer of the institution and is responsible for all facets of its operation. The president leads and articulates the mission vision, sets the strategies and practices, and leads and nurtures organizations, and serves as the leader of the school.

The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with inputs from the Board of Trustees. The president works in close partnership with the principal who is the chief operating officer of the school.

Applicants must foster a proven Catholic identity, have sound marketing and financial skills, and possess strong leadership and interpersonal skills.

Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by February 29, 2016; applications will be accepted until the position is filled.

For questions about this position, please e-mail or call:

Rob Rash
Office of Catholic Schools
rash@archindy.org
(317)236-1544

TYPIST FOR TRIBUNAL

The Roman Catholic Archdiocese of Indianapolis is seeking a Typist for the Metropolitan Office located in the Archbishop Edward T. O’Meara Catholic Center at 1400 N. Meridian Street, Indianapolis, IN. The position is responsible for typing testimony from witnesses, respondents, and petitioners in marriage nullity cases, as well as other general clerical work as needed.

The qualified candidate must have excellent typing skills. This position also requires the candidate to maintain strict confidentiality. This is a part-time position with a requirement of 16 hours per week.

The position is an opportunity to work directly in Church ministry that serves people’s human and spiritual needs. To apply, please e-mail a cover letter, resume, and list of references, in confidence to Ed Isakson:

Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Resumes will be accepted through February 5, 2016.
BROTHERS
also raised their children in the Catholic faith, attending Mass together as members of Sacred Heart of Jesus Parish. The brothers—born next to each other in the family line—remember their walks to the parish school together, especially the ones on bitterly cold winter mornings. With much more fondness, they also recall the family vacations in the summer when their parents loaded up their children and camping equipment for a trip to a state park.

“We would always check into a motel on Saturdays to get cleaned up and ready for Mass on Sundays,” Norb says with a smile.

Ted flashes a smile, too, as he remembers the fun they had bouncing on the motel beds.

“It was a good time together as a family,” Norb says. “When we took those long vacation trips, I remember we dropped our heads on each other’s shoulders and fell asleep.”

The bond between Norb and Ted had its own special connection.

“Mom used to always tell me, ‘Take care of your brother Theodore.’” Norb recalls. “I suspect, as only a mom can, that she knew he would have a troubled life with mental illness. I felt protective of him.”

Yet that protective approach slipped away when they became adults.

A dramatic change

“My youngest brother has been afflicted with mental illness since he was a young man,” Norb notes. “He cannot hold a job for long. He has been evicted by friends and landlords. I fell into the current of things they had already opened a new door in their relationship, leading to each other again.

“This has meant the world to me,” Ted says outside the cathedral. “I appreciate Norb coming around. It’s been wonderful. He’s just such a gentle spirit.”

“Watch out for God’s grace and mercy!” Norb says. “The Good Shepherd will always surprise us as he did me. I feel wholesome. It feels like a Spirit-led friendship. I couldn’t imagine this would happen.”

—Norb Schott

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