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

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

On anniversary of Blessed John Paul II'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 predecessors and clarified the innovations—World Youth Day.

Greeting an estimated 50,000 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.

Blessed John Paul II

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 Year” when young Catholics from around the world travel to Brazil.

The youths’ time in dioceses outside Rio will 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 experience and the 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 Ryylko, 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 events 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 Ryylko 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.”

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The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
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.

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.

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.

St. Mary-of-the-Knobs School second-grader Sydney Williams of Floyds Knobs speaks about her school’s new church. "It's a time of celebration. It's a time of prayer," she said.

Right, his hand prints gleam with chrism oil on the new altar at St. Mary-of-the-Knobs Church in Floyd County.

"It’s been a great delight to watch the construction process toward the Divine and the transformation of the church into God’s holy dwelling place. "It’s a time of celebration. It’s a time of prayer," he said.

"It’s open," she said, smiling. "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 2030 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 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 the new tabernacle, which Father Geis 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," he 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 new faith community with a "Generations of Faith" prayer card to a parishioner before the March 25 Mass of Dedication for the new church.

Go back to page 1
As a Catholic in the New Albany Deanery in southern Indiana, I have been proud of the Church’s 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 Schafflein’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, prayed and kept us up to date on the progress. Many others have shown up to help with cleanup and repair, and fed and comforted the victims. A group of teenagers from Kentucky is helping with the clean-up process. As a family grieves, another family is determined to make a difference.

As a society, do we want to make a difference? Do we want to stop the destructive energy of the world’s interconnectedness? We must be more intentional about volunteering, donating or praying when we hear of a disaster. We need to be more intentional about what we read and what we say. We need to be intentional about how we act and what we do. We need to be intentional about how we live our lives. We need to be intentional about how we think and how we speak. We need to be intentional about how we treat others. We need to be intentional about how we treat ourselves. We need to be intentional about how we treat the environment. We need to be intentional about how we treat our bodies. We need to be intentional about how we treat our minds. We need to be intentional about how we treat our hearts. We need to be intentional about how we treat our souls. We need to be intentional about how we treat our communities. We need to be intentional about how we treat our societies. We need to be intentional about how we treat our world.
Relics of St. John Neumann visit Washington as one of last tours stop

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 March 29, 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 Basilica of the National Shrine of the Immaculate Conception in Washington, where an earlier exposition of the relics was booked by two Masses.

“This 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 John Neumann’s visits to the Basilica.

“He did such great work for God’s people.”

St. John Neumann, often pronounced “NEW-min” but sometimes pronounced “NOY-min,” was known for 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 is also regarded as the founder of the Catholic parochial school system.

Father Allman told Catholic News Service that “it was 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 made into two-replacement Masses.

“We’ve been praying for his [the saint’s] intercession,” the priest said.

Even the Catholic school at the parish to which Father Allman was assigned had been recommended for shutdown to merge with it a second parish school and create a new entity. Ultimately, the closure recommendation for the second school was revoked, and it would 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 visit Pope Pius IX, who proclaimed 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 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 saint’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—“third-class” relics, generally something that touched the body or something that he was associated with, and a “second-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 relic, 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 Universal Church 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 Bethlehem, Pa. After Father Allman’s 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

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 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 lit 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 Columbia

• Integration order faces ‘test’ in New Orleans

• Bishops hit tactics of Polish Reds

• Integration order faces ‘test’ in New Orleans

• Indianopolis to get sixth K.C. Council

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

(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 alteration 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 compelling 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.
Retreats and Programs

April 9

April 11

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

April 15
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., $315-7681 or marcia.johnson@archindy.org.

April 20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Being and Belonging," retreat for separated and divorced Catholics, Father James Farrell, presenter, 4:30-7 p.m., $55 per person, $160 per couple. Information: 317-545-7681 or marcia.johnson@archindy.org.

April 24
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Comes Away and Rest Awhile—Silent Non- Guided Day of Reflection," $30 per person. 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 marcia.johnson@archindy.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: 812-357-6685 or mzoeller@saintmeinrad.edu.

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., $315-7681 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, 4:30-7 p.m., $55 per person, $160 per couple. Information: 317-545-7681 or marcia.johnson@archindy.org.

May 7
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Comes 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.svdpindy.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 Irish pianist and composer Stephen Hough’s "Missa Mirabilis," written for orchestra and chorus, at 8 p.m. on April 6 and 7 at the Hilbert Circle Theater, 45 Monument Circle, in Indianapolis.

During the same concert, which is part of the symphony’s Lullaby 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 "Allegria Symphony," for its use of an Easter Gregorian chant melody, and Johannes Brahms’ "Gesang Der Parzen" ("Song of the Fates").

Ticket prices for Lullaby 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.indianapolis symphony.org.

Praying for life

Eighth-grade students from St. Malachy School in Brownsburg pose in front of a Planned Parenthood abortion clinic in Indianapolis on March 10 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 jmjaaasher@sbcglobal.net or call 613-298-1184.

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

- Holy Spirit Church, 7234 E. 10th St., Indianapolis—2 p.m. Divinity Sunday celebration, 4 p.m. adoration, invocation of the Divine Mercy image, Divine Mercy Chaplet and Benediction. Information: 317-553-0404 or jmjaaasher@sbcglobal.net
- St. John of Arc Church, 4217 N. Central Ave., Indianapolis—3 p.m. North Deeney 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 adoration and outdoor procession, praise and worship music, confession. Information: 317-635-2021
- St. Mary Church, 317 N. New Jersey St., Indianapolis—1:10 p.m. Divine Mercy Chaplet sung in English. 3:15 p.m. Mass, eucharistic adoration and Divine Divine Mercy Chaplet in Spanish. Information: 317-553-0404
- 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: 765-462-3902
- St. Anthony of Padua Church, 4773 E. Morris Church St., Morris—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, Benediction. Information: 812-656-8700
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, sermon, eucharistic adoration and outdoor procession, praise and worship music, confession. Information: 317-553-0404
- St. Barbara 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., Greentfield—2 p.m. eucharistic adoration, sermon, procession, Divine Mercy Chaplet and Benediction. Information: 734-498-1176 or descomsiony@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: 717-494-0362
- St. Teresa Benedicta of the Cross Church, 22670 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: 765-462-3902
- 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. Michael Church, 519 Jefferson Blvd., Greentfield—2 p.m. eucharistic adoration, sermon, process, Divine Mercy Chaplet and Benediction. Information: 317-498-1176 or descomsiony@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: 717-494-0362
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- 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 "F" St., Bedford—2 p.m. confessions, 3 p.m. Divine Mercy prayer service. Information: 812-275-6399
- St. Joseph Church, 312 E. High St., Corydon—1 p.m., confessions and Divine Mercy Chaplet. Information: 812-738-2742

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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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, enforcement will continue to reverse elements of the health reform law related to religious freedom and abortion that many find 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 am sure that people in the relevant industries are doing exactly that,” he told Catholic News Service.

The drafts of the three major parts of the law take effect over the next few years, unless the entire law is overturned, Garnett said. Congress will continue to reverse 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 faith-based-care-related sections of the Affordable Care Act at this time:

• 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?
• 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 29 to discuss the 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 the next 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 Louis-based holding company that owns a number of businesses that mine and process refractory and ceramic raw materials, told CNS he expects the law to be upheld and that he provides free contraceptives.

“For me, this is the law that people like Frank R. O’Brien have to pay for because it is not in keeping with their religious beliefs and is an infringement of their religious liberty, but it is still the law and it is still there,” said Frank J. Marsden, chairman 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 press Congress to provide a so-called conscience exemption. 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 institutions—such as Catholic charities, hospitals, schools and universities, to opt out of coverage of contraceptives, abortions 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 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 upheld constitutional and 21 percent said they did not know enough to say.

Though 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.

“Every year it is a challenge to find a quiet moment of prayer among the thousands of tourists and pilgrims on the church grounds,” said Father Michael Habrider, Latin patriarch of Jerusalem, who leads the Church of the Holy Sepulcher.

“The church is a very memorable, and I will never forget it. And as others came and went, snapping their pictures and making their pilgrimages, I would stay here and pray.” †

“Many times throughout the service, it was very moving, I was moved to tears so many times throughout the service,” said Father Habrider.

“This project began with the generosity of a parishioner who donated the money to purchase 33 acres that this church sits on,” said Dominick Shadrack, pastor from 1993 until his retirement last month.

“Recently, the church after six years of preparations. The church itself dates only to 1810, said Dominican Father Dominick Shadrack, pastor from 1993 until his retirement last month.

“Some of the names that are on this Rock have truly come to fruition here.”

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

“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
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
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 with them 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 Jews who are so loathed by us Essenes loathed me so much that Jesus took Jesus to Pilate and insisted that he be condemned to death by crucifixion. Pilate seemed to try to find reasons to say Jesus was guilty, but failed. He gave in and ordered his crucifixion.

There’s no doubt that Jesus was killed. A soldier even thrust a lance in his side, and he was dead, we thought. A few hours later, however, Pilate himself had to admit that we were right. He 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.

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 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 arose from the tomb in a severely weakened condition, somehow was able to get out of the throb 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.
The Resurrection—Love conquers death through Christ

By Fr. Dale Laundeaver, 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 realize that a most spiritual event is happening before us.教师教我们必须活在希望里，他们说，耶稣死了，他们认为是“太阳的荣耀”了“复活”（John 11:25）。

So, too, believe that God is with you. If your loved one is near death, we believe that Jesus Christ is with you. If your loved one is in the presence of death, we believe that Jesus Christ is in the presence of your loved one. If you read the New Testament, you will find that death, the entrance into the Kingdom of God, is an event that is experienced in community. God has the last word and that word is that love will triumph over death.

The Crucifixion 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 YHWH.” Easter, the feast of the Resurrection, is on April 8 in the Latin-Rite Church this year.

Look to the Old Testament for insight on the Resurrection

By Fr. Gerald O’Collins, S.J.

“For they did not yet understand the Scriptures or to what we often refer to as the state of death into that of a new, glorious life” (Mk 15:44). It was unthinkable that Jesus’ 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 2:27). Because he taught that God is “not God of the dead but of the living” (Rom 1:18), a statement of the 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. Christ 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 Laundeaver is a Scripture scholar at St. John’s University in Collegeville, Minn.)

Faith Alive!

The Resurrection—Love conquers death through Christ

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

The love that God showed for us when Jesus died for us. That love, transcending death, is reflected in the resurrection of Jesus. The resurrection is not just a historical event, but a fulfillment of the promise made at the Last Supper. It is a symbol of the transformation of the loved one’s 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.

The Crucifixion 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 YHWH.” (Jn 20:9). It is hard to overstate the importance of the inherited Scriptures for the earliest Christians for scriptural insight into Jesus’ resurrection. In the letters of St. Paul, the teaching on resurrection from the dead?

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 Crucifixion was a horrifying experience for the first disciples. 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 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 1:25, 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.

Christian life—not only for his body, but rising to new life, Jesus overcame death. They had seen the tomb empty, and many people testified that the resurrected Christ had appeared to them. When Jesus rose from the dead, the truth of the centurion’s 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 and other prayers. Likewise, some of the words of Jesus at the Last Supper (Mk 14:24 and Lk 22:15) and earlier (Mk 10:43) might have prompted the earliest followers of Jesus to think about his death in the light of Isaiah 53.

This dramatically powerful fourth “servant song” also became a key text when preservers 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 neath, 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 1:25, 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.)
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 they should live in a society that doesn’t share their faith. Peter states that what 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 for the dispersion of the world, while also compelling its call to holiness.

First verse says that it is addressed to “sojourners of the dispersion” (1 Pt 1:1) living in five provinces of Asia Minor, including people evangelized by St. Paul. These Christians would have been Gentiles who recently converted from paganism. Did the Apostle Peter write it? Some exegesis doubt since its excellent Greek is hard to attribute to Galilean fisherman. But the conclusion of the letter is All Good/John F. Fink

It’s All Good/John F. Fink

It’s All Good/John F. Fink

One in my favorite movies, there is a scene where a distinguished and highly placed man reveals to a disheveled woman that he likes her. Then he pauses and emphatically adds, “Just as you are.” When the woman later recalls this encounter to her friends, they marvel that he would accept her in her present state, and not more.

That kind of affection 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 look the part.

The good news is that God doesn’t expect as much. He only asks us to use what we have and deal with it. Father Noah Casey, rector of SS. Peter and Paul Cathedral in Indianapolis, put it best when he spoke during a recent mission at St. Susanna Parish in Plainfield a few weeks ago.

“However you are, God can work with that.”

Father Casey explained to us that God would like us to see—just as we are—to further his mission here on Earth.

My thoughts turn to St. Peter, the rock on which Christ builds his Church. 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 so 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, who 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 fishermen to spread our faith.

Our Savior and King was born in a stable and put to death on a cross. Never adorn an elegant robe, and the only crown he ever wore was made of thorns. That’s not the kind of God 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. It is 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. Peter 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 undermine 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 hope for me.

And renewed hope is what Easter is all about.

(Shirley Vogler, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

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, our family.

As most people know, we have three daughters, each very unique. We are close to all of them. The eldest is Donna Marie. Our current house is named after her.

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 for refreshment.

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. In 2010, David worked 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 as a sabattical from Cleveland State University. While there, he taught at Technion University and traveled to Lebanon, Israel and the chief financial officer for Simons and Associates, her husband’s other work.

While at Technion, Judith 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 the same neighborhood 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. Sometimes we gather 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 in a home by way of introduction to move to California. We bought their larger home and have loved it ever since—just as Paul has loved a parachute for more than 50 years.

Recently, Lisa, Diane, Paul and I traveled to Cleveland. We had the opportunity to celebrate Samuel’s pre-Bar Mitzvah event at their synagogue. It was a beautiful evening filled with happy and lively conversations with other families and fancy meals.

We cherish our family and are grateful to have experienced many blessings in our lives. By the grace of God and the hope that 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.)

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 work to overturn a U.S. Supreme Court decision, Roe v. Wade in 1973, which legalized abortion.

The Supreme Court, of course, has been involved in abortion cases, interpreted that 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 included to include by extension, 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 any hope of being approved by Congress in order to be sent to the states for ratification. Abortion proponents simply face these same obstacles, but then it may not since it has something else going for it.

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

The result was the birth of Super PACs, political action committees that work to influence money to influence campaigns. In this year’s presidential election, still in the primary season, it is estimated they have spent close to $80 million.

This upset people who want to have Campaign Finance Reform. By some estimates, denying probar rights resulted in about 53 million abortions in 39 years. This is upset people who want the Constitution changed.

Let’s get together and have a merger of interests. Advance one single amendment that says, “Corporations are people, human beings are people.”

One of the effective tools in legislating is having a measure. We are the people, corporations are people.

Human beings are people, corporations are legal. Amendments are the most 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 our nation knew it was 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.

(Sheila Kent, now retired, was editor of archdiocesan newspaper in Omaha and Seattle. She can be contacted at Considerusk@email.com )
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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 impact of the Resurrection of the Lord's power.

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. 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 renews 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 retrospect. 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?

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

My Journey to God

Death and Resurrection

(Helen Welter is a member of St. Barnabas Parish in Indianapolis. Three women bring outcome to Christ’s tomb and discover it in this artwork attributed to illuminator Cristofonso de Predia.)

Everyone’s Good Friday

All I have is stripped away.
I stand alone,
Naked in front of
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.
To see the grace
That touches all I am
And all I have.
Hope once more restored,
Light so white I barely see.
O God, I pray,
Arise in me.

By Helen Welter

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

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, 14-22a
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 13:37
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

Q A 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 Apostolicæ Curæ in 1896. But I am not sure what the Catholic Church teaches regarding Lutheran ministers. Can you enlighten me?†

A If 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 apostolic succession, even though some Anglicans and some Lutherans—for instance, Swedish Lutheran priests—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 Curæ.

In other words, their ministers today have not been ordained by a validly ordained bishop. And if they have not been validly ordained, they cannot have any sacramental power to confer 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, does not meet the criteria of the Catholic Church for validity (Canon 844, 2).

Q 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 death.” What is the truth? Why aren’t we all having our rosaries blessed in this manner? Is it true that a priest can do this?

A In all my life, I have 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 pope himself.”

“Neither 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 1995).

Granting indulgences, 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 a few years ago. It might be useful to recall something I wrote then: “Regarding a plenary indulgence at the moment of death, the Encyclical states that a priest should not omit the Apostolic Pardon with the attached plenary indulgence when he attends to a dying Catholic. (See #12.)”

“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, confiteor, Communion and prayer for the pope.”†

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry reflecting faith or experiences of prayer for possible publication in the “My Journey to God” column. All submissions 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 criterion@archindy.org.†
DUNN, Tamara L.  
Grandmother of one.  
St. Agnes, Nashville, Feb. 28.

Bloomington, March 15. Aunt of  
St. Charles Borromeo,

CASCARDO, Mary Louise  
page.

several obituaries on this  
archdiocese or have other  
brothers are included here,  
and religious sisters and  
priests serving our archdiocese  
be sure to state date of death.  
before the week of publication;  
Please submit in writing to our  
office by 10 a.m. Thursday

FRITSCH, Lavona Mary  
Catherine, 92, St. Paul,  
New Alance, March 14. Mother  
of Lavonne Hofstetter and Loma  
Suar. Grandmother of four.  
Great-grandmother of eight.

HERMAN, Betty M., 88,  
St. Augustine, Jeffersonville,  
March 15. Mother of Donna  
Cartier, Diane 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) Causua Kennedy. Father  
of Nonu Lancaze. Brother of  
Barb Crowley, Patty Dekins,  
Marilyn Douglas and Maggie  
Kennedy. Grandfather of two.

MCCARTY, Mary Lou, 103,  
St. Michael, Brookville,  
March 16. Mother of Christina  
Kiefer, Francis Ritzl and Patty  
Weilman. Grandmother of eight.  
Great-grandmother of 13.

POE, Anna L., 73, St. Michael  
The Archangel, Indianapolis,  
Mother of Pamela David, Deanna  
French, Lost Mejak and Rick  
Poe. Sister of three brothers  
and three sisters. Grandmother of  

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

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

STENER, Mildred, 83,  
St. Joseph, St. Leon, March 10.  
Mother of Karen and Patty Heth,  
Barb Libozivit, Don, Steve and  
Tim Stenger. Sister of Frances  
Bischoff, Lillian Knie and Rita  
Great-grandmother of seven.

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

STOLL, Earl, 90, St. Andrew,  
March 16. Husband of Helen  
Williamson. Grandfather of nine.

STOLLE, Earl  
grandfather of one.  
Stolle. Grandfather of two. Great- 
father of Anna Stolle. Father of Ron  
Stolle. Great-grandfather of one.

STONER, Karl  
father of nine. Great-grandfather  
of William Swift. Grandfather of  
12. Great-grandfather of several.

THIENEMAN, Frank X., Sr.,  
82, St. Mary-of-the-Knobs,  
Fluea Koons, March 10.  
Husband of Doris Thiemenan.  
Father of Carol Hurst, Karen  
Julia, Penn McHine, Patty  
Slinker, Frank Jr., Kevin and  
Tony Thiemenan. Grandmother  
of 14.  
Great-grandfather of eight.  
Step-great-grandfather of one.

TAMM, Mary Ellen, 89,  
St. Barnabas, Indianapolis,  
Mother of Margaret Dixon and  
Constance Emby. Sister of Ruth  
Chapman, Dorothy Shy, Joseph  
and William Neiman. Grand- 
mother of three.

WALTON, Martha Ann, 81,  
St. Joseph, Shelbyville, March 12.  
Mother of Sue Decker, Jane  
Jones, Mary McDonald, Teresa  
Patrick, Linda Stevens, Denny  
Jr. and Thomas Walton.  
Sister of Marie Rhodes. Grand- 
mother 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.,  
73, St. Barnabas, Indianapolis,  
March 17. Husband of Ruth Ann  
(Weilman). Grandmother of two.
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 Alejandra 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.

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

Havana (CNN)—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 40th anniversary of the Virgin of Charity of El Cobre, the venerated statue was allowed to circulate on a pilgrimage throughout the country, an event in which 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 cell phone—they 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 slow pace of change in Cuba a half century after a communist revolution, 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 in 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 Blasco—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 protests 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, Alejandra Garcia de la Rivas, 46, the pope’s counsel is comprehensible, yet hard to accept. Msgr. Perez expressed 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 Cеспedes Cascia, the Archbishop of Havana, was a still-priest when he ministered to Garcia’s husband in 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 remained grateful 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 with the pope. By the end 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 visit.
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 to with 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 him. He eventually had to find a nursing home for her. Making medical decisions for her was compounded by his long absences.

“What do you handle all this?” Deacon Seveska asked, listening and later handing the man a prayer card as he passed 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 called a truck-stop ministry.

The deacon spends evenings saying hello to the truckers, 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 they live.”

He told the St. Louis Review, newspaper of the St. Louis Archdiocese. “They realize 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, both which routinely have chaplains. The Similar ministry at airports and hospitals, both which routinely have chaplains.

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Deacon Richard 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.

Deacon Richard 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.

Deacon Richard 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.