



BISHOP JOHN M. D'ARCY

Program in Priestly Renewal
VIDEO SERIES

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VIDEO SERIES

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Welcome



Dear brothers,

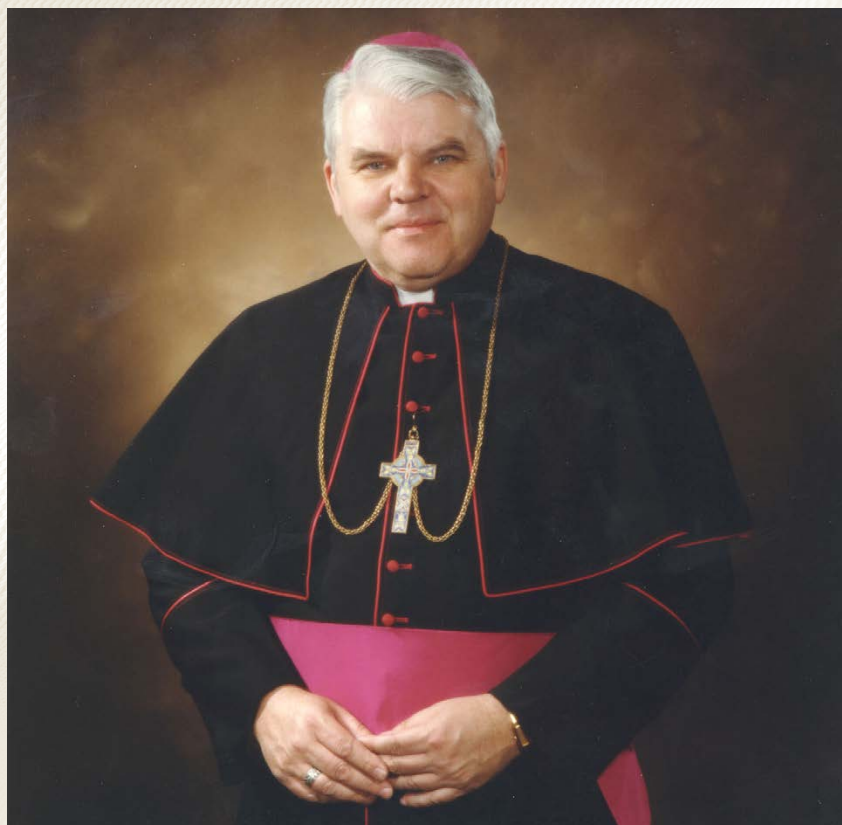
Welcome to the McGrath Institute for Church Life's *Bishop John M. D'Arcy Program in Priestly Renewal Video Series*. The program is named after John Michael D'Arcy (1932-2013), the eighth Bishop of the Diocese of Fort Wayne-South Bend, who had a deep love for the priesthood and who spent a good part of his early ministry in seminary formation and spiritual direction. As a bishop he was deeply committed to the ongoing formation of diocesan priests. The *Bishop John M. D'Arcy Program in Priestly Renewal* is an opportunity for diocesan priests to step aside from their myriad responsibilities, to spend time in the company of brother priests, and to pray and reflect upon the graces given and the call of the Lord Jesus to follow Him and to live as His priests in the world. This resource provides a perfect opportunity to recommit ourselves to the call we have received and the life we live in communion with Christ and with our brother-priests.

Supported by a generous grant from the Lilly Endowment Inc., this video series is designed to provide intellectual, pastoral, and practical content to priests and their teams to stimulate their imagination on how to embrace the unique challenges in their parish.

John C. Cavadini

John C. Cavadini, Ph.D.

McGrath-Cavadini Director of the McGrath Institute for Church Life



Who is Bishop D'Arcy?

This professional development video series is named after Bishop John M. D'Arcy who appreciated the dignity of the ordained priesthood and its special configuration to the unique priesthood of Christ as an office of service to the inestimable worth of the baptismal priesthood. Bishop D'Arcy taught us to give the Church to itself, to teach the Church—in the persons of all who are members of the one Body—to love themselves as members of the Church and to find the gifts of the Spirit working within, below the surface, where it may sometimes seem absent.

WATCH NOW ▶

Morning Prayer



CAROLYN PIRTLE, M.M., M.S.M., M.A.
*Program Director
Notre Dame Center for Liturgy*



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*Choral Program Director & Organist
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*Assistant Director
McGrath Theology Online*



SCOTT BOYLE, M.A.
*Associate Director
Recruitment and Formation;
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Morning Prayer Common of the Blessed Virgin Mary

Greeting

Presider: God, ☩ come to my assistance.

All: Lord, make haste to help me.

Presider: Glory to the Father, and to the Son, and to the Holy Spirit,

All: as it was in the beginning, is now, and will be forever. Amen.

Hymn: O Sanctissima

1. *O san - ctis - si - ma, O pi - is - si - ma, Dul - cis vir - go Ma -*
 2. *Com - fort in our tears, Re - fuge in our fears, Vir - gin moth - er, sweet*
 3. *¡In - vic - tí - si - ma, Pia - do - sí - si - ma, Pí - de - nos, oh Ma -*

rí - a! Ma - ter a má - ta, In - te - me - rá - ta,
Mar - y! What - e'er our souls may need, Grant us, as we plead:
rí - ia! Muer - te di - cho - sa, Vi - da glo - ri - o - sa,

O - ra, O - ra pro no - bis.
Pray, O pray for us, O Mar - y!
¡Rue - ga, rue - ga por no - so - tros!

Psalm 63:2-9

Antiphon:

Blessed are you, O Mary, for the world's salvation came forth from you; now in glory,

you rejoice forever with the Lord. Intercede for us with your Son.

Psalm Tone:

O God, you are my God, for you I **long**;
for you my soul is **thirsting**.
My body pines **for** you
like a dry, weary land **without** water.
So I gaze on you in **the** sanctuary
to see your strength **and** your glory.

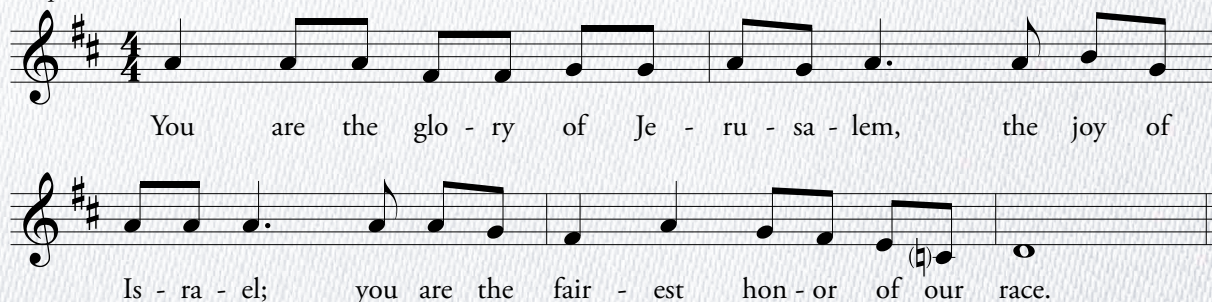
For your love is better than **life**,
my lips will speak your **praise**.
So I will bless you all **my** life,
in your name I will lift up **my** hands.
My soul shall be filled as with **a** banquet,
my mouth shall praise **you** with joy.

On my bed I **remember** you.
On you I muse through the **night**
for you have been **my** help;
in the shadow of your wings I **rejoice**.
My soul clings **to** you;
your right hand **holds** me fast.

Glory to the Father, and to the **Son**,
and to the Holy Spirit,
as it was in the beginning, **is** now,
and will be **forever**. Amen. *(Repeat Antiphon)*

Daniel 3:57–88, 56

Antiphon:



You are the glo - ry of Je - ru - sa - lem, the joy of
Is - ra - el; you are the fair - est hon - or of our race.

Psalm Tone:



Repeat for 5-line stanzas

Bless the LORD, all you works **of** the LORD,
Praise and exalt him above **all** forever.
Angels of the LORD, bless **the** LORD.
You heavens, **bless** the LORD.

All you waters above the heavens, **bless** the LORD,
All you hosts of the LORD, **bless** the LORD,
Sun and moon, bless **the** LORD.
Stars of heaven, **bless** the LORD.

Every shower and dew, **bless** the LORD,
All you winds, **bless** the LORD,
Fire and heat, bless **the** LORD.
Cold and chill, **bless** the LORD.
Dew and rain, **bless** the LORD.

Frost and chill, **bless** the LORD,
Ice and snow, **bless** the LORD.
Nights and days, bless **the** LORD.
Light and darkness, **bless** the LORD.
Lightnings and clouds, **bless** the LORD.

Let the earth **bless** the LORD,
Praise and exalt him above **all** forever.
Mountains and hills, bless **the** LORD.
Everything growing from the earth, **bless** the LORD.
You springs, **bless** the LORD.

Seas and rivers, **bless** the LORD,
You dolphins and all water creatures, **bless** the LORD.
All you birds of the air, bless **the** LORD.
All you beasts, wild and tame, **bless** the LORD.
You sons of men, **bless** the LORD.

O Israel, **bless** the LORD,
Praise and exalt him above **all** forever.
Priests of the LORD, bless **the** LORD.
Servants of the LORD, **bless** the LORD.

Spirits and souls of the just, **bless** the LORD,
Holy men of humble heart, **bless** the LORD,
Hananiah, Azariah, Mishael, bless **the** LORD.
Praise and exalt him above **all** forever.

Let us bless the Father, and the Son, and the **H**oly Spirit,
Let us praise and exalt him above **all** forever.
Blessed are you, LORD, in the firmament **of** heaven,
Praiseworthy and glorious and exalted above **all** forever.

(Repeat Antiphon)

Psalm 149

Antiphon:

O Vir - gin Mar - y, how great your cause for joy;
God found you worth-y to bear Christ our Sav - ior.

Psalm Tone:

Omit for 4-line stanza

Sing a new song **to** the LORD,
his praise in the assembly **of** the faithful.
Let Israel rejoice in **its** maker,
let Zion's sons exult in **their** king,
Let them praise his **name** with dancing
and make music with tim**bre**l and harp.

For the LORD takes delight **in** his people.
He crowns the poor **with** salvation.
Let the faithful rejoice in **their** glory,
shout for joy and take **their** rest.
Let the praise of God be **on** their lips
and a two-edged sword **in** their hand,

to deal out vengeance **to** the nations
and punishment on **all** the peoples;
to bind their kings **in** chains,
and their nobles in fetters **of** iron;
to carry out the sentence **pre**-ordained;
this honor is for **all** his faithful.

Glory to the Father, and **to** the Son,
and to the **H**oly Spirit,
as it was in the begin**ning**, is now,
and will be fore**er**. Amen. *(Repeat Antiphon)*

Reading

Isaiah 61:10

I rejoice heartily in the LORD,
in my God is the joy of my soul;
For he has clothed me with a robe of salvation,
and wrapped me in a mantle of justice,
like a bride bedecked with her jewels.

Responsory

Presider: The Lord has chosen her, his loved one from the beginning.
All: *The Lord has chosen her, his loved one from the beginning.*
Presider: He has taken her to live with him,
All: *his loved one from the beginning.*
Presider: Glory to the Father, and to the Son, and to the Holy Spirit.
All: *The Lord has chosen her, his loved one from the beginning.*

Canticle of Zechariah

Antiphon:



Eve shut all her children out of Paradise; the Virgin Mary opened wide its gates.

Psalm Tone:



Blessed ✕ be the Lord, the **God** of Israel;
he has come to his people and **set** them free.
He has raised up for us a **mighty** savior,
born of the house of his **servant** David.
Through his holy prophets he **promised** of old
that he would save us **from** our enemies,
from the hands of **all** who hate us.
He promised to show mercy **to** our fathers
and to remember his **holy** covenant.
This was the oath he swore to our **father** Abraham:
to set us free from the hands **of** our enemies,
free to worship him **with**out fear,
holy and righteous in his sight all the days **of** our life.
You, my child, shall be called the prophet of **the** Most High;
for you will go before the Lord to **prepare** his way,
to give his people knowledge **of** salvation
by the forgiveness **of** their sins.
In the tender compassion **of** our God
the dawn from on high shall **break** upon us,

to shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace.
Glory to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning, is now,
and will be forever. Amen. *(Repeat Antiphon)*

Intercessions

Let us glorify our Savior, who chose the Virgin Mary for his mother. Let us ask him:

All: May your mother intercede for us, Lord.

Sun of Justice, the immaculate Virgin was the white dawn announcing your rising. Grant that we may always live in the sight of your coming.

All: Que tu santa Madre, Señor, interceda por nosotros.

Eternal Word, you chose Mary as the uncorrupted ark of your dwelling place; free us from the corruption of sin.

All: May your mother intercede for us, Lord.

Savior of mankind, your mother stood at the foot of your Cross. Grant, through her intercession, that we might rejoice to share in your Passion.

All: Que tu santa Madre, Señor, interceda por nosotros.

With ultimate generosity and love, you gave Mary as a mother to your beloved disciple. Help us to live as worthy sons of so noble a mother.

All: May your mother intercede for us, Lord.

Lord's Prayer

Closing Prayer + Dismissal

Acknowledgments

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Vocation, Holiness, and Priestly Life

MONSIGNOR MICHAEL HEINTZ, PH.D.

This is a reflection on the many "layers" of vocation: existence, holiness, state of life, particular, and immediate vocation. God calls us into being, invites us into communion with Him through His Son, to a new life marked by holiness. This baptismal vocation to holiness is expressed in a specific way in diocesan priesthood, as a man is betrothed to the Church. As a priest lives out his vocation, his priesthood will perhaps look different as both the context of his ministry changes and as he continues to grow humanly and in relationship with the Lord. It is important to look at vocation not as a static moment but rather as an ongoing relationship with the Lord and His people.



REFLECTION QUESTIONS

1. What was my first awareness of God's presence to me as a child? my first thoughts of being a disciple or follower of Jesus? Can I recall the first time the Lord called me to serve as a priest?
2. How has my understanding of myself and of the priesthood grown in the course of my ministry? What have I learned about myself? What have I learned about the Lord?
3. What have been my greatest sources of joy as a priest? What gives me life? What remain my greatest apprehensions in following the Lord's call?



“After this, Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee’s sons, and two others of his disciples. Simon Peter said to them, ‘I am going fishing.’ They said to him, ‘We also will come with you.’ So they went out and got into the boat, but that night they caught nothing. When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. Jesus said to them, ‘Children, have you caught anything to eat?’ They answered him, ‘No.’ So he said to them, ‘Cast the net over the right side of the boat and you will find something.’ So they cast it, and were not able to pull it in because of the number of fish. So the disciple whom Jesus loved said to Peter, ‘It is the Lord.’ When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. When they climbed out on shore, they saw a charcoal fire with fish on it and bread. Jesus said to them, ‘Bring some of the fish you just caught.’ So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. Jesus said to them, ‘Come, have breakfast.’ And none of the disciples dared to ask him, ‘Who are you?’ because they realized it was the Lord. Jesus came over and took the bread and gave it to them, and in like manner the fish. This was now the third time Jesus was revealed to his disciples after being raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, ‘Simon, son of John, do you love me more than these?’ He said to him, ‘Yes, Lord, you know that I love you.’ He said to him, ‘Feed my lambs.’ He then said to him a second time, ‘Simon, son of John, do you love me?’ He said to him, ‘Yes, Lord, you know that I love you.’ He said to him, ‘Tend my sheep.’ He said to him the third time, ‘Simon, son of John, do you love me?’ Peter was distressed that he had said to him a third time, ‘Do you love me?’ and he said to him, ‘Lord, you know everything; you know that I love you.’ [Jesus] said to him, ‘Feed my sheep. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.’ He said this, signifying by what kind of death he would glorify God. And when he had said this, he said to him, ‘Follow me.’”



RESOURCES

[BOOK] [A Priestly People: Baptismal Priesthood and Priestly Ministry](#)
by Jean-Pierre Torrell

[ARTICLE] [Liturgy and Vocation](#) by Monsignor Michael Heintz, Ph.D.

[ARTICLE] [Practices of Priesthood](#) by Monsignor Michael Heintz, Ph.D.



Monsignor Michael Heintz, Ph.D.

Msgr. Michael Heintz is the Academic Director for the Bishop D'Arcy Program in Priestly Renewal. Ordained in 1993 in the Diocese of Fort Wayne-South Bend, Msgr. Heintz is currently Associate Professor and Academic Dean and Director of Intellectual Formation at Mount St. Mary's Seminary, MD.

Marriage and Priesthood as Ascetic Vocation

JOHN C. CAVADINI, PH.D.

This talk considers the theological foundation for the charism of celibacy as a fitting discipline or charism for the ordained priesthood. It locates that foundation in a broader theology of the Church and an ecclesiology that especially features the character of the Church as Bride and of Christ as Bridegroom. It is the language of love and the logic of love which informs this ecclesiology, and which, in turn, informs the spirit and practice of clerical celibacy. Specifically, it is the language of the self-emptying love revealed in the Incarnation of Jesus Christ that is in question here, which ultimately goes back to the love by which the Father "so loved the world that He gave His only-Begotten Son" (Jn. 3:16). It is this love which the celibate priest makes operative in the world in his own special way.



REFLECTION QUESTIONS

1. What does the Scriptural image of the Church as Bride of Christ mean to you?
2. Do you see an underlying relationship, or even kinship, between the marital fidelity of Christian spouses and the lifelong profession of celibacy by the priest?
3. How would you explain the "fittingness" of the discipline or charism of celibacy for the ordained priesthood to someone who asked you about it, for example, a parishioner, or a young man considering the priesthood?



SPIRITUAL CONTEMPLATION

John 3:16

“For God so loved the world that he gave his only-begotten Son.”

John 6:51

“I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give is my flesh for the life of the world.”

Revelation 22:1-2

“Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations.”



RESOURCES

[ESSAY] [Celibacy in the Church: A Brief Theological Account](#)

by John C. Cavadini, Ph.D.

[POEM] [Good Friday Poem](#) by Bro. R.C., O.Carm.

[ARTICLE] [The Importance of Geographic Stability for the Church](#)

by Gwendolen Adams



John C. Cavadini, Ph.D.

Dr. John C. Cavadini is a Professor of Theology at the University of Notre Dame, having served as Chair from 1997-2010. Since 2000, he has served as the Director of the McGrath Institute for Church Life at Notre Dame. Cavadini specializes in patristic and early medieval theology, the theology of Augustine, and the history of biblical and patristic exegesis. The author of several theological books, he also writes essays, articles, and reviews in popular journals and is frequently called upon by Church leaders, ministers and teachers to talk on these subjects. Recent publications include Pope Francis and the Event of Encounter, which he edited with Donald Wallenfang, Mary on the Eve of the Second Vatican Council, edited with Danielle M. Peters, and the essay, “The Kingdom of Irony: Augustine, Sin, and Dante’s Inferno” in Dante, Mercy, and the Beauty of the Human Person. He received a B.A. from Wesleyan University, an M.A. from Marquette University, an M.A., M.Phil. and Ph.D. from Yale University.

The Decisive Encounter: Transformation from the Heart

SR. MIRIAM JAMES HEIDLAND, SOLT, M.A.

The heart of a priest is a revelation of the love of Jesus Christ Himself. Every man whom God has called to be His own as a priest bears the glorious imprint of Christ Himself. How does a priest live in the rich foundation of who he truly is and allow Jesus to come and transform him ever more deeply, no matter what he may be facing? In this talk, we delve into the identity of a man and priest, the ache for the interior life, transformation and a life poured out and how the power of intimacy with Jesus Christ transforms the world, beginning with the heart of every priest.



REFLECTION QUESTIONS

1. What impacted you the most from the talk and what challenged you the most?
2. What is your first love? How did Christ call you to Himself as His priest?
3. How do you experience your identity as son, brother, bridegroom, and father?
4. What does your interior life look like with Christ and where in particular is He bringing you into deeper communion, intimacy, and healing?



SPIRITUAL CONTEMPLATION

John 10:10

“The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”



RESOURCES

[BOOK] [Loved as I Am](#) by Miriam James Heidland, SOLT, M.A.

[ARTICLE] [Asceticism as Healing Art](#) by David Fagerberg, Ph.D.

[ARTICLE] [Prayer Heart to Heart](#) by Charles Kestermeier, SJ

[ARTICLE] [Dante and the Liturgical Formation of Desire](#)
by Randall S. Rosenberg, Ph.D.



Sr. Miriam James Heidland, SOLT, M.A.

Sr. Miriam James Heidland, SOLT, is a former Division I athlete who had a radical conversion and joined the Society of Our Lady of the Most Holy Trinity (SOLT) in 1998. Her story has been featured on EWTN's The Journey Home, SEEK Conferences, USCCB Convocation, Steubenville Conferences, and other outlets. Sr. Miriam also speaks at seminaries, priest convocations, and healing retreats for priests. In addition to speaking, she has served as the director of novices for her SOLT community and in parish ministry. For the past 7 years, Sr. Miriam has served as an assistant to both her provincial and general superiors. She holds a master's degree in Theology from the Augustine Institute and speaks extensively on the topics of conversion, authentic love, forgiveness, healing (and sports!).

Prophetic Proclamation for Processing Times of Crisis

XIMENA DEBROECK, STL, PH.D.

A crisis is a turning point and a decisive moment that disrupts a known reality, thus challenging one's identity. Most people experience many crises in their lives. This session considers two key moments of crisis in Scripture that teach about proclamation of the Good News in such circumstances. The lessons that emerge reveal that proclamation is prophetic at its core. These narratives offer the essential elements for prophetic proclamation across a time continuum of God's abiding presence in the present, the past, and the future. Looking at the present, we are called to recognize the current crisis and to grieve that which is lost; looking back, we are urged to remember God's past salvific works; and looking forward, we are invited to journey toward the future with a firm hope in the new reality that God is creating.



REFLECTION QUESTIONS

1. Reflect on a time of crisis in your own life. How would you describe your perception of God's presence during that time?
2. What aspects of a crisis are most challenging to you? What aspects do you think are most challenging to your parishioners? Why?
3. Reflect on biblical narratives of chaos, disappointment, or loss. What from these narratives strikes you?
4. What challenged you from the presentation? What resonated well with you?



SPIRITUAL CONTEMPLATION

Hosea 6:6

“For it is loyalty that I desire, not sacrifice, and knowledge of God rather than burnt offerings.”

Isaiah 43:14-21

“Thus says the LORD, your redeemer, the Holy One of Israel: For your sake I send to Babylon; I will bring down all her defenses, and the Chaldeans shall cry out in lamentation. I am the LORD, your Holy One, the creator of Israel, your King. Thus says the LORD, who opens a way in the sea, a path in the mighty waters, who leads out chariots and horsemen, a powerful army, till they lie prostrate together, never to rise, snuffed out, quenched like a wick. Remember not the events of the past, the things of long ago consider not; see, I am doing something new! Now it springs forth, do you not perceive it? In the wilderness I make a way, in the wasteland, rivers. Wild beasts honor me, jackals and ostriches, for I put water in the wilderness and rivers in the wasteland for my chosen people to drink, the people whom I formed for myself, that they might recount my praise.”

Jeremiah 29:10-14

“For thus says the LORD: Only after seventy years have elapsed for Babylon will I deal with you and fulfill for you my promise to bring you back to this place. For I know well the plans I have in mind for you—oracle of the LORD—plans for your welfare and not for woe, so as to give you a future of hope. When you call me, and come and pray to me, I will listen to you. When you look for me, you will find me. Yes, when you seek me with all your heart, I will let you find me—oracle of the LORD—and I will change your lot; I will gather you together from all the nations and all the places to which I have banished you—oracle of the LORD—and bring you back to the place from which I have exiled you.”

Ezekiel 36:24-28

“I will take you away from among the nations, gather you from all the lands, and bring you back to your own soil. I will sprinkle clean water over you to make you clean; from all your impurities and from all your idols I will cleanse you. I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my spirit within you so that you walk in my statutes, observe my ordinances, and keep them. You will live in the land I gave to your ancestors; you will be my people, and I will be your God.”

John 17

“When Jesus had said this, he raised his eyes to heaven and said, 'Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. I glorified you on earth by accomplishing the work that you gave me to do. Now glorify me, Father, with you, with the glory that I had with you before the world began. I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them,

so that they also may be consecrated in truth. I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them.”



RESOURCES

- [ARTICLE] [The Sociology of a Superb Sermon](#) by Christian Smith, Ph.D.
 - [ARTICLE] [The Saint for a Troubled Church](#) by Colin May, CFE, 3CE
 - [COURSE] [Breaking Open the Word: A Model for Catechesis and Homily Preparation](#) taught by Rev. John A. Melloh, S.M., Ph.D.
 - [COURSE] [Liturgical Theology](#) taught by David W. Fagerberg, Ph.D.
-



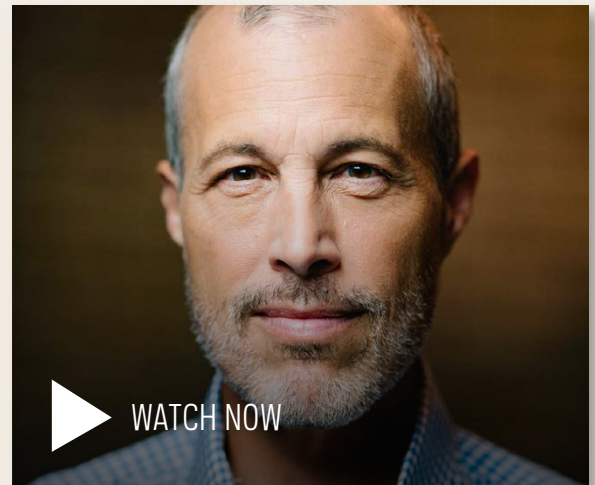
Ximena DeBroeck, STL, Ph.D.

Dr. Ximena DeBroeck is the Director of Catechetical and Pastoral Formation in the Archdiocese of Baltimore. Additionally, she is Adjunct Professor of Sacred Scripture at Mount St. Mary's Seminary, Emmitsburg, Maryland, and Senior Fellow at the St. Paul Center for Biblical Theology. Her publications include online pastoral courses for the University of Notre Dame and the University of Dayton, the Study Guide for Sherry Weddell's book Forming Intentional Disciples, as well as articles on Scripture interpretation and sacramental formation. She is a national and international speaker. Dr. DeBroeck earned her M.A. in Theology with a concentration in Scripture from Saint Vincent Seminary, her Licentiate in Sacred Theology from St. Mary's Seminary, and her doctorate in Systematic Theology from Duquesne University. She is passionate about evangelization but is mindful that prior to being faithful ministers of the Gospel, first we must become faithful disciples.

Small Steps Are All It Takes

MATT BLOOM, PH.D.

Boosting and sustaining our wellbeing usually does not require making big changes in our lives. Science shows that little things we do each day add up, over time, to significant improvements in our wellbeing. In fact, we are all doing things right now that affect our wellbeing, some for better, others for worse. Based on his more than 15 years of research on clergy wellbeing, professor Matt Bloom will share four small steps you can put into practice today that will help you journey toward flourishing.



REFLECTION QUESTIONS

1. What is your wellbeing like today? Where are you beginning your journey toward flourishing?
2. What is one simple step you could take today? What will you do and when will you do it?
3. How can you encourage yourself to keep taking small steps?
4. Who might be a good companion on your journey toward flourishing?



SPIRITUAL CONTEMPLATION

Phil 4:10

"I rejoiced greatly in the Lord that at last you renewed your concern for me. Indeed, you were concerned, but you had no opportunity to show it."



RESOURCES

[APP] [WorkWell](#)

[ARTICLE] [Embrace Negativity or Risk Never Being Happy](#) by Chase Padusniak

[ARTICLE] [The Saint for a Troubled Church](#) by Colin May, CFE, 3CE



Matt Bloom, Ph.D.

Dr. Matt Bloom is the Principle Investigator of the Wellbeing at Work Program (wellbeing.nd.edu) in which he and his team study flourishing among the helping and caring professions. Bloom has received almost \$9 million in grant funding to support his research. He leads an interdisciplinary team of ten researchers and staff who work together to learn how to sustain helping and care-giving professionals in their work. The team uses large-scale surveys, narrative interviews, and daily life studies to explore wellbeing. The team is also actively engaged in translational research—working with partner organizations to turn research insights into practice.

Failing to follow the good advice of his parents, Bloom has had a circuitous career. Before becoming a professor, he worked as a paramedic, as an orderly in a psychiatric hospital, as a consultant for Arthur Young, and a financial advisor for Shearson Lehman Brothers.

Welcoming the Disaffiliated into Greater Communion

MEGAN SHEPHERD, M.DIV. & ANTHONY PAGLIARINI, PH.D.

In the Visitation, we hear of Mary going out to give witness to the grace unfolding within her life—seeking out someone with whom to share the Good News. And we hear of Elizabeth welcoming her cousin with great joy—recognizing the grace at work within her life as her own child—one who wasn't expected—leaps in recognition of the presence of the Christ. This two-fold mission with the disaffiliated—both a seeking out while also welcoming in is at the heart of how we approach those who have left the church, for whatever reason, and strive to invite them back into the communion of believers in the Body of Christ. A key factor in how our parishes minister to those who are disaffiliated is getting in touch with our own attitudes towards those who have left the Catholic Church, for whatever reason. Do we paint them with broad brush strokes or do we recognize that every person has their own unique journey of faith? Some may have taken a more circuitous route of experimentation or questioning, some may have suffered trauma or harm, some may be facing insurmountable challenges that they don't see the Church responding to, some may have just lost sight of the beauty and gift of a relationship with God within a community of believers in the Church. How will we know why they disaffiliated and how will we know how best to draw them back? To ask. And then really listen. Those people who have disaffiliated from the Catholic Church are not a problem to be solved. They are members of the Body of Christ who are missing from the communion of love and fellowship and whose absence affects us all. If we approach them as a commodity to “win back” then we lose the essential dynamic of a relationship grounded in freedom. We propose an approach that mirrors Elizabeth's welcome of Mary—to allow ourselves to receive the person with hospitality, openness to the unexpected, and a desire to learn more about them and their journey. Humanity is not whole without all members of the Body of Christ. We are less without the whole. Our ministry to those who are disaffiliated is to draw them back into our fundamental unity with God—to heal the sins of division and reestablish a communion of believers.





REFLECTION QUESTIONS

1. What is my attitude toward those who are disaffiliated?
 2. What is the ultimate goal of outreach to the disaffiliated?
 3. What/who do we have in the parish that evokes beauty and curiosity? that is compelling, drawing people to a greater sense of communion?
 4. What do we as a parish need to do? What are our starting points?
-



SPIRITUAL CONTEMPLATION

Luke 1:39-56

“During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, ‘Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord* should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed* that what was spoken to you by the Lord would be fulfilled.’ And Mary said: ‘My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid’s lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me and holy is his name. His mercy is from age to age to those who fear him. He has shown might with his arm dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever.’ Mary remained with her about three months and then returned to her home.”



RESOURCES

- [BOOK] [Catholic Catalogue: A Field Guide to the Daily Acts That Make up a Catholic Life](#) by Melissa Musick and Anna Keating
- [ARTICLE] [Instruction "The pastoral conversion of the Parish community in the service of the evangelising mission of the Church"](#) from the Vatican
- [COURSE] [Liturgical Theology](#) taught by David W. Fagerberg, Ph.D.
- [COURSE] [Christian Doctrine for Catechists I](#) taught by John C. Cavadini, Ph.D.
- [COURSE] [Christian Doctrine for Catechists II](#) taught by John C. Cavadini, Ph.D.
- [COURSE] [Christian Doctrine for Catechists III](#) taught by John C. Cavadini, Ph.D.
-



Megan Shepherd, M.Div.

Megan Shepherd, M.Div., is the Program Director for Notre Dame Vision. She has spent over twenty years working with young people in parish, high school, and national settings including Capuchin Youth and Family Ministries in Garrison, New York, St. Giles Parish in Oak Park, Illinois, and Saint Ignatius College Prep in Chicago, Illinois. Shepherd received a Bachelor of Science in Pre-Professional Studies and Theology and a Master of Divinity from the University of Notre Dame.



Anthony Pagliarini, Ph.D.

Dr. Anthony Pagliarini is an Assistant Teaching Professor and the Assistant Director of Undergraduate Studies in the Department of Theology at the University of Notre Dame. After earning his B.A. in Theology and Philosophy at Notre Dame, he taught high school in a Catholic mission parish in Belize. Pagliarini studied theology at the Angelicum in Rome and worked as a guide in the Vatican Necropolis (the "Scavi"). He completed his master's work at the International Theological Institute in Austria before returning to Rome for further study at Pontifical Biblical Institute and the École Biblique. After completing his SSL, he returned to Notre Dame for his doctoral work in the Old Testament.

The Gift of Small Communities to Parish Life

COLLEEN MOORE, M.DIV. & LEONARD DeLORENZO, PH.D.

The Catechism describes a parish as a stable community of the faithful. But what provides stability in a parish community? A parish does not gather around an idea but rather the person of Christ whose sacrifice of love is both a gift for us to receive and a call for us to live out in the world. Participation in small communities within a parish deepens parishioners' relationships with one another and shifts the responsibility for discipleship and mission from solely the pastor and parish staff to the whole parish community. Small communities are not one more faith formation program or activity within the parish but can become an essential foundation for strengthening parishioners' engagement with the faith and activating their own and one another's discipleship within and beyond the parish.



REFLECTION QUESTIONS

1. How do your parishioners currently build meaningful, faith-based relationships with other parishioners?
2. How do you imagine small communities could help your parish to deepen parishioners' relationships with one another and to strengthen their sense of Christian discipleship and mission within and beyond the parish community?
3. What elements and considerations would you include in a pilot program of small communities in your parish to attract parishioners and help them to activate their own and one another's life of discipleship?
4. What next steps do you need to take to create small communities in your parish?



SPIRITUAL CONTEMPLATION

Hebrews 10:23-25

“Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not forgetting to meet together, as some are in the habit of doing, but encouraging one another, and all the more as you see the Day approaching.”



RESOURCES

[BOOK] [Turn to the Lord](#) by Leonard DeLorenzo, Ph.D.

[ARTICLE] [Why Community Is Needed Now More than Ever](#)
by Leonard DeLorenzo, Ph.D.

[ARTICLE] [The Task of Building Catholic Communities at Schools and Parishes](#)
by Leonard DeLorenzo, Ph.D.



Colleen Moore, M.Div.

Colleen Moore is the Director of Formation for the McGrath Institute for Church Life and Program Director for Echo, a two-year graduate service learning program that partners with dioceses across the country to train the next generation of leaders in faith formation and theological education in Catholic parishes and schools. She has spent more than twenty years engaged in the integrative faith formation of young adults at the University and in national and international parish and community settings, including in Mexico and as a lay associate of the Congregation of Holy Cross in Chile. Moore received a Bachelor of Arts in Liberal Studies—a Catholic Great Books Program—and Theology and her Master of Divinity degree from the University of Notre Dame.



Leonard DeLorenzo, Ph.D.

Dr. Leonard DeLorenzo is the Director of Undergraduate Studies at the McGrath Institute for Church Life where he also serves as Academic Director for Notre Dame Vision. He holds a concurrent teaching appointment in the Department of Theology. DeLorenzo earned his M.A. and Ph.D. in Theology at the University of Notre Dame and is the author of several books, including: What Matters Most: Empowering Young Catholics for Life's Big Decisions (Ave Maria, 2018), A God Who Questions (OSV, 2019), Turn to the Lord (Liturgical Press, forthcoming 2021), and Praying into Christ (Word Among Us, forthcoming 2021).

The Call to Communion in a Diverse Church

KATHERINE ANGULO, M.A. & TIMOTHY MATOVINA, PH.D.

Our faith communities are called to witness unity in diversity to a fractured world. We know that in the Eucharist we are united as one, but how can we live out this gift in parishes where racial, ethnic, theological, and other differences cause conflict and division? This workshop examines the call to communion within the Body of Christ, as well as practical ways to make the gift of communion more manifest in everyday parish life.



REFLECTION QUESTIONS

1. How is the spirit of “homecoming” present in your parish and how could it be further nurtured?
2. What have you learned from immigrants and/or other marginalized persons and communities about resilience in the face of adversity?
3. What practical suggestions can you offer your fellow pastors about fostering communion amidst the diverse members of your parish?



SPIRITUAL CONTEMPLATION

Acts 6:1-7

“At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, 'It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word.' The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them. The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.”



RESOURCES

- [BOOKLET] [Best Practices for Shared Parishes: So That They May All Be One](#)
from the USCCB
- [BOOK] [Building Bridges, Not Walls](#) by John Burke, Ph.D.
- [BOOK] [The Shared Parish](#) by Brett Hoover, Ph.D.
- [ARTICLE] [10 Things to Know about Hispanic Catholics](#) by Timothy Matovina, Ph.D.
- [ARTICLE] [Whiteness as an Ecclesiological Heresy](#) by Joseph Flipper, Ph.D.
- [EXCERPT] [Integration. From “Latino Catholicism Transformation in America's Largest Church”](#) by Timothy Matovina, Ph.D.
- [COURSE] [The Intercultural Church: Theological Foundations and Pastoral Practices](#)
taught by María del Mar Muñoz-Visoso, M.T.S.
- [COURSE] [Ministerio Hispano: Actualidades y Posibilidades](#)
taught by Timothy Matovina, Ph.D.



Katherine Angulo, M.A.

Katherine Angulo is the Program Director of the Thriving in Ministry Initiative, supported by Lilly Endowment Inc., in the McGrath Institute for Church Life. In this role, she works to prepare lay pastoral leaders for long-term ministry in the Church and directs the Bishop John M. D'Arcy Program in Priestly Renewal. Angulo received a B.A. in Modern Languages from King College and an M.A. in Pastoral Ministry from St. Thomas University. She has more than twenty years of experience in youth ministry. Angulo was the Creator and Editor of [The Mark](#), a Catholic teen magazine, and the Executive Producer of the volunteer training program, [Called to Accompany/Llamados a Acompañar](#). She also is the Executive Producer of the Bishop D'Arcy Program for Priestly Renewal Video Series.



Timothy Matovina, Ph.D.

Dr. Timothy Matovina works in the area of faith and culture, with specialization in U.S. Catholic and U.S. Latino theology and religion. Professor Matovina has authored over 100 essays and reviews in scholarly and opinion journals. He also has written or edited 19 books, most recently Latino Catholicism: Transformation in America's Largest Church, which won five book awards, including selection as a CHOICE "Outstanding Academic Title," as well as Theologies of Guadalupe: From the Era of Conquest to Pope Francis. Among his various scholarly awards, Matovina also received the Virgilio Elizondo Award "for distinguished achievement in theology, in keeping with the mission of the Academy" from the Academy of Catholic Hispanic Theologians of the United States (ACHTUS), as well as several teaching awards. In addition to his scholarly work, Matovina offers presentations and workshops on U.S. Catholicism and Latino ministry and theology throughout the United States.

Healing Polarization through Dialogue in the Parish

JESSICA KEATING, M.DIV. & CHRISTOPHER BAGLOW, PH.D.

“An illusion can never be destroyed directly, and only by indirect means can it be radically removed...” This quote from Søren Kierkegaard has endless applications to pastoral ministry where a chief goal is the transformation of the faithful

through the renewal of their minds and hearts (Rom 12:2). This is nowhere more true than in regard to misconceptions of faith, ethics, and science. In this dialogue, Jessica Keating and Dr. Christopher Baglow discuss the “secret art” of helping others overcome conflicts created by misunderstandings of Church teaching, bioethics, and science and religion.



REFLECTION QUESTIONS

1. How can a pastor both acknowledge the truths that lie behind these tensions and also draw those who hold them into a wider vision of Church teaching?
2. Within the lectionary, where might there be opportunities to preach about tensions in faith and science?
3. Within the lectionary, where might there be opportunities to preach about tensions in bioethics?



SPIRITUAL CONTEMPLATION

Mark 8:22-26

"When they arrived at Bethsaida, they brought to him a blind man and begged him to touch him. He took the blind man by the hand and led him outside the village. Putting spittle on his eyes he laid his hands on him and asked, 'Do you see anything?' Looking up he replied, 'I see people looking like trees and walking.' Then he laid hands on his eyes a second time and he saw clearly; his sight was restored and he could see everything distinctly."



RESOURCES

[BOOKLET] [Faithful Science: Integrating Science and Faith](#) from the McGrath Institute for Church Life

[ARTICLE] [The Eclipse of Sex by the Rise of Gender](#) by Abigail Favale, Ph.D.

[ARTICLE] [The Newest War on Women](#) by Abigail Favale, Ph.D.

[ARTICLE] [Remedies for American Catholic Polarization](#) by Robert G. Christian III



Jessica Keating, M.Div.

Jessica Keating is the Director of the Notre Dame Office of Life and Human Dignity in the McGrath Institute for Church Life. In her role, she leads the Institute's research, education, and outreach efforts on the nature and dignity of the human person and contemporary threats to the sanctity of life. Keating also collaborates with schools and dioceses to develop innovative educational content and strategies to integrate a pedagogy of life across the academic disciplines. She completed her undergraduate degree in Philosophy and Sociology from St. Joseph's University in Philadelphia, Pennsylvania, and earned her Master of Divinity from the University of Notre Dame. In addition to her work with the Institute, Keating is pursuing her Ph.D. in Systematic Theology at Notre Dame.



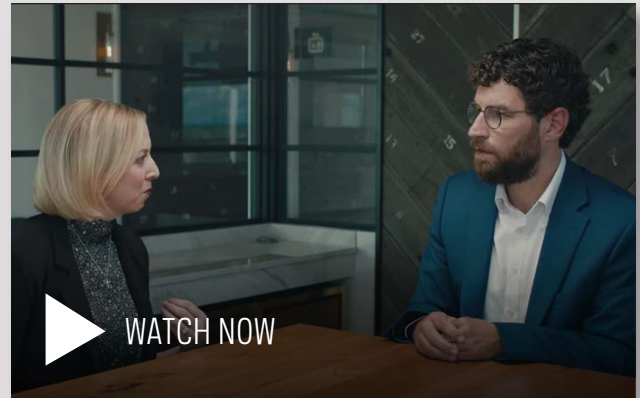
Christopher Baglow, Ph.D.

Dr. Christopher Baglow is the Director of the Science & Religion Initiative at the McGrath Institute for Church Life at Notre Dame. In his role, he creates and directs programs that assist Catholic leaders in bringing the Catholic faith and modern science into dialogue for the sake of the New Evangelization. Baglow is a graduate of Franciscan University who began a career in Catholic theological education that has spanned high school, undergraduate, graduate and seminary teaching. After completing his M.A. at the University of Dallas and his Ph.D. at Duquesne University, Baglow was Junior Professor of Theology at St. Joseph Seminary College, the Sue Ellen Canizaro Chair at Our Lady of Holy Cross College and Professor of Theology at Notre Dame Seminary. Chris published the first high school textbook on the topic of Science and Religion, Faith, Science, and Reason: Theology on the Cutting Edge (2009) and previously directed the Templeton-funded Steno Learning Program in Faith and Science for Catholic Secondary Educators (SLP), a week-long seminar experience for Catholic science and religion teachers.

Crisis Leadership in Uncertain Times

AMANDA McKENDREE, PH.D. & BRETT ROBINSON, PH.D.

The Church is not new to crisis but the ways in which Church leaders communicate during a crisis are constantly changing. New communication technologies and a shifting cultural landscape present new challenges for pastors and leaders who are charged with the spiritual care and welfare of the Catholic faithful. In this session, Dr. Brett Robinson from the McGrath Institute for Church Life speaks with Dr. Amanda McKendree from Notre Dame's Mendoza College of Business about the core tenets of crisis communication and how they can be used to guide pastors in the art of crisis leadership.



REFLECTION QUESTIONS

1. Christ did not come as a conquering hero but as a humble servant. How is His “responsive witness” approach different from an “image repair” approach?
2. Christ prepared His apostles for what was to come. What are the top three risks facing your parish community today? Rank them according to potential severity.
3. Jesus chose 12 apostles to accompany Him through crisis. Who would you assign to your crisis response team and why?
4. The Gospel writers adopted different styles that reflected the attitudes and expectations of their particular audience. Who are three stakeholder groups/audiences in your community that could be affected by the risks identified above and who from your crisis response team would be able to communicate with that audience most effectively?



SPIRITUAL CONTEMPLATION

Matthew 13:1-9

“On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: 'A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear.'”



RESOURCES

- [BOOK] [Predictable Surprises: The Disasters You Should Have Seen Coming, and How to Prevent Them](#) by Max H. Bazerman and Michael D. Watkins
- [BOOK] [Ongoing Crisis Communication: Planning, Managing, and Responding](#) by W. Timothy Coombs
- [BOOK] [Monitoring the Complexities: Nuclear Power and Public Opinion](#) by Vilma Luoma-aho and Marita Vos
- [BOOK] [Managing Crises Before They Happen: What Every Executive and Manager Needs to Know about Crisis Management](#) by Ian I. Mitroff and Gus Anagnos
- [BOOK] [Narratives of Crisis: Telling Stories of Ruin and Renewal](#) by Matthew W. Seeger and Timothy L. Sellnow
- [BOOK] [Effective Crisis Management Through Established Stakeholder Relationships](#) by Robert R. Ulmer
- [ARTICLE] [Effective Crisis Communication: Moving from Crisis to Opportunity](#) by Robert R. Ulmer, Matthew W. Seeger, and Timothy L. Sellnow
- [ARTICLE] [From ‘Wicked Crisis’ to Responsive Witness: Jean-Luc Marion and the American Roman Catholic Sexual-Abuse Scandal](#) by Craig T. Maier and Jonathan R. Crist
- [ARTICLE] [The Patron Saint of Media Studies](#) by Brett Robinson



Amanda McKendree, Ph.D.

Dr. Amanda McKendree teaches business communication, strategic communication, and corporate communication at the University of Notre Dame, where she is an Associate Teaching Professor of Management in the Fanning Center for Business Communication. She also holds the Arthur F. and Mary J. O'Neil Directorship at the Eugene D. Fanning Center for Business Communication in the Mendoza College of Business. Professor McKendree's research examines crisis communication, conflict communication, and the influence of rhetoric on organizational identity. She is published in the SAGE Encyclopedia of Identity, Business Communication Quarterly, Teaching Ideas for the Basic Communication Course, Journal of the Association for Communication Administration, and Review of Communication. She is a coauthor of Conflict Between Persons: The Origins of Leadership (Kendall Hunt Publishing Company, 2nd ed., 2018).



Brett Robinson, Ph.D.

Dr. Brett Robinson is Director of Communications and Catholic Media Studies at the McGrath Institute for Church Life at the University of Notre Dame. In his role, he oversees outreach efforts for the Institute while conducting research at the intersection of religion, technology, and culture. Robinson studied marketing and English at the University of Notre Dame and received his Ph.D. in Mass Communication from the University of Georgia. He has taught media studies courses at Duquesne University, the University of Georgia, Saint Vincent College and Notre Dame. Robinson is the author of Appletopia: Media Technology and the Religious Imagination of Steve Jobs and his essays and commentary on technology and culture have been featured in Wired Magazine, CNN, the LA Times and Catholic News Service.

Building Collaboration Between Schools and Parishes During Crises

CLARE KILBANE, PH.D. & TIMOTHY O'MALLEY, PH.D.

There are a lot of ways to think about crisis today, especially in secular literature. In this dialogue, Dr. Clare Kilbane and Dr. Tim O'Malley focus on how to approach crises with a Catholic worldview and a particular focus on the sacramental life in both parishes and schools.



REFLECTION QUESTIONS

1. What does your parish do to approach hard decisions in a way that demonstrates love to those affected by them? What more could it do?
2. How does your parish ensure that all parish and school personnel are prepared to respond to any occasion, especially crises and times when people need accompaniment, by modeling the love of Christ? What more might it do?
3. What does your parish do to intentionally cultivate relationships so that parishioners can support each other in times of crisis? What more might it do?
4. What insights did you have during the crisis of Covid-19 about sacramental preparation in your parish? Did you learn anything about sacramental preparation moving forward?



SPIRITUAL CONTEMPLATION

Mark 4:35-41

"On that day, as evening drew on, he said to them, 'Let us cross to the other side.' Leaving the crowd, they took him with them in the boat just as he was. And other boats were with him. A violent squall came up and waves were breaking over the boat, so that it was already filling up. Jesus was in the stern, asleep on a cushion. They woke him and said to him, 'Teacher, do you not care that we are perishing?' He woke up, rebuked the wind, and said to the sea, 'Quiet! Be still!'^{*} The wind ceased and there was great calm. Then he asked them, 'Why are you terrified? Do you not yet have faith?' They were filled with great awe and said to one another, 'Who then is this whom even wind and sea obey?'"



RESOURCES

[BOOK] [The Five Dysfunctions of a Team](#) by Patrick Lencioni

[BOOK] [Christ in the Storm: An Extraordinary Blessing for a Suffering World](#)
by Pope Francis

[ARTICLE] [Does a Catholic School Evangelize?](#) by Timothy O'Malley, Ph.D.



Clare Kilbane, Ph.D.

Dr. Clare Kilbane serves as the Senior Learning Designer for the McGrath Institute for Church Life at the University of Notre Dame. She is also the Director of Research and Development for McGrath Theology Online, its Catholic Schools Outreach Coordinator, and a faculty member affiliated with the Echo Program. Kilbane completed a B.S. in Elementary Education at the University of Dayton and began her career as a teacher and technology coordinator at St. James the Less School. She later attained an M.A. in Instructional Design and Technology from The Ohio State University, and a Ph.D. in Educational Evaluation from the University of Virginia.



Timothy O'Malley, Ph.D.

*Dr. Timothy O'Malley is the Director of Education and Academic Director of the Notre Dame Center for Liturgy in the McGrath Institute for Church Life. He holds a concurrent appointment in the Department of Theology at the University of Notre Dame. O'Malley received his undergraduate degree in theology and philosophy and his M.T.S. in liturgical studies from the University of Notre Dame. He completed a doctorate in theology and education at Boston College focusing on an Augustinian approach to liturgical formation. He researches and teaches in the areas of liturgical-sacramental theology, marriage and family, catechesis, and spirituality. O'Malley is the author of a number of books, most recently *Off the Hook: God, Love, Dating, and Marriage in a Hookup World* (Ave Maria Press, 2018) and *Lift Up Your Hearts: Liturgical Formation in the RCIA* (Liturgical Press, 2019).*

WATCH NOW ▶

Evening Prayer



CAROLYN PIRTLE, M.M., M.S.M., M.A.
*Program Director
Notre Dame Center for Liturgy*



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Evening Prayer
Common of the Blessed Virgin Mary

Greeting

Presider: God, ✠ come to my assistance.

All: Lord, make haste to help me.

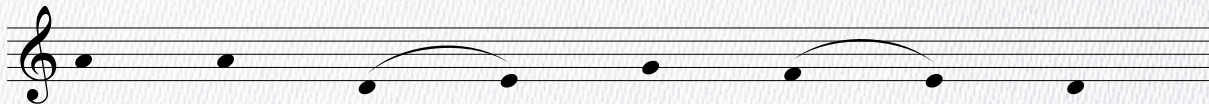
Presider: Glory to the Father, and to the Son, and to the Holy Spirit,

All: as it was in the beginning, is now, and will be forever. Amen.

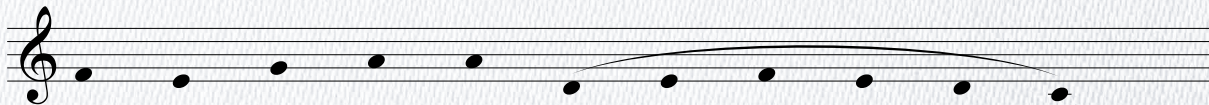
Hymn: Ave Maris Stella



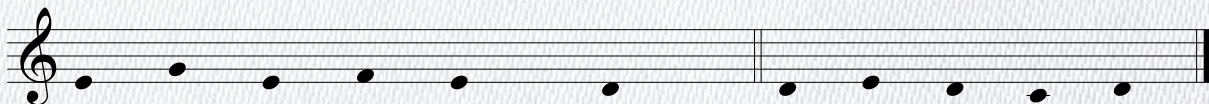
1. A - ve, Ma - ris stel - la,
2. Su - mens il - lud A - ve
3. Mon - stra te es - se ma - trem,
4. Sit laus De - o Pa - tri,



1. De - i Ma - ter al - ma
2. Ga - bri - e - lis o - re,
3. Su - mat per - te pre - ces,
4. Sum - mo Chri - sto de - cus,



1. At - que sem - per Vir - go
2. Fun - da nos in pa - ce,
3. Qui pro no - bis na - tus,
4. Spi - ri - tu - i San - cto,



1. Fe - lix coe - li por - ta.
2. Mu - tans He - vae no - men.
3. Tu - lit es - se tu - us.
4. Tri - bus hon - or u - nus. A - men.

Psalm 122

Antiphon:



Psalm Tone:



I rejoiced when I **heard** them say:
“Let us go **to** God’s house.”
And now our **feet** are standing
within your gates, **O** Jerusalem.

Jerusalem is built **as** a city
strongly compact.
It is there that the **tribes** go up,
the tribes **of** the LORD.

For Israel’s **law** it is,
there to praise **the** LORD’s name.
There were set the **thrones** of judgment
of the **house** of David.

For the peace of Jerusalem pray:
“Peace be **to** your homes!
May peace reign **in** your walls,
in your palaces, peace!”

For love of my brethren and friends
I say: “**Peace** upon you!”
For the love of the house **of** the LORD
I will ask **for** your good.

Glory to the Father and **to** the Son,
and to the **H**oly Spirit,
as it was in the beginning, is now,
and will be foreer. Amen. (*Repeat Antiphon*)

Psalm 127

Antiphon:



I am the hand-maid of the Lord; let it be done to me as you have said.

Psalm Tone:



If the LORD does not build the house,
in vain do its builders labor;
if the LORD does not watch over the city,
in vain does the watchman keep vigil.

In vain is your earlier rising,
your going later to rest,
you who toil for the bread you eat:
when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the LORD,
a blessing, the fruit of the womb.
Indeed the sons of youth
are like arrows in the hand of a warrior.

O the happiness of the man
who has filled his quiver with these arrows!
He will have no cause for shame
when he disputes with his foes in the gateways.

Glory to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning, is now,
and will be forever. Amen. *(Repeat Antiphon)*

Ephesians 1:3–10

Antiphon:



Bless-ed are you a-mong wom-en, and bless-ed is the fruit of your womb.

Psalm Tone:



Praised be the God **and** Father
of our Lord **Jesus** Christ,
who has bestowed on us **in** Christ
every spiritual blessing **in** the heavens.

God chose us in him before the world **began**
to be holy and blameless **in** his sight.

He has predestined us to be his adopted sons through **Jesus** Christ,
such was his will **and** pleasure,
that all might praise the **glorious** favor,
he has bestowed on us in **his** beloved.

In him and through his blood, we have been **redeemed**,
and our sins **forgiven**,
so immeasurably generous
is God's **favor** to us.

God has given us the wisdom to understand fully **the** mystery,
the plan he was pleased to **decree** in Christ.

A plan to be carried out **in** Christ,
in the fullness **of** time,
to bring all things into one **in** him,
in the heavens **and** on earth.

Glory to the Father, and to **the** Son,
and to the **Holy** Spirit,
as it was in the beginning, **is** now,
and will be forever. Amen. *(Repeat Antiphon)*

Reading

Galatians 4:4-5

Brothers and sisters:
When the designated time had come,
God sent forth his Son born of a woman
born under the law,
to deliver from the law those who were subjected to it,
so that we might receive our status as adopted sons.

Responsory

Presider: Hail, Mary, full of grace, the Lord is with you.

All: *Hail, Mary, full of grace, the Lord is with you.*

Presider: Blessed are you among women, and blessed is the fruit of your womb.

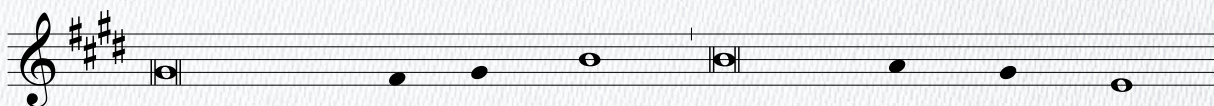
All: *The Lord is with you.*

Presider: Glory to the Father, and to the Son, and to the Holy Spirit.

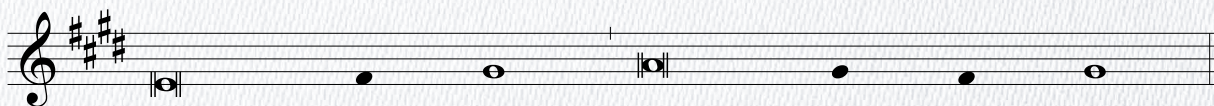
All: *Hail Mary, full of grace, the Lord is with you.*

Canticle of Zechariah

Antiphon:



Blessed are you, O Vir - gin Mary, for your great faith;



all that the Lord has promised you will come to pass through you.

Psalm Tone:



My **s**oul proclaims the greatness **o**f the Lord,
my spirit rejoices in **G**od my Savior
for he has looked with favor on his **l**owly servant.
From this day all generations will **c**all me blessed:
the Almighty has done great **t**hings for me,
and holy **i**s his Name.
He has mercy on **t**hose who fear him
in every **g**eneration.
He has shown the strength **o**f his arm,
he has scattered the proud in **t**heir conceit.
He has cast down the mighty **f**rom their thrones,
and has lifted **u**p the lowly.
He has filled the hungry **w**ith good things,
and the rich he has sent **a**way empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
The promise he made to our fathers,
to Abraham and his children for ever.
Glory to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning, is now,
and will be forever. Amen. *(Repeat Antiphon)*

Intercessions

Let us praise God our almighty Father, who wished that Mary, his Son's Mother, be celebrated by each generation. Now in need we ask:

All: Mary, full of grace, intercede for us.

O God, worker of miracles, you made the immaculate Virgin Mary share body and soul in your Son's glory in heaven; direct the hearts of your children to that same glory.

All: Que la llena de gracia interceda por nosotros.

You made Mary our mother. Through her intercession grant strength to the weak, comfort to the sorrowing, pardon to sinners, salvation and peace to all.

All: Mary, full of grace, intercede for us.

You made Mary full of grace; grant all men the joyful abundance of your grace.

All: Que la llena de gracia interceda por nosotros.

Make your Church of one mind and one heart in love, and help all those who believe to be one in prayer with Mary, the mother of Jesus.

All: Mary, full of grace, intercede for us.

You crowned Mary queen of heaven; may all the dead rejoice in your kingdom with the saints for ever.

All: Que la llena de gracia interceda por nosotros.

Lord's Prayer

Closing Prayer + Dismissal

Acknowledgments

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