Archbishop reacts with joy to election of pope

By Sean Gallagher

Archbishop Joseph W. Tobin met with members of the local media to share his thoughts about the election of Cardinal Jorge Mario Bergoglio of Buenos Aires as Pope Francis, the 266th successor of St. Peter, shortly after the pontiff was introduced to a packed St. Peter’s Square and the world on March 13 at the Vatican.

“We rejoice that the Lord has given us this holy and learned figure to lead the Church,” Archbishop Tobin said. “And I know that everyone in the archdiocese joins me in promising our obedience and our cooperation to Pope Francis.”

He noted that he had met Pope Francis on several occasions, including during the 2005 Synod of Bishops when they were part of the same small discussion group.

“We sat next to each other for the better part of four weeks,” Archbishop Tobin said. “He said the pontiff’s reputation for simplicity—living in a small apartment, taking a bus to work, cooking his own meals—impressed his mother enough that she wanted him to be elected pope in 2005. “I told the cardinal later on that he was my mother’s candidate,” Archbishop Tobin said. “He got quite a laugh out of that.”

Archbishop Tobin saw that simplicity on display in the pontiff’s first appearance on the balcony of St. Peter’s Basilica as he asked the crowd in the square and people around the world to pray for him, and then bowed down to receive their blessing.

“The fact that he asked to pray a blessing on him showed a certain simplicity and humility that I think was genuine,” Archbishop Tobin said. “In at least the times that I’ve met him, he had no airs or pretensions about himself.”

Archbishop Tobin also reflected on the fact that Pope Francis is the first pontiff from the New World in general and Latin America in particular.

He said this could bring enthusiasm to his ministry.

“In Latin America, there’s a certain vibrancy in the Church, despite all the problems the Church faces there,”
POPE
continued from page 1

prayer of the people for the blessing of their bishop. Let’s pray for me in silence,” he said.

Celsa Negri, an older woman from Rome, said the new pope’s choice of name was “beautiful. Francis is the patron of Italy. It’s a humble choice, a choice of one who will reach out to the poor.”

Jesuit Father Federico Lombardi told reporters it was “beautiful. Francis is the patron of Italy. It’s a humble choice, a choice of one who will reach out to the poor.”

A respected Italian journalist said Pope Francis had the second-highest number of votes on each of the four ballots in 2005. He’d been outspoken against abortion and same-sex spirituality and meditation and has been to the synod council, so he is well-known to the 2001 Synod of Bishops and was elected pastoral programs, such as a commission restructured the administrative offices, taken personal care of the seminary and started new pastoral projects, such as a commission for divorced Catholics. He co-chaired over the 2001 Synod of Bishops and was elected to the synod council, so he is well-known to the world’s bishops.

He has also written books on spirituality and meditation and has been outspoken against abortion and same-sex marriages.

In 2010, when Argentina became the first Latin American country to legalize same-sex marriage, Pope Francis encouraged clergy across the country to tell Catholics to protest against the legislation because, if enacted, it could “seriously injure the family.”

He also said adoption by same-sex couples would result in “depriving [children] of the human love that God wanted them given by a father and a mother.”

In 2006, he criticized an Argentine proposal to legalize abortion under certain circumstances as part of a wide-ranging legal reform. He accused the government of lacking respect for the values held by the majority of Argentines and of trying to convince the Catholic Church “to weaken in our defense of the dignity of the person.”

His role often forced him to speak publicly about the economic, social and political conflicts facing his country. His homilies and sermons are filled with references to the fact that all people are brothers and sisters and that the church and the country need to do what they can to make sure that everyone feels welcomed, respected and cared for.

While not overtly political, Pope Francis has had a growing influence in the global church and social and political impact of the Gospel message, particularly in a country still recovering from a serious economic crisis.

After becoming archbishop of Buenos Aires in 1998, he created new parishes, restructured the administrative offices, led life initiatives, initiated and started new pastoral programs, such as a commission for divorced Catholics. He co-chaired over the 2001 Synod of Bishops and was elected to the synod council, so he is well-known to the world’s bishops.

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Text of Pope Francis’ remarks from balcony after his election

VATICAN CITY (CNS)—Here is the English translation of Pope Francis’ remarks delivered from the balcony after his election as pope:

“Brothers and sisters, good evening. You know that the task of the conclave was to give Rome a bishop. It seems that my brother cardinals went almost to the ends of the Earth to find a bishop who would agree to be our new leader and promise allegiance to him,” Cardinal Dolan said.

“For the first time in 1400 years, the conclave elected a pope who is a native of Buenos Aires. It is only natural that the people of Buenos Aires would support the election of Cardinal Bergoglio, a Latin American to be our new pope. He is a man who is known to many of us who live in Buenos Aires. He is a man who has a great deal of experience serving in his diocese. He is a man who has been a cardinal of the Church for a number of years. He is a man who is well-known to many of us who live in Buenos Aires.”

He also said that the new pope’s choice of name was “beautiful. Francis is the patron of Italy. It’s a humble choice, a choice of one who will reach out to the poor.”

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New pope ‘figure of unity’ for all Catholics, says USCCB president

WASHINGTON (CNS)—Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, congratulated the newly elected pope, Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina, who took the name Francis.

Pope Francis “stands as the figure of unity for all Catholics wherever they reside. The bishops of the United States and the people of our 195 dioceses offer prayers for our new leader and promise allegiance to him,” Cardinal Dolan said.

Pope Francis was introduced to the Church and the world when he walked out on the balcony at 8:22 p.m. local time. At the Vatican at 7:05 p.m., clouds of white smoke...
In a letter read in Batesville Deanery parishes on the weekend of March 9-10, Archbishop Joseph W. Tobin announced to Catholics in southeastern Indiana that the archdiocesan Management Council and Council of Priests will soon consider recommendations regarding the future status of faith communities in that deanery. Archbishop Tobin will make final decisions regarding the recommendations after these groups discuss them, although he noted in his letter that parishes or groups of parishes may request an extension of time for the implementation of his decisions.

The recommendations are the result of the Connected in the Spirit process, which began in the Batesville Deanery in September 2011. Representatives from each faith community, including staff members and parishioners, participated in the process. Archbishop Tobin met with representatives from parishes in the deanery in February on the weekend of Feb. 9 at St. Mary Parish in Greensburg, and spoke with individual parishioners about the process on Feb. 19 at St. Louis Parish in Batesville after the deanery’s welcome Mass with the archbishop.

At that reception, Archbishop Tobin met Catholics who were in tears about the future of their parishes and who, at the same time, expressed their trust in him.

“I reminded me of what a great responsibility it is,” Archbishop Tobin said. “That trust that they displayed was moving. I went back and prayed that night with even more intensity, saying God, please help us understand what is your will.”

Connected in the Spirit developed through a process carried out in the Terre Haute Deanery that resulted in the closure of four faith communities in west central Indiana in 2011 and 2012.

The goals of Connected in the Spirit are:

• To enhance the vibrancy of parish life in the Archdiocese of Indianapolis.
• To foster greater lay participation in the Sunday Eucharist and the sacraments.
• To promote good stewardship so that parishes are financially viable now and into the future.
• To maximize the availability of quality Catholic school education throughout the archdiocese.
• To ensure that all parishioners have opportunities for quality lifelong Christian formation, including supporting new initiatives for young adults and promoting vocations to ordained and lay ministry.
• To strengthen service to those who are marginalized.
• To build a greater sense of unity among the parishes in the archdiocese.

Throughout the process, parishes consider the number of priests available to serve, financial realities and demographics.

• To increase collaboration among all entities in the local, national and universal Church.
• To advocate for peace and justice in the Church and in the world.

Batesville Deanery recommendations to be considered by advisory boards

By Sean Gallagher

Indianapolis deaneries to begin Connected in the Spirit next week

The 47 parishes that make up the four Indianapolis archdiocesan deaneries will begin their participation in Connected in the Spirit next week during meetings at the Archbishop O’Meara Catholic Center in Indianapolis.

Parish administrators, parish life coordinators and lay representatives from each parish that have been chosen to participate in the process can choose to attend meetings on either March 20 or 21. Archbishop Joseph W. Tobin will speak about his expectations for Connected in the Spirit on March 20.

A video of his remarks will be played during the March 21 meeting. Annette “Mickey” Lentz, archdiocesan chancellor, and Father Stephen Giannini, archdiocesan vicar for clergy and parish life coordinators: formation and personnel, will also be present for the meeting.

Helping to lead the deaneries through Connected in the Spirit will be staff members of The Reid Group, a Seattle-based consulting firm.

These meetings will help the parishes begin to examine their ministries, parish demographics and other important data that will guide them through the process.

Archdiocesan seminarian proclaims first reading at Mass for the Election of a Pope

By Sean Gallagher

Seminarian Anthony Hollowell lives and receives his priestly formation at the North American College (NAC) in Rome, which sits on a hill overlooking the Vatican.

From this setting, he has been a witness to the history that has been made there since the Church and in the world.

Seminarian Anthony Hollowell proclaims first reading at Mass for the Election of a Pope

Hollowell’s formation at the NAC has been a witness to the history that has been made there since the Church and in the world.

That part was given to him three days before the Mass was celebrated because we don’t have enough personnel to respond. I told myself that even if I went up there and tripped and fell, if that would glorify God in some way, I would be grateful. But the enormity of the moment seemed to overcome me.

“The opening line of my reading was ‘The Spirit of the Lord has been given to me [Lk 4:16].’ He said, ‘That line strengthened me, as I knew that the Spirit of the Lord would use me how he deemed worthy, and I had only to respond. I told my mom even if I went up there and tripped and fell, that if that would glorify God in some way, I would be grateful.’

But the enormity of the moment seemed to overcome him as it continued.

‘Midway through the reading, my legs were shaking,’ Hollowell said. ‘But I still felt God’s peace—and I didn’t trip.’

Reflecting afterward on participating in the historic liturgy, Hollowell found it difficult to find words that fit the meaning of it for him.

“When I walked to the office of the rector of the North American College, I was overjoyed. ‘Fortunately, I wasn’t being kicked out of the seminary,’ Hollowell said. ‘He told me that someone from the Vatican called and asked if he could give a name of someone at the NAC to do the first reading for the Mass, and he gave me my name. So I was the rector’s choice, and I told him, ‘Of course, I’ll do it! My mom is going to be so excited.’ And she was.

As the Mass started, Hollowell considered some of the deepest beliefs of the Church. ‘The procession of the Cardinals into the church moved me to tears,’ Hollowell said. ‘God was showing me, “This is how I remain in my covenant with humanity.”’

Today, I was able to see the living continuation of Christ’s Church, his instrument for bringing the Good News of God’s love and freedom to people so desperately in need of both.

The next assigned to Hollowell to proclaim during the Mass was Isaiah 61:1-3a, 6a, 8b-9. The beginning of that passage is what Christ is recorded as having proclaimed in a synagogue in Nazareth at the start of his public ministry (Lk 4:16-21).

Hollowell proclaimed it in a packed basilica, with the cardinal electors spread out before him—likely one of them being the next pope—and just feet away from the tomb of St. Peter.

The seminarian said he wasn’t nervous at first when he went up to proclaim the reading.

“Reading the opening line of my reading was ‘The Spirit of the Lord has been given to me [Lk 6:11],’ he said. ‘That line strengthened me, as I knew that the Spirit of the Lord would use me how he deemed worthy, and I had only to respond. I told my mom even if I went up there and tripped and fell, that if that would glorify God in some way, I would be grateful.’

But the enormity of the moment seemed to overcome him as it continued.

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Welcoming our new pope

With great joy, the Church in central and southern Indiana joins the Universal Church in welcoming our new pope.

His Holiness Pope Francis I, the former Cardinal Jorge Mario Bergoglio of Buenos Aires, becomes the latest—No. 265—in a very long line of popes to succeed to the ministry of St. Peter as Bishop of Rome and as the Vicar of Christ.

Our new pope has accepted a truly awesome responsibility as “the perpetual successor of Peter” and the “servant of servants” in the People of God. He will be the shepherd of the Church, governing the whole Church, but he also must be the successor of St. Peter, but he is also the successor of all those who went before him. That means he carries on the work of holy men like Blessed John XXIII, Paul VI, Blessed John Paul II and Benedict XVI—to mention only the most recent popes.

We are confident that our new Holy Father will bring his own distinctive style and personality to the position he has been given through the power of the Holy Spirit. We all have our own ideas about what his priorities should be—about what he should or should not do, emphasize or ignore, change or keep the same.

In the end, all of us can do is extend to him our promise of obedience and prayerful support. We are all members of the Church as “bishops” who sustain us by their prayer and example. We thank God for all these wonderful men, and for the church of saints who sustain us in Jesus’ name.

Archbishop Joseph W. Tobin has commented on how much he has come to appreciate the genuine “hosier hospitality” that he has experienced since coming to Indiana.

Let’s extend that same spirit of welcome to our new Holy Father. Let’s welcome him warmly and enthusiastically on behalf of all the Local Churches in Indiana and throughout the entire world.

Pope Francis, may the Lord bless you and keep you. May he make his face shine upon you and be gracious to you. May he give you peace and $100,000.

For me, I think taking up the cross means dying to myself and living for Christ. This “dying” usually consists of sacrifice for others and loving obedience to God. I’m not great at either, but I do my best to make genuine sacrifices that lead us to holiness and eternal life with Christ.

I hope to be more mindful of this not only during Lent, but for every day of my life.

Next time that Sue and I take Bubby to Mass, we may not show as much interest in the cross. He might also surprise me.

But for one Mass, one little infant boy revealed something more, something deeper to his grandpa about the attraction of the cross that Jesus tells us to take up and follow him each and every day.

(Tom Yost is pastoral associate of Our Lady of Perpetual Help Parish in New Albany.)

Reflection/Tom Yost

Bubby and the cross

On the First Sunday of Lent, my wife, Sue, and I took our grandson to Mass with us. His name is Matthias-Louis Lombardy Rowe. We call him “Bubby”—at least for now. He is 11 months old.

Like most boys his age, he is only very curious and focused on his immediate surroundings. I found myself keeping a good hold on him through much of the Mass. While it was a little tiring, I found it was worth every moment.

I’ve heard that even very young children can have a keen sense for spiritual movement and ritual. I experienced this in a particular way with Bubby on the First Sunday of Lent.

As Mass began with the procession of servers, deacon and priest, the processional cross lifted high coming down the center aisle really grabbed Bubby’s attention. He stretched his head and neck as much as he could to follow the cross down the aisle up the sanctuary past the altar until it disappeared into the sacristy.

At the conclusion of Mass, he once again caught sight of the cross lifted high, this time coming out of the sacristy and following it down the center aisle until it disappeared in the narthex of church.

Now, Bubby really has no idea of the meaning of the cross, but his focus on the cross has stimulated my own focus or experience of taking up the cross and following Jesus. How do I follow Jesus who took up his cross and even died on it? Jesus has told us that if we want to be his disciple, we must take up our cross and follow him. I struggle with that daily.

For me, I think taking up the cross means dying to myself and living for Christ. This “dying” usually consists of sacrifice for others and loving obedience to God. I’m not great at either, but I do my best to make genuine sacrifices that lead us to holiness and eternal life with Christ.

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Be our guest/Kevin Chaffee

There is more to understanding poverty and its implications than many of us realize

I would like to comment on David Siler’s column “Understanding poverty and its implications” in the March 7 issue of The Criterion.

I too, agree that we need to provide a safety net for those in society who will always be dependent—intellectually or developmentally disabled, for instance.

I also used to think that we need to help those who are not only dependent but also get back on their feet by providing direct assistance to them. As a small business owner and dedicated Catholic, I have contributed money, food, books, Christmas gifts and time over the years to help those living in poverty.

Then I heard about a book promoted in Our Sunday Visitor called Toxic Charity: How Charities and Churches Hurt Those They Help (And How to Reverse It) by Robert D. Lupton. Lupton has spent the past 40 years of his life working in inner-city Atlanta.

According to his biography, he left a budding business career to work with delinquent urban youths. He and his family sold their suburban home and moved into the urban city, where they have lived and served as neighbors among those in need. He is a Christian community developer, an entrepreneur who works with both communities of resource with communities of faith.

I read his book and highly recommend it to anyone who gives to charity, participates in mission work, or spends time helping fight poverty. It will open your eyes to the harm we have been doing for years to the people we have been trying to help.

Lupton makes a sobering argument that direct assistance to others harms them by making them dependent on handouts. He asserts in his book that most of us have by making them dependent on handouts. He asserts in his book that most of us have

however, our giving might actually be helping people into “beggars,” thereby robbing them of their initiative and dignity and, thus, leaving them in far worse shape than they were before we gave.

He proposes that there should be an oath for compassionate service, similar to the traditional oath, but including such elements as:

• Never do for the poor what they can do for themselves.
• Limit one-way giving to emergency situations.
• Limit donations to those you seek to help.
• Above all, do no harm.

Lupton also discusses the typical church mission trip to foreign countries. These trips typically make the Church people feel much better about themselves, but do little to help the people they are intended to benefit.

He points out how Church volunteers tied a tile floor—poverty—in a mission church building while the local tile contractors stood unemployed in the village square watching their work—and wages—being taken from them. He also talks about successful projects that occur when Church missionaries empower people to become involved in the outcome of the project instead of doing it for them.

He also would highly recommend that everyone who is involved in charity work or concerned about the poor read this book, which is available in bookstores or at www.amazon.com.

I also want to say that I have no complaint about the very good or financial interest whatsoever in this book. I just agree with the author that we can do more to help those in need than we are currently being done.

It reminds me of Albert Einstein’s quote: “Imagination: Doing the same thing over and over again, and expecting different results.”

(Kevin Chaffee is a member of St. Louis Parish in Batesville.)

Opinion

Then-Cardinal Jorge Mario Bergoglio, archbishop of Buenos Aires, Argentina, delivers a catechesis on June 18, 2008, during the Eucharistic Congress in Quebec City. He was elected pope by the College of Cardinals on March 13, and took the name Francis I.
Sen. Randy Head

Retired pope addressed ‘crisis of reason,’ speaker says

By Sean Gallagher

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The ancient Christian thinkers did not reject what was valuable and necessary from Greek and Roman philosophy," said Howell. "In other words, they weren’t what we would call today fundamentalists.

The early Christian fathers taught that God was a rational being and that if God gave us reason and evidence in the physical world, then we should follow it to the end. . . . They made it acceptable and even an obligation to use our minds and our reason to find truth.

Howell went on to say that this perspective on the purpose of the mind is not shared by many in higher education today.

If you worked in universities as long as I did, you would know that at least half of the faculty doesn’t believe that your mind is for finding truth," he said. "And they’re passing that on to the young people.

This crisis of reason, Howell argued, is rooted in late modern humanism and theologies that were taken up by some leaders of the Protestant Reformation. One of these was the notion that, in God, God’s will and God’s reason are one. God cannot act against his reason. So God would not command something that is immoral because it would be against his own nature to do so.

The separation of faith from reason, Howell argued, eventually led to the widely held view that religion is merely subjective and has no objective content. It also resulted in moral relativism and the “dictatorship of relativism” that Pope Benedict spoke about in his homily during the pre-conclave Mass at St. Peter’s Basilica in Rome in 2005.

Howell said that the current effects of the crisis of reason include power overruling reason, utility trumping truth, hedonism and self-aggrandizement prevailing over goodness, and ugliness dominating beauty.

“The abandonment of beauty will lead people away from God,” Howell said. “The embrace of beauty will lead people to God. There’s three transcendentals that, in God, are all one—truth, goodness and beauty. And Benedict knows this. And so he wants us to return to this culture.”

Near the end of his presentation, Howell gave some practical suggestions to help Catholics restore a culture of reason in society today. They included the study of logic and classical and scholastic philosophy in Catholic schools, and the setting up of forums for discussions with other Christians and non-believers and forums for the arts.

“It was the beauty of the Church [that drew me in],” said Howell of his conversion. “But as long as people are only accustomed to ugliness, they will never see that beauty.”

By Brigid Curtis Ayer

State lawmakers are attempting to crack down on individuals who perpetrate sex crimes against Indiana minors by passing a series of bills to protect children from sexual exploitation.

The bills followed their first hurdle when they were passed by the Indiana Senate unanimously at the close of the first half of the session. The measures move to the Indiana House for further consideration.

The Indiana Senate voted 47-0 to pass legislation toward ending the state’s child seduction law.

State Sen. Phil Boots, R-Crawfordsville, author of Senate Bill 53, the child seduction bill, said, Indiana’s original child seduction law, passed nearly 70 years ago, was too limited in its scope and not fully protecting those it was designed to help.

Modesitt told lawmakers the only charge that could be filed was “contributing to the delinquency of a minor,” which is a misdemeanor. The prosecutor said he was frustrated by the lack of laws.

Senate Bill 53 is a crime for any adult who has a professional relationship with a 16- or 17-year-old to engage in sexual behavior with the minor, even when the age of consent in Indiana is 16. The current child seduction law only applies to two specific professions—teachers and military recruiters.

Another measure to protect children from sexual exploitation expands the human trafficking bill Indiana passed last year.

Sen. Sen. Phil Boots
Sen. Randy Head
Sen. John Waterman
Glen Tebbe

Sen. Phil Boots, Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesman on state and federal issues for the Church in Indiana, is supportive of legislation to protect children from sexual exploitation.

“These bills offer a common-sense approach to protect children from these types of crimes,” he said. “I fully expect the bills to pass the House in the coming weeks, and become law this year.”

By Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org.†
March 15

Knights of Columbus Council 437, 1305 N. Delaware St., Indianapolis. St. Patrick’s Day celebration, noon-noon, food, drinks. Information: 317-631-4773 or tamh974@yahoo.com.

Sacred Heart of Jesus Parish, 1125 S. Meridian St., Indianapolis. Lenten Fish Fry, 5-7 p.m., $7 adults, $3 children. Information: 317-638-5551.

St. Lawrence Catholic Church, St. Pinchas Cong., 4600 E. 46th St., Indianapolis. Lenten Fish Fry, 5:30-7:30 p.m., $7 dinner ($6 of age 54 and older), one side entrée (baked fish, hand battered fried fish, pizza or grilled cheese), two sides, French fries, busi-cate w/ apple butter, iced tea or lemonade. $40 dinner includes pizza or grilled cheese, French fries and sides. Children 2 years and under are free. Contact church office at 317-546-4005.

Our Lady of Lourdes Parish, 53 S. Downey Ave., Indianapolis. Fish fry, fish or shrimp dinners, 37 person, children’s meals, carry-out available, 5-7 p.m. Information: 317-556-7291.


March 16
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Msgr. Paul Koetter, celebrant, 8 a.m., followed by rosary outside abortion clinic and Benedictine Mass at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.


March 17

March 19

March 21

March 22-27

March 24
Oldenburg Franciscan Center, Oldenburg. “Palms Sunday RCIA Retreat: Know God’s Love,” Franciscan sister Clare Teixeira, presenter, 1-5:30 p.m., $45 per person includes lunch. Information: 812-933-6437 or oldenburgfranciscan.org.

March 27-31

March 28-31

April 5-7

April 10-11
Oldenburg Franciscan Center, Oldenburg. “Contemplative Prayer,” Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., $5 per session. Information: 812-933-6437 or oldenburgfranciscan.org.

April 7
Our Lady of Fatima Retreat House, 5553 E. 56th St., Indianapolis. Office of Family Ministries, Pre-Cana conference, 1-5 p.m., registration required $45 per couple. Registration: www.archdioces.org/fatima.

Our Lady of Grace Academy Class of 1963 holding 50-year reunion on April 27

Members of Our Lady of Grace Academy’s Class of 1963 are welcome to attend its 50-year reunion. The reunion will be held at the former academy—now the Benedictine Retreat and Conference Center—at 1402 Southern Ave. in Beech Grove—at 3 p.m. on April 27.

Cost is $15 per person, and the deadline to register is April 15.

Help is needed to reach all students who were part of this class from 1959-63. If you know of someone, please share this information with them or contact Sister Antoinette Pancello at antoinette.46107@yahoo.com or call her at 317-787-3327, ext. 332.

For more information about the reunion, contact Sister Antoinette or e-mail Suzie Duell Collins at collinsse@yahoo.com.

Overnight accommodations are available for a donation. Contact Sister Sheila Marie Fitzpatrick at sheilamarie@beneficencencc.org or call 317-788-7581 to reserve a room.

March 18
St. Mark School, 555 E. Edgewood Ave., Indianapolis. Catholic Church Indianapolis, caregiver support group, 5:30-7 p.m. Information: 317-261-3378 or maxedward@archindy.org.

March 19

March 21
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Herrick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8959 or www.catholiccemeteries.cc.

March 22
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m. Information: 317-865-0910 or avemariaguild@archindy.org.

March 29
Calvary Cemetery, Mausoleum Chapel, 4000 N. Troy Ave., Indianapolis. Mass, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Meinrad exhibit

Saint Meinrad Archabbey Library Gallery in St. Meinrad is hosting an exhibit of landscape paintings in oil and mixed media prints by Philadelphia artist Clay Johnson. The exhibit will be on display through March 28. This photo shows Johnson’s painting titled “Farm Field.” For additional information please visit the exhibit may want to arrive at least 30 minutes before closing time.

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WASHINGTON (CNS)—Three Republican members of the House of Representatives on March 5 introduced a bill to protect conscience rights for both workers in the health care industry and for employers in light of the federal mandate requiring employers to cover contraceptives, sterilization and abortion-inducing drugs.

One of the sponsors, Rep. Diane Black, R-Tenn., said it is possible that the bill, the Health Conscience Rights Act, could be folded into a continuing resolution being considered by the House to keep the federal government operating beyond March 5.

Two Catholic women who run businesses and who appeared at a March 5 news conference, said Capitol Hill said they do not want to be forced to choose between their conscience or their business.

“Nobody should be asked to make that decision,” said Christine Ketterhagen, a co-owner of Hercules Industries, a heating and air conditioning company her father founded in Denver 50 years ago that now has operations in five states with 320 employees.

“We went to Catholic schools. Our children went to Catholic schools. Our grandchildren go to Catholic schools,” Ketterhagen told Catholic News Service (CNS) after the news conference.

“We’re willing to pay for education,” she added, but not for contraceptives or other mandated health care coverage that goes against their Catholic faith.

Sister Jane Marie Klein, a Franciscan Sister of Perpetual Adoration who is chairperson of the board of Franciscan Alliance, a Midwestemedical group with 13 hospitals and 2,500 beds that provides an estimated $171.5 million in charity care and community outreach, told CNS, “All I can say is that we will not violate our conscience. I don’t want to deal with the possibility that the health care network could be shut or sold, she added, saying she was counting on “good and faithful” people to “uphold our God-given rights.”

Franciscan Alliance operates two hospitals in the Archdiocese of Indianapolis, Franciscan St. Francis Health in Indianapolis and Franciscan St. Francis Health in Mooresville.

“God is good. He’s still in charge. I think he’s going to see us through this,” Sister Jane Marie added. “We have states who are praying 24 hours a day, seven days a week for this—along with the election of a new pope right now.”

The Health Conscience Rights Act would offer a full exemption from the U.S. Department of Health and Human Services (HHS) mandate for individuals and health care entities that refuse to provide, pay for, or refer patients to abortion providers because of their religious beliefs. The bill had attracted 600 co-sponsors by the time of its introduction.

The bill would have given recourse to one Catholic nurse forced to participate in a 2009 abortion. Cathy Cenzon-DeCarlo was an operating room nurse in a New York hospital. “They threatened to take away my nursing license” if she did not participate in the abortion, she said.

“I still remember the 22-week-old baby,” Cenzon-DeCarlo said. “I had to account for its arms and legs and feet. I’ve had nightmares.”

She filed suit in both state and federal courts, but was told that, even if her being forced to participate in the abortion was illegal, she had no standing to sue.

Other nurses have been victimized for their beliefs. “Because of my Christian beliefs, I have been laughed at, marginalized and had loss of employment,” said Susan Elliott, director of the nursing department at Biola University in California, at the press conference.

Rep. John Fleming, R-La., a co-sponsor of the bill, told the story at the news conference of nine nurses at an unnamed hospital who had lost their jobs for their refusal to participate in abortions. “The nine nurses got their jobs back,” Fleming said; “but only after help from their unions.”

“I welcome the Health Conscience Rights Act and call for its swift passage into law. While federal laws are on the books protecting conscience rights in health care, this act would make such protection truly effective,” Archbishop William E. Lori said a March 5 statement by the archbishop decried a threat to conscience rights arising from the federal health care reform act.”

On Feb. 1, HHS issued proposed new rules on the mandate aimed at accommodating objections raised by Catholic institutions that, among others, the exemption for religious employers was too narrow and that most would be forced to stop providing employer health insurance because they object on moral grounds to the requirement they cover contraception, sterilization and abortion-inducing drugs.

HHS removed three conditions that defined religious employers—as groups whose practice is the literalization of religious values, who primarily employ persons of the same faith and who serve those of the same faith. The fourth criterion remains—what is a nonprofit organization under specific sections of the Internal Revenue Code.

No exemption, however, will be given to “for-profit, secular employers” whose owners have moral objections to providing the coverage.

Catholic leaders are studying the new proposed rules, but many have said they do not go far enough. HHS is accepting comment on the new proposed rules until April. Final rules are expected by summer.

At the Capitol Hill news conference, the speakers all decreed a threat to conscience rights. Sister Jane Marie said her order had come from Germany to the United States 130 years ago in part because of an invitation by a bishop, but also in part because of restrictions to religious freedom being applied then in Germany.

“In the Philippines, I grew up under the (Ferdinand) Marcos regime where people were afraid to voice their opinions,” said Cenzon-DeCarlo, adding she did not know until she woke up each day whether her father, a Marcos opponent, had been kidnapped.

Cenzon-DeCarlo became a U.S. citizen in 2011 because of the nation’s constitutional guarantees of religious freedom and freedom of conscience. But with the HHS mandate, she said, it is “not the America of my dreams.”

Lenten penance services are scheduled at various archdiocesan parishes

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

Batesville Deanery • March 20, 7 p.m. for St. Joseph, Shelbyville; and St. Vincent de Paul, Shelby County, at St. Vincent de Paul, Shelby County • March 20, 6:30 p.m. for St. Mary, Muncie; St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg; at St. John the Evangelist, Enochsburg

Bloomington Deanery • March 19, 7 p.m. at St. Agnes, Nashville

Connorsville Deanery • March 19, following 5:30 p.m. Mass at St. Richard Catholic Community at St. Mary, Richmond

Indianapolis East Deanery • SS. Peter and Paul Cathedral Parish in Indianapolis will have reconciliation the remaining Sundays during Lent (March 17 and 24) from 4 to 5 p.m. Vespers will follow at 5 p.m.

Indianapolis South Deanery • March 20, 6 p.m. at St. Barnabas, Seymour • March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood • March 27, 6 p.m. at St. Barnabas

Indianapolis West Deanery • March 20, 6:30 p.m. at St. susanna, Plainfield • March 20, 7 p.m. at St. Joseph • March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

St. Christopher Parish in Indianapolis will have reconciliation each Wednesday during Lent from 6:30 p.m. to 7 p.m. except during Holy Week. All attending should enter through the Day Chapel side door.

New Albany Deanery • March 20, 7 p.m. at St. Michael, Charlestown • March 21, 6:30 p.m. at St. Paul, Sellersburg • March 24, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery • March 17, 3:30 p.m. at St. Patrick, Salem • March 17, 5 p.m. at American Martyrs, Scottsburg • March 25, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery • March 4, 4 p.m. at St. Paul, Tell City

Lenten activities available online

Be sure to visit The Criterion’s Lenten Web page at www.archindy.org/lent. The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features.
Franciscan Brother Moises Gutierrez felt goose bumps rising on his skin as he watched the television on March 13 and learned that Cardinal Jorge Mario Bergoglio of Argentina was elected as the new pope.

"This is very emotional because I wasn’t expecting this," said a beaming Brother Moises, coordinator of Hispanic ministry for the archdiocese and a native of Mexico. "I was talking with people from different countries, and I knew how exciting it would be to have a pope from a different continent other than Europe. But I wasn’t expecting someone from Latin America."

Brother Moises’ smile grew even broader as he added, “I had goose bumps when I heard he was from Argentina. I think it will be beautiful for Latin America and the Americas in general. It will create a great enthusiasm for the Church. Now that this is real, I feel so much excitement and hope.”

Catholics across the archdiocese greeted the news with a similar combination of surprise, excitement and hope.

The Franciscan sisters in Oldenburg were especially touched and thrilled that Cardinal Bergoglio chose the name of Francis as pope.

"Since he’s the first pope to ever choose that name, we are very excited because St. Francis means so much to us," said Franciscan Sister Maureen Irvin, congregational minister of the Sisters of the Third Order of St. Francis in Oldenburg.

“The fact that he took the name Francis shows he seems to value humility, concern for the world and concern for the poor. St. Francis was told by Christ to rebuild his Church, so it makes us wonder if he feels the call to strengthen the Church—and what God may be asking the Church to be in this age we live in.”

The new pope’s behavior when he first appeared on the balcony of the Vatican after his selection impressed Sister Maureen.

“He seemed very humble, and I was impressed that he asked the people to pray for him before he gave his blessing,” she said. “We all need to be praying for him.”

Jesuit Father Jack Dennis of Brebeuf Jesuit Preparatory School in Indianapolis also expressed his enthusiasm for the new pope.

“Brebeuf Jesuit is thrilled to have the first Jesuit pope,” noted Father Dennis, the school’s president. "The Jesuit community promises our prayers and support.” He also added that it’s “wonderful to have a pope from Latin America.”

At 15, Erin Weaver witnessed history unfold as she and 15 other students at Bishop Chatard High School in Indianapolis watched the introduction of the new pope on the Internet in a religion classroom.

“It was pretty cool to watch it live and experience seeing the new pope,” said Erin, a sophomore and a member of St. Philip Neri Catholic Student Council.

“I could see we never have had a pope from Argentina, and it shows how diverse the Church is—that the pope can come from anywhere."

Coryli Pooh felt a spiritual bond with Catholics around the world as she watched the announcement of the new pope in the offices of the Richmond Catholic Community.

“I love the fact that there were all these Catholics united around the world today,” said Poe, the secretary at Holy Family, St. Andrew and St. Mary parishes in Richmond. “That’s awe-inspiring to know we’re all praying for the pope. We all want the same thing—moving the Church forward. I pray that God grants him the wisdom to do that.”

When Father Kenneth Taylor learned the news about the new pope, his first reaction was “Wow!”

“The fact that he’s from Argentina is really shocking,” said Father Taylor, pastor of Holy Angels Parish in Indianapolis and director of the office of multicultural ministry for the archdiocese. “The fact that we have our first pope from the Western Hemisphere is a great sign for the future of our Church moving forward. We always talk about ourselves as the universal Church—all nations and races, peoples and tongues—and now we have a visible sign of that in our leadership.”

That sentiment was echoed by Benedictine Father Denis Robinson, president-rector of Saint Meinrad Archabbey and School of Theology in St. Meinrad.

“The exciting and revolutionary choice of a Latin American pope demonstrates the real catholicity of the Church,” Father Denis noted. “It is an amazing day in the world mission of our Church. He has already spent a lifetime working for the marginalized. We pray for his ministry and for our new pope to speak the message of Christ to a world that longs to hear it.”

The election of Pope Francis is another memorable moment in the history of the Church, according to Little Sisters of the Poor Mother Mary Vincent Mannion.

“It was such a wonderful experience to see people waiting in the rain at the Sistine Chapel, and to have seen their joy when Pope Francis was announced,” said Mother Mary Vincent, superior of Little Sisters of the Poor in Indianapolis.

“We shared that joy with them here. We have such a beautiful gift in our Church. Jesus Christ is the center, and all love flows from him. We will pray each day that Pope Francis is supported by Jesus and constantly inspired by the Holy Spirit.”

Pope Francis delivers his first blessing from the central balcony of St. Peter’s Basilica at the Vatican on March 13.

The flag of Argentina is seen at left as people in St. Peter’s Square react with cheers to hearing the name of the new pope—Cardinal Jorge Mario Bergoglio—on March 13 at the Vatican.

A girl reacts after the name of the new pope is announced in St. Peter’s Square on March 13 at the Vatican.

The fact that he took the name Francis shows he seems to value humility, concern for the world and concern for the poor. St. Francis was told by Christ to rebuild his Church, so it makes us wonder if he feels the call to strengthen the Church—and what God may be asking the Church to be in this age we live in.”

— Sister Maureen Irvin, O.S.F., congregational minister of the Sisters of the Third Order of St. Francis in Oldenburg.

By John Shaughnessy

Area Catholics respond with surprise and hope to election of Pope Francis.
Archbishop Tobin celebrates Mass for election of new pope

By Sean Gallagher

At almost the same time that 115 cardinals from around the world, some having processed into the Sistine Chapel at the Vatican to begin the conclave to select the 265th successor of St. Peter, Archbishop Joseph W. Tobin and several hundred Catholics prayed for the cardinals during a special Mass on March 12 at St. Peter and Paul Cathedral in Indianapolis.

Archbishop Joseph W. Tobin elevates the Eucharist during a March 12 Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis. Concelebrating the Mass was Father Stephen Giannini. The liturgy was an opportunity for Catholics to pray with the archbishop for the 115 cardinals who gathered in the Sistine Chapel that day to begin the balloting to elect a new pope.

Cameras from various television stations across Indianapolis recorded the liturgy. And at the start of his homily, Archbishop Tobin joked about the attention that the conclave has drawn around the world.

“You are certainly aware of the great interest in this election,” he said. “The selection of a pope generates analysis from around the globe, a tsunami of tweets and, probably, some foolish hats in Las Vegas and with the bookies of London.”

In contrast, Archbishop Tobin said, Catholics praying for the cardinals “listen to the voice of the Good Shepherd, who never abandons his church,” and seek “to do what he wished us to do the night before he died for us.”

Matt Schlimgen, a member of St. Simon the Apostle Parish in Indianapolis, was one of those Catholics whose focus was on God at the start of the conclave.

“I thought it was important as we begin a new era in the Church with a new pope and new leadership,” said Schlimgen of his motivation for attending the Mass. “My hope is that [the new pope] will be somebody who can make us all believe.”

In reflecting on the state of the Church and the world at the start of the conclave, Archbishop Tobin recalled the words of St. Alphonsus Liguori at the time of a papal election in 1744.

“The saint, who then was serving as a bishop in ‘a backwater diocese in southern Italy,’ recommended prayer above all to help bring about the election of a worthy man as pontiff,” the archbishop said.

St. Alphonsus said this was especially important at that time “‘evils . . . doxolate the Church.’”

Returning to 2013, Archbishop Tobin said that evil beset the Church today as it did in the late 18th century, “whether we speak of the scandals of sexual abuse or the stumbling blocks of factionalism, intrigue and discord.

“In many regions of the world, we are no longer going to be a voice calling to young people the beauty of the Christian life,” Archbishop Tobin said. “And as a result, the seed of the Gospel falls on barren soil.”

In response to this challenging situation, Archbishop Tobin said that Catholics should do what St. Alphonsus recommended in 1774—pray.

“This celebration and similar gatherings throughout the archdiocese are opportunities for us to make our voices heard, not as political parties or focus groups,” Archbishop Tobin said, “but as a ‘chosen race, a royal priesthood, a nation set apart,’ a people that God has called out of darkness into his wonderful light [1 Pt. 2: 9].”

“We are praying with brothers and sisters across the world and, because of the communion of saints, our prayer extends across the vast expanse of time that flows into eternity. My brothers and sisters, prayer reminds us, especially today, that we are but one family in one, holy, catholic and apostolic Church.”

That universal nature of the Church was experienced in a special way at the Mass by Elizabeth White, 20, a member of St. Kilian Parish in Mission Viejo, Calif., who was in Indianapolis visiting friends.

“There’s such unity all across the world,” said White. “Everybody’s gathering together to pray for the conclave and for God’s will and the Holy Spirit to guide us. It’s beautiful that everybody’s praying for it.”

That universality is important to Father Stanley Pondo, archdiocesan vicar judicial. Eight years ago when Pope Benedict XVI was elected, Father Pondo was a graduate student in Rome studying canon law. He was able to be in the square with Catholics from around the world when the new pontiff appeared on the balcony of St. Peter’s Basilica for the first time.

This year, Father Pondo concelebrated the March 12 Mass at the cathedral. But he knew that similar prayers were being offered by Catholics around the world.

“Even though there’s not the immediacy, we’re [praying] here in Indianapolis,” Father Pondo said. “People in New York, people in Prague, people in Warsaw are, at the same time or very nearly the same time, doing the same thing, joining together in prayer universally. That really does capture the catholic part of Catholicism, the one Church spread throughout the world.”

Archbishop Tobin concluded his homily by suggesting that prayer at the start of the conclave can be effective because “Jesus prays with us and for us.”

“Because Jesus prays for his Church, we can believe that the Spirit will be present in the Sistine Chapel later today, when balloting begins,” Archbishop Tobin said. “For our part, we beseech God to help those cardinals be sensitive to the Spirit, and to follow its urging. Many of the evils that afflict the Church today demonstrate a deadness to the Spirit and a preference for selfishness, fear or ambition.

‘Let us beg our loving Father that the electors be moved to choose the candidate best disposed to lead the Church today, a shepherd in whose voice we will recognize the voice of the Good Shepherd, who alone gives us direction, light and peace.”

(To view a video of Archbishop Tobin’s homily at the March 12 Mass for the Election of a Pope at SS. Peter and Paul Cathedral in Indianapolis, log on to www.archindy.org/pope.)

TOBIN

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Archbishop Tobin said, “John Paul II used to call Latin America, ‘el continente de esperanza,’ the continent of hope. And there is a certain hope there because of the vitality of the Church there. So he’s not going to come in kind of moping with a defeatist attitude. He’s coming from a very vibrant [Church].”

The relevance of a Latin American pope will have an effect on many Catholics in central and southern Indiana, Archbishop Tobin said.

“I think an immediate effect on people here in Indiana is going to be, ‘Oh my gosh, there’s a pope that speaks my mother tongue,’” Archbishop Tobin said. “That’s going to be an interesting effect on the archdiocese because we have a lot of people whose mother tongue is Spanish.”

Beyond simply appealing to Latino Catholics, Archbishop Tobin said an emphasis on the universality of the Church in his election.

“I think the election of somebody who is from Latin America, who’s not European, is a reminder of what Catholic means,” he said. “Catholic, in its original Greek sense, means ‘universal.’”

“My hope is that Pope Francis will bring a certain universality to the Church, and remind us that it is a big tent. It’s open to all nations. That’s the glory of Christianity.”

The new pope also created another papal first by being the first pontiff to choose the name “Francis” as his papal name.

While waiting to hear from the pontiff himself as to why he chose that name, Archbishop Tobin suspected that it had to do with St. Francis of Assisi’s “mystical experience” of Christ telling him to “rebuild my Church.”

Archbishop Tobin later said the new pope’s choice of name might relate to the Church’s priority on the new evangelization and re-enlivening the faith in areas where it was once a vital force in society, but is now struggling.

“Francis is seen as one of the great preachers of the Gospel,” Archbishop Tobin said. “Sometimes it’s attributed to him, but I think it’s a little inaccurate, that he preach the Gospel at all times, but use words when necessary.” In other words, walk the talk.

He also emphasized that Francis is an important European saint.

“Western Europe is certainly an area of great concern for the leadership of the Church, not only the Catholic Church,” Archbishop Tobin said. “But [other] churches and synagogues are losing any relevance in the life of many people.”

Archbishop Tobin does not plan on traveling to Rome for Pope Francis’ inaugural Mass, but looks forward to receiving his pallium, a symbol of the pastoral care for the people of God that he shares with the pope, on the feast of Sts. Peter and Paul on June 29 in Rome.

(To view a video of Archbishop Joseph W. Tobin’s press conference regarding the election of Pope Francis I, log on to www.archindy.org/pope.)
Readers open their hearts to share what they love about the faith

(One in a continuing series.)

By John Shaughnessy

Jessica Eastridge chose one of the darkest times of her life to explain what she loves about being Catholic.

“At the time of my baby girl’s birth, I was devastated to realize that there was something wrong, and joy quickly turned to concern,” recalls Eastridge, a member of St. Luke the Evangelist Parish in Indianapolis.

“She didn’t cry or react to any stimuli. While she was perfectly formed, there was no expression on her little face. The doctor said I should prepare myself to accept my child had special needs.”

Jessica Eastridge chose one of the darkest times of her life to explain what she loves about being Catholic.

“She was lent to me for just five months, I was desolate when she left me, but my Catholic faith assured me that we would meet again. Through her life, I learned patience—to be still and listen. Our loss was heaven’s gain.”

Eastridge shared her touching story in response to The Criterion’s invitation to Catholics across the archdiocese to answer the question, “What do you love about being Catholic?” The question stems from then-Pope Benedict XVI’s launching of a special Year of Faith that began on Oct. 11, 2012.

Deborah Roberts also responded to the question by referencing a time in her life when she experienced doubt and disillusionment in her faith.

“I am a cradle Catholic who went to Catholic grade school and high school, but really did not learn my faith,” notes Roberts, a member of St. Luke the Evangelist Parish in Indianapolis.

“I therefore got disillusioned with the Church, got involved in a non-denominational Bible study and was well on my way to becoming a ‘fallen away Catholic.’”

“As Providence would have it, my husband did get his Catholic faith and, though tolerant of my struggles, he stood firm in his commitment to the Church and to raise our children in the Catholic faith.

“Our family got involved in Presentation Ministries, and I remember asking Father Al Lauer, ‘What do I have to believe to be Catholic?’—thinking I could just pick and choose. He told me, ‘You have to believe all of it.’ So I went on a quest, delving into the Catechism of the Catholic Church, the Church fathers, the saints, encyclical and apostolic letters of the popes with much prayer and asking the Holy Spirit to guide me.’”

That approach made her realize “this was the one true Church that Jesus had established.” Just as crucial to her, Roberts realized something else.

“I fell in love with my Church,” she says.

That love has changed her.

“My husband and I are daily Mass attendees, and this very Mass which I used to find so boring has become the focal point of my day,” she notes. “As I see the Eucharist lifted up right there in front of the Crucifix where Jesus is hanging, I am reminded of Calvary.”

“My non-Catholic friends say that to keep him on the cross is to make him die again and again. But it is a daily reminder to me of his great love for me. He did not want us to forget what he did for us, and the Catholic Church gives us so many reminders—the Crucifix, the Eucharist, the pope and our priests, the Sorrowful Mysteries of the rosary, the Stations of the Cross. It is truly amazing.”

She draws strength from the saints, viewing most of them as “just ordinary people like me who allowed God to work through their lives.”

She finds peace and clarity from her relationship with the Blessed Mother.

She prays the rosary, “especially when I just don’t know how to pray and know that it is a powerful weapon that storms the gates of heaven.”

“I have an adoration chapel [at my parish] that I can come to any time of the day or night, and talk to Jesus about my troubles or just sit with him and soak in his love,” she says. “It has changed my life.”

Her faith journey has led her to view the Church as her home—even with the faults and imperfections of its members.

“I love the depth, the history, the richness, the oneness of my Church,” she notes.

“If you would like to share your thoughts and stories concerning ‘what you love about being Catholic,’ submit them to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St. Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.”
Let Lent be a spiritual pilgrimage to Holy Week and Easter

By Father Gerald O’Collins, S.J.

As we move further into the third millennium, more than a few challenges seem to be facing the Church. But pilgrimages, journeys of devotion to holy places, continue to flourish.

Once Christians became free under the Emperor Constantine in the fourth century, pilgrimages to the Holy Land and to the tombs of the Roman martyrs increased and never ceased.

Traditional and modern places of Christian pilgrimage have come to include Santiago de Compostela, Spain, and the Marian shrines of Aparecida, Brazil, Czestochowa, Poland; Fatima, Portugal; Guadalupe, Mexico; Loreto, Italy; and Lourdes, France.

The 40 days of Lent are nothing more or less than the entire Church being on a spiritual pilgrimage together toward Holy Week and Easter. We hope to move through these sacred days, and receive at journey’s end a renewed communion with Christ and all his holy ones, both living and dead.

Fairly recently, audiences everywhere responded to The Way, a movie starring Martin Sheen about what the “camino”—or “way”—to Santiago de Compostela could be like and of the grace it could bring.

As a doctor coping with the unexpected tragedy of his son’s death, he walked for several weeks across northern Spain to the shrine of St. James and shared a spiritual journey with other pilgrims. His three close companions brought with them an inner struggle or nagging problem that drove them to take on that pilgrimage.

In this Year of Faith, we recall the work of the Second Vatican Council. The first document the council promulgated, the “Constitution on the Sacred Liturgy” on Dec. 4, 1963, described our earthly worship as prefiguring that worship of God in the heavenly kingdom “toward which we journey as pilgrims” (#8).

A year later, the “Dogmatic Constitution on the Church,” promulgated on Nov. 21, 1964, took up this theme, spoke of “the pilgrim Church,” and spent a complete chapter spelling out what the “camino” of the entire Church should look like (#48-#51).

Vatican II reclaimed a theme found in the Acts of the Apostles, where the followers of Jesus are called “people of the pilgrimage” as they make their way back to the very origins of the whole Jewish-Christian story. Abraham and Sarah left Ur of the Chaldees and became nomads for God.

New Testament books, such as the Letter to the Hebrews and 1 Peter, see our human life as journeying to the very presence of God.

The drama of this desert experience might prompt some to regard Jesus and Satan as sole focal points. But that overlooks the Holy Spirit’s presence.

In the Gospel of St. Matthew we read, “Then the devil took [Jesus] up to a very high mountain, and showed him all the kingdoms of the world,” saying, “All these I shall give to you, if you will prostrate yourself and worship me” (Mt 4:8-9).

But Jesus said, “Get away, Satan! It is written: ‘The Lord, your God, shall you worship and him alone you shall serve.’” (Mt 4:10).

The drama of this desert experience might prompt some to regard Jesus and Satan as sole focal points. But that overlooks the Holy Spirit’s presence.

In the desert, Jesus surely heard more than Satan’s recommendation of a world of reckless power plays. For, St. Luke’s Gospel says, Jesus “was filled with the Holy Spirit” after John the Baptist baptized him, and then “was led by the Spirit into the desert” (Lk 3:21, 4:1).

Are two worlds not witnessed during this desert time, one of destructive, arrogant power, another of the Spirit of God?

Christians always have been asked to choose between those worlds.

“Surely, we join the fight against the world,” Pope Benedict XVI described the impact of that kind of world, one lacking room for God. In his 2012 homily for the Christmas midnight Mass at St. Peter’s Basilica at the Vatican, Pope Benedict said a world that extinguishes God’s light will not know peace.

Moreover, in such a world “the human creature would cease to be God’s image, to which we must pay honor in every person,” the pope cautioned. Choose a world instead, he exhorted worshipers, where people “seek one room for the Lord within themselves and recognize him ‘in those through whom he speaks,’” including “children, the suffering, the abandoned, those who are excluded and the poor of this world.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)†
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Friday, March 15, 2013

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From the Editor Emeritus
John F. Fink

Year of Faith: What good does it do to pray?

Even suffering can yield beauty when we look for Christ's promise

In my travels, I often encounter artifacts from different cultural traditions. Among these, the most powerful are always the crucifixes and crucifixion scenes crafted in a style that reflects the specific cultural context and suffering of those communities. I leave them in those three.

In a Jesus-run gift shop in Cambodias, my eyes could not have left a simple image of Jesus on a cross made from thick black wire. Jesus was missing one hand, where he had been hanged by his right hand from his left leg. This cross was crafted by land mine survivors who have lost limbs to these deadly contraptions and crafted this cross with a sole purpose—to maim and disable.

In the depth of their misery, these individuals joined their suffering with Christ. The victims’ cross is an expression of Christ bearing their pain and bearing their crosses. In the very ways they claimed and proclaimed God.

Years ago in China, I was gitted with an unpointed clay statue of a peasant woman holding an infant boy above her head. His arms are outstretched as in a cross. Her feet step on a menacing dragon. This statue was crafted during a period when religion and religious objects were banned in the country. This statue appeared the legs of a young woman from a village who witnessed a lantern on her head and stood on the top of a mountain to give light to her husband and father lost at sea in a storm.

Jesus was crucified because he was a desideratum from a faith that could not been extinguished. It imparts the promise of light from what would have been the dimness of darkness, the darkness of the midst of utter darkness, through the cross. Christ shows the way to us, our home.

Another crucifix was crafted by a poor area between Sudan and South Sudan hangs outside my office. Carved on the vertical and horizontal bars of the cross are hands touching each other. Only the two hands at the ends of the horizontal cross have their hands turned outward as depicted in crucifixes. From a territory beset by conflict, starvation, bombings, eviction from one’s land and violence against the Church, the hands carved on this cross bring another dimension of Christ’s Passion into view that the relationship between the hands of the sufferer and those who cause the suffering.

The hands express a longing for some sort of communication that reaches strangers into acquaintances and acquaintances into friends, hands stretch toward a gesture of peace.

A similar to the experience of the cross is forgiveness—the last act of Christ before he surrendered his spirit, offered to the one who sought it and to the many who did not. In the world where peace seems so elusive, the hands carved into this cross are perhaps a reminder that the peace we seek does not come easily, but on God who promised that it is his peace that he leaves with us.

(Carolyn Woo is the president and CEO of Catholic Relief Services, the official international, nonsectarian agency of the Catholic community in the United States.)

Perspectives

Catholic Evangelization Outreach
Ken Ogorzek

A specific saint and evangelization

Our chief shepherd and catechist, Archbishop Joseph W. Tobin, not only knows a lot about St. Alphonsus Liguori but speaking this on the Year of Faith founded by this saint—the Redemptorists.

What might St. Alphonsus teach us about the new evangelization?

First, St. Alphonsus didn’t neglect rural areas in his efforts. Just as Jesus tells us in his Great Commission essentially to go everywhere, he expected the work of evangelization to involve all 147 of our parishes and missions in our archdiocese. He gave directives, not extravagant, but specific responsibilities to the archdiocese, not a slavish

proclaiming the redeeming love of Jesus. In order to appreciate our need for redemption, though, we must somehow break the news to our sisters and others that we are sinners in need of salvation from sin and death.

Redemption is ours due to the suffering, death and resurrection of God’s Son, Jesus, the one Savior of the world. That’s a core message of the faith. In a culture that often encourages persistent wrongdoing, it can be a tough sell proclaiming that what seems like firm treatment—turning away from sin and believing the Good News is really a loving response to the ultimate love: God’s redeeming love for each of us. But Jesus challenges us to teach his people everything—including the truth that might hurt a bit.

Sometimes love is tough love. But only the love of Jesus ultimately redeems us. It saves us.

St. Alphonsus Liguori’s life is much too full to explore thoroughly here. But these three connections between his life and Jesus’ Great Commission of going everywhere are everyone’s. Order everyone’s. Teaching them everything can help inspire our work of evangelization.

We all need a savior. Thank God for sending us his only begotten Son as our truly Holy Redeemer.

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**The Sunday Readings**

**Sunday, March 17, 2013**

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

The Book of Isaiah supplies the first reading for this weekend in Lent. The reading is from the second part of Isaiah, written at a time that was not the best period in the history of God’s people. The people had been rescued from exile. They or their parents or grandparents, had survived the conquest of the Hebrew kingdoms by the Babylonians, the conquest that led to the exile. By no means was all well, however. The land was not flowing with milk and honey. To the contrary, it was lifeless and absent of yield. This starkness easily prompted people to be cynical and to doubt that God cared for the people, the tendency even to say that God did not exist.

With great power and clarity, this section of Isaiah insists that God will make all right. He is almighty. He will not forsake the people. He will cause rivers of life-giving water to flow through the arid land. For the second reading, the Church presents a passage from St. Paul’s Epistle to the Philippians. The Christians of Philippippi had this in common with Christians living in every other major city of the Roman Empire. They were few in number, by comparison, and their devotion to Christ drew them into a lifestyle and way of thinking utterly opposite the prevailing culture. Furthermore, hostility, official and unofficial, engulfed them. So Paul, as he did in other letters, encouraged but also challenged the Christians. It is eloquent in its message, using the imagery of racing. The Apostle says that he has not yet finished the race, but he has his eyes on one sight alone, the conquest that led to the exile.

**Reflection**

Next weekend, the Church will observe Palm Sunday. Only two weeks of Lent remain.

The Church urges us that there is still time to repent and change our determination to follow Christ. Our own sins haunt us. Temptations still may be strong. We know our imperfections quite well. Abandoning them will not be easy. The Gospel reading tells us that Christ will forgive all, even terrible sins. He will strengthen us, support us, and protect us if we endeavor not to sin again.

Sin is real. So is the mercy. God will help us to renounce sin and to turn to Christ. Nothing else matters. We need the Lord. He awaits us.

**Daily Readings**

**Thursday, March 21**

- **Genesis 17:3-9** Psalm 103:4-9 John 8:51-59

**Friday, March 22**

- **Jeremiah 20:10-13** Psalm 18:2-7 John 10:31-42

**Saturday, March 23**

- **Isaiah 50:4-7** Psalm 22:8-9, 17-18a, 19-20, 23-24

**Question Corner/Fr. Kenneth Doyle**

Christ’s title, “Son of Man,” can refer both to his humanity and his divinity

Q

We refer to Christ by various titles: the Messiah, the Lamb of God, Son of the Father. But have never understood why, in the Scriptures, Jesus refers to himself as the “Son of Man.” That sounds, to me, a little less than divine. Why does Christ call himself that? (San Francisco, Calif.)

A

Your question is an insightful one, and has been the subject of considerable discussion by Scripture scholars. On April 29, 1987, blessed John Paul II devoted one of his weekly audience catechetical presentations to explaining what Jesus meant when he called himself “Son of Man.”

That title is used in the four Gospels, always within the sayings of Jesus, and depending on the context, it can refer either to Christ’s humanity or to his divinity.

At certain times, the pope pointed out, Jesus seems to be highlighting the fact that “he took his place with that same name as a true man among men, as a son of a woman, Mary of Nazareth,” one who shares entirely our earthly condition and suffering.

An example comes in St. Matthew’s Gospel where Jesus says, “Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head” (Mt 8:20).

In other passages, though, Jesus uses the title with clear reference to the prophecy of Daniel, which was viewed both by Israelites and by all as messianic: “I saw coming with the clouds of heaven one like a son of man. He received dominion, splendor and kingship; all nations, peoples and tongues will serve him” (7:13-14). When Jesus cures a paralytic who had been lowered from a roof, for example, he ascribes divinity to himself by first saying to those looking on, “But rather to secure the racial integrity of the people might be in jeopardy. If an adulterous woman gave birth to a child, conceived outside marriage, then fraud would taint the special people. If an adulterous woman had been caught in the act of adultery, but rather to secure the racial integrity of the people might be in jeopardy.

Q

Several years ago, my wife and I were asked to be godparents of five children whose parents were joining the Catholic Church at the time. We willingly agreed. Later, the couple had a second child, and we were asked to be their godparents as well and were proud to do so.

Two years ago, though, the parents decided to take the kids to Mass and to religious education classes.

You might even consider sending them a card or note each year on the anniversary of their baptism, but this would depend on how that would be viewed by the children’s parents. It seems to be a better position to measure that than I.

If you lived in the same vicinity and if the parents simply fell away from Catholic practice through laziness or the general busyness of family life, you might even offer to take the kids to Mass and to religious education classes.

But what I suspect from your question is that the parents made a conscious decision to withdraw from the Catholic faith—which in case you might drive them and their children further away by pressing too hard.

If you are still friendly with the parents, you might consider having an honest discussion with them—explaining to them that you still feel some personal responsibility for the children’s growth in the faith, but that you no longer feel compelled to do anything that would offend, and asking the parents what they would be comfortable with.


Providence Sister Beatrice Hoberg taught music for 40 years and wrote textbooks to it; those ar...
Students at St. Mary School in North Vernon hold mock conclave

By Sean Gallagher

Students at St. Mary School in North Vernon got a taste of what a conclave to elect a pope was like in their own mock conclave held on March 11, the day before the start of the real one at the Vatican.

Father Jonathan Meyer, pastor of St. Mary Parish in North Vernon, organized the event with the help of the school’s eighth-grade teacher, Lisa Vogel. She followed closely each of the rituals of a conclave and the tasks to prepare for it. First, “workers” made sure that no young devices were in the “Sistine Chapel”—actually, the school’s gym—and then took away all cell phones from the “cardinals.”

Then the “cardinals,” a group of upper grade boys in the school, wearing red cassocks, white surplices, red caps and red zucchetos, processed in while chanting the “Veni Creator Spiritus” sequence. Each took an oath, and then students playing members of the press were asked to leave.

The rest of the students watched the voting from the gym’s Bleachers while Father Meyer commented on each step to help them learn about what would happen during a real conclave.

Each of the 40 cardinals took up his ballot and said a prayer before depositing it in a chalice on an altar that sat in front of a screen, on which was projected an image of Michelangelo’s “Last Judgment.”

After two ballots, “Cardinal” Brett Sawyer, an eighth-grader, was elected pope, and took the name Maximilian, which is his confirmation name.

The conclave ended with the new pope donning a white cassock and giving his blessing to the assembled crowd, which cheered for the new pontiff.

Father Meyer was impressed by how much the students learned from the mock conclave, and how they showed their love for the faith during it.

“Our Catholic faith, in a certain way, is so in depth that it demands drama,” he said. “And these young people were literally captured [by it]. Our preschoolers up through our eighth-graders who were watching this and acting it out were enthralled by the drama of the conclave.”

“It’s a beautiful thing. It’s 2,000 years of history and tradition all wrapped up into our present era.”

(For more photos from the mock conclave held at St. Mary School in North Vernon, log on to www.CriterionOnline.com.)

Above, Christopher Garlitch, a seventh-grader at St. Mary School in North Vernon, portrays a cardinal placing a ballot in a chalice during a mock conclave held on March 11 in the Seymour Deaney school.
Dinner dance unites families, friends with special needs

By Natalie Hoefer

As the music blared, Justin Graves pumped his fist in the air. He swung his head like an '80s “hair band” member. He played air guitar, did the Macarena and the Electric Slide.

If energy were mercury, the thermostat would have been shattered. One never would have expected such enthusiastic dancing of Graves who, when asked if he planned to dance that night at the Special Religious Development (SPRED) dinner dance, quietly answered, “Yes.”

A member of St. Luke the Evangelist Parish in Indianapolis, Graves was one of the many enthusiastic participants at the 13th annual SPRED dinner dance held on March 2 at the Marten House Hotel and Conference Center in Indianapolis.

The theme of this year’s event was “All Aboard the Love Boat.” Leaders dressed as ship crew members, attendees received sailor hats or flowers for their hair, and a ship setting was created as a prop for photographs.

“The number one goal tonight is to celebrate with our friends and just have a good time,” said Stephanie Pierce, SPRED catechist at St. Malachy Parish in Brownsburg and co-chair of the event. “We hope to raise some funds, but the most important part is to celebrate.

To raise funds, the event included a silent auction and raffle.

SPRED, a ministry of the archdiocese’s Office of Catholic Education (OCE), ministers to children and adults with developmental disabilities. It has been active in the archdiocese for 17 years. Groups now meet in more than 14 parishes with more than 100 participants—called friends—and more than 100 volunteers.

OCE has a three-pronged approach to catechizing Catholics with special needs, according to Ken Ogorek, archdiocesan director of catechesis.

“We seek to raise awareness of disabilities. We try to help religious education programs with proactive techniques and strategies for kids who are perfectly capable of joining typical religious education sessions with a little help,” he said. “And we developed special approaches for catechesis, like SPRED.”

Ogorek spoke briefly at the event. He started by reading a message from Archbishop Joseph W. Tobin, who was unable to attend the event.

“St. Alphonsus Ligouri had a heart for outreach for all those in need of physical and spiritual assistance. As a leader of the religious order that St. Alphonsus founded, the Redemptorists, and now as your chief shepherd and catechist, I place a high priority on serving people with special needs through the ministry of our local Church. SPRED’s pivotal role in catechesis for people with disabilities makes your support very important.

I plan to attend a SPRED event as soon as my schedule permits.”

After sharing the archbishop’s message, Ogorek also shared the positive growth of SPRED experienced in the past year.

A children’s group started at St. Ambrose Parish in Seymour, a group for young adults is beginning at St. Monica Parish in Indianapolis, and a new adult group was added at St. Meinrad Parish in St. Meinrad (see related story). SPRED participants are divided into four age groups: children, ages 6-10; youth, ages 11-16; young adults, ages 17-21; and adults, ages 22 and older.

Terry and Kathy Huser own Huser HomeCare and Huser Special Care and are members of St. Matthew Parish in Indianapolis. They attended the event with some of their own special needs children, as well as three of their clients who are active in the SPRED program at St. Mark the Evangelist Parish in Indianapolis.

“This is a very underserved population, and the fact that the Church is working with kids and adults with special needs—it’s a great opportunity,” Terry said.

Megan Varnau agrees. “I think SPRED is very interesting. I have a lot of friends there,” Varnau is a SPRED participant at St. Thomas Aquinas Parish in Indianapolis. She attended the event with her parents, Ann and Mark.

On the dance floor, a young man who is a SPRED participant gently took the poised hand of a woman in a wheelchair. He held her hand through an entire song, grinning and moving it in time to the music. The smile and joy on the woman’s face was every bit as exuberant at Graves’ dancing antics.

“They teach us ever so much more than we could give back,” said SPRED volunteer Susan Robinson of St. Monica Parish in Indianapolis. “It’s a real blessing to be involved with them.”

Above, Friends, family members, volunteers and supporters of Special Religious Development (SPRED) pack the dance floor during the 13th annual SPRED dinner dance at the Marten House Hotel and Conference Center in Indianapolis. March 2.

Left, Justin Graves has fun during the 13th annual SPRED dinner dance at the Marten House Hotel and Conference Center in Indianapolis on March 2. This year’s theme for the event was “All Aboard the Love Boat.”

More than 200 participants, family members and supporters attended the 13th annual SPRED dinner dance on March 2 at the Marten House Hotel and Conference Center in Indianapolis.

SPRED participants live out their faith during Mass at St. Meinrad Parish

Special to The Criterion

ST. MEINRAD—Special Religious Development (SPRED) is a faith community within a larger parish faith community, and offers participants a place of their own where they are missed if they aren’t there.

An international faith education program, SPRED was started by Father James McCarthy of the Archdiocese of Chicago in the early 1960s, and involves integrating the day-to-day experiences of those with developmental disabilities into their own faith experiences and knowledge of their Creator.

SPRED participants are divided into four age groups: children, ages 6-10; youth, ages 11-16; young adults, ages 17-21; and adults, ages 22 and older. Those who take part in SPRED are called “special friends.”

St. Meinrad Parish began its SPRED program with a 22 and older age group in the fall of 2012 consisting of five friends, five catechists (one for each friend), an activities catechist and a leader catechist.

The friends, along with their catechists, participated in Mass at St. Meinrad Church on March 3. They served as greeters, servers, lectors, gift bearers and extraordinary ministers of holy Communion.

New catechist training takes place within the SPRED community. The catechists begin each session in quiet activities with their friend. The activities catechist has the responsibility of making that each one is involved in one of the many activities available in the SPRED center, and that it is directed to relaxing each person to get them out of the stresses of their day.

The activities director then guides everyone to a quiet circle where each friend and catechist is called by name to join the leader catechist at the SPRED altar that has been prepared with a lighted candle, and the symbol that the lesson is centered around along with the “holy book,” the Bible.

The leader elicits some aspect of each person’s recent experiences and leads them to the deeper meaning of those experiences as it relates to their life in Jesus. The lesson is followed by an agape meal, where all share and enjoy symbolic food together.

It is during the agape meal that respect for food and the difference between bread and holy bread—the Eucharist—is taught to those who have not yet received their first holy Communion.

Being a catechist in a SPRED community is not something that can be described, it must be experienced,” said Judy Colby, lead SPRED catechist at St. Meinrad Parish. “Living the little and the big ‘wow’ moments in a SPRED community bonds the group in a way that allows the entire group to realize a sense of the sacred. The group’s awareness of the divine is simply a gift.”

(St. Meinrad Parish hopes to begin a SPRED program for children ages 11-16 this fall. Parents of children with developmental disabilities in the St. Meinrad area are invited to contact Judy Colby at 812-357-2325 or Marilyn Becker at 812-357-2005.)

More than 200 participants, family members and supporters attended the 13th annual SPRED dinner dance on March 2 at the Marten House Hotel and Conference Center in Indianapolis.