Catholic Diocese of Spokane

Inland Register

Vol. 73, No. 9 March 17, 2016

Celebrating Our 73rd Year!

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Prayer Intentions of Pope Francis

March

Universal: ***Families in Difficulty.*** That families in need may receive the necessary support and that children may grow up in healthy and peaceful environments.

Evangelization: ***Persecuted Christians.*** That those Christians who, on account of their faith, are discriminated against or are being persecuted, may remain strong and faithful to the Gospel, thanks to the incessant prayer of the Church.

April

Universal: ***Small Farmers.*** That small farmers may receive a just reward for their precious labor.

Evangelization: ***African Christians.*** That Christians in Africa may give witness to love and faith in Jesus Christ amid political-religious conflicts.

PRAY THE ROSARY

Monday-Friday • Scriptural Rosary, Assumption Church, 2098 E. Alder St., Walla Walla. 7:50 a.m. • **Monday-Saturday** • Scriptural Rosary, St. Thomas More Church, 8112 N. Howard St., Spokane, 7 a.m. **Monday** • St. Francis Xavier Parish, 545 E. Providence Ave., Spokane, 1:30 p.m. **Wednesday** • Bilingual Rosary (English/Spanish), Sacred Heart Church, 440 N.E. Ash St., Pullman, 6:30 p.m. • St. Francis Church, 722 W. Alder St., Walla Walla, 7 p.m. • St. Paschal Parish Center Chapel, 7404 E. Marietta, Spokane Valley, 10 a.m. **Thursday** • Rosary for the Unborn. Planned Parenthood, 123 E. Indiana Ave., Spokane, noon. **Saturday** • St. Patrick Parish, 5021 N. Nelson St., Spokane, immediately following 8 a.m. Mass.

EVERY SUNDAY

EXTRAORDINARY FORM Latin Mass, 10:30 a.m., St. Francis Xavier Parish, corner of Empire Ave. and Standard St., Spokane

SPANISH COMMUNITY MASS – St. Joseph, 1503 W. Dean Ave., Spokane. 12:15 p.m.

EVERY MONDAY

CHARISMATIC PRAYER GROUP – St. Patrick Parish, 408 W. Poplar St., Walla Walla. 7:30 p.m.

EVERY TUESDAY

WOMEN'S BIBLE STUDY – St. Patrick Parish, 408 W. Poplar St., Walla Walla. 9:30-11a.m.

CLARE'S CLAN TOASTMASTERS – 6:30-7:30 p.m., Monastery of St. Clare, 4419 N. Hawthorne St., Spokane. All are welcome. Information: Sister Rita Louise, 327-4479.

ADORATION, noon, concludes with Benediction at 5:30 p.m. St. Peter Church. (Parking between 18th and 19th on S. Freya, Spokane.)

OUR LADY'S Rosary Makers. Learn to make rosaries, which are then sent to Africa to help meet the great need there. 1-2:30 p.m., Conference Room 1, St. Thomas More Church, 505 W. St. Thomas More Way, Spokane.

TUESDAYS THROUGH APRIL 19

ADULT RELIGIOUS EDUCATION: "Epic: A Journey," a study of the history of the Catholic Church, from Ascension Press. 1 and 6:30 p.m., St. Paschal Parish, 2523 N. Park Rd., Spokane Valley. Information: 926-5428.

EVERY TUESDAY, BEGINNING MARCH 22

GRIEF SHARE, a weekly seminar/support group for people grieving a death. St. Thomas More Parish, 505 St. Thomas More Way, Spokane. 6-8 p.m. Information/contact: 465-4980.

EVERY WEDNESDAY

BIBLE STUDY 10 a.m., St. Paschal Parish Center, 7404 E. Marietta, Spokane Valley.

EVERY THURSDAY

CONTEMPLATIVE PRAYER, upstairs old chapel, St. Aloysius Parish Center, 330 E. Boone Ave., Spokane. 10:30 a.m.

CONTEMPLATIVE PRAYER, lower level conference room of former St. Francis of Assisi School building, 1104 W. Heroy, Spokane. 6:30-8 p.m.

SACRED HEART PARISH, BREWSTER: Adoration of the Blessed Sacrament, after 7 p.m. Mass through 10 a.m. Friday morning.

EVERY FRIDAY

SACRED HEART PARISH, BREWSTER: Adoration of the Blessed Sacrament, after 7 p.m. Mass through 10 a.m. Saturday morning.

SACRED HEART PARISH, BREWSTER: Spanish/English Ultreya, after 7 p.m. Mass.

AA MEETING: "Serenity of the Heart," noon, Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane. Information: (509) 448-1224, or visit the web site: www.ihrc.net

THURSDAY, MARCH 17

DIVINE MERCY, a Threshold Bible Study. 9:30-10:30 a.m. Parish Center, St. Augustine Parish, 428 W. 19th, Spokane. Information: call 747-7972, or email: sharmon@dioceseofspokane.org

SPOKANE SERRA CLUB Mass and Board meeting, Bishop White Seminary, 429 E. Sharp Ave., Spokane.

FRIDAY, MARCH 18

STATIONS OF THE CROSS, followed by Knights of Columbus Fish Fry. 6 p.m., St. Joseph Parish, 3720 E. Colbert Rd., Colbert, Wash.

SATURDAY, MARCH 19

COURT 196 of the Catholic Daughters of the Americas meets at 10 a.m. in the multipurpose room of Assumption School, Spokane. Prayer, meeting, and a St. Patrick's Day party.

SPOKANE SERRA CLUB Sisters Appreciation Mass and Lunch, with Mass celebrated by Bishop Thomas Daly. 11 a.m., St. Charles Parish Hall, 4515 N. Alberta, Spokane.

DEACON SPOUSES ALONE meet for Adoration and prayer. Noon, St. Peter Church, Spokane, on S. Freya between 18th and 19th.

ROSARY RALLY, Grotto of Our Lady, Gonzaga University Campus adjoining St. Aloysius Church, 330 E. Boone Ave., noon. Prayer that God and the Blessed Mother will strengthen and save families. Information: (509) 434-9922.

ANNUAL STEAK AND WINE DINNER, to benefit Guardian Angel-St. Boniface School, Colton. Dinner, 5-8 p.m., followed by live auction, games, and more. Tickets: $30, available online at gasbschool.org. Questions/information: call (509) 229-3579 or email gasbschool@colton-wa.com

SUNDAY, MARCH 20

PALM SUNDAY BREAKFAST. Ticket donation: adults, $6; children 6-12, $4. 9 a.m.-1 p.m. Mary Queen Parish, 3423 E. Carlisle Ave. (at Freya).

ST. PATRICK'S DAY DINNER. Noon-2:30 p.m. Fried chicken, ham, mashed potatoes and gravy, and more. Adults, $8; chilldren age 6-10, $5; age 3-5: $3; under age 3: free. Holy Ghost Parish, 3083 Hemlock St., Valley, Wash.

TAIZÉ EVENING PRAYER SERVICE: An hour of quiet, contemplative prayer and song. 7-8 p.m. Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane. Information: 448-9736.

MONDAY, MARCH 21

GONZAGA UNIVERSITY O'Leary Lecture: "Apis-Pocalypse Now: Can Science Save the Honey Bee?" delivered by National Medal of Science winner May Berenbaum, an expert on insects and declining bee colonies. Free and open to the public. 7:30 p.m., John J. Hemmingson Center Ballroom on the GU campus.

MONDAY-WEDNESDAY MARCH 21-23

WOMEN'S HOLY WEEK Retreat: "Living Holy Week in Jesus," presented by Bishop Carlos Sevilla SJ, Bishop Emeritus of the Diocese of Yakima. $211/person, $125/commuters. Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane. Information/registration: (509) 448-1224, or online at www.ihrc.net

THURSDAY, MARCH 24

Holy Thursday: Sacred Triduum begins.

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MONDAY, MARCH 28

EASTER Monday. No school.

TUESDAY, MARCH 29

GONZAGA UNIVERSITY Visiting Writers Series: a presentation by Robyn Schiff, poet and professor at the University of Iowa. Jepson Center's Wolff Auditorium on the GU campus, 7:30 p.m.

THURSDAYS, BEGINNING MARCH 31

"EVERYDAY MYSTICISM: Finding the Divine in Daily Life," A six week DVD lecture series facilitated by Franciscan Sister Patricia Novak. Twelve lectures presented by Father Anthony Ciorra, assistant vice president for Mission and Catholic Identity at Sacred Heart University in Fairfield, Conn. Finding God in the midst of daily life; experiencing God in ordinary ways. 6:30-8 p.m., through May 12 (no class May 5). $50/series, $10/session. St. Joseph Family Center, 1016 N. Superior, Spokane. Register online – www.sjfconline.org – or call 483-6495.

FRIDAY, APRIL 1

SPOKANE SERRA CLUB First Friday Mass, 7 a.m., Bishop White Seminary, 429 E. Sharp Ave., Spokane.

CHARISMATIC MASS – St. Michael's Chapel, Gonzaga University campus, 105 E. Boone. Praise, worship, fellowship, 6:15 p.m.; Mass, 7:15 p.m.

FRIDAY-SATURDAY APRIL 1 AND 2

CATHOLIC RENEWAL MINISTRIES' annual conference: "Approach the Throne of Grace," presented by Conventional Franciscan Father John Farao, a prison minister in the Diocese of Monterey, Calif. Begins with Mass on Friday, 7 p.m. Saturday, registration 8:30 a.m.; concludes with Healing Mass,

4 p.m. $10 registration fee (includes lunch). Information/online registration: catholicrenewalministry.org, or write: Catholic Renewal Ministry, 1018 W. Glass, Spokane, WA 99205

SATURDAY, APRIL 2

ROSARY FOR PEACE – St. Charles Church, 4515 N. Alberta St., Spokane, after 8 a.m. Mass. Exposition of the Blessed Sacrament during the rosary.

ROSARY with the Knights of Columbus. St. Francis Xavier Parish, 545 E. Providence Ave., Spokane, 3 p.m.

MONDAY-FRIDAY, APRIL 4-8

SPRING BREAK. No school.

TUESDAY, APRIL 5

MASTER GARDENER Phyllis Stephens gives advice on preparing gardens for summer. Sponsored by the Women's Guild. 7 p.m., St. Joseph Parish, 3720 E. Colbert Rd., Colbert. Light refreshments, too. RSVP: (509) 464-1497

WEDNESDAY, APRIL 6

ST. PASCHAL PARISH centennial committee meeting, Parish Center, 2523 N. Park Rd., Spokane Valley, 7 p.m. Information: (509) 869-2799. All are welcome.

FRIDAY, APRIL 8

SPOKANE SERRA CLUB luncheon meeting, noon, Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane.

FRIDAY-SUNDAY, APRIL 8-10

MOTHER-DAUGHTER Retreat: "God's Lovely Daughter," presented by the Sisters of Mary, Mother of the Church. $294/mother-daughter, $64 per additional daughter. Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane. Information/registration: (509) 448-1224, or online at www.ihrc.net

SATURDAY, APRIL 9

SECULAR FRANCISCANS: "From Gospel to Life." Gathers at 1104 W. Heroy Ave., Spokane, 9 a.m. Please call to confirm. Contact: (509) 991-7937 or (509) 448-0299.

SUNDAY, APRIL 10

ROSARY with the Knights of Columbus and families. 8:30 a.m., Cathedral of Our Lady of Lourdes, 1115 W. Riverside Ave., Spokane.

BENEFIT BREAKFAST for financial support of a seminarian and a novice, sponsored by Knights of Columbus Council 14922. After all morning Masses. By donation. Cathedral of Our Lady of Lourdes, 1115 W. Riverside Ave., Spokane.

WEDNESDAY, APRIL 13

DIOCESAN NEW EMPLOYEE Orientation Trainings. 9-11:30 a.m.: "Protecting God's Children," for school employees, parish employees, and volunteers. 12:30-2 p.m.: "Bloodborne Pathogen," for school employees. 2-3:30 p.m.: "New Employee Orientation," for school employees. Catholic Pastoral Center, 1023 W. Riverside Ave., Spokane. Information: (509) 358-7330. Register for training online: www.virtusonline.org

SILENT DAY OF PRAYER: "Understanding Lectio Divina: An Intimate Encounter with the Living God," presented by Father Brian Sattler, administrator of St. Joseph Parish, Colbert. $38/person ($48 with use of private room). 9 a.m.-3 p.m., Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane. Information/registration: (509) 448-1224, or online at www.ihrc.net

PRESENTATION ON ISLAM (Part I) by Dr. Shannon Dunn, Religious Studies Department, Gonzaga University. Historical background, the continuities and similarities between Judaism, Christianity, and Islam; questions and answers. Part II on Wednesday, April 20. Free and open to the public. 7 p.m., St. Joseph Parish, 4521 N. Arden Rd., Otis Orchards. Information: call the parish office – 926-7133 – or email info@stjoeparish.org

THURSDAY, APRIL 14

BREAKFAST WITH Bishop Skylstad. Mass, breakfast, and a talk by the Bishop Emeritus of the Spokane Diocese: "Being Intentionally Catholic: A Basic Decision of Life." 8-10 a.m. $15/person. Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane. Information/registration: (509) 448-1224, or online at www.ihrc.net

THURSDAYS, APRIL 14-MAY 19

GRIEFSHARE, a six-week DVD seminar on rebuilding life after losing a spouse, child, sibling, parent, or friend in an environment of understanding, encouragement, comfort, and confidentiality. St. Peter Parish's parish hall, on Freya between 18th and 19th in Spokane. 6-8 p.m. Book: $25. Concludes May 19. Registration/information: (509) 979-2255 or (509) 443-8030.

FRIDAY, APRIL 15

COURSE IN Natural Family Planning (NFP) begins. The scientifically-based Sympto-Thermal method (STM) will be taught in the context of Pope St. John Paul II's Theology of the Body. 6:30 p.m., Cathedral of Our Lady of Lourdes, 1115 W. Riverside Ave., Spokane. Continues May 20 and June 17. Register online: http://register.ccli.org/. Materials and instruction: $130. Information online at www.live-the-love.org, or call (509) 590-8576 or (509) 768-1862.

SATURDAY, APRIL 16

DEACON SPOUSES ALONE meet for Adoration and prayer. Noon, St. Peter Church, Spokane, on S. Freya between 18th and 19th.

SUNDAY, APRIL 17

WORLD DAY of Prayer for Vocations.

WEDNESDAY, APRIL 20

PRESENTATION ON ISLAM (Part II) by Dr. Shannon Dunn, Religious Studies Department, Gonzaga University. Historical background, the continuities and similarities between Judaism, Christianity, and Islam; questions and answers. Free and open to the public. 7 p.m., St. Joseph Parish, 4521 N. Arden Rd., Otis Orchards. Information: call the parish office – 926-7133 – or email: info@stjoeparish.org

THURSDAY, APRIL 21

SPOKANE SERRA CLUB Mass and Board meeting, Bishop White Seminary, 429 E. Sharp Ave., Spokane.

SUNDAY, APRIL 24

POOR CLARE TEA: Celebrate the Poor Clare Sisters' 102 years of serving the Church in Eastern Washington. All are welcome; contributions gratefully accepted. Noon-2 p.m., The Hemmingson Center, Multi-Purpose Room, campus of Gonzaga University.

Well, they really are turkeys, after all

Waiting for the 8 a.m. Mass at Our Lady of Fatima Parish, Spokane, on Sunday, Feb. 28, was this flock of wild turkeys. Whether there for a visit or offering their "music" for the choir was hard to tell, but there's a good chance the group was Catholic; after visiting one of the parishes in Spokane Valley, clearly they were parish-hopping. (IR photo by Jerry Rolwes, Valley Chapel Photography)

Letters to the Editor

A deplorable display

Editor:

Since when has the *art* of debate disintegrated into character assassination? When are the real issues and concerns of the American populace going to emerge during these debates?

Little time is left to right the wrongs! Only two out of the six Republicans in the recent debate refrained from entering the boxing arena and retained Presidential decorum while defending themselves only when necessary. Both Dr. Ben Carson and Gov. John Kasich preferred to conserve their energy to address issues of real concern, whereas the others acted like rowdies on the playground, bullying each other over non-essentials. The doctor and the governor responded with dignity when, on occasion, they were addressed. Neither is the Democratic Duet free from rude dueling.

This deplorable display is an insult to the intelligence of our American citizens, who are fast losing confidence and admiration for our once-esteemed government, whose system is gradually being corroded. No longer, it seems, is the grandeur of our Constitutional edifice respected or adhered to. This being the case, we are in grave danger of advancing toward *anarchy* as our way of governing. (Example: the stand-off in Burns, Ore.)

Do we really want this? Then, as loyal citizens it is our obligation to denounce the privilege of being entertained by boxing matches and rise to the occasion of demanding delegation worthy of our *trust.*

Sister Madonna Buder SFCC
Spokane

On the Cover

The Risen Christ is depicted in the painting "Resurrection" by 15th-century Italian master Andrea Mantegna. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's Resurrection from the dead. Easter is March 27 this year. (CNS from Bridgeman Images)

Catholic web sites

Vatican City: http://w2.vatican.va
United States Conference of Catholic Bishops: http://www. usccb.org
Diocese of Spokane: http://www.dioceseofspokane.org

Deadline for the next issue

The next edition of the *Inland Register* will be dated April 21, 2016.
Deadline: April 13.

Regarding Letters to the Editor

The *Inland Register* welcomes letters to the editor. Letters should be no longer than 500 words. Letters must be signed, with address and phone number for contact, but names will be withheld upon request. The *IR* reserves the right to edit letters.

Send letters to: Inland Register, P.O. Box 1453, Spokane, WA 99210-1453
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Fax: (509) 358-7302

Catholic Diocese of Spokane
Office of the Bishop

March 6, 2016

Fourth Sunday of Lent

Dear Brothers and Sisters in Christ,

On Dec. 8, 2015, Pope Francis opened the Holy Door of Mercy in St. Peter's Basilica in Rome, thus inaugurating the Extraordinary Jubilee of Mercy which will last until Nov. 20, 2016. Our Holy Father fervently desires that this Holy Year "be for all believers a true moment of encounter with the mercy of God ... a living experience of the closeness of the Father...." *(Letter of Pope Francis)*. Just a few days later, I had the joy of opening the Holy Door of Mercy at the Cathedral of Our Lady of Lourdes in Spokane, and, exactly two months after that, I opened a second Holy Door of Mercy at St. Patrick Parish in Pasco.

In this holy season of Lent, the Church accompanies Jesus on the road to Jerusalem. Jesus calls each of us to move from where we are to where God wants us to be. He summons us to be united with him in his Passion and Death, so as to share in his Resurrection. He calls us to be saints.

Yet we are each aware of our weakness, of our many faults, and the many times we have strayed from the path of holiness. Many of our contemporaries lie by the side of the road, wounded by sin, paralyzed by fear, blinded by pride, prejudice, and pain. At times, recognizing the weakness of our own strength, we too are tempted to give up hope. Our diocese as a whole, and each of us, can say with King David, "For I know my transgressions; my sin is always before me" *(Ps 51:15)*. Nonetheless, from our hearts surges also the cry of the blind Bartimaeus, begging by the roadside, "Jesus, Son of David, have mercy on me!" *(Mk 10:48)*.

With this letter I wish to add my own voice to that of Pope Francis as we echo the words of the apostles, "Take courage! Get up – He is calling you!" *(Mk 10:49)*.

The mercy of God is more than the forgiveness of sins. God's mercy *precedes* our sins. Before creation existed, and for all eternity, God has always been and always will be Mercy itself. God's mercy is creative; it brings new things to life, and restores life where it has been lost.

We see the fullest expression of Divine Mercy in the Resurrection of Jesus from the dead, bringing us new life and removing all that separates us from our destiny: communion with God. On the octave day of Easter the Church celebrates the Feast of Divine Mercy, proclaiming with all creation, "His mercy endures forever" (cf., *Ps 136)*.

Our vocation is a gift of God's mercy. In this Jubilee Year, God is calling our diocese, and each one of us, to experience anew *each day* the joy of forgiveness, and *each day* to be transformed into agents of God's mercy for our world. Our diocese as a whole is called to lead others forth so that they may experience this mercy themselves. This is the task of education *(Latin* "educere"= "to lead forth"). In fidelity to our vocation and our mission, together as a diocese we shall grow in holiness. These are the three priorities which I have before my eyes as Bishop of Spokane: **vocation, education,** and **holiness.**

Mary is the foremost recipient of the Father's Mercy, who kept her free from Original Sin from the first moment of her conception. Mary has always shared that mercy with others, most especially in cooperating with the life and mission of her Son, Jesus. Her mission of mercy continues also in other ways, such as through the healing waters of Lourdes, and in the comforting words of Our Lady of Guadalupe: "Truly I will hear their cry, their sadness, in order to remedy, to cure all their various troubles their miseries, their pains" *(Nican Mopohua). Pl1grimage*

There are three inter-related elements essential to living this Jubilee Year fully. First, we are called to make a *pilgrimage.* Symbolic of the road each of us walks in life, each of us should make a pilgrimage to at least one of the two Holy Doors established in our diocese. In reality, the Holy Door is but a symbol of the "gate to the sheepfold" who is Jesus (cf., John 10:9). Pope Francis writes that the pilgrimage to the Holy Door will be a sign that mercy is also a goal to reach and requires dedication and sacrifice. May pilgrimage be an impetus to conversion: by crossing the threshold of the Holy Door, we will find the strength to embrace God's mercy and dedicate ourselves to being merciful with others as the Father has been with us" *(MV, 14)*. Jesus invites us, like Peter, to get out of our boats and walk to Jesus across the waves with confidence saying, "Jesus, I trust in You!" (cf., *Mt. 14:29)*.

Jubilee Indulgence

The second essential element is the *Jubilee Indulgence*. An Indulgence is a removal of the temporal punishment due to sins which have already been forgiven (cf., *Catechism, 1471)*. Pope Francis has granted a Plenary Indulgence to each person who makes such a pilgrimage during this Holy Year as a sign of deep desire for true conversion. In order to receive the Indulgence, it is necessary to link one's pilgrimage to the Holy Door with the Sacraments of Reconciliation and to the Eucharist. Further, we must profess our unity in the Church by praying the Apostles Creed, and pray for the intentions of the pope with an Our Father, Hail Mary, and Glory Be.

This Jubilee Indulgence can be gained every day, by every one of the faithful, in the entire world. In addition, it can be applied to oneself, or be offered for the dead. Think of the immense spiritual good that can be shared with all those who have died if each person, each day in our diocese were to gain an Indulgence for our family members, friends, and enemies who have died!

There are many who cannot make a pilgrimage to the Cathedral or to St. Patrick Parish – for example, the sick, the homebound, the elderly, the youth, and those in prison. Yet no one is excluded. The sick and elderly can join their sufferings to Christ, receiving Communion or attending Mass (even through television, radio, or internet), and in this way receive the Jubilee Indulgence. The incarcerated may obtain the Indulgence in the prison chapels. Finally, "each time that one of the faithful personally performs one or more of these actions (the corporal and spiritual works of mercy), he or she shall surely obtain the Jubilee Indulgence."

Corporal and Spiritual Works of Mercy

The third essential element of this Jubilee Year is a life of mercy marked by the *Corporal and Spiritual Works of Mercy.* Our encounter with the mercy of God must transform us from being mere recipients to being *agents* of that mercy. We see this in the lives of Blessed Teresa of Calcutta and St. Vincent de Paul. These two great Apostles of Mercy are examples for us to follow, for they experienced God's mercy themselves and worked tirelessly as channels of mercy for others.

Divine Mercy Sunday

Throughout the year, there will be various events to help our diocese celebrate this Extraordinary Jubilee.

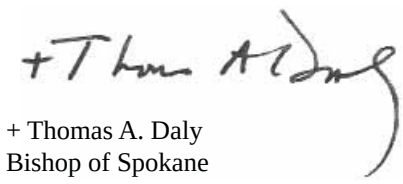
Pope Francis opens the Holy Door at the Basilica of St. John Lateran in Rome Dec. 13. Holy doors around the world were opened at city cathedrals, major churches and sanctuaries Dec. 13 as part of the Jubilee of Mercy. (CNS photo by Tony Gentile, Reuters)

The Feast of Divine Mercy, celebrated this year on April 3, will take on even greater significance, with celebrations at the Cathedral and in St. Patrick Parish in Walla Walla, as well as elsewhere. More information about these events will be forthcoming as it becomes available.

This is truly a time of grace for the Diocese of Spokane as a whole and for each one of us. As we proceed through Lent toward the glory of Easter, I pray that we will hear the call which the Father is addressing to us, and respond with joy. Transformed by his merciful embrace in the sacraments, I pray that we become living instruments of his mercy and lead others to encounter the mercy of God.

Assuring you of my prayers for you, and entrusting you to the powerful intercession of Our Lady of Lourdes, I remain,

Sincerely yours in Christ,

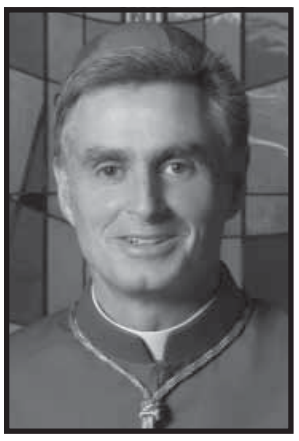


+ Thomas A. Daly
Bishop of Spokane

From Bishop Daly

Give courageous witness

by Bishop Thomas A. Daly



As Catholics and other Christians prepared to enter the final days of Lent, word came from across the world that four Missionaries of Charity, Blessed Mother Teresa's Sisters, were brutally murdered in the country of Yemen by ISIS. The Sisters run a hospital for the elderly and disabled. All the patients are Muslim and have been extremely grateful for the loving and compassionate care of the Sisters. Sixteen staff and volunteers were also killed, and the Salesian priest who served as chaplain was kidnapped. The terrorists desecrated the chapel before they fled. As I write this, the priest has still not been found.

We are blessed to have four Missionaries of Charity living in St. Patrick Parish in Spokane. They minister to God's people, regardless of faith or religious affiliation, both here in Spokane and in Pasco. The day after this tragedy occurred, Sister Lumen MSC called to inform me about what had happened. She mentioned that this wasn't the first time Sisters were martyred in Yemen. In 1997, three Missionaries of Charity were killed there for simply living the Gospel.

Living the Gospel is the vocation of every Christian. And Lent is the season of reflection calling forth deeper prayer, generous charity, and humble penance in the lives of believers. All of these actions prepare us for Easter, the celebration of the Risen Christ, who triumphed over sin and death. This is the Good News and our promise of salvation, which St. Peter reminds us is the goal of faith.

Yet, how are we living our Catholic faith? Does our belief in Jesus Christ guide our decisions, our choices, our very lives? Does Sunday Mass take priority in our weekend schedules? Do corporal works of mercy even enter into our weekly activities? Are our days so filled with distractions that we never take the time to pray the words, "Speak, Lord, your servant is listening"? Do we look to our world, towns, and our families as places to be Christ for one another? These questions are not left to be answered just by those willing to join the Communion of Saints as martyrs. I suspect the Sisters, staff and volunteers knew their lives were at risk, but did not expect to lose them simply by giving witness and serving those in need.

Much has been written and said about Pope Francis's reasons for calling the church to celebrate an Extraordinary Jubilee Year of Mercy. At the heart of our Holy Father's message is his hope to direct our intentions and actions "on mercy so that we may become a more effective sign of the Father's actions in our lives ... a time when the witness of believers might grow stronger and more effective." Giving witness to our faith: How are we doing?

As we prepare for Easter, in the safety and beauty of Eastern Washington, let us not forget those whose suffering is joined to the passion and death of Jesus Christ. May the renewal of our baptismal promises on Easter Sunday lead us to give witness with the courage of the martyrs and saints.

Confirmation Schedule for the Diocese of Spokane

Saturday, April 2, 5 p.m.: Our Lady of the Valley Parish, Okanogan (Bishop Daly)
April 30, 11 a.m., 2 p.m., 5 p.m.: St. Patrick Parish, Pasco (Bishop Daly)
Sunday, April 3, 10 a.m.: St. Mary of the Rosary Parish, Chewelah (Bishop Daly)
Saturday, April 9, 5:30 p.m.: Holy Family Parish, Clarkston (Bishop Daly)
Sunday, April 10, 10 a.m.: St. John Vianney Parish, Spokane Valley (Bishop Daly)
Sunday, April 10, 10 a.m.: Sacred Heart Parish, Tekoa (Bishop Skylstad)
Saturday, April 16, 10:30 a.m.: St. Peter Parish, Spokane (Bishop Daly)
Saturday, April 16, 4:30 p.m.: St. Thomas More Parish, Spokane (Bishop Daly)
Sunday, April 17, 11 a.m.: St. Augustine Parish, Spokane (Bishop Daly)
Sunday, April 17, 10 a.m.: Sacred Heart Parish, Spokane (Bishop Skylstad)
Friday, April 22, 6 p.m.: St. Joseph Parish, Colbert (Bishop Daly)
Saturday, April 23, 11 a.m.: St. Joseph and St. Anthony parishes, Spokane (Bishop Daly)
Saturday, April 23, 4:30 p.m.: Sacred Heart Parish, Pullman (Bishop Daly)
Saturday, April 23, 5 p.m., 7 p.m.: Sacred Heart Parish, Brewster (Bishop Skylstad)
Sunday, April 24, 11 a.m.: St. Genevieve Parish, Twisp (Bishop Skylstad)
Wednesday, April 27, 7 p.m.: Assumption Parish, Spokane (Bishop Daly)
Saturday, April 30, 11 a.m., 2 p.m.: St. Patrick Parish, Pasco (Bishop Daly)
Saturday, April 30, 5 p.m.: St. Patrick Parish, Pasco (Bishop Skylstad)
Tuesday, May 3, 6 p.m.: Immaculate Conception Parish, Colville (Bishop Daly)
Friday, May 6, 5:30 p.m.: St. Anthony Parish, Newport (Bishop Daly)
Sunday, May 8, 10:30 a.m.: Our Lady of Fatima Parish, Spokane (Bishop Skylstad)
Wednesday, May 11, 6 p.m.: St. Gall Parish, Colton (Bishop Daly)
Thursday, May 12, 7 p.m.: St. Mary Presentation Parish, Deer Park (Bishop Daly)
Saturday, May 14, 5:30 p.m.: St. Joseph Parish, Otis Orchards (Bishop Daly)
Sunday, May 15, 11 a.m.: Cathedral of Our Lady of Lourdes (Bishop Daly)
Sunday, May 15, 4 p.m.: Our Lady of the Lake Parish, Suncrest (Bishop Daly)
Saturday, May 21, 10 a.m., 2 p.m.: St. Patrick Parish, Walla Walla (Bishop Skylstad)
Sunday, May 22, 10 a.m.: St. Patrick Parish, Walla Walla (Bishop Skylstad)
Saturday, May 28, 1 p.m.: Sacred Heart Parish, Othello (Bishop Daly)
Sunday, May 29, 8:30 a.m.: St. Michael Parish, Reardan (Bishop Daly)
Sunday, May 29, 10:30 a.m.: St. Anne Parish, Medical Lake (Bishop Daly)
Sunday, May 29, 11 a.m.: St. Paul the Apostle Parish, Eltopia (Bishop Skylstad)
Sunday, May 29, 2 p.m.: St. Vincent Parish, Connell (Bishop Skylstad)
Sunday, May 29, 4 p.m.: San Juan Diego Mission, Basin City (Bishop Skylstad)
Wednesday, June 1, 5:30 p.m.: St. Patrick Parish, Colfax (Bishop Daly)

From the Archives

Compiled by Father Tom Caswell
for the Inland Register

From the Inland Register – Volume LIV, No. 43
Fifty Years Ago: February 20, 1966

Immaculate Heart Retreat House Notes 7th Anniversary; 'Spiritual hotel ... for heavenly weekends'

Immaculate Heart Retreat House (IHRH) *(Editor's note: now Immaculate Heart Retreat Center)* will celebrate its seventh anniversary on Sunday, Feb. 20. Father David E. Rosage, director, said that more than 26,000 persons – many of them non-Catholic – have used the modern, airy facilities for retreats, Days of Recollection, and Evenings of Recollection. Christian Family Movement, Cana and other conferences have also utilized IHRH. All diocesan priests receive their twice-yearly "spiritual re-orientation" at IHRH. Parish groups sign up for "heavenly weekends," as Father Rosage calls them, as well as high school students, Sisters, and business, professional and "like-occupation" groups. Ministers and non-Catholics have attended as individuals.

The figures – 26,000 persons – are impressive, "but when you analyze them, there is one disturbing feature that can't be ignored," Father said. "The majority are repeaters. The sad truth is that less than 4 percent of the lay people of the Spokane Diocese make an annual retreat."

Father Rosage feels that making that first closed retreat, with its imposition of silence until the "departure meal," seems to frighten some people. Many make reservations and then, at the last moment, call up to cancel out. Why?

"I'm scared!" is the usual answer, he says.

Father Rosage and veteran retreatants would like to reassure Catholics that "the doors at IHRH swing outward, as well as inward. The only differences in coming here for the weekend, instead of a first-class hotel, are the 'rates' – and the spiritual benefits." Actually, there are no "rates," as such, at IHRH. Cost of a private room, private bath, sweeping view, and the good, wholesome cooking in which the Dominican Sisters pride themselves, is what any retreatant feels he can afford.

Some retreatants have tucked $100 bills into the envelope for a weekend. College girls living off-campus – and broke – have stayed at IHRH for free. No one at IHRH knows *who* pays *what* – except the retreatant.

Speaking of the great spiritual renewal which the Church is trying to effect in our times, Father Rosage said that "the retreat apostolate will do much to guarantee the success of the New Pentecost. In another seven years, please God, this leaven may ferment the whole mass."

Some fermentation has already taken place. Converts at the rate of two each month come into the Church via the retreat house route.

Since no person can shoulder all the work entailed in financing and maintaining IHRH and recruiting retreatants, numerous groups have formed to fill specific needs.

In March of 1960, a group of 18 women met with Father Rosage to offer help in organizing and promoting retreats, and assisting with office work. The IHRH Auxiliary has grown to 50, with membership from most city and valley parishes, plus Colbert, Fairchild Air Force Base, Deer Park, and Coeur d'Alene, Idaho. The Madonna Festival, held each year on Mother's Day, was inaugurated by this group in 1961.

Benefactors helped make the physical plant possible. First benefactors to support IHRH were the Founders: men and women who pledged $1,000 toward construction costs. First honors are shared by A.A. Arsenault, Gerald O'Melveny, Richard O'Neill and Mrs. Caroline A. Spuler. Founders now number 336 – with the goal of 400 still "a little short," as Father Rosage wryly puts it.

"Perhaps more Founders would help us if they realized that the entire sum needn't be paid at once. Most donors use the 'piecemeal' plan – as little as $10 per month."

(Continued on page 26)

Regional Report

OREGON

Archdiocese of Portland

PORTLAND, Ore. – Bishop Joseph Tyson of the Diocese of Yakima and Archbishop Alexander Sample of the Archdiocese of Portland, Ore., have ordered a Mexican Franciscan to stop ministry in their Pacific Northwest dioceses. Father Mario Flores Meza has been in the region for several years and has been ministering without permission, giving retreats, officiating at weddings and baptizing children.

The priest has been performing "illicit and possibly invalid sacraments" the bishops said, saying he has caused "great confusion among the Christian faithful."

His Franciscan superiors have been calling for his return to Jalisco State, Mexico.

Father Flores Meza was given the order to stop ministering after being called to the Pastoral Center in Portland Jan. 18.

The priest had presented himself in Tillamook and Salem, Ore., accompanied by two men who claim to be Franciscan friars. The two bishops say the men "are not professed Religious in the Roman Catholic Church."

PORTLAND, Ore. – For the past six months, Portland's Catholic radio station has sustained a new set of local shows, including a weekly conversation with Archbishop Alexander Sample. Mater Dei radio is in the air at 88.3 FM in the Portland area and Salem and at 94.9 and 100.5 in the Eugene area.

One program, *Living Stones* (Mondays at 7:30 p.m.), is a conversation between two Oregon Catholics who love their faith: Ken Hallenius, a University of Portland assistant alumni director who holds advanced degrees in theology and has a wit well known around campus, teams up with Deacon Harold Burke-Sivers, a Portlander who appears regularly on EWTN in other national Catholic media. The two often discuss practical ways to grow in faith, participate more fully in liturgy, and practice charity towards all.

– Catholic Sentinel (Oregon Catholic Press)

Lenten Regulations

Lent is the 40-day season of penance in preparation for the greatest event in human history: the redemption of the human race by Jesus Christ.

Lent began this year on Ash Wednesday, Feb. 10, and ends on Thursday, March 24, followed by the Sacred Triduum, March 24-27.

The following are the regulations for Lent:

All Christians, by the nature of their lives, are obliged to live in a spirit of penance whereby our exterior acts of prayer, self-denial and charity bear witness to the inner values of our Faith.

The Church specifies certain practices of penance during the season of Lent.

1. Self-imposed observance of fasting on all weekdays of Lent is strongly recommended.

2. Catholics are obliged to fast and abstain from meat on Ash Wednesday, Feb. 10, and Good Friday, March 25.

3. The Fridays of Lent are obligatory days of abstinence.

4. Catholics age 14 and older are bound by the law of abstinence.

5. The law of fasting obliges Catholics from age 18-59.

6. The law of abstinence forbids the eating of meat.

7. The law of fasting prescribes that only one full meal be taken per day; the other meals should be significantly smaller, but in accord with one's health needs. Fasting assumes avoidance of food between meals.

The "substantial observance" of these laws is a grave obligation; that is:

1. Anyone who neglects all forms of penance, or deliberately shows contempt for the Church's penitential discipline, may be guilty of serious sin.

2. Occasional failure to observe penitential regulations is not seriously sinful.

3. Proportionately grave circumstances — sickness, dietary needs, social obligation — excuse from the obligation of fast and abstinence, but not from seeking out other forms of penance.

Diversity and Religious life presentation draws 134 Sisters at three sites

No one quite knew what to expect when Sisters across the Northwest were invited to a one-day presentation by the co-author of *New Generations of Catholic Sisters: The Challenge of Diversity*, published by Oxford University Press. The site was the Hawley Conference Center at Providence Health and Services in Renton, Wash., with videoconferencing offered at Providence sites in Portland and Spokane.

The organizers were surprised when 134 individuals, representing 14 congregations of women Religious, registered to attend the Feb. 27 event. There were so many in Portland that registrants had to be moved to a larger room.

They also were delighted when one bishop accepted the invitation: Bishop William Skylstad, Bishop Emeritus of the Spokane Diocese.

Retired Sisters at St. Joseph Residence, Seattle, also participated.

"Fourteen congregations! Wow, that is so of the future," the author, Sister Mary Johnson of the Sisters of Notre Dame de Namur, told the attendees.

Even more significant was the fact that the gathering was co-sponsored by Region 15 of the Leadership Conference of Women Religious (LCWR), the National Religious Vocation Conference (NRVC), and the Religious Formation Conference (RFC).

Why did this topic resonant with so many Sisters? *New Generations of Catholic Sisters* came out in 2014 and is now in its fourth printing. It offers a comprehensive portrait of women Religious who have entered since 1965.

Sister Mary, a professor of sociology and religious studies at Trinity Washington University in Washington, D.C., said the follow-up is research on 4,000 women entering today about their needs, challenges and contributions. Already she has interviewed two dozen Sisters of Providence who entered Mother Joseph Province from other countries, including newer members, transfers, and Sisters who entered as far back as 1959.

Sister Mary spelled out the challenges presented by the changing demographics and geography of the 80 million Catholics in the United States – about a quarter of the population.

Once dominant in the East, they now are equally distributed around the country. This is a young church, with the majority 20- to 30-year-old millennials and post-Vatican II Catholics between the ages of 30-40. Their generations are shaped by events when they were coming of age and that define their culture, giving it distinct values and meanings.

The ethnic mixture of the Church is rapidly changing, with Hispanics the largest ethnic group and Asians, the fastest growing. Among women Religious, 94 percent in final vows are white, compared to 61 percent in initial formation, Sister Mary said.

What does that mean for Religious life today?

"The new Sisters look like the church. God is inviting women who will be able to serve the new church in this country," she said. "Pope Francis has opened up the true meaning of Catholic: universal."

Cross-generational dialogue is essential, as is receiving and honoring the cultures and traditions of all. "Listen to how they see it. What words and images speak to them? What is God's action within and across this generation?"

Sister Mary described this as the beginning of a whole new era for women Religious. "Where we're going, there is no map," she said.

The book's authors hope the data they gather will contribute to the dialogue about how to help the nation become a true multiracial society.

Today there often is talk about the dwindling number of Sisters in the world, but there are nearly 1 million Sisters remaining in the world today, she said.

"This is a shift in thinking," she said. "It is not about dying; it's about living."

When
Sunday
April 10
2:00 p.m.

Where
St. Joseph
Parish center
1517 W
Dean

Wanted
One
Groom
Or It Pays to
Advertise

Tickets
are $10

A Reader's Theater
Production by
Claudene Rease

Awesome
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ments

In Memoriam by Marlene Remington
will be performed by a second cast.
This reading is based on Agatha Christie's
"Ten Little Indians."

Can you guess who is
the culprit?

Both productions by special arrangement with
PIONEER DRAMA SERVICE INC. Englewood, CO

Celebrate the Feast of Divine Mercy at one of these parishes: Sunday, April 3, 2016

St. Faustina Kowalska
Apostle of Divine Mercy

Our Lord chose to entrust St. Faustina Kowalska with a special mission to the modern world, "to announce anew to mankind the Gospel message of His mercy, and to set forth new forms of devotion to God as Mercy to everyone, especially those who need it most."
St. Faustina was canonized in Rome on April 30, 2000, by Pope John Paul II.

Feast of Divine Mercy

St. Faustina Kowalska relates that Jesus told her, in a vision, that on the Feast of Mercy, "the very depths of My tender mercy are open. I pour out a whole ocean of graces upon these souls who will approach the font of My mercy. The souls that go to Confession (within a week before or on Divine Mercy Sunday) and receive Holy Communion on Mercy Sunday shall obtain complete forgiveness of sins and punishment … Let no soul fear to draw near to Me, even though its sins be as scarlet."

Preparing for Divine Mercy Sunday

Beginning with Good Friday, in a worldwide preparation for the Feast of Divine Mercy, according to Our Lord's express wish, it is greatly recommended to give honor to the Divine Mercy by offering a Novena of "the Chaplet of Divine Mercy" for both His general and particular intentions.

St. Mary Parish

304 S. Adams Rd., Spokane Valley

1 p.m. – Adoration of the Blessed Sacrament and recitation of the Chaplet of Divine Mercy. The service concludes with Benediction. Confessions will be available. A light reception follows. Divine Mercy Novena Chaplets available.

Information: 928-3210

St. Anthony Parish

2320 N. Cedar, Spokane
327-1162

Divine Mercy Sunday
April 3, 2016

Church Schedule:

8 and 11 a.m.: Masses in English
12:30 p.m. Vietnamese Mass
1:45 p.m. Exposition of the Blessed Sacrament
1:50 p.m. The Joyful Mysteries
2:15 p.m. Mysteries of Light
2:35 p.m. Glorious Mysteries
3 p.m. Chaplet of Divine Mercy

Confessions:

1:50-2:50 p.m.
Father José Millan
Father Vincent Dao
Father Joachim Hiên

Wilson Hall:

Breakfast by Youth Group between 9 a.m.-1 p.m.

St. Francis of Assisi Parish

1104 W. Heroy Ave., Spokane
325-1321

Divine Mercy Schedule

Good Friday, March 25
Novena Preparation for Divine Mercy Sunday
12-3 p.m.: Prayers, Rosary, Adoration, Benediction, and The Chaplet of Divine Mercy
Daily from Good Friday until Divine Mercy
3 p.m.: Novena
Divine Mercy Sunday, April 3
9 a.m.-noon: Join us for Divine Mercy Breakfast
10 a.m.: Mass, followed by the Sacrament of Anointing of the Sick
11:45 a.m.: "Ocean of Mercy" DVD in Conference Room (1 hour long)
1 p.m.: Exposition and Adoration of the Blessed Sacrament, Sacrament of Reconciliation, and Family Rosary
2:30 p.m.: "God's Divine Mercy" – Father Michael Blackburn OFM
3 p.m.: The Hour of Divine Mercy – Chaplet of Divine Mercy, followed by Solemn Benediction

St. Thomas More Parish

505 W. St. Thomas More Way,
Spokane • 466-0220

Daily Novena and Chaplet:
Good Friday, March 25, to Saturday, April 2, 2016
3 p.m. Exposition of the Blessed Sacrament (Except Good Friday and Holy Saturday)
3:10 p.m. Divine Mercy Daily Novena Prayer, Chaplet, and Praises
3:35 p.m. Silent Meditation and Adoration
3:50 p.m. Benediction Prayers (Except Good Friday and Holy Saturday)
Feast of Divine Mercy Sunday:
April 3, 2016
2 p.m. Scriptural Rosary
2:20 p.m. "The Mercy Effect: God's Healing Power in Our Lives," by Father David Kruse
3 p.m. **Hour of Mercy before the Blessed Sacrament**
• Chaplet (Sung)
4 p.m. Blessing of Articles, Benediction and Veneration of St. Faustina Relic
4:30 p.m. Cake and Refreshments to follow in the PAC Center
Information: (509) 466-0220

Financial support from Spokane Diocese Catholics contributes to success of Guatemala seminary

by Donna Connell
for the Inland Register

How blessed we felt when we visited the minor seminary, Seminario Menor Señor San José in Sololá, Guatemala last November.

We were four humble travelers: Patt Perlman (chairperson of the Diocesan Guatemala Commission), Jesús Ordaz (parishioner of St. Joseph Parish, Colbert), and Ron and Donna Connell (members of the Guatemala Commission). You would have thought we were dignitaries by the way we were treated at the seminary.

We stopped by the seminary to meet the rector, Father Pedro Poz, and tour the seminary and meet with some students. The seminary has received financial support from the people of the Spokane Diocese since the school opened in 1961. As a result of the efforts of the seminarian students, faculty, and God's grace, the Diocese of Sololá has more priests than any other diocese in Guatemala: one priest for every 7,000 Catholics.

Bishop Gonzalo de Villa has ordained 66 priests in the eight years that he has been bishop of the Sololá Diocese. Six more priests are being ordained this year.

We were overwhelmed as we entered a classroom and 40 students stood and welcomed us with applause. They proceeded with a program of singing, led by a student with a guitar, in which we were invited to join. Students told us that they miss their families (they can go home one weekend a month), but that fellow students at the seminary have become like their family.

Financial support from Eastern Washington Catholics helps make possible this thriving minor seminary in the Diocese of Sololá, Guatemala. (IR photo courtesy of Donna Connell)

One student explained that he was there because he felt called to be a priest. Another said that he wanted to become a priest because he wants to help his community, which currently does not have enough priests.

At the conclusion of the program, each student came up to us and thanked us for coming and supporting the seminary.

Seventeen teachers instruct these young men, following an intense course of study taught in Spanish that also includes learning three Mayan languages, religion, liturgy, and other courses in line with the Department of Education. Students also participate in community service and help with work within the seminary. When we visited, they were in the process of taking exams and planning a community procession for the feast of St. Joseph.

Earlier we met with Bishop de Villa, who reported that the percentage of students going from the minor seminary to the major seminary has improved. The bishop and director are very selective at both levels so that students are more likely to discern that the priesthood is their path. He stated that "the help from Spokane is very important" to the seminary.

Father Poz said that students pay about one-third of the actual cost of the seminary. Many cannot pay that much, so the funds sent from Eastern Washington help with tuition. Annually, the Guatemala Commission has budgeted $3,780 in support of students at the seminary.

Our November trip included many other such awesome experiences. We extend the thankfulness of the people of Sololá to each of you who pray for them and support them financially.

(For more information, visit the Guatemala Commission's web site: www.dioceseofspokane.org/diocese-of-solola. If you feel that you would like to help these students and or support the work of the seminary, you can make a donation to the seminary through the Guatemala Commission of the Diocese of Spokane. Please make your donation payable to the Guatemala Commission. All donations should be mailed to the Diocese of Spokane, P.O. Box 1453, Spokane, WA 99210-1453. Please note that the donation is for the seminary on the check's memo line. All funds will be forwarded to the seminary; donors will receive a confirmation of their donation as well as our and the seminary's thanks.)

‘Breakfast with the Bishop’ in April and May at IHRC

For the first time, Immaculate Heart Retreat Center (IHRC) in Spokane will offer a Mother-Daughter Retreat titled “God’s Lovely Daughter” the weekend of April 8-10.

The retreat – for young women age 12-17 and their mother, grandmother, aunt, etc. – will be under the direction of the Sisters of Mary, Mother of the Church.

As the daughter of St. Joachim and the spiritual daughter of God the Father, Mary, the Mother of Jesus, is the model for every young woman in her openness to God’s Will – her “yes.”

The retreat will include fun, spiritual events, the sacraments and Mass, crafts, conferences, and more, with some events for the young people and some for the adults.

Also included will be a candlelight outdoor rosary, crowning of the Blessed Mother, Adoration of the Blessed Sacrament, living rosary, hikes and outdoor Stations, a special fancy dress dinner, games, and time with the Sisters.

The weekend begins with registration on Friday at 6 p.m. and extends through lunch on Sunday. Cost is $294 for mother and daughter and $64 per additional daughter.

• On Wednesday, April 13, IHRC will host a silent day of prayer titled “Understanding *Lectio Divina*: An Intimate Encounter with the Living God.” The speaker will be Father Brian Sattler, ordained to the priesthood in 2014 and now administrator of St. Joseph Parish in Colbert.

Lectio Divina is a prayer practice that uses Scripture as a context of prayer. It includes four basic steps for reading God’s Word to meditate, pray and contemplate. The practice changes those who take part in it.

Bishop William Skylstad

Father Brian Sattler

The day begins at 9 a.m. with recitation of the rosary, and includes two conferences, the Sacrament of Reconciliation, Mass, and lunch, and concludes with Adoration, ending at 3 p.m. The cost is $38 per person; $48 with the use of a private room for the day.

Father Sattler is a Spokane native who attended Gonzaga University, Mount Angel Seminary, and San Anselmo, Rome. He has degrees in philosophy, theology and Scripture.

• “Breakfast with Bishop Skylstad” is scheduled for Thursday, April 14, and Tuesday, May 17, at IHRC.

The breakfasts begin at 8 a.m. and conclude by 10 a.m. The morning includes the opportunity to participate in Mass, eat breakfast, socialize with the bishop, and hear a talk from him as well.

His April talk is titled “Being Intentionally Catholic – a Basic Decision of Life”; May’s talk is “From Pews to Shoes – Walking the Talk.” Cost for each event is $15 per person.

Bishop William Skylstad is the former Bishop of the Diocese of Spokane and the Diocese of Yakima. He has served as a pastor, a seminary rector, a diocesan administrator, and served as the vice president and president of the United States Conference of Catholic Bishops.

He retired from the Spokane Diocese in 2010, but remains active as a teacher and presenter, nationally and internationally.

For information and registration for these and other IHRC programs, visit the web site – www. ihrc.net – or call (509) 448-1224.

IHRC is located at 6910 S. Ben Burr Rd., Spokane.

(Inland Register file photos)

Achieving Scouts

The evening of Tuesday, Feb. 23, four Boy Scouts, members of St. Mary of the Rosary Parish in Chewelah, were awarded their Pope Pius XII Religious Emblems. From left: Wade Baker, Dominick Coleman, Father Jeff Lewis (pastor), Gareth Baker, and Michael Larsen. In addition to the religious emblems, Coleman and Larsen earned their Eagle rank in December. (IR photo courtesy of St. Mary of the Rosary Parish)

Taizé Prayer Services

Immaculate Heart Retreat Center will host a monthly Taizé Evening Prayer Service of contemplative prayer and song from 7-8 p.m. on select Sundays, through May 29, 2016.

The music of Taizé is uniquely beautiful and strikes a note which touches the core of one’s being.

Taizé is a small ecumenical community in the eastern part of France near the Swiss border. It was founded by a Swiss, Brother Roger, who formed the community in 1940. His purpose was to create a community based upon the love of Christ, simple in nature, and welcoming to all. Each year, young and older people from throughout the world flock to Taizé by the thousands. The Brothers of Taizé come from all Christian denominations. Today, there are approximately 150 Brothers in the community. The current successor to Brother Roger is Brother Alois, an ordained Catholic priest.

Taize
Pray · Peace

Questions/information: 448-9736
Dates: March 20 • April 24 • May 29
Immaculate Heart Retreat Center
6910 S. Ben Burr Road, Spokane

Rachel’s Vineyard Retreat
Post-abortive healing for anyone affected by abortion.
Contact us at 509-994-4355 or email healing@rvspokane.org
Online: www.rvspokane.org

Principal – Full Time
St. Joseph’s Catholic School
Diocese of Yakima • Kennewick, WA 99336
Website: www.sjske.org

St. Joseph’s Catholic School, a ministry of St. Joseph Parish, is a school rich in tradition and excellence in academics. Located in Kennewick, one of the three cities that make up the Tri-Cities, it is a growing metropolitan area in southeast Washington filled with 300 days of sun and is a year-’round outdoor paradise. We are a community of 38 professional staff and over 300 PreK-8th grade students. Our campus includes a full-time Children’s Center for toddlers and before- and after-school care. We are beginning for the first time to go through the accreditation process through the Western Catholic Educational Association.Our school is in the process of looking for a Principal committed to supporting staff, students and our parish with strong leadership and team building.

St. Joseph’s Catholic School’s next Principal should possess these traits:

1. Live as a practicing Catholic.
2. Spiritual leader to support student’s spiritual and academic growth.
3. Collaborative and team building skills.
4. Support the vision and mission of our school.
5. Communicative leader providing autonomy, transparency and authenticity.
6. Data analysis and action to support high achievement of all students.
7. Experience with financial planning, staff development, curriculum, and long-range planning.
8. Minimum five years of classroom teaching and two years of administrative experience, with a commitment to continued growth in Catholic education.

Deadline for Application: Until Filled
Please make application through:
http://www.applitrack.com/yakimadiocese/onlineapp/

Program Manager

St. Joseph's Children's Center in Kennewick is accepting applications for a Program Manager. The Program Manager will be responsible for all aspects of operating the Children's Center, including program operations, staffing, budgeting, policies, and ongoing development. The Program Manager will ensure the Center meets all minimum licensing standards for a Licensed Child Care Center in Washington, Early Achievers requirements to attain and maintain a standard of excellence, and implement early learning best practices. Please contact Kathleen Cleary at (509) 586-0481 with any questions.

Applications will be accepted until April 1, 2016.

Please apply online at:
www.applitrack.com/yakimadiocese

Pope Francis arrives to visit Cereso prison in Ciudad Juarez, Mexico, Feb. 17. (CNS photo by Paul Haring)

'No more death, no more exploitation,' pope says at U.S.-Mexico border

by David Agren

CIUDAD JUAREZ, Mexico (CNS) – Speaking from the symbolic platform of the U.S.-Mexico border, Pope Francis pleaded for the plight of immigrants while warning those refusing to offer safe shelter and passage that their actions and inhospitable attitudes were bringing about dishonor and self-destruction as their hearts hardened and they "lost their sensitivity to pain."

Recalling the story of Jonah and his instructions from God to save the sinful city of Nineveh by telling the residents that "injustice has infected their way of seeing the world," Pope Francis' homily called for compassion, change and conversion on migration issues.

He alluded to Mexico and the United States as Ninevah, the city he said was showing symptoms of "self-destruction as a result of oppression, dishonor, violence and injustice." He also said mercy was a way to win over opponents.

He also preached urgency.

"We cannot deny the humanitarian crisis which in recent years has meant the migration of thousands of people, whether by train or highway or on foot, crossing hundreds of kilometers through mountains, deserts and inhospitable areas," Pope Francis said Feb. 17 to hundreds of thousands of people from both sides of the border.

"The human tragedy that is forced migration is a global phenomenon today. This crisis, which can be measured in numbers and statistics, we want to measure instead with names, stories and families."

The Mass capped a six-day trip to Mexico in which Pope Francis traveled to the northern and southern borders and denounced the indignities of discrimination, corruption and violence. During the trip he also asked oft-oppressed indigenous peoples for their forgiveness and chastised the privileged political and business classes – saying their exclusionary actions were creating "fertile ground" for children to fall into organized crime and drug cartels.

Pope Francis delivered his homily a stone's throw from the Rio Grande, which has swallowed so many migrants over the years as they vainly tried to enter the United States in search of bettering their lot in life and, more recently, escaping violence enveloping Central America.

The Mass was celebrated as a binational event with thousands watching across the Rio Grande in El Paso and in a college football stadium. Pope Francis saluted the crowds watching at the Sun Bowl stadium and Bishop Mark Seitz of El Paso for providing technological connections that allowed them to "pray, sing and celebrate together" and "make us feel like a single family and the same Christian community."

The pope focused on migration, along with the dangers migrants encounter en route to their destinations and the difficulties of surviving on the margins of society without protections.

"Being faced with so many legal vacuums, they get caught up in a web that ensnares and always destroys the poorest," Pope Francis said.

Migration has marked Mexico for generations, though the number of Mexicans leaving the country is now surpassed by those returning – involuntarily or otherwise – as poor job prospects, an increasingly fortified border and anti-immigration initiatives prompt most to stay put.

Ironically, Mexico has assumed an unlikely role over the past several years: enforcer as it detains and deports record numbers of Central Americans trying to transit the country – while many more of those migrants are preyed upon by criminals and corrupt public officials and suffer crimes such as kidnap, robbery and rape. The Mexican crackdown came after thousands of Central American children streamed through Mexico in 2014, seeking to escape forced enlistment in gangs and hoping to reunite with parents living in the shadows of American society, working minimum-wage jobs to support children left with relatives they hadn't seen in years.

"Each step, a journey laden with grave injustices. … They are brothers and sisters of those excluded as a result of poverty and violence, drug trafficking and criminal organizations," Pope Francis said, while lauding the priests, religious and lay Catholics who accompany and protect migrants as they move through Mexico – acts of compassion not always popular with the authorities.

(Continued on page 11)

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Being human: Pope Francis delights many while frustrating others

by Cindy Wooden

VATICAN CITY (CNS) – The pope is human. Pope Francis demonstrated that in Mexico, as he does wherever he goes, and most people find it attractive most of the time.

In Pope Francis, Catholics can see a real person trying to live his faith in a complicated world. Sometimes he waves at them and they can see the frayed edges of his soutane sleeve. When his sciatica is acting up, he needs extra help going down steps. His aides do not keep his reading glasses, so sometimes he fumbles with the soutane pocket trying to get them out.

Crowds "ahhh" when he tenderly strokes the face of an obviously sick person, and they applaud when he gives a big hug to a child. However, they can be shocked when the human side of the pope is impatience or downright anger like it was Feb. 16 in Morelia, Mexico, when one of the thousands of people who grab the pope at public events yanked him, pulling him on top of a person seated in a wheelchair.

"What's the matter with you?" the pope snapped. "Don't be selfish!"

While security officers helped the pope back up, Pope Francis caressed the face of the boy he'd fallen upon.

The off-the-cuff Pope Francis is very human, too. That touches people who experience a pope really listening to them and who is taking notes as people ask him questions. It sometimes frustrates journalists who are given his prepared remarks in advance, knowing full well that he may use little or none of the printed text. For people who do not usually agree with Pope Francis, the ad-libbing is just a nightmare. And, those spontaneous remarks can be frustratingly incomplete or imprecise.

But the pope knows that. For example, when he speaks about the growing gap between the rich and poor, he openly approximates. "If I'm not mistaken – the figures are approximate – but more or less 80 percent of human wealth is in the hands of less than 20 percent of the population," he said Feb. 10 at his weekly general audience at the Vatican.

When people call Pope Francis "the pope of surprises," they usually say it with a delighted sense of expectation. But there are people in the world who really don't like surprises.

As far back as the papal trips of St. John Paul II, journalists have valued being on the papal plane because it is the only time they are guaranteed a chance to ask the pope questions. Popes do not hold regular news conferences. With Pope Francis, unlike with Pope Benedict XVI, the questions are not submitted in advance, and his answers almost always make the news.

Flying back from Mexico Feb. 17, Pope Francis was asked to react to Donald Trump's accusations that the pope is political and, since the pope had just celebrated Mass at the Mexican-U.S. border, he also was asked to comment on Trump's proposal to build a wall along the entire length of the border and deport millions of immigrants. Pope Francis answered, "If he says these things, this man is not Christian."

The pope was less clear in responding to a question about whether "avoiding pregnancy" could be considered a "lesser evil" when facing the possibility of birth defects from the Zika virus. The pope used the word "contraception" when referring to Blessed Paul VI allowing women Religious in the Belgian Congo in the 1960s to take the pill to avoid becoming pregnant if they were the victim of rape, which was being used as a weapon of war.

Then, answering the question about Zika, he said, "Avoiding pregnancy is not an absolute evil. In certain cases, such as the one I mentioned of Blessed Paul VI, it was clear." The answer led to headlines saying the pope said it was possible that using birth control in response to Zika could be tolerated.

The pope's responses to journalists, particularly, to the Trump question and to the Zika question made a splash in the news and on social media.

Thomas Peters, who tweets as @AmericanPapist, tweeted, "For the 1 millionth time, no more in-flight papal news conferences please!" And a bit later, he added, "Seriously, who believes that off-the-cuff interviews at 30,000 feet after a weeklong international trip is a good idea anymore?"

Pope Francis' answer to another question, one that did not make the news, also illustrates his human side. He was asked what he was praying for during the 20 minutes he sat before the image of Our Lady of Guadalupe in Mexico City.

He said he prayed for so many things that Mary, "poor thing," probably had a headache when he was done. He said he prayed for forgiveness, for the growth of the church, for the Mexican people, for priests, nuns, bishops. "I asked for a lot."

But he would not say more or give more details. "The things a child tells his mother are kind of secret," he explained.

Pope Francis at the border: 'No more exploitation'

(Continued from page 10)

"They are on the front lines, often risking their own lives," he said. "By their very lives they are prophets of mercy. They are the beating heart and accompanying feet of the church that opens its arms and sustains."

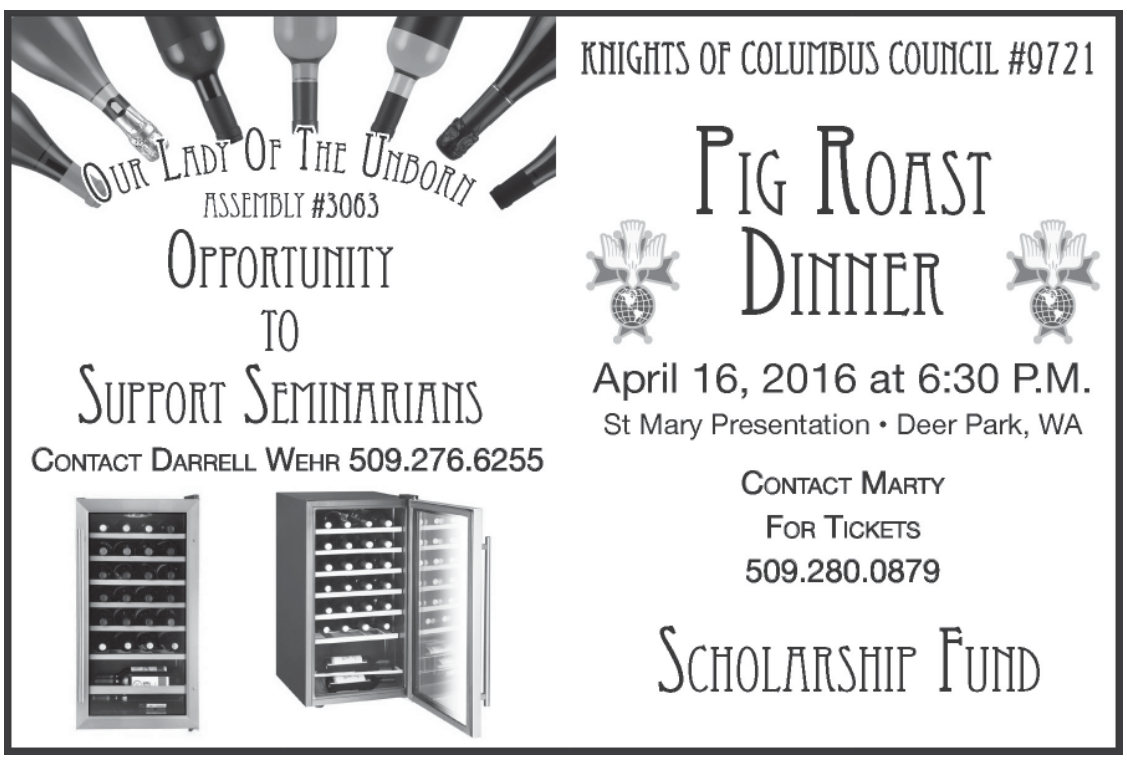
"They are brothers and sisters of those excluded as a result of poverty and violence, drug trafficking and criminal organizations," Pope Francis said. "Injustice is radicalized in the young. They are 'cannon fodder,' persecuted and threatened when they try to flee the spiral of violence and hell of drugs. Then there are the women unjustly robbed of their lives."

Pope Francis ended his homily by returning to the example of Jonah and his call for conversion in Nineveh. He called "mercy, which always rejects wickedness," a way to win over opponents, saying it "always appeals to the latent and numbed goodness in every person," and urged people to follow Jonah's example.

"Just as in Jonah's time, so too today may we commit ourselves to conversion," Pope Francis said. "May we commit ourselves to conversion. May we be signs lighting the way and announcing salvations."

Ciudad Juarez once held the dubious distinction of "murder capital of the world." More than 10,000 lives were lost between 2008 and 2012 as drug cartels battled over a coveted smuggling route and young people were seduced by easy money into illegal activities that led to their deaths.

The pope's visit was promoted by civic officials as a rebirth for Ciudad Juarez, though priests say the city still suffers vices such as exclusion and violence – in lower numbers than before – and jobs with low salaries and long hours in the booming factory for export economy, all of which strain family life.



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Catholic Scout retreat draws from Washington, Idaho, and Montana

Catholic Scouts from the Spokane Diocese were joined by Scouts from the Yakima, Boise, and Helena dioceses for a Catholic Scout Retreat held Feb. 26-28 at St. Paschal Parish, Spokane Valley.

The 18 Scouts and leaders gathered to spend the weekend reflecting on God's mercy during this Jubilee of Mercy. The Diocesan Committee for Catholic Scouting organized the retreat to serve the Catholic Boy Scouts and Girl Scouts from the region.

The retreat used the rosary as its theme for talking about God's mercy. Each Scout made a progressive rosary through the weekend. After assembling each decade, the Scouts would reflect on the various mysteries of each decade. The Scouts shared their thoughts through short skits about each of the mysteries.

The scouts enjoyed a presentation from Erin Loe on her passion for St. Kateri Tekakwitha, the first Native American declared a saint by the Catholic Church, and from Stephen Czerwonka, who spoke about the Venerable Father Michael McGivney, founder of the Knights of Columbus. They both shared about the mercy that could be found in both of their lives. St. Kateri and Father McGivney were the two spiritual patrons for the weekend.

Saturday saw Bishop Thomas Daly visiting the retreat. Bishop Daly shared his thoughts about the Year of Mercy and the importance of prayer in everyone's life.

Also joining the group on Saturday was Tim McCandless, the CEO of the Inland Northwest Council of the Boy Scouts. McCandless met Bishop Daly and expressed his support to the bishop in helping to continue to build strong Catholic Boy Scout units in the Diocese of Spokane, as well as the work of the Diocese Committee for Catholic Scouting.

One of the best parts about Scouting is coming home with new patches. The Scouts and leaders each completed their unique rosary, received the official collector's retreat patch, and the St. Kateri and Venerable Father McGivney patches. All of these are great additions to their Scouting patch collections.

Bishop Daly paid a visit to the Scouts and Scout leaders from three states who participated in this year's Catholic Scout retreat. (IR photo from the Diocesan Committee for Catholic Scouting)

The Diocesan Committee for Catholic Scouting (DCCS) is a group of volunteers who are committed to Catholic Scouting – Boy Scouts, Girl Scouts, and Camp Fire – by providing opportunities for Catholic Scouts to earn their Catholic Religious Awards and to be advocates for existing Catholic Boy Scout units throughout the Diocese of Spokane. The DCCS is supported by donations. Financial support of the DCCS will enable future development of retreats and workshops and presence at Scouting activities throughout Eastern Washington. Donations can be sent directly to the Diocese of Spokane with DCCS in the check's memo line.

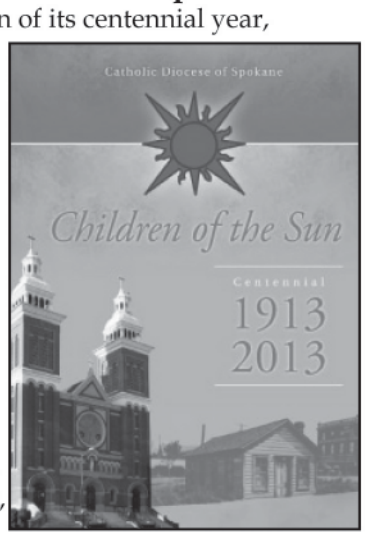
The next project for the DCCS is to develop a "Guideline to Catholic Scouting" to present to Bishop Daly, and to work with the Knights of Columbus Councils in transferring their Charter Units over to the parishes.

Thank you to all who support Scouting units!

CHILDREN OF THE SUN

The Centennial History of the Catholic Diocese of Spokane

AS PART of the celebration of its centennial year, the Catholic Diocese of Spokane has published *Children of the Sun*, a one-volume work celebrating the ministry and life of the Church in Eastern Washington. Beginning in the days well before the diocese's establishment in 1913, the up-to-date history features stories of missionaries, women Religious, bishops, priests, teachers, pioneers, parishes, and parishioners, told within a 230-page, full-color, coffee-table-sized publication. Truly a book to savor, study, and treasure for years to come. At a cost of $30 (plus $2 for shipping and handling), the book is sold primarily by parishes throughout the diocese.



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Social justice ministry at St. Joseph Parish, Colbert, supports communities near and far

Books are on the move at St. Joseph Parish in Colbert. Two book sales per year are putting fresh reading in parishioners' hands while funding critical needs in the community. The parish's Social Justice Ministry, born out of the popular JustFaith program, is supporting social justice activities both far and near.

The group holds book sales in January and June each year to support mission projects in our sister diocese in Guatemala. The January sale raised $1,118 to provide supplies for a growing religious education program administered by Father David Baronti in the village of Ixtahuacán. Past book sales, which also sell free-trade coffee and chocolate, provided computers, internet service, and a projector for village schools. The Social Justice Ministry also funded tuition for students, and bought medical supplies for diocese clinics. "The sales have been a great way to raise funds," said parishioner Mary Ann Busch, "Parishioners are keeping their bookshelves cleaned out and finding some terrific new reading, while supporting an important cause."

Proceeds from used book sales at St. Joseph Parish, Colbert, have helped fund a variety of ministries in both Eastern Washington and Guatemala. (IR photo courtesy of Jim Tate)

Locally, the ministry supports Catholic Charities' Bridges program by collecting appropriate job interview clothes for job hunters who cannot afford them. In January, the St. Joseph ministry gathered 900 pounds of donated clothing.

Bridges is a new program, focused on getting homeless people off the streets and into jobs. Case managers also work to help clients transition to a new lifestyle of working and adjusting to permanent housing.

"The goal is to help the participants become independent and productive members of society. We do this by providing them with job opportunities, housing, necessary life skills, and continued support," according to case manager Shelly Viers.

Coming up, the parish's Social Justice Ministry will collect furniture for Bridges' clients, and start collecting books for their next book sale, set for June 24-26. Look for donation hours on the Inland Register schedule or call (509) 998-8189.

Rachel's Vineyard Retreat

Post-abortive healing for anyone affected by abortion. Contact us at 509-994-4355 or email healing@rvspokane.org Online: www.rvspokane.org

The Catholic's DIVORCE SURVIVAL Guide

Helping Catholics navigate the challenges of divorce, with understanding, faith, and forgiveness.
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catholicdivorced.org

Two presentations on Islam scheduled in Otis Orchards

Did you know that the Virgin Mary is mentioned more in the Quran than in the Bible? The parishioners at St. Joseph Parish in Otis Orchards heard this recently in a weekend homily given by a visiting priest. This prompted the parish Charity and Justice Committee to question what we honestly know and don't know about Islam, and our fears that might be associated with Muslims in the United States and around the world.

The bishops at Vatican II wrote, "Although in the course of the centuries many quarrels and hostilities have arisen between Christians and Muslims, this sacred Synod urges all to forget the past and to strive sincerely for mutual understanding."

In response to this, the parish's committee is inviting Shannon Dunn Ph.D. from the Religious Studies Department at Gonzaga University to speak at two sessions at the parish in April.

Dr. Dunn will give some historical background on Islam and present the continuities and similarities between Judaism, Christianity, and Islam. She will also discuss the need for conversations to address the misunderstanding, fear, and anger that many direct at the Islamic faith and Muslims. There will be time for discussion and Dr. Dunn will address questions.

Dr. Shannon Dunn is Assistant Professor of Religious Studies at Gonzaga University. She received her M.A. degree from Claremont School of Theology prior to completing her doctoral degree at Florida State University in 2012. Her areas of focus include comparative Islamic and Christian ethics, gender and religion, as well as uses of violence in religious discourses.

The presentations on Islam are scheduled for two successive Wednesdays: April 13 (Part 1) and April 20 (Part 2), from 7-8:30 p.m. at St. Joseph Parish, 4521 N. Arden Rd., Otis Orchards.

Both talks are free and open to the public.

For more information, call the parish office – 926-7133 – or email info@stjoeparish.org.

Master Gardener to share expertise at Colbert parish next month

The Women's Guild Fellowship and Garden Circles of St. Joseph Parish, Colbert, are sponsoring a free talk, "Getting Your Gardens Ready for Summer," by KXLY Radio and Television Master Gardener Phyllis Stevens on Tuesday, April 5, at 7 p.m. in the parish's St. Francis Dining Room, 3720 E. Colbert Rd. in Colbert.

Stevens, whose home garden has been featured on Ed Hume's *Gardening in America* series, will be providing valuable professional advice on preparing gardens for the upcoming summer season.

As a master gardener and former gardening columnist for the *Spokesman-Review*, Spokane's daily newspaper, Stevens will share her many tried and true tips for a successful and beautiful garden this year.

The presentation is free.

Master Gardener Phyllis Stevens will speak at St. Joseph Parish, Colbert, next month. (IR photo courtesy of St. Joseph Parish)

For more information and to RSVP, call (509) 466-4991 or email stjoseph@cet.com

Meeting Bishop Daly

Members of the youth group at St. Anthony Parish, Spokane, had a special visitor last autumn. Bishop Daly celebrated Mass with the group and got to know the members a bit. Father José Millan is pastor of St. Anthony; youth minister is Joanne Bovey. (IR photo courtesy of Joanne Bovey)

St. Mary School first graders celebrate 100 Days

On Feb. 9, first graders at St. Mary School, Spokane Valley, celebrated the first 100 days of school. Their homework activity was to create a project out of 100 items – any items at all. Pictured is just some of the creativity: a cross of hearts, a one-eyed monster of wiggly eyes, an "Up" house of balloons, a tree of pretzels, "Seahawks 24" made from Skittles candies, Popsicle sticks re-creating the parish's original church building, bugs made from pipe cleaners, and a home and fence, also made of Popsicle sticks. (IR photo courtesy of St. Mary School)

‘Mercy Abounds’ at CYC 2016

by Brian Kraut
for the Inland Register

Nearly 400 gathered at Gonzaga Prep, Spokane, March 4-6 for the annual Catholic Youth Celebration, with the theme “MERCY: Recognize, Receive, Reveal.” There they encountered the abundant mercy of God.

Keynote speaker Mary Bielski, a Midwest woman living and studying in New Orleans, opened the hearts and minds of all in attendance through bold proclamation of the Gospel and heartfelt testimony.

She set the tone Friday evening by sharing the radical love God our Father has for all humanity. She opened her own story from her youth, in which she had made a poor choice that resulted in her father picking her up at the local police station. A quiet car ride ensued with an awkward walk to her room where her dad encountered her in the most merciful way. He asked her to go downstairs to get a drink of water, and while she stepped out he proceeded to paint with crimson red paint on her wall, “I love you Mary.” This moment defined how a parent’s love can’t be shaken, and that God’s love is even greater.

Maybe one of the quotes hung on the wall at Prep captured this moment best. St. Augustine said, “Every Saint has a past, and ever sinner has a future.” Futures were brightened through reconciliation and prayer Friday night.

Participants awoke to rain Saturday morning, like mercy pouring down from heaven, and mercy certainly continued to pour. If tears were a visible sign of God’s mercy, it never quit raining. This was evident as young men and women broke into gender groups and were challenged to embrace who God has made them to be and to live in holiness. During this session young people took an opportunity to pray with each other. They prayed with a fervent faith seeking God’s highest for one another, watching this was like reading the Acts of the Apostles.

The weekend continued with workshops, games, Catholic Trivia with emcee Matthew Sewell, a concert with Catholic musicians The Thirsting, and Adoration of the Blessed Sacrament. Mass provided the exclamation mark.

On Sunday morning participants shared their experiences with one another, during which they spoke of healing, transformation, renewed faith, deeper commitment, discernment of vocation, and countless other gifts of mercy from God.

“Before CYC, God wasn’t God, he was miracles. The Eucharist was bread that was supposed to be holy, prayer was a chore I was supposed to do, and I could imagine opening as many doors as I liked, the knocking never changed. CYC changed my life. For the first time, high schoolers weren’t silly, they were people with stories, with pain, longing for the Lord they don’t understand and won’t accept. For the first time, I overwhelmingly longed to be in intimate communion with God. For the first time, I didn’t want to leave the chapel, I yearned to stay, to pray, to sit in silence with the Lord. God showed me how beautiful a life I have and sparked in me a desire to spread that beauty and love throughout this broken world. What did CYC mean to me? It meant everything. To it I owe my life.”

Elizabeth Hansen, St. Rose of Lima Parish, Cheney

The Youth Leadership team that named themselves “Souldiers” completed the weekend by doing a skit titled “Do Something,” adapted from the song by Matthew West. The lyrics begin, “I woke up this morning, saw a world full of trouble now … So I turned my eyes to Heaven, I thought, ‘God, why don’t you do something?’ … He said, ‘I did, I created you.’”

The concluding message: It’s time for us to do something. Mercy is for all, especially during this Extraordinary Jubilee Year of Mercy.

Father Dan Barnett, rector of Bishop White Seminary and Vocations Director for the diocese, has been named a Missionary of Mercy, anointed by Pope Francis. Father Barnett celebrated the closing liturgy and sent forth all to bring mercy to their homes and communities. Mercy once recognized and received must be revealed to the world.

(Brian Kraut is director of Parish Support Services for the Diocese of Spokane.)

(IR photos courtesy of Lindsey McSwain)

Mary Bielski proclaims the immense mercy and love of God.

Joshua Haxton, Youth Minister at St. Joseph, Colbert, prays with a group of young men.

Israel Gonzales and Kimberly Brooking, members of the Diocesan Youth Leadership Team, perform a drama in preparation for Adoration.

Daniel Oberreuter and The Thirsting performed their contemporary Catholic music at the Saturday Night Concert.

Mary Queen Parish Vincentians continue the mission

Shortly after Mary Queen Parish was established at its current location in east Spokane in 1957, parishioners wanting to live out their faith actively formed a St. Vincent de Paul conference. Well familiar with the often-desperate needs of their neighbors, the newly minted Vincentians knew exactly what they had to do.

"The primary reason a St. Vincent conference was established in this parish was to provide food to families in the area who need help," said Susan Stout, current president of the of the Mary Queen conference. "And that remains our primary mission today, though we now provide a variety of other help as well."

Since its founding in 1833 in Paris, the Society of St. Vincent de Paul has made the home visit its defining feature. With it, Vincentians assure those they help that they are more than just statistics: They are people who matter and are cared about.

Mary Queen Vincentians embody the home visit. With each one, they bring exactly the sort of care the Society's founders envisioned. Along with food and household supplies, the Vincentians of Mary Queen bring smiles, encouragement, and, perhaps most important, prayers for those being visited. In 2015, the 32 members of the conference did 184 home visits to neighbors in and around the parish. They also did 100 hospital visits and an equal number of visits to elderly and shut-in people.

The conference's primary mission takes on a fun character as Christmas approaches and the Vincentians prepare breakfasts and dinners for the big day.

"We start our planning in October," said Stout. "We begin by gathering information on the families we serve, then plan the menus, make our shopping list, and calculate the costs. Around Thanksgiving we start asking our parishioners to donate frozen turkeys to put in the Christmas dinners. We continue our work until we deliver the boxes to about 30 to 35 families on the Saturday before Christmas."

While providing food delivered on home visits has always been the conference's bread and butter, its services have expanded due to both demand and Mary Queen's location. Because the Mary Queen conference is the only St. Vincent de Paul presence on the east side of Spokane, its members are called upon by a large and diverse population.

"Over the years, requests for assistance from families and individuals as well as referrals from other local social service providers have increased," Stout said. "We now assist families who are having problems paying their rent, power, or water bills. We also assist formerly homeless families obtain furniture and other essentials to make a home."

Stout points out that the conference often does its work in cooperation with the Spokane District Council of the Society and other conferences, as well as other social service programs. Each year, for instance, Gonzaga Prep shares a part of its Thanksgiving food drive with the conference.

Teamwork is nothing new, as the Mary Queen Vincentians have embraced a collaborative model from the beginning. Early on, the men of the conference managed the inventory and handled the home visits, while the women handled the fundraising. Natural entrepreneurs, the women took to catering wedding and funeral receptions held at the parish. They charged $100 for 100 people, with all the proceeds going to the conference. Bake sales were organized to complement fund-raising meals the Knights of Columbus hosted at the parish.

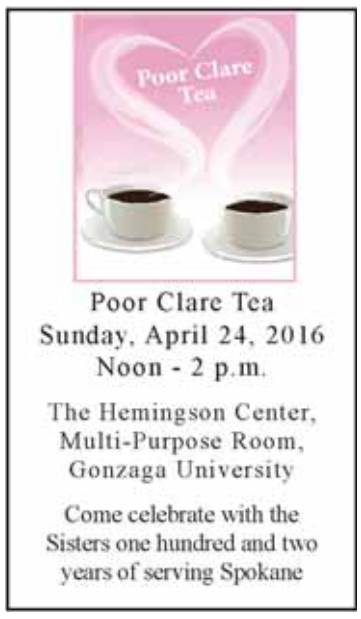
The conference continues to bring innovation to its fundraising. Though much of its income is generated though a collection taken up at Masses once a month, and food is gathered in donation boxes in the church, this year the conference is trying something new. On Palm Sunday, March 20, the conference will conduct a silent auction in conjunction with the parish's annual breakfast.

"Breakfast will be served from 9 a.m.-1 p.m., during which time prospective bidders may examine the auction's offerings," said Stout. Among items to be auctioned are a variety of themed baskets, including a power outage survival kit, plus Easter, wine and cheese, and Avista prize baskets, as well as a luncheon for four and other great items. Bidding for the auction closes at 12:30 p.m. and one need not be present to win.

"The breakfast will be very tasty and the auction a lot of fun," promised Stout. "We hope to see you there!"

(For more information about the work of the Vincentians, contact parish St. Vincent de Paul conferences, or email Spokane District Council president Paul Machtolf: svdp.spokane@gmail.com. Donations can be made directly to the Society of St. Vincent de Paul, Spokane District Council, P.O. Box 2906, Spokane, WA 99220, or to the individual parish Conferences. Additional information is available on the web site:

svdpspokane.com)



Catholic Charities purchases Holy Names Sisters' convent site

In early 2016, Catholic Charities Spokane signed a purchase and sale agreement for approximately 35 acres of the Sisters of the Holy Names campus, with plans to turn the convent building into a program that specifically focuses on families who are about to lose their children to Child Protective Services (CPS) removals and to build up to 300 additional units of affordable housing on the site while still preserving and protecting the vast majority of the acreage of this beautiful wooded site by the river.

The Sisters plan to conserve the remaining 31 acres, which includes the entire river frontage. The Sisters selected Catholic Charities because of their common mission of serving the poor and vulnerable and their commitment to the stewardship and ecological spirituality of the property.

The initial plan is to serve 18 families on site in the convent and keep the chapel an active place for Mass as needed or desired by the Catholic community. The Catholic Charities proposal that was ultimately selected by the Sisters also included the option for the Sisters currently on the site to remain in the convent and art studio, as well as an offer to employ the site's physical plant and maintenance staff.

The convent site has an additional 35 acres of land on which Catholic Charities will build 300 units of low-income family housing and 75 units of low-income senior housing over the next five years in hopes of creating a truly inter-generational site where the wisdom, volunteerism and involvement of seniors can have an impact on the lives of young parents and children.

Washington State Tax Credit project funding will cover the majority cost of all future housing developments on the site. Empire Health Foundation has been instrumental in supporting this concept for the past two years and financially backstopping the future operational side of the program.

Catholic Charities intends to launch the family-based program, "The Rising Strong Project," by late 2016. This program will dramatically transform and positively enhance the lives of families and children that encounter our state's current foster care system and don't need to be removed from their homes if alternatives like this program are available.

By offering the courts and CPS a safe and effective alternative to "separation," CPS officers and caseworkers will be able to focus more of their attention on the riskiest situations and on in-home services and support. The overall goal is to reduce the number of kids who experience the adverse childhood experience of being removed from their homes and families.

By adopting and implementing proven methods for supporting the individuals that comprise "family," the outcome of this program will be a major reduction in the number of children that enter the State's foster care system and allows these families to remain together by providing the support, training, life-skills classes and treatment that enable the parent(s) to be responsible and nurturing to their children.

Catholic Charities envisions a campus environment where families who are assessed as capable and willing, can receive the skills, intervention, and supervision necessary to overcome the issues that brought them into a court-ordered environment in the first place (neglect, abuse, or safety).

Rather than separating children from their families and treating the individual behaviors in isolation, the family remains and receives treatment together. Rising Strong will enable families to achieve their potential and put them on track to leading healthy and productive lives; all the while remaining together. The permanent housing to be built on site, along with the nearly 1000 units Catholic Charities housing already owns and manages, will offer future options for families graduating from the Rising Strong program to transition into permanent housing.

According to Catholic Charities Executive Director Rob McCann, "The acquisition of this incredible property is one of the most significant moments in the modern day history of Catholic Charities and our future abilities to serve the poor. More important is the fact that this site, rich in Catholic tradition, can remain a Catholic epicenter for the diocese and the faithful."

Pears of artists

Members of the Clarkston's Valley Art Center senior pastel class, taught by Judy Fairley, visited Holy Family School, Clarkston, during Catholic Schools Week. The artists taught grades 1-6 how to paint a pear using pastels. Pictured with their results: at left, Logan Schumacher; at right, Ellie Patterson. (IR photo courtesy of Holy Family School)

The Catholic's DIVORCE SURVIVAL Guide

Helping Catholics navigate the spiritual and emotional challenges of divorce – with understanding, faith, and forgiveness.
Contact/Information:
catholicdivorced.org

Bishop Emeritus of Spokane Diocese, pastoral letter steering committee honored

On Friday, March 4, at the Patsy Clark Mansion in Spokane, people gathered to honor Bishop William Skylstad, Bishop Emeritus of the Spokane Diocese, and the steering committee of the Columbia River Pastoral Letter, titled **"**The Columbia River Watershed: Caring for Creation and the Common Good – An International Pastoral Letter by the Catholic Bishops of the Watershed Region."

This year marks the 15th anniversary of the pastoral letter. The event marking the anniversary also served as a reunion for members of the letter's steering committee.

The dinner was hosted jointly by the Upper Columbia River Group of Sierra Club and the Center for Environmental Law and Policy (CELP) to honor "watershed heroes" and to raise funds to advance stewardship of the Spokane River and the Columbia River.

The evening also directed attention to Pope Francis's encyclical *Laudato Si': On Care of Our Common Home*.

Upper Columbia United Tribes (UCUT) representative Keith Kuchins read a letter from the five tribes that constitute UCUT. The stewardship and justice messages contained within the Columbia River Pastoral Letter are important for the people of the Basin, including tribes and First Nations struggling with the wrenching impacts of the dam-building era.

The UCUT – comprised of the Coeur d'Alene Tribe, Colville Confederated Tribes, Kalispel Tribe of Indians, Kootenai Tribe of Idaho, and the Spokane Tribe of Indians – was a major sponsor of the honoring event.

Professor Steve Kolmes, a member of the Steering Committee and who has been involved with implementing the pastoral letter through the Ethics & Treaty Project, introduced Bishop Skylstad and the members of the Steering Committee.

"Bishop Skylstad's leadership was really crucial to all of us taking a compassionate but unblinking look at what we saw," said Professor Kolmes. "The Pastoral's goal was to acknowledge rather than to blame, to come to a common understanding rather than to polarize."

In addition to Bishop Skylstad and Professor Kolmes, other members of the steering committee were Joseph Burns, Robert J. Castagna, Jesuit Father Scott Coble, J.L. Drouhard, Dr. Frank Fromherz, Donna Hanson, Dr. John Hart, Dr. Loretta Jancoski, Rev. Pat Monette, Dominican Sister Sharon Park, Rev. Ron Patnode, Dr. Mark Petrucio, Holy Names Sister Cecilia Ranger, John Reid (Project Manager), Yvonne Smith, and Wes Towle.

The text of the letter – in English, Spanish, and French – is posted, along with a link to a companion video, on the web site of the Washington State Catholic Conference: www.thewscc.org.

Bishop William Skylstad and other members of the steering committee of the Columbia River Pastoral Letter were honored earlier this month. This year marks the 15th anniversary of the letter, "Caring for Creation and the Common Good." (IR photo courtesy of John Osborn)

Stations for the gardens

During the dark days of Lent, Owen Worden has been busy installing outdoor Stations of the Cross within the Walla Walla Catholic Tri-Parish gardens, known as "The Song." Owen took this work on for his Eagle Scout project and, with the help of Boy Scout Troop #305, all 14 Stations are installed along the stream-side walking path. Visitors are welcome at the gardens, located behind Assumption of the Blessed Virgin Mary Church at 2098 E. Alder in Walla Walla. (IR photo courtesy of Nancy Wenzel)

Vatican releases Pope Francis's Holy Week schedule

VATICAN CITY (CNS) – The Vatican released Pope Francis's liturgical schedule for March and April, including Holy Week and Easter.

The schedule does not say where he will celebrate the Holy Thursday Mass of the Lord's Supper.

Greg Burke, vice director of the Vatican press office, told journalists the location will be announced at a later date. Since the start of his pontificate, the pope has celebrated the Holy Thursday Mass in places that highlight a pastoral need.

Last year, the pope celebrated the Mass and foot-washing ritual at Rome's Rebibbia prison, where he washed the feet of 12 male and female inmates.

The Vatican issued a decree Jan. 21 specifying that the Holy Thursday foot-washing ritual can include "all members of the people of God," including women – a practice observed for some time by Pope Francis and many priests around the world *(Editor's note: see "Vatican decree: Holy Thursday foot-washing ritual not limited to men,"* IR *2/18/16)*.

The calendar released by the Vatican Feb. 29 included:

• March 20: Palm Sunday Mass in St. Peter's Square.

• March 24: Holy Thursday, morning chrism Mass in the Basilica of St. Peter.

• March 25: Good Friday afternoon liturgy of the Lord's Passion in the Basilica of St. Peter. Nighttime Way of the Cross in Rome's Colosseum.

• March 26: Easter vigil at 8:30 p.m. in the Basilica of St. Peter.

• March 27: Easter morning Mass in St. Peter's Square, followed by the papal blessing *urbi et orbi* ("to the city and the world").

• April 2: Jubilee Prayer Vigil in St. Peter's Square for those devoted to the spirituality of Divine Mercy.

• April 3: Divine Mercy Sunday Mass in St. Peter's Square.

The Catholic's DIVORCE SURVIVAL Guide
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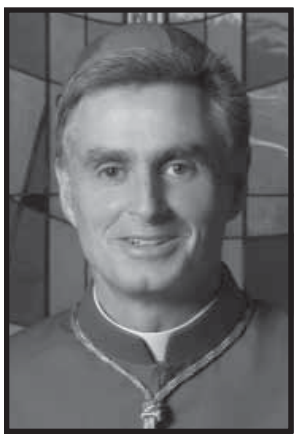
Immaculate Heart Retreat Center
Mother/Daughter
Weekend Retreat
(also open to Grandmothers/ Granddaughters, Godmothers/ Goddaughters, Aunts/Nieces, etc.)
For Young Ladies, ages 12 – 17
God's Lovely Daughter
Sisters of Mary, Mother of the Church
April 8, 2016, 6:00 PM - April 10, 2016, 1:00 PM
Cost: $294 (Mother and daughter); $64 more per additional daughter
For more info or to pre-register call (509) 448-1224 or online at www.ihrc.net
Visit our Virtual Retreat online
Immaculate Heart Retreat Center
A Peaceful Place to Pray and Ponder
6910 S Ben Burr Rd. Spokane WA, 99223

Del Obispo Daly

Den un testimonio valiente

por el Obispo Thomas A. Daly



Al mismo tiempo que muchos Católicos y otros Cristianos se preparaban para comenzar la última etapa de la cuaresma, nos llegó la noticia que cuatro hermanas Misioneras de la Caridad, de la orden de la Madre Teresa, fueron asesinadas brutalmente en Yemen por ISIS. Las hermanas tenían un hospital para los viejitos y deshabilitados. Todos los pacientes son Musulmanes y han estado muy agradecidos con el cuidado de las hermanas. Otras 16 personas del equipo y trabajadores fueron también asesinadas y el sacerdote que servía como capellán fue secuestrado. Los terroristas maltrataron la capilla antes de escapar. Al momento de escribir este artículo, el capellán no ha sido encontrado.

Tenemos la bendición de tener cuatro hermanas de la Caridad viviendo en la parroquia de San Patricio en Spokane. Ellas se encargan de ayudar en Pasco y Spokane a los Hijos de Dios sin importar su fe o religión. El día siguiente de la tragedia, La Hermana Lumen MSC me llamó para informarme lo que había pasado. También me dijo que esta no es la primera vez que matan hermanas en Yemen. En 1997 mataron a tres hermanas de la Caridad solamente por vivir el Evangelio.

Vivir el Evangelio es la vocación de cada Cristiano. Y el tiempo de la cuaresma es el tiempo en que se nos llama a tener mayor oración, caridad y penitencia. Todo esto nos prepara para la Pascua, la celebración de Cristo Resucitado, la victoria sobre el pecado y la muerte. Esta es la Buena Nueva y la promesa de la salvación, la cual San Pedro nos recuerda es la meta de nuestra fe.

Pero, ¿Cómo estamos viviendo nuestra Fe Católica? ¿Nuestra fe en Jesucristo guía nuestras decisiones, opciones, toda nuestra vida? ¿La Misa del Domingo tiene mayor prioridad que otras actividades? ¿Tenemos tantas actividades que nunca decimos "habla Señor, que tu siervo escucha"? ¿Acaso vemos nuestro mundo, pueblos, y familias como lugares donde debemos ser Cristo para otros? Estas preguntas no deben ser contestadas solamente por los que quieren ser mártires. Me supongo que las hermanas y trabajadores sabían que sus vidas estaban en peligro pero no esperaban morir sirviendo a los necesitados.

Mucho se ha escrito acerca del porque el Papa Francisco nos ha llamado a celebrar este año de la Misericordia. El centro del mensaje del Santo Padre es su esperanza de dirigir nuestra intenciones y acciones "hacia la misericordia para que seamos mejores señales de la acción de Dios en nuestras vidas… un tiempo donde el testimonio de los creyentes crezca y se fortalezca mejor." Dando testimonio de nuestra fe: ¿Qué tal lo estamos haciendo?

Al prepararnos para la Pascual, en la seguridad y la hermosura del Este de Washington, no nos olvidemos de aquellos quienes su sufrimiento se han unido al sufrimiento y muerte de Jesucristo. Que la renovación de nuestros votos bautismales el Domingo de Pascua nos lleve a dar testimonio del valor de los mártires y santos.

– Tradujo Padre Miguel Mejia

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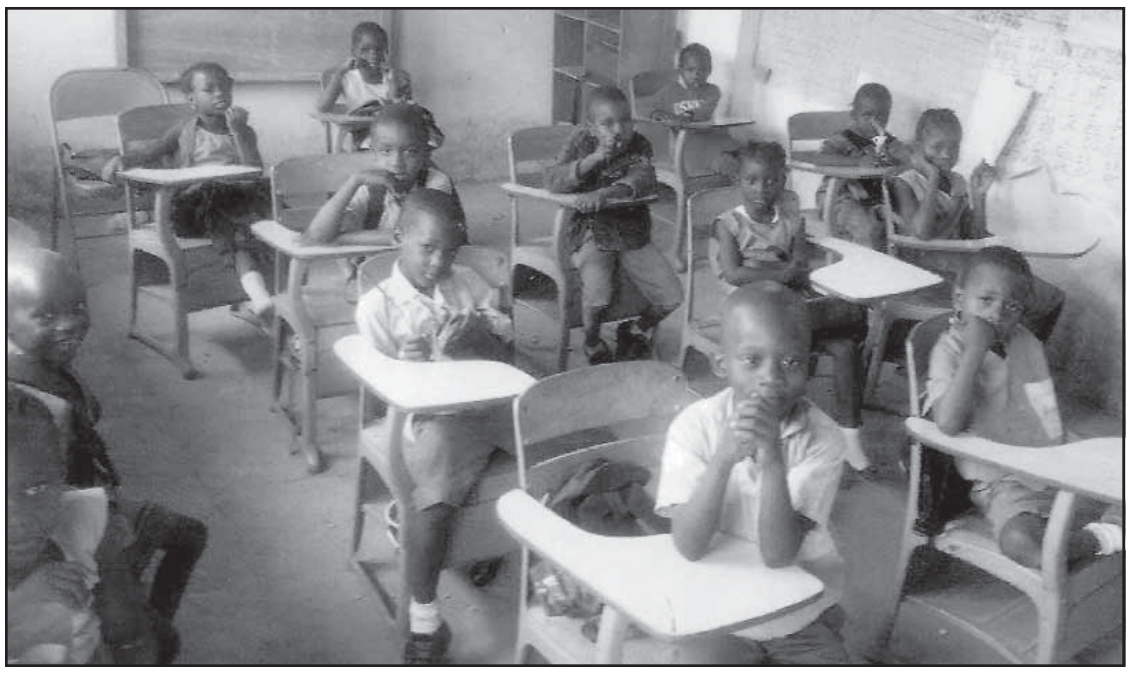


Beneficiaries of Know, Love and Serve

Schoolchildren in West Gambia enjoy having chairs and desks for their classroom. St. Paschal and St. John Vianney parishes in Spokane Valley provided educational and other needed items by filling a shipping container that was sent last August. St. Paschal Parish's Know, Love and Service committee has chosen the needs of West Gambia as its Lenten project. Contributions are appreciated and should be directed to Know, Love and Serve, St. Paschal parish, P.O. Box 141125, Spokane Valley, WA 992154. (IR photo courtesy of Charlotte Mangan)

Diocesan pilgrimage to shrines of France departs Oct. 2; December pilgrimage to visit Guadalupe

Bishop Thomas Daly will lead a diocesan pilgrimage to the shrines of France from Oct. 2-13.

The pilgrimage will include visits to Paris, Orleans, Chartres, Mont St. Michel, and Lyon. The highlight of the trip will be a two-day visit to the Grotto of Our Lady of Lourdes.

Our Lady of Lourdes is the patroness of the Diocese of Spokane and the namesake of the diocese's cathedral church.

Information and registration instructions are available online:

Diocese of Spokane:
dioceseofspokane.org/events/lourdes
The Cathedral of Our Lady of Lourdes:
www.SpokaneCathedral.com

Further information is available from the tour organizer, Richard Sontag of Tekton Ministries.

Phone: (317) 574-4191 or Toll Free (866) 905-3787; email: rsontag@tektonministries.org.

Pilgrims will be accepted on a first-come, first-served basis.

In December, Father Gustavo Ruiz Juarez, pastor of the parishes in Medical Lake, Reardan, and Sprague, will lead a pilgrimage to the Basilica of Our Lady of Guadalupe in Mexico City.

That eight-day pilgrimage begins Dec. 7 and concludes Dec. 14.

Escorting the pilgrimage will be Deacon Gonzalo Martínez – recently at St. Rose of Lima Parish, Cheney, and on April 1 to begin ministry at St. Joseph Parish, Otis Orchards – and Sylvia Howes of the Pilgrim Pathways tour company.

Details about the pilgrimage are available online at www.pilgrim-pathways.com

Caregivers push pilgrims in wheelchairs at the Shrine of Our Lady of Lourdes in southwestern France. (CNS photo by Paul Haring)

Viewpoints

Supreme Court without Justice Scalia: Will it lack a tip of the scales?

by Carol Zimmermann

WASHINGTON (CNS) -- As the nation looks ahead to upcoming Supreme Court decisions without Justice Antonin Scalia's input, it may see a lot of tie scores.

That's because the Feb. 13 death of one of six Catholic members of the court – who was often described as its most conservative voice and known for his strict interpretation of the Constitution's intent – may lead to many 4-4 decisions.

Justice Anthony Kennedy has been described as a swing vote, a term he is said to despise, but depending on his vote in upcoming cases before a successor to Scalia steps in, there will either be split decisions or 5-3 votes with the more liberal justices forming the majority.

When the court issues split decisions, the lower court rulings stand and "it will be as if the court did not even take the case," said Meg Penrose, a law professor at Texas A&M University's School of Law.

"To me, that's what's troubling about a 4-4 ruling," she said: It goes against the court's decision in the first place to take the case.

"This puts everything of critical importance in a holding pattern," she said, noting that the court is not operating at its "full strength" when it has a crucial role to "help us as a nation, especially when dealing with federal law."

Penrose told Catholic News Service that equal votes are "all fine and good in a balance, but we have real issues facing the court" that call for clear direction. In particular, she cited the upcoming Little Sisters of the Poor case, which is just one of the oral arguments on the docket this spring in which the Catholic Church has a vested interest. The others involve abortion and immigration.

The abortion case before the court March 7, *Whole Woman's Health v. Cole*, involves abortion clinics in Texas challenging a state law upheld in lower courts requiring them to comply to standards of ambulatory surgical centers and requiring abortion doctors to have admitting privileges at a hospital near an abortion clinic.

The law's opponents say it aims to close abortion clinics and has created an "undue burden" on women who want an abortion, but the state maintains the law is protecting women's health. The U.S. Conference of Catholic Bishops and other religious groups submitted a joint friend of the court brief in the case supporting the Texas law.

Scalia was expected to provide a fifth vote in this case to uphold the requirements. A 4-4 vote will leave in place the 5th U.S. Circuit Court of Appeals ruling upholding the provisions but it will not set a national precedent.

On March 23, the court will hear oral arguments in the religious liberty case *Zubik v. Burwell*, which involves the Little Sisters of the Poor and other religious employers contesting the contraceptive mandate of the Affordable Care Act.

The case, supported in a friend of the court brief by the USCCB and other faith groups, will determine whether the Little Sisters of the Poor and other ministries can be forced to provide contraceptives as mandated by the U.S. Department of Health and Human Services.

An "accommodation" for organizations morally opposed to the contraceptive coverage was created by the Obama administration to allow those religious employers opposed to the mandate to direct a third-party administrator to provide the contested coverage to their employees at no cost.

The Sisters and other organizations said their religious rights are still infringed because the alternative steps involve them seeing that contraceptives objectionable to them are provided.

In 2014, a 5-4 Supreme Court ruling in a related case, *Burwell v. Hobby Lobby*, said private companies did not need to comply with the contraceptive mandate because they were protected under the Religious Freedom Restoration Act. The 1993 law says the government "shall not substantially burden a person's exercise of religion" unless that burden is the least restrictive means to further a compelling governmental interest.

Since Scalia sided with the family businesses in that decision, some feel the upcoming religious liberty case will likely end with a 4-4 vote, which will uphold the lower court's decision and mean the contraceptive mandate for religious groups will be interpreted differently in different areas of the country.

Mark Rienzi, senior counsel of the Becket Fund for Religious Liberty, which is representing the Little Sisters of the Poor, is confident the case will win even without Scalia. In an interview with CNS, he emphasized that the 5-4 *Hobby Lobby* decision came in a case that involved a for-profit business, not a Religious order.

He also pointed out that anyone who works for the Little Sisters can obtain contraceptives through the exchanges in the Affordable Care Act.

A completely different case with church attention involves immigration. In *United States v. Texas*, which is on the docket in April, the court will consider whether the Obama administration was entitled to shield more than 4 million undocumented immigrants from deportation, a move that was put on hold Nov. 9 by the 5th U.S. Circuit Court of Appeals in New Orleans, upholding a Texas-based federal judge's injunction against Obama's actions.

Without Scalia, a 4-to-4 tie is expected in this case, which would create no new law and affirm the lower court's decision. Charles Wheeler, director of training and legal support for Catholic Legal Immigration Network in Oakland, California, told CNS that Scalia's death "may have made it harder to get to that magic number" that would have blocked the president's actions.

"I'm guardedly optimistic," he said, saying he hopes the Supreme Court "looks to precedent and the bigger picture" to stop the deportation plan from proceeding.

In 2015, Barack Obama's executive actions expanded a 2012 program known as Deferred Action for Childhood Arrivals, or DACA, and created the Deferred Action for Parents of Americans and Lawful Permanent Residents, known as DAPA. The USCCB supported this plan and CLINIC, an umbrella organization for Catholic legal services providers, was among 224 organizations that filed a joint brief urging the Supreme Court to take the current case.

Law experts have pointed out that another option the court could take with only eight justices is to hold cases over for re-argument when it has a full court in place.

In the meantime, Michael Moreland, a law professor at Villanova University, pointed out what many are trying to wrap their heads around: "It's hard to imagine the Supreme Court without Justice Scalia."

And as far as how the court proceeds without him and how a successor fills those shoes, Penrose put it this way: "Hold on, it will be an interesting ride that's for sure."

Scourge of human trafficking slowly moving out of the shadows

by Mark Pattison

WASHINGTON (CNS) – Even though slavery has been off the books in the United States for more than 150 years, the practice still exists in this country – and elsewhere.

Precise numbers are tough to document, but the United Nations' International Labor Organization estimates the number of humans being trafficked in the United States, Canada and the European Union at somewhere between 1.5 million and 2 million.

And that is just a small fraction of the International Labor Organization's estimated worldwide figure, now at 20.9 million and climbing – close to 3 percent of the world's population.

Catholic and religious organizations, as well as the federal government – and the government and the Catholic Church working jointly on a couple of fronts – are trying to put a dent in a troublesome global issue that thrives on working in the shadows.

Rep. Chris Smith (R-N.J.), the principal author of the Trafficking Victims Protection Act of 2000, lauded the recent congressional passage of the International Megan's Law by the House and Senate.

The new bill, he said in a Feb. 7 *Washington Post* op-ed essay, "authorizes the creation of a comprehensive, reciprocal notification system between U.S. and foreign law enforcement regarding the travels of those required by law to be on government sex-offender registries."

Smith cited a 2010 Government Accountability Office report that said "at least 4,500 U.S. passports were issued to registered sex offenders in fiscal 2008 alone. Typically, a passport is valid for 10 years, meaning that currently tens of thousands of offenders could be traveling abroad as child-sex tourists."

He said the International Megan's Law will work in conjunction with the 2000 law – which has been reauthorized several times since its original passage. That law seeks to stem both sex trafficking and labor trafficking both in the United States and abroad.

The U.S. bishops' Migration and Refugee Services has two grants from Cabinet agencies, according to Christopher Ljungquist, MRS coordinator of national outreach and education coordinator in its anti-trafficking department.

One, through the Department of Health and Human Services, provides direct services to U.S.-based human trafficking victims through the national Catholic Charities network.

The other grant, recently awarded through the State Department, is "essentially to create and document everything that the Catholic Church is doing worldwide in the area of maritime human trafficking," Ljungquist said. "Stella Maris chaplaincies can work at identifying maritime human trafficking. We will be creating an online e-learning platform in which Catholic or non-Catholic actors worldwide will be able to download resources. It works on the iPhone or the iPad. "That way we'll be able to ... share best practices."

Church groups with investment portfolios also lend aid in the effort against human trafficking. Sometimes it's with the power of persuasion behind the dollars they marshal, and sometimes it's with direct action.

The Interfaith Center on Corporate Responsibility has a program called Celebration Without Exploitation. "We really set that up as a result of work that the ICCR staff and members had done

(Continued on page 25)

Media Watch

Story of ‘Lusitania’ sinking is ‘sad but an enjoyable read’; biography offers insight into Benedictine Sister

by Father Tom Caswell
for the Inland Register

Book Reviews

My favorite book by Erik Larson is *The Devil in the White City*, with its dramatic crime story at the World’s Fair in Chicago in the 1890s. The non-fiction book combines a vivid murder mystery with all the excitement and information on the buildings of the fair and their creators. It becomes a memorable book.

Larson’s latest non-fiction book is *Dead Wake: The Last Crossing of the Lusitania*. The story focuses on early May in 1915. The First World War has been happening in Europe for almost a year. We follow the people and crew on Cunard Line’s giant passenger ship, the *Lusitania*. We learn of a number of the guests aboard, especially those in First Class.

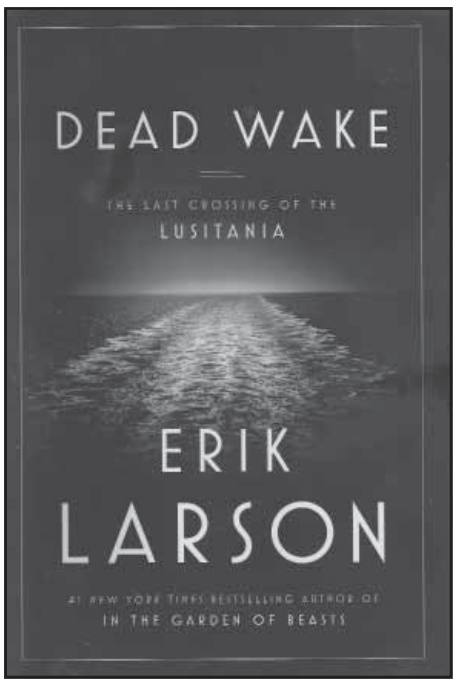
The German government has placed an advertisement in the New York papers warning anyone traveling to Liverpool that the ship is traveling in a war zone and might possibly be attacked by German submarines, called U-Boats.

The most fascinating sections of the book for me are the chapters on the men in U-Boat U-20. The captain is Walter Schwieger, who guides his ship, clearly described in detail, from its northern German coast to the Irish Sea, and the St. George Straits into the Atlantic. In this large area of sea U-20 is to attack and sink merchant marine ships of the Allies or neutral parties.

Captain William Thomas Turner is in charge of the *Lusitania*. We read of his career up until the fateful May 1915 sailing of the ship. He comes across as a capable, no-nonsense leader. Since this is after the sinking of the *Titanic* there are safety drills and enough emergency small boats for passengers and crew.

There are sections on President Woodrow Wilson and his personal life after the death of his wife and eventual second marriage. All this is within the context of the War and the possibility of United States’ involvement.

There is a secret War Room in London that is cracking the code between German ships. Sadly, the information from the secret effort does not get to Captain Turner. Also, no British war vessels are sent to



protect the *Lusitania* as it glides along the Irish Coast near Queenstown.

Captain Schwieger is able to get a direct torpedo shot at the *Lusitania* and the ship sinks in about 20 minutes.

It is often thought that the sinking of the *Lusitania* is the cause of America entering the War. But the U.S does not come into the conflict for roughly two more years.

The total number of deaths because of the sinking of the *Lusitania* were 1,195, plus 3 German stowaways. Of the total, 123 were Americans; 600 passengers were never found.

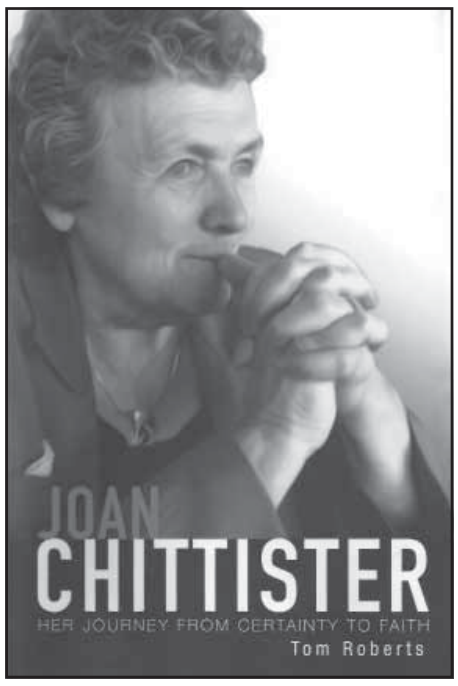
Erik Larson has a way of making history come alive with a fascinating narrative. The footnotes at the end, which I scanned after reading the book, have many an interesting detail.

Dead Wake is a sad story but an enjoyable read. It is published by Crown Publishers, New York, at $28 in hardcover.

*****

With the assistance of Orbis Press of Maryknoll, N.Y., Tom Roberts, who for years was associated with the *National Catholic Reporter*, has produced a wonderful new biography of the famed Benedictine spiritual writer Sister Joan Chittister. The book is titled *Joan Chittister: Her Journey from Certainty to Faith*. The list price is $28 in hardcover.

Joan grows up in the midst of domestic



violence in western Pennsylvania, with a stepfather who was an alcoholic. At age 15 she seeks to enter the Erie Benedictines and is told she is too young, but they do take young women at 16. Joan returns at 16 and is told she should finish high school. Her mother meets with the superior to explain how bright Joan is and how wise it would be to get her out of her home.

Right about the time she seeks to enter the order in 1952, she contracts polio. So with the help of family and the Sisters she struggles to become a Religious Sister.

She is told by a superior that she will be able to enter the Writers’ Workshop at the University of Iowa. Joan has always wanted to become a writer. After waiting six months or so she is told that she will not go to the University of Iowa in the fall and she will be the third dishwasher at the Order’s Summer Camp for girls. Somehow in the disappointment Joan is able to follow the strange request of obedience.

Later, when giving some talks where a group of professors from Penn State University are present, she is asked by them to come and get a Ph.D. in Communications. She does not want to do it because the order only has a high school and she sees no need for a higher degree. But the superior tells her to do it, as the university will take care of all the costs. So she teaches the first four days in the order’s high school in Erie and then travels more than 100 miles to Penn State for Friday and Saturday, returning home on Sunday. It’s amazing, but she completes her degree in two years, and the degree helps her greatly in the leadership roles to which she is elected through the years.

When she is asked to take a leadership role with the 50 independent Benedictine groups, she refuses. As part of a workshop, the Sisters had planted seeds in banana split-like plastic containers. Joan knew nothing about seed germination. She said if one of the seeds bloomed in three days she would leave her name in the group for possible election. One of the other Sisters stuck a blooming flower in one of the dishes. Joan kept her name in and won the position.

There is much about her life as a Religious and a spiritual writer throughout the book. But my favorite story is near the end of the book. Joan at a given point feels she is getting distant from real people and decides to answer every letter she receives from people who have read one of her books. In a given year this might be 1,000 letters. So Joan finds herself giving a workshop in Perth, Australia when a young couple come in late, dusty and dirty, as if straight out of the Bush. She thinks maybe they are in the wrong room. At the coffee break she makes a beeline for them. She asks where they are from. The young woman replies from Alice Springs, 1,500 miles away. Joan asks, “How did you get here?” The couple reply that they traveled by walking, train, bus, and walking some more. Joan asks them, “Why did you come such a great distance?” The young woman tells Joan that when her mother died some seven years ago, she had no one to talk to. So she wrote Joan, who had responded with a two-page letter that the young woman had framed and takes down and reads each year on the anniversary of her mother’s death.

To this powerful story, Joan later says to herself, “It was a good decision, Joan. That is your ministry.”

The book *Joan Chittister* gives hope and example for any reader. Don’t miss this treasure.

Movie Reviews

The German entry for Best Foreign Film at the Academy Awards was titled *Labyrinth of Lies*. The film was not among the five nominees in the end. And it played only two weeks at the Magic Lantern Theater in Spokane.

But it is a film to put on your streaming or DVD list. The story is set in Frankfort in the 1950s. A young prosecutor, Johann Radmann (Alexander Fehling), finds a society that has never heard about the Nazi concentration camps. With the help of a supervisor he begins a search for witnesses to the unspeakable events that took place where millions, especially Jews, were systematically killed in factory-like setting with poisonous gas or gunfire.

Johann struggles to get the basics of what happened out to the German public. In the beginning he is told of a teacher who was a former SS guard. The information and the search for witnesses eventually lead to a visit to the ruins of Auschwitz.

Another part of the investigation leads to the discovery that Dr. Mengele returns home to Germany from his safe haven in South America occasionally to be with his sick father.

Today, German school children of a certain age are required to visit a concentration camp and see what ordinary people did to other human beings.

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Radio & TV Highlights

• A Time with the Bishop: Bishop Thomas Daly discusses his ministry and issues facing the Church locally and globally. Sunday, 8:30 a.m.; Monday, 11 a.m.; Wednesday, 6:30 p.m.; and Saturday, 4 p.m. Sacred Heart Radio, AM-970 in Spokane. Archived programs are available online at: http://www.sacredheartradio.org/archivetimebishop.html

• The Joyful Catholic: Eric Meisfjord, Communications Director of the Spokane Diocese and editor of the *Inland Register*, interviews Catholic laity, Religious, and clergy about the joy of faith. Sunday, 3:30 p.m. Friday, 6:30 p.m.; Saturday, 7:30 a.m., Sacred Heart Radio, AM-970 in Spokane. Programs are archived on the Spokane Diocese web site: http://www.dioceseofspokane.org/joyfulcatholic.php

• Mass, recorded at Immaculate Heart Retreat Center. Sunday, noon and 5 p.m., Comcast Channel 14, Spokane.

Quadragesimo anno

Best Lent Ever

by Father Mark Pautler
for the Inland Register

Ash Wednesday arrived early this year (Feb. 10). All the better to get it out of the way so we can enjoy Easter. Truth be told, we don't enjoy Easter despite the liturgical insistence on 50 days of feasting. We do enjoy Lent, ironic as that may be. The Catholic instinct to observe Lent survives, and even thrives.

As my first year of retirement, 2016 was my first Lent in retirement. "What program will the parish offer?" "How will we organize the Easter Vigil?" I'm not asking these questions this year. There is just one: "What will I do for Lent?"

What fell into my hands was the book by Matthew Kelly, *Rediscover Jesus*. It was a freebie. The book was handed out at St. Mary Parish (Spokane Valley) as a Christmas gift. It also happened to be the pastor's present at St. Rose in Reno, where I picked up my copy. Its bold purple cover signaled that this could be shelved until Lent, and that's what I did.

I already was familiar with Matthew Kelly from his book *Rediscover Catholicism*. I knew he was an articulate layman from the South – that is, the southern hemisphere. He's Australian. Unlike past years when my personal spiritual work had to be coordinated with pastoral responsibility, I had the time and was willing to give the time to work the program of *Rediscover*. Kelly's approach is simple: 40 chapters for 40 days, with each Sunday as a day of review and anticipation. You might say that Kelly is responding to the invitation of Pope Francis: "I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day" (*Evangelii Gaudium*, 3). Chapter by chapter, *Rediscover* presents the person of Christ or some dimension of his message and ministry – the man, the teacher, the miracle worker, the healer, the reconciler, the Son of the Father, the radical. That latter quality is a thread running through variations of the Jesus theme. The Christology is not dense or abstract, and for that is it to be commended. Each chapter of 2-4 pages concludes with "a point to ponder," a Scripture quote, a reflection question, and a prayer, all coalescing around the day's topic. You can work this much of the program, especially giving time to the reflection question and a follow-up response. But Kelly probably knows this isn't going to happen, and so, there is more.

Now, I open up my Kindle Fire for the daily e-mail from Kelly's Best Lent Ever of his Dynamic Catholic website. The message features a one-minute video clip by Matthew (and props to the guy who is Joe the plumber,) an excerpt from the day's installment of *Rediscover*, and then a second video clip by a team member of Dynamic Catholic, usually an attractive millennial who reflects upon the message, his or her comments more effective to the degree they are personal.

But wait, there's more. There are comments from the "community," the followers of BestLentEver. These usually take the form of a lead agent expressing how he or she is touched by, struggles with, or has grown from the day's reflection. Follow-up comments express prayers, affirmation and (usually) agreement with the prime post. Or other sto-

(Continued on page 27)

Daily Mass Readings

March 2016

17 **Thu** Gn 17:3-9; Jn 8:51-59
18 **Fri** Jer 20:10-13; Jn 10-31-42
19 **Sat** 2 Sm 7:4-5a, 12-14a, 16; Rom 4:13, 16-18, 22; Mt 1:16, 18-21, 24a or lk 2:41-51a
20 **+Palm Sunday of the Passion of the Lord** Lk 19:28-40 Is 50:4-7; Phil 2:6-11; Lk 22:14-23:56 or 23:1-49
21 **Mon** Is 42:1-7; Jn 12:1-11
22 **Tue** Is 49:1-6; Jn 13:21-33, 36-38
23 **Wed** Is 50:4-9a; Mt 26:14-25
24 **Holy Thursday** (Evening Mass of the Lord's Supper) Ex 12:1-8, 11-14; 1 Cor 11:23-26a; Jn 13:1-15
25 **Good Friday** Is 52:13-53:12; Heb 4:14-16, 5:7-9; Jn 18:1-19:42
26 **Holy Saturday** Gn 1:1-2:2; Gn 22:1-18; Ex 14:15-15:1; Is 54:5-14; Is 55:1-11; Bar 3:9-15, 32-4:4; Ez 36:16-17a, 18-28; Rom 6:3-11; Lk 24:1-12
27 **+Easter Sunday** Acts 10:34a, 37-43; Col 3:1-4 or 1 Cor 5:6b-8; Jn 20:1-9
28 **Mon** Acts 2:14, 22-33; Mt 28:8-15
29 **Tue** Acts 2:36-41; Jn 20:11-18
30 **Wed** Acts 3:1-10; Lk 24:13-35
31 **Thu** Acts 3:11-26; Lk 24:35-48

April 2016

1 **Fri** Acts 4:1-12; Jn 21:1-14
2 **Sat** Acts 4:13-21; Mk 16:9-15
3 **+Sun** Acts 5:12-16; Rev 1:9-11a, 12-13, 17-19; Jn 20:19-31
4 **Mon** Is 7:10-14, 8:10; Heb 10:4-10; Lk 1:26-38
5 **Tue** Acts 4:32-37; Jn 3:7b-15
6 **Wed** Acts 5:17-26; Jn 3:16-21
7 **Thu** Acts 5:27-33; Jn 3:31-36
8 **Fri** Acts 5:34-42; Jn 6:1-15
9 **Sat** Acts 6:1-7; Jn 6:16-21
10 **+Sun** Acts 5:27-32, 40b-41; Rv 5:11-14; Jn 21:1-19 or 21:1-14
11 **Mon** Acts 6:8-15; Jn 6:22-29
12 **Tue** Acts 7:51-8:1a; Jn 6:30-35
13 **Wed** Acts 8:1b-8; Jn 6:35-40
14 **Thu** Acts 8:26-40; Jn 6:44-51
15 **Fri** Acts 9:1-20; Jn 6:52-59
16 **Sat** Acts 9:31-42; Jn 6:60-69
17 **+Sun** Acts 13:14, 43-52; Rv 7:9, 14b-17; Jn 10:27-30
18 **Mon** Acts 11:1-18; Jn 10:1-10
19 **Tue** Acts 11:19-26; Jn 10:22-30
20 **Wed** Acts 12:24-13:5a; Jn 12:44-50
21 **Thu** Acts 13:13-25; Jn 13:16-20
22 **Fri** Acts 13:26-33; Jn 14:1-6
23 **Sat** Acts 13:44-52; Jn 14:7-14
24 **+Sun** Acts 14:21-27; Rv 21:1-5a; Jn 13:31-33a, 34-35

The Best of
The Question Box

by Father I.J. Mikulski

Q. Your answers seem to say we can reason our way to faith, but many believe they are saved by faith: "The just man shall live by faith" (Rom 1: 17). It's a gift from God. How do you explain that to sincere inquirers such as many of us are? I await your response.

A. Kindly allow the Q.B. scrivener to respond with a question: Why must it be "either-or," faith or reason? Why not "both-and," faith and reason? Both are gifts from God.

A person cannot be led into faith by logical reason, but a person can overcome obstacles to faith by reason. The final step into faith may be just a millimeter long, but it's still a leap of faith into the unknown. The will to take that leap into faith is a great grace – a gift from God.

Using human reason to research the development of doctrines, we can get rid of a lot of dis-information that clutters the path to faith. Once the obstructions are removed by reason, the person is open to a little nudge, or a huge shove, to take the leap into faith.

Listen to converts to the Catholic faith. Each person has a different story, but the essential parts are the same.

Q. We're seeing casinos gaining ground in nearly every state. What is the Catholic position on gambling? I haven't heard priests' sermons on this topic, so maybe you can set the record straight.

A. Gambling is not sinful. Traditional Catholic theology rates gambling as a kind of contract. If you want to impress your friends, tell them it's an aleatory contract (from the Latin *alea*, for "chance"). When you walk in the door you're willing to take a chance.

Moral theologians, who have never met an issue they could not subdivide, present these safeguards: 1. The game must be totally honest, with no attempt to deceive – e.g., no loaded dice, marked deck, etc. The odds of winning and losing must be known. 2. Equal opportunity for all players to win or lose. 3. Civil authorities must approve. (Of course. They get a percentage, too.)

Proceed with caution. Compulsive gambling is a known progressive behavior disorder in which an individual has a psychologically uncontrollable preoccupation and urge to gamble. It can easily become a disease, like alcoholism or drug addiction.

Q. The real story of God's creation in Genesis is beautiful. Moses relates the simple story as he was inspired. We cannot improve on God's words, so why do people keep debating Evolution vs. Creation to make it something for civil law to decide?

A. If you have some evidence that Moses wrote any part of Genesis you should bring that to the attention of the community of Scripture scholars.

A great deal of exhaustive study has been done since the 1943 encyclical *Divino Afflante Spiritu* gave the green light to encourage Biblical research. Scholars generally agree that at least three, maybe six or eight, different versions overlap in the first five books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Good Scripture scholars go about their work like detectives sifting through ancient languages looking for clues. They know Hebrew, Greek and Aramaic well enough to finish crossword puzzles in those languages.

About 20 years ago a group of five men, none of them familiar with Biblical languages, took it upon themselves to edit and publish their own Bible for their denomination, *The New World Translation*. It's of such poor quality that no other denomination will use it.

But I digress.

Word on Fire

The Doritos commercial and the revival of voluntarism

by Bishop Robert Barron

I'm sure by now you've heard about the absurd reaction of the National Abortion Rights Action League (NARAL) to the lighthearted Super Bowl commercial produced to advertise Doritos.

In the 30-second clip, a pregnant mother, undergoing an ultra-sound, is annoyed by her husband, who is absent-mindedly munching Doritos while their baby's image is displayed on the screen. But as the father moves the corn chip, the baby in the womb moves with it; and when the mother throws the bag across the room, the child reacts so keenly and purposively that he decides this is the moment to be born.

Cute, funny, harmless, right? Oh, not according to NARAL, who complained (and one is compelled here to stifle laughter) that the commercial dangerously "humanized" the fetus. We are tempted to ask, "What do you think was gestating in the womb? A monkey? A rabbit?"

It has, of course, long been established scientifically that even a conceptus (a fertilized ovum) is already in full possession of human DNA distinct from that of his parents. Moreover, the developing embryo has a heartbeat and her own circulatory system 22 days after conception; at 20 weeks, the baby in the womb is capable of hearing his mother's voice, and responding to light, music, and other external stimuli. So though the Doritos commercial is, of course, playful, it exaggerates something quite real.

Yet according to NARAL, the child in the womb should not be "humanized," lest the absolute right to murder that child at any stage of its pre-natal development should be denied. And mind you, that right, in our country, extends even to the moment when the baby is emerging from the womb (partial birth abortion), indeed to the time after his birth, since many states place no restrictions on the killing of a newborn who has miraculously survived the abortion procedure (cf. born alive legislation). For many people, the bottom line is this: all objective evidence to the contrary, the unborn are not human because defenders of abortion don't want them to be.

And here, philosophically speaking, is the rub. There is an ancient and enduring philosophical position that goes by the name of voluntarism, which is to say, the systematic favoring of the will over the intellect. In the Middle Ages, this view is on display in certain theologians, who insisted that God's will is his primary attribute and therefore that the divine choice trumps all, including the evident truths of reason. William of Occam, for example, famously distinguished between God's *potentia absoluta* (absolute power) and his *potentia ordinata* (ordained power). The former is what God, in the pure sense of the term, could do, his totally rangy capacity; while the latter designates what God actually did. So, for example, God in fact commanded us not to commit adultery and he in fact made a world in which circles cannot be squares and vice versa. But in his absolute power, presumably, he could have determined that adultery is a virtue and that square circles are possible. This late medieval theorizing was picked up on by the founder of modern philosophy, René Descartes, who speculated that 2+2 in point of fact is equal to 4, but that God could determine, should he please, that it be equal to 5.

A philosopher who had no sympathy for this nonsense was St. Thomas Aquinas, who held that God's freedom is grounded in the truth of his being. God can indeed do anything, but he can't do the impossible, precisely because the impossible is a modality of non-being. To say that God cannot make 2+2 equal to 5 or turn adultery into a virtue is not to limit God; it is to say that whatever he wills is consistent with the integrity of his own being. In a word, Aquinas insisted that the will and the intellect are partners and that freedom, accordingly, ought always to be consistent with the truth of things.

In 2006, Pope Benedict XVI, who as an academic was very familiar with the controversy I have just rehearsed, gave an oration at the University of Regensburg that came down on the side of Thomas Aquinas. The central theme of his presentation was the essential role that reason ought to play in relation to religion. At the heart of his argument was the concern that voluntarism was asserting itself in the religious realm (God's absolute power) and that this was conducing to violence, since without a common consensus regarding the truth, all that rival groups can do is resort to force, the assertion of the will.

I hope it is becoming clear why I feel this somewhat arcane academic discussion is of crucial relevance in our time. As silly as it is to say that 2+2 could be equal to 5, it is just as silly to say that a child in the womb is anything but human. What makes both assertions possible is the claim that will (whether God's or our own) supposedly trumps intellect, that the sheer desire that something be true can make it true. And what makes all of this more than merely silly is, as Pope Benedict saw, that the divorce between will and mind unleashes violence, indeed *potentia absoluta*.

The revival of voluntarism is on rather massive display in our society and the principle of the primacy of the will is behind much of our discussion of moral issues. As has always been the case, this has led to a distortion of speech and to the unchaining of some pretty dark forces.

(Bishop Barron is auxiliary bishop of the Archdiocese of Los Angeles.)

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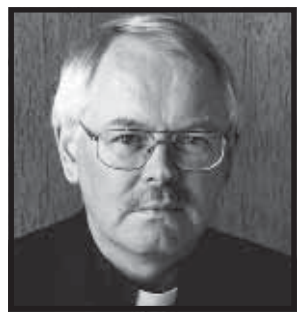
Where to find Resurrection

by Father Ron Rolheiser OMI



Something there is that needs a crucifixion. Everything that's good eventually gets scapegoated and crucified. How? By that curious, perverse dictate somehow innate within human life that assures that there's always someone or something that cannot leave well enough alone, but, for reasons of its own, must hunt down and lash out at what's good. What's good, what's of God, will always at some point be misunderstood, envied, hated, pursued, falsely accused, and eventually nailed to some cross. Every body of Christ inevitably suffers the same fate as Jesus: death through misunderstanding, ignorance, and jealousy.

But there's a flipside as well: Resurrection always eventually trumps crucifixion. What's good eventually triumphs. Thus, while nothing that's of God will avoid crucifixion, no body of Christ stays in the tomb for long. God always rolls back the stone and, soon enough, new life bursts forth and we see why that original life had to be crucified. ("Wasn't it necessary that the Christ should so have to suffer and die?") Resurrection invariably follows crucifixion. Every crucified body will rise again. Our hope takes its root in that.

But how does this happen? Where do we see the Resurrection? How do we experience Resurrection after a crucifixion?

Scripture is subtle, though clear, on this. Where can we expect to experience resurrection? The Gospel tells us that, on the morning of the Resurrection, the women-followers of Jesus set out for the tomb of Jesus, carrying spices, expecting to anoint and embalm a dead body. Well-intentioned but misguided, what they find is not a dead body, but an empty tomb and an angel challenging them with these words: "Why are you looking for the living among the dead? Go instead into Galilee and you will find him there!"

Go instead into Galilee. Why Galilee? What's Galilee? And how do we get there?

In the Gospels, Galilee is not simply a geographical location, a place on a map. It is first of all a place in the heart. As well, Galilee refers to the dream and to the road of discipleship that the disciples once walked with Jesus and to that place and time when their hearts most burned with hope and enthusiasm. And now, after the crucifixion, just when they feel that the dream is dead, that their faith is only fantasy, they are told to go back to the place where it all began: "Go back to Galilee. He will meet you there!"

And they do go back to Galilee, both to the geographical location and to that special place in their hearts where once burned the dream of discipleship. And just as promised, Jesus appears to them. He doesn't appear exactly as he was before, or as frequently as they would like him to, but he does appear as more than a ghost and a memory. The Christ that appears to them after the resurrection is in a different modality, but he's physical enough to eat fish in their presence, real enough to be touched as a human being, and powerful enough to change their lives forever. Ultimately that's what the Resurrection asks us to do: To go back to Galilee, to return to the dream, hope, and discipleship that had once inflamed us but has now been lost through disillusionment.

This parallels what happens on the road to Emmaus in Luke's Gospel, where we are told that on the day of the Resurrection, two disciples were walking away from Jerusalem towards Emmaus, with their faces downcast. An entire spirituality could be unpackaged from that simple line: For Luke, Jerusalem means the dream, the hope, and the religious center from which all is to begin and where ultimately, all is to culminate. And the disciples are "walking away" from this place, away from their dream, towards Emmaus (Emmaus was a Roman Spa), a place of human comfort, a Las Vegas, or Monte Carlo. Since their dream has been crucified, the disciples are understandably discouraged and are walking away from it, towards some human solace, despairing in their hope: "But we had hoped!"

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Heart speaks to heart!

Father Henri Nouwen's 'The Return of the Prodigal Son'

by John Fencik
for the Inland Register

One of the most prolific spiritual writers of the 20th century was the late Father Henri Nouwen. In 1983, while in France, he saw a copy of a Rembrandt painting titled "The Return of the Prodigal Son." It led him to go to Saint Petersburg, Russia to see the original. His contemplative encounter with this magnificent painting led him to write the book *The Return of the Prodigal Son*. In this spiritual reflection, Father Nouwen invites the earthly pilgrim to consider the three main characters of the Lucan parable as found in the painting which gives a portrayal of the son returning home: the wayward son, the merciful father, and the angry elder son.

Many people can relate to Father Nouwen's works, because he wrote about his own internal spiritual struggles. It has been well documented that he endured serious bouts of depression and loneliness. These issues presented him with the dilemma in that they seemed opposed to the message of the Gospel and his own faith. His success probably was based on his ability to see himself as just another person on this earthly pilgrimage. By sharing his own spiritual issues, Father Nouwen sought to assist others on their journey. In the pages of *The Return of the Prodigal Son*, he invites the reader to see into the very depth of his own spiritual life and relationship with God.

In the section on the person of prodigal son, Nouwen presents this challenge: "To whom do I belong? To God or to the world?" (42) The problem is that we are more attracted to the fleeting, *conditional* love of the world that will always leave us unsatisfied and incomplete – still searching for the world's answer. Father Nouwen addresses the feeling of emptiness that seems to be so prevalent in the lives of so many people. With the explosion of social media and "instant" celebrity status, people are no longer content with being an ordinary, everyday person. We have become bored! Like the son, we are looking for real happiness often in places that will never bring fulfillment: "Why do I keep leaving home where I am called a child of God, the Beloved of my Father?" (43)

Father Nouwen challenges us to look at the motivations behind our everyday actions – using our God-given gifts for earthly adulation, instead of seeking first the Kingdom of God – the intimacy of my heart's encounter with the Lord Jesus Christ (a phrase popular with both Pope Benedict and Pope Francis).

Chapter Three is titled "The Younger Son's Return" – the image Rembrandt captured in his masterpiece. It is often said that forgiveness may be the most difficult human act – especially unconditional forgiveness. The son seeks reconciliation, but not from a loving and compassionate father. No, he seeks a return for mere survival. (52) Father Nouwen says it is the sinner coming back to God seeking just a "minimal punishment" (52) that enables him to survive. This God is ever the "harsh, judgmental God." (53)

Even in this return, there is no depth of intimacy or respect, because to truly receive the mercy and compassion of our Father in Christ is too difficult for one to accept. *Can God really forgive me? My sins are certainly far too great for him to embrace me ever again as his son or daughter.* Writes Father Nouwen: "There is something in us humans that keeps us clinging to our sins and prevents us from letting God erase our past and offer us a completely new beginning." (53) Of course, that would require abandonment to God, in letting him scoop us up into his arms – like the Good Shepherd carrying home the lost lamb. This is an important lesson, for often in life we must be the Father to others by our own unconditional compassion and mercy.

(Continued on page 27)

The Catholic Difference

After Justice Scalia

by George Weigel

The death of Justice Antonin Scalia on Feb. 13 – unexpected and, for many reasons, tragic – draws a curtain on the life and public service of one of the most important Catholic figures in America over the past half-century. Justice Scalia was regarded, by admirers and detractors alike, as the most consequential jurist of his time. He brought a remarkable intellect, a clear concept of judging, a distinguished literary style, and a biting wit to his work on the U.S. Supreme Court. His utter demolition of the majority opinion in *Obergefell vs. Hodges*, the decision that invented a constitutional right for people of the same sex to "marry," is a masterpiece of devastation – as was Scalia's dissent from Chief Justice John Roberts's opinion saving Obamacare by reinventing it as a kind-of-tax.

But it would be a grave mistake to think of Justice Scalia's jurisprudence as essentially negative. Rather, his judging was based on convictions about who should make the laws and how judges should function in a system of judicial review. In a democracy, he believed, legislators, chosen by the people, are free to craft laws within the bounds set by the Constitution. The judge's task is to interpret both Constitution and statutes according to their text, and according to the text's meaning as that meaning was understood when the text was adopted. Any other method of judging, he thought, inevitably turned the Supreme Court into a Super-Congress, in which nine unelected lawyers who were not subject to periodic elections ruled the country. That seemed to him a very bad idea. More to the point, it was not the idea of governance inscribed in the Constitution.

Justice Scalia was not only a distinguished jurist; he was a wonderful man, full of vitality and humor. He made no secret of his intense Catholicism, bred in him in his youth. (Nor did he hesitate to express his concerns when the Church seemed to him to be coming unmoored from the Great Tradition on which it was grounded.) He was a devoted husband and father, and his friendships extended far beyond the range of those who agreed with his jurisprudence. A man of honor and a dedicated public servant, he was, with Henry Hyde, one of the two most influential Catholics in national affairs during his years in Washington. He will be sorely missed, not only by those of us privileged to know him, but by anyone who cares about intelligence and integrity in public life.

There will be an enormous political struggle over filling his seat on the Court. It is far too early to know how that struggle will resolve itself. But it's not too early to do Justice Scalia one last honor and ask the question: Why is that struggle so crucial? Why has the Supreme Court become such a Leviathan in our national public life?

Something is wrong here. Last June, one man, Justice Anthony Kennedy, decided on behalf of 322 million Americans that the Constitution included a "right" for people of the same sex to "marry" each other. Put aside the fact that his reasoning was so specious (indeed vacuous) that the keener proponents of "same-sex marriage" were dismayed by it, and are trying to find another case that would put their "right" on firmer constitutional ground. Put aside the fact, previously noted, that after Justice Scalia's dissent from Kennedy's opinion, the dental records were needed to identify the remains. The real question was, is, and ought to be this: Why was one man deciding this for the entire country? Why was a deeply controverted issue being removed from the deliberation of the people and their legislators and decided by unelected and unaccountable judges? (Yes, I know, Supreme Court justices can be impeached; but if you believe that a remedy for *Obergefell* – or in just about any other imaginable instance – I have a nice bridge in Brooklyn to sell you.)

America would honor the memory of the great Antonin Scalia if the 2016 presidential campaign, which will now, inevitably and bitterly, engage the question of his successor, would seriously debate the prior questions: Why have these Supreme Court nominations become so important, and what can be done to restore balance to the American constitutional order?

(*George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.)*

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From the International Wire

VATICAN CITY – The four Missionaries of Charity murdered 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 March 6, Pope Francis publicly offered his condolences to the Missionaries of Charity and prayed that Blessed Teresa of Kolkata 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 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."

VATICAN CITY – At the end of a Lenten retreat focused on questions in the Gospels, Servite Father Ermes Ronchi told Pope Francis and senior members of the Roman Curia that it is tempting to bristle when the faithful ask challenging questions, but he is certain it is a sign of how seriously they take the faith. "It gives me hope to see how, among the people of God, questions continue to grow and no one is content with the same old answers," Father Ronchi told the retreatants March 11 during his last talk before the pope and Curia members returned to the Vatican. "When everyone silently accepted the word of a priest was it a time of greater faith," he asked. "I think the opposite is true and even if this means more work for us, it is also an 'alleluia,' a 'finally.'" Mary's question – "How can this be?" – in response to the Annunciation was Father Ronchi's focus for the final meditation at the March 6-11 retreat at a center run by the Pauline Fathers in Ariccia, 20 miles southeast of Rome. "Being perplexed, asking questions is a way of standing before the Lord with all of one's human dignity," the Servite said. Like Mary, "I accept the mystery, but at the same time I use my intelligence."

VATICAN CITY – Pope Francis was scheduled to preside over a consistory to approve the canonization of five men and women, including Blessed Teresa of Kolkata, the Vatican announced. The March 15 consistory would 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 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 Sept. 4. That date celebrates the Jubilee of Workers and Volunteers of Mercy and comes the day before the 19th anniversary of her death, 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.

VATICAN CITY – Although God is all-powerful, when it comes to sins, he has one weakness: a bad memory, Pope Francis said. "Once he forgives you, he forgets. This is great," the pope told a group of seminarians, new priests and priests who hear confessions in the major basilicas of Rome. "Every faithful penitent, after receiving absolution from the priest, has the certainty through faith that their sins no longer exist, they have been canceled by divine mercy," he told the group March 4. The forgiveness of sins offered in the sacrament of reconciliation is open to all and is "the greatest of the 'holy doors'" that remain wide open to those wounded by sin and who wish to experience God's love and mercy, the pope said.

— from Catholic News Service

Gonzaga Prep announces Arrupe and Ignatian Scholars

Gonzaga Prep, Spokane, has announced the recipients of the Arrupe and Ignatian Scholars.

The top 10 percent of the freshman class was invited to apply for the Arrupe Scholar designation. This invitation, for a renewable merit-based scholarship, was only offered to a select number of students based on an applicant's placement test score, grade point average, and strong academic potential.

The limited number of Arrupe Scholars are selected by a committee of administrators and teachers. This recognition is given based on the student's academic excellence and essay describing how a Jesuit education will assist in the student's educational journey. The student was also highly recommended as a person for others.

Each Arrupe Scholar has been awarded a $1,000 scholarship towards tuition each year, totaling in $4,000 over their course of time at Prep.

Arrupe Scholars

Khaleia Assih, Glover Middle School; Jonas Bears, St. Aloysius School; Carolyn Bozin, Five Mile Prairie; Alexandria Horton, Cataldo School; Xzandre Jean-Francois, All Saints School; Jacob Keyes, Cataldo School; Edward Patterson, Cataldo School; Evan Simmons, St. Aloysius School; Declan Sklut, Sacajawea Middle School; and Amara Vogel, Cataldo School

Those applying for, but not receiving, the Arrupe Scholar designation were awarded the Ignatian Scholar designation. These students take advantage of their education by pursuing an academic excellence that is in the service of others.

Ignatian Scholars

Samuel Anderson, Holy Family School; Matthew Auble, St. Aloysius School; Chase Becker, Assumption School; Katherine Blaylock, Holy Family School; Christopher Browne, Assumption School; Gwendolyn Carlson, Cataldo School; Madelaine Condon, Cataldo School; Matias Crespo, Holy Family School; Blythe DeWitt, Trinity School; Jared Kilday, Evergreen Middle School; Yvette Kraft, homeschool; Anders Mark, All Saints School; Darian Mullen, Sacajawea Middle School; Lucy Nester, Cheney Middle School; Caleb Peterson, homeschool; Nickolaus Swenson, Couer d'Alene Charter Academy; Matthew Thompson, St. Aloysius School; and Julia Wright, All Saints School.

Catholic Charities' Immigration and Refugee Legal Services continues to serve in Eastern Washington

by Matthew Larsen

Catholic Charities Immigration and Refugee Legal Services has a long history of serving immigrants in the Spokane Diocese. From the newest members of the community, seeking to resettle and begin a new life, to those who have been here many years and are now ready for citizenship, Catholic Charities has stood ready to help them achieve their American dream.

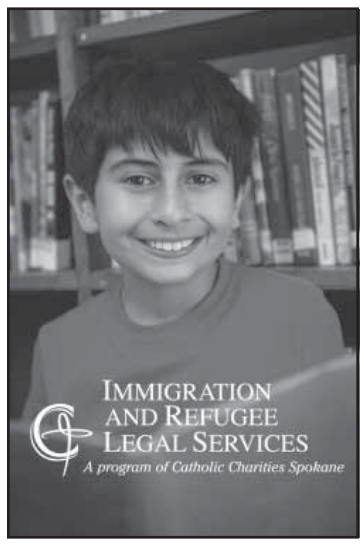
We meet with clients who are working through the difficult legal path to becoming permanent residents and citizens. We also help those who are victims of abuse find freedom and stability in their lives. Our clients struggle with the reality of poverty and separation from family members who remain in their home countries. In this, Catholic Charities stands ready to assist those among us who are most in need.

Our clients come to us through the many parishes in our diocese. From Pasco, Othello, and Walla Walla in the south, to Okanogan, Brewster, and Oroville and Tonasket in the north, we are able to travel to meet with clients and assist them with their immigration needs. We are also able to meet clients in our Spokane office.

Unfortunately, a reality of achieving one's immigration dream is that it can be very costly. Immigrants have to work with different government agencies and may have to travel back to their home country in order to obtain an immigrant visa and then return to the United States. We recognize this barrier and offer our services on a sliding scale fee based on a client's income.

We offer numerous services including family-based immigration, such as work authorizations, adjustment of status, and citizenship. We assist people with humanitarian-based immigration including VAWA, U-Visas and Asylums. We also assist employers to bring skilled workers to the United States through various guest worker programs.

We believe that every person is to be treated not just with respect but with concern for his or her rights. This is the common good of which Catholics often speak, showing concern on a societal level for the rights of the individual. We recognize through our Immigration program the need to uphold the rights of the immigrant. While there are many things that we can do to help others, we also recognize the need for immigration reform, precisely because so many people's fundamental rights are being undermined. Oftentimes, undocumented parents of US citizens are left with no options and children who have only known America as their home face little opportunity since they cannot even obtain work authorization. In this regard, we stand with our Bishops in the United States in seeking reform that provides for the human rights of all immigrants.



We recognize through our work that the immigrant is often invisible. We meet with individuals who have been in the United States for many years, living and working and praying beside us, without permanent lawful status. We work under the existing law to help them navigate the complicated immigration system.

If you know of anyone in your parish or community who needs immigration help, please have them contact our office for a consultation, at (509) 455-4961. We also ask for your prayers for all migrants and refugees.

(Larsen is an immigration attorney for Catholic Charities Spokane.)

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Online: www.rvspokane.org

Media Watch

(Continued from page 20)

Labyrinth of Lies is not a great film, but it is a good film well worth seeing.

The film is rated R-restricted because of a brief scene of sexuality. Catholic News Service has not rated the film.

*****

The new British film *The Lady in the Van* uses a certain whimsy to tell the story of a British writer of stage plays who allows a homeless woman to live in her van on his driveway.

The story is said to be virtually true. A homeless woman named Mary Shepherd (Dame Maggie Smith) parks her old van in various locations on the street of a tony London suburb named Camden Town. Mary is not a popular fixture in the neighborhood. She appears messy and dirty at times.

Eventually playwright Alex Bennett (Alec Jennings) allows Mary to park on his property in an area he calls the garden. With cleanliness issues and an independent spirit, Mary stays on the property for 15 years.

The story also involves a motorcycle accident, a convent, and a famed musical career. For me, the movie also was a meditation on life and death.

As usual, Maggie Smith is outstanding in a role far from her familiar "grande dame" appearance on *Downton Abbey*.

Alex Jennings as the mild mannered playwright is excellent. The film has him portrayed as two characters: the writer and the neighbor who lives his daily life. For me, the double character didn't do much and seemed too artificial.

In very secular England this is a film that is about the Catholic faith as interpreted by the woman in the van.

The film is definitely worth seeing, talking about, and remembering.

The Lady in the Van is rated PG-13 by the Motion Picture Association of America because of adult situations. Catholic News Service has not yet rated the film.

(Father Caswell is Inland Register *archivist.)*

Human trafficking

(Continued from page 19)

over the years starting with the Super Bowl the last four or five years," said David Schilling, an ICCR senior program director working on human rights, human trafficking, modern slavery issues and global supply chain work.

"Our role as a national staff that works with its members is to help in terms of organizing. But the organizing has been done in the areas where the Super Bowl is," Schilling said. "There was a tremendous amount of work done with the Tri-State Coalition on Responsible Investment" – which has 20-25 Catholic members – "with anti-trafficking coalitions in New Jersey and did a superior job" when the Super Bowl was held at MetLife Stadium in February 2014.

For this year's Super Bowl, held Feb. 7 in Santa Clara, California, a coalition of nine women's Religious orders in the San Francisco Bay worked over the past six months, leaving fliers and posters in almost 300 area hotels, publicizing the warning signs that indicate someone might be a human trafficking victim, according to *Catholic San Francisco*, the archdiocesan newspaper.

Some signs include a traveler who pays in cash one day at a time; a hotel guest escorts various men into his room; or someone who is rarely left alone has little control of his or her own money and identification.

Coalition members also advised hotel managers, security and housekeeping staff on how to address trafficking if they suspect it's taking place in their buildings. The coalition also pledged to stay active year-round, as San Francisco is considered a major hub for human trafficking

Foundations and Donors Interested in Catholic Activities, a consortium of Catholic nonprofits commonly called FADICA, has established its own human trafficking affinity group with roughly a dozen member organizations working against the practice, according to FADICA spokeswoman Lauren Traskey.

"They are involved in efforts to end trafficking, support victims and survivors – such as through the funding of safe houses – and raise public awareness through independent funding initiatives," Traskey said in an email to Catholic News Service. "This group has really been inspired by Pope Francis's commitment to eradicating human trafficking, which led to joining together alongside the Pontifical Academy of Sciences to support two youth symposia at the Vatican enabling youth delegates to fight modern slavery and raise global awareness about human trafficking."

MRS's Ljungquist said one nettlesome problem is that much trafficking takes place within the immigrant community, with people working in indentured servitude-like conditions as housekeepers or farmworkers for other members of their own ethnic group. "There is a fear of their own marginal status under U.S. law," he said. Their oppressors have been "indoctrinating them into thinking that they're benefiting from the trafficking situation."

ICCR's Schilling said more work can be done on the legislative front. " We were strong exponents and supporters of the California supply chain transparency (law) requiring any company doing business in California and having sales of $100 million or more to put on their website what they're going to do to combat human trafficking in their supply chain," he said. "Last year the Modern Slavery Law was passed by the UK parliament requiring transparency. You don't have to be UK-based to have to report."

A similar bill in Congress, the Business Supply Chain Transparency on Trafficking and Slavery Act of 2015, has nine House co-sponsors, and the Senate version has just four. Both were referred to committee last summer, where they languish.

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From the National Wire

WHEELING, W.Va. – West Virginia has become the third state to outlaw second-trimester dismemberment abortion after the state Legislature voted March 10 to override Gov. Earl Ray Tomblin's veto of the Unborn Child Protection from Dismemberment Abortion Act. "The West Virginia Legislature and the pro-life people in our state have been very strong in showing their support for the protection of human life," Bishop Michael J. Bransfield of Wheeling-Charleston said in a statement. "I commend all those who have worked so hard not only in the passing of this bill, but to override the governor's veto as well," he said. Tomblin vetoed the bill March 9. The next day, the House of Delegates voted 85-15 to override the veto and the Senate voted 25-9.

NEW YORK – "The most massive failure of the Catholic community at all levels in the past 20 years has been to address the question of our ongoing involvement in the Middle East," according to San Diego Bishop Robert W. McElroy. "What is particularly fascinating and troubling is all three recent popes were clearly opposed to the wars, yet at no level in the Catholic community was there any major opposition or sustained witness," he said. "It's like the dog that didn't bark." He spoke March 7 at a forum in New York sponsored by *Commonweal* magazine on the topic "Prophecy Without Contempt" and in a subsequent interview with Catholic News Service. Bishop McElroy said there has been no sustained discussion or opposition in society as a whole, as two wars dragged on to become the longest in American history. He attributed the lack of discourse to the absence of a military draft and the subsequent distancing of the fighting from the consciousness of the people. "The suffering is not here," he said. Paraphrasing historian David Kennedy, the bishop said, "America has created a capacity to fight wars endlessly because the cost to U.S. society is small, not wrenching, in terms of casualties and as a portion of the U.S. economy."

WASHINGTON – The House Foreign Affairs Committee 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-Neb.), "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-Calif.). "And zero indigenous Christian communities remain in areas under ISIS control."

HOLLIDAYSBURG, Pa. – Bishop Mark L. Bartchak of Altoona-Johnstown committed the Pennsylvania diocese to be transparent in its efforts related to the sexual abuse of minors by clergy and to make public the names of all priests found to have a credible allegation of abuse against them and the status of each man within the diocese. The pledge came during an afternoon news conference March 3 at diocesan offices in Hollidaysburg, two days after a state grand jury issued a report saying that at least 50 priests or religious leaders were involved in the sexual abuse of hundreds of children over several decades and that diocesan leaders systematically concealed the abuse to protect the church's image. The bishop apologized to abuse victims, their families, people of the diocese and priests. Bishop Bartchak also said that the diocese will continue sending to law enforcement authorities written reports of allegations it receives of "any type of sexual misconduct involving a minor" by a living or deceased clergyman or Religious, "whether or not the victim is now a minor and whether or not the victim or another person already has made the report." The grand jury report commended Bishop Bartchak for cooperating with the state's investigation and offered recommendations for the diocese to consider in its handling of abuse allegations, including keeping the needs of abuse victims foremost.

— from Catholic News Service

From the Archives

(Continued from page 5)

Sponsors also give financial support to the retreat house – individuals or parish groups contributing $25 to underwrite the actual cost of retreats for those who can pay little or nothing. Thanks to sponsors, unwed mothers from DePorres Manor and St. Ann Maternity Home, women from St. Margaret's Hall, men from the House of Charity, and many high school students have been able to obtain spiritual refreshment at IHRH. During 1965, sponsors picked up the tab for 41 non-paying retreatants. With more than 209 non-payers, operational costs went $4,000 in the red.

Another group of financial supports are the "Room Donors" and "Room-and-Furnishings Donors," at $2,000 and $2,500 respectively. Only eight rooms remain "unclaimed" and Father Rosage hopes this situation will not exist long. Plaques affixed to each room's wall attest to the donor's generosity.

Captains are the "recruiters." IHRH can provide private rooms for 50 persons, but someone has to be sure they're neither unfilled nor over-filled. Captains recruit retreatants from their parishes or professional fields, etc.

IHRH "Lady Captains" man the vacuum cleaners, mops, squeegees, dust cloths and linen closets at IHRH. Each week during the year a different captain and her crew of "Marthas" help clean the 50 rooms, 50 beds, 50 lavatories, central lounge, halls, dining room, chapel, et al. Now 50 strong, the Marthas "are absolutely indispensable," Father Rosage said. "Without them, we'd have to spend thousands of dollars annually to keep the retreat house clean and inviting."

One IHRH "plus factor" not too widely known outside the coterie of veteran retreatants is the "conference room" adjacent to the chapel. Here literally thousands of human problems have been solved – or made bearable. Father Rosage and the retreat masters have had plenty of experience in treating life's multiple abrasions, such as soothing tensions and getting husband and wives back on the matrimonial track.

Father Rosage counts the four Dominican Sisters who staff IHRH as "four of our most precious blessings": Sister Mary Brigid, Superior; and Sisters Ludolha, Theodula, and Tiburtia.

Father believes more firmly than ever on the eve of IHRH's seventh anniversary that in this day of spiritual renewal there is no better prescription for spiritual reformation than a retreat. He suggests *you* dial KE5-3513 for *your* spiritual prescription.

"Everybody's seeking peace of mind," he said. "Well, we have it right here at the retreat house, and it's available to anyone!"

From the Inland Register –
Volume 48, No. 13
Twenty-five Years Ago: March 21, 1991

Cathedral windows: Making, unmaking, and remaking religious treasures

by Jan Tedesco, for the Inland Register

At the Cathedral of Our Lady of Lourdes, there are more than 30 of them: dazzling and vibrant stained glass windows that dominate a visitor's first impressions of the church. The smallest of the windows measures only two feet by five feet. The largest – the three rose windows – are 20 feet in diameter, and weigh two tons each.

The Cathedral's windows were crafted by artisans of the Mayer family in Munich at the turn of the century, employing techniques handed down since the 12th century.

Glass is heated to the liquid stage. The colors are then added while the glass is still in a molten state: black, brown, green and red. As it cools, the glass is "mouth-blown" and "hand-rolled" into a flat sheet. The figures and faces are drawn in black, and rich gold tones, achieved by using a stain containing silver, and are used in the halos framing the figure of God and his saints. Finally, the window is fired in a kiln and the color is permanently bonded to the glass. The technique, while tedious, produces windows of incomparable clarity and brilliance.

It took years for the artisans of the Munich studio to design and manufacture the Cathedral's windows. In 1904, as work on the church building neared completion, the stained glass panels left Munich on the long journey to the Pacific Northwest. One of the Mayer craftsmen accompanied the windows. He and his cargo crossed the Atlantic and completed the journey to Spokane by rail.

For six months, he carefully supervised local tradesmen as they assembled and installed the panels, like delicate and vibrant jigsaw puzzle pieces. Some of the windows required particular skill to install. They were designed with panels, or "plates," installed two deep, which yield rich hues of blue and red. The figure of the Blessed Virgin in the St. Bernadette window is an example of this technique.

Plating also is used in the red robes of Christ in the Sacred Heart window, and in the faces of the four Evangelists and Christ the High Priest above the high altar.

Tragically, the members of the Mayer family were killed in bombing raids during World War II – their skill and secrets are lost forever. One would have to travel to the cathedral in Helena, Mont., to see the nearest other examples of "Mayer Magic."

While the Cathedral windows have been valued at $1.5 million, time has not respected these treasures. The constant expansion and contraction of the glass in summer and winter, vibrations from passing trucks, low-flying airplanes, and powerful organ music all contributed to weakening the putty used to seal the seams between glass plates and between the larger window panels.

Worse yet, the windows have suffered much abuse over the years.

In 1983, several windows, including the Nativity rose window and the window dedicated to Our Lady of Lourdes, were vandalized by gunfire from a .22 caliber pistol. In 1985, two of the prophet windows in the east apse were broken by stones; and in 1986, all of the panes were covered by smoke in the church fire.

Once deterioration begins, the process accelerates. When dirt and other corrosives penetrate between the glass panels, paint begins to flake away, glass separates from the lead and steel joints, panes buckle, stress fractures appear in the glass, more dirt and pollutants infiltrate the plates – and on and on.

To reverse this process and reclaim the original magnificence of its windows, the Cathedral Parish has embarked upon a restoration project that will take two years to complete.

Windows are being carefully dismantled. The plates are separated, cleaned and rejoined; solder joints and lead seams reset; and structural supports strengthened.

The work is being done by glass artisans Floyd and Chris Sauer of Elk, Wash. They can be seen on scaffolding both inside and outside the Cathedral, literally restoring the windows piece by piece.

The final stage will be to cover each window with a protective covering to ensure safety from projectiles and other hazards.

The restoration project has uncovered small miracles.

For instance, the bullet which entered the fixture of the Blessed Virgin in the window of Our Lady of Lourdes struck the window in such a way that it should have marred Our Lady's face. Should have – but did not. The bullet mysteriously veered away from what would have been its normal course, leaving the face of Mary untouched.

The Sauers also discovered that under the yellow glass which had been added to the outside of the windows high above the main altar – St. Matthew, St. Mark, Christ the High Priest, St. Luke, and St. John – a layer of black lacquer had been applied to the outside of the glass itself, apparently to dim the light that came through the windows into the church. The lacquer etched into the patina of the glass, but miraculously, the damage was not irreversible.

The Sauers are convinced that these windows have a unique beauty, even among the family of windows in the Cathedral. There are recurring themes in the border art and a luminous quality to the glass that is incomparable. The stained glass in the faces of the Evangelists and of Christ is some of the finest detailed work in glass that the Sauers have ever seen.

And that is why this patient, tortoise-paced craft is so rewarding. Over the past 20 years, Floyd and Chris Sauer have worked in numerous churches in the area: in Spokane and Pomeroy, Wash; Coeur d'Alene, Lewiston, and Sandpoint, Idaho; and Kalispell, Mont. Not only does each set of windows have its unique appeal and character, but each individual window has its own history.

For instance, the Cathedral's Mayer windows were installed using four separate methods. Some of the windows were set into the masonry from the outside, and some from the inside; some were installed in wood framework, and others in steel.

When panels must be replaced, it is nearly impossible to duplicate the colors in the original European panels. It took six weeks to locate a manufacturer in Germany that produced a paint that would match the blues of the Blessed Virgin's robes in the titular window.

The Sauers are never sure what challenges they will encounter until they climb the scaffolding and begin their painstaking work. Every window contributes to the understanding of their craft.

The restoration project is being funded through "Catholic Campaign '90s," supported by parishioners and friends who have been inspired by the beauty of the windows and the Christian mysteries they depict. Over the past year, approximately $100,000 has been pledged, but it will take another $100,000 to completely repair, restore and protect what Father James Ribble, rector of the Cathedral, calls "bread for the spirit" in Spokane's inner city.

Worshippers do not mind having to navigate scaffolding. They are no longer distracted by the hydraulic lifts in the sanctuary.

Work goes on through the week, and each Sunday there are new surprises as, inch by inch, the glory of the Cathedral windows is revealed and renewed. As one woman exclaimed as they studied the newly-restored St. Bernadette window, "I never knew there were roses at Our Lady's feet!" Truly, the wonder of the Cathedral windows is being restored.

(Father Caswell is Inland Register *archivist.)*

Where to find Resurrection

(Continued from page 22)

They never get to Emmaus. Jesus appears to them on the road, reshapes their hope in the light of their disillusionment, and turns them back towards Jerusalem.

That is one of the essential messages of Easter: Whenever we are discouraged in our faith, whenever our hopes seem to be crucified, we need to go back to Galilee and Jerusalem – that is, back to the dream and the road of discipleship that we had embarked upon before things went wrong. The temptation, of course, whenever the kingdom doesn't seem to work, is to abandon discipleship for human consolation, to head off instead for Emmaus, for the consolation of Las Vegas or Monte Carlo.

But, as we know, we never quite get to Las Vegas or Monte Carlo. In one guise or another, Christ always meets us on the road to those places, burns holes in our hearts, explains our latest crucifixion to us, and sends us back – and to our abandoned discipleship. Once there, it all makes sense again.

(Oblate Father Ron Rolheiser is president of the Oblate School of Theology in San Antonio, Texas.)

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CRS project manager reminds Catholic school students of the 'power of a small act of kindness'

"Don't underestimate the power of a small act of kindness." This advice from Thomas Awiapo, a project manager for Catholic Relief Services in his native Ghana, is more than just well-meaning counsel. Thomas knows firsthand that a small act of caring can change the course of someone's life and give them hope.

Awipapo came to Spokane in late February to share his experiences in support of Catholic Relief Services' Rice Bowl, the Lenten tradition of prayer, fasting and almsgiving that helps Catholics journey toward the celebration of Easter. He spoke to students at Cataldo and St. Aloysius schools, and Gonzaga Prep High School, as well as at liturgies at St. Aloysius Parish, from Feb. 26-29.

Thomas Awiapo, project manager for Catholic Relief Services, spoke to students at Cataldo School, Spokane, on Friday, Feb. 26. (IR photo courtesy of Catholic Charities Spokane)

When he was a young child, the second of four brothers, Awiapo's parents both died. The boys relied on the care of extended family, but there simply wasn't enough food in their small village, and he watched his two younger brothers die slow and painful deaths from malnutrition. His older brother, Awiapo remembers, simply left, and Thomas doesn't know to this day where he went or what became of him.

One day, Awiapo smelled food cooking in the village. He followed the smell to a new school that had been set up with the support of Catholic Relief Services. Hoping to be fed, he discovered instead that to receive the meal being prepared, he would have to attend class first. Today, he smiles and says, "they tricked me." Soon, he was attending school every day, as long as a meal was offered.

A few years later, a local priest arranged for him to attend a Catholic boarding high school. After graduation, a community of Religious Sisters sent him to college. Now he holds a Master's Degree in Public Administration from Cal State – East Bay and runs programs for Catholic Relief Services back in his home region. Married, with four children, he jokes that now his job includes "tricking children into going to school." He advised the students to thank God for the gift of parents and to be sure to give their parents a big hug when they got home. He also held up the value of education, pointing to his own life story: "Education is liberation."

Every year during Lent, Awiapo leaves his family to come to the United States to share his story and encourage people to remember the poor and hungry around the world through CRS Rice Bowl. "If you have ever wondered whether your pennies and dimes given to CRS Rice Bowl really make a difference, I am here in front of you as living proof that your sacrifices during Lent changed my life and gave me hope. And today, there are other children around the world with smiles on their faces thanks to you." Last year, over $10 Million was raised nationwide through CRS Rice Bowl, he said.

Students were especially struck when Awiapo shared that he doesn't know what his real birthday is, or exactly how old he is. Because he was born in his parents' simple home and his parents could not read or write, he never had a birth certificate. At Gonzaga Prep, students presented him with a Happy Birthday cupcake, complete with a candle to blow out, reasoning that if he didn't know his birth date, it might be today.

Seventy-five percent of donations to CRS Rice Bowl from the Spokane Diocese are sent to Catholic Relief Services for their work in over 100 countries around the world in hunger and nutrition, maternal and child health, agriculture, education, microenterprise, emergency response, and vulnerable children. Of that sum, 25 percent of CRS Rice Bowl contributions stay in Eastern Washington, where they fund small grants to parishes and community organizations for hunger and nutrition.

In 2015, local grants were made to Holy Rosary Parish, Pomeroy; Immaculate Conception Parish, Republic; Holy Family Parish, Clarkston; Assumption Parish, Walla Walla; St. Joseph Parish, Otis Orchards; Our Lady of Fatima Parish, Spokane; Brewster Food Bank; Othello Food Bank; Emergency Food Bank of Ione; Loon Lake Food Pantry; North County Food Pantry, Elk; and Meals on Wheels in Spokane.

Be sure to turn your Rice Bowl in to your parish during Holy Week.

(Awiapo can be seen telling his story on YouTube.)

Prodigal Son

(Continued from page 23)

As we approach Holy Week in this Year of Mercy, let us be evermindful of that image of the father running to the son and restoring him to his family – the same powerful restoring grace that we realize in the Sacrament of Reconciliation!

(John Fencik is director of Catholic Funeral and Cemetery Services of Spokane.)

Best Lent Ever

(Continued from page 21)

ries may appear. The site is active. Even as you are reading, a "one new comment" notice may appear. Here is a window into faith-sharing in the digital age. It may even be a window into the lives of our people who may not find meaning and an emotional resonance with their lives in the liturgy and *in our preaching*. Whatever this forum does, something is happening. People are being touched and people are touching one another. This is not where I look for theological depth and insight. (Turn to Father Ron Rolheiser or Bishop Robert Barron after reading my column). I see how people seek and share the strength to live their faith.

One of these sharing sessions sections especially caught my attention. A primary post was an unsettling rebuke of AA and other twelve-step programs. Subsequent responses pointed out that the twelve-step program can be very much God centered. A third post added, "You must have been badly hurt."

I am writing this article at the mid-point of Lent, and you will read it just before Holy Week. Maybe a few of you follow BestLentEver. Most don't. Do not run out and sign up on my recommendation, because I don't recommend it. What I recommend is that you follow through with whatever disciplines of prayer fasting and almsgiving you have undertaken, revive them, or prune them down to what you really can manage, and may this be your best Lent ever.

(Father Pautler is Judicial Vicar and Chancellor of the Diocese of Spokane.)

Obituaries

Sister Carol (Mary Elisia) Qualley SNJM

Holy Names Sister Carol Qualley, former pastoral administrator of three parishes in the Spokane Diocese, died March 5 at Hospice House in Spokane. She was 87 years old.

The funeral Mass was celebrated March 9 at the Convent of the Holy Names, Spokane.

Carol was born Dec. 23, 1928, in Seattle to John and Martha Cobine Qualley. She was educated at Sacred Heart, Immaculate High School, and Holy Names Academy, all in Seattle, and graduated from Holy Names Academy, Spokane.

She entered the Holy Names community in 1947 and later earned Bachelor's and Master's degrees in Music Education, an MRE in Religious Studies, and certificates in Clinical Pastoral Education from Tacoma General Hospital.

As Sister Mary Elisia, she taught music in parochial elementary Schools from 1949-1973 in Portland, St. Helen's, and Eugene, Ore., and Everett, Pomeroy, Seattle and Spokane, Wash.

During this time, Sister was noted for her desire to learn more about her art, for her successful teaching methods, and for her compositions for children, several of which have been published.

During her time in Seattle, the focus of her ministry changed from teaching to pastoral work in hospitals and parishes: St. Mary's and St. Joseph's, Seattle; St. Thomas, St. Richard's and St. Charles, in Montana.

In 1984, she spent time at the memorable mission of Holy Cross in Alaska. That was followed, from 1985-90, by her role as the pastoral administrator and presence in the parishes in Kettle Falls, Northport, and Colville, Wash.

She assisted with the resettlement of Vietnamese refugees, served meals at Catholic Charities, and engaged in outreach to the Fort Belknap Indian Reservation. She spent at the shrine at Lourdes, France, assisting those hopeful of cures in the hospitality of the baths, the dining area, and in the town itself.

Throughout the '90s in Spokane, Sister Carol volunteered at St. Joseph Parish, Sacred Heart Medical Center, Our Place Community Ministries, and within her Religious community.

Sister Carol retired to the Convent of the Holy Names, Spokane, in 2003, and then moved with her Religious Sisters to Brookdale South Regal, Spokane, in November 2013.

Memorial gifts may be made to the Sisters of the Holy Names Retirement Fund, 2911 W. Fort Wright Dr., Spokane, WA 99224.

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From the Diocese of Spokane CELEBRATION OF CATHOLIC FUNERAL RITES, 2013

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MARCIA MAE KIRSCH
HELEN DOROTHY KRAUT
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