



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Christina Capecchi writes about the nun who kissed Elvis and ditched Hollywood, page 12.

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Divided court examines 'undue burden' test in abortion case

WASHINGTON (CNS)—The U.S. Supreme Court stepped into some contentious waters on March 2 when it heard oral arguments on abortion for the first time in nearly a decade, and almost 25 years since it issued a major ruling on abortion.



WASHINGTON LETTER

But even though some time has gone by, the court's 1992 ruling in *Planned Parenthood*

vs. Casey had a front-row seat during the recent arguments about state requirements on Texas abortion clinics as the "undue burden" test raised in that Casey decision was frequently mentioned in this go-round.

The Casey ruling also may have played a part in questions posed by Justice Anthony Kennedy, the only remaining member of the court that helped write that opinion. And what Kennedy asked or didn't ask on March 2 is being parsed by legal analysts and court watchers alike since he will likely be the deciding vote in the Texas case. In a previous abortion case in 2007, the Supreme Court ruled 5-4 to uphold the federal ban on partial-birth abortion, signed into law in 2003 by President George W. Bush. The law had withstood several court challenges on constitutional grounds before it was upheld.

In *Casey*, the justices upheld provisions in Pennsylvania law requiring parental consent for minors, a 24-hour waiting period before an abortion, filing of detailed reports about each abortion and distribution of information about alternatives to abortion. It struck down a requirement that married women need to notify their husbands before having an abortion.

In essence, it ruled that a state may enact abortion regulations that do not pose an "undue burden" on pregnant women. The phrase "undue burden" was the expression *du jour* on March 2, and essentially the heart of the argument in *Whole Woman's Health v. Hellerstedt*, the challenge by Texas abortion clinics to a 2013 state law requiring them to comply with standards of ambulatory surgical

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'Prepare it with love'

Longtime Cathedral Soup Kitchen volunteer Dee Morley, right, shares a fun moment with Margie Pike, the director of the soup kitchen for the poor that is a ministry of SS. Peter and Paul Cathedral in Indianapolis. (Photo by John Shaughnessy)

Cathedral Soup Kitchen volunteer's recipe for life helps nourish the body and the soul

By John Shaughnessy

Dee Morley is asked to share a defining story from her 20 years of extraordinary volunteering at the Cathedral Soup Kitchen—one story that will explain why the 82-year-old great-grandmother kept returning to make and serve her delicious soups to the homeless people who lined up, hoping to get a hot meal and a warm smile from her.

Morley considers the question, and soon begins a story about one of the frequent visitors to the soup kitchen.

"He passed away, and we didn't know how to contact his family," Morley says. "He was homeless. One of our volunteers spent a lot of time working to find out about his family. They were from a

different country. She was able to finally track his family down. He had a decent funeral. A lot of the clients and volunteers turned out for it. I thought it was wonderful what she did to make that happen."

That story is vintage Morley. She turns the spotlight away from herself, even at a time when others want her to be recognized for all her care, compassion and culinary creations for people who often struggle with poverty, mental illness and addictions to drugs and alcohol—people she describes as "brothers and sisters in Christ."

"People always speak of her humility," says Margie Pike, the director of the soup kitchen that's a ministry of SS. Peter and Paul Cathedral Parish in Indianapolis. "She truly was a role model for us about serving the poor in such a kind and gentle fashion."

Then Pike laughs and adds, "We call her 'the Energizer Bunny.' She was just a whirlwind of activity. You would see her bundled up in her coat, running to her car, and lifting the trunk that was filled with hundreds of cans—and she'd be doing it all herself. And she was simply a great cook for hundreds of people. She always wanted us to try new menus. She said we couldn't keep serving the same thing. She would take stuff home, chop it, cook it and bring it back."

Recently, the ever-energized Morley decided to cut back on her time at the soup kitchen so she could help care for her 3-month-old great-grandson, who was born with a cleft palate and a cleft lip.

"He's doing great, and he has another

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Pope Francis: Missionaries of Charity killed in Yemen are 'martyrs of charity'

VATICAN CITY (CNS)—The four Missionaries of Charity murdered on March 4 in Yemen "are the martyrs of today," Pope Francis said. "They gave their blood for the Church."

After reciting the Angelus with thousands of people gathered in St. Peter's Square on March 6, Pope Francis publicly offered his condolences to the Missionaries of Charity, and prayed that Blessed Teresa of Calcutta would "accompany to paradise these daughters of hers, martyrs of charity, and that she would intercede for peace and a sacred respect for human life."

The four Missionaries of Charity and 12 other people were killed by uniformed gunmen, who entered the home the sisters operate for the elderly and disabled in Aden.

The superior of the Missionaries of Charity at the home survived by hiding, according to the Vatican's Fides news agency. Father Tom Uzhunnalil, an Indian Salesian priest who had been living at the home since

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Survivors of a gun attack are seen in the dining hall on March 4 in Aden, Yemen. (CNS photo/Stringer, Reuters)

VOLUNTEER

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big surgery coming up in April,” Morley says. “I do as much as I can whenever they need help. If he needs holding, I hold him. If he needs feeding, I feed him. He’s precious. He really is.”

Nourishing the body and the soul

Even though Morley still continues to help at the soup kitchen by picking up and delivering donated food items from a supermarket in Brownsburg, Pike and other volunteers recently decided to honor Morley’s 20 years of volunteering by throwing her a surprise party.

The celebration was a rare time for Morley as she was the one being served food instead of serving it to others.

“It was totally unexpected,” says Morley a member of St. Malachy Parish in Brownsburg. “We have a great bunch of gals, and I thought they were just going to have a small lunch for me. There were about 50 people there. It was so humbling. They gave me a chime clock that plays ‘Ave Maria.’”

The clock features the biblical verse 1 Peter 4:10 on a plaque—the start of a tribute to Morley: “‘As each has received the gift, use it to serve one another as stewards of God’s varied grace.’ Our beloved Dee, thank you for your gift of leadership and service at the Cathedral Soup Kitchen. You have blessed thousands with your ability to nourish both the body and the soul.”

One of the thousands who has been warmed by Morley’s meals and grace is Reggie, a frequent visitor to the soup kitchen.

“She’s a great person,” says Reggie, taking time to talk about her as he ate at

one of the long tables at the soup kitchen. “She respects everybody. She does the best she can for everybody. I appreciate everything they do for us. They give us food, clothes. They’re good people. She’s a good woman.”

Morley’s reason for volunteering has always been the same since she started at the soup kitchen 20 years ago: “I could see the need. There were so many people who were hungry. And I was impressed that they were able to do so much with so little. It touched my heart. The people were out of work, out of jail, out of mental hospitals, out on the streets.”

She sighs and takes a deep breath before she continues: “We feed about 100 people a day. They come down, and they have problems. Many of them have dealt with drugs and alcohol. A lot of them are down on their luck. Half live under a bridge. They want to talk to you. You have to be a good listener. You have to give them a little hope. When you nourish their body and their spirit, you give them a way to go on. They can feel the love.”

‘Prepare it with love’

Morley was her usual energized self on one of her last days of serving food at the soup kitchen. She hustled back and forth from the kitchen, bringing salads and desserts that she served with a smile to the men who lined up for a morning feast: cold and hot cereal, and biscuits and gravy, followed by a steaming meal of fish, French fries and macaroni and cheese. Desserts included homemade cakes and apple pie.

“The food wasn’t like that when I first started,” Morley recalls. “A lot of it was leftovers that we had to throw out. The produce, the sweets and the donations we get now are top quality.”

So were the soups she made. She added



Dee Morley, left, has always tried to add a dash of joy to her interactions with visitors and volunteers at the Cathedral Soup Kitchen, a ministry of SS. Peter and Paul Cathedral in Indianapolis. Here, Morley, a member of St. Malachy Parish in Brownsburg, jokes with Kathy Evans, a volunteer from Holy Spirit Parish in Indianapolis. (Photo by John Shaughnessy)

quality ingredients and her caring touch to her chili, goulash, Mexican wedding soup, “vegetable soup with a lot of meat,” and “clam chowder since I’m from New England.”

“We just don’t throw things together,” says the mother of four and the grandmother of two who was married for 43 years before her husband Thomas died. “If I wouldn’t eat it myself, I wouldn’t serve it. I always tried to do as much as I could nutritionally. It’s just like treating your family to a good, home-cooked meal. You want it to be good, nutritional food and as my girls say, ‘prepare it with love.’ I always add a pinch of love—absolutely.”

She has also savored the goodness of what the soup kitchen and its visitors have added to her life.

“The soup kitchen has kept me going. I say my prayers going in. I ask the Lord to help me to have compassion for them. It keeps me in the faith. It encourages me to give more.”

Morley greets another person in line, extends another bowl to another hand, flashes another warm smile toward someone whose eyes suddenly shine at the gift he has just received.

“I just enjoy life, and I just enjoy helping others,” she says. “I have so much. I’ve been so blessed. The goodness of other people who help out has also increased my faith. It’s wonderful what can be done when we pull together. And we’re all helping out in the name of the Lord. It’s what keeps me going.” †

Vatican announces consistory to approve canonization of Mother Teresa



Blessed Teresa of Calcutta

VATICAN CITY (CNS)—Pope Francis will preside over a consistory to approve the canonization of five men and women, including Blessed Teresa of Calcutta, the Vatican announced.

The March 15 consistory will also determine the approval of canonization of Argentine “gaucho priest,” Blessed Jose Gabriel del Rosario Brochero and Blessed Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s, the Vatican said on March 7.

The meeting of cardinals and promoters of

the sainthood causes, also known as an “ordinary public consistory,” formally ends the process of approving a new saint.

Although the canonization dates are often announced at the consistory, it is widely believed Blessed Teresa’s canonization will take place on Sept. 4. That date celebrates the Jubilee of Workers and Volunteers of Mercy and comes the day before the 19th anniversary of her death, on Sept. 5, 1997.

On Dec. 17, Pope Francis approved a second miracle attributed to Blessed Teresa’s

intercession. That miracle involved the healing of a now 42-year-old mechanical engineer in Santos, Brazil, who was in a coma after being diagnosed with a viral brain infection that resulted in multiple brain abscesses.

The pope also will announce the canonization dates of Blessed Stanislaus Papczynski of Poland, founder of the Marians of the Immaculate Conception, and Blessed Mary Elizabeth Hesselblad, a Swedish Lutheran convert who established a branch of the Bridgettine order in Sweden. †

YEMEN

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Holy Family Parish in Aden was sacked and burned in September, was missing after the attack.

Although the sisters would not make news headlines, Pope Francis said, the martyred sisters “gave their blood for the Church.”

The sisters and the 14 others killed “are victims of the attack by those who killed them, but also [victims] of indifference, this globalization of indifference that just doesn’t care,” the pope said.

Yemen has been experiencing a political crisis since 2011, and is

often described as being in a state of civil war with members of the Shiite and Sunni Muslim communities vying for power. In the midst of the tensions, terrorist groups have been operating in the country, including groups believed to be associated with the Islamic State and al-Qaida.

Although most Christians have fled the country, a handful of Salesian priests and about 20 Missionaries of Charity chose to stay and continue their ministry.

In a condolence message released on March 5 by the Vatican, Pope Francis described the Aden murders as an “act of senseless and diabolical violence.”

The pope “prays that this pointless slaughter will awaken consciences, lead to

a change of heart, and inspire all parties to lay down their arms and take up the path of dialogue,” the message said. “In the name of God, he calls upon all parties in the present conflict to renounce violence, and to renew their commitment to the people of Yemen, particularly those most in need, whom the sisters and their helpers sought to serve.”

Bishop Paul Hinder, head of the vicariate of Southern Arabia, which includes Yemen, told AsiaNews, a Rome-based missionary news agency, that at 8:30 a.m. on March 4, “persons in uniform” broke into the Aden compound, killing the guard and all employees who tried to stop them. “They then reached the sisters and opened fire.”

Two of the sisters killed were Rwandan, one was from India and one was from Kenya, the bishop said. Father Uzhunnalil apparently was kidnapped, he added.

“The signal was clear: This has to do with religion,” Bishop Hinder said. †

Correction

The discussion on the effects of substance abuse on adolescent development at St. Joan of Arc Parish will take place on March 15, not March 16 as listed in the March 4 issue of *The Criterion*. †

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Notre Dame to honor Biden and Boehner with 2016 Laetare Medal

SOUTH BEND, Ind. (CNS)—With public confidence in government “at historic lows” and cynicism “high,” the University of Notre Dame will present its 2016 Laetare Medal to two public servants known for “their leadership, civility and dedication to our nation,” the university’s president announced.

Vice President Joseph Biden and former Speaker of the House John Boehner—two Catholic officials from opposing political parties—will be this year’s recipients of the medal.

They will be honored on May 15 during Notre Dame’s 171st commencement ceremony.

“We live in a toxic political environment where poisonous invective and partisan gamesmanship pass for political leadership,” said Holy Cross Father John Jenkins, Notre Dame’s president. “Public confidence in government is at historic lows, and cynicism is high.

“It is a good time to remind ourselves what lives dedicated to genuine public service in politics look like. We find it in the lives of Vice President Biden and [former] Speaker Boehner,” the priest said.

By recognizing both men, Father Jenkins said, “Notre Dame is not endorsing the policy positions of either, but celebrating two lives dedicated to keeping our democratic institutions working for the common good through dialogue focused on the issues and responsible compromise.”

The Laetare Medal has been given annually since 1883 to a Catholic “whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity.”

The honor is so named because its recipient is announced each year in celebration of Laetare Sunday, the fourth Sunday in Lent, which this year was on March 6.

“Laetare,” the Latin word for “rejoice,” is the first word in the entrance antiphon of the Mass that Sunday, which ritually anticipates the celebration of Easter.

The medal bears the Latin inscription, “*Magna est veritas et prevalebit*” (“Truth is mighty, and it shall prevail”).

While both Biden, a Democrat, and Boehner, a Republican, “have been loyal and committed partisans, they were leaders who put the good of the nation ahead of partisan victory, seeking through respectful dialogue honorable compromise and progress,” Father Jenkins said in his statement.

“Boehner’s resistance to a simple reductionism made him suspect in his own party; Vice President Biden reminded his fellow Democrats that those in the other party are ‘our opponents, not our enemies.’” the priest added.

Before his election as vice president in 2008, Biden represented Delaware in the U.S. Senate for 36 years.

At age 29, he became one of the youngest people ever elected to the U.S. Senate. Soon after his election, his wife and infant child were tragically killed in an automobile accident, yet he persevered in caring for his family as a single parent and in serving in the Senate. He commuted between his home in Delaware and Washington for many years.

In the Senate, Biden served as chairman or ranking member of the Judiciary



U.S. Vice President Joseph Biden and then-House Speaker John Boehner greet Pope Francis in Washington in this Sept. 24, 2015, file photo. (CNS photo/Drew Angerer, EPA)

Committee for 17 years and played an integral role in the 1994 Crime Law and the Violence Against Women Act. He also served for 12 years as chair or ranking member of the Senate Foreign Relations Committee, helping to guide issues and legislation related to terrorism, weapons of mass destruction, post-Cold War Europe, the Middle East and Southwest Asia.

Born in Scranton, Pa., Biden earned his bachelor’s degree from the University of Delaware and his law degree from Syracuse University College of Law.

Boehner became Speaker of the House in January 2011, and was re-elected in January 2013 and January 2015. He stepped down from the post and resigned from Congress last fall.

He was first elected to the U.S. House in 1990, serving the 8th Congressional District of Ohio, and was re-elected 10 times.

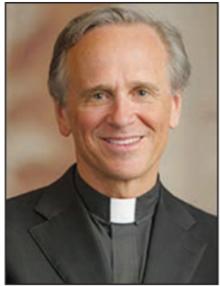
Among House Republicans, Boehner served as conference chairman, minority leader and majority leader. He also served as chairman of the House Education and Workforce Committee where he was the author of several reforms, including the Pension Protection Act and a school-choice

voucher program for low-income children in Washington.

Growing up in southwest Ohio, the second of 12 children, he was raised in a family of modest means. After graduating from Jesuit-run Xavier University in Cincinnati, he worked in business and served in the Ohio Legislature.

Among the previous recipients of the Laetare Medal are Civil War Gen. William Rosecrans, operatic tenor John McCormack, President John F. Kennedy, Catholic Worker co-founder Dorothy Day, novelist Walker Percy, Chicago Cardinal Joseph Bernardin, labor activist Msgr. George G. Higgins, House Speaker Tip O’Neil, actor Martin Sheen and jazz composer Dave Brubeck.

Retired U.S. Army Gen. Martin Dempsey, chairman of the Joint Chiefs of Staff from 2011 to 2015, will deliver the principal commencement address and receive an honorary degree at the May ceremony. Others scheduled to receive honorary degrees include are civil rights activist Diane Nash, musician Arturo Sandoval and Washington Cardinal Donald W. Wuerl. †



‘Notre Dame is not endorsing the policy positions of either, but celebrating two lives dedicated to keeping our democratic institutions working for the common good through dialogue focused on the issues and responsible compromise.’

—Holy Cross Father John Jenkins, president of the University of Notre Dame

Ability to ‘see’ can dissolve racism, must begin in hearts, Cardinal Turkson says

BIRMINGHAM, Ala. (CNS)—To describe how racism can be dissolved, Ghanaian Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, referred to Zulu greetings in his March 3 message to an Alabama conference.

“The healing of racism begins in our own hearts. How our hearts would be shaped if everyone learned to greet each other in the Zulu manner!” Cardinal Turkson said in the message, which he called “A Word of Encouragement” to the “Black and White in America: How Deep the Divide?” conference which took place on March 3-4 in Birmingham.

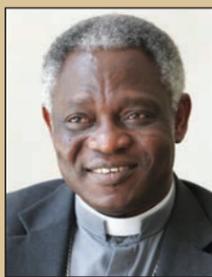
“When the Zulu people of South Africa greet someone, they say, ‘*Sawubona*,’ which means, ‘I see you.’ The one being greeted responds with ‘*Sikhona*,’ which means ‘I am here.’ The greeter ends by affirming ‘*Ubuntu*,’ which means, ‘We are, and so I am,’” Cardinal Turkson said.

The effect of racism, by contrast, is “to render people invisible, and from that follows the denial of human dignity, then loss of identity, then personal despair, then social and political distrust,” he added. “It unleashes a host of ills that have penetrated into every facet of life.”

The contrast “invites us to self-examination,” Cardinal Turkson said. “How often do I overlook people



Aryan Nations members light a cross in Maryland in this June 19, 2010, file photo. (CNS photo/Jim Lo Scalzo, EPA)



‘How often do I overlook people who differ from me and my kind? Do my biases cloud my ability to fully see another person in his or her full human dignity? Admitting my failure to see the other as human is to begin the struggle to vanquish unconscious bias and interpersonal racism.’

—Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace

who differ from me and my kind? Do my biases cloud my ability to fully see another person in his or her full human dignity? Admitting my failure to see the other as human is to begin the struggle to vanquish unconscious bias and interpersonal racism.”

Cardinal Turkson also borrowed from two popes, the U.S. bishops, a former president and even a Broadway show tune to hone his message.

He quoted from Pope Benedict XVI’s encyclical, “*Deus Caritas Est*” (“God Is Love”), in which the now-retired pontiff said, “Jesus’ program is ‘a heart which sees.’ This heart sees where love is needed and acts accordingly.”

“Love, says Pope Francis, brings them back in,” Cardinal Turkson added, quoting from remarks the current pope made during a 10th anniversary celebration of “*Deus Caritas Est*”: “‘From charity, we learn how to see our brothers and sisters and the world. “*Ubi amor, ibi oculus*,” say the Medievals: Where there is love, there is the ability to see.’”

“Almost 30 years ago, the American Catholic bishops stated, ‘Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world. To struggle against it means an equally radical transformation, in our own minds and hearts as well as in the structures of our society.’”

Saying that children “can readily accept differences,” but also can “be taught to hate,” the cardinal cited the “terrible lines” from a song from the musical “South Pacific” about the inculcation of racism: “You’ve got to be taught before it’s too late, before you are six or seven or eight, to hate all the people your relatives hate, you’ve got to be carefully taught!”

Adopting his own voice, Cardinal Turkson said, “Racism excludes its victims from the basic resources they need. Among these are decent housing, a good education, jobs for those who can work, upbringing for the young and care for the elderly.”

He later quoted from Abraham Lincoln’s second inaugural address, when Lincoln “so eloquently bemoaned ‘all the wealth piled by the bondsman’s 250 years of unrequited toil.’”

“Let us work to remove the personal and systemic barriers of racism that prevent us from ‘seeing’ the brothers and sisters whom God created equal in his image and likeness,” Cardinal Turkson said.

Among those in attendance at the conference were Archbishop Anthony Obinna of Owerri, Nigeria, and Bishop Robert J. Baker of Birmingham. Speakers included Archbishop Owerri; Bishop Edward K. Braxton of Belleville, Ill.; Mayors William Bell of Birmingham and Joseph Riley Jr. of Charleston, S.C.; and Alabama Attorney General Luther Strange. †



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Editorial



Pope Francis greets the crowd during his general audience in St. Peter's Square at the Vatican on Feb. 24. (CNS photo/Paul Haring)

Christian optimism springs from a realistic faith

Some days, it's hard to be optimistic about anything. The economy is not what it should be. Class warfare is raging as our government leaders and political candidates call each other names, and peace—at home and abroad—is more elusive than ever. Today, more than ever, we need Christian optimism and the theological virtue of hope.

What would be the source of this hope? Surely not the political process. Surely not the false glitter and empty promises delivered to us by the media. If the past year has taught us anything, it is that when the center does not hold, the extreme ideologues on the left and right rush in to fill the void fueled by a 24-hour news cycle that is desperate for the latest “gotcha” moment to report, repeat endlessly and exaggerate as needed to feed our ravenous appetite for “news” that is largely gossip and scandal mongering.

And yet, Christians are called to proclaim Good News. We are challenged by virtue of our baptismal promises to reach out to others—especially those who have the least reason to believe us—and assure them that we have all been saved in Jesus Christ. This is what recent popes have called “the new evangelization.” It is what Pope Francis calls “missionary discipleship,” the commitment to share our joy with people who have lost all hope on the peripheries of modern society.

In order to share our joy, we first have to uncover it, to release it from the layers of gloom and doom that overlay it, and to allow it to break through authentically and enthusiastically for all to see. To be successful, missionary disciples must be joyful people whose hope is grounded in the person of Jesus Christ.

The purpose of the season of Lent is to help us uncover our joy, to strip away layers of sin and guilt that prevent us from experiencing and sharing the power of Christian hope. Through prayer, fasting and almsgiving, Lent helps us to clean house and to recover the roots of authentic Christian joy, so that we will be free to celebrate the Lord's Resurrection at Easter and to share our joy with the whole world at Pentecost.

We are especially blessed in this

Holy Year of Mercy to be able to reflect on the essential relationship between Christian optimism and our belief in God's unconditional love and mercy. Scripture shows us, again and again, that there is no real hope for us as individuals or as communities without faith in a benevolent and merciful God. Christians are realists. We acknowledge our sinfulness and the tendency toward corruption that exists in every social program no matter how well-intended or effectively designed.

We do not place our trust in princes (or politicians). We trust in the Lord.

Christians believe that God humbled himself and became man in order to show us that true strength is not found simply in the absence of weakness. By his words and example, Jesus taught us that genuine love is never self-serving. Our hope is not in the strong man—or woman—who promises to liberate us from corrupt social systems. Our hope is in the One who provides us with the grace we need to change our hearts so that we can work together to change our world.

Christian optimism is realistic, not ideological. It focuses on virtues such as prudence, temperance, courage and justice. It relies on the spiritual values of faith, hope and charity, and it takes seriously our fallen human nature without ever questioning the power of God's grace to heal us, make us whole again, and set us free.

This is the purpose of Christian asceticism: to help us open our hearts to the saving grace of Jesus Christ, who alone can liberate us from the burden of sin that weighs us down and blinds us to the truth about ourselves and our world.

Every year at this time, we celebrate the power of grace to dispel the dark shadows of death and despair. It's no coincidence that Lent begins in winter and prepares us for the springtime of Easter. At this time of year, above all, we need to cultivate a realistic hope for the future.

This Lent, let's turn off the nightly news and spend an hour meditating on the Way of the Cross. What we see reported every night is a world that has lost its way. Let's walk with Jesus on a journey to the greatest act of love and mercy ever carried out by one human being for others—for us. Let's discover Christian optimism in the hope of the Resurrection and in the joy of Easter.

—Daniel Conway

Reflection/Sean Gallagher

Manning's career shows that faithfulness in little things leads to greatness

Over the course of his 18 seasons in the National Football League, Peyton Manning put up big numbers. He completed the most passing touchdowns at 539. He



announced his retirement during a March 7 press conference in Denver. Many fans in Indiana watched the press conference closely because of their fond memories of #18 from his 14 years leading the Indianapolis Colts, including taking them to a victory in Super Bowl XLI in 2007.

Manning is also beloved by people across Indiana because of the way he contributed to the common good of the community. Like the big numbers he put up in his football career, Manning made a splash when he gave millions for the construction of a health care facility for young people that now bears his name: Peyton Manning Children's Hospital, which is on the campus of St. Vincent Hospital in Indianapolis.

Anyone can see or fondly remember these tremendous accomplishments in athletics and philanthropy. But they all stand on the foundation of so many small things that Manning did from day to day that remains hidden from the public eye.

The amazing passes that Manning completed to a host of receivers, that were thrown into the tightest of coverage, were made possible because of hours of practice and film study, which no one but Manning's teammates and coaches ever saw.

In game situations, Manning was a master at examining the defense in the waning seconds before the snap of the

football. He was an expert at picking up the smallest of signs that would tip him off to what the defense was going to do. It might be a cornerback turning his hips slightly out, or a safety moving ever so slightly up toward the line of scrimmage.

Manning had become such a football genius through his relentless study of the game that he could notice these signs, process their meaning, decide in his mind what offensive play would best exploit them and then effectively communicate a change in play to his 10 teammates, often in a visiting stadium filled with loud fans, in the span of a few seconds.

The same principle also was at play in the way Manning gave back to the community. Underlying his massive public support of Peyton Manning Children's Hospital are the countless other small acts of charity he's made to hurting individuals and their families that no one ever knew about until the recipient came forward to tell his or her story.

As we give thanks for the great gift that Peyton Manning has been to football fans and the broader community over the past 18 years, and look forward to his continued contributions as he enters retirement, we can also learn a spiritual lesson from the example he has given us.

Building with the help of God's grace a life of faith here and now worthy of the glories of heaven happens through daily fidelity in little loving deeds, caring words, and acts of devotion to God that are often only seen by him.

None of us will have a Hall of Fame career like the one Manning just completed. But the reception he will receive five years from now at the Pro Football Hall of Fame in Canton, Ohio, will be nothing compared to the welcome any of us can receive in heaven. So go out there and give each day your best shot with the help that God always provides.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Spirituality for Today/Fr. John Catoir

Fondness for a former first lady

The March 6 passing of Nancy Reagan saddened many Americans. I know it affected me more than I expected. She had an endearing smile and a quiet dignity.

Everyone knew the role she played in the life of President Ronald Reagan, and how important she was to him. He claimed

that his success was directly related to her presence in his life. He had faced a particularly bad year, including a long hospital stay. “And then along came Nancy Davis, and saved my soul,” he is said to have told his biographer.

The bond between them was very admirable. They fulfilled the highest values of the human spirit in their unconditional love for each other. She was revered and despised for her power in the White House. When she spoke, people knew that the president of the United States was solidly behind her.

I met her at a fundraiser in 1980 during the campaign against President Jimmy Carter. It was at the Alfred E. Smith Memorial Foundation dinner. She looked me straight in the eye, and she did that with everyone she met. At the time, all I could think of was her personal warmth.

What I saw in her and her husband was a deep spirituality and a humble dependence on God. They saw the president's ascendancy to the White House

as the work of divine providence.

Her death, and for that matter the death of anyone, can lead us to begin reflecting on the meaning of life. I'm thinking now about the meaning of Nancy Reagan's life. She had her share of fame and glory, but what I remember most about her was the love and devotion she and her husband had for each other.

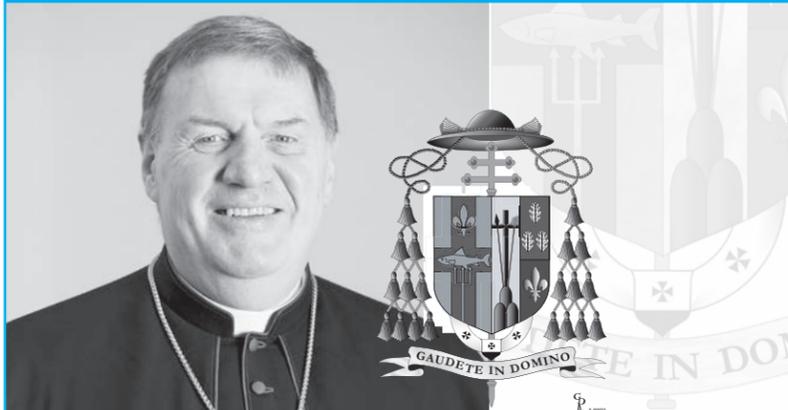
She suffered mightily during the last two decades of her life. Think about it—she lived 12 more years after her husband's death and was virtually alone. She cared for him for years before he died and when he was lost in the fog of Alzheimer's disease.

How bravely she carried her cross during those years, until death finally took her at the age of 94. In thinking of her, I'm reminded of a quote from Malcolm Muggeridge:

“For instance, success in all of its various guises; being known and being praised; ostensible pleasures, like acquiring money or seducing women, or traveling, going to and fro in the world and up and down in it like Satan, exploring and experiencing whatever Vanity Fair has to offer. . . . They are diversions designed to distract our attention from the true purpose of our existence in this world, which is, quite simply, to look for God.”

Some people are not distracted, and Nancy Reagan was one of those who was not distracted. May she rest in eternal peace.

(Father John Catoir writes for Catholic News Service.) †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Making mercy visible through spiritual works of mercy

Last week, I wrote about making mercy visible through the corporal works of mercy: sharing our food and drink with those who are hungry and thirsty, clothing the naked and sheltering the homeless, visiting the sick and imprisoned, and burying the dead.

I noted that the words and example of Jesus, which have inspired the teaching of the leaders of our Church for two millennia, are at the very heart of Christian discipleship. As Pope Francis says, Jesus is the face of mercy, and all Christians are challenged to make mercy visible through our concrete actions.

In addition to the corporal works of mercy, the Church proposes for our reflection and action seven spiritual works of mercy. These are to: instruct the ignorant, counsel the doubtful, admonish sinners, bear wrongs patiently, forgive offenses willingly, comfort the afflicted, and pray for the living and the dead.

The first spiritual work of mercy is to instruct the ignorant. We are all ignorant to some extent. There is so much we don't know about the wonders of God's creation, about the history of our salvation, and the richness of our Catholic

faith. It really is a work of mercy when someone takes the time to help us grow in knowledge, wisdom and understanding.

As disciples of Jesus Christ, we have received a mandate to "go out into the whole world and proclaim the good news" (Mt 16:15). When we help others expand, and deepen, their understanding of the meaning of the world and our place in it, we extend God's mercy to others, and we receive back much more than we give!

The second spiritual work of mercy is to counsel the doubtful. Many Catholics suffer doubts about their faith. When we encounter those who are unsure of their faith, we must affirm them in it and help them grow. Everyone's faith is tested at one time or another. In fact, our faith must be tested so that it can grow strong. During times of doubt or anxiety, it's important to have the strong support of family members, friends and others who stand firm in the faith and who can share their conviction with those who may be unsettled. In the end, Jesus himself is our greatest source of strength. Because he is always faithful, we can keep the faith. Because he never wavers in his love for

us, we can stand firm in our love for him.

When we "instruct the ignorant" and "counsel the doubtful," we share Christ's mercy with others. But we also receive it back a hundredfold so that the Lord's mercy can fill our souls with his divine life. When we perform each of the spiritual works of mercy—admonishing sinners, bearing wrongs patiently, forgiving offenses willingly, comforting the afflicted and praying for the living and the dead—we become the face of Jesus, the face of mercy, to those we interact with daily.

A spiritual work of mercy can be very concrete and practical. If we help someone understand why all human life is sacred, we help prevent violence and inhumanity. When we counsel someone who is uncertain about the freedom that comes from a personal relationship with Jesus Christ, we affirm the beauty and truth of Christian discipleship. We help make it possible for someone who is "on the fence" to become fully engaged in the life of the Church.

When we admonish sinners, we tell them the truth in love. When we bear wrongs patiently and forgive others as

the Father has forgiven us, we make love visible in the most powerful way possible. When we comfort the afflicted and pray for all our living and deceased sisters and brothers (including those who are close to us and those who are strangers), we act in the name of Jesus who prayed that we would all be one as he and the Father are one.

Spiritual works of mercy are necessary activities for ordinary Christians who aspire to be men and women of mercy. When we perform these acts of charity, we build up the Body of Christ, first of all, by growing in holiness ourselves and, secondly, by assisting our sisters and brothers in their efforts to live authentic spiritual lives.

When we share God's mercy with others, we become ministers of mercy to them. Let's not hesitate to instruct the ignorant, counsel the doubtful, admonish sinners, bear wrongs patiently, forgive offenses willingly, comfort the afflicted and pray for the living and the dead. What we have to share—our own experience of God's unconditional love and forgiveness—can be life-changing for those who need it most. †

Las obras piadosas como manifestaciones espirituales de la misericordia

La semana pasada escribí acerca de las obras de misericordia corporales como una forma de lograr que la misericordia sea algo tangible: compartir la comida y la bebida con los que tienen hambre y sed, vestir al desnudo y dar techo a quien no tiene hogar, visitar a los enfermos y a los presos, y enterrar a los difuntos.

Comenté que las palabras y el ejemplo de Jesús, que han inspirado las enseñanzas de los líderes de la Iglesia desde hace 2,000 años, constituyen el núcleo del discipulado cristiano. Tal como lo expresa el papa Francisco, Jesús es el rostro de la misericordia y todos los cristianos tienen el desafío de hacer que la misericordia sea un elemento visible a través de acciones concretas.

Además de las obras de misericordia corporales, la Iglesia nos ofrece para la reflexión y la acción siete obras de misericordia espirituales. Estas son: enseñar al que no sabe, dar buen consejo al que lo necesita, corregir al que se equivoca, sufrir con paciencia los defectos del prójimo, perdonar al que nos ofende, consolar al triste y rezar a Dios por los vivos y los difuntos.

La primera obra de misericordia espiritual es enseñar al que no sabe. Siempre va a existir algún aspecto sobre el cual no sabemos nada. Existen muchas cosas que desconocemos acerca de las maravillas de la creación de Dios, la historia de nuestra salvación y la riqueza

de nuestra fe católica. De verdad es una obra de misericordia cuando alguien dedica el tiempo para ayudarnos a ampliar conocimientos, a adquirir sabiduría y mayor comprensión.

Como discípulos de Cristo hemos recibido el mandato de "ir por el mundo y proclamar la Buena Nueva" (Mt 16:15). Cuando ayudamos a los demás a ampliar y a profundizar sus conocimientos acerca del significado del mundo y de nuestro lugar en él, estamos extendiendo la misericordia de Dios a los demás ¡y recibimos a cambio mucho más de lo que damos!

La segunda obra de misericordia espiritual es dar buen consejo al que lo necesita. Muchos católicos dudan acerca de su fe. Cuando nos topamos con personas que no están seguras en su fe, debemos ayudarles a mantenerse firmes y a cultivar nuevamente la fe. En algún momento todos hemos sentido que nuestra fe ha estado a prueba. De hecho, esto es necesario para poder fortalecer la fe. En momentos de duda o ansiedad, es importante contar con un apoyo sólido de familiares, amigos y otros que se mantienen anclados en su fe y que pueden compartir su convicción con quienes se sienten inseguros. Al final, el propio Jesús es nuestra mayor fuente de fortaleza. Porque él es siempre fiel, podemos conservar la fe. Porque su amor por nosotros jamás mengua, podemos mantenernos firmes en su amor por él.

Cuando enseñamos al que no sabe y damos buen consejo el que lo necesita, compartimos la misericordia de Cristo con los demás. Pero este acto se amplifica y vuelve a nosotros manifestado en la forma de la misericordia del Señor que llena nuestras almas con su vida divina. Cuando llevamos a cabo cada una de las obras de misericordia espirituales, a saber: corregir al que se equivoca, sufrir con paciencia los defectos del prójimo, perdonar al que nos ofende, consolar al triste y rezar a Dios por los vivos y los difuntos, nos convertimos en el rostro de Jesús—el rostro de la misericordia—para aquellos con quienes nos relacionamos a diario.

Las obras de misericordia espirituales pueden ser muy concretas y prácticas. Si ayudamos a alguien a comprender por qué toda la vida humana es sagrada, estaremos previniendo la violencia y la inhumanidad. Cuando damos consejo a alguien que duda acerca de la libertad que emana de mantener una relación personal con Jesucristo, reafirmamos la belleza y la verdad del discipulado cristiano. Contribuimos a que alguien que se sienta indeciso pase a participar de lleno en la vida de la Iglesia.

Cuando corregimos al que se equivoca, le expresamos la verdad con amor. Cuando sufrimos con paciencia los defectos del prójimo y perdonamos al que nos ofende como el Padre nos ha perdonado, materializamos el amor

de la forma más poderosa que existe. Cuando consolamos al triste y rezamos por nuestros hermanos y hermanas, tanto vivos como difuntos (incluso por aquellos cercanos a nosotros como también por los extraños), actuamos en el nombre de Jesús quien rezó para que nos uniéramos, como el Padre y él son uno solo.

Las obras de misericordia espirituales son actividades necesarias para los cristianos ordinarios que aspiran a convertirse en hombres y mujeres piadosos. Cuando realizamos estos actos de caridad, construimos el Cuerpo de Cristo primero que nada al cultivar la santidad en nosotros mismos, y segundo, al ayudar a nuestros hermanos y hermanas a llevar vidas auténticamente espirituales.

Cuando compartimos la misericordia de Dios con los demás nos convertimos en ministros de la misericordia para ellos. No dudemos en enseñar al que no sabe, dar buen consejo al que lo necesita, corregir al que se equivoca, sufrir con paciencia los defectos del prójimo, perdonar al que nos ofende, consolar al triste y rezar a Dios por los vivos y los difuntos. Aquello que podemos compartir con los demás—nuestra propia experiencia del amor y el perdón incondicionales de Dios—puede transformar la vida de quienes más lo necesitan. †

Traducido por: Daniela Guanipa

The Criterion announces change to Events Calendar and event submission policy

Beginning with the April 1 issue, *The Criterion* will begin its weekly Events Calendar with events starting on the Monday after the publication date.

While the amount of events included each week varies based on the number of submissions, an effort is made to always include at least one week's worth of calendar events. However, a list of one month's worth of events is always available by logging on to www.archindy.org/criterion/local/archive/events.

Events can be submitted to *The Criterion* by logging on to www.archindy.org/criterion/local/forms3/event-form.html, or by going to www.archindy.org, selecting the Newspaper tab, then selecting "Send Us Information" from the menu, then selecting Events.

If using the online form is not an option, please send events information to The Criterion, Events Calendar, 1400 N. Meridian St., Indianapolis, IN 46202, or fax it to 317-236-1593. Please include the name of the event, when and where it will take place, cost if applicable, a brief description of the event, and contact information both for publication and if *The Criterion* staff needs clarification.

Event information must be received by 5 p.m. on the Thursday two weeks prior to the desired publication date.

There is no charge to run events in the Events Calendar.

For questions on submitting events, call the office at 317-236-1585, or toll free at 800-382-9836, ext. 1585. †

Events Calendar

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

March 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **David Hass concert**, 7-8:30 p.m., \$10, purchase at events.sistersofprovidence.org, call 812-535-2952, e-mail jfrost@spsmw.org or purchase the evening of the performance.

March 12

St. Michael Parish, 250 High St., Brookville. **Dynamic Catholic event, "The Four Signs,"** 9 a.m.-1:30 p.m., \$20 per person. Information: 859-980-7900 or mary.burger@dynamiccatholic.com.

Christian Theological Seminary (CTS), 1000 W. 42nd St., Indianapolis. **Interfaith Voices for the Earth: Our Common Home,** Archbishop Joseph W. Tobin and leaders from the Jewish, Islamic and Baptist faith traditions, 1:30-4:30 p.m., free but \$10 suggested donation to offset costs. Registration requested but not required: www.hoosieripl.org/interfaith_voices_for_the_earth. Information: same site as above, or Larry Kleiman, 317-840-6243 or lrkleiman@hoosieripl.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **ShopINN-spiced springsale**, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

Second Presbyterian Church, 7500 N. Meridian St., Indianapolis. **Bread for the World "Survive and Thrive" interfaith workshop, speakers** Rebecca Middleton from Alliance to End Hunger and Matt Gross from Bread for the World, 9 a.m.-12:30 p.m., \$20 through March 6, \$25 after, walk-ins welcome. Registration: goo.gl/515GNg or call Charlie Gardner, 317-407-9130.

All Saints Parish, St. Joseph Campus, 7536 Church Lane, St. Leon. **5th annual All Saints Parish Spring Craft Show**, more than 25 artisans, baked goods, lunch available, free admission, 9 a.m.-3 p.m. Information: 812-576-4302.

March 12-14

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Used Book Sale**, 10 a.m.-3 p.m. March 12-13, 10 a.m.-4 p.m. March 14, categories include spirituality, Bibles, novels, history, children's books, health and wellness, and more, items not pre-priced but freewill donations accepted. Information: 812-535-2947.

March 13

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfdi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

March 13-14

Holy Family Catholic Church, 129 W. Daisy Lane, New Albany. **"The Comfort of the Cross" Parish Mission**, presented by Conventual Franciscan Brother Bob Baxter; March 13, "The Cross," 7 p.m. in Church sanctuary after 6 p.m. Mass; March 14, one-hour summary of Sunday and Monday talks, noon in the Day Activity Center; March 14, "The Stations," 7 p.m. in Church sanctuary after 6 p.m. Mass; all are welcome, refreshments after each session, RSVP requested but not required to

Zachary Mocek, 812-944-8283, ext. 223 or zmocek@holymfamilynewalbandy.org.

March 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club dinner meeting, "Year of Mercy,"** Father Patrick Beidelman, presenter, 6 p.m., \$15 per person. Information: 317-748-1478.

Cardinal Ritter House Community Room, 1218 Oak St., New Albany. **Lecture and Irish Coffee Night**, Black Catholic historian Dr. Cecilia Moore speaking, 7 p.m., free but RSVP requested by March 11 and donations accepted. RSVP: Indiana Landmarks, 812-284-4534 or gsekula@indianalandmarks.org.

March 15

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Substance Abuse Ministry (SAM)—"The Effects of Substance Abuse on Adolescent Development,"** Fairbanks adolescence counselor Kathy Nelson presenting, 6:30 p.m. Information: Michael Chisley, 317-626-5388; Cindy Stanberry, 317-331-9738; sam@sjoa.org.

March 16

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Lenten Soup Supper and Speakers: **"Our Lady of Sorrows,"** presented by Society of Our Lady of the Most Holy Trinity Father James Blount, Mass 5:30 p.m., soup supper in the cafeteria 6:30-7:15 p.m., speaker 7:15-8:30 p.m. Registration: Sister Diane Carollo, 317-259-4373, ext. 256, or dcarlolo@stluke.org.

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Lenten Series: The 10 Commandments in Today's World—Mercy and Justice for All**, 7-8:30 p.m. Information: shartlieb@saintlawrence.net.

Marian University, West Dining Hall, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Discussion Series on "Laudato Si," Part 5,"** director of the Center for Organizational Ethics Karen Spear and Semler Endowed Chair for Medical Ethics Jason Eberl facilitating, noon, free, bring or buy lunch. Information: 317-955-6136 or troberts@marian.edu.

Marian University, Ruth Lilly Student Center Community Room, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Eco-Theology: God and Nature,"** Bellarmine University assistant theology professor Justin Klassen presenting, 6 p.m., free. Information: 317-955-6136 or troberts@marian.edu.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Knights of Columbus, 809 E. Main St., New Albany. **Lady Knights Meet and Greet**, evening of fun, information and Irish soup, 5:30-7 p.m., come any time, \$5. Information: Toni Broderick, 502-645-7542.

March 17

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Divorce and Beyond six-meeting session to run April 12-May 17

Divorce and Beyond will be offered on six consecutive Tuesdays at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. from April 12 to May 17. The topics for discussion will be the process of divorce, self-image, stress, anger,

blame, guilt, loneliness and forgiveness.

The cost of the six-week session is \$30, which includes a book. For more information or to register, contact the Pro-Life and Family Life Office at 317-236-1586 or e-mail dvanvelse@archindy.org. †

Annunciation Parish will offer Good Friday Tenebrae service

Annunciation Parish, 19 N. Alabama St., in Brazil, will offer a Good Friday *Tenebrae* Service at 8 p.m. on March 25.

Tenebrae (Latin for "shadows" or "darkness") is a service distinctive for its gradual extinguishing of candles, while a series of readings and psalms is chanted or recited. The service, most often held on Good Friday during Holy Week, was more common before Vatican II liturgical reforms

but is making a resurgence.

The service will be performed by the parish's St. Ambrose Schola Cantorum. This professional sacred music ensemble sings liturgical music from medieval, Renaissance and modern eras, Gregorian and Ambrosian chants, psalms and classic hymns.

The event is free and open to all.

For more information, contact Edward Atkinson at 812-448-1901. †

Iraqi ambassador to speak on the future of Iraq at Marian University on March 31

Ambassador Feisal Istrabadi of Iraq will present a talk on "The Future of Iraq" at the Michael A. Evans Center for Health Sciences at Marian University, 3200 Cold Spring Road, in Indianapolis at 6 p.m. on March 31.

Ambassador Istrabadi is the founding director of the Center for the Study of the Middle East at Indiana University in Bloomington. He was

appointed ambassador extraordinary and plenipotentiary and deputy permanent representative of Iraq to the United Nations in 2004.

The lecture is part of the Richard G. Lugar Franciscan Center for Global Studies Speaker Series. It is free and open to the public.

For more information, e-mail maple@marian.edu or call 317-955-6775. †

Sisters of Providence offer 'Come and See' weekend on April 8-10

The Sister of Providence invite all single Catholic women ages 18-42 to learn more about becoming a Sister of Providence during a "Come and See" weekend retreat at Saint Mary-of-the-Woods from 7 p.m. on April 8 to 2 p.m. on April 10.

During the retreat, participants will have the chance to meet informally with new members of the Sisters of Providence, get to know the spirituality and mission of the sisters, find individualized support for

their discernment journey, and meet and share experiences with other women also considering religious life.

There is no charge for the event, and meals will be provided. Those interested in attending are asked to register.

For more information, call Providence Sister Editha Ben at 812-230-4771, e-mail eben@spsmw.org, or register online at ComeandSee.SistersofProvidence.org. †

Retreats and Programs

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

March 25

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Good Friday, "Spend a Day with God,"** 9 a.m.-4 p.m., \$35 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 1-2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Mercy" Women's Retreat**, Conventual Franciscan Brother Bob Baxter, presenter, \$85 for single room with full bed, \$70 for shared room with two twin beds, \$45 for commuters, includes Mass. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

April 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference**, 8 a.m.-4 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

April 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **"Re-Visiting the Protestant Reformation," session one, "Background and Causes of the Reformation,"** Benedictine Father Matthias Neuman, presenter, 7-8:30 p.m., \$15 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 8-10

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"He Has Been Raised!,"** Benedictine Father Eugene Hensell, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"The Wisdom of the Second Half of Life,"** Judy Ribar, presenter, \$150 includes two lunches and dinner, bring your own breakfast. Information: 812-923-8817 or retreats@mountsaintfrancis.org. †

Little Sisters of the Poor are the public face of fight against HHS mandate

WASHINGTON (CNS)—Visuals often are much easier to grasp than a complicated thicket of issues. That may be why the Little Sisters of the Poor have become the public face of *Zubik v. Burwell*, which goes before the U.S. Supreme Court on March 23.

Zubik is not just about the religious order's legal challenge of the Obama administration's contraceptive, abortifacient and sterilization mandate for employers. It is a consolidated case also involving East Texas Baptist University, Southern Nazarene University and Geneva College, which is a Presbyterian institution, as well as Catholic entities, including the Archdiocese of Washington, the dioceses of Pittsburgh and Erie, Pa., and Priests for Life.

Both sides on the mandate issue have been working to attract public support. The Little Sisters, like Priests for Life, have launched a website explaining their side of the issue, and of any of the cases the Little Sisters suit has received the most attention, media and otherwise.

In January, two Little Sisters sat in the House Chamber for the State of the Union address, invited by House Speaker Paul Ryan, R-Wisconsin. The religious order also has been invoked on the campaign trail for the Republican presidential nomination by U.S. Sen. Marco Rubio, R-Florida, and former Florida Gov. Jeb Bush. Rubio and Bush, who is now out of the race, pointed to the order's mandate suit as part of the ongoing fight for religious liberty.

Pope Francis met with some of the sisters in Washington last September during his apostolic visit.

Once the high court hears oral arguments in *Zubik v. Burwell*, a decision is expected before the court term ends in June.

With the death of Associate Justice Antonin Scalia, it is widely predicted the result will be a 4-4 tie. In the 2014 Hobby Lobby case, Scalia was part of a 5-4 majority decision that ruled that owners of closely-held businesses that objected to the mandate on conscience grounds were exempt from it.

In all of the cases to be argued before the high court in March, appellate courts in various jurisdictions sided with the Obama administration.

On Feb. 18, the 11th U.S. Circuit Court of Appeals in Atlanta ruled against the Eternal Word Television Network (EWTN) and three other Catholic entities. That ruling also said the U.S. Department of Health and Human Services (HHS) mandate should not be enforced until the Supreme Court rules on the issue.

One ruling that has gone against the Obama administration was handed down Sept. 17, 2015, by a three-judge panel of the 8th U.S. Circuit Court of Appeals in St. Louis. The panel upheld a district court ruling that said the mandate does burden the religious liberty of the plaintiffs, who include three Christian colleges in Missouri, Michigan and Iowa.

The Little Sisters order, which operates nursing homes for the elderly poor, including St. Augustine Home for the Aged in Indianapolis, has been the symbol of the case since Dec. 31, 2013, when Supreme Court Justice Sonia Sotomayor issued a stay hours before the sisters would have had to comply with the mandate.

Under the federal Affordable Care Act (ACA), most employers, including religious ones, are required to cover employees' artificial birth control, sterilization and



A member of the Little Sisters of the Poor assists a woman at the Little Sisters' Jeanne Jugan Residence in Washington in this 2009 photo. (CNS file photo)

abortifacients, even if employers are morally opposed to such coverage.

Churches and institutions that primarily employ and serve their own members are exempt.

The Little Sisters, like the other plaintiffs in *Zubik v. Burwell*, object to doing this for their employees under their health insurance plan, the Christian Brothers Employee Benefit Trust. Citing the 1993 Religious Freedom Restoration Act, known as RFRA, the religious order says the mandate amounts to an undue burden on their free exercise of religion.

To respond to religious objections, the Department of Health and Human Services created an "accommodation." Any organization with religious objections to providing the coverage must state that in writing in order for HHS or the Department of Labor to direct a third party provide contraceptives, abortifacients and sterilization to the organization's employees.

The Catholic and other plaintiffs in *Zubik* object to that third-party notification because they say they still would be complicit in providing coverage they oppose.

A brief from the U.S. Conference of Catholic Bishops (USCCB) zooms in on the argument: "History is replete with instances in which an individual went to his or her death to avoid committing an act objectionable to the individual on religious grounds, though thought by others to be innocuous."

As examples, the USCCB cites St. Thomas More, beheaded by King Henry VIII after More refused to take an oath that affirmed that the king was the head of the Church in England; Polycarp, an early Christian martyr burned at the stake for his simple refusal to say "Caesar is Lord"; and Eleazar, who, in the Second Book of Maccabees, was recorded as having been tortured and killed for refusing to eat meat not allowed by Jewish dietary laws.

Refusing to comply with the mandate means substantial fines, which in the case of the Little Sisters have been

estimated at \$70 million a year. According to the Becket Fund for Religious Liberty, which represents the religious order, the fines range depending on the nursing facility run the order, which has close to 30 homes for the elderly. Some fines could run \$2,000 per employee per year or amount to \$100 per employee per day.

The USCCB brief argues that the Little Sisters order would face "financial ruin" as a result. "No one benefits from such an outcome—not the organizations, their donors, their clients, or their employees."

Some *amicus* briefs that argue the government's case claim that exempting the plaintiffs from the mandate would make it more difficult and expensive for their employees, who would have sought contraceptives, sterilization procedures or abortifacient drugs through their health insurance plan.

Mark Rienzi, a lawyer with the Becket Fund, calls that "a very strange argument" since the government-operated health-care exchanges provide a workable alternative. Those, he said, are "generally praised by the government as providing affordable, comprehensive, easy-to-access coverage. In fact, that's precisely the way many employees of small businesses get their insurance. So the notion that it is somehow too hard, too complicated, or too expensive for employees of the Little Sisters is bizarre."

What happens if the Supreme Court deadlocks 4-4? The rulings of the lower courts would be affirmed, or the court may set the case aside for re-argument when Scalia's seat is filled, predicted Rienzi.

If so, "we can come back in a year," he told CNS. †



Mark Rienzi

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 Deanery

- March 16, 7 p.m. at St. Michael, Brookville

Bloomington Deanery

- 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 Deanery

- March 15, 6 p.m., Richmond Catholic Community at St. Mary, Richmond
- March 16, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

- 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 South Deanery

- 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 Deanery

- 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 Deanery

- 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, Navilleton
- 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 Deanery

- March 13, 4:30 p.m. for St. Patrick, Salem, and American Martyrs, Scottsburg at American Martyrs, Scottsburg

Tell City Deanery

- Every Wednesday in Lent, and March 30, 3:30 p.m. central time, eucharistic adoration; 3:45 p.m., confessions; 4:30 p.m., Mass, at St. Meinrad in St. Meinrad

Terre Haute Deanery

- 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, 7 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 †

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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ABORTION

continued from page 1

centers and their doctors to have admitting privileges at local hospitals.

Opponents of the state regulations say they are aimed at stopping abortions because they have forced clinics to close, which in turn, they say, puts an undue burden on women seeking abortions who have to travel farther to find an available clinic.

In response to claims the Texas law is an effort to end abortion, Jennifer Carr Allmon, associate director of the Texas Catholic Conference, said in a March 2 statement: "Let's be clear, we will end legalized abortion in America. But that will be done directly and not through a back door regulatory attempt. Legalized abortion will end because we are winning the hearts and minds of young people in America through common sense and sound science."

The Texas restrictions were signed into law in 2013, but lower-court orders have prevented them from being fully implemented and in June, the Supreme Court granted a request for an emergency stay, blocking enforcement of the provisions.

Before the Texas Legislature adopted the two new restrictions, there were 41 clinics in Texas that performed abortions, but after the law was passed—and before it was blocked by the high court—that number dropped to 19, and is

likely to drop to 10 clinics in the state if the court upholds the law.

If the law is fully enforced, the biggest impact will be in the western and southern part of the state. Currently, a temporary court order allows one clinic in the Rio Grande Valley to remain open while the case is pending.

Last year, the 5th U.S. Circuit Court of Appeals in New Orleans largely upheld the law, so if the Supreme Court justices are tied 4-4 in their decision, it will uphold the lower court's decision and affect the three states—Louisiana, Mississippi and Texas—covered by the appeals court, not setting a national precedent.

During the arguments last year before the appeals court, the solicitor general representing Texas said the state's law didn't place an "undue burden" on women who wanted an abortion because as he put it: "The undue burden has to require something more than driving distance; people will always have to travel to get an abortion."

In that same courtroom, Stephanie Toti, the plaintiff's attorney, emphasized that the law did put an undue burden on women, particularly in West Texas and the Rio Grande Valley. "If a woman in El Paso has to travel 500 miles to get an abortion, that's an undue burden," she said.

The issues were still front and center in the March 2 arguments. Justice Elena Kagan said the law could affect hundreds of thousands of women who would

have to travel much farther to reach a clinic, and Scott Keller, solicitor general of Texas, said the major metropolitan areas in the state that currently have clinics would continue to have them. He also noted that more than 90 percent of Texas women live within 150 miles of an abortion clinic.

The law puts "heavy burdens on abortion access that are not medically justified," argued Toti, a lawyer for the Center for Reproductive Rights in New York City, referring to clinics that have closed throughout the state just prior to the law's enactment or right afterward.

According to the Guttmacher Institute, a research group that supports legal abortion, 25 states have laws or policies that regulate abortion providers and clinics that perform surgical abortions that "go beyond what is necessary to ensure patients' safety."

Five states currently require providers of either medication or surgical abortion services to have admitting privileges at a local hospital, and another 10, including Indiana, require the provider to have either admitting privileges or another type of relationship with a hospital.

In 2015, Arkansas adopted a new restriction that requires only medication abortion providers to have an agreement with a physician who has admitting privileges; the law does not include a similar requirement for surgical abortion providers.



A pro-life supporter holds up a sign in front of the U.S. Supreme Court in Washington on March 2 on the morning the court heard oral arguments in a challenge to a Texas law imposing new standards on abortion clinics and requiring abortion doctors to have hospital admitting privileges. (CNS photo/Kevin Lamarque, Reuters)

Allmon in her statement said the "real question before the court in this case is not whether women deserve access to abortion, but rather women deserve safe medical procedures."

How the Supreme Court will rule on the case remains to be seen.

Clarke Forsythe, acting president and senior counsel at Americans United for Life, said the court could either reach a 4-4 vote, hold a decision for a later date or send it back to

the trial court, which Kennedy mentioned during the oral argument.

"Based on the argument, it did not seem that the abortion clinics would get 5 votes on any ground," he said in a March 2 statement.

And no matter how the court rules, the battle over this issue will likely continue. As he put it: "We are certainly going to find ourselves in court again arguing over laws to protect women in abortion clinics from immediate and long-term risks." †

Committee calls attacks on Christians, others in Middle East 'genocide'

WASHINGTON (CNS)—The House Foreign Affairs Committee on March 2 unanimously passed a bipartisan measure condemning as genocide the killing of Christians, Yezidis and other ethnic and religious minorities by Islamic State militants in the Middle East.

The House body also passed a second measure unanimously calling for an international tribunal to hold the Syrian government led by President Bashar Assad accountable for war crimes for "terrible atrocities" committed against the country's own people.

The resolution on genocide, introduced by Rep. Jeff Fortenberry, R-Nebraska, "expresses the sense of Congress that the atrocities committed by ISIS against Christians, Yezidis, and other ethnic and religious minorities constitute war crimes, crimes against humanity and genocide."

"ISIS commits mass murder, beheadings, crucifixions, rape, torture, enslavement and the kidnapping of children, among other atrocities," said the committee's chairman, Rep. Ed Royce, R-California. "ISIS has said it will not allow the continued existence of the Yezidi. And zero indigenous Christian communities remain in areas under

ISIS control."

The Islamic State "is guilty of genocide, and it is time we speak the truth about their atrocities. I hope the administration and the world will do the same, before it's too late," Royce added.

Supreme Knight Carl Anderson issued a statement applauding the House Foreign Affairs Committee for taking "a courageous and historic step in giving meaning to the words 'never again.'"

"We now look forward to passage by the full House of Representatives," he continued, "which has the opportunity to be on the right side of history in a bipartisan manner, joining its voice to those of the European Parliament, Pope Francis, the U.S. Commission for International Religious Freedom and prominent genocide scholars worldwide."

The Knights of Columbus, based in New Haven, Conn., and the Washington-based group In Defense of Christians are currently sponsoring an online petition www.StopTheChristianGenocide.org, urging Secretary of State John Kerry not to exclude Christians from a declaration of genocide at the hands of the Islamic state.

"America must end its silence about the ongoing genocide against Christians and other minority groups in Iraq and Syria," says the petition, launched on Feb. 25 and being promoted with a new nationwide TV ad. So far, the petition has garnered more than 56,000 signatures.

Introduced by Rep. Chris Smith, R-New Jersey, the second resolution OK'd by the House committee "strongly condemns the gross violations of international law amounting to war crimes and crimes against humanity by the government of Syria, its allies and other parties to the conflict in Syria; and calls on the [U.S.] president to promote the establishment of a Syrian war crimes tribunal."

Royce in his statement noted that prior to the vote on the second measure, the committee "heard searing testimony regarding the terrible atrocities being committed by Syria's government against its own people—widespread torture, industrial-scale murder, starvation as a tool of war and the terror of unending barrel bombs."

More than 250,000 Syrians have been killed, and millions more have been forced from their homes in Syria's civil war that began with the aim of overthrowing Assad. †

What was in the news on March 11, 1966? Ecumenism in Great Britain, a new birth control commission, and the value of Catholic schools

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 pages of *The Criterion*.

Here are some of the items found in the March 11, 1966, issue of *The Criterion*:

• Why ecumenism is lagging badly among British

"LONDON—Cardinal John Carmel Heenan, in one of his noteworthy speeches at the Second Vatican Council, pledged that the bishops of England would do everything in their power, short of denying their faith, for ecumenism in their country. In point of fact, the bishops have not been noticeably enthusiastic since the council ended to convert their oratory into action. The English are cautious about ecumenism."

• New birth control commission includes three U.S. prelates

"VATICAN CITY—Sixteen prelates, including three from the United States and a score of experts, are included in the new commission, headed by Cardinal Alfredo Ottaviani, to study the birth control issue. ... The 16 prelates come from 11 nations, The three from the U.S.—more than from any other country—are Cardinal Lawrence Shehan of Baltimore, Archbishop John Dearden of Detroit and Archbishop Leo Binz of St. Paul, Minn. Cardinal Ottaviani told the NCWC News Service that the new commission has been

charged with analyzing the information prepared by a group of some 70 experts, who have been studying the birth control problem since they were commissioned by Pope Paul in June 1964. The new group will then prepare a statement based on their findings which will be submitted to the pope for his decision, the cardinal said."

- Shifts made among U.S. hierarchy
- Missals not obsolete, Holy See emphasizes
- Parental vigilance termed key to avoiding teenage disaster
- High schools planning to form 'junior' bands
- Text of Church in Modern World schema
- Polls priests on desire to work in 'inner city'
- Christian communities spread slowly in Israel
- Hibernians will strut up boulevard of green
- Editorial: Doing enough?

"The burden of maintaining a Catholic school system has become such an agonizing financial concern in so many areas of the country that it overshadows the parallel problem of providing religious education and training for those Catholic children attending public schools. ... Neglect in facing up to this problem, to map provisions and to investigate all proposals which might offer solutions would be shortsighted. And it is an almost foolproof method of losing many Catholics through default. ... Methodist Bishop Richard C. Raines of Indianapolis is quoted in the current issue of

Christianity Today magazine as saying that 'a half-hour or so instruction 25 to 30 times a year will not adequately educate a young person in anything.' "

- Poverty not synonymous with unemployment
- The population issue
- Marian to present Becket play
- Irish play set at Bloomington
- Archdiocesan 'Progress Fair' winners listed
- Prayer Apostleship intentions listed
- Plan Institute of Ecumenism
- To German Bishops: Publish wartime letters of Pius XII
- Radiologist given cancer study grant
- Richmond symposium hears famed liturgist
- Japanese movie slated at Marian



Read all of these stories from our March 11, 1966, issue by logging on to our archives at www.CriterionOnline.com.) †

Massgoers urged to be open to Lord's mercy, 'be instruments of it'

WASHINGTON (CNS)—The “annual retreat” of Lent is the “opportune moment to re-establish the Lord” as the center of one’s life, and quiet time spent in adoration of the Blessed Sacrament is a chance to really listen to what God is saying, Archbishop Timothy P. Broglio said in a homily on March 3.

“We must be attentive,” he said, even “when the Gospel seems demanding, out of touch, or opposed to our desires, apparent gain or whatever.”

The archbishop, who heads the U.S. Archdiocese for the Military Services, was the main celebrant at an early evening Mass in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington to open the shrine’s observance of “24 Hours for Lord,” a worldwide Holy Year of Mercy project initiated by Pope Francis.

At the Vatican, in Rome and in many dioceses around the world—including several parishes in the Archdiocese of Indianapolis—Catholic churches had extended hours for confessions as part of the project.

In Washington, a 48-hour period for the observance was scheduled at the national shrine, with continuous exposition of the Blessed Sacrament throughout that time, including overnight hours. An early evening closing Mass on March 5 was celebrated by Bishop Paul S. Loverde of Arlington, Va., followed by a eucharistic procession.

Archbishop Broglio told the more than 200 people attending the opening Mass they were gathered at a most appropriate place to mark “this special day of mercy” proclaimed by the pope, because the national shrine is “a place of constant healing where priests are available to administer divine pardon to those who seek it.”

He opened his homily by sharing an allegory often used by best-selling author Matthew Kelly to illustrate the importance



People pray before the Blessed Sacrament after the opening Mass for “24 Hours for the Lord” at the Basilica of the National Shrine of the Immaculate Conception in Washington on March 3. (CNS photo/Jaclyn Lippelmann, *Catholic Standard*)

of the Eucharist.

The story is of a mysterious fatal infection spreading around the world, devastating populations, forcing physicians and scientists to work “night and day to find an antidote,” Archbishop Broglio said. One day they find a young boy who has a natural immunity that could produce a vaccine. His parents are told their son could save the world, but that he must make the ultimate sacrifice—his life.

“The parents are beside themselves, but they see there is no choice,” the archbishop

said. “The vaccine is successful, and the human race is saved.”

When the boy’s parents want to commemorate the first anniversary of the sacrifice of their son, “the response is tepid,” he said. Most have somewhere else they need to be—a sporting event, “a sale not to be missed,” chores—and had no time to give thanks.

“We gather this evening to give thanks,” Archbishop Broglio said. “First we must listen, and then respond with decisiveness. The whole process is prayer.”

Being able to listen “is no mean feat in contemporary society,” he continued. “Everyone buries his or her head into an electronic device. Family conversation can be ruined. Human interaction is faulty.”

In the day’s first reading, the prophet Jeremiah “is clear,” he said. “Essential to conversion is hearing the voice of the Lord. Do not harden your hearts,” Archbishop Broglio said.

The day’s Gospel passage from St. Luke warns against closing one’s heart and mind to the Lord and his message, he said.

“We place our trust in the Lord, and

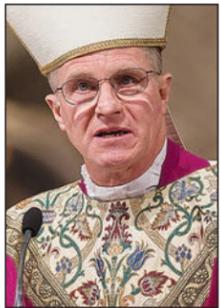
listen to his voice,” Archbishop Broglio said. “Otherwise, all our works are in vain.”

Returning to the story he began his homily with, the archbishop said that just as the parents of the child who was sacrificed to give life “invited others to commemorate his loving gesture, the Lord allows us to participate, to be present and to share in his one sacrifice that gives eternal life.”

He urged Massgoers “to be open to the Lord’s mercy and to be instruments of it.”

At the start of Mass, Msgr. Walter R. Rossi, rector of the national shrine, welcomed the congregation to the Crypt Church and noted that Pope Francis had described the special observance taking over the next two days as a “moment of intense prayer” that “will enable people to touch the grandeur of God’s mercy.”

“May these days of eucharistic adoration, these ‘48 Hours for the Lord,’ bring God’s mercy, abundant blessings upon all who come before the Lord in Mary’s shrine, as well as for those who unite themselves with us in spiritual communion at home.” †



“Essential to conversion is hearing the voice of the Lord. Do not harden your hearts. ... We place our trust in the Lord, and listen to his voice. Otherwise, all our works are in vain.”

—Archbishop Timothy P. Broglio, who heads the U.S. Archdiocese for the Military Services

Get thee to a confessional: Pope Francis goes, and wants you to as well

VATICAN CITY (CNS)—Go to confession. Soon.

For Pope Francis, the Holy Year of Mercy is all about sharing the experience of God’s mercy with others. But first, he wants people to experience it themselves, in the confessional.

Lent is the perfect time for that kind of spring cleaning and at the Vatican, in Rome and in many dioceses around the world, Catholic churches—including several parishes in the Archdiocese of Indianapolis—were to have extended hours for confessions on March 4-5 in a project called “24 Hours for the Lord.” Afterward, for those who did not make it to a local church, there were still three weeks left before Easter.

The pope has said he goes to confession every two weeks, and he has done so very publicly, most



Father Bryan Dolejsi, vocations director for the Archdiocese of Seattle, hears a boy’s confession in Kent, Wash., in this on July 22, 2014, file photo. (CNS photo/Jean Parretti, *Northwest Catholic magazine*)

noticeably in 2014 during a Lenten penance service in St. Peter’s Basilica. He also went on Feb. 11, on the eve of his trip to Cuba and Mexico, when he stopped by the Basilica of St. John Lateran where the priests of the Diocese of Rome were holding their Lenten meeting. Pope Francis heard the confessions of several priests, then went to confession.

At St. John Lateran, as in almost every speech he has given to priests in the three years since his election on March 13, 2013, Pope Francis gave the priests advice, exhortations and pleas that they dedicate time to hearing confessions and that they do so with warmth, care and a father’s love. He wants them to acknowledge the reality of the penitent’s sin, but pay even more attention to the penitent’s desire for forgiveness and a fresh start.

He spends less time telling Catholics to get to a confessional than he does telling priests they have a serious obligation to ensure the experience is not so horrible that the faithful never come back. A lot of that probably has to do with the fact that a turning point in his own life—and the beginning of his discernment about becoming a priest—began with an unplanned confession on the way to a school picnic when he was 17. He said he felt that the priest, whom he’d never seen before, was waiting there to show him God’s mercy.

Rather than trying to convince people that they are sinners who need to go to confession, Pope Francis tries to take seriously the reasons people say they do not go and gives them another point of view.

“Some say, ‘I confess only to God.’ Yes, you can say, ‘God forgive me,’ but our sins are also against our brothers and sisters, against the Church,” he said at a general audience in February 2014. “This is why it is necessary to ask forgiveness from our brothers and sisters and from the

Church in the person of the priest.”

Embarrassment or shame is another reason people stay away from the confessional, which the pope sees as a normal feeling, but one that should be overcome. “Sometimes when you’re in line for confession, you feel all sorts of things, especially shame, but when your confession is over, you’ll leave free, great, beautiful, forgiven, clean, happy—this is what’s beautiful about confession,” he said.

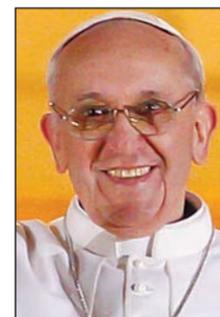
In the recent book-length interview, *The Name of God Is Mercy*, Pope Francis also spoke about confession as an important means of helping people be truly honest before God. “It’s a way to be real and authentic,” he said. “We face the facts by looking at another person and not in the mirror.”

The pope repeatedly has told priests that in the confessional they should ask only questions that help penitents recognize their sins rather than conducting “a heavy, finicky and invasive interrogation.”

But that does not mean penitents should approach the sacrament without doing their own examination of conscience and even a detailed one.

In *The Name of God Is Mercy*, the pope was asked how one should prepare for confession. His answer: “He ought to reflect on the truth of his life, of what he feels and what he thinks before God. He ought to be able to look earnestly at himself and his sin. He ought to feel like a sinner, so that he can be amazed by God.”

As he said in December 2014, “Go to confession to clean up a bit. This is good for you.” †

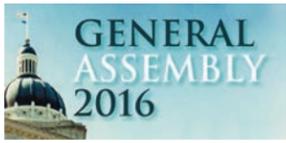


Pope Francis

Lawmakers pass bill to expand Individual Development Accounts

By Brigid Curtis Ayer

Indiana lawmakers passed legislation to assist low-income families by expanding a savings plan program called Individual Development Accounts or IDAs. The



Indiana Catholic Conference (ICC) supports the legislation.

Senate Bill 325, the IDA enhancement bill, passed unanimously on third reading in the Indiana House of Representatives on Feb. 23, and is headed to Gov. Mike Pence's desk for approval.

The measure, authored by State Sen. Mark Messmer, R-Jasper, aims to improve the state's IDA program by ensuring more individuals can take advantage of this resource by increasing



Sen. Mark Messmer

the maximum income eligibility from 175 percent to 200 percent of the federal income poverty level guidelines. For a family of four, the income eligibility for IDAs would increase to \$48,600 annually.

"IDAs help low-income

Hoosiers build assets, attain self-sufficiency, learn personal finances skills, and improve their quality of life," Messmer said.

According to Messmer, Indiana has been a national leader of IDAs since 1997 when it was one of two states in the U.S. to pass legislation which created a statewide IDA program before the federal legislation

took shape. The ICC was instrumental in working with lawmakers to get the initial IDA plan passed.

In this program, non-profit organizations assist low-income individuals open a matching savings account at a ratio of three to one, helping individuals to save toward the purchase of lifelong assets, such as a home.

"Every dollar saved, the IDA participants get a three dollar match on their deposit, up to \$900 per year," Messmer said.

"Participants can only use the matching funds if they follow through on financial education and a goal setting plan offered by the IDA administrating organization."

Currently under the program, IDA participants can receive financial management support, including financial literacy courses and assistance in planning for a business, attaining higher education or buying a home. The IDA bill allows participants to use IDA funds to purchase a vehicle when used as transportation to adult or secondary educational opportunities. "This would give low-income Hoosiers more options to utilize this program in order to help them enter the financial mainstream," Messmer said.

The 1997 IDA legislation was authored by two Indianapolis lawmakers who are now retired, State Rep. John Day, a Democrat, and State Rep. Mike Murphy, a Republican, who are both Catholic. The bill gained bipartisan support, and was passed as part of the state budget.

Messmer said that while the changes to the IDA program may seem modest, the impact on those in the community is substantial. He said that by raising the income threshold to 200 percent of federal poverty guidelines, more low-income residents will be eligible to receive asset goal education, credit repair education, and monthly check-ins with dedicated nonprofit



'The ICC has had a long history of supporting programs that assist low-income, working individuals provide for their families and work toward self-sufficiency.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

organizations' staff.

He said the bill takes an important step forward in removing an impediment—transportation—for low-income individuals to maintain employment. Messmer added that in Indiana, the vast majority of hard-working people require a vehicle to obtain and maintain steady employment.

Testimony earlier during the session revealed that employers' site transportation difficulties were one of the main reasons they lose entry-level workers. Many urban and rural areas of the state are underserved with regard to public transportation. In those areas where there is adequate public transportation, the schedules or bus line routes are not always reliable for workers to sustain their employment with their proximity to affordable housing. This makes it difficult for workers supporting themselves or their families to keep a steady job. Messmer said that Senate Bill 325 responds to this impediment by expanding the savings option to allow a vehicle purchase.

Andrew Bradley, senior policy analyst for the Indiana Institute for Working Families, spoke in support of the legislation. He said that purchasing and maintaining a vehicle can require upward of 25 percent of the IDA participant's

income. Ninety percent of the current IDA participants in Indiana do not own a vehicle.

Glenn Tebbe, executive director of the ICC, who serves as the legislative and public policy spokesperson for the Church in Indiana, said, "The ICC has had a long history of supporting programs that assist low-income, working individuals provide for their families and work toward self-sufficiency. The inclusion of vehicle and an increase in the income threshold is a positive step which will allow more individuals to gain access and make a better life for themselves. Over the years, the ICC has been supportive of the IDA program, and we are pleased that lawmakers have moved to expand the program this year."

Tebbe said that the Indiana General Assembly must adjourn by March 14, but he says lawmakers have targeted an earlier date, March 10, to complete all legislative work.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org.) †

Pope Francis tells corrupt benefactors that Church doesn't need 'dirty money'

VATICAN CITY (CNS)—Speaking out against exploitation and unfair wages for workers, Pope Francis told benefactors to forget about donating money to the Church if their earnings came from mistreating others.

"Please, take your check back and burn it," he said to applause.

"The people of God—that is, the Church—don't need dirty money. They need hearts that are open to God's mercy,"

the pope said on March 2 during his general audience in St. Peter's Square.

God wants people to turn away from evil and do what is just, not cover up their sins with gestures of sacrifice, he said.

Just as God derives no pleasure from "the blood of bulls and lambs" slaughtered in his name, he is especially averse to offerings from hands dirty with the blood of another human being.

"I think of some Church benefactors

who come with an offering," he said, and sometimes that offering is "fruit of the blood of many people, who are exploited, mistreated, enslaved by poorly paid work."

The pope said he would tell these donors to go away because God wants sinners "with purified hands" who have changed course, avoid evil and work for what is good and just, like aiding the oppressed and defending the weak.

"I am thinking of many, many refugees who are landing in Europe and don't know where to go," he said.

At his general audience, the pope continued a series of talks dedicated to the Year of Mercy by focusing on how God is able to unconditionally love, beseech and correct his sinning children.

Just like the father of a family, God cares for his people by teaching them, guiding them to freely choose the good and help others, and correcting them when they make a mistake.

The prophet Isaiah presents God as an "affectionate, but also an alert and strict father," the pope said.

God points out the infidelity and corruption of his people, and shows his bitterness and disappointment in order to help them recognize their sin and "bring them back to the path of justice," he said.

"Even though he is hurt, God lets love do the talking and he appeals to the conscience of these degenerate children so they mend their ways and let themselves be loved again," the pope said. †

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Growth of deserts in the soul leads to harm of the Earth

By David Gibson

The world's vast deserts enjoy a reputation as arid, harsh, inhospitable places. Nonetheless, millions of people rather happily inhabit desert regions.

Still, a familiar image from the annals of literature and films quickly comes to mind when the word "desert" is heard. It is an image of fearsome places where a person might well become hopelessly lost, and where thirst and sandstorms prevail.

Increasing the size of our geographical deserts is no one's goal, I suppose. But it is the increasing size of deserts of another kind that has concerned recent popes. These deserts mirror the arid, dry qualities of the planet's geographical deserts, and they represent a major concern in Lent.

They are called "internal deserts." They stake out claims within people's lives, proving harmful to them and expanding their reach into the surrounding world. That is why Pope Francis expresses concern about them in "*Laudato Si'*," on Care for Our Common Home," his 2015 encyclical on the environment. "The external deserts in the world are growing because the internal deserts have become so vast," the encyclical states, quoting Pope Benedict XVI (#217).

In his 2005 inaugural homily, Pope Benedict said that because internal deserts "have become so vast," the vast treasures of the Earth "no longer serve to build God's garden for all to live in, but they have been made to serve the powers of exploitation and destruction."

Pope Francis fears that "violence present" in human hearts gives rise to "the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life" (#2). With his encyclical, he hopes to motivate Christians to "a more passionate concern for the protection of our world" (#216).

He strikingly affirms that "living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience" (#217).

Does it sound strange to hear care for the environment described that way, as a key concern for Christians? Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, discussed this in a Jan. 27 speech prepared for the International Eucharistic Congress in Cebu, Philippines.

The sacraments are central in the life of the Church. But central to the celebration of the sacraments are the good things of the Earth, Cardinal Turkson pointed out. He said, "A premise of the celebration of sacramental liturgy is that we use the good things from this Earth to worship God."

Among these good things are the bread and wine brought to the altar for every eucharistic celebration. "Every time we take bread and wine in the act of doing



Boys walk on desert sand in the town of Moghtar-Lajjar, Mauritania, in western Africa. Echoing the teaching of Pope Benedict XVI, Pope Francis has described a connection between the growth of "internal deserts" in the soul to environmental abuse.

(CNS photo/Joe Penney, Reuters)

the Eucharist, we articulate the theology of the goodness of creation," the cardinal remarked.

In fact, he indicated, "God's goodness is the source of the things of this Earth used in liturgy." Moreover, "through sacramental liturgy, human persons put their lives and the world itself into proper perspective."

A proper perspective on the world for Pope Francis reveals that believers "do not look at the world from without but from within" (#220). This perspective encompasses an awareness "of the bonds with which the Father has linked us to all beings," the encyclical emphasizes (#220).

Bearing in mind the internal deserts that inhabit and inhibit the lives of individuals and communities, Pope Francis concludes in "*Laudato Si'*" that the contemporary "ecological crisis" also delivers "a summons to profound interior conversion" (#217).

When we are enriched inwardly, in other words, we will be able to interact better with other people, including the poor, and with the world itself. Wasteful habits and overconsumption of the Earth's resources then will be addressed, and efforts will be undertaken to counteract "the throwaway culture that affects the entire planet" (#22).

Throughout Christian history, Lent always was viewed as a time for conversion, a time for a change of heart that clears the way to a life that is more compassionate, generous and committed to Christ's ways of expressing love, as witnessed in the Gospels.

Today, however, an "ecological conversion" also deserves to find a place in our spirituality, Pope Francis believes. "We come to realize that a healthy relationship with creation is one dimension of overall personal conversion," he explains in "*Laudato Si'*" (#218).

He observes that "some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent" (#215).

What is needed, therefore, is "an 'ecological conversion,' whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them," Pope Francis stresses (#217).

But more than individual conversions will be required. "Social problems must be addressed by community networks," Pope Francis makes clear (#219). Thus, ecological conversion must also become "a community conversion" (#219).

For Pope Francis, the Earth itself today "is among the most abandoned and maltreated of our poor" (#2). His firm wish is that "an ecological conversion can inspire us to greater creativity and enthusiasm in resolving the world's problems" (#220).

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Ponder the tie between sin and environmental abuse during Lent

By Daniel S. Mulhall

During Lent, Christians examine their consciences to consider the steps they can take to change their lives to better follow Jesus. In his recent encyclical letter "*Laudato Si'*: On Care for Our Common Home,"



A woman throws rubbish into a stream that crosses the neighborhood La Cienaga, Dominican Republic. Following the teaching of Pope Francis in "*Laudato Si'*," on Care for Our Common Home," his 2015 encyclical letter on the environment, Catholics can prayerfully consider during Lent how sinfulness leads to abuse of creation. (CNS photo/Orlando Barria, EPA)

Pope Francis has called us to examine our consciences about our relationship with the Earth, and how we treat it.

Reflecting on the contents of this letter and its challenges for how we live on this planet seems a valuable Lenten exercise.

The encyclical takes its name from a prayer of St. Francis of Assisi, beginning with the words, "Praise be to you, my Lord." The pope, quoting his namesake, notes that St. Francis thought of the Earth as his sister "with whom we share our life, and a beautiful mother who opens her arms to embrace us," and sustain us (#1).

The pope then says that "this sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her" (#2). No longer seeing ourselves in a personal relationship with the Earth, too frequently we "see ourselves as her lords and masters, entitled to plunder her at will" (#2).

The Earth, says Pope Francis, has been wounded by our sin and "is among the most abandoned and maltreated of our poor; she 'groans in travail'" (#2; Rom 8:22).

We have forgotten that we are only a part of God's creation, and we are "dust of the Earth; our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters," as Genesis 1 and 2 remind us (#2).

In calling us to a conversion of heart, the pope quotes Orthodox Ecumenical Patriarch Bartholomew of

Constantinople, saying that we are called to "repent of the ways we have harmed the planet," and "acknowledge 'our contribution, smaller or greater, to the disfigurement and destruction of creation'" (#8).

We must come to understand that "to commit a crime against the natural world is a sin against ourselves and a sin against God" (#8).

The pope challenges us to consider the "ethical and spiritual roots of environmental problems," and to look for solutions first in the heart (#9).

Again citing Patriarch Bartholomew, Francis asks us to "to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing," and to develop "an asceticism" that empowers us "to give, and not simply to give up," and to develop "a way of loving" that allows us to move gradually "from what I want to what God's world needs" (#9).

While the encyclical provides specific details for living an ecologically sound life in keeping with Catholic social teaching, its core can be found in these words from the ecumenical patriarch quoted by Pope Francis:

"It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet" (#9).

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

From the Editor Emeritus/John F. Fink

Renaissance Church: Start of the Protestant Reformation

(Sixth in a series of columns)

A split from the Catholic Church is the last thing Martin Luther had in mind in October 1517 when he composed his famous 95 theses, or theological statements, sent them to the bishops of Germany, and posted them on the door of a church in Wittenberg, Germany. However, he most certainly did have reformation in mind; he wanted to reform the Catholic Church.

As we have seen in this series, the Church needed reform. Several popes fought wars, and engaged in politics like secular kings. Many were more concerned with money than with religion.

When Julius II, the pope who commissioned Michelangelo to paint the ceiling of the Sistine Chapel and who laid the cornerstone of the new St. Peter's Basilica, died in 1513, he was quickly succeeded by the 37-year-old Cardinal Giovanni de Medici, the second son of Lorenzo the Magnificent of Florence. He

took the name Pope Leo X.

A polished Renaissance prince, Leo X was known for his extravagance. Noted for his remark, "Let us enjoy the papacy since God has given it to us," he is said to have spent the equivalent of \$25 million on his papal inauguration. Besides his pleasures, Pope Leo X also had to finance the building of St. Peter's.

Early in 1517, a German nobleman, Margrave Albrecht of Brandenburg, approached Pope Leo about becoming the archbishop of Mainz and Magdeburg. The pope was willing—for a price. Albrecht took out a huge loan to pay the fees demanded by Rome.

To help pay off the loan, he suggested a special campaign to sell indulgences to people who could free the souls of dead relatives and friends from purgatory by paying money. The money was supposed to go toward rebuilding St. Peter's, but Rome agreed to split it with Albrecht so he could pay off his loan.

Johannes Tetzel, a Dominican friar, was appointed to preach the indulgence in Wittenberg. When he preached that people could buy salvation for a relative, it was too much for the Augustinian monk

Martin Luther. He had other complaints about Church practices at the time, so he composed his 95 theses and sent them to the German bishops.

Archbishop Albrecht complained to Rome. Pope Leo, rather than paying attention to Luther's criticisms, instructed the general of the Augustinians to silence him. Luther would not be silenced.

Aided by the invention of the printing press, he began to circulate his writings widely. He became something of a folk hero.

But Luther went too far. He denied that the Mass was a sacrifice, rejected all the sacraments except baptism and the Eucharist, and denied the authority of the pope. Pope Leo followed up by condemning Luther on 41 counts. When Luther burned the papal document that threatened him with excommunication, Leo carried out his threat.

In 1521, Luther was summoned to appear before the Diet of Worms, a meeting of German nobles convened by Emperor Charles V. After Luther was denounced by the papal legate, he refused to recant his beliefs, declaring, "Here I stand. I can do no other. God help me. Amen." †



Cornucopia/Cynthia Dewes

Hey, are you paying attention, are you listening?

Back in the days when the Indianapolis Colts were winning consistently, I'm told, part of their success was due to a play developed by quarterback Peyton Manning, center Jeff Saturday and assistant coach Howard Mudd. When Peyton touched Jeff's backside, all the players knew to start a certain countdown and then take off.

Sounds like a plan, right? But the reason they developed it was because the crowd noise was so high, the players couldn't hear the quarterback's spoken signals. It seemed that this was true in almost all the stadiums where they played. Of course, crowds had always cheered on their teams, but now the racket was so loud, it actually interfered with the game.

The noise thing is not confined to sports venues, either. Think of TV shows like the one hosted by Ellen DeGeneres. The audience screaming is so loud we can hardly recover in time to hear the few periods of conversation in between bouts. It makes me wonder if admittance to the show is based on a shrill test.

All of which brings me to good manners, an archaic term we used to employ as

accepted, and expected, behavior. Today we tend to think of good manners as having to do with Emily Post (remember her?) or etiquette lessons, something stuffy and constraining. It involved bowing to social pressure.

But the real reason for displaying good manners is not that. It's treating others with the same respect we'd like to receive from them.

Think about it. When we're dining out, we're often distracted by cell phone conversations nearby, always conducted loudly enough to inform the entire room. Or how about being bumped into on the sidewalk and given a dirty look because the perpetrator was on the phone? Walking or driving to the right seems to be an imperative we no longer obey.

At almost every event, public or private, people are glued to their "devices." Family dinners, club meetings, cultural events, you name it, every place where people gather is filled with soft tapping and hands full of small glowing lights. People's attention, if not diverted entirely, is certainly challenged.

Paying attention is probably the most respectful way we can relate to another person. We feel verified, somehow, when someone looks us right in the eye as we

speak, or responds in a way that shows they are really listening. It seems to me the information we gain by paying attention to others is much more productive than whatever we get by looking at an electronic display.

As parents know, paying attention is, in fact, crucial. Toddlers need to feel that Mom is hearing what they want to tell her. Teenagers need to know that Mom and Dad are considering what they say, not just dismissing their concerns to be rid of their pesky remarks. How many times have we heard news stories about parents' horrified reactions to their children's misbehaviors or crimes. Were they paying attention?

It seems no one is listening to our complaints. So since we can only change our own behaviors, not those of others, our only option is to use good manners at all times. We can really listen, sometimes patiently, to others, and reserve our use of devices for times when we're alone. We can refrain from reacting to rudeness (another archaic term) with equal rudeness.

In short, we can remember that we're Christians.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Coming of Age/Erick Rommel

Using a timeline to better understand your place in history

Timelines have always fascinated me. I find events from the past interesting. My fascination is grounded in looking at timelines I can relate to in life. They're about more than history. They're about people.

For example, Pope Francis knows Pope Benedict XVI.

Both popes knew St. John Paul II. Pope John Paul II knew the popes before him, and they knew other popes before them. That continuity makes for a connection that strengthens faith.

But how does it relate to our personal lives? To answer that question, you can look at the bond that means the most to us: our family.

My grandparents all died when I was young or before I was born. It wasn't until college, during a history course, that I fully understood who grandparents really are. They're more than fun relatives. They're people who lived during times that I can only imagine or read about in books or articles.

That discovery came when I found an old Bible stored in a cabinet under my

parents' TV. Inside the cover of that Bible was a family history, including the day of birth and date of death of family members on my father's side going back several hundred years.

Seeing that list was a revelation. It was a connection between people I knew and loved and countless generations who came before. Just as I knew my grandmother, she knew her grandmother, etc.

Through that simple, historical game of telephone, I had a direct connection to a distant relative who came to the United States during the time of the Mayflower. It was a timeline unknown to me, yet it was all written in that Bible.

The professions listed were equally fascinating. My grandfather was a shoe salesman. His father was a shoe salesman, as was his father before him. My father was not a shoe salesman. He was a scientist. On some level, despite his son's success, I wonder if my grandfather questioned what went wrong. He came from a proud professional lineage that ended thanks to an era with better access to higher education.

If your grandparents are still alive, ask them questions. Their answers may have great meaning to you. They're important

because they're personal. Ask your grandparents what it was like to date when they were teenagers. Ask them who they looked up to and admired. Ask them about their favorite childhood meal, and what made it special.

Ask what they would tell themselves at your age, if they could go back in time. Listen to the answer. That type of guidance is as priceless as it is timeless.

If they recall, ask your grandparents about memories of their grandparents. It's your only chance to hear firsthand about those whose choices helped put you in the world.

Right now, you are part of a timeline that travels far into the distant past. But one day, it might also travel equally as far into the future. That perspective shows our importance. What we do today could affect the lives of our great, great-grandchildren.

After all, where would I be if that distant relative had chosen not to travel to another continent? At the very least, the footwear choices of many generations would have been quite different.

(Erick Rommel writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

The nun who kissed Elvis, ditched Hollywood and found her home

Dolores Hart was 19 when she filmed her first movie scene: kissing



Elvis Presley.

The aspiring actress was dressed in a polka dot dress with her honey-brown hair swept in a ponytail. He wore a denim jacket with the collar turned up, his glossy bangs grazing

his brow. They were directed to kiss again and again and again, lip locked until finally they heard "Cut!" First a make-up artist had to touch up Dolores' bright red ears, then Elvis' ears needed concealer. After one seemingly endless kiss, Elvis pulled away and called "cut," saying he needed to come up for air. It was his first onscreen kiss too.

On set, Dolores never missed a chance to hear Elvis croon. "He totally took you when he was singing on stage," she told me.

But when Elvis asked her out on a date, Dolores was all business, explaining they'd have to return by 7:30 p.m. to get enough sleep before her 4 a.m. alarm for hair and makeup.

He was a gentleman, always calling her "Miss Dolores," and the Catholic from Chicago recognized in the Mississippi Pentecostal a fellow spiritual seeker. They would go on to discuss Scripture, with Elvis pulling out a Bible and asking for her thoughts on various verses.

When Paramount released *Loving You* in 1957, Dolores became an overnight star. She earned a Tony nomination two years later, and critics called her "the new Grace Kelly."

Dolores' faith kept her grounded, especially daily Mass. After a long Broadway run, a friend encouraged her to recuperate at Regina Laudis, a Connecticut abbey of cloistered Benedictine nuns. Dolores felt a peace there, and knew it wasn't simply the reprieve from Hollywood pressures. "There was something more," she wrote.

She began dating Don Robinson, a handsome Catholic architect. The two were engaged in a year. Dolores' dream of marriage and motherhood was within reach: The big day would be on Feb. 23, 1963. Wedding invitations were printed.

But the tug of religious life persisted, and Don felt Dolores grow distant. "You're still thinking about that monastery, aren't you?" he asked.

She returned, and again felt its powerful draw. Wandering through a pine forest as the snow fell, Dolores sobbed over the "jumble" in her mind. Besides giving up Don, she'd also be forfeiting a fairytale career, including four scripts from MGM and an offer from Universal to star opposite Marlon Brando. She penned a letter to God that day, writing, "I can't understand your ways."

Dolores broke the news to Don her first day back. They met with the priest set to marry them, who was baffled by Dolores' decision. "There is an aura of flightiness about Hollywood," he warned her. "I think you should see the archbishop as soon as possible. It's more than I can handle."

She entered the convent on June 13, and cried herself to sleep that night.

Religious life didn't come easily to the 24-year-old. Looking back now, at 77, Mother Dolores sees how her early suffering in the abbey carved out a "purity of heart."

She didn't instantly shed her vanity. See CAPECCHI, page 15

Fifth Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 13, 2016

- Isaiah 43:16-21
- Philippians 3:8-14
- John 8:1-11

The first reading for this weekend in Lent is from the prophet Isaiah. When it was written, God's people were facing many trials and tribulations.



It was a bittersweet moment. After several generations of living in exile in Babylon, the people were free to return to their homeland, thanks to a change in political power in the region.

It was a time for which these people, and their parents or grandparents, had yearned to see.

However, their historic homeland was sterile and desolate, hardly the land overflowing with milk and honey that God promised Moses. It was anything but a place of security and plenty.

People were frightened and despondent. It is easy to imagine the cynicism with which this prophet had to contend. It is easy to imagine the angry remarks of many of the people that God at long last had provided them with the freedom to go back home, but look at the home that God had prepared for them!

With his customary eloquence and directness, Isaiah insists that, in the end, God will make all things right. He will never forsake the people, no matter how bad the circumstances may seem to be.

For the second reading, the Church presents a passage from St. Paul's Epistle to the Philippians. The Christians of Philippi were few in number by comparison, and their devotion to Christ made them more an exception in the community.

Paul encouraged and challenged these Christians. Strong in its message, the epistle employs the imagery of racing. Paul says that he has not yet finished the race, but he has his eyes on one sight alone, namely the finish line. When he crosses this line, in other words when he dies an earthly death, he will win because

he will enter life everlasting.

For its third reading this weekend, the Church offers a section of St. John's magnificent Gospel. It is a literary gem, presenting the life and teaching of Jesus with remarkable brilliance and appeal, clarity and pathos.

Certainly such is the case in this reading. By way of explanation, Jewish law and custom were hard on adulterers in order to secure the racial integrity of the people who were chosen to be God's special people. (If an adulterous woman conceived outside her marriage and gave birth to the child, concealing the child's true paternity, then the family's identity would be compromised, and more broadly, the identity of the Chosen People might be in jeopardy.)

This mob, fervent and angry, was defying Roman supremacy by applying Jewish religious law, a great risk in itself. (Only the Romans could execute a criminal, and the criminal had to be judged according to Roman law.)

Yet, fearlessly, Jesus rescued the woman by forgiving her, admonishing her not to sin again, and reminding all of their own sinfulness.

Reflection

Only two weeks of Lent remain, but there is time to take advantage of this penitential season. Lent calls us first to recognize our sins, to repent of them and then to devote ourselves to God.

Essential to the process is the difficult task of admitting that we have sinned. The admission exposes our lack of wisdom, and it reminds us that we have harmed ourselves, perhaps mortally. We must acknowledge our limitation.

The Lord's admonition to the woman guilty of such an awful offense shows that no matter the evil of a person's ways, anyone can change with God's help. God's help awaits our request just as Jesus extended it to her.

Holy Week nears. The Church in these readings contrasts life and death in dramatic terms, so that God's mercy will be put before us during Holy Week.

The Church implores us, come to God! †

Daily Readings

Monday, March 14

Daniel 13:1-9, 15-17, 19-30, 33-62

Psalms 23:1-6

John 8:12-20

Tuesday, March 15

Numbers 21:4-9

Psalms 102:2-3, 16-21

John 8:21-30

Wednesday, March 16

Daniel 3:14-20, 91-92, 95

(Response) Daniel 3:52-56

John 8:31-42

Thursday, March 17

St. Patrick, bishop

Genesis 17:3-9

Psalms 105:4-9

John 8:51-59

Friday, March 18

St. Cyril of Jerusalem, bishop and doctor of the Church

Jeremiah 20:10-13

Psalms 18:2-7

John 10:31-42

Saturday, March 19

St. Joseph, husband of the Blessed Virgin Mary

2 Samuel 7:4-5a, 12-14a, 16

Psalms 89:2-5, 27, 29

Romans 4:13, 16-18, 22

Matthew 1:16, 18-21, 24a

or Luke 2:41-51a

Sunday, March 20

Palm Sunday of the Passion of the Lord

Luke 19:28-40 (procession)

Isaiah 50:4-7

Psalms 22:8-9, 17-18, 19-20, 23-24

Philippians 2:6-11

Luke 22:14-23:56

or Luke 23:1-49

Question Corner/

Fr. Kenneth Doyle

Those who fast on Ash Wednesday, Good Friday are united with Christ, his suffering

Q On the two obligatory days of fasting—Ash Wednesday and Good Friday—I do fast, but I get very hungry during the latter part of the day. So I sometimes wait until just after midnight, and then satisfy my hunger with an amount of food not in keeping with the notion of fasting.

While I believe that I am meeting the letter of my obligation, I am not sure that I am honoring its spirit. What sort of guidance would you offer? (New Jersey)



A The Catholic Church, it seems to me, is rather modest in the dietary discipline it asks from its faithful. As you note, there are only two days of fasting on the Church's calendar: Ash Wednesday and Good Friday. On those days, Catholics are to limit themselves to only one full (and meatless) meal.

Some food can be taken at the other regular meal times, but that food (combined) should not equal a full meal. Liquids are permitted at any time, but no solid food should be taken between meals.

The discipline of fasting governs only those between the ages of 18 and 59, and it does not apply to anyone for whom it might create a health risk—for example, the sick or the frail, or pregnant or nursing women.

We fast, of course, to unite ourselves to Christ and to the burdens he endured on our behalf. Logically, then, this fasting should result in some sacrifice on our part.

In your case, I believe that you are being faithful to the letter and the spirit of the law (assuming that after midnight you are not being gluttonous). The fact that you do struggle later in the day means that it does cost you something—not to mention the fact that you need to stay up so late to satisfy your hunger!

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.) †

My Journey to God

Where do I stand? How close do I get?

By Cathy Lamperski Dearing

Am I close enough so He can wash my feet?

Where do I stand at the Cross?

Am I right alongside Mary and John?

Where am I when the stone is rolled away?

Do I run to the tomb where only shroud and cloth remain?

Where do I stand?

Am I close enough to see?

And believe?

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A woman gazes at a statue of Christ crucified at the Shrine of Christ's Passion in St. John, Ind., in the Gary Diocese, on April 2, 2015.) (File photo by Natalie Hofer)



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 archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

CHAPMAN, Esther L. (Taiclet), 78, St. Barnabas, Indianapolis, Feb. 25. Mother of Brenda Burtch, Angie Bullock, Debbie Hurd, Diane LePoidevin, Nancy Turner and Jim Chapman. Sister of Betty Chester, Carol Domingo, Lois Poort, Margie and Gordon Taiclet. Grandmother of 11. Great-grandmother of four.

CHAVIS, David, A., 69, St. Joseph, Rockville, Sept. 8, 2015. Husband of Judy J. Chavis. Father of Chris Buehler and Dan Chavis. Brother of Judy McBride and Kennie Chavis. Grandfather of five.

CLARK, Darrell, 55, St. Andrew, Richmond, Feb. 23. Father of Daniella McCurdy, Daphne, Rhonda and Dylan Clark. Brother of Shelly Norris.

COONING, Sr., Kim A., 67, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 10. Father of Patricia Collier and Kim Cooning Jr.

COPELAND, Hildegard, 89, St. Joseph, Rockville,

Dec. 9, 2015. Mother of Jeannette Copeland. Grandmother of one. Great-grandmother of two.

DALTON, Marie, 83, Holy Family, Richmond, Feb. 17. Mother of Harold and Ronnie Dalton. Sister of John Rigney. Grandmother of two. Great-grandmother of three.

DEFIBAUGH, Julie, 72, St. Anne, New Castle, Feb. 25. Mother of Robyn Brenneman, Susan McBeath, Valerie and Bob Defibaugh. Sister of Judith McKay. Grandmother of five. Great-grandmother of one.

DOYLE, Mary Jane (Vaughn), 91, Christ the King, Indianapolis, Feb. 27. Mother of Claire Milford, Kathleen Gheen, Mary Beth Huddle, Patricia Al-Wahlili, John T. Doyle, Jr., and Michael J. Doyle. Grandmother of 13. Great-grandmother of eight.

GLISSMAN, Karol A., 60, Mary Queen of Peace, Danville, Feb. 9. Sister of Patricia Edwards, Kathy Stamper, Phyllis, Brian, David, Eric, James and Keith Glissman.

HALL, Heather, 73, Christ the King, Indianapolis, Jan. 4.

HORN, Richard, 90, St. Lawrence, Lawrenceburg, Feb. 27. Husband of Charlotte Horn. Father of Cathy Albright, Melissa Horn-Holland and Kimberly Nowacki. Grandfather of four. Great-grandfather of one.

JACKSON, Donna K. (Graf), 50, St. John Paul II, Clark County, Feb. 27. Wife of

Bryan Jackson. Mother of Joshua and Zachary Jackson. Daughter of Theodore and Marcella Graf. Sister of Becky Mayfield, Ray and Rick Graf.

JAMES, Catherine B. (Picou), 91, St. Paul, Tell City, Feb. 21. Mother of Marilyn Breitweiser, Annette Hubert, Norma Sprinkle and Charlie Picou. Sister of Geraldine Smitley. Grandmother of 10. Great-grandmother of 20. Great-great-grandmother of four.

JOHNSON, Joyce Ann, 64, St. Mark the Evangelist, Indianapolis, Feb. 25. Wife of Bob Johnson. Sister of Janice Courtney, Joseph and Robert Daeger. Aunt of several.

JOHNSTON, Jacquelyn, 89, St. Lawrence, Lawrenceburg, Feb. 26. Mother of Jill Caesar, Jan Carr and Jeff Johnston. Sister of Joan Grieve and Audrey Luhrsens. Grandmother of seven. Great-grandmother of nine.

KAPPER, William C., 80, St. Charles Borromeo, Bloomington, Feb. 23. Husband of Anne Kapper. Father of Lisa Wrasse. Brother of Eileen Beuthien, Marjorie Blunt, Mary Dowty, Janice Morgan, Jerry, Jim and Lester Kapper. Grandfather of two.

KERR, Hazel M., 101, Feb. 26, St. Lawrence, Lawrenceburg, Feb. 26. Mother of Janet Zielinski. Sister of Margie Gulley and Mildred Sweepenheiser. Grandmother of six. Great-grandmother of 12. Great-great-grandmother of one.

LOWS, Robert L., 91, St. Lawrence, Lawrenceburg, Feb. 28. Husband of Mary E. Lows.

MCCONAHAY, Joseph P., 82, Christ the King, Indianapolis, Feb. 25. Husband of Mary Jane McConahay. Father of Maureen



Chinese pilgrim

A Chinese Catholic carries a crucifix during a pilgrimage in the Shaanxi province in central China. (CNS photo/Wu Hong, EPA)

Johnson, Margaret, Kevin and Sean McConahay. Brother of Charles McConahay. Grandfather of three.

MCCONAHAY, Robert A., 91, St. Mark the Evangelist, Indianapolis, Feb. 25. Brother of Theresa Meyer. Uncle of several.

MITCHELL, Charlotte P., 103, St. Ambrose, Seymour, Feb. 27. Mother of Diana Stewart, Duane and Michael Mitchell. Grandmother of four. Great-grandmother of nine.

NICHOLS, Mary Ellen, 97, St. Pius X, Indianapolis, Feb. 21. Mother of Patricia Dagon, Andrea Maynard, Brenda

Tolliver and Kenneth Nichols. Grandmother of eight. Great-grandmother of five.

POLK, Rose Marie, 93, St. Barnabas, Indianapolis, Feb. 26. Mother of Josephine Annee, Tina Huck, Pauline Shotts and Merrill Polk. Sister of Santana Gallamore, Joe and Mike Bova, Jr. Grandmother of 19. Great-grandmother of 33.

ROGERS, Kathleen, 96, St. Mary, Richmond, Feb. 19. Sister of Bernadine Brann, Corrine Pentecost, Susann Sandala, Joann Wittman and Clifford Dickman. Step-grandmother of several. Step-great-grandmother of

several. Step-great-great-grandmother of one.

TUGGLE, Lucretia J., 76, St. Ambrose, Seymour, Feb. 24. Mother of Candace Tuggle Gluck, Christina Tuggle Gray and Elaine Tuggle Nolan. Sister of Juanita McClellan, Marcia Stroud and John Gerth. Grandmother of five. Great-grandmother of six.

ZUPAN, Norbert M., 88, Mary Queen of Peace, Danville, Jan. 16. Husband of Dorothy Zupan. Father of Lisa Cardona, Maria Parke, Karen Smith and Mark Zupan. Brother of Marie and Edmund Zupan. Grandfather of 10. Great-grandfather of one. †

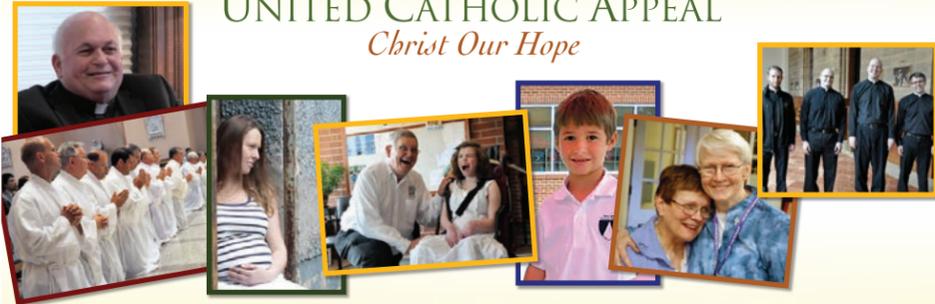
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Thousands celebrate God's 'boundless mercy' at Religious Ed Congress

ANAHEIM, Calif. (CNS)—At the closing Mass, before thousands who crowded into the Anaheim Convention Center Arena on Feb. 28, Archbishop Jose H. Gomez of Los Angeles challenged Religious Education



Archbishop Jose H. Gomez

Congress attendees to be God's mercy to everyone they meet.

It was better to be there for the afternoon Mass than at the Oscars, the archbishop quipped, referring to the Academy Awards presentation taking place that night.

The Mass, concelebrated by several bishops and dozens of priests, capped four days of religious education workshops and motivational speeches that drew more than 40,000. Speakers in

308 sessions addressed issues of faith in English, Spanish and Vietnamese.

"We can trust God because we can trust Jesus," the archbishop said in his homily at a Mass for more than 12,000 young Catholics on Feb. 25 at the congress' Youth Day, which was followed by three more days of sessions. "Jesus is real. You can trust your life to him and find joy and peace, that joy and peace that we're all looking for."

The theme for this year's Religious Education Congress, echoed throughout the weekend, was "Boundless Mercy," inspired by the Sunday's Gospel and Pope Francis' declaration of the Holy Year of Mercy. Sister Helen Prejean, a Sister of St. Joseph of Medaille, the event's keynote speaker, addressed the need for mercy in her work to end the death penalty.

"One of the reasons we're begging to put the death penalty down in this country is we have wardens testifying: 'I didn't get into this job to kill people. I'm the one who has to officiate at these deaths,'" Sister Helen said.

"In California, the average wait is 25 years," she added. "The wounded healers among us, they are the ones callings us as a society, as a nation to end the death penalty."



Sr. Helen Prejean, C.S.J.

Ansel Augustine, the Youth Day keynote speaker, performed with his troop of dancers from New Orleans.

"Even though we know he's real, we sometimes forget that he's always there," he said about God. "He's waiting for us to turn back to him."

Augustine challenged young Catholics to "shut up, quit

tripping and start living," three phrases he used to make his message more memorable. He encouraged the youth to stop gossiping, be silent and listen to God, stop obsessing over unimportant things like sports teams and live out their faith to serve those in need.

Mark Hart, LifeTeen's "Bible Geek," encouraged young people to develop a relationship with Jesus through sacred Scripture. He said that when he was a teen, he thought being faithful meant getting a "humor-ectomy"—that he would lose his friends, his sense of humor and would wind up watching "Walker Texas Ranger" re-runs with his parents on the weekends.

"I was convinced that I was unlovable, and then I learned about a guy named Jesus," Hart said. "Nothing you do can make God love you more or less. Even when you're not thinking about God, God is thinking about you."

Jesuit Father Greg Boyle, founder of Homeboy Industries, spoke of St. Ignatius of Loyola's saying that "God, who is always greater."

"I can't imagine a way that I could have learned the tenderness of God better than through these men and women I've come to know," he said of the ex-gang members that he employs through Homeboy.

"Our personal experience tells us that God wants to be close and united and whispering in our ear," he said. "Our God is exhausted loving us, too busy loving us to ever be disappointed in us."

It's a message he relates to those he works with and their families. As a priest, he has led funerals for 202 young people killed by gang violence.

"I don't know if I find it necessary to believe that God protects me from anything, but only that God sustains me in everything," he said. "This time of Lent isn't about giving stuff up. It's about giving in to the tenderness of God."

Homeboy began in 1988 when Father Boyle was pastor of Dolores Mission in Los Angeles. At the time, the parish was in a neighborhood with the highest concentration of gang violence.

"The Gospel in the end doesn't lead me to think that I am somebody, but I am everybody in some exquisite friendship," he said.

John Yzaguirre spoke about unity within married life. "Unity is a gift God has given us, but it is sometimes lacking in our lives because we haven't participated in it," he said. "It's a gift that requires our response."

The most direct way to get to God, Yzaguirre said, is to do God's will. He recommended seven things to help individuals do God's will: Keep reasonable work hours; develop good friendships; deepen union with God; take care of physical health; foster unity in the family; learn constantly; and serve the community.

"If you can tell Jesus, 'I am going to love you to



More than 40,000 participants gather on Feb. 24 during the 2016 Los Angeles Religious Education Congress held at the Anaheim Convention Center in California. (CNS photo/Victor Aleman)

the point of abandonment,' unity will flourish," he said. "Jesus united us with the Father in his moment of abandonment."

In that moment of abandonment to God, he said, Jesus welcomed us into God's kingdom. If we too abandon ourselves to God, we welcome others, he added.

Brother Mickey O'Neill McGrath, an Oblate of St. Francis de Sales, who is an artist and speaker, had 200 teenagers in silence during his Youth Day session, which had young Catholics draw and explore saints in different cultures.

"No one has reflective time," he said. "We all need contemplative time, including kids."

Art, he said, can be the source of healing. It can also help young people better understand the complexities of the faith.

Dora Tobar spoke about the family as the instrument of salvation.

"Jesus never identified someone with their past," she said. "He didn't define people by their defects, but by their possibilities."

To change the life of someone else, one must do the same, Tobar said.

"Division causes death," she said. "Let's let the Spirit be the one that gives us life, and let's live in the unity of the family."

Congress participants made the journey to Anaheim from 47 different states and 22 countries other than the United States. Many of the events were livestreamed on the Web.

"Jesus promises us that if we follow him, follow his example and live as he wants us to live, we will know happiness and joy," Archbishop Gomez said. "And we will live forever, even after we're done living here on Earth. That's his promise." †

CAPECCHI

continued from page 12

"You still have that drive, but you redirect it," she told me. "I came to the realization that who you are in your soul, who you come to love and who loves you is what makes you beautiful."

The same force behind her acting—her desire "to be a bridge, a connector"—was

fully satisfied through a life of prayer, enabling Mother Dolores to become "a bridge for people to an eternal life." She founded a theater at the abbey "to help young people find their vocation in Christ through the medium of theater."

Mother Dolores rose to new challenges that came to feel like a homecoming. She became a carpenter—a trade, she later learned, that had been passed down in her family since the 17th century. She tucked

a toolkit into her belt, marveling over her ability to build.

Mother Dolores wants to share her joyful outcome, so she'll be recording a SisterStory.org oral history—unvarnished, uninterrupted, in her own words—to be released this spring. It's "important" to highlight the stories of women religious, she said, which is the goal of National Catholic Sisters Week (on March 8-14), an official component of Women's History

Month. In their stories, we lay Catholics can better understand our own paths to holiness and appreciate that which unites us, Mother Dolores said. "My life in the monastery has allowed me to be open to the grace of creation, and what it means to be a human being in the world."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

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Catholic Navy SEAL given Medal of Honor for heroic action

WASHINGTON (CNS)—A Catholic Navy SEAL with a strong devotion to St. Michael the Archangel was awarded the Medal of Honor by President Barack Obama at the White House on Feb. 29.

The 36-year-old Ohio native, Senior Chief Special Warfare Operator Edward C. Byers Jr., rescued a civilian hostage in a remote area of eastern Afghanistan in December 2012.

At the White House ceremony, Obama introduced Byers, calling him a “special breed of warrior that so often serves in the shadows.”

“The ethos—the creed—that guides every Navy SEAL says this: ‘I do not advertise the nature of my work, nor seek recognition for my actions,’ ” the president said. “Which is another way of saying that standing here today, in front of the entire nation, is not Senior Chief Ed Byers’ idea of a good time.”

The nation’s highest military honor was awarded to Byers for, as a military aide read, “conspicuous

gallantry and intrepidity at the risk of his life above and beyond the call of duty as a Hostage Rescue Force Team member in Afghanistan in support of Operation Enduring Freedom [on] Dec. 8-9, 2012.”

The Washington Post and other news outlets reported that Byers, who is assigned to the SEAL teams based in Little Creek, Va., said that for years he has prayed to St. Michael the Archangel, drawing strength from the saint described in Scripture as the one who defends the people of God from their enemies.

Byers was quoted by *The Post* as saying that during a career of serving in combat, he has always worn a St. Michael the Archangel patch “on my back. ... Every single mission I’ve ever done, I’ve always said a prayer to St. Michael to protect and watch over us.”

During the Medal of Honor presentation, a military aide described the heroism of Byers: “[He] fearlessly rushed into the room and engaged an enemy guard aiming an AK-47 at him.

He then tackled another adult male who had darted toward the corner of the room. During the ensuing hand-to-hand struggle, Chief Byers confirmed the man was not the hostage and engaged him. As the other rescue team members called out to the hostage, Chief Byers heard a voice respond in English and raced toward it. He jumped atop the American hostage and shielded him from the high volume of fire within the small room.”

While he covered the hostage with his body, the aide continued, Byers “immobilized another guard with his bare hands, and restrained the guard until a teammate could eliminate him.

“His bold and decisive actions under fire saved the lives of the hostage and several of his teammates. By his undaunted courage, intrepid fighting spirit, and unwavering devotion to duty in the face of near-certain death, Chief Petty Officer Byers reflected great credit upon himself and upheld the highest traditions of the United States Naval Service.”



U.S. President Barack Obama awards the Medal of Honor to U.S. Navy Senior Chief Special Warfare Operator Edward Byers Jr. during a ceremony at the White House in Washington on Feb. 29. Byers, a Catholic, was honored for his courageous actions while serving as part of a team that rescued an American civilian in 2012 who was held hostage in Afghanistan. (CNS photo/Gary Cameron, Reuters)

According to reports, Byers is the sixth Navy SEAL in history to be awarded the Medal of Honor, and the first living SEAL to receive the honor since the Vietnam War.

Byers has demonstrated “true heroism,” and his actions “will continue to inspire all of those who love our country and serve it so selflessly,” said Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services.

“It is obvious that his patriotism and prayer are motivated by his strong Catholic faith. May his story strengthen all of us in our conviction to do what is right and just. It is an honor to

join the chorus of those who are praising this SEAL and all of his fellows,” the archbishop said in a March 2 statement.

Byers also has two Purple Hearts for wounds suffered in combat and five Bronze Stars with V device for heroism.

In Obama’s introduction of Byers’ family, he welcomed his wife, Madison, their daughter, Hannah, and Byers’ mother, Peggy. Obama relayed that she “had one question when Ed told her about this ceremony—‘Do you think I can come?’ That’s so sweet. Yes, Mom, you’re allowed to come when your son gets the Medal of Honor,” Obama said. †



‘It is obvious that his patriotism and prayer are motivated by his strong Catholic faith. May his story strengthen all of us in our conviction to do what is right and just. It is an honor to join the chorus of those who are praising this SEAL and all of his fellows.’

—Archbishop Timothy P. Broglio, who heads the U.S. Archdiocese for the Military Services

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David Haas in Concert - Tonight!

Friday, March 11; 7 p.m.
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Tickets: \$10. Doors open at 6 p.m.
Seating is on a first come basis.

Preparing for Holy Week Retreat

March 18-20; 7 p.m. Friday to 1:30 p.m. Sunday
Delve into the meaning of Good Friday. The weekend concludes with the Liturgy of Palm Sunday followed by Sunday Brunch.
Facilitators: Sister Jan Craven and Sister Paula Damiano
Cost: \$200 (includes meals and lodging).
Please register by March 14

Woman, Earth, and Creator Spirit

April 2-3; 10 a.m. Saturday to 11 a.m. Sunday
Explore what Elizabeth Johnson proposes in her book of this title, “that the exploitation of [Earth] is intimately linked to the marginalization of women.”
Facilitator: Sister Ann Sullivan
Cost: \$100. Please register by March 28.
(Includes meals & lodging)

In the Light of Providence Retreat: A Photographic Journey

Saturday, April 9; 9:30 a.m.-4:30 p.m.
Providence Hall Conference Room
View photography of nature; meet award-winning photographer, Sharon Woods; hear from National Geographic photo journalist, DeWitt Jones, via video; and journey into the Woods to take photographs
Presenters: Sharon Woods; Sister Evelyn Ovalles; and Sister Mary Montgomery.
Cost: \$40 (includes lunch).
Please register by April 4.
Please bring your own camera.

Sunday with a Saint

Sunday, April 10; 9:30 a.m.-2 p.m.
Learn about Saint Mother Theodore’s unwavering trust in God followed by the celebration of Mass in the Church of the Immaculate Conception.
Facilitator: Sister Jan Craven.
Cost: \$25 (includes Sunday brunch).
Please register by April 4.

Holy Ground Retreat: Tending the Soil, Tending the Soul

Friday, April 15; 9:30 a.m. – 4:30 p.m.
This retreat includes praying in nature, contemplative sitting and using many prayer forms. In honor of Earth Day, participants will meet alpacas and tend the soil.
Facilitator: Sister Mary Montgomery.
Cost: \$45. Please register by April 11.

Grieving Gracefully ... Into a Future Full of Hope

Saturday, April 23; 9:30 a.m.-3:30 p.m.
Providence Hall Community Room
Hope and healing await those willing to share their sacred grief journey with their God and with one another.
Retreat leader: Sister Connie Kramer.
Cost: \$40 (includes lunch).
Please register by April 18.

Praying with the Mystics

Saturday, April 30; 9:30 a.m.-3 p.m.
Explore the lives of three mystics – St. Catherine of Siena, Julian of Norwich, and St. Teresa of Avila – their worlds, their writings, their prayer.
Presenter: Sister Cathy Campbell.
Cost: \$40. Please register by April 25.

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