



The Criterion

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Church dedication

New St. Mary-of-the-Knobs Church pays tribute to the glory of God, page 3.

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H e i s r i s e n

CHS photocourtesy of the National Gallery of Art



The Resurrection is depicted in "Christ Risen from the Tomb," a painting by Italian Renaissance artist Bergognone. The artwork is from the Samuel H. Kress Collection at the National Gallery of Art in Washington. Easter, the feast of the Resurrection, is on April 8 in the Latin-rite Church this year.

Response to Christ's sacrifice must be gift of time, prayer, pope says

VATICAN CITY (CNS)—The truly Christian response to Christ's death and resurrection must be the dedication of one's life and one's time to building a relationship with Jesus and being grateful for the gift of salvation, Pope Benedict XVI said.

"In this Holy Week, the Lord Jesus will renew the greatest gift we could possibly imagine. He will give us his life, his body and his blood, his love," the pope said on April 1, celebrating Palm Sunday in St. Peter's Square.

"We must respond worthily to so great a gift, that is to say, with the gift of ourselves, our time, our prayer, our entering into a profound communion of love with Christ who suffered, died and rose for us," Pope Benedict said.

Tens of thousands of people gathered for the Mass under overcast skies. Pope Benedict arrived in an open popemobile behind a procession of young people carrying whole palm fronds, priests carrying olive branches—the traditional Palm Sunday symbol in Italy—and bishops and cardinals carrying tall, braided palms.

In his homily, Pope Benedict said the disciples and crowds who followed Jesus to Jerusalem had their own idea of who Jesus was and what difference he would make in their lives and the life of Israel.

In fact, he said, the vast majority of them were disappointed that he did not live up to their expectations and they went—in a space of a few days—from acclaiming him as Messiah as he entered Jerusalem to calling for his crucifixion or running away frightened.

In the same way, Christians today must



Pope Benedict XVI greets the crowd after celebrating Palm Sunday Mass in St. Peter's Square at the Vatican on April 1.

ask themselves, "Who is Jesus of Nazareth for us? What idea do we have of the Messiah, what idea do we have of God?" the pope said.

The question is key at the beginning of Holy Week, when "we are called to follow our king who chooses the cross as

his throne," he said.

"We are called to follow a messiah who promises us, not a facile earthly happiness, but the happiness of heaven," the pope said.

Directing his remarks particularly to young people marking the diocesan-level

celebration of World Youth Day, Pope Benedict said Palm Sunday should be a day for making a clear decision, "the decision to say 'yes' to the Lord and to follow him all the way, the decision to make his Passover, death and resurrection the very focus of your Christian lives." †

On anniversary of Blessed John Paul's death, Vatican focuses on World Youth Day

VATICAN CITY (CNS)—On the seventh anniversary of the death of Blessed John Paul II, Pope Benedict XVI paid homage to one of his predecessor's innovations—World Youth Day.

Greeting an estimated 5,000 cheering young people from Spain on April 2, Pope Benedict said they were "the protagonists and principal recipients of this pastoral initiative promoted vigorously by my beloved predecessor, Blessed John Paul II, whose passage to heaven we remember today."

The Spanish youths had come to the Vatican for the celebration of Palm Sunday on April 1, and to thank the pope for visiting Madrid for World Youth Day last August. The Spanish delegation included the World Youth Day orchestra, which played during the papal audience.

While the pope was with the young people, Vatican officials and representatives of the Brazilian bishops' conference were holding a news conference to talk about plans for the next international celebration of World Youth Day, which will be held on July 23-28, 2013, in Rio de Janeiro.

Pope Benedict told the Spanish youths that the World Youth Day experience "can only be understood in the light of the presence of the Holy Spirit in the Church," who continues to enliven the Church and to push believers

"to bear witness to the wonders of God."

He told the young people, "You are called to cooperate in this exciting task, and it's worth it to commit yourself to it without reservation. Christ needs you to expand and build his kingdom of charity."

Each and every person has a vocation, a call from God that is the key to each person's holiness and happiness, as well as being a call to create a better world, the pope said.

The missionary outreach of young people is set to be a key focus of WYD 2013 in Rio, said Vatican and Brazilian officials.

Auxiliary Bishop Eduardo Pinheiro da Silva of Campo Grande, president of the Brazilian bishops' commission for youth, said the "days in the dioceses" that usually precede the main World Youth Day gatherings would be transformed into a "Missionary Week" when young Catholics from around the world travel to Brazil.

The youths' time in dioceses outside Rio will still include a chance to get to know local people and customs, but Bishop da Silva said organizers felt—and the Vatican agreed—that more time should be devoted to catechesis, spiritual experiences and encounters that would help young Catholics from around the world learn to share their faith with others.

The news conference was held after a March 29-31 meeting of representatives of bishops' conferences and movements from 99 countries. The meeting included a review of the Madrid experience and a discussion of plans for Rio.

Cardinal Stanislaw Rylko, president of the Pontifical Council for the Laity, which coordinates the youth gatherings, said one of the chief criticisms of the Madrid gathering was that the vast majority of

young people—about 1 million of them—were unable to receive Communion at the final Mass. Organizers said they had to close the tents where the unconsecrated hosts were stored after a storm.

The Canadian representative, Basilian Father Thomas Rosica, who was director of World Youth Day 2002 in Toronto, said organizers must never forget that logistical problems at such an event have "pastoral and liturgical ramifications and consequences that last long after the event is over."

He said questions still remain about why it wasn't possible to get the hosts out of the tent, and even why so many young people with passes for the Mass weren't allowed in.

"Whatever the real, legitimate circumstances were that caused these situations, let us do everything we can to avoid them in the future," he told the meeting.

Cardinal Rylko told reporters the Madrid experience will help the Brazilians be even more prepared for the unforeseen and unpredictable, but he also said, "World Youth Day is a pilgrimage, and pilgrimages always bring challenges."

The cardinal also was asked about plans for the Rio 2013 Way of the Cross celebration, one of the key moments of World Youth Day.

With the event still 15 months away, details are still being worked out, he said. However, the prayer service traditionally has been connected to the local reality—to the history, culture or suffering of the local people—so one idea is to have at least one station inside one of Rio's favelas or poor neighborhoods.

Archbishop Orani Tempesta of Rio de Janeiro told reporters, "We're still looking at how to do that." †



Blessed John Paul II

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New St. Mary-of-the-Knobs Church pays tribute to the glory of God

By Mary Ann Garber

FLOYD COUNTY—“Generations of Faith” came together for prayer and celebration on March 25, a beautiful early spring day, as St. Mary-of-the-Knobs Parish in scenic southern Indiana marked the dedication of its new church.

Prayer cards featuring that theme and a photograph of the large crucifix in the new St. Mary-of-the-Knobs Church serve as reminders that the magnificent worship space is God’s house and that Catholics have celebrated Mass on this hill in Floyd County since 1823.

St. Mary-of-the-Knobs School second-grader Sydney Williams of Floyds Knobs and her classmates welcomed parishioners and guests outside the main entrance of the church before the Mass of Dedication.

As she handed out prayer cards with the other students, Sydney thought about what she likes best in the new church.

“It’s open,” she said, smiling.

Classmate Garrett Huber of Floyds Knobs said he liked watching the construction workers build the church and Geis Activities Center when he looked out the windows of the nearby school.

“It’s pretty,” Garrett said. “It’s for everyone. I would tell people that our new church has opened, and invite them to come to Mass.”

Members of the historic, 1,011-household parish can expect an influx of new parishioners based on a recent demographic study by Indiana University’s Kelley School of Business students that predicts as much as a 10 percent growth in population in Floyd County by 2050 as more people move to the northern part of the Louisville, Ky., metropolitan area.

That growth was anticipated by Archbishop Emeritus Daniel M. Buechlein six years ago when he gave Father John Geis, the pastor from 1993 until his retirement in 2010, and the parishioners permission to begin



St. Mary-of-the-Knobs School second-grader Sydney Williams of Floyds Knobs gives a “Generations of Faith” prayer card to a parishioner before the March 25 Mass of Dedication for the new church.

fundraising and plans for a new church.

They responded generously by contributing funds for a worship space with octagonal-shaped design elements that seats 1,174 people. A huge, stained-glass reredos screen is covered with images of the Tree of Life that symbolize the parish’s roots planted deeply in the Word of God and the rich soil of faith. The Blessed Sacrament Chapel and tabernacle are behind the altar and reredos wall.

Bishop Christopher J. Coyne, apostolic administrator and principal celebrant of the Mass of Dedication, said in his homily that, “As God has dwelt here in Floyd’s Knobs since 1823, God will now dwell in this holy place. Indeed, how lovely is your dwelling place.”

A church is “a space in which heaven and Earth are joined,” he said, “a space in which we process toward the Divine and the Divine moves toward us.”

Yet, a church is also a “very



Parishioners and guests arrive at the new St. Mary-of-the-Knobs Church in Floyd County on March 25 for the Mass of Dedication. Bishop Christopher J. Coyne, apostolic administrator, was the principal celebrant. The \$4 million church seats 1,174 people. Michael Eagan of Entheos Architects in Indianapolis said the church’s design elements pay tribute to the glory of God, the parish’s devotion to Mary, the 189-year history of the Floyd County faith community and the “Upon This Rock” capital campaign theme. Kovert Hawkins of Jeffersonville was the principal architect.

human space, ... a place where we participate in the ceremonies and liturgies that touch the deepest edges of our lives,” Bishop Coyne said, “... all of these at the hands of God in the sacraments and life of the Church. ... This church is now a holy gift for God’s holy people, a light upon the hill that shines forth to all who pass by.”

Before the liturgy, Father Geis compared the parish’s new church, the activities center named for him and two athletic fields to a tree whose branches continue to grow larger in praise for God.

“I see this parish as like a big tree that the Lord has planted here,” Father Geis said, “and the roots go back to 1823 to the very first people who came here. They’re still with us. They’re really a part of this, too. We just give thanks to God for all the wonderful fruit that he has brought forth from this tree. And it’s going to continue. There are a lot of blossoms on it, and it’s

going to bloom again and again.”

Father Michael Hilderbrand, the pastor since 2010, welcomed the parishioners, guests and concelebrating priests before the Mass.

“It’s a joyful time,” he said. “It’s a time of celebration. It’s a time of prayer.”

After Bishop Coyne blessed the church and altar with holy water and incense, he rubbed chrism oil on the stone altar and the walls of the church. Then the altar was prepared for the Liturgy of the Eucharist.

At the conclusion of the Mass, the bishop placed the Eucharist in the new tabernacle, which transformed the church into God’s holy dwelling place.

“It’s been a great delight and a joy to see the completion of the project that was begun so many, many years ago,” Father Hilderbrand told the assembly. “Our hopes and dreams have come to fruition. The hopes and dreams of Our Lord, Jesus Christ, still

linger in us as we go forth.”

In a letter for the liturgy guide, Father Hilderbrand wrote that, “We have crossed the threshold—our own threshold of hope. We are here in our fourth new church structure. ... Yet, it is only a beginning for our faith community, standing on the shoulders of generations of the faith.”

Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis, grew up in the parish and received his sacraments of initiation at the old church, which is now a chapel.

“I went to school here,” Msgr. Koetter said before the liturgy. “This is my childhood home. I celebrated my first Mass here [at the old church]. It’s good to be here today. It’s a happy day to see them celebrating their parish, their growth, from the young ones to the old ones.”

After the Mass, Eric Atkins, an architect and director of the archdiocesan Office of Management Services, praised the

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Above, Bishop Christopher J. Coyne, apostolic administrator, pours chrism oil on the new altar at St. Mary-of-the-Knobs Church as Father Patrick Beidelman, left, master of ceremonies and director of liturgy for the archdiocesan Office of Worship, and altar server Trenton Law of Georgetown, right, assist him.

Left, Bishop Christopher J. Coyne and more than 15 priests concelebrate the eucharistic liturgy on March 25 at the new St. Mary-of-the-Knobs Church in Floyd County.

Right, his hand prints gleam with chrism oil on the wall of the new St. Mary-of-the-Knobs Church as Bishop Christopher J. Coyne makes the sign of the cross on a Station of the Cross during the Mass of Dedication on March 25 in Floyd County.



The tabernacle sits on a stone base in the Blessed Sacrament Chapel in the new St. Mary-of-the-Knobs Church in Floyd County.

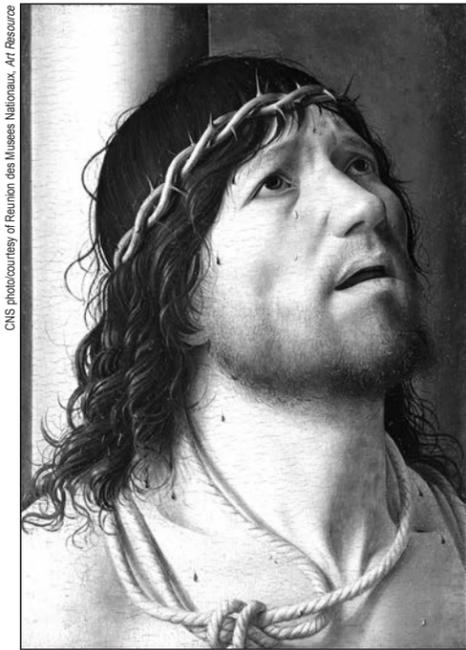




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Editorial



CNS photocourtesy of Reunion des Musées Nationaux, Art Resource

The Passion of Jesus is depicted in "Christ at the Pillory" by Italian Renaissance painter Antonello da Messina. Good Friday, on April 6 in the Latin-rite Church this year, commemorates the Passion and death of Jesus Christ.

Blood and water flowed out

"A soldier thrust his lance into [Jesus'] side, and immediately blood and water flowed out" (Jn 19:34). We Catholics hear that reading each year on Good Friday when we hear the Passion according to St. John.

As an eyewitness to Jesus' crucifixion, John probably added that detail to indicate that Jesus really died on the Cross. This was to combat Docetism, the heresy that asserted that Jesus only "appeared" in a human body and therefore only seemed to die. However, the Church from its earliest beginnings taught that the water and blood were real, and symbolized the sacraments of baptism and the holy Eucharist.

St. John Chrysostom (347-407) wrote, "The water was a symbol of baptism and the blood, of the holy Eucharist. From these two sacraments the Church is born. From baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ fashioned his Church."

Blood has been closely associated with sacrifice from the days of the Old Testament. When God was preparing to kill the first-born of the Egyptians, he commanded the Israelites to "take a bunch of hyssop, and dipping it in the blood" of a lamb that has been slaughtered, "sprinkle the lintel and the two doorposts with this blood" (Ex 12:22).

As part of the ratification of the covenant between God and the Israelites, Moses took blood from sacrificed bulls "and sprinkled it on the people, saying, 'This is the blood of the covenant which the Lord has enjoined upon you'" (Ex 24:8).

Chapter 17 of the Book of Leviticus begins with the Jewish teaching about "the sacredness of blood." Verse 9 tells how "the priest shall splash the blood on the altar of the Lord at the entrance of the meeting tent" (Lv 17:9).

As part of the ordination to the priesthood of Aaron and his sons, described in Chapter 8 of the Book of Leviticus, Moses took some blood from

a slaughtered ram and put it on the tip of their right ears, on the thumbs of their right hands, and on the big toes of their right feet (Lv 8:23-24). He splashed the rest of the blood on the sides of the altar.

The Letter to the Hebrews tells us, "According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness" (Heb 9:22).

Thus, the early Christians recognized that Jesus, the "Lamb of God," was sacrificed for us through the shedding of his blood. The Letter to the Hebrews says, "Christ entered into the sanctuary, not with the blood of goats and calves, but with his own blood. For if the blood of goats and bulls can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God" (Heb 9:12-14).

According to John's Gospel, it was John the Baptist who first recognized Jesus as "the Lamb of God" who would be sacrificed for us. In Chapter 1 of that Gospel, as Jesus was approaching to be baptized, John the Baptist proclaimed, "Behold, the Lamb of God, who takes away the sin of the world" (Jn 1:29).

Although blood was an important part of Jewish sacrifice, drinking blood was not. In fact, Jews had to be careful to drain the blood from animals before cooking. The Book of Leviticus told them, "You shall not partake of any blood, be it of bird or of animal. Every person who partakes of any blood shall be cut off from his people" (Lv 7:26-27).

This is one reason why the Jews were turned off when Jesus told them, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:54-56).

We drink Jesus' blood when we receive Communion.

—John F. Fink

Be Our Guest/Sr. Mary Beth Klingel, S.P.

Religious community says tragic shooting must lead society to search for solutions

Innumerable forces in our lives, and throughout our society, seem to have convinced us that immediacy is best. We have to do it now. We have to have it now. We must go there now. We need it now!



Seventeen-year-old Trayvon Martin of Sanford Fla., died recently in an

unnecessary way when a man on neighborhood patrol made an instant decision to pull a trigger. But what happened before the tragic blast?

Trayvon, a young African-American, was walking in a gated community. He was wearing a hooded sweatshirt, and carrying a snack and beverage.

A Caucasian male, who lives in the community, was driving by. He was a member of the community's neighborhood patrol. Did he make an instantaneous judgment that Trayvon was there to cause trouble, or because he was a teenager, or because he was black, or because he was wearing a "hoodie?"

Trayvon noticed the man. Did he make a snap decision that he was about to be questioned or harassed for no reason? Had he been in that position previously?

The man called 911 and the dispatcher asked him to avoid making contact with Trayvon. He made a quick decision to continue his pursuit. He confronted Trayvon. He did not wait a minute or two for police to arrive. The confrontation ended in death, and it ignited a firestorm of quick reaction.

Immediate justice has been demanded by nationally known speakers, rallies across our nation, on social media sites and by people in that Florida neighborhood. Justice for what?

The man did not heed the warning from the dispatcher. He chose to act on his own. He had no authority to do so. Serving as a member of a neighborhood patrol gives no one legal authority.

The shooter claims self-defense. Did Trayvon make a quick, immature decision that teenagers often make by moving aggressively toward the man? Or was Trayvon provoked into attacking the

shooter because he felt threatened, afraid for his own safety? To whom does the rationale of self-defense apply? Both? Legal authorities will have to sort that out.

Now, a family mourns the loss of a young man who was about to enter the prime of his life. The shooter's life, and the core of his family structure, have been devastated as well. Life will never be the same in that gated neighborhood or that Florida community.

At the center of this story seems to be the lesson that racism still exists in our society. Racism appears to have been present in the shooter's action of making a quick judgment about the young man walking in the neighborhood. It is evident in this case through the divisive reactions that came ever so quickly.

In our haste, we make presumptions about one another, or about certain situations, that are often unfounded. As a society, we have become increasingly reliant on confrontation to solve our differences. Confrontations often end in violence, sometimes with devastating consequences, such as this event in Florida.

As a society, is this who we want to be? Deep down, do we really want to be unaccepting of our neighbor? Have we convinced ourselves that we have no tolerance for a different viewpoint, or economic level, or educational values, or age factors, or gender issues, or ethnic background? Do we not want to live in peace?

As a family grieves, another family braces for traumatic times and a community hopes for healing, let us call upon the power within us to coexist with people of all races, creeds and social levels. Let us not fall into the trap of quick, biased thoughts and decisions that are often without basis or merit. Let us avoid the biases in ourselves and within our society that often lead to devastating tragedy, and diminish us as individuals and as a society.

The solutions are not immediate, but they are within our reach.

(Providence Sister Mary Beth Klingel is general officer and liaison to the Anti-Racism Team for the Sisters of Providence of Saint Mary-of-the-Woods.) †

Letter to the Editor

Despite tragedy, Church's presence is evident throughout New Albany Deanery

As a Catholic in the New Albany Deanery in southern Indiana, I have been proud of the Catholic presence in the recovery efforts following the March 2 tornadoes.

Deeply involved and on the front line is Father Steven Schaftlein, pastor of both St. Francis Xavier Parish in Henryville and St. Michael Parish in Charlestown.

Father Schaftlein's recovery notes distributed by e-mail have been keeping us all informed of the many donations and volunteers that have materialized since March 2.

People from all over the country have mailed donations, prayers and letters of support for the victims of this disaster. Many others have shown up to help with cleanup and repairs, and feed the people.

A group of teenagers from Kentucky is planning its mission trip in July to help the people of Henryville in any way they can. Their youth minister is a former resident of the area, and began setting up plans to "come home and help."

Father Schaftlein, his staff and volunteers

have tirelessly fed, sheltered, counseled and ministered to the people of Henryville. Even with cracks in the structure and a hole in the roof, Mass has been offered every Sunday at the tiny church in Henryville.

On March 25, Bishop Christopher J. Coyne, apostolic administrator, blessed this parish community by celebrating Mass with them. Later in the day, Bishop Coyne celebrated Mass with the people of St. Mary-of-the-Knobs Parish in Floyd County as he dedicated their beautiful new church.

What a contrast and what a sign of the Church's presence in southern Indiana.

The deep roots of Catholicism in our deanery feed today's people in every aspect and venue. The recovery in Henryville will take a while, but it will happen due to the many willing hands and hearts of the people—"the Body of Christ."

Dolores Snyder
 Sellersburg

Relics of St. John Neumann visit Washington as one of last tour stops

WASHINGTON (CNS)—A 15-month “year” celebrating the 200th birthday of St. John Neumann and the anniversary of his ordination as bishop of Philadelphia made a stop in Washington on March 28, which would have been the saint’s 201st birthday and the 160th anniversary of his episcopal ordination.

Relics of St. John Neumann came in a reliquary made specifically for the anniversary to the Basilica of the National Shrine of the Immaculate Conception in Washington, where an afternoon of veneration of the relics was bookended by two Masses.

Called “the little bishop” because of his height—he was 5-foot-2 or 5-foot-3, according to Redemptorist Father Matthew Allman, who traveled with the relics from Philadelphia—the saint was “tiny, but his heart was big,” Msgr. Walter Rossi, rector of the shrine, said during the first of the two afternoon Masses. “He did such great work for God’s people.”

St. John Neumann, often pronounced “NEW-min” but sometimes pronounced “NOY-min” to reflect his Bohemian heritage, was the first to profess vows as a Redemptorist priest in America.

He often is referred to by his full name—St. John Nepomucene Neumann.

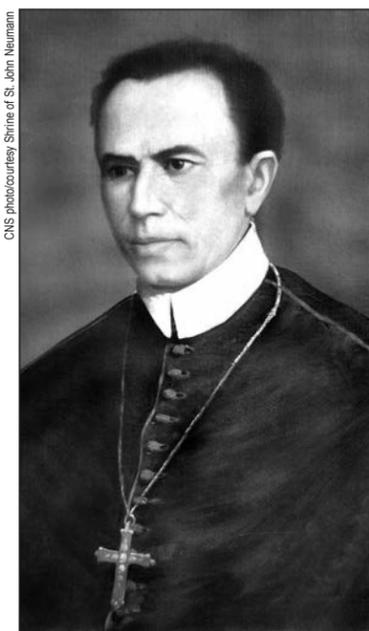
Born in the modern-day Czech Republic, he was the first American male saint. He also is regarded as the founder of the Catholic parochial school system.

Father Allman told Catholic News Service that “it’s been a tough time” in Philadelphia, where a blue-ribbon commission recommended in January the closing of dozens of Catholic schools throughout the archdiocese, with some of them merging to form regional schools.

“We’ve been praying for his



A woman and girl kneel in prayer during the veneration of the relics of St. John Neumann at the Basilica of the National Shrine of the Immaculate Conception in Washington on March 28. The visitation was part of the 200th anniversary celebration of the birth of the first male U.S. saint and the founder of the Catholic parochial school system.



A painting of St. John Neumann is seen at a Philadelphia shrine named for him. Relics of the saint have been displayed in several U.S. cities as part of a celebration of the 200th anniversary of the birth of the first male U.S. saint, who is also considered the founder of the Catholic parochial school system.

[the saint’s] intercession,” the priest said.

Even the Catholic school at the parish to which Father Allman is assigned had been recommended for shutdown to merge it with a second parish school and create a new entity. Ultimately, the closure recommendation for the second school was revoked, and it will become a “mission school.”

“We don’t know what a mission school is,” Father Allman said. “They’re still working on the details of that.”

Archbishop Charles J. Chaput of Philadelphia decided to keep open the four Catholic high schools slated for closure because a new foundation was formed to support them.

St. John Neumann knew four languages before he came to the United States, and learned English, French, Italian and Gaelic to minister to Catholic immigrant

populations. He made only one trip to his native Europe once he dedicated himself to missionary work in America. That was in 1854 for an *ad limina* visit and to hear Pope Pius IX proclaim the doctrine of the Immaculate Conception, that Mary was conceived without sin, as a dogma of the Catholic faith.

It was fitting for the saint’s relics to come to a shrine dedicated to the Immaculate Conception, Father Allman said. “He wouldn’t go for” the stained-glass likeness of himself or for the shrine’s Czech chapel, but otherwise “he would feel at home here,” the priest said in his homily.

The reliquary contains a “first-class” relic, a part of the person’s body. A piece of a bone from the saint is embedded in the lid of the box. The reliquary also contains “second-class” relics,

something that had touched his body or something that he was associated with, and a “third-class” relic, generally something that touched the body after death, or something that had touched the grave.

According to the Redemptorists, these relics inside include St. John Neumann’s cilicium and discipline, a piece of his original coffin, and vestments that once dressed his remains which are displayed under the altar at St Peter’s in Philadelphia.

Many Catholics confuse St. John Neumann with Blessed John Newman, especially since their surnames can be pronounced the same way.

Father Allman said he likes to distinguish the two this way. “St. John Neumann was an American missionary. Cardinal Newman was an English

cardinal,” who was a leader in the Oxford Movement and switched from the Anglican Church to the Catholic Church in his 40s. Cardinal Newman, beatified in 2010 by Pope Benedict XVI, was an 18th-century theologian whose book *Idea of a University* helped define Catholic higher education.

“We can pronounce it NOY-min, but we think he adopted NEW-min when he came to the United States,” Father Allman told CNS. “His name was punned—‘a new man for a new world.’”

The relics return to Philadelphia after a visit this spring to a Redemptorist parish in Bethpage, N.Y. Over Father’s Day weekend, on June 16 and 17, the relics are to be displayed at a retreat house in Malvern, Pa. The “Neumann Year” concludes on June 23 with a Mass and ceremonies at the Cathedral Basilica of SS. Peter and Paul in Philadelphia. †

What was in the news on April 6, 1962? The possibility of changes in the Masses, and suggestions about the Index of Forbidden Books

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the April 6, 1962, issue of *The Criterion*:



• See possible changes in Mass to broaden lay participation

“VATICAN CITY—Possible changes in the Mass, and

contemporary problems facing missionaries in Asia and Africa were among many questions studied by the fifth session of the Central Preparatory Commission of the ecumenical Council. ... Among changes said to have been under consideration is that the Mass end at the ‘Ite Missa Est’ instead of with the reading of the Last Gospel, as at present. Other possibilities include the reorganization of the Lessons, Epistles and Gospels

to give them greater significance in modern circumstances. ... The press service of the preparatory commission ... call attention to the goal that the largest possible number of Catholics be able to assist at Mass more fully and devoutly.”

• Revision of the Index suggested to Council

“CHICAGO—What action should the coming Vatican Ecumenical Council take in regard to the Index of Forbidden Books? Specialists in literature, law and theology grapple with that question in a magazine symposium and come up with suggestions ranging from restarting the principles underlying the Index, through making it easier to get permission to read forbidden books, to dropping the list of titles entirely.”

• Three St. Meinrad priests named to Peru Mission

• Benedictine nuns to staff boys’ school in Colombia

• Integration order faces ‘test’ in New Orleans

• Bishops hit tactics of Polish Reds

• Parishioners to take roles in Passion Play

• Lutheran theologians spur German ecumenical spirit

• Urges caution in assessing blame for ‘defections’ among Chinese

• Interracial body sets symposium at Saint Meinrad

• Priest in Russia: Why Reds ‘softened’ persecution

• Priest’s study shows hike in Catholic scholarship

• Act or face extinction, small farmers warned

• Historic meeting: Scottish Church leader pays visit to Pope John

• Bishop denounces drive to restore priest-workers

• [Oldenburg] Franciscan nun dies at age 102

• Holy Cross Sisters plan expansion

• Indianapolis to get sixth K.C. Council

(Read all of these stories from our April 6, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Pontifical Council for Health Care Ministry calls for support for those living with autism

VATICAN CITY (CNS)—The Church needs to address the alienation often surrounding those living with autism, especially children and young people, by coming to the aid of those affected, said Archbishop Zygmunt Zimowski.

The archbishop, president of the Pontifical Council for Health Care Ministry, said those who draw near to people with autism can help break down the barriers of silence, and join in them in solidarity and prayer.

The archbishop made his comments in the council’s message for the Fifth World Autism Awareness Day on April 2. In the United States, April is Autism Awareness Month.

“The Church sees as impelling the task of placing herself at the side of these people—children and young people in particular—and their families, if not to break down these barriers of silence then at least to share in solidarity and prayer in their journey of suffering,” said the archbishop.

Along with suffering often come frustration and resignation, especially from the families of those affected, said the archbishop. Families experience repercussions and are often “led to be closed up in an isolation that marginalizes and wounds,” he said.

Archbishop Zimowski said he hopes that all people of good will and the Church may become

“traveling companions” with people suffering from autism, and express their awareness, supportiveness and sensitivity to those affected.

He thanked families, communities, health care workers, educators, professionals and volunteers for their constant support. He also encouraged the continuation of scientific research and health care policies that could increase diagnostic, therapeutic and rehabilitative responses to autism.

Archbishop Zimowski concluded his message by reminding family members that “they are passionately loved by God,” and they are never alone despite their challenging duties. †

Events Calendar

April 6
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Stations of the Cross**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Stations of the Cross**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Mary Parish, 212 Washington St., North Vernon. Jennings County youth, **"Living Way of the Cross,"** 2 p.m. Information: 812-346-3604.

St. Mary of the Immaculate Conception Parish,

211 Fourth St., Aurora. **Lenten fish fry**, 4:30-7:30 p.m. Information: 812-926-1558.

April 7
Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Association, Easter egg hunt**, 10 a.m. Information: 812-934-4440, ext. 240, or slamping@oldenburgacademy.org.

April 10
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, National Volunteer Month, Mass**, 11 a.m., lunch following Mass. Information: 317-885-5098 or beaglered@aol.com.

April 11
Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Discernment Mass and dinner**, high school sophomores and older males interested in the priesthood, 4:30-7 p.m., no charge. Information: 317-924-4100 or sburris@archindy.org.

April 14
Most Holy Name of Jesus Parish, Parish Life Center, 89 N. 17th Ave., Beech Grove. **School alumni association, "Mardi Gras Masquerade,"** 6:30 p.m.-midnight, \$35 per person, \$60 per couple. Information: 317-716-7839 or tradermark@juno.com.

Our Lady of the Greenwood Parish, 399 S. Meridian St., Greenwood. **Hearts for Haiti, Children's Sale**, sale of children's clothes and toys, 8 a.m.-2 p.m. Information: 317-691-5374 or kandra@sejas.com.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Mary Academy, gymnasium, 415 E. Eighth St., New Albany. **"Spring Fling," Altar Society craft and vendor show and luncheon**, 10 a.m.-3 p.m., booth space available. Information: 812-944-0417 or ruthsmc@sbcglobal.net.

April 15
Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

St. Alphonsus Liguori Parish, 1870 W. Oak St., Zionsville, Ind. (Diocese of Lafayette). **Youth ministry, concert, Danielle Rose, singer and artist**, 7 p.m., no charge. Information: 317-873-2885, ext. 108.

April 16-May 21
St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. **Office of Family Ministries, Divorce and Beyond program**, six-week series, 7-9 p.m.

Information: 317-236-1586 or 800-382-9836, ext. 1586.

April 18
Riverwalk Banquet Center, 6729 Westfield Blvd., Indianapolis. **Catholic Radio fundraising dinner**, 5:30 p.m., \$60 per person. Information: 317-842-6583.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "You Are What You Eat,"** 7-8:30 p.m. Information: 812-379-9353, ext. 241.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing prayer service**, adoration, praise, worship, teaching, confessions, 6:30 p.m. Information: 812-623-2964. †

Retreats and Programs

April 9
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk-Fear Management, The Voice of Truth,"** session three of five, Dr. Jodie Ferise Wood, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 11
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar-Bridges to Contemplative Living,"** session three of four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m., Mass, 6 p.m., simple supper, \$85.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Finding God in the Garden,"** Father Michael O'Mara, presenter, 8:30 a.m.-2:30 p.m., \$38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

April 13-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter**. Information: 317-545-7681.

April 20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Of Gods and Men, special movie viewing and discussion**, Father Noah Casey, presenter, 5:30-9:30 p.m., \$20 per person includes light meal, dinner 5:30 p.m., movie 6:30 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

April 25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar-Bridges to Contemplative Living,"** session four of four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m., Mass, 6 p.m., simple supper, \$85.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 26-29
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Caught in the Crosshairs,"** retreat for parish secretaries and parish administrators, Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima,"** Mass, breakfast and social, 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

May 2-23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar-Bridges to Contemplative Living,"** Benedictine Sister Julie Sewell, presenter, four-session workshop on Wednesdays, Mass, 5:15 p.m., simple dinner, 6 p.m., \$85.95 includes book and dinners. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 3
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre Cana Conference, marriage preparation program**, session one of three, 6:15-9 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

May 4-6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Being and Belonging," retreat for separated and divorced Catholics**, Father James Farrell, presenter. Information: 317-545-7681.

May 6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre Cana Conference, marriage preparation program**. Information: 317-545-7681 or marcia.johnson@archindy.org.

May 7
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile-Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org. †



Hunger conference

Jeff Blackwell, a volunteer of the Indianapolis Council of the Society of St. Vincent de Paul, answers a question at a booth for the society on March 3 during the "Voices Uniting to End Hunger" conference at the Christian Theological Seminary in Indianapolis. The Society of St. Vincent de Paul provides food to thousands of people in need at its Pratt-Quigley Center in Indianapolis. For more information on the Indianapolis Council of the Society of St. Vincent de Paul, log on to www.svdvindy.org.

World premiere of Missa Mirabilis is set for April 6-7 in Indianapolis

The Indianapolis Symphony Orchestra and Indianapolis Symphonic Choir will perform the world premiere of renowned British pianist and composer Stephen Hough's "Missa Mirabilis," written for orchestra and chorus, at 8 p.m. on April 6 and April 7 at the Hilbert Circle Theater, 45 Monument Circle, in Indianapolis.

During the same concert, which is part of the symphony's Lilly Classical Series,

Hough, who is Catholic, will be the soloist in a performance of Felix Mendelssohn's "Piano Concerto No. 1."

The concert will also feature a performance of Franz Joseph Haydn's "Symphony No. 30," known as the "Alleluia Symphony" for its use of an Easter Gregorian chant melody, and Johannes Brahms' "Gesang Der Parzen" ("Song of the Fates").

Ticket prices for Lilly Classical Series concerts range from \$20 to \$75 each, and may be ordered by calling the Hilbert Circle Theater Box Office at 317-639-4300 or 800-366-8457, or by logging on to www.IndianapolisSymphony.org. †



Stephen Hough



Praying for life

Eighth-grade students from St. Malachy School in Brownsburg pose in front of a Planned Parenthood abortion center in Indianapolis on March 30 during a 40 Days for Life prayer vigil. The students witnessed to the sanctity of life by praying the rosary, and holding pro-life signs to educate motorists and visitors to the facility about abortion.

Divine Mercy Sunday services will be on April 15

Divine Mercy Sunday services are scheduled on April 15 at parish churches across the archdiocese. All services are open to the public.

The late Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, log on to the website of the John Paul II Institute of Divine Mercy at www.thedivinemercy.org/jpii, send an e-mail to jp2idm@marian.org or call 413-298-1184.

Divine Mercy Sunday prayer services on April 15 reported to *The Criterion* are as follows:

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—Divine Mercy Celebration, 4 p.m. adoration, veneration of the Divine Mercy image, Divine Mercy Chaplet and Benediction. Information: 317-353-9404 or jmjaasher@sbcglobal.net.
- St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis—3 p.m. North Deanery Divine Mercy service. Information: 317-283-5508.
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—5:30 p.m. eucharistic adoration and outdoor procession, praise and worship music, confession. Information: 317-635-2021.
- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, sermon, eucharistic procession and Benediction, Msgr. Joseph Schaedel, Father John Hollowell, Father Varghese Maliakkal, Father John Nwanze and Father Ben Okonkwo, presiders. Information: 317-926-7359.
- St. Mary Church, 317 N. New Jersey St., Indianapolis—11:30 a.m. Divine Mercy Chaplet sung in English, 1:15 p.m. Mass, eucharistic adoration then Divine Mercy Chaplet in Spanish following Mass. Information: 317-637-3983.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 317-882-0724.
- St. Bartholomew Church, 1306 27th Ave., Columbus—3 p.m. eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 812-379-9353.
- St. Michael Church, 519 Jefferson Blvd., Greenfield—2 p.m. eucharistic adoration, sermon,

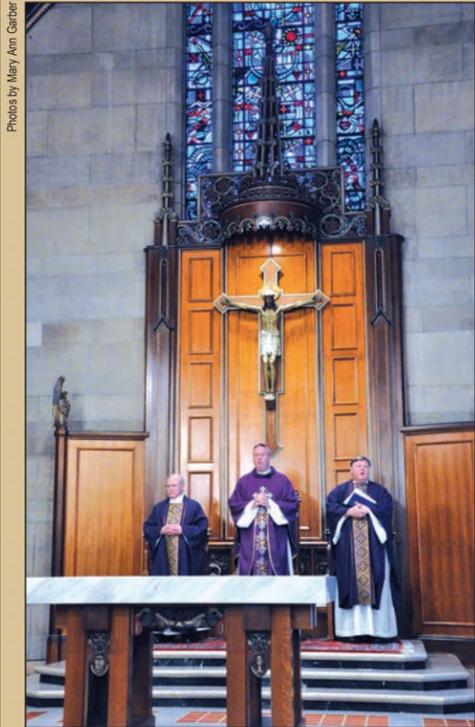


St. Faustina Kowalska, a Polish sister, is depicted with an image of Jesus Christ the Divine Mercy. Services to give thanks for Divine Mercy will take place at parish churches across central and southern Indiana on April 15.

procession, Divine Mercy Chaplet and Benediction. Information: 317-498-1176 or deaconwayne@att.net.

- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 317-694-0362.
- St. Teresa Benedicta of the Cross Church, 23670 Salt Fork Road, Lawrenceburg—2 p.m. eucharistic adoration, confessions, 6 p.m. Benediction and Divine Mercy Chaplet. Information: 812-656-8700.
- St. Mary Church, 212 Washington St., North Vernon—3 p.m. Divine Mercy prayer service. Information: 812-346-3604.
- St. Mary Church, 720 N. "A" St., Richmond—2:30 p.m. Divine Mercy prayer service and eucharistic adoration, reconciliation begins at 12:30 p.m. Information: 765-962-3902.
- St. Anthony of Padua Church, 4773 E. Morris Church St., Morris—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, Benediction. Information: 812-623-2964.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelby County—2 p.m. eucharistic adoration, Benediction and Divine Mercy chaplet. Information: 317-398-4028.
- St. Vincent de Paul Church, 1723 "I" St., Bedford—2 p.m. confessions, 3 p.m. Divine Mercy prayer service. Information: 812-275-6539.
- St. Joseph Church, 312 E. High St., Corydon—1 p.m., confessions and Divine Mercy Chaplet. Information: 812-738-2742. †

Altar dedication



Bishop Christopher J. Coyne, apostolic administrator, prays with Father Nicholas Dant, left, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, and Father Noah Casey, right, rector of SS. Peter and Paul Cathedral in Indianapolis, during a Mass on March 24 to dedicate the new altar and bless the new sanctuary furnishings at Our Lady of Lourdes Church.

As part of the dedication of the new altar on March 24 at Our Lady of Lourdes Church in Indianapolis, Bishop Christopher J. Coyne, apostolic administrator, rubs chrism oil on the stone surface before celebrating the Liturgy of the Eucharist with parishioners and guests. The new altar and sanctuary furnishings were designed by architect Michael Eagan of Entheos Architects in Indianapolis.



Easter TV MASS for Shut-Ins

The Mass is produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.



WTTV/WB4
Sunday, April 8
9:00 a.m.

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TRIBUTE

continued from page 3

dedication and generosity of parishioners for the gifts of their time, talent and treasure which resulted in the beautiful church after six years of preparations.

"This project began with the generosity of a parishioner who donated the money to purchase 33 acres that this church sits on," Atkins said. "The church was a \$4 million project, the Geis Activities Center was \$1.93 million, the site work was \$1 million and the interior of the connecting building that is partially under construction will be another \$400,000 to \$500,000.

"Two athletic fields were built in addition to the site work, which involved using dynamite to remove nine feet of rock so they could build part of the Geis Center in the hill," Atkins said. "... The campaign theme was 'Upon This Rock,' and that truly fits. From the baptismal font with the large rock to the rock of the steps leading to the sanctuary, 'Upon this Rock' has truly come to fruition here."

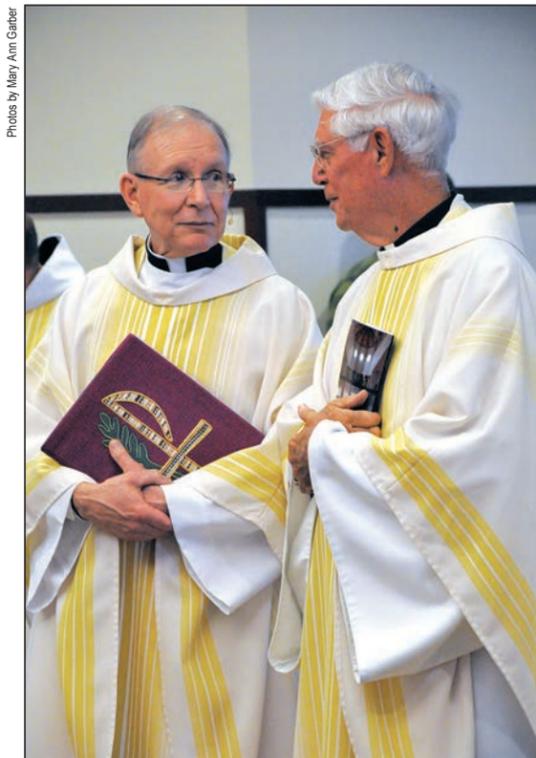
Parishioner and hospitality committee member Mickie Opalecky of Floyds Knobs joined the faith community seven years ago because she found a welcoming parish family there.

As people left the Geis Activities Center after the reception, Opalecky gave them commemorative brochures featuring a Scripture passage from Psalm 100, which reads in part, "Give thanks to God, bless His name; ... His faithfulness lasts through generations" (Ps 100:4-5).

The brochure also included a prayer that, "May Our Lord, Mary the Mother of God and all the saints bless us, those before us, and the generations to come on our journey of faith."

Opalecky looked at the brick church with its twin steeples adjacent to the activity center as she reflected on the emotional Mass of Dedication.

"It was magnificent," she said. "I was glad that I had a Kleenex in my purse because it brought tears to my eyes so many times throughout the service. It was very memorable, and I will never forget it. We are really blessed." †



Above, St. Mary-of-the-Knobs parishioners Nadia Reising, left, and Catherine Walsh share a liturgy guide during the Mass of Dedication on March 25.

Left, Father Michael Hilderbrand, left, pastor of St. Mary-of-the-Knobs Parish since 2010, talks with Father John Geis, right, pastor from 1993 until his retirement in 2010, on March 25 before the Mass of Dedication.

As Supreme Court deliberates, fans, foes of health reform law prepare

WASHINGTON (CNS)—As justices of the U.S. Supreme Court begin deliberations on four questions about the Patient Protection and Affordable Care Act, efforts will continue to reverse elements of the health reform law related to religious freedom and abortion that many find people problematic.

Both those who support the law and those who oppose it "should be preparing both for the possibility that the law will be invalidated and for the possibility that the law will be upheld," said Richard W. Garnett, a professor of law and associate dean at the University of Notre Dame Law School in Notre Dame, Ind.

"I'm sure that people in the relevant industries are doing exactly that," he told Catholic News Service.

Noting that various parts of the law take effect over the next few years, unless the entire law is overturned, Garnett said compliance with all the elements of the 906-page law will take "lots of work." Specific regulations for some aspects of the law—such as the Department of Health and Human Services' abortifacient, sterilization and contraceptive mandate—are still being worked out, he added.

It is possible that the Supreme Court's decision has already been made, although the court is not likely to publicize its opinions until late June.

Robert Langran, a professor of political science at Villanova University in Pennsylvania, described the process by which the high court will reach decisions on the four health care-related questions facing it:

- Does the Anti-Injunction Act, which says no tax can be challenged before it takes effect, preclude court action on the Affordable Care Act at this time?
- Does Congress have the power to force Americans to buy health insurance?



"In a way, the writing of the law is an ongoing process, even as we now wait to learn whether the law, in whole or in part, is unconstitutional."

— Richard W. Garnett,
professor of law and associate dean at the
University of Notre Dame Law School

• If the individual mandate is overturned, can other sections of the law remain in effect?

• Can Congress require states to expand their Medicaid programs?

After three days of oral arguments on March 26-28, the high court met in conference on March 30 to discuss recently heard cases and take preliminary votes. After each justice expresses an opinion, beginning with Chief Justice John G. Roberts Jr. and proceeding by seniority down to Justice Elena Kagan, Roberts assigns the writing of majority opinions and "anyone who wants to" can draft dissenting or concurring opinions, Langran said.

The drafts are then circulated among the justices, who might change their minds or ask a fellow justice to tweak this or that section of an opinion in order to gain his or her full support.

Langran, an expert in the workings of the Supreme Court, told CNS he expects the process to last until the last day of the court's 2011-12 session, scheduled for June 25. He also expects Justice Anthony M. Kennedy to provide the key votes on the individual mandate and on whether the rest

of the law can stand if the mandate falls.

If the law is upheld as a whole or in part, it still faces other lawsuits contending that the contraceptive mandate violates First Amendment protections of religious freedom. Separate suits have been brought by some state attorneys general, by Catholic colleges and organizations and by a Catholic business owner who does not want to provide contraceptives to his employees.

Frank R. O'Brien, chairman of O'Brien Industrial Holdings LLC, a St. Louis-based holding company that owns a number of businesses that mine and process refractory and ceramic raw materials, says a requirement that he provide contraceptives and sterilizations free of charge to his 87 employers violates his conscience rights.

"The HHS mandate tells people like Frank O'Brien that they have to choose between conducting their business in a manner consistent with their moral values or conducting their business in a manner consistent with the government's values," said Francis J. Manion, senior counsel of the American Center for Law and Justice, which is representing O'Brien. "The Constitution

does not allow the government to impose such a choice."

Meanwhile, Catholics and others continued to pressure Congress to provide a legislative remedy to the mandate. More than 700,000 messages have been sent to members of Congress through a link on the National Committee for a Human Life Amendment's website, according to executive director Mike Taylor.

The messages urge Congress to pass the Respect for Rights of Conscience Act, which would allow Church-affiliated organizations, including Catholic charities, hospitals, schools and universities, to opt out of coverage of contraception, abortifacients and sterilization, and would extend exemptions to any nonreligious employer with a moral objection to such coverage.

The Senate voted on March 1 to table the legislation, and its revival before the November elections is considered unlikely.

"In a way, the writing of the law is an ongoing process, even as we now wait to learn whether the law, in whole or in part, is unconstitutional," said Notre Dame's Garnett.

A survey by the Kaiser Family Foundation in March found that more than half of Americans—51 percent—believe the Supreme Court will find the individual mandate unconstitutional, while 26 percent think it will be judged constitutional and 21 percent said they did not know enough to say.

The margin of error for the survey was plus or minus 4 percentage points.

Langran of Villanova predicted that "the mandate will be pitched, and the rest of the law will survive."

But he acknowledged that "there's nothing much anyone can do but wait." †

Finding strength in prayer, despite throngs at Church of Holy Sepulcher

JERUSALEM (CNS)—As Easter approaches, it can be a daunting task to find a quiet moment of contemplation at any of Jerusalem's holy sites, but it is especially so at the Church of the Holy Sepulcher.

Throngs of pilgrim groups and tourists with cameras pack the church, posing for photos at the spots where Jesus was crucified or laid in the tomb. Some people place souvenirs on the sacred sites for a blessing.

But at the Stone of Unction, which commemorates the anointing of Jesus before burial, some faithful find the noise from other visitors fades away. The smell of rose water with which the stone is periodically bathed permeates the immediate vicinity.

Here is a place and a moment when they can feel the strength of prayer.

Teame Tesfamichael, 24, a Catholic refugee from Eritrea, was oblivious to the flashing of camera lights and the jostling of other pilgrims who had come to touch the stone. At one corner of the stone, he slowly knelt, bending from the waist down to place his forehead reverently on the stone. His lips moved in silent prayer as his hands clasped the stone's edge. He kissed the stone, then again placed his forehead against it. He did this several times. And as others came and went, snapping their pictures and

placing their souvenirs on the rock, Tesfamichael remained in prayer.

"I have no words to express what it means for me to pray here," he said after he finished praying.

"More than anything, I feel the one who died here for me. I feel humble to be here. ... I am so simple," he said softly.

Several years ago, Tesfamichael fled Eritrea, crossing the Sahara Desert to Libya. There, he tried unsuccessfully to reach Europe before crossing back to Egypt and finally reaching Israel via the Sinai Desert.

He has lived in Jerusalem for three years, and said he comes to this spot often to give himself strength.

"I never thought I would be here in Jerusalem, but God gave me this," Tesfamichael said. "When I come here I get my mind relaxed when things are difficult. He died for me and I want to cry here like one of his disciples."

A contemplative Catholic nun from Belgium who lives in a Jerusalem cloistered community said she comes to the Church of the Holy Sepulcher once a year to be "closer physically to the mystery which happened here.

"It is to touch my faith," said the nun, who asked not to be identified, as she gazed on the Stone of Unction.

"It is not only a spiritual thing but also a physical thing,

and I imagine myself one of the people there," she said. "For me, this is the mystery. Christ was laid down here and it is his humanity. Every year, my faith is renewed with new details."

Though this rectangular slab of stone has been smoothed by centuries of prayer and devotion, the actual stone itself dates only to 1810, said Dominican Father Jerome Murphy-O'Connor, a New Testament scholar at the French Biblical and Archaeological School of Jerusalem. He said the tradition of the stone first appeared in the 12th century.

Esperanza Qumsieh, 38, is able to visit the church and the stone twice a year—at Easter and Christmas. As a Palestinian Christian from Bethlehem, West Bank, she receives an Israeli travel permit to cross into Jerusalem via the checkpoint 15 minutes away.

She knelt by the stone and, bending her head, she closed her eyes and prayed. Next to her, a tour guide marched in with his group of pilgrims, and some Russian women with their hair covered by kerchiefs jostled to get a place next to the stone.

"When I come here, I am happy and peaceful," said Qumsieh, who is Greek Orthodox. "I feel something in my heart. I have to stay here and pray." †

Country's emerging budget debate points to wide divide in election year

WASHINGTON (CNS)—The budget debates are just starting on Capitol Hill and in a highly polarized political climate that means they will be going right through the Nov. 6 elections—and most likely beyond.

It is how Washington works these days.



WASHINGTON LETTER

No matter what form the 2013 budget finally takes later this year or early next year, spending on some programs is expected to fall. It comes down to how deep those cuts will be, where they will be focused and whether new tax revenues are part of the picture.

The Republican-controlled House of Representatives approved a budget resolution written by Rep. Paul Ryan, R-Wis., the House Budget Committee chairman, who admitted he is taking dead aim on the country's \$15 trillion debt.

Ryan's \$3.5 trillion plan—with a \$600 billion deficit—calls for massive spending cuts in nonmilitary programs, turning Medicaid into a block grant program administered by the states, reshaping Medicare over the next decade, and simplifying the tax code by closing loopholes and lowering individual and corporate tax rates.

Ryan, who is Catholic, told Catholic News Service on March 27 that he believes addressing the country's debt is essential to head off a future crisis.

"We have a moral and legal responsibility to do everything we can here," he said. "The debt will literally overtake the economy like it is in Europe."

He reserved his main concerns for Medicare, Medicaid and Social Security, and said his plan will ensure their future without bankrupting the government.

The real work on the budget will come over the summer and into the fall as House subcommittees begin to consider specific appropriations.

The Senate is not a player in the budget debate.

Sen. Harry Reid, D-Nev., Senate majority leader, said in February that Democrats do not plan to introduce a formal budget because guidelines under the debt-ceiling agreement reached in December are sufficient.

Faith-based groups—from Church-centered social action committees and grass-roots organizations to the U.S. Conference of Catholic Bishops—have begun mobilizing to minimize cuts to what they consider vital safety net programs.

They say that in dealing with the debt, military spending and the need to raise revenues must be on the table. While the bishops have not specified how to approach the revenue side of the equation, other advocates want most of the 2001 and 2003 tax cuts to expire.

The chairmen of two USCCB committees reiterated their call for a "circle of protection" around poor and vulnerable people in the United States and abroad in a letter to House members on March 6.

Congress should base budget decisions on whether they protect or threaten human life and dignity, and if they promote the common good of "workers and families who struggle to live in dignity in difficult economic times," wrote Bishops Stephen E. Blaire of Stockton, Calif., and



Rep. Paul Ryan

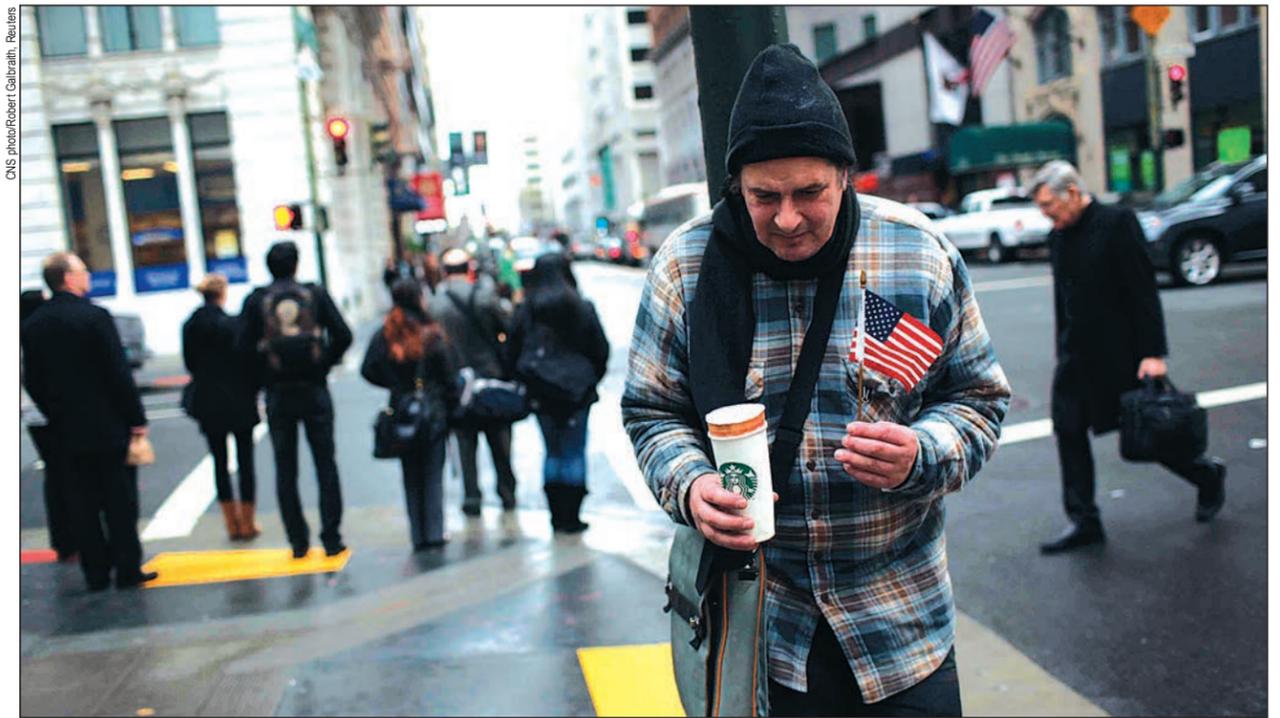
Richard E. Pates of Des Moines, Iowa.

Bishop Blaire is chairman of the bishops' Committee on Domestic Justice and Human Development, and Bishop Pates is chairman of their Committee on International Justice and Peace.

"A just framework for future budgets cannot rely on disproportionate cuts in essential services to poor persons. It requires shared sacrifice by all, including raising adequate revenues, eliminating unnecessary military and other spending, and addressing the long-term costs of health insurance and retirement programs fairly," their letter said.

Kathy Saile, director of domestic social development for the USCCB, explained that cuts in food assistance programs proposed in the Ryan budget pose as much concern for the bishops as reductions for low-income housing programs in President Barack Obama's budget.

"The bishops are not only talking about let's prevent the



A man who is panhandling holds an American flag in the financial district in San Francisco on March 28. The U.S. bishops say Congress should base budget decisions on whether they protect the poor, workers and families who are struggling in difficult economic times.



'The bishops are not only talking about let's prevent the cuts that disproportionately hurt poor and vulnerable people, but also recognize we have an ongoing fiscal problem so we need to look at the revenue, too.'

—Kathy Saile, director of domestic social development for the USCCB

cuts that disproportionately hurt poor and vulnerable people, but also recognize we have an ongoing fiscal problem so we need to look at the revenue, too," she said.

Meanwhile, officials at Catholic Charities USA have decided to wait until the appropriations process begins to weigh in.

"The budget conversations currently taking place are largely based in political posturing in an election year," Candy Hill, the agency's senior vice president for



Bishop Richard E. Pates

public policy and government affairs, told CNS on March 28. "We don't intend to engage in the budget conversation at that level. Our focus is on the millions of people still struggling and coming to our doors."

Presentation Sister Richelle Friedman, director of public policy at the Coalition on Human Needs, echoed the bishops' call. In a presentation at the Ecumenical Advocacy Days conference in Arlington, Va., on March 24, she said budget decisions and tax policy have a moral dimension.

"Who pays taxes, how the revenues are used, what priorities [and] how fair the system is are all moral questions," she said at a conference workshop.

She pointed to the principle of subsidiarity, as expressed in Catholic social teaching, as central to the budget debate. Under subsidiarity, the government should undertake only those initiatives which exceed the capacity of individuals or private groups acting independently, she explained.



Bishop Stephen E. Blaire

"Some would say our government is doing too much," Sister Richelle said. "However, under subsidiarity if the

private sector is either unwilling or unable to meet basic human needs for food, shelter, education, it is the responsibility of the government to do so."

Ryan's budget poses a stark contrast to that view as well as the budget proposals from the White House and House Democrats. Both Democratic plans call for new spending on transportation and infrastructure as job creation initiatives, allowing tax cuts for the highest income earners to expire and deeper cuts in military programs. Obama's plan



Sr. Richelle Friedman, P.B.V.M.

would spend \$3 trillion more than Ryan's proposal over the next decade while projecting a gradual decline in deficit spending.

The Congressional Black Caucus and the Congressional Progressive Caucus also have put out budget plans.

But a bipartisan plan that emerged on March 28 is one that some analysts think comes closest to what likely will be adopted after the election if leadership in Congress and the

White House remains split among Republicans and Democrats. The plan

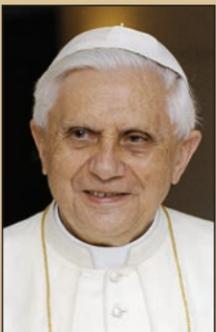
calls for deeper spending cuts than the two Democratic budgets, but is more moderate than Ryan's resolution. It also would allow the Bush-era tax cuts to expire, but would institute a lower top tax rate—29 percent versus 35 percent.

For his part, Ryan told CNS that the simplified tax structure he wants—10 percent for individuals with moderate incomes, 25 percent for those in higher income brackets and a maximum 25 percent corporate rate—is necessary to spur economic growth and job development.

Ryan offered no apologies for seeking cuts in nonmilitary programs. He said the cost of entitlement programs, such as Medicare and Medicaid, are exploding and must be reined in so that they survive.

"I don't look at government's aspiration as trying to treat the symptoms of poverty, and making it easier to live with and cope with. I look at it as trying to address the root causes of poverty and trying to eradicate it," he said. †

After papal request, Cuba makes Good Friday 2012 a national holiday



Pope Benedict XVI

VATICAN CITY (CNS)—The Vatican spokesman praised Cuba's decision to accept Pope Benedict XVI's request to make

See related story, page 15.

Good Friday a national holiday this year.

"It is certainly a very positive sign," Jesuit Father Federico Lombardi, the Vatican spokesman, said on April 1.

Good Friday, the commemoration of Jesus' Passion and death, falls on April 6 this year.

During the pope's private meeting with Cuban President Raul Castro in Havana on March 27, the pope asked for further freedoms for the

Catholic Church in the communist nation, including the declaration of Good Friday as a holiday.

The Cuban government accepted the proposal on March 31 after the pope's March 29 return to the Vatican.

Father Lombardi said the Vatican hopes that the holiday will enable people to attend religious services and have "happy Easter celebrations."

The Vatican hopes Pope Benedict's March 26-28 visit to Cuba "continues to bring the desired fruits for the good of the Church and all Cubans," the spokesman added.

Only Good Friday 2012 has been made a public holiday. The government hasn't decided whether it will become a permanent celebration, news reports said.

Blessed John Paul II's trip to Cuba in 1998 led to Cuba recognizing Christmas as a recurring public holiday.

Though the Church estimates that 60 to 70 percent of Cubans are Catholic, Church officials estimate that only about 2.5 percent of Cuba's population of 11 million can be considered practicing Catholics today, a fraction of the proportion prior to the revolution, although it represents a significant rise since Pope John Paul II's visit 14 years ago. †

Owner of Upper Room is witness to amazing story of faith

By John F. Fink

Special to The Criterion

My name is Samuel. I live here in Jerusalem during the time that Pontius Pilate is the Roman procurator. About a year ago, I was a close witness to the most amazing story in the history of the world, and I have to tell you about it.

About 18 months ago, I became attracted to the preaching of a man named Jesus. Once while we were talking privately, I told him that I own a home in Jerusalem that has a large upper room. If he and his followers ever wanted to use it, I said, they were welcome to it. I live on the first floor of my house.

Jesus took me up on my offer last year when it was time for him and his disciples to celebrate Passover. My home is in the Essene section of Jerusalem. Essenes are a Jewish sect like the Pharisees and the Sadducees.

Because of our historical disagreement with the Pharisees and Sadducees about the legitimacy of the temple's high priests, we Essenes have our own calendar. Jesus and his disciples celebrated the first night of Passover according to that calendar, earlier than most Jews.

After the Passover supper, Jesus and his disciples left the upper room. Imagine my surprise when some of the disciples returned a few hours later with the report that Jesus had been arrested while they were at the Garden of Gethsemane at the bottom of the Mount of Olives. They were afraid that they would be arrested so I let them stay in the upper room.

The next day, I had to see what was happening. Those Jewish high priests that we Essenes loathe so much took Jesus to Pilate and insisted that he be condemned to death by crucifixion. Pilate seemed to try to find reasons to save Jesus from that fate, but eventually he gave in and ordered his execution.

I was in the crowd that watched his crucifixion, but Roman soldiers kept us at a distance except for Jesus' mother, the Apostle John and Mary of Magdala, who were the closest to him. Some women from Galilee were back in the crowd where I was standing.

There's no doubt that Jesus was killed. A soldier even thrust a lance in his side, and blood and water flowed out. Then Jesus was taken down from the cross, wrapped in a shroud and hurriedly put in a nearby tomb before the start of the Sadducees' feast of Passover.

I hurried over to John and invited him to bring Jesus' mother and Mary of Magdala



Visitors walk into the Holy Cenacle, the upper room believed to be the site of Jesus' Last Supper, on Mount Zion in Jerusalem on Feb. 2.

back to the upper room where the other Apostles, except for Judas, were already assembled. That was Friday night.

They stayed there during the Sabbath. Then, on the first day of the week, some of the women went to the tomb to anoint Jesus' body. It wasn't long before I saw Mary of Magdala running back. She quickly told Peter and John that Jesus' body wasn't in the tomb. She thought, of course, that someone had taken it.

Peter and John ran to the tomb and found that what Mary had said was true. They returned to the upper room, wondering what to do next, while Mary stayed by the tomb. But soon she also returned, this time with the astounding news: "I have seen the Lord." Jesus had risen from the dead and appeared to her!

And that's not all. That night, the Apostles carefully locked the doors to the upper room since they were still afraid. Suddenly, Jesus appeared and stood in their midst. Over the next 40 days, he appeared to them frequently.

So that's how I came to be part of this amazing story. Since that time, though, there have been some people who have tried to downplay it since they refuse to believe that someone could possibly rise from the dead.

I've heard people say that perhaps the

tomb wasn't really empty and the Apostles just claimed that it was. That doesn't make sense because all the Jewish and Roman authorities would have had to do to refute their claim would be to produce Jesus' body.

I've even heard some people say that perhaps Jesus didn't really die, but only appeared to be dead.

In other words, we're supposed to believe that he awoke in the tomb in a severely weakened condition, somehow was able to get out of the shroud that bound his body, had the strength to push back the boulder in front of the tomb without the soldiers noticing it then make his appearances as a healthy man.

Then there's the story that the soldiers were instructed to tell others—that Jesus' disciples stole his body while the soldiers were asleep.

Can you imagine what would have happened to the soldiers if they had, indeed, fallen asleep? Even if they had, wouldn't they have been awakened by the scraping of the boulder as it was being pushed away from the entrance? The story that the chief priests and elders instructed the soldiers to tell only reinforces the evidence that the tomb was empty.

What about the possibility that the Apostles made up the whole story? Maybe

they got together and decided to claim that Jesus rose from the dead and appeared to them. Again, that could be refuted simply by producing Jesus' body, and everyone in Jerusalem knows that the tomb was empty.

Besides, I can testify to the fact that the Apostles refused to believe the report of the women to whom Jesus first appeared. They thought the women were talking nonsense.

There's no way that they could have plotted to get Jesus' body out of the tomb and hide it then claim that he had been raised from the dead and appeared to them.

Yes, I know that it really happened.

After those events of a year ago, the Apostles continued to use the upper room of my home. They met there to appoint a successor to Judas, choosing Matthias.

And they were there on the feast of Pentecost when the Holy Spirit appeared to them. After that, their personalities seemed to change. They were no longer afraid. Rather, they became fearless. Led by Peter, they went out and proclaimed all that Jesus had taught them.

John has taken Jesus' mother to live with him nearby. Now my upper room has become a church.

(John F. Fink is editor emeritus of The Criterion.) †

Vatican approves new bilingual blessing rite for children in the womb

WASHINGTON (CNS)—Just in time for Mother's Day, U.S. Catholic parishes will be able to celebrate the new Rite for the Blessing of a Child in the Womb.

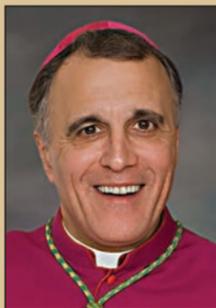
The Vatican has given its approval to publication in English and Spanish of the new rite, which was approved by the U.S. bishops in November 2008, the U.S. Conference of Catholic Bishops announced on March 26.

The blessing will be printed in both languages in a combined booklet.

"I can think of no better day to announce this news than on the feast of the Annunciation when we remember Mary's 'yes' to God and the incarnation of that child in her womb that saved the world," said Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the USCCB Committee on Pro-Life Activities.

The blessing was prepared to support parents awaiting the birth of their child, to encourage parish prayers for and recognition of the gift of the child in the womb, and to foster respect for human life within society.

It can be offered within the context of Mass as well as outside of Mass, and for an individual mother, a couple or a group of expectant parents.



"I can think of no better day to announce this news than on the feast of the Annunciation when we remember Mary's 'yes' to God and the incarnation of that child in her womb that saved the world."

—Cardinal Daniel N. DiNardo

"We wanted to make this announcement as soon as possible so that parishes might begin to look at how this blessing might be woven into the fabric of parish life," said Archbishop Gregory M. Aymond of New Orleans, chairman of the USCCB Committee on Divine Worship.



Archbishop Gregory M. Aymond

"Eventually, the new blessing will be included in the *Book of Blessings* when that text

is revised."

The Vatican approval, or *recognitio*, came from the Congregation for Divine Worship and the Sacraments.



Archbishop Joseph E. Kurtz

The blessing originated when then-Bishop Joseph E. Kurtz of Knoxville, Tenn.,—now archbishop of Louisville, Ky.—asked the pro-life committee to see if such a blessing existed. When none was found, the committee prepared

a text and submitted it to the divine worship committee in March 2008.

The blessing includes intercessions "for our government and civic leaders that they may perform their duties with justice and compassion while respecting the gift of human life," and "for a safe and healthy pregnancy for all expectant mothers and for a safe delivery for their children."

It also expresses concern "for children who are unwanted, unloved, abandoned or abused, that the Lord will inspire his people to protect and care for them."

If used as a blessing outside Mass, the service includes introductory prayers, Scripture readings, intercessions, the actual blessing of the mother and child, and a concluding rite.

"May almighty God, who has created new life, now bless the child in your womb," the blessing says. "The Lord has brought you the joy of motherhood. May he bless you with a safe and healthy pregnancy. You thank the Lord today for the gift of your child. May he bring you and your child one day to share in the unending joys of heaven."

There are also optional prayers for fathers, for families and for the parish community. †

The Resurrection—Love conquers death through Christ

By Fr. Dale Launderville, O.S.B.

When a loved one is on his or her final journey home to God, we who keep vigil with him or her recognize that a momentous spiritual event is happening before us.

As believers, we live in hope that this journey will bring the loved one to a better place. We regard the dying process as the way by which a believer is born into eternal life.

As communication with the loved one fades, it is as if a veil descends between the dying person and those gathered in vigil. This fading of communication marks the transformation of the loved one's earthly body into a heavenly one.

Christians can face death with confidence because we believe that Jesus Christ has conquered death.

After Jesus died on the Cross, he was buried then rose on the third day. The disciples were persuaded that Jesus had gone against all odds and risen from the dead. They had seen the tomb empty, and many people testified that the resurrected Christ had appeared to them.

By passing through death and rising to new life, Jesus overcame death—not only for his body, but also for those who would join themselves to him.

St. Paul explains to believers that they have been baptized into Christ's death so they might be raised to new life (Rom 6:3-4).

The victory that Christ has won for us weaves itself into the ups and downs of life.

A family that keeps vigil with a

dying father recognizes that he symbolizes their bonds with one another. A father lays down his life for his family in numerous ways. This self-sacrificial love imitates the love that God showed for us when Jesus died for us.

Such love does not end in death, but breaks forth into a new, more abundant life. Self-giving love brings new life—not only to those who receive it, but also to the one who gives it. A family honoring a dying father gives thanks for the love that brought them to life.

As Jesus on the Cross breathes his last, the Roman soldier nearby proclaims, "Truly, this man was the Son of God" (Mk 15:39).

The way that Jesus approached death seems to have triggered this awareness in the soldier. He understands who Jesus is more profoundly than the disciples who have been with him for three years.

When Jesus rises from the dead, the truth of the centurion's proclamation will be evident to others. Now his testimony resounds through the generations wherever the Gospel of Mark is read.

This claim that Jesus is the Son of God contradicted the foundational belief of monotheistic Judaism because it appears to make him a rival to the one God.

Jesus' admission before the high priest that he is "the son of the Blessed One" (Mk 14:61) opens the way for the high priest to charge him with blasphemy.

Jesus elaborates on the high priest's identification of him by

saying, "You will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven" (Mk 14:62).

When Jesus dies and rises, he defeats the power of death and stands ready to bring this victory to full expression when he returns at the end of time.

Those invested in the Jewish monotheistic views of their time would be much slower to accept the identification of Jesus as the Son of God.

To do so, they would need to reinterpret their exclusive fidelity to YHWH, "the Lord," in light of Jesus' dying and rising (Dt 6:4).

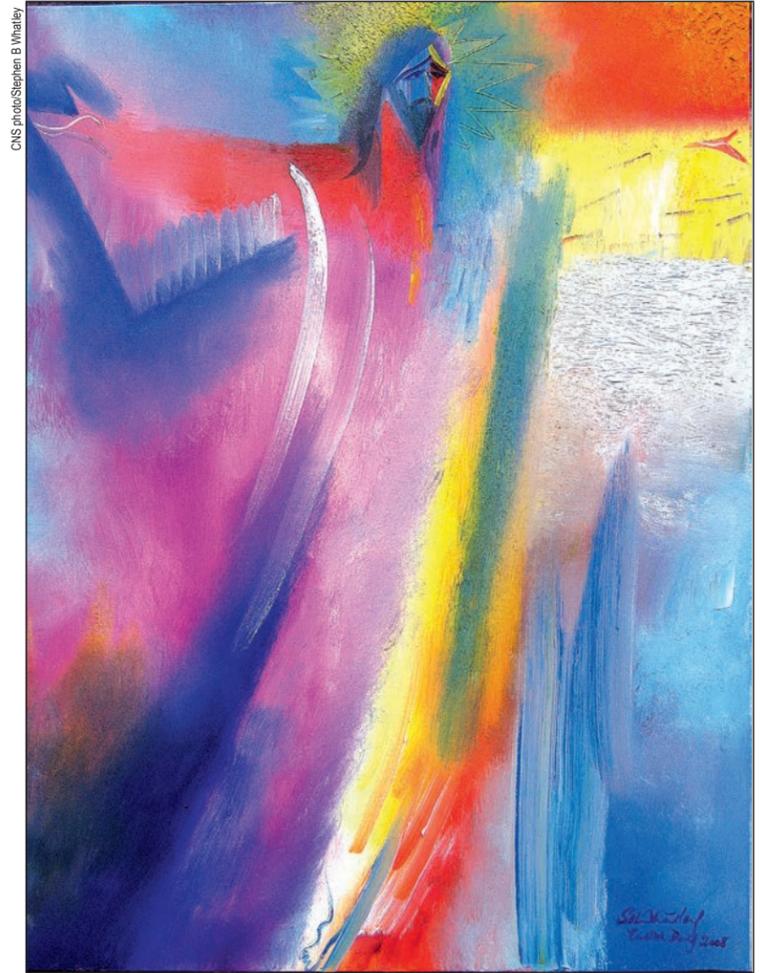
Christians would later identify themselves as followers of Christ by proclaiming that "Jesus is Lord" (1 Cor 12:3), a statement they could make only by the presence of the Holy Spirit within them.

When Christians hear the saying, "For you are dust and to dust you shall return," they believe that the death and decomposition of the physical body point to a more profound transformation of this body into a spiritual body (1 Cor 15:42-44, 51-57).

Believers can take courage from St. Paul's words, "Hope does not disappoint because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us" (Rom 5:5).

This same Spirit leads us to cry out, "Abba, Father" (Rom 8:15). As children of God and co-heirs with Christ, the life given to us is not confined to our individual bodies, but is part of a cosmic whole.

St. Paul explains that the



The Resurrection is depicted in a modern painting by Stephen B. Whatley, an expressionist artist based in London. The title of the painting is "The Glory of Christ." Easter, the feast of the Resurrection, is on April 8 in the Latin-rite Church this year.

sufferings which Christians must undergo between Jesus' resurrection and his second coming are minuscule in comparison to "the glory about to be revealed for us" (Rom 8:18).

He explains that the sufferings of all the cosmos are a form of

birth pangs that will result in a new and glorious freedom—a new creation.

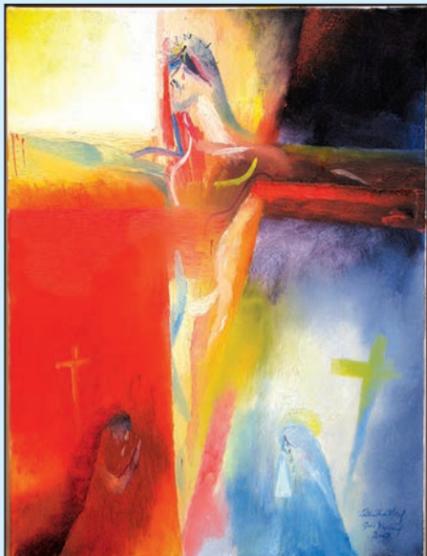
(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Look to the Old Testament for insight on the Resurrection

By Fr. Gerald O'Collins, S.J.

"For they did not yet understand the Scripture that he had to rise from the dead" (Jn 20:9).

It is hard to overstate the importance of the inherited Scriptures for the earliest



The Crucifixion is depicted in a modern painting by Stephen B. Whatley, an expressionist artist based in London. The title of the painting is "Father, Why Hast Thou Forsaken Me ...?" Good Friday, on April 6 in the Latin-rite Church this year, commemorates the Passion and death of Jesus Christ.

followers of Jesus.

When they recalled what Jesus did, said and went through, they turned to these Scriptures or to what we often refer to nowadays as the Old Testament.

Through that biblical lens, they tried to understand and interpret what they had experienced of Jesus in his life, death and resurrection from the dead.

The Crucifixion was a horrifying experience for the first disciples. But Jesus had led them to scriptural passages which threw some light on that hideous and humiliating execution.

On the Cross, he quoted the opening words of Psalm 22, "My God, my God, why have you abandoned me?" (Ps 22:2).

When they told the story of Jesus' Passion and death, they borrowed language from that and other psalms.

Likewise, some of the words of Jesus at the Last Supper (Mk 14:24 and Lk 22:15) and earlier (Mk 10:45) might have prompted the earliest followers of Jesus to interpret his death in the light of Isaiah 53.

This dramatically powerful fourth "servant song" also became a key text when presenting the suffering of Jesus on behalf of others and the redemption that it brought to the world.

The New Testament contains 11 quotations from and at least 32 allusions to this final servant song. Right down to the present and the liturgy of Good Friday, Isaiah 53 has retained its central

importance in the way that Christians understand the death of Jesus on the Cross.

But where could the first disciples turn for scriptural insight into Jesus' resurrection from the dead?

The Psalms, Job, Isaiah, Jeremiah and other books of the Jewish Scriptures have much to say about suffering and, in particular, the suffering of innocent persons.

But it is only in books such as Daniel and Wisdom, written toward the end of the Old Testament period, that we find a little clear teaching on resurrection from the dead.

Where are the Scriptures that could have helped the earliest followers of Jesus when they thought about his resurrection?

In the letters of St. Paul, the first Christian writer, we find a confession of the death and resurrection of Jesus that goes back to the very beginning of the Church.

The Apostle reminds the Christians in Corinth of the heart of their faith. "Christ died for our sins in accordance with the Scriptures ... and was raised on the third day in accordance with the Scriptures" (1 Cor 15:3-4).

But this ancient creed does not cite any particular biblical passages. It simply says that Christ's death and resurrection happened according to that great scheme of things willed by God to which the inspired Scriptures witness.

St. Luke found a hint of Jesus' resurrection when the psalmist says to God, "You will not abandon my soul to the

netherworld, nor will you suffer your holy one to see corruption" (Acts 2:27 quoting Ps 16:10).

Jesus was and is "the holy one of God" (Mk 1:24). It was unthinkable that his existence would end with his body quietly corrupting in the tomb.

Even more significant was the next verse that Luke quoted, "You have made known to me the paths of life" (Acts 2:28 citing Ps 16:11).

The Resurrection had brought Jesus from the state of death into that of a new, glorious life that would last forever and which he wants to share with all the children of God.

In a debate over the resurrection of the dead, Jesus appealed to the Scriptures in support of his vision of God, as "not God of the dead but of the living" (Mk 12:18-27).

It was a lesson that his followers had to learn. God has the last word and that last word is life—glorious, transformed life. It was a lesson that was not confined to specific biblical passages, but one that came through the Scriptures everywhere.

(Jesuit Father Gerald O'Collins has taught theology at the Pontifical Gregorian University in Rome. His latest book, *Believing in the Resurrection*, is published by Paulist Press.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The First Letter of Peter

Beginning next Monday, the biblical readings in the Office of Readings are the First Letter of Peter. The letter consists of five chapters.



In this letter, Peter instructs his readers on how Christians should live in a society that doesn't share their faith and values. That could easily pertain to our own society.

Don't think, though, that the letter is negative. It's the most positive writing in the New Testament in its evaluation of the world, while also compelling in its call to holiness.

The first verse says that it is addressed to "sojourners of the dispersion" (1 Pt 1:1) living in five provinces of Asia Minor, including areas evangelized by St. Paul. These Christians would have been Gentiles who recently converted from paganism.

Did the Apostle Peter write it? Some exegetes doubt it since its excellent Greek is hard to attribute to a Galilean fisherman. But the conclusion of the letter

says, "I write this briefly through Silvanus" (1 Pt 5:12) so perhaps Silvanus put it into Greek.

It is more likely that Peter at least dictated this letter than that he wrote the Second Letter of Peter that I wrote about last November.

Peter tells his readers that he understands that they are undergoing many trials, and he encouraged them not to yield to their former desires but to become holy in every aspect of their conduct.

He is not concerned only with individuals. He wants the Christians to form a community. So he reminds them, using Old Testament passages, that they are a chosen race (Is 43:20-21), a royal priesthood (Ex 19:6), a holy nation (Ex 19:6) and a people of his own (Mal 3:17). They are no longer "no people," he says, but God's people.

They must be God's people, though, within the social structures of society. They must be good citizens "for it is the will of God that by doing good you may silence the ignorance of foolish people" (1 Pt 2:15). Even Christian slaves, Peter says, must be subject to their masters with all reverence.

He then has advice to wives and husbands. In keeping with the social mores of the time, wives should be submissive to their husbands, but also, "You husbands should live with your wives in understanding, showing honor to the weaker female sex, since we are joint heirs of the gift of life" (1 Pt 3:7).

Peter acknowledged that the Christians in Asia Minor were being insulted, maligned, defamed and vilified because they were different from their neighbors. However, he didn't advise them to withdraw from society, but rather to engage in dialogue. "Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence" (1 Pt 3:15-16).

He tells them not to be surprised by their trials, "but rejoice to the extent that you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice exultantly" (1 Pt 4:13).

After advice to presbyters, Peter tells the Christians to resist the devil, "knowing that your fellow believers throughout the world undergo the same sufferings" (1 Pt 5:9). †

It's All Good/Patti Lamb

Remember God can work with you—no matter what

In one of my favorite movies, there is a scene where a distinguished and high-society man reveals to a disheveled woman that he likes her very much.



Then he pauses and emphatically adds, "Just as you are."

When the woman later relays this encounter to her friends, they marvel

that he would accept her in her present state, and not more refined.

That kind of affirmation doesn't come often—or easy—these days. Modern society holds us to much higher standards. And if perfection doesn't come naturally to us, there are plenty of products that we can buy to make us better.

The good news is that God doesn't expect as much. He only asks us to use what we have and to do our best with it.

Father Noah Casey, rector of SS. Peter and Paul Cathedral in Indianapolis, put it best when he spoke during a Lenten mission at St. Susanna Parish in Plainfield a few weeks ago.

He said, "However you are, God can work with that."

Father Casey explained to us that God would like to use us—just as we are—to

further his mission here on Earth.

My thoughts turn to St. Peter, the rock on whom our Church was built. In Scripture, we read of him repeatedly failing and often lacking faith. Some people might say that he wasn't the sharpest knife in the drawer.

But God chose Peter. God would accomplish great things through this ordinary man.

And to me, that sends a message much like the one that Father Casey reminded us about—God can work with us, no matter what our weaknesses or shortcomings may be.

Sometimes we might wonder why God would want to use us. We are just average people living in Indiana. We tell ourselves that we are too old or too young. We are too shy or too outspoken. We eat or drink too much. We aren't holy enough.

But we must remember that God chose to use a simple, uneducated fisherman to spread our faith.

Our Savior and King was born in a stable and put to death on a cross. He never donned an elegant robe, and the only crown he ever wore was made of thorns. That's not the kind of reign that I would expect for the Son of God.

But I think our awesome God is proving a point. It's not always how we

think it should be. I once read that our human minds are finite, but the mind of God is infinite.

Sometimes I'm disappointed that I am not where I thought I would be in life. But maybe I'm right where God wants me to be.

God can work with us and through us. Wherever we are on our journeys, he will meet us there.

God doesn't just work through those in the spotlight. He works through sales representatives, teachers, secretaries, machinists and accountants.

He works through those struggling with sin, and even those lost sheep who wander from the flock.

He uses ordinary people to build his kingdom. Father Casey's words echo in my mind—"However you are, God can work with that."

We stand a chance after all.

Do we underestimate the work of God's hands—our very selves? Perhaps our Creator sees more potential in us than we see in ourselves. That thought renewed my hope.

And renewed hope is what Easter is all about.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Consider This/Stephen Kent

Coalition of the willing

There is evidence to indicate growing support for a constitutional amendment that would define a person.



This amendment would seek to overturn a U.S. Supreme Court decision by saying that corporations are not people.

The high court in January 2010 ruled that corporations are people and, as such, are entitled to First Amendment rights, interpreting that to mean money given to political causes constitutes free speech.

The Supreme Court, of course, has been involved, unhappily, in defining what is a person since its *Roe v. Wade* decision in 1973, which legalized abortion.

The court said that the word "person" had never been interpreted to include the unborn, thus suggesting that the fetus is not entitled to any legal standing or protection under the 14th Amendment to the Constitution.

That is, until it reaches "viability," the ability to live outside its mother, generally in the third trimester.

So there you have it. A corporation is a person. A fetus is not a person.

The pressure for a new constitutional amendment would say a corporation is not a person. A human life amendment would say a fetus is a person.

A human life amendment to say a fetus is a person has been promoted for almost 30 years without coming close to being approved by Congress in order to be sent to the states for ratification.

An anti-corporate amendment may face these same obstacles, but then it may not since it has something else going for it—money.

The corporation case, called *Citizens United v. Federal Election Commission*, rejected government limiting independent spending for political purposes by individuals, corporations and labor unions.

The result was the birth of Super PACs, political action committees that can pour millions of dollars into campaigns. In this year's presidential election, still in the primary season, it is estimated they have spent close to \$80 million.

This upsets people who want to have the Constitution changed.

By some estimates, denying preborn rights resulted in about 53 million abortions in 39 years. This upsets people who want the Constitution changed.

Let's get together and have a merger of interests. Advance one single amendment that says, "Corporations are not people, fetuses are people."

One of the effective tools in legislating is having a measure containing something for everybody. Human beings are people, corporations are legal fictions.

Two powerfully motivated groups uniting for one cause. A coalition of the willing, as it were. Everybody wins.

It would follow the advice offered by *The New York Times* in an editorial preceding the *Citizens United* decision:

"The founders of this nation knew just what they were doing when they drew a line between legally created economic entities and living, breathing human beings. The court should stick to that line."

Such an effort to abolish corporate personhood and to establish human personhood then could truly be called *Citizens United*.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considersk@gmail.com.) †

Faithful Lines/Shirley Vogler Meister

Trip to Cleveland reminds me of what's holy in our lives

So many readers have told me how much they enjoy the "Faithful Lines"



columns about my husband, Paul, and our family.

As most people know, Paul and I have three daughters, each very unique. We are close to all of them. The eldest is Donna Marie. Our middle daughter is

Diane Mary. Our youngest child is Lisa Marie.

When Paul and I were married, I told him that I wanted to have 13 children. We are 10 short. Perhaps God sent lost cats to us to correct the count!

Our daughter, Diane, is a medical laboratory technician at St. Joseph Marshall County Hospital in Plymouth, Ind. She has a son, David, 28, who works for Angie's List in San Diego.

Lisa is vice president of claims with the Hospital Corporation of America Insurance in Nashville, Tenn.

Both Diane and Lisa have cats.

Donna's son, Samuel, 12, has a life different than ours because when she married her husband, Dr. Robert Simons, she converted to Judaism.

Last year, they spent a year in Haifa, Israel, while he was on a sabbatical from Cleveland State University. While there, he taught at Technion University and they traveled widely. Donna is the chief financial officer for Simons and Associates, her husband's other work.

Although Donna's conversion to Judaism has sometimes been challenging for our family, we have appreciated learning more about the Jewish faith.

Fortunately, when Paul and I moved to Indiana from Illinois after our marriage, we rented an apartment in Broad Ripple and became members of Christ the King Parish.

Our friends and neighbors across the hall from us, Ruth and Art Klein, were Jewish. We still keep in touch.

The Kleins have sons and we have daughters. Eventually, we bought homes in different areas of the city.

Our first home was a bungalow, but

after being blessed with three daughters it was too small. Fortunately, two parish friends, Kevin and Jeannie Birmingham, lived nearby but were preparing to move to California. We bought their larger home and have loved it ever since—just as we have loved our parish for more than 50 years.

Recently, Lisa, Diane, Paul and I traveled to Cleveland to witness and celebrate Samuel's pre-Bar Mitzvah event at their synagogue. It was a beautiful experience with both Sam and his father expertly chanting and praying together.

Next year, God-willing, we will be there again for Sam's Bar Mitzvah.

We cherish our family and are grateful to have experienced many blessings in our lives. We hope that David and other relatives can be in Cleveland next year.

We feel so blessed to have extended family and the many Indianapolis friends we have made through the years!

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Feast of the Resurrection of the Lord/Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 8, 2012

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-9

A variety of biblical readings occur in the course of the liturgical celebrations for Easter.



The Liturgy of the Word for the Easter Vigil on Holy Saturday is unsurpassed among all the feasts of the year.

These reflections center upon the readings for the

Eucharist celebrated during the day on Easter Sunday.

The first reading is from the Acts of the Apostles.

As this season continues, most often the Church will draw from Acts for its first Scriptural reading.

In this reading, Peter addresses a crowd. His sermon, one of several in the early chapters of Acts, capsulized the Gospel message.

Jesus is Lord. John the Baptist foretold the coming of Jesus. Jesus was the gift and representative of God. Jesus died on Calvary for the sins of all humanity.

After dying on Calvary, Jesus rose and was seen by witnesses. The Lord commissioned the surviving Apostles to proclaim the Gospel as they went to places far and near.

The reading, while crisp and not too long, focuses attention upon the Lord. The Crucifixion redeemed the world. Then Jesus rose from the dead.

The Resurrection is more than a pious assertion of some vague, unearthly way to say that the Lord's power endures from age to age through Christianity and its adherents.

Jesus rose from the dead in time and space. Witnesses actually saw the Risen Lord.

St. Paul's First Epistle to the Corinthians provides the second reading.

Paul calls the Corinthian Christians to turn to Jesus. They are with the Lord. The Lord is with them. Such is the effect of the Incarnation, the Redemption and the personal decision to turn to God.

The Gospel of St. John furnishes the last reading.

It is a triumphant story. Any reading

of this Gospel passage reveals the excitement in which it was written as well as the sense that the Resurrection of Jesus was an event utterly unique in earthly history.

Mary Magdalene, forever faithful, discovered that the tomb is empty. She immediately alerted Peter and the other Apostles to her discovery.

Peter and the Beloved Disciple hurried to the tomb to see for themselves. The Beloved Disciple saw the empty tomb and remembered the Lord's prophecy of rising from the dead.

Reflection

This weekend, in celebrating Easter, the Church rejoices in the greatest triumph of Jesus over death and evil. He lives!

The Church calls us to be joyful, telling us not to fear death. Death has been defeated. We can live eternally. The key to life eternal is in our love for God.

The second reading from St. Paul's First Letter to the Corinthians firmly and clearly reminds us that the Lord's Resurrection, a spectacular occurrence at a given moment in history and at a particular place, has profound implications for each person anywhere in the world and at any time.

St. Paul was justifiably and totally taken with the realization that, through the Incarnation, the fact that in the one person of Jesus the nature of God and human nature coexist, all we humans commune with God—if we turn ourselves to God willingly and truly.

These readings are very instructive for us. Jesus, of course, is central to the Scripture passages. His wondrous Resurrection is the great event proclaimed and celebrated by the Church.

Yet, references to people fill the story. Today, these people are seen in retrospective. Most are saints, highly venerated persons. In their humanity, however, they were as we are.

They present us with an image of great faith and hope. Are we able to manifest the same? Do we hold as dear in our hearts the faith that was so vivid among them?

Only if we are of the same strong faith can we also wondrously join the Church in declaring, "He lives!" †

Daily Readings

Monday, April 9

Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 10

Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 11

Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 12

Acts 3:11-26
Psalm 8:2a, 5-9
Luke 24:35-48

Friday, April 13

Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 14

Acts 4:13-21
Psalm 118:1, 14-15, 16ab-21
Mark 16:9-15

Sunday, April 15

Second Sunday of Easter
Divine Mercy Sunday
Acts 4:32-35
Psalm 118:2-4, 13-15, 22-24
1 John 5:1-6
John 20:19-31

Go Ask Your Father/Fr. Francis Hoffman

Anglican and Lutheran ministers cannot validly consecrate the Eucharist

QA visiting priest recently implied in his homily that Anglican priests and Lutheran ministers can also validly consecrate the Eucharist.



I know he was wrong about the Anglicans because Pope Leo XIII declared their orders invalid in his papal pronouncement *Apostolicae Curiae* in 1896. But I am not sure what the Catholic Church teaches regarding Lutheran ministers. Can you enlighten me?

AIf your visiting priest implied that Anglican priests and Lutheran ministers can validly consecrate the Eucharist, he must have been speaking from an Anglican or Lutheran perspective because that is not the Catholic answer.

Neither Lutheran nor Anglican priests can validly consecrate the holy Eucharist because neither Christian denomination has maintained a valid line of apostolic succession, even though some Anglicans and some Lutherans—for instance, Swedish Lutheran bishops who have been ordained by an Anglican bishop—maintain that they do enjoy valid apostolic succession.

Nevertheless, as you correctly point out, Pope Leo XIII clarified that point with respect to Anglicans in 1896, and by extension, to the Lutherans, although it is not explicitly stated as such in *Apostolicae Curiae*.

In other words, their ministers today have not been ordained by a validly ordained bishop. And if they have not been validly ordained, they have no sacramental power to consecrate the Eucharist.

For that reason, Catholics may not receive Communion in an Anglican or Lutheran service—even in a case of necessity—because that sacrament as practiced in those denominations, except baptism in ordinary cases, doesn't meet the criteria of the Catholic Church for validity (See Canon #844.2.)

QI recently read that when a priest blesses a rosary, he can add to the blessing these words: "To these beads I place a plenary indulgence at the moment of your death." The indulgence is also for anyone who prays the blessed rosary.

My first reaction was to wonder, If this is true, why aren't we all having our rosaries blessed in this manner? Is it true that a priest can do this?

AIn all my life, I had never heard of such a thing. Protocols regarding indulgences are defined in the *Enchiridion Indulgentiarum* (Fourth Edition, 1999) as well as the *Code of Canon Law*, and

neither document gives a priest the power or jurisdiction to place a plenary indulgence on a rosary at the moment of death.

Let's consider what canon law establishes. "Apart from the supreme authority of the Church, only those can grant indulgences to whom this power is either acknowledged in the law, or given by the Roman pontiff."

"No authority below the Roman Pontiff can give to others the faculty of granting indulgences, unless this authority has been expressly given to the person by the Apostolic See" (Canon #995).

Consequently, unless a priest has a specific permission to place a plenary indulgence on a rosary, he cannot do it.

And I have never heard of such permission. Besides, the whole thing sounds more like magic than devotion, and is not in keeping with sound sacramental theology.

The *Enchiridion* does provide a daily plenary indulgence to anyone who recites the Rosary in common—that is, with two or more people reciting. But the indulgence is not for the moment of death, nor is it attached to the physical object of the rosary.

A similar question was answered in this column some time ago. It might be useful to recall something I wrote then: "Regarding a plenary indulgence at the moment of death, the *Enchiridion* states that a priest should not omit the Apostolic Pardon with the attached plenary indulgence when he attends to a dying Catholic. (See #12.1.)"

"But if a dying Catholic cannot be assisted by a priest, the *Enchiridion* goes on to state: 'Holy Mother Church will grant a plenary indulgence at the moment of death to any of the faithful properly disposed who, not assisted by a priest at that moment, have habitually prayed during their lifetime; in such a case the Church will supply the three conditions normally required for a plenary indulgence,' namely, confession, Communion and prayer for the pope." †

My Journey to God

Death and Resurrection

CNS Illustration/Cristoforo de Predis



(Helen Welter is a member of St. Barnabas Parish in Indianapolis. Three women bring ointment to Christ's tomb and discover it open in this artwork attributed to illuminator Cristoforo de Predis.)

Everyone's Good Friday

All I have is stripped away.
I stand alone,
Naked,
Naked in this wilderness,
Waiting,
Waiting for some ray of hope,
Some light to touch me.

Oh God, I pray,
Save me.

Everyone's Easter

The stone is rolled away.
I am free
To see the grace
That touches all I am
And lives in me.
Hope once more restored,
Light so white I barely see.

O God, I pray,
Arise in me.

By Helen Welter

Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, Indianapolis, IN 46202-2367 or e-mail to critterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

CASCARDO, Mary Louise, 84, St. Charles Borromeo, Bloomington, March 15. Aunt of several.

COCHRAN, Carol A., 66, St. Agnes, Nashville, Feb. 28. Mother of Joni Burriss. Grandmother of one.

DUNN, Tamara L., 50, St. Joseph, Shelbyville, March 16. Mother of Jillian Ritter and Rebecca Sednek. Daughter of Judith (Komac) Beadell-Rapp. Sister of Victoria Rafter. Grandmother of two.

FRITSCH, Lavana Mary Catherine, 92, St. Paul, New Lalsce, March 14. Mother of Laverne Hoffmeier and Lorna Saar. Grandmother of four. Great-grandmother of eight.

HERMAN, Betty M., 88, St. Augustine, Jeffersonville, March 15. Mother of Donna Carter, Dianne Gardner and M. Charlene McAndrews. Grandmother of 11. Great-grandmother of 24.

HOWARD, Gordon Franklin, 77, Christ the King, Indianapolis, March 18. Husband of Helen Howard. Father of Linda, Maria and David Howard. Grandfather of three.

KENNEDY, John Owen, 74, Annunciation, Brazil, March 11. Husband of Margaret Ellen (Dood) Casassa Kennedy. Father of Nona Lancaster. Brother of Barb Crowley, Patty Deakins, Marilyn Douglas and Margie Kennedy. Grandfather of three.

McCARTY, Mary Lou, 103, St. Michael, Brookville, March 16. Mother of Christa Kiefer, Francis Ritzi and Patsy

Weileman. Grandmother of eight. Great-grandmother of 13.

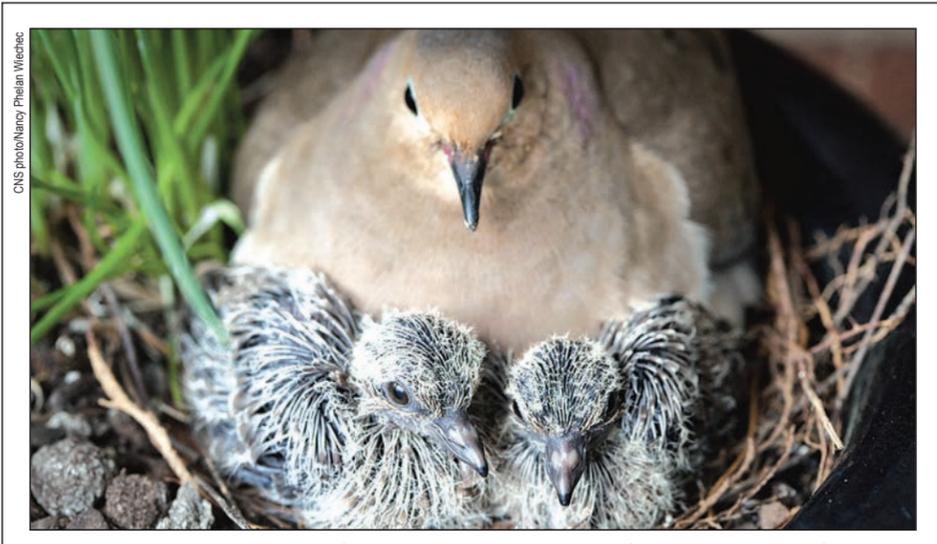
POE, Anna L., 73, St. Michael the Archangel, Indianapolis, March 19. Wife of Richard Poe. Mother of Pamela David, Deanna French, Lori Muzik and Rick Poe. Sister of three brothers and three sisters. Grandmother of 14. Great-grandmother of four.

STAGGS, Fred D., III, 77, St. Barnabas, Indianapolis, March 23. Husband of E. Bridget (McShay) Staggs. Father of Niki Garrison, Tina Maxey and Scott Staggs. Brother of Rosemary Allen and Gene Staggs. Grandfather of nine. Great-grandfather of several.

STAHL, Rosetta, 87, Christ the King, Indianapolis, March 13. Mother of Karen Harmon, Kathy, Karl and Kevin Stahl. Grandmother of six.

STENGER, Mildred, 83, St. Joseph, St. Leon, March 10. Mother of Karen and Patty Herth, Barb Libowitz, Don, Steve and Tim Stenger. Sister of Frances Bischoff, Lillian Knue and Rita Stenger. Grandmother of 21. Great-grandmother of seven.

STOLLE, Earl, 90, St. Andrew, Richmond, March 21. Husband of Anna Stolle. Father of Ron Stolle. Grandfather of two. Great-grandfather of one.



New life A mourning dove watches over her two tiny squabs snuggled in a nest that she made in a flower pot at a home in Alexandria, Va., on March 25.

SWIFT, Paul K., 92, Nativity of Our Lord Jesus Christ, Indianapolis, March 10. Father of Janet, David, Don, Gary, Glenn, Joe and Raymond Swift. Brother of William Swift. Grandfather of 12. Great-grandfather of several.

THIENEMAN, Frank X., Sr., 82, St. Mary-of-the-Knobs, Floyds Knobs, March 10. Husband of Doris Thieneman. Father of Carol Hurst, Karen Julius, Pam McIntire, Patty Slinker, Frank Jr., Kevin and Tony Thieneman. Grandfather of 14. Great-grandfather of eight. Step-great-grandfather of one.

TAMM, Mary Ellen, 89, St. Barnabas, Indianapolis, Feb. 21. Wife of George Tamm. Mother of Margaret Dixon and Constance Embry. Sister of Ruth

Chapman, Dorothy Slota, Joseph and William Neiman. Grandmother of three.

WALTON, Martha Ann, 81, St. Joseph, Shelbyville, March 12. Mother of Sue Decker, Jane Jones, Mary McDonald, Teresa Patrick, Linda Stevens, Denzil Jr. and Thomas Walton. Sister of Marie Rhodes. Grandmother of 22. Great-grandmother of 20.

WILLIAMS, Anna L., 93, Holy Angels, Indianapolis, March 15. Mother of Mary Johnson, Debra Mathews and Dr. John Williams. Grandmother of eight. Great-grandmother of 12.

WILLIAMSON, Thomas J., 71, St. Barnabas, Indianapolis, March 17. Husband of Ruth Ann

(Wheatley) Williamson. Father of Daniel, John and Thomas Williamson. Grandfather of nine. Great-grandfather of four.

WINEGARD, Joyce, 80, St. Gabriel the Archangel, Indianapolis, March 13. Wife of Raymond Winegard. Mother of Julie Boulton, James, John and Joseph Winegard. Grandmother of 13. Great-grandmother of 18.

ZOLLMAN, Cletus M., St. Mary, Lanesville, March 16. Husband of Imelda Zollman. Father of Pamela Mason, Patti Withers, Don and Rob Zollman. Brother of Bernice Barnickle. Grandfather of nine. Great-grandfather of seven. †

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Patience, progress: Differing opinions on dealing with Cuba's regime

HAVANA (CNS)—The Cuba that Pope Benedict XVI visited on March 26-28 is a country where the Catholic Church enjoys significantly more freedom and official recognition than it did when Blessed John Paul II made the first papal visit to the island in 1998.

Since that time, the communist regime has made Christmas a national holiday, and it now allows Communist Party members to identify themselves as practicing Catholics. In preparation for this year's 400th anniversary of the Virgin of Charity of El Cobre, the venerated statue was allowed to circulate on a pilgrimage throughout the country, an event that President Raul Castro said "brought our people together, believers and nonbelievers."

Such progress in religious freedom is what Cuban Church leaders and Pope Benedict himself have said they hope to build on in the aftermath of his visit. But in other dimensions of human rights, the reform record of the Cuban regime has been less encouraging.

"People should be able to express their opinions without fear and without punishment," said Msgr. Jose Felix Perez Riera, assistant secretary of the Cuban bishops' conference. "When somebody thinks or expresses a different idea, they accuse him of being paid by the United States, of being a traitor. Little [reforms], such as permitting someone to buy a cellular phone—those don't seem significant to me."

Pope Benedict, in his public statements during and just prior to his Cuba visit, affirmed the value of freedom.

"The Church is always on the side of freedom—freedom of conscience, freedom of religion," he told reporters on March 23, in response to a question about Cuba.

"God not only respects human freedom, he almost seems to require it," the pope said in his homily during a Mass in Santiago de Cuba on March 26.

But addressing those frustrated by the pace of change in Cuba after half a century of communism, the pope said that the "path of

collaboration and constructive dialogue" between Church and regime there is long and "demands patience."

Msgr. Perez said Pope Benedict was not saying that Cubans should remain passive in the face of oppression.

"I think that when the Holy Father asks patience it does not mean inactivity, ... it does not mean crossing your arms and letting things happen without taking any responsibility," Msgr. Perez said. "Perhaps he is thinking of the gradualness [that is] normal to human and social processes."

Msgr. Perez is the pastor of Havana's Church of St. Rita of Cascia, where the Ladies in White—*Damas de Blanco*—attend Mass every Sunday then march down the avenue in front, protesting human rights violations by the regime.

The Ladies in White are relatives of Cubans who were imprisoned in 2003 for advocating free elections and other political reforms. The prisoners were released in 2011 under a deal brokered by Havana Cardinal Jaime Ortega Alamino. Most of those former political prisoners went into exile abroad.

The Ladies have continued protesting on behalf of other prisoners of conscience who they say are still inside Cuban prisons. Members of the group are frequently arrested and released in less than 24 hours. They also have been attacked by what they say are government-controlled mobs.

For one of the Ladies, Alejandrina Garcia de la Rivas, 46, the pope's counsel is comprehensible, yet hard to accept. "As Catholics we understand the word patience, ... anger, impatience, desperation are sins," she said. "But we are afraid. We have to do something."

Garcia voiced gratitude for the welcome that Msgr. Perez offers the Ladies at his church, and for the support they have received from other members of the Cuban hierarchy.

Bishop Manuel de Cespedes Garcia-Menocal of Matanzas was still a parish priest when he ministered to Garcia's husband in



People attend Mass celebrated by Pope Benedict XVI in Revolution Square in Havana on March 28. During the service, the pope called for full religious freedom and greater respect for human rights in Cuba.



Above, Pope Benedict XVI meets with Cuba's former President Fidel Castro at the apostolic nunciature in Havana on March 28.

Left, Cuban political dissidents Alejandrina Garcia de la Rivas and Laura Maria Labrada Pollan pose for a photo in Havana on March 27. Both women are members of the Ladies in White—*Damas de Blanco*—who were reportedly arrested on March 28.

prison and has remained a family friend, she said. She noted that Archbishop Dionisio Garcia Ibanez of Santiago de Cuba forcefully defended the Ladies from the threat of mob violence earlier this year, and Garcia said she remains thankful for Cardinal Ortega's work to obtain the release of the group that included her husband.

Garcia also said she appreciates the principles behind the bishops' nonconfrontational strategy of dialogue with the regime.

"I think [the bishops] have the right idea, of reconciling all Cubans, of helping all Cubans without exception, even those who

oppress us," she said. "But they are also afraid. They are afraid because they, too, suffer, they are threatened."

What the Ladies want, Garcia said, is for the Cuban bishops to insist that their dialogue with the regime also include representatives of the political opposition. In Garcia's view, such representation would mean real progress toward lasting political reform.

Prior to Pope Benedict's arrival in Cuba, the Ladies publicly appealed to him for a brief meeting during his visit. By the eve of his last day in the country, when Garcia and another member of the

group, Laura Maria Labrada Pollan, met for an interview with Catholic News Service, it seemed all but certain that the pope would not grant their request. Nonetheless, the two were eagerly waiting to join other Ladies in White the next day at a Mass celebrated by the pope in Havana's Revolution Square.

They did not get the chance. The two were arrested before 6 a.m. on March 28, Garcia said, then taken to a military prison outside of Havana, where they were photographed, fingerprinted and weighed. The police returned them to Labrada's home at 3 p.m., four hours after the end of the pope's Mass. †

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Deacon's ministry to truckers described as 'a meeting of two souls'

FORISTELL, Mo. (CNS)—The truck driver sat at the restaurant counter, happy to have someone to talk with at the end of a long day.

A Protestant, he goes to church about five times a year, mostly because he is not at home very often.

He works for a good company, one that is concerned for his safety and will pay him if the weather is too bad for him to drive. Once, when working for another company, he was in an accident in freezing rain that involved 110 trucks and 11 deaths. It is difficult for many truckers to put safety first because of the pressure on them to go as many miles as possible and be on schedule, he noted.

The trucker's conversation with Deacon Richard Seveska also touched on how the challenges of being away from home made his personal life much more difficult. A while back, his mother had fallen, and there was no one there to help her. He eventually had to find a nursing home for her. Making medical decisions for her was compounded by his long absences.

"So how do you handle all this?" Deacon Seveska asked, listening and later handing the man a prayer card as he patted him on the back.

Deacon Seveska and his wife, Kathleen, moved to Foristell from the Chicago area in 2010 and he has a part-time parish assignment. His passion the last dozen years has been what is known as truck-stop ministry.

The deacon spends evenings saying hello to the truck drivers, identifying himself as a chaplain and asking basic questions.

"I just say, 'Hey, let's sit down and talk,' and before long they are talking. It's just amazing the conversations they get into. It's a tough life that they live," he told the *St. Louis Review*, newspaper of the St. Louis Archdiocese. "They realize

here's a minister who's taking the time to listen and is not judgmental. Then they'll talk about their faith and what they really believe."

He called the visits a two-way sharing, "and we both walk away fulfilled. I had a trucker one night say, 'Rich, this is not a meeting of two people. It's a meeting of two souls.'"

There is no stereotypical truck driver, he said, though they are almost always male, with some couples out on the road together. An increasing number of truck drivers had jobs in "corporate America" and left to seek a job where they have a little more freedom.

"There's a lot more depth to them than I thought," Deacon Seveska said. "I didn't know anything about the trucking industry. But it's about people. When you sit down and shut up and listen, it's amazing what you learn."

Tommy Gee, a truck driver from Oxford, Ala., who has been on the job 20 years, noted that he appreciated visiting with Deacon Seveska. "I've been in a truck all day listening to the radio and talking to myself. I can talk your ears off," he said.

Bernie Czebatul, who drives throughout the United States and western Canada, said his only opportunity to converse with someone is when he is in touch with a dispatcher. "I will talk to the Lord in my private time," he said.

One of the biggest challenges that truckers face is their role as a long-distance parent or spouse. While it is common for them to be gone three months at a time, Deacon Seveska has met truckers who have been away from home as long as two years. Also not surprising is to find truckers who have been married three or four times.

"There's a number of problems you run into. It could be money, kids, spouse, drugs, alcohol, suicidal thoughts, you name



Deacon Rich Seveska, right, talks with trucker Bill Delbridge at a truck-stop diner in Foristell, Mo., on Feb. 23. Delbridge was reflecting on the loss of his mother. In his ministry at the truck stop, Deacon Seveska spends the evening saying hello to truck drivers, identifying himself as a chaplain and asking basic questions.

it. They're quick to tell you what's really going on, even when they don't have much of a religious background," Deacon Seveska said.

Sometimes he will pray with people, and sometimes they will take the lead. One time, a guy at the counter said, "Hey, Rev, you want to say a prayer?"

Assured by the man that it was a serious request, Deacon Seveska began to pray, and "everybody at the counter got into it," the deacon said.

The truck-stop ministry follows a similar ministry at airports and hospitals, which routinely have chaplains. The

Catholic truck-stop ministry is supported by the U.S. bishops' Committee on the Diaconate and Committee on Migration, with the approval of the local bishop. Deacons see the ministry as "being Church to people on the move," those who have little or no time to be part of a typical faith community. The aim is to offer comfort, understanding and support to truckers in a difficult job.

The ministry is a natural one for followers of Jesus, Deacon Seveska said. "A couple thousand years ago there was a guy who just spent time with people. We're just doing the same thing." †

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