It’s All Good

Be ‘good news’ people and let Christ’s light shine, writes columnist Patti Lamb, page 12.

Faith—tested and deepened

First-year teachers in Notre Dame program leave their mark on students

By John Shaughnessy

The touching note appeared unexpectedly, giving first-year teacher Mary Wickert far more than a moment of surprise and delight.

For Wickert, the student’s note came when she desperately needed a boost to believe that all her caring and all her efforts to make a difference in her students’ lives mattered.

Wickert’s memorable moment of reinforcement arrived after some of her eighth-grade students at St. Philip Neri School in Indianapolis completed an assignment.

“When they finish an assignment early, I let them use the time to draw or write something on the back of their paper,” Wickert says. “I had a student write, ‘Teachers are like mothers. They come to school every day, and they care for all of their children. You are now part of [our] family. You’ll be watching us grow, and even though we’ll soon leave, we’ll remember you.’”

Wickert’s voice cracks with emotion as she quotes those words. That note is etched in her mind from her first year of teaching—a time of challenge.

See FAITH, page 8

Fresh start:

Pope calls for integration of divorced into Church life

VATICAN CITY (CNS)—Those who hope Pope Francis will give divorced and civilly remarried Catholics a blanket welcome back to Communion, and those who fear he will open the doors to such a possibility are both likely to be disappointed by his decision.

Pope Francis told reporters traveling with him from Mexico to Italy on Feb. 17 that his document reflecting on the 2014 and 2015 synods of bishops on the family should be published by Easter.

There is widespread expectation that the document will be dated March 19, the feast of St. Joseph.

On the specific issue of Communion for those who are civilly remarried without having obtained an annulment of their sacramental marriage, Pope Francis said it was a possibility, but only after a process of re-integration into the life of the Church.

Reception of the Eucharist, he said, would be “the point of arrival.”

However, he insisted, “integration into the Church does not mean ‘receiving Communion’ as if it were automatic.

“I know remarried Catholics who go to church once or twice a year” and say, “ ‘I want to receive Communion’ as if it were some prize.”

It is not, the pope said. An eventual return to the sacraments would be the result of “a work of integration.”

“All doors are open, but one cannot say, ‘from this moment on they can receive Communion,’ ” Pope Francis said.

Without a declaration that their sacramental marriage was null, “such a situation contradicts the Christian sacrament,” which is meant to be an indissoluble bond, Pope Francis had explained last August during one of his

See DIVORCE, page 2

Businessman’s commitment to employees and faith strikes chord at poverty summit

By John Shaughnessy

Sitting at one far edge of the panel of distinguished speakers, Jim Huntington waited patiently to share his humble story of how his small business is trying to do its part to help people stay out of poverty.

For most of the morning of Feb. 24 at Marian University in Indianapolis, Huntington respectfully listened to the other speakers who shared their insights during a meeting of about 60 central Indiana business leaders—leaders who had been invited by Catholic Charities Indianapolis to discuss concrete ways to support the Catholic bishops of Indiana in their efforts to help people out of poverty.

Huntington nodded affirmatively as Archbishop Joseph W. Tobin opened the poverty summit by talking about the bishops’ commitment to making a difference through their pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” which was published in March 2015.

And Huntington’s attentiveness continued as his four fellow panelists shared their thoughts.

Business owner Jim Huntington, left, talks with Marian University president Daniel Elsener during a break at a Catholic Charities Indianapolis poverty summit at the college on Feb. 24. (Photo by John Shaughnessy)
Celebration provides inspiration for businesses to help people

By John Shaughnessy

In his efforts to gain more business sponsorship for the archdiocese's Spirit of Service Awards Dinner on April 27, Gregg Wallander received extra inspiration during a recent weekend of celebration in New York City.

Wallander and his wife Cindy traveled to New York in early February to celebrate two landmark moments in her life. The first was her 10-year mark as a survivor of a brain tumor. The second occasion they celebrated was her 50th birthday.

In the midst of that joyous weekend, Wallander also heard a message that “hit home” with him in his role as the chairman of the Spirit of Service Awards Dinner—a celebration of the efforts of Catholic Charities Indianapolis to help the poor and vulnerable in central Indiana.

As the married couple of 27 years celebrated Mass at St. Patrick’s Cathedral in New York on Feb. 7, they listened as Cardinal Timothy M. Dolan focused his homily on that day’s reading from St. Paul’s First Epistle to the Corinthians.

“That homily made me think of Catholic Charities,” Wallander says. “Cardinal Dolan referred to St. Paul saying, ‘I’m handing on to you what I received myself.’ In essence, he’s handing on the faith. Everything we have is a gift from God. And we’re calling people to ‘hand out’ what they have to people who are vulnerable and in need. That’s what the Catholic faith is about.”

For Wallander, the Spirit of Service Awards Dinner is an important way for the business community in central Indiana to show their support for Catholic Charities Indianapolis.

“Our business is to help businesses help people,” Wallander says. “We’re raising money for Catholic Charities to help the poor and vulnerable they serve. And last year, they served more than 70,000 people. Obviously, lots of Catholics have businesses and are involved in businesses around the community. This would be a very rewarding event to be part of.”

—Gregg Wallander, chairman of the Spirit of Service Awards Dinner

Pope Francis’ focus on the process—and not on the possible end result—means it is an incremental change from what St. John Paul II had written in his 1981 exhortation on the family, “Familia Tyrsson,” which called on pastors to accompany such couples in a process of discernment regarding their share of responsibility for the breakdown of a marriage, their behavior toward their spouse and children since the divorce, and their conduct in their new relationship.

However, St. John Paul wrote, “the Church reaffirms that their new relationship, if full reconciliation with the Church and reception of the Eucharist are too sacred to be treated lightly. †

“Other bishops at the synod insisted that a process of discernment would mean little if full reconciliation with the Church and reception of all the sacraments were not ultimately possible. They saw their recommendations as leaving the possibility open.

Pope Francis’ remarks to reporters indicate that he, too, sees a possibility, but both the sacraments of marriage and of the Eucharist are too sacred to be treated lightly. †

The “integration” of families in the life of the Church was a key point at the synods on the family, the pope said, and a concern that will be featured in his post-synodal document, particularly when speaking about families experiencing difficulties and those formed by new unions.

The “integration” of families in the life of the Church is about.”

—Pope Francis

Pope Francis embraces Humberto and Claudia Gomez, who were married civilly but not in the Church, during a meeting with families at the Victor Manuel Reyna Stadium in Tuxtla Gutierrez, Mexico, on Feb. 15. (CNS photo/Paul Haring)
Grant will help parish leaders grow leadership, financial skills

By Sean Gallagher

For ‘Mercy Friday’ initiative, Pope Francis visits young addicts at rehab center

Pope Francis showed up in his compact Ford Escort with a group of young adults at a Catholic-run residential therapeutic center outside of Rome near the Colosseum on Feb. 29. Working with the papal almoner’s office, which installed showers there and coordinates the weekly visits of barbers, the doctors and nurses will offer checkups and referrals for tests.

In one of his earliest Year of Mercy events, in In the Archdiocese of Indianapolis recently received a $1 million grant from the Indianapolis-based Lilly Endowment Inc. to help advance the leadership and financial literacy of clergy and other pastoral leaders across central and southern Indiana.

The “Empowering Pastoral Leaders for Excellence in Parish Leadership and Management” grant will fund an array of programs through 2018 to achieve this goal.

The programs include:

- Catholic Leadership 360—Developed by the National Leadership Council on Church Management and the National Federation of Priests’ Councils, this program assesses the communications, leadership, relationship, planning and personal management skills of pastors and parish life coordinators through feedback gained through interviews by trained staff of people to whom they report and with whom and to whom these pastoral leaders minister.
- Creating Cultures of Generosity.—This seminar will help parish staff members give a new perspective on giving and generosity in members of their parish communities. The seminar is sponsored by the Indianapolis-based Lake Institute on Faith and Giving.
- Executive Certificate in Religious Fundraising.—This four-day intensive program helps pastoral leaders gain practical applications of the cultural, organizational and philanthropic principles unique to religious organizations which help donors grow in spiritual motivation and religious values in their giving. It is sponsored by the Lake Institute.
- Ministerial Excellence Fund.—This fund will provide grants to priests, deacons serving on parish staffs and lay ecclesiastical ministers dealing with large amounts of personal debt with such causes as student loans and catastrophic illness. Helping clergy and lay ecclesiastical ministers resolve personal debt helps them become more effective ministers.
- Pastoral Theological Development.—The National Leadership Council on Church Management, this program helps new and veteran parish leaders understand day-to-day management skills needed in parish leadership that will help their faith communities live out the Gospel with vibrancy.

“For Mercy Friday” initiative, Pope Francis visits young addicts at rehab center

VAUCANSON, France (CNS)—In the second of his “Mercy Friday” gestures, Pope Francis spent two hours with a group of young adults at a Catholic-run drug rehabilitation center.

To the complete surprise of the 55 residents, Pope Francis showed up in his compact Ford Escort at the San Carlos Community on Feb. 26 with just a driver. Archbishop Rino Fisichella, organizer of the Vatican’s Holy Year of Mercy events, arrived separately at the community outside of Rome near the Colosseum.

“We were speechless when we saw the car with the pope enter our community where every day our young people have the right to return to life,” said Roberto Mineo, president of the Italian Solidarity Center, which operates the facility. “The pope, like a caring father, spent a long time with each person, listening to their stories and embracing them one by one. Some of the young people showed him photos of their families, their children, and the pope had a big smile of hope and a blessing for each of them.”

Using tiny photos of past and present community members, the residents had made a mosaic of Our Lady of Lujan, patroness of Argentina, and asked Pope Francis to sign it, which he did “with affection and friendship.”

Settling in a large circle, Pope Francis asked the residents about their activities and learned that one of their therapeutic projects is learning how to cook. “What is the best thing you make?” the pope asked. Their response was not reported by the few people present, but at break time, they shared with Pope Francis some of their cheese pizza, made from scratch.

In a press release, Archbishop Fisichella said Pope Francis chose the drug rehabilitation center as a follow-up to his visit to Mexico, where he repeatedly denounced drug traffickers and urged Catholic pastors and parishioners to be close to all those who have fallen prey to drug addiction.

In one of his earliest Year of Mercy events, in December, Pope Francis opened a “door of charity” at the main soup kitchen of the Rome Diocesan Caritas. One Friday a month for the rest of the jubilee year, Pope Francis was to demonstrate personally the works of mercy. In January, he visited a home for the aged and a nearby facility caring for people in poor and vulnerable situations. Reporters are not invited to accompany the pope, so news of the visits is not released until the pope already has arrived.

Also related to the Year of Mercy, an Italian group of physicians and nurses—Solitario Medicine—opened a mobile health clinic for the poor and homeless under the colonnade at St. Peter’s Square on Feb. 29. Working with the papal almoner’s office, which installed showers there and coordinates the weekly visits of barbers, the doctors and nurses will offer checkups and referrals for tests.
Justice Scalia: A man of the people

Supreme Court Justice Antonin Scalia, God rest his soul, was routinely described as a conservative, and so he was. He held fast to a lot of traditional values. He believed in his Church, his wife and nine children, and his country. He favored small government over big, and local control over national. He believed that change would be gradual and difficult, that things are working right.

But as a judge, he was a democrat, not a conservative, and his death diminishes by one our commitment to constitutional democracy.

Justice Scalia perceived that the greatest threat to self-government was the Supreme Court’s tendency to read into the Constitution the values it would like to see. That is why he opposed the court’s decision to make abortion a constitutional right. “The permissibility of abortion,” he said in 1992, is “too close a call to resolve like the most important questions in our democracy: by citizens trying to persuade one another and then voting.”

And that is why he opposed the court’s decision to make same-sex marriage a constitutional right, notwithstanding the contrary laws in many states. “A system of government that makes the people subordinate to a committee of nine unelected lawyers does not deserve to be called a democracy,” he said.

The Constitution is about abortion and marriage. For Justice Scalia, that was an end of the matter. Disputes over those issues should be resolved by elected branches of government, not by courts.

The Supreme Court, by contrast, has said that its job is to identify rights through the exercise of “reasoned judgment” (the phrase it uses in the marriage case), and protect them against democratic constraint. When time was, when pointing out that your opponent was against democracy was a trump card. What has changed? To give the court its due, its position is that the people should not be allowed to impose their will through law when it would be immoral to do so. This is also a compelling argument, especially when moral issues like abortion and homosexuality.

Maybe the real difference between Justice Scalia and the court is one of moral authority—whom should we trust to make decisions in matters like these? Justice Scalia’s commitment to democracy did not rest on a simple belief that it gives folks more of what they want. He served in the collective judgment of the people than in the court’s “reasoned judgment.”

Can it be, he asked traditional marriage, that “an institution as old as government itself, and accepted by every nation in history until 15 years ago, [is] supported by [no]thing other than ignorance or bigotry?”

In Employment Division v. Smith, Justice Scalia justified his narrow reading of the Constitution’s religious liberty guarantee with the same faith in democracy. As he observed: “A society that believes in [the constitutional] protection accorded to religious belief can be respected in the same way as the solicitation of that value in its legislation as well.”

Isn’t enough to say, by way of rebuttal, that majorities can be rash or mistaken. In cases we deem sufficiently important (free speech, cruel and unusual punishment), the text of the Constitution takes power away from the people.

In other cases, the question is whether the democratic process is more likely to get the right answer than five tall-building lawyers who went to Harvard and Yale. As Justice Scalia wrote in one of his early dissents, “It is ‘too easy’ for such a small clique ‘to believe that evolution has culminated in one’s own’ views.” And as he said in one dissent of pointing out, unlike the mistakes of democratic majorities, the “reasoned judgments” of the Ivy Leaguers can’t be undone.

(John Garvey is the president of The Catholic University of America in Washington.)

The Human Side

Father Eugene Hemrick

Respecting the dead

Not only were those with whom I spoke on Capitol Hill in Washington dismayed, they were in shock about the political wrangling over the nomination of Antonin Scalia’s successor before the Supreme Court, which died on Feb. 13, was laid to rest.

The outcry raises a critical question about our times: Is the abnormal behavior of our age now considered normal behavior? Have our values been turned upside down?

When a person dies, the first priority is to comfort the deceased person’s family, friends and colleagues, who are affected by the death of a loved one. It’s not only normal, but a respectful practice to put aside business concerns and remember the loved one’s head in silence and pray for the eternal rest of the deceased.

At moments like this, it’s also normal to take our mortality more seriously, to reflect on the ultimate meaning of life and what counts most in it.

Is it any wonder that so many are angered by all the talk about a replacement at a time when the moment calls for putting aside hate and politics until a person is mourned?

Is it any wonder that many are outraged that people sound off publicly about what should or should not happen next, giving the impression that they couldn’t care less about the deceased; when people take advantage of the moment to score self-political points?

How often have we seen families fight bitter battles over who has a right to the inheritance, thus demeaning the sacredness that death demands? When this pettiness happens, we cannot but feel: This is out of order. It is disgusting and reflects a dysfunctional family and self-centeredness at its worst!

What in particular causes abnormal behavior to become accepted as normal, and normal behavior to fall by the wayside? It comes down to hardness of heart that puts selfish needs and concerns first. It’s the gradualism in self-centeredness and dismissing and misusing ethical standards of behavior. Hardness of heart is a disposition to comprehend that sacred moments are not a time for advancing a career.

None doubt many mourners of Antonin Scalia saw in his death a sacred moment requiring respect for the person, his family and his community. They prayed in silence and hearts filled with compassion, and prayers for them, the moment was celebrated with joy and genuine compassion.

Other mourners have undoubtedly gone through many of the same motions. They are motions, however, lacking in warmth, heartfelt sympathy and genuine compassion.

(Father Eugene Hemrick writes for Catholic News Service.)
Making mercy visible through corporal works of mercy

Occasionally, I read or hear someone make the astonishing claim that Pope Francis represents a “radical break” from his predecessors. I call this “astonishing” because anyone who knows the teaching of former popes can hear their voices echoed (sometimes quite loudly) in the writing, homilies and even off-the-cuff remarks of Pope Francis.

There are obvious differences in style between our current pope and his predecessors, but a “radical break”? No way. The substance is the same. It is the Gospel of Jesus Christ and the teaching of the Church handed down to us from the Apostles.

One powerful example is Pope Francis’ teaching on mercy, which he says is “the ultimate and supreme act by which God comes to meet us … the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life, the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness.” (“Misericordiae Vultus”)

This is radical teaching, to be sure, but it is not a break from the teaching of earlier popes. Pope Benedict XVI taught that mercy is “the essence of Christianity because it is the essence of God himself. God is openness, acceptance, dialogue. And in his relations with us, with sinful mankind, he is mercy, compassion, grace, forgiveness.”

Our pope emeritus, who prefers to be called Father Benedict, believes we are called to be people of mercy because that is the greatest possible expression of our union with God and with the entire human family.

St. John Paul II once wrote, “Mercy is the central nucleus of the evangelical message. … Merciful love also illuminates the face of the Church and shows itself both through the sacraments—especially the sacrament of penance—and through works of charity … From divine mercy, which brings peace to hearts, arises authentic peace for the world, peace between peoples, and among various cultures and religions.”

All three popes tell us that mercy begins with sharing our food and drink with those who are hungry and thirsty. Mercy compels us to clothe the naked and shelter the homeless, to visit the sick and imprisoned, and to bury the dead. These very practical actions, which we call “corporal works of mercy,” reveal the fundamental fact of God’s love for us as it is manifested in the life and ministry of Jesus Christ.

To feed the hungry and give drink to the thirsty are the first two corporal works of mercy. As we bishops of Indiana write in our pastoral letter, Poverty at the Crossroads: The Church’s Response to Poverty in Indiana, most of us do not encounter hungry people every day. Our lives are more isolated. Most of us live in neighborhoods where the most basic necessities are presumed. And yet there are hungry people—including children and elderly people—right here in Indiana. Catholic Charities agencies and local parishes served more than 100,000 meals last year to people throughout central and southern Indiana. How many more went not fed?

Throughout the world community (the family of nations), millions of people are hungry and thirsty every day. According to Catholic Relief Services (CRS), gains in reducing global hunger have been nearly wiped out in recent years by sharply increasing prices on some of the most basic foodstuffs in every region of the world, and by the current global financial crisis. Projects indicate that the global food price crisis will be long term, and that the impact on poor people in developing countries will be severe.

Pope Francis challenges us to respond to this crisis here at home and around the globe. We are called to feed the hungry and give drink to the thirsty as a fundamental requirement of our Christian discipleship. We cannot proclaim the Good News of our salvation unless we also share with our sisters and brothers the food and means they need to live full and healthy lives.

What can we do? We can pray for an end to hunger and thirst wherever they are found—in our neighborhoods, in our state and nation, and throughout the world. We can support local food pantries, Catholic Charities agencies in our archdiocese, and the international CRS. We can advocate for laws and government policies that promote a just and equitable distribution of the world’s food and water.

“Jesus Christ is the face of the Father’s mercy,” Pope Francis teaches, in continuity with his predecessors and the holy Gospel. Let’s perform the corporal works of mercy. Let’s be the face of Jesus for others during this Lenten season and always! 

Las obras piadosas como manifestaciones claras y tangibles de la misericordia

En algunas ocasiones he leído o escuchado pasmosos comentarios sobre aquellos que piensan que el papa Francisco representa una “separación radical” con respecto a la postura de sus predecesores. “¿Cómo son ‘pasmosos’ porque todo el mundo que conoce las enseñanzas de los papas anteriores escuchará el eco de sus voces (a veces bastante fuerte) en los escritos, las homilías e incluso en los comentarios improvisados del papa Francisco.”

Evidentemente existen diferencias en cuanto a estilo entre nuestro pontífice actual y sus predecesores, pero ¿llamar a esto una “separación radical”? En absoluto. La esencia sigue siendo la misma: el Evangelio de Jesús y las enseñanzas de la Iglesia que nos han sido transmitidas a través de los Apóstoles.

Un impactante ejemplo de esto son las enseñanzas del papa Francisco acerca de la misericordia, que en sus palabras “es el acto último y supremo con el cual Dios viene a nuestro encuentro (…) es la ley fundamental que habita en el corazón de cada persona cuando mira con ojos sinceros al hermano que encuentra en el camino de la vida. Misericordia: es la vía que una Dios y el hombre, porque abre el corazón a la esperanza de ser amados para siempre sin obstante el límite de nuestro pecado. (…).”

Ciertamente es una enseñanza radical, pero no se aleja de las enseñanzas de los papas anteriores.

El papa Benedicto XVI nos enseñó que la misericordia es “la esencia del cristianismo, porque es la esencia de Dios mismo, (…) El apoyo, la ayuda, diálogo, y en su relación con nosotros, hombres pecadores, es misericordia, compasión, gracia, perdón.” Nuestro papa emérito, que prefirió ser llamado Padre Benedicto, cree que estamos llamados a ser un pueblo misericordioso porque esa es la máxima expresión de nuestra unión con Dios y con toda la familia humana.

San Juan Pablo II escribió una vez que “la misericordia es el núcleo central del mensaje evangélico. (…) Amor de misericordia [que] ilumina también el rostro de la Iglesia y se manifiesta mediante los sacramentos, especialmente el de la Reconciliación, y mediante las obras de caridad. (…) De la misericordia divina, que pacifica los corazones, brota además la auténtica paz en el mundo, la paz entre los diversos pueblos, culturas y religiones.”

Las tres papas nos dicen que la misericordia comienza por compartir nuestro alimento y bebida con los hambrientos y los sedientos. La misericordia nos obliga a vestir al desnudo y dar techo a quien no tiene hogar, visitar a los enfermos y a los presos, y a dar sepultura a los difuntos. Estas obras netamente prácticas y que demuestran “el rostro de la misericordia corporal,” revelan el hecho fundamental del amor de Dios por todos nosotros, tal como se manifiesta en la vida y el ministerio de Jesús Cristo.

Las dos primeras obras de misericordia corporales son dar de comer al hambriento y dar de beber al sediento. Tal como los obispos de Indiana lo expresamos en nuestra carta pastoral titulada Pobreza e Encuentro con la respuesta de la Iglesia ante la pobreza en Indiana, la mayoría de nosotros no ve personas hambrientas todos los días. Nuestras vidas están muy aisladas. La mayoría de nosotros vive en barrios donde se asume que las necesidades más básicas están cubiertas. Y, sin embargo, hay personas que pasan hambre, incluso niños y ancianos, aquí mismo, en Indiana. El año pasado las agencias de Cáritas Católicas y las parroquias locales sirvieron más de 100,000 comidas a quienes tenían hambre en el centro y el sur de Indiana. ¿Cuántos más no recibieron alimento?

En toda la comunidad mundial (en la familia que conforman las naciones), millones de personas tienen hambre todos los días. De acuerdo con Servicios de Auxilio Católico (Catholic Relief Services o CRS) los avances en los esfuerzos por acabar con el hambre casi han desaparecido por completo en años recientes a consecuencia del aumento vertiginoso de los precios de algunos de los alimentos más básicos en todas las regiones del mundo y por la actual crisis financiera internacional. Las proyecciones señalan que la crisis alimentaria internacional se prolongará y que las consecuencias para los pobres en los países en vías de desarrollo serán graves.

El papa Francisco nos exhorta a que respondamos ante esta crisis, tanto localmente como en todo el mundo. Entablar un diálogo con las autoridades gubernamentales y a la CRS internacional. Podemos proclamar la Buena Nueva de nuestra salvación a menos que también compartamos con nuestros hermanos el alimento y la bebida que necesitan para vivir saludablemente y a plenitud.

¿Qué podemos hacer? Podemos rezar para que se acabe el hambre y la sed dondequiera que estén ya sea en nuestros barrios, en nuestro estado, en el país y en el resto del mundo. Podemos apoyar las iniciativas de los comedores públicos, de las agencias de Cáritas Católicas en nuestra Arquidiócesis y a la CRS internacional. Podemos pronunciarnos a favor de leyes y políticas gubernamentales que promuevan una distribución justa y equitativa de los alimentos y el agua en todo el mundo.

En consonancia con las enseñanzas de sus predecesores y del santo Evangelio, el papa Francisco nos dice que “Jesucristo es el rostro de la misericordia del Padre.” Realicemos obras de misericordia corporal para aliviar las necesidades de Jesús de los pobres para los demás durante toda la época de la Cuaresma y siempre! 

Traducido por: Daniela Guimpan

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN

REJOICE IN THE LORD
ALÉGRENSE EN EL SEÑOR

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CRUDEDE IN DOMINO
March 4
Our Lady of Lourdes Church, 5353 E. 56th St., Indianapolis. The Benedictine Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods, St. Paul Hermitage, 500 N. 17th Ave., Beech Grove. Retreat, Providence Sisters Jan Craven and Paula Damiano, presenters, $295 per couple, registered person, $325 per person. Information: 317-545-7851 or benedictins@benedictins.org.

March 5
East Central High School Performing Arts Center, 1 Trojan Place, Suite A, St. Louis. Edward Catholic Men’s Conference, flighting and Christ. Westmark Christ, Mark Hosch, and Father John Holub, presenters, $35 per person. Information: 812-535-2932 or provctr@spsmw.org.

March 6

March 7
Saint Meinrad Seminary and School of Theology, Bede Theater, 200 Hill Drive, St. Meinrad. “The Cross as the Tree of Life: Images and Texts from Christian Tradition,” presentation by Dr. Robin M. Jensen, Notre Dame professor of Classics, 7 p.m., for information: 812-357-6501.

March 8-9
Catholic University of America School of Theology, 535 E. 15th St., Washington, D.C. Live “FUNDraising” event, 6:30 a.m. and 3:30-6 p.m., live interviews with priests, deacons and other religious, plus local Catholic Radio Indy show hosts, volunteers and donors needed. Information: 317-870-6400.

March 9
Saint John’s Evangelist Church, 7755 Holland Drive, Indianapolis. Lenten Soup Supper and Speakers: “The Holy Land Yesterday, Today and Tomorrow.”

St. Boniface Parish offices offering pilgrimage to Germany, Austria and Switzerland

For the complete 15th anniversary of the building of its church, St. Boniface Parish in Fulda, Germany, is offering an “Offering of Letters Workshop” at Second Presbyterian Church, 765 N. 6th St., Indianapolis, from 6:30 p.m. to March 16.

The focus of this year’s offering of letters to Congress is on improving some of the poorest parts of the world. Rebecca Middleton from Alliance to End Hunger, and Matt Gross from Bread for the World, and Michael Chisley at 317-626-5388, Cindy Stanberry at 317-331-9738, or e-mail sam@sjoa.org.

Bread for the World for the ‘Letter Workshop’ set for March 12 in Indianapolis

Bread for the World, an organization seeking to end world hunger, is providing an “Offering of Letters Workshop” at Second Presbyterian Church, 765 N. 6th St., Indianapolis, from 6:30 p.m. to March 12.

For more information and to register, log on to www.everbrine.com and search for “2016 Bread Offering of Letters Workshop,” or call Charlie Gardner at 317-407-9130.

Adolescent substance abuse discussion set for March 16 at St. Joan of Arc Parish

The substance Abuse Ministry (SAM) of the Indianapolis North Deanery will host a discussion on the impacts of substance abuse on adolescent development at St. Joan of Arc Parish, 4215 S. Arthur, Indianapolis, at 6:30 p.m. on March 16.

The free discussion will be led by Kathy Nelson, a counselor of Adolescents at Fairbanks addiction treatment center in Indianapolis.

For information and questions, and additional information about substance abuse will be available. Information: 317-331-9738.

St. Boniface Parish offices offering pilgrimage to Germany, Austria and Switzerland

To the highlight of the pilgrimage is Fulda, Germany, where participants will enjoy the feast day of St. Boniface with Mass at the Cathedral of Hesse, where St. Boniface was born.

The pilgrimage includes round-trip airfare from Louisville, KY. Lodging, ground transportation, daily breakfast, three dinners and daily Mass. The cost is $3,509, which can be decreased with a non-refundable payment due in full.

To register, contact Kathy Moore at 317-477-8833, ext. 308, or e-mail kmoores@han Yeartravel.com.
By Natalie Hoefer

The Indiana Catholic Conference (ICC) and other advocacy groups recently helped persuade state lawmakers to reject an amendment to a bill that would have expanded payday loans. Instead, lawmakers moved legislation further to examine the issue in a summer study committee with the hope of finding alternatives methods to help low-income individuals borrow money while reaching self-sufficiency. The ICC supports the legislation to study payday lending.

A payday loan—which might also be called a “cash advance” or “check loan”—is a short-term loan usually lent at a high rate of interest that is typically due on a person’s next payday. The legislative action took shape during a lengthy meeting of the Senate Insurance and Financial Institutions Committee on Feb. 25 when lawmakers heard testimony on House Bill 1340, the payday lending bill. Attorneys representing payday lenders and a few lenders who oversee these financial operations highlighted to the Senate panel the benefits of adopting an expansion of the payday lending industry.

Representatives of advocacy organizations who work with low-income people testified about the negative impact expanding these types of loans would have on those they serve. Weeks earlier, House Bill 1340 passed out of the House and came to the Senate as a bill which created a study committee on the payday lending industry. On the last day of regular committee hearings for the Indiana General Assembly, the Senate added she would like to see an expansion of services that help people move toward self-sufficiency.

Lawmakers reject expansion of payday lending; decide to study issue

By Brigid Curtis Ayer

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What was in the news on March 4, 1966? Understanding Vatican II’s call for religious liberty, the cost of the council and a condemnation of war

By Brandon A. Evans

“VATICAN CITY—The Second Vatican Council cost more than $7 million, which was met by the contributions of Catholic churches throughout the world. This statistic is only one of hundreds contained in a special edition of The Sunday Observer, the actual 228 pages instead of the usual 16. It is to be translated later into all major languages.”

“VATICAN CITY—The Second Vatican Council was a departure from tradition, but a reconsideration and a recognition of ‘the limits of reason, the depth of the professed of biblical literalism is declared here. ‘The Church did not depart as much from an established pattern as we thought; the pattern really never was established,’ said Father John L. McKenzie, S.J., visiting professor of biblical literature at the University of Chicago. ‘What we heard was a noisy and persistent minority who knew what they believed and a great deal more and the Church’s a little more, but a lot of it was wrong.‘

• Officially of seminars to convene
• Cost of Vatican II set at $7 million

Faith continued from page 1

growth, doubt and exhilaration for many educators. Yet Wickert is also part of an educational experience that is occurring for the first time in the archdiocese during this school year.

‘I really feel a lot of love for them’

Wickert, Francis Butler and Katie Moran are 2015 college graduates who are members of the University of Notre Dame’s Alliance for Catholic Education (ACE). a graduate degree, teacher-formation program aimed “to develop the skills and knowledge necessary to serve our nation’s children, especially those from low-income, immigrant communities.

While ACE started in 1993 with the mission “to sustain, strengthen and transform Catholic schools,” this year is the first time the program has sent new teachers to the archdiocese—at the invitation of Archbishop Joseph W. Tobin. The program also serves 29 other archdiocesan and diocesan schools this year.

While Wickert teaches at St. Philip Neri, Butler and Moran teach at St. Anthony School in Indianapolis. Both schools serve predominantly Hispanic-American students.

All three first-year teachers were drawn by the faith and service components of a program that provides a $12,000 yearly stipend, affordable housing and a master of arts degree following the completion of the two-year commitment.

‘It’s overwhelming in many different senses—both good and bad,’ says Moran, a Notre Dame graduate who teaches math, science and religion to her sixth-, seventh- and eighth-grade students. ‘They have a lot of responsibilities at home that I never had growing up. They’ve shared personal, touching things with me.

‘You need to show them you care because they are children of God. They can sometimes drive you nuts in the classroom, but if you show them that you care about them as a person more than what their grade is in math or science, they feel much better about themselves and being in school.

She pauses before adding, ‘I love them. I really do.’

Faith—tested and deepened

While Wickert, Butler and Moran have poured their hearts into teaching their students, they have also learned valuable lessons about teaching—and themselves.

‘One of the greatest lessons I’ve learned is how to redefine “success,” to where it’s more a factor of growth,” Moran says. ‘A lot of students come in behind academically and behaviorally, too. Success is about improvement. It’s so important to see their successes and celebrate them.’

Wickert has learned an even greater appreciation for the Catholic school teaching profession because it has touched her life from kindergarten through college.

‘You never know behind the scenes, all the preparation teachers do,’ she says. ‘It makes me have a lot of respect for all my teachers, and especially the one who taught me in it as a career. It’s a lot of tough work, and it often goes unnoticed.’

Wickert is grateful for the three young teachers is how their Catholic faith has been influenced and changed by

the experience of teaching in a Catholic school that serves low-income, immigrant communities.

‘Throughout my life, faith has always been an uphill battle,’ Butler says. ‘It’s something I’ve tried to really work hard on, but it’s never come easily. From this experience, I can tell my relationship with God has deepened. There are a lot of times I look at the crucifix in my room and say, “Thank you for saving me into a type of socio-political concession. He said that a statement such as “governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted” is a rehashing of the just war theory. This theory has done infinitely more to sanction war than to abolish it, he said. ‘When in modern times has every means for peaceful settlement been exhausted?’ Father Berginian asked. ‘History reminds us that preparation for war—which includes the cultivation of a “war psychology” by the propaganda of one side or both—precludes efforts for a peaceful settlement. A nation cannot seriously investigate areas of reconciliation, and still adequately prepare for war.’

he declared.”

• Economical sanctions defended
• Native of Terre Haute slated for ordination
• Donate $60,742 to Fatima fund
• Polish assault on Church seen inspired by Moscow
• Text of Church in Modern world schema
• Cardinal McIntyre suspends Fr. Dulay
• Theologians aid spread of atheism, Fr. Haering says
• Holy Name, Beech Grove, Cadet champs
• Seek to save sinking basilica
• Pope Paul plans busy liturgy schedule for Holy Week
• Cardinal Ottaviani heads new body on family problems
• Marian announces changes in faculty

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Read all of these stories from our March 4, 1966, issue by logging on to our archives at www.CriterionOnline.com
Leaders share ideas, discuss efforts to help Hoosiers out of cycle of poverty
By John Shaughnessy

When Catholic Charities Indianapolis invited business, social and government leaders to meet at Marian University in Indianapolis on Feb. 24, the hope was that they would present just the right ingredients to support the efforts of Indiana's in their efforts to help people out of poverty.

Here are some of the thoughts and ideas shared by Archbishop Joseph W. Tobin, the president of the national St. Vincent de Paul Society, and members of a panel called together to discuss the bishops' pastoral letter, Poverty at the Crossroads: The Church's Response to Poverty in Indiana.

Archbishop Joseph W. Tobin:

"In our pastoral letter, the Catholic bishops of Indiana admitted that the root causes of poverty are complex and must be addressed effectively by a holistic and multi-faceted approach that addresses social, economic and spiritual development. It is important to feed our hungry through soup kitchens and through the fine work of the St. Vincent de Paul Society. But we cannot neglect the more concrete public policy issues. We need to face these if we wish to address the fundamental causes of poverty here in Indiana, as well as in our nation and global community."

"We want to work together with people of good will.
The Church can be a partner with other faith traditions, community organizations, government and business in promoting what is just and right for society. We can offer a moral perspective that flows from the light of Christ."

"We can do our part in promoting better-paying jobs, the reduction of the higher unemployment rate in some sectors of the state, and what is most common—where people are working two or more jobs just to keep food on the table. We can organize our parishes to be more active in keeping kids in school through graduation."

"We want to work to strengthen and promote the family as the basic unit of society."

Sheila Gilbert, president of the national St. Vincent de Paul Society:

"No one is going to walk out of poverty alone.
There has to be someone who is walking with them and supporting them. That's where one of the new thought systems is coming—around the idea of mentoring or partnering. That's where business can play a real role because you can be encouraging your employees to walk with people out of poverty."

"Here in Indianapolis, the St. Vincent de Paul Society by next April or May is going to have 48 people who have completed a program to help them develop their goals and understanding of what it means to be going someone specifically to walk with them. And most of them are going to be women. It seems women are the ones who feel the hope they can make it out. Hope is the key virtue."

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Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to The Criterion.

**Batesville Deany**
- March 4, 10 a.m.-10 p.m. at All Saints, Dearborn County, St. Martin Campus
- March 4, 8 a.m.-4 p.m. for Immaculate Conception, Millhousen; St. Catherine of Siena, Decatur County; St. Maurice, Napoleon; and St. Mary, Greensburg at St. Mary, Greensburg
- March 7, 6:30 p.m. at St. Lawrence, Lawrenceburg
- March 9, 7 p.m. at St. Peter, Franklin County
- March 16, 7 p.m. at St. Michael, Brookville

**Bloomington Deany**
- March 7, 7 p.m. at St. Martin of Tours, Martinsville
- March 15, 7 p.m. at St. Vincent de Paul, Bedford
- March 16, 6:30 p.m. at St. Jude the Apostle, Spencer
- March 17, 6 p.m. at St. John the Apostle, Bloomington
- March 23, 4 p.m. at St. Paul Catholic Center, Bloomington

**Connersville Deany**
- March 10, 7 p.m. at St. Mary (Immaculate Conception), Rushville
- March 15, 6 p.m. Richmond Catholic Community at St. Mary, Richmond
- March 16, 7 p.m. at St. Anne, New Castle

**Indianapolis East Deany**
- March 9, 7:30 p.m. at Holy Spirit
- March 11, 5:7 p.m. at St. Michael, Greenfield
- March 12, 1-3 p.m. at St. Michael, Greenfield
- March 14, 7 p.m. for Holy Angels and St. Rita at St. Rita
- March 15, 7 p.m. at St. Mary, Indianapolis
- March 17, 7 p.m. at St. Thomas the Apostle, Fortville

**Indianapolis North Deany**
- March 6, 2:30-3 p.m. at St. Simon the Apostle
- March 7, 7-8:30 p.m. at St. Pius X
- March 8, 7-8:30 p.m. at St. Pius X
- March 9, a.m. at SS. Francis and Clare of Assisi, Greenwood
- March 7, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 8, 7 p.m. at St. Jude
- March 9, 7 p.m. for St. Ann and St. Joseph at St. Joseph
- March 10, 6 p.m. at St. Barnabas
- March 13, 2 p.m. at Good Shepherd
- March 15, 7 p.m. for St. Mark the Evangelist and St. Roch at St. Roch
- March 21, 7 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deany**
- March 8, 6:30 p.m. at St. Michael the Archangel
- March 9, 7 p.m. at St. Joseph
- March 9, 7 p.m. at St. Susanna, Plainfield
- March 15, 6:30 p.m. for St. Anthony and St. Christopher at St. Anthony
- March 16, 7 p.m. at St. Gabriel the Archangel
- March 17, 7 p.m. at St. Thomas More, Mooresville

**New Albany Deany**
- March 15, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (“12 Hours of Grace”)
- March 16, 7 p.m. at St. Mary, Navilion
- March 20, 4 p.m. at St. John the Baptist, Starlight
- 5:45-6:15 p.m. each Wednesday in Lent at St. Mary, New Albany
- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
- 7-8 p.m. each Wednesday in Lent at St. Mary, Lanesville
- 6:30-8 p.m. each Wednesday in Lent at St. Michael, Charlestown
- 6:30-8 p.m. each Thursday in Lent at St. Francis Xavier, Henryville

**Seymour Deany**
- March 6, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh at Holy Trinity, Edinburgh
- March 10, 7 p.m. at St. Barnabas, Edinburgh
- March 11, 7:30 p.m. at Good Shepherd, Columbus
- March 13, 4:30 p.m. for St. Patrick, Salem, and American Martyrs, Scottsburg at American Martyrs, Scottsburg

**Terre Haute Deany**
- March 9, 6:30-8 p.m. at St. Joseph, Rockville (“The Light is on for You”)
- March 10, 3:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 10, 7 p.m. at St. Patrick, Terre Haute (Deaney Penance Service)
- March 16, 7 p.m. at Sacred Heart, Clinton
- March 16, 7 p.m., at St. Benedict, Terre Haute (“The Light is on for You”)
- March 23, 7:30-9 p.m. at Annunciation, Brazil (every Wednesday in Lent 7:30-9 p.m.)
- March 23, 4 p.m. at St. Benedict, Terre Haute (“The Light is on for You”)
- Every Monday in Lent 6-7:30 p.m. at St. Paul the Apostle, Greencastle
- Every Wednesday in Lent 7-8 p.m. at St. Joseph University Parish, Terre Haute

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**Lenten activities available online**
Be sure to visit The Criterion’s Lenten Web page at www.archindy.org/lent. The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes, and other features.

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**Volunteers needed!**

If you thought that during Lent you might find a place that you could give back to your church, while meeting new people that will help build your spiritual life, then we have the perfect opportunity for you!

Our Lady of Fatima Retreat House is currently looking for volunteers to help with our meal service (no cooking or washing dishes involved, only serving and cleaning up the dining room!) and to help with light housekeeping duties (dusting, cleaning sinks and vacuuming)

If you are interested in volunteering your time or talent with us, please contact Mary O’Brien at 317-545-7681 ext: 108 or e-mail mobrien@archindy.org.

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**United Catholic Appeal**

**Christ Our Hope**

As Christian stewards, we received God’s gifts gratefully, cultivate them responsibly, share them lovingly, and then return them with increase to the Lord. It is through the annual United Catholic Appeal that we respond in love to the programs and ministries supporting our neighbors throughout central and southern Indiana.

**Proclaiming**

Young Adult Ministry
College Campus Ministry
International Ministry
Pro-life and Family Ministry
Office of Catholic Education
Youth Ministry

**Celebrating**

to the Word of God
Young Adult Ministry
College Campus Ministry
International Ministry
Pro-life and Family Ministry
Office of Catholic Education
Youth Ministry

**Responding**

to the Ministry of Charity
Mother Theodore Catholic Academies (MTCA)
Catholic Charities Programs and Services
Catholic Charities Indianapolis
Catholic Charities Terre Haute

Choose to participate.

archindy.org/UCA
Burying the dead a sign of God’s continuing presence

By David Gibson

Sometimes the dead are buried in nothing short of an appalling manner. Think of the Nazi regime’s mass burials in the 1940s of countless Jews murdered in its gas chambers. The regime judged these human beings as contemptible and deserving of oblivion.

Other burials are inspiring. They draw upon a surviving family’s finest instincts, and the supportive strengths of a surrounding community to celebrate the life of someone known in a manner that bears reflecting.

Most funerals and burials uncompromisingly honor the dead. Perhaps, moreover, they even serve as moments of revelation for some in the community that gather together after a death.

Why? Because these occasions present unique opportunities to view people who have died through the eyes of others who love them—through the eyes of family members, close friends and associates.

Anglican Archishop Rowan Williams suggests in his book Faith in the Public Square that seeing others “through the eyes of those who love them” is a way to discover how precious every life is.

It is merciful to bury the dead, Christians believe. In fact, burial of the dead holds a place among the corporate works of mercy that Pope Francis wants the Church to revisit during its current Holy Year of Mercy.

The actions of those who honor the dead accord them a valued place in prayer and lend support to their survivors. They are signs that God is not absent from anyone’s life, even in painful times of suffering and death.

During his mid-January 2013 visit to the Philippines, Pope Francis made these points in a message for survivors of the nation’s devastating November 2013 typhoon.

He said:

“Let us commend to God’s mercy all those who have died, and invoke their consolation and peace upon all who still grieve. May we remember in a particular way those among us whose pain makes it hard to see the way forward.

“At the same time, let us thank the Lord for all those who have labored in these months … to visit the sick and tend during the days, months and years after a death to make themselves the companions of those who die and of those who loved them.

“Others may grieve, but the faithful are comforted. They are strengthened in this way to find God’s peace in the midst of suffering. Those who regard burial of the dead as a work of mercy tend during the days, months and years after a death to make themselves the companions of those who die and of those who loved them.

“Standing in sharp contrast with all of that is the contemptible and deserving of oblivion.

Yes, participating in this work of mercy even encompasses a desire to remain thoughtfully and prayerfully alongside someone whose life in this world reaches its conclusion.

Here I cannot resist the urge to quote from a poem titled “Into a Larger Existence” by the great Indian writer Rabindranath Tagore. In the poem, which appears to reflect the thoughts of someone at the deathbed of a loved one, Tagore writes:

“Stand still, O Beautiful End for a moment, and say your last words in silence. I bow to you and hold up my lamp to light you on your way.”

People who gather with the family and friends of someone who has just died may not think consciously that they are practicing a work of mercy. It may not come to mind that they are serving as signs of God’s presence.

People often sense in a real way, however, that their presence at these times is vital. For, somehow, it takes a community to bury the dead.

(David Gibson served on Catholic News Service’s editorial staff for 17 years.)

Giving proper burial to the dead is valued throughout the Bible

By Daniel S. Mulhall

Of the seven corporal works of mercy, only one is not found in Matthew 25:31-46: bury the dead. Why then is proper burial considered so important?

January 2015 burial of a homeless man in a Vatican cemetery. The man’s name, Willy Hertleer, was carefully noted by Vatican officials who spoke of the burial.

According to the Gospel of Luke, Jesus was wrapped in linen and laid in a “rock-hewn tomb in which no one had yet been buried” (Lk 23:53), but because of the Sabbath, his body had not yet been anointed with the appropriate spices and perfumed oil.

Thus, some women among his followers returned early in the morning on the first day of the week to finish the burial ritual, only to find the tomb empty.

The importance of proper burial can be seen in Genesis 23 when Abraham, who is then living among the Hittites, purchases a field in which to bury his wife Sarah. Genesis 49:31 informs us that Abraham will also be buried in that tomb, as will Isaac and his wives Lea and Rebekah, and their son, Jacob.

The importance of a proper burial is also seen in the internment of Joshua and the bones of Joseph (Jos 24:29-33).

Proper burial of the dead was considered so important in Israel that being left unburied was considered a curse and a condemnation.

In Deuteronomy, where all the curses for disobeying God’s commands are listed, this curse is found: “Your corpses will become food for all the birds of the air and for the beasts of the field, with no one to frighten them off” (Dt 28:26).

Not to bury someone properly then was a sign of great disrespect and a condemnation.

According to the Book of Tobit, burying the dead was an important work of charity. “I had performed many charitable deeds for my kindred … I would give my bread to the hungry and clothing to the naked. If I saw one of my people who died and been thrown behind the wall of Nineveh, I used to bury him” (Tb 1:16-17).

As with all of the works of mercy, what is emphasized here is the importance of compassion for others and the need to treat everyone with the dignity and respect they deserve as people created by a loving God.

Showing love for others, even after death, is how Jesus’ disciples are to show their love for God.

(Daniel S. Mulhall is a catechist. He lives in Laurel, Maryland.)

FaithAlive!

From the Editor Emeritus/John F. Fink

Renaissance Church: It spreads to newly-discovered lands
From the Editor Emeritus/

Recently, my 8-year-old daughter Margaret neglected to follow some house rules and lost her viewing privilege on television. When she turned her behavior around a few days later, I retrieved the remote control from my secret hideaway, so she could turn it to her normal, kid-friendly channel. After several minutes of watching the news, Margaret turned the television off and came to the laundry room, where I was watching the evening news.

“I couldn’t get the channel to change, and the news was on,” she said in a somber voice.

“It was really scary,” she added.

Then, my second grader went on to ask questions about the wars, violence, and viruses, topics discussed during the news broadcast. I tried to calm Margaret’s mind and reassure her, but she still slept in our bedroom that night.

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Practicing the Holy Year of Mercy begins at home

Your Family/

Patti Lamb

Renaissance Church: It spreads to newly-discovered lands

Practicing the Holy Year of Mercy begins at home

Your Family/

Patti Lamb

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Patti Lamb, a member of St. Susanna

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The year 1492 was a busy one for King Ferdinand and Queen Isabella of Spain, as they struggled to integrate the newly conquered territories of the Americas. Not only did they finish the Reconquista (reconquest) of Spain and promise to protect the force Jews and Muslims to leave the country (see last week’s edition), but they also commissioned Christopher Columbus to try to reach India by sailing west across the Atlantic.

Instead, he discovered what he called the West Indies. Nine years later an expedition led by Los de Columbus’s first voyage, the Aztecs in Mexico and Central America defeated in 1521. Lured by tales of gold and spices, the shipwrecked Seve Spanish and Portugal to claim newly-conquered lands. Pope Alexander VI, therefore, delineated the map of the Atlantic: Ocean, and awarded discoveries to the west of the line to Spain and to the east of the line to Portugal. This gave the Portuguese the rights to the West Indies.

Spain and Portugal to claim newly-

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Easter, traces its origin back to St. Faustina

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Patti Lamb

Easter, traces its origin back to St. Faustina

(Patt Lamb, a member of St. Susanna Service)

(Ejie Caldarola writes for Catholic News Service)
Sunday Readings

Sunday, March 6, 2016

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21

This weekend, the Church observes Laetare Sunday. Its name is derived from the first word in the original Latin of the Mass’ entrance antiphon. “Laetare” in English means “rejoice.” The Church rejoices that God is coming. No night. Christ, the light of the world, is rising. The Book of Joshua, the first reading, looks far back into the history of God’s people, to the time when they had finished the long and threatening trip across the Sinai Peninsula after being freed from slavery in Egypt. Along the way, they had grumbled against God. Sinai was then, as it is now, bleak in its sterility and lifelessness. Into this situation came God with the gift of manna from the sky. Scientifically-speaking, what was manna? No one now can say, but it was real. It appeared unexpectedly. The people could not have created it. It was God’s gift. The people would have starved without manna. St. Paul’s Second Epistle to the Corinthians furnishes the second reading. Midway in the reading is Paul’s urgent appeal to the Corinthian Christians to be reconciled with God in Christ. It is not difficult to imagine Paul’s frustration as he saw the Corinthians toying with their old pagan ways. They were forsaking true life. Urgency literally flowed in his words. He underscored his insistence that nothing else matters, but life truly with God in and through Jesus. The Church wisely realizes that all its members, to some degree, at some time, have been prodigal children, wandering away as the Corinthians wandered. Its message this weekend, however, is not of denunciation. Instead, in the reading from Joshua, precisely with its reference to the manna, and in the Gospel, with its thrilling story of the forgiving father, the Church calls us to God. God loves us. He is forever merciful, regardless of how far we have strayed. In Jesus, the sacrificial victim of Calvary, God awaits us with the Eucharist, food for our starving souls, for which we can find no equal. Lent is the time to turn back to God. ¶

My Journey to God

The Pew

By Veronica Phillips

See the empty desk beside you, And the empty pew behind. You feel like something’s there, But it’s simply out of sight. You engage a conversation With the person next to you. All along never thinking Of that lonely empty pew. But if we stop and think About that cold, empty pew, We think about who could be there, And make the space brand new. Alas the pew sits empty, A young angel sitting there. Though the angel has no memories Nor does it have much hair. Abortion took its life, Took the joy of someone new. So stop and say a prayer, For the forever empty pew.

Daily Readings

Monday, March 7
St. Perpetua, martyr
St. Felicity, martyr
Isaiah 65:17-21
Psalms 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 8
St. John of God, religious
Ezra 8:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 9
St. Frances of Rome, religious
Isaiah 49:8-15
Psalm 143:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 10
Exodus 32:7-14
Psalms 106:19-23
John 5:31-47

Perpetua and Felicity
died 203 / March 7

Martyrs in Carthage, now in Tunisia, these young women—the noblewoman Perpetua and the slave Felicity—were among five catechumens who, after refusing to worship the Roman emperor, were arrested and condemned to be thrown to wild beasts. They were baptized in prison, where Felicity also gave birth to a daughter. In the Carthage arena, they were attacked by a beast, which did not kill them, so their throats were cut by a gladiator.

John of God
1495-1550 / feast—March 8

Taken from his Portuguese parents at age 8, John led an irregular life in Spain as an estate manager and soldier. His conversion at about 40 took such extreme forms that he sometimes was confined for lunacy. In 1538 he began the hospital work that brought him respect and renown. Thereafter, he devoted himself to sheltering and caring for the needy, including prostitutes and vagabonds. After his death, his followers were organized into the Hospitaller Order of St. John of God.
Rest in peace

Please submit in writing to our office by 10 a.m., Thursday before the week of publication; be sure to state date of death. Obituaries of archetype priests serving our archdiocese are available elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are members of other archdiocesan congregations with which we have other connections to one another; those are separate obituaries on this page.


PUNTARELLI, Joan E. (Pierle), 94, St. Roch, Indianapolis, Feb. 5. Mother of Tracy Pickens, Tim and Tony Puntarelli. Grandmother of five. Great-grandmother of two.


Benedictine Abbot Alan Berndt led former Blue Cloud Abbey in South Dakota for 16 years

Benedictine Abbot Alan Berndt, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Feb. 24, in the 80th year of his age. He was 95.

The Mass of Christian Burial was celebrated at the Archabbey Cemetery. Abbot Alan was a jubilarian of monastic profession, having celebrated 75 years of vowed monastic life. He was also a jubilarian of ordination, having lived for 71 years as a priest.

Robert Joseph Berndt was born on Aug. 6, 1943, in Munich, Germany.

He completed his elementary education at St. John the Baptist School in Indianapolis, Ind. He completed his high school education at St. Joseph’s Catholic Academy in South Bend before entering Saint Meinrad Seminary as a high school seminarian.

Abbot Alan was invested as a novice in 1970. He professed first vows on Aug. 16, 1978. He was ordained to the priesthood on Aug. 6, 1983, at the Cathedral of the Immaculate Conception in Chicago.

Abbot Alan was appointed 133-year Anniversary Sale

PROVIDENCE Sister Marilyn Rose Ginder served in mental health care for 25 years

Providence Sister Marilyn Rose Ginder died on Feb. 21 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on Feb. 27 at the Cathedral of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

Margaret Marie Ginder was born on Sep. 25, 1929, in Montgomery, Ind. She and her family later moved to Indianapolis, where she was a student at St. Roch School and the former St. John Academy.


Sister Marilyn Rose studied at Saint Mary-of-the-Woods College, where she earned bachelor’s and master’s degrees. She also studied at the University of Notre Dame in northern Indiana, where she earned a master’s degree and doctorate in psychology.

During her 67 years as a member of the Sisters of Providence, Sister Marilyn Rose ministered in education for 16 years in schools in Illinois and Indiana. Beginning in 1973, she directed the Midtown Comprehensive Mental Health Care Center in Indianapolis, while also serving as an assistant professor at Indiana University. She served at Midtown from 1973-82 and 1986-2002.

She also served in the administration of the Sisters of Providence from 1982-86.

In the archdiocese, Sister Marilyn Rose served in Indianapolis at Naivty of Our Lord Jesu Christ School from 1956-58 and at the former Ladywood High School from 1962-65.

She is survived by a sister, Marilyn Simpson of Greenwood.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. 7

Papal selfie

Seminar Stephen Rooney of the Diocese of Rockville Centre, N.Y., takes a selfie as Pope Francis arrives to lead his general audience at St. Peter’s Square on the Vatican on Feb. 24.
Knights of Columbus, In Defense of Christians mount genocide petition
murders and deportations, torture, and other minority groups in Iraq and genocide declaration.

The Washington-based group In Defense of Christians, based in New Haven, Conn., and the Washington-based In Defense of Christians have mounted a petition asking Secretary of State John Kerry to make a genocide declaration.

"America must end its silence about the ongoing genocide against Christians and other minority groups in Iraq and Syria," the petition says.

It cites evidence of genocide the assassinations of Church leaders, mass murders and deportations, torture, kidnaping for ransom, forcible conversions to Islam, and the sexual enslavement and systematic rape of girls and women, as well as destruction of Christian churches, monasteries, cemeteries and artifacts.

"The United Nations Convention on the Prevention and Punishment of the Crime of Genocide defines "genocide" as killing, and certain acts "committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group," the petition says.

The State Department is required by law to make a decision one way or the other about genocide.

The petition, found at www.StopTheChristianGenocide.org, notes others who have made their own declaration of genocide in the Middle East, including the Feb. 4 declaration by the European Parliament, and the Feb. 12 joint declaration signed by Pope Francis and Russian Patriarch Kirill. Pope Francis had previously called Islamic State's actions genocide. The U.S. Conference of Catholic Bishops (USCCB) has made a declaration on International Religious Freedom and Genocide Watch on behalf of other groups that have issued statements.

Presidential aspirants Hillary Clinton—who was Kerry's predecessor as secretary of state—as well as Sens. Ted Cruz, R-Texas, and Marco Rubio, R-Florida, have also called it genocide.

The petition already has several high-profile Catholic signers. Among the clergy, they include Cardinal Timothy M. Dolan of New York; Archbishop Charles J. Chaput of Philadelphia; Jose H. Gomez of Los Angeles; Joseph E. Kurtz of Louisville, Ky.; the USCIRF president; and William E. Lori of Baltimore; and Bishops Oscar Cantu of Las Cruces, N.M., and Gregory Mansour of the Brooklyn, N.Y.-based Maronite Diocese of Brooklyn.

Among the lay Catholic signers are Supreme Knight Carl Anderson; Thomas Farr; director of the Religious Freedom Project at the Georgetown University's Berkley Center; Mary Ann Glendon, former U.S. ambassador to the Vatican; and the Ethics and Public Policy Center's George Weigel, who wrote an authorized biography of St. John Paul II.

On Capitol Hill on Dec. 9, several groups testified at a House hearing urging the State Department to declare the situation genocide. On Dec. 4, Washington Cardinal Donald W. Wuerl was among 30 Christian leaders who asked to meet with Kerry to discuss the issue.
Priest’s mission starts with getting people to the dinner table

BALTIMORE (CNS)—For Father Leo Patalinghug, faith and food go hand in hand, or in cooking terms, they blend; there is no trick to folding one into the other.

“The idea of food in faith is implicit in our Scriptures. It’s implicit in our liturgical calendar,” he said, also adding that without question it’s a key component of the Mass.

The 45-year-old Filipino-American, known as the cooking priest, has made the blending of these two worlds his life’s work with his apostolate, “Grace Before Meals,” which aims, as he puts it: “to bring families to the dinner table and bring God to the table.”

He not only does a cooking show on the Eternal Word Television Network (EWTN) called “Savoring Our Faith,” but he also travels across the country giving parish workshops and speaks at conferences, on radio programs and via social media about the need for families to celebrate together and invite their children into the church and to connect or reconnect with each other and God.

When Catholic News Service (CNS) met Father Patalinghug at his Baltimore home on Feb. 24, he just returned from a series of parish missions in California and Chicago, and was about to leave the next day for the Los Angeles Religious Education Congress. Oh, and he also was having about 30 family members over that night for dinner, so he needed to get meat in the oven and a pasta dish started.

But noting that a busy schedule is pretty much how he rolls, he demonstrated that with some advance planning he could also easily whip up a Lenten meal of brown rice and some steak “because who doesn’t like a little meat?”

His kitchen, set up for cooking demonstrations, is cluttered. The counters are bare and cookbooks are stacked high above cabinets, with the appearance that they are not often needed. On a chopping block is a small wooden statue of St. Pio, the Franciscan friar who worked in a friary kitchen and is considered the patron saint of cooks and kitchens.

Father Patalinghug admits his work is not a traditional ministry, but he said it is meeting people where they are just as Jesus sent his disciples out and told them to “eat what is set before you.”

He gives the example of St. Paul, “who followed such a strict diet, but when he went to evangelize the nations, he had to, for the first time, eat bacon, and he loved it I’m sure.”

He can’t seem to help throwing in cooking terms when talking about his work, noting that Christians are all called to be “Savoring Our Faith” in the world. “Oh, and he also was helping or to register online:

Events.SistersofProvidence.org or call 812-535-2952

Lunch and Lecture

Wednesday, March 16; noon-1:30 p.m. Delve into the journals and letters of Saint Mother Theodore Guerin Cost: $12 (includes lunch). Facilitators: Sisters Jan Cronen. Advance registration encouraged.

Preparing for Holy Week Retreat

March 18-20; 7 p.m. Friday to 1:30 p.m. Sunday Reflect on the Good Friday liturgy and explore the meaning of this solemn day.

Facilitators: Sisters Jan Cronen and Sister Paula Damian. Cost: $260 (includes meals, lodging and Sunday Brunch). Register by March 14

Way of the Cross for Justice

Friday, March 25; 10-11 a.m. Spend an hour recalling Jesus’ road to the cross and unite it with the justice struggles of our day.

Church of the Immaculate Conception Cost: Free. All are welcome.

Events are at Providence Spirituality & Conference Center unless otherwise noted.

March at Saint Mary-of-the-Woods

Day of Reflection for Women Ministers

Tuesday, March 8; 2-8 p.m. Join with other women ministers to refresh your spirit.


Taizé Prayer at the Woods

Tuesday, March 8; 7-8 p.m. Finding God in the Ordinary: Change and Growth Church of the Immaculate Conception

Winter Used Book Sale

Saturday, March 12 & Sunday, March 13; 10 a.m. - 3 p.m., Monday, March 14; 10 a.m. – 4 p.m. Shop a huge variety of fiction and nonfiction books

David Haas at the Woods: Concert

Friday, March 11; 7 p.m. Join world-renowned liturgical composer David Haas known for his works such as “We Are Called” and “Blest Are They”.

Church of the Immaculate Conception Cost: $10. Purchase online at: Events.SistersofProvidence.org. Tickets will also be sold the night of the performance. Seating is on a first come basis. Doors open at 6 p.m.

David Haas at the Woods: Workshop

“A Spiritual and Musical Journey for the Beloved of God” Saturday, March 12; 9 a.m. – 2:30 p.m. “A reflective journey using the path of prayer and reflection and sung prayer to explore our path of conversion and spiritual renewal.

Facilitators: David Haas. Cost: $20 (includes box lunch). Register by March 2

For more information or to register online: Events.SistersofProvidence.org