Persecuted for faith, Christians are united in bloodshed, pope says

VATICAN CITY (CNS)—Christians are united in bloodshed as they suffer from violence and persecution in various parts of the world, Pope Francis told Christian leaders.

Today’s martyrs are men and women, who through their witness to Jesus, are “persecuted and killed because they are Christian,” the pope said on Jan. 25 during an ecumenical prayer service marking the end of the Week of Prayer for Christian Unity.

Those who persecute them make no distinction about “which denomination they belong to. They are Christians and for that [they are] persecuted. This, brothers and sisters, is the ecumenism of blood.”

With Orthodox, Anglican, Lutheran, Methodist and other Christian representatives present and reading some of the prayers, Pope Francis presided over the service at the Basilica of St. Paul Outside the Walls.

The service began with Pope Francis, Orthodox Metropolitan Gennadios of Italy and Anglican Archbishop David Moxon, the archbishop of Canterbury’s representative in Rome, bowing in prayer before the tomb of St. Paul on the feast of his conversion.

Basing his homily on the Gospel story of Jesus’ encounter with the Samaritan woman at the well, the pope said the encounter is “from us can make us grow.”

Closing the Jan. 18-25 Week of Prayer for Christian Unity, the pope said Jesus showed that encountering those who are different “from us can make us grow.”

Archbishop Tobin had an answer to the pope’s question: “Those who do not see the pain, for there are none so blind as those who will not see.”

Abortion reflects ‘blindness of heart,’ archbishop says at Roe anniversary Mass

By Natalie Hoefer

On Jan. 22, 1973, two Supreme Court decisions legalized abortion, an atrocity the continuation of which Archbishop Joseph W. Tobin attributes to “blindness of the heart.”

He spoke about this and more during the archdiocese’s Jan. 22 Mass of solemn observance of the Roe v. Wade and Doe v. Bolton decisions made 42 years ago.

The Mass was held at SS. Peter and Paul Cathedral in Indianapolis, with between 300-350 pro-life advocates and students from various schools in central and southern Indiana in attendance.

The Mass was followed by a march along parts of Meridian and Pennsylvania streets near the cathedral. During the march, participants prayed the rosary and carried signs with pro-life messages.

Other events in the archdiocese marked the observance as well, including a prayerful gathering near the courthouse in Terre Haute, and a rally held on Jan. 21 at St. John the Evangelist Church in Indianapolis.

In his homily on Jan. 22, the archbishop noted that the annual solemn observance is “an occasion when we remember the terrific blindness that would deny the protection of the law to little ones who can’t be seen, who can’t vote, who are powerless.”

Those little ones are created in the image and likeness of God, would allow them to be killed.”

He mentioned St. John Paul II, whom the archbishop said “talked about a growing wave of violence that is coming across this Earth because of the blindness of the heart.”

Archbishop Tobin also called upon the words of Pope Francis, whom he said “reminds us of the blindness of heart when he talks about the absolute opposition of the Catholic Church to abortion.”

In [Pope Francis’ apostolic exhortation] ‘The Joy of the Gospel,’ he said that “the Catholic Church’s belief in the preciousness of unborn life is not going to change.”

But he says on the other hand, “It’s true that we have done as a Church across the world little to adequately accompany women in very difficult situations, where abortion appears to be a quick solution to their profound anguish … Who can be unmoved before such painful situations?”

Archbishop Tobin had an answer to the pope’s question: “Those who do not see the pain, for there are none so blind as those who will not see.”

The archbishop gave thanks for groups and events in the archdiocese and said “reminds us of the blindness of heart when he talks about the absolute opposition of the Catholic Church to abortion.”

In [Pope Francis’ apostolic exhortation] ‘The Joy of the Gospel,’ he said that “the Catholic Church’s belief in the preciousness of unborn life is not going to change.”

It’s up to young people to ‘end the scourge of abortion,’ says speaker

WASHINGTON (CNS)—On a chilly and cloudy morning on the National Mall in Washington, crowds gathered on Jan. 22 for the annual March for Life, this year marking the 42nd anniversary of the U.S. Supreme Court’s Roe v. Wade and Doe v. Bolton decisions legalizing abortion virtually on demand.

Tens of thousands gathered first to hear a lineup of speakers, before marching from the Mall up Constitution Avenue to the U.S. Supreme Court building on Capitol Hill.

Early in the day, Pope Francis showed his support of the pro-life gathering by tweeting the theme: “Every Life is a Gift” with the hashtag #marchforlife.

By late morning, the temperature had reached about 40 degrees, warmer than many a previous march, and a music group opened
Christian leaders participate in prayer service at cathedral

By Sean Gallagher


It was the same day on which Pope Francis joined in Rome with Christian leaders from around the world with the same goal in mind.

Both prayer services came at the conclusion of the international Week of Prayer for Christian Unity, which was held from Jan. 18-25.

Dr. Robert Welsh, ecumenical officer for the Indianapolis-based Christian Church (Disciples of Christ), has participated in prayer services with various peoples and attended the funeral of St. Paul II. Welsh said he was “honored” to attend the prayer service in Indianapolis, noting that true Christian unity is advanced at the local level.

“That is where it begins,” Welsh said. “It doesn’t make much sense for us to get together internationally if that doesn’t impact the local communities.”

During the service, Bishop Catherine Waynick, who leads the Episcopal Diocese of Indianapolis, reflected on the story of Jesus and the woman at the well, which took place in Samaria, whose territory to learn about each other? To talk to people who likely saw him, a Jew, as an enemy.

“Are we willing to do the same?” Bishop Waynick asked. “Are we willing to venture into what once seemed like enemy territory to learn about each other? To talk about things that matter, and to come to deeper understanding and appreciation—perhaps even love for each other?”

The ecumenical implications of the story from the Gospel of St. John, perhaps even love for each other?

“The ecumenical implications of the story from the Gospel of St. John, exactly 50 years ago, reminded us that, by our baptism, there already exists a certain degree of unity among Christians,” he said. “And one expression of that unity is prayer, and another is fellowship. But being there [together] without being able to celebrate the Eucharist is a reminder that there is still a lot of work to be done.”

Bishop Waynick hopes that ecumenical work will continue so that Christians of various traditions will be able to share the Eucharist together.

In the meantime, he and Linda continue to encourage each other in their lives of faith, and have benefitted spiritually by the witness of each other.

Linda appreciates the joy with which the Lutherans in her husband’s congregation worship.

“They sing differently in their church,” she said. “They’re a lot more joyous and loud. It helps my prayer life. The mixture together is right for us. We think it’s right for other people, too.”

“It’s families like ours that are going to bring the churches together,” Bernie said. 

The ecumenical work will continue so that Christians of various traditions will be able to share the Eucharist together.

Among those attending the prayer service were men and women belonging to Catholic, Orthodox, Anglican and Protestant religious orders. They had taken part in a three-day meeting on their role in ecumenism.

The pope, who met with them at the Vatican on Jan. 24, said consecrated men and women were particularly suited for promoting unity because religious life is about seeking union with God and fostering greater unity within the community.

Religious life also shows that “unity is not born of our efforts, but is a gift of the Holy Spirit who achieves unity in diversity.”

Unity is achieved by “walking together,” he said, along a path of “fraternity in love, service and mutual welcoming.”

The more individuals strive to live holy lives in conformity to the Gospel, the closer people will be in union with God, and “the more deeply and easily will they be able to know in mutual brotherly love,” he said.

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CHRISTIANS continued from page 1

standing still.

In fact, “Christian unity will never be the fruit of refined theoretical discussions in which each one will try to convince the other of the validity of one’s opinions,” the pope said. “It is said before asking: ‘Will the Son of Man come and find us still talking?’

Christians must recognize that “we need each other, to come together and face each other under the guidance of the Holy Spirit who harmonizes diversity and overcomes conflicts,” he said. Because of the Holy Spirit, “we have become one with others, too.”

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The more individuals strive to live holy lives in conformity to the Gospel, the closer people will be in union with God, and “the more deeply and easily will they be able to know in mutual brotherly love,” he said.
Korean Catholic Community welcomes priest, anticipates New Year

By Natalie Hoefer

Korean priest Father Jiho Peter Son arrived in Indianapolis in late October knowing very little English.

Seven weeks later, he made a revelation when explaining his name.

"This is my birth name," he explained. "Peter is my adopted [Christian] name. Son is my last name.

Not used to hearing his name in English, a smile and understanding lit his face as he realized, "Ah! I am Father Son!"

Father Son is the newest priest sent from the Busan Diocese in South Korea to serve as pastor for the nearly 100 members of the Korean Catholic Community on the east side of Indianapolis, and for the Korean Catholic communities in Bloomington and Lafayette in the Lafayette Diocese.

He is the 12th priest sent from the Korean diocese to lead the Indiana communities since 1992. According to Indianapolis Diocese, the community is so contagious.

The Korean Mass continued to be celebrated monthly at St. Lawrence by Korean priests coming from Cincinnati or Chicago.

In February of 1988, we bought a Jehovah's Witness church," said Matthew's wife, Jasmine Chong. "We decorated it. Many people donated items for the church. People who visit say it is very cozy and warm.

"We were the first couple married in it," she added with a smile.

The church, named the Korean Catholic Community Church of Our Lady of the Holy Rosary in Indianapolis, participated in the first local Korean Mass in April of 1986 at St. Lawrence Church in Indianapolis. The Mass was celebrated by a visiting Korean priest. In August of the same year, the community was officially recognized by the archdiocese.

The Korean Mass continued to be celebrated monthly at St. Lawrence by Korean priests coming from Cincinnati or Chicago.

That changed in 1992. With Jasmine translating, Father Son explained the challenges in learning how to address visiting priests visited his home diocese in Busan of the community's needs for a permanent priest.

"We have been working with [the] Busan Diocese ever since," said Jasmine. The Korean diocese, also sends two seminarians to study at Saint Meinrad Seminary and School of Theology in St. Meinrad every four years.

Father Son will serve the pastoral needs of the Korean Catholics in Indianapolis, Bloomington and Lafayette for five years. Annual visits to Korea will allow him to visit with his widowed mother and his brother.

The biggest challenge for him so far is not missing family nor becoming familiar with and leading the communities, he said. The biggest challenge is the language.

"I studied English in high school," said Father Son, who is 45 by Korean's age system but 44 as Americans count age.

He earned a degree in urban engineering before entering the seminary, and was ordained in December of 2003.

At 5.3 million, or about 10 percent of the South Korean population, Catholics are persecuted or oppressed, Father Son said.

"Without a doubt, their presence is a blessing for the archdiocese," he said.

The church offers worship aids with the Scripture readings in English to help those less comfortable with Korean. "English is not as comfortable," said Jasmine. "But the Mass is still the Mass, said Einstein's native 9-year-old Erin Kang of Carmel, in the Lafayette Diocese. "Although she is learning Korean, "I understand the English Mass better," she said.

Father Son has impressed Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry.

"[Father Son's] gentle and friendly personality, his faith, and his missionary spirit are a gift for the Korean Catholic Community and for the archdiocese in general," he said.

"I have enjoyed my visits to the Korean community. I always leave with an uplifted spirit. Their faith and commitment to pass on their faith to their new generation of Koreans is life-giving. Without a doubt, their presence is a blessing for the archdiocese. The sense of community is so contagious." Jasmie agreed.

"We are a very tight community," she said. With the Indianapolis group having members in Carmel, Ind., and Fishers, Ind., as well as the capital city, the community is divided into three groups that meet regularly for Bible study, discussion and social events.

"When we have special holidays, the groups take turns hosting the event [after Mass]," she explained.

The Indianapolis community will soon celebrate one of the most popular Korean holidays—Korean New Year.

While the actual holiday is on Feb. 19 this year, the congregation will celebrate it at the Indianapolis church on Feb. 15, following the 11 a.m. Mass.

"It is custom to come [to Mass] in traditional Korean costume that day," said Jasmine. Members will then celebrate with a meal in the cafeteria attached to the church building.

Sharing in such national traditions and customs is one of the aspects that binds the Korean Catholic Community together.

Language is another.

"When you hear Korean throughout the Mass, the words touch you differently than it does in English," said Youson Lee, who moved to Indianapolis from South Korea in 2007. She converted to Catholicism last year before marrying her husband, Kyuhyang Kang, who is president of the Lafayette Korean Catholic Community.

Joseph Kim moved to Indiana for work in 1978 with his wife and two children. Despite having lived in the state for 36 years, he still finds it easier to pray in Korean. He explained that, when it comes to Mass, "English is not as comfortable." As the Korean Catholic Community grows in number of members born and raised in Indiana, the younger members feel the opposite of those raised speaking Korean.

"I understand the Mass, but not the homily," admitted Indiana native 9-year-old Erin Kang of Carmel in the Lafayette Diocese. "Although she is learning Korean, "I understand the English Mass better," she said.

"The Church is universal," she said. "Whether it’s in English or Korean, it is the same Mass."

(continued...)

Members of the Korean Catholic Community in Indianapolis sing a hymn while Father Jiho Peter Son prepares the altar during Mass at Korean Catholic Community Church of Our Lady of the Holy Rosary in Indianapolis on Jan. 18. (Photos by Natalie Hoefer)
As we reported at the time, the Year of Consecrated Life began last Nov. 30, the first Sunday of Advent, and will continue until Feb. 16, 2016. When he announced this a full year before it began, Pope Francis said that it was a call for religious sisters, priests and brothers to “wake up the church” and share the joy of consecrated life with their testimony of faith, hope and service.

Shortly afterward the year began, on Dec. 16, the Vatican published a 5,000-word report summarizing the problems and challenges women religious in the U.S. see in their communities. It was the result of an apostolic visitation to U.S. communities of women religious carried out between 2009 and 2014. The report encouraged the women to continue discerning how to best live the Gospel in fidelity to their order’s founders’ intentions.

“Consecrated life” usually refers to men and women who live in communities recognized by the Church, and who take vows of poverty, chastity and obedience. Technically, though, it also includes secular institutes, consecrated virgins, hermits and societies of apostolic life.

One of the problems of attracting more people to religious life is that the dwindling number of religious has prevented many Catholics from getting to know religious priests, sisters and brothers. That’s why some of the religious communities in the Archdiocese of Indianapolis have open houses this year. Of course, The Criterion will let you know when they are scheduled.

And if you feel a call to devote your life to God in a more permanent way, you can as a layman or laywoman, there are many different religious communities from which to choose. If you check them out in the archdiocesan directory or on the archdiocesan website www.archindy.org, you’ll find 12 orders of men religious and 26 communities of women religious represented. (That includes the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. The Catholic Church is observing a Year of Consecrated Life, which began on Nov. 30, 2014, and will conclude on Feb. 2, 2016. (Photo courtesy of the Congregation of the Sisters of the Third Order of St. Francis.)

The Benedictines, for example, might be the founders to establish the order. Men religious, and 26 communities of men religious and 26 communities of women religious. Get to know them. They’re remarkable people.

—John F. Fink

As I walked home, I passed a shelter for the homeless two blocks from Holy Rosary Parish. A number of homeless people were sitting outside, some of them in rags. Some seemed to be getting through. I knew that, where it really counts, the team playing in the Super Bowl won the game. I say that even though I’d love to see the footballs that "deflate-gate," I am sure even when the facts are uncovered it will be debated as to whether they are the facts or not. We do know when decisions like this are often made the question of what is right and what is wrong. We can easily dismiss this as only sports, but it educates us for decisions that take place throughout our entire life.

I have been afforded the great opportunity to participate as a coach in a variety of sports and teams through the local Catholic Youth Organization (CVO) and the Holy Spirit Parish in Indianapolis.

As coaches, we are reminded that our job is not necessarily to just coach fundamentals and to try to win games. We are teachers of young minds about how to play with sportsmanship, how to exercise honesty in play and how to maintain integrity in competitive situations.

As with most endeavors of this kind, I have always gotten more in return than I have given in time and effort. As I pondered “delicate gate,” it reminded me of a coaching situation a few years ago.

My Holy Spirit seventh- and eighth-grade girls were playing a softball game against the Cardinal Ritter junior high team. It was a playoff game, and the winning team would get to go to the state championship. Holy Spirit built an early lead but, in the late innings, Ritter’s junior high team was making a run at us. It was the final inning, and Ritter had base runners on, and the winning run was at the plate. The young lady from Ritter had two strikes, and the umpire called a third strike on her, but it was possible that the bat made contact with the ball which would have allowed her to take another pitch.

The Ritter coach, doing his job, argued to the umpire that the bat made contact, and the umpire looked at the young lady and asked her if the ball had hit her bat? The situation, if she said, “No, it didn’t,” meant the game continued and they have a championship. If she said, “No, it didn’t,” the game is over and Holy Spirit moves on in the playoffs as Ritter heads home for the season.

We may well be disappointed that a team playing in the Super Bowl won the wrong way, but we should feel comfortable knowing that, where it really counts, the message about sportsmanship and integrity seems to be getting through.

—Michael O’Connor is a member of Holy Spirit Parish in Indianapolis.)

Letters Policy

Letters from readers are welcome and should be informally written, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Letters should be no longer than 150 words. Send letters to criterion@archindy.org.

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The editors reserve the right to select and edit the letters based on space limitations, pastural sensitivity and content.

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God’s justice is always tempered with mercy

La justicia divina siempre está templada por la misericordia

La justicia divina siempre está templada por la misericordia. "Evangelium Vitae" es el Evangelio de la vida. San Juan Pablo II recuerda la historia del primer acto de violencia de la humanidad: el asesinato de Abel a manos de su hermano Cain (Gn 4:2-16).


"El terrible asesinato de Abel debe ser vengado y Dios castiga a Cain en lo que causa la muerte del hombre contra el hombre". ("Evangelium Vitae", #8). 

But Cain fears an even worse punishment. He expects to be slain by those who would avenge his brother’s death. He knows that vengeance is the natural instinct of men and women, a powerful motivation for those who have been unjustly deprived of someone they love.

But God has a different idea. His justice is tempered by mercy. He does not want one tragic death to be followed by another. So the Lord forbids anyone from taking Cain’s life. He threatens a severe—sevenfold!—punishment for anyone who dares to take Cain’s life. “And the Lord put a mark on Cain, lest anyone who came upon him should kill him.” (Gn 4:15).

Jesu enunciativa "Evangelium Vitae" ("El Evangelio de la vida") de 1995, San Juan Pablo II recuerda el relato bíblico de Caín y Abele para recordarnos que nadie que lo encontrase le atacara. "Y el Señor puso una señal a Caín, para que nadie que lo encontrase le atacara. "Al contrario”—le responde el Señor—“si no, tu hermano tendrá venganza por su muerte. Caín teme un castigo todavía peor: ‘La sentencia es justa, pues Caín ha causado el deceso de su hermano. ¡Yo no sabía que el lenguaje humano podría ser así!”.

As a result, the Catecismo of the Catholic Church clearly states the Church’s view on this controversial issue: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person” (#2267).

But as our Church teaches, in nearly every case imaginable, the Lord’s way of justice tempered with mercy—the right and just way to resolve conflict, to protect life, and to to defend every unique human person—must be the way to go. The criterion of ultimate judgment is the ultimate good of the person concerned: "Evangelium Vitae", #187.

La justicia divina siempre está templada por la misericordia...
March
For more information, log on to www.bishopchatard.org/camps.† Early registration discounts end on April 30. Excluding sports camps, financial aid can be arranged if needed. For more information, call 812-923-8355 or log on to www.nadyouth.org.†

03/16 - Good Friday
1:30-4 p.m. Information: 317-784-4207. Once again, a rosary walk will be held inside the church at noon on Feb. 12 and at 7 p.m. on Feb. 13. After the 6:30 p.m. Mass on Feb. 14, the movie The Song of Bernadette will be shown in Lyons Hall.

Parish to celebrate Our Lady of Lourdes, St. Bernadette with week of festivities
Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis will celebrate the feast of Our Lady of Lourdes and St. Bernadette—whom Our Lady of Lourdes appeared in Lourdes, France, in 1858—with a week of festivities.

Concerts with Jesse Manibusan offered on Feb. 19 and 20 in New Albany Deanery
As part of their 50th Jubilee celebration, the New Albany Deanery and the Young Adult Ministry Youth Ministry team will host two concerts with Jesse Manibusan from 7:30 p.m. on Feb. 19 and 20. The Feb. 19 concert will be at St. Michael Church, 1400 Farmer’s Lane NE, in Bradford. The Feb. 20 concert will be held in the main church at St. Francis Center for Spirituality, 121 St. Anthony Drive, in Mt. St. Francis. Jesse is a singer, songwriter, guitar and teller of humorous tales. Well recognized throughout the country as a dynamic speaker and musician, Jesse shares from his heart the love of Christ and the call to live out our baptism in every aspect of life.

Like the Feb. 19 concert, the Feb. 20 concert will be by Jesse Manibusan from 7:30 p.m. on Feb. 19 and 20. The Feb. 19 concert will be at St. Michael Church, 1400 Farmer’s Lane NE, in Bradford. The Feb. 20 concert will be held in the main church at St. Francis Center for Spirituality, 121 St. Anthony Drive, in Mt. St. Francis. Jesse is a singer, songwriter, guitar and teller of humorous tales. Well recognized throughout the country as a dynamic speaker and musician, Jesse shares from his heart the love of Christ and the call to live out our baptism in every aspect of life.

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Jesse Manibusan
Registation now open for summer camps at Bishop Chatard High School in Indy
For more information, call 812-923-8355 or log on to www.nadyouth.org.†
Sisters of Providence celebrate jubilee anniversaries

Sister Dorothy Hucksoll (formerly Sister Francis Ellen), a native of Chicago, entered the congregation on July 22, 1944, from the former St. Angela Parish in Chicago. She professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in reading and her educational specialist certification at Indiana University in Bloomington.

In the archdiocese, Sister Dorothy served in Indianapolis as a teacher at the former Holy Trinity Parish (1947-51); as a receptionist at Providence Retirement Home (1987-99); and as a driver and in residential services (2003-11).

Sister Mildred Giesler (formerly Sister Alma Joseph), a native of Jasper, Ind., entered the Congregation on Aug. 12, 1944, from the former St. Andrew School (1959-65) and St. Simon the Apostle School (1981-88), and in Sellersburg at St. Paul School (1959-65). She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at Indiana State University in Terre Haute, and a master’s degree in religious studies at the University of Seattle, Wash.

In the archdiocese, Sister Mildred taught in Indianapolis as a teacher at St. Andrew School (1959-65) and St. Simon the Apostle School (1981-88), and in New Castle at the former St. Anne School (1955-58). She currently ministers in health care and prayer at Saint Mary-of-the-Woods.◆

Sister Kathleen Mary Gay, a native of Wabun, Mass., entered the congregation on July 22, 1944, from St. Patrick Parish in Stoneham, Mass. She professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at Revier University in Nashua, N.H.

In the archdiocese, Sister Kathleen Mary taught at Holy Spirit Parish (1960-62) and St. Joann of Arc School (1962-65), both in Indianapolis, and ministered in music at the former Holy Trinity Parish in New Albany (1947). Sister Kathleen Mary has also ministered in the Evansville Diocese, and in Illinois, Maryland, Massachusetts, New Hampshire, North Carolina and Washington, D.C.

She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Rita Clare Gerardot, a native of New Haven, Ind., entered the Congregation on July 21, 1944, from St. Louis Besancon (St. Louis, Mo.). She professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in English. She earned a master’s degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Rita Clare taught in Indianapolis at the former St. Catherine School (1947-51) and St. Simon the Apostle School (1973-77), and served as principal at St. Luke’s Evangelist School (1967-73). At the motherhouse at St. Mary-of-the-Woods, she served as a local community health care representative (1992-96). In 1996, she organized the wellness center at Providence Hall (1996-2008). Sister Rita Clare also served in the Evansville Diocese, Fort Wayne-South Bend Diocese and Gary Diocese, as well as in Illinois.

She currently ministers in outreach ministry at Saint Mary-of-the-Woods.

Sister Mildred Giesler (formerly Sister Alma Joseph), a native of Jasper, Ind., entered the Congregation on Jan. 10, 1944, from St. Joseph Parish in Jasper. She professed perpetual vows on Aug. 15, 1951. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at Indiana State University in Terre Haute, and a master’s degree in religious studies in the University of Seattle, Wash.

In the archdiocese, Sister Mildred taught in Indianapolis as a teacher at the former St. Andrew School (1959-65) and St. Simon the Apostle School (1981-88), and in New Castle at the former St. Anne School (1955-58). She earned a master’s degree in music history literature at Butler University in Indianapolis, and served as a volunteer at the Providence Center Gift Shop (2003-04), mission advancement (2004-05), and with residential services (2003-11).

Sister Mildred has also ministered in the Evansville Diocese, Lafayette Diocese, and in Illinois, Massachusetts and North Carolina.

She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Ann Jeanette Gooter, a native of Indianapolis, entered the congregation on Jan. 10, 1944, from St. Philip Neri Parish in Indianapolis. She professed perpetual vows on Aug. 15, 1951.

She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at Indiana State University in Terre Haute, and a master’s degree in religious studies in the University of Seattle, Wash.

In the archdiocese, Sister Ann Jeanette served in Indianapolis in music ministry at St. Thomas Aquinas School (1970-71), and at Indiana University Medical Center Hospital as a social worker (1976-79) and social work coordinator (1979-80). At the motherhouse at St. Mary-of-the-Woods, she served as a coordinator of the wellness center (2007-12) and in residential services and as a sacrament (2012-13).

Sister Kathleen Koresssel, a native of Evansville, Ind., entered the Congregation on July 20, 1944, from Sacred Heart Parish in Evansville. She professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Kathleen served in Brazil as a teacher at the former Annunciation of the Blessed Virgin Mary School (1976-96); in Indianapolis as a teacher at the former Holy Cross Central School (1951-52); in New Albany as a receptionist at Providence Retirement Home (1987-99); and in Sellersburg at St. Paul School (1959-65). At the motherhouse at St. Mary-of-the-Woods, she served as coordinator of the wellness center (2007-12) and in residential services as a sacrament (2012-13).

Sister Kathleen has also served in the Evansville Diocese, and Lafayette Diocese, and in Illinois, North Carolina and Oklahoma.

She currently ministers as coordinator of the Wellness Center at Saint Mary-of-the-Woods.

Sister Anne Krause (formerly Sister Marie Robert), a native of Chicago, entered the congregation on July 22, 1944, from St. Matthew Parish in Chicago. She professed perpetual vows on Jan. 23, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in reading and her educational specialist certification at Indiana University in Bloomington.

In the archdiocese, Sister Dorothy served in Bloomington at St. Charles Borromese School first as a teacher (1969-70) then as principal (1971-72); in Indianapolis as a teacher at the former St. Catherine School (1975-86); in New Albany as a teacher at Holy Family School (1956-58); and in Terre Haute as a sister companion and in peace and justice (1994-2001). At the motherhouse at St. Mary-of-the-Woods, she served as a nursing assistant in health care (1988-90), with transportation, as resident’s treasurer and in health care (1990-92), as a companion to the sick (1993-94), on the residential services staff (2003-07) and in prison ministry (2007-13).

Sister Dorothy has also ministered in Illinois and North Carolina.

She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Kathleen Koresssel, a native of Indianapolis, entered the Congregation on July 22, 1944, from the former St. Mel Parish in Chicago. She professed perpetual vows on Jan. 23, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at St. Louis University in St. Louis, Mo.

Sister Kathleen has also served in the Evansville Diocese and Lafayette Diocese, and in Illinois and Massachusetts.

Sister Florence Norton, a native of Chicago, entered the congregation on Jan. 30, 1944, from St. Sylvester Parish in Chicago. She professed perpetual vows on Aug. 15, 1951.

She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at St. Louis University in St. Louis, Mo.

In the archdiocese, Sister Florence taught in Indianapolis at St. Thomas Aquinas School (1946-50) and the former St. Catherine School (1951-52). Sister Florence also served in Illinois, Missouri, New Hampshire and in Peru in South America.

She currently ministers in residential services, outreach and in the congregational department at Saint Mary-of-the-Woods.

Sister Marie Victoria Podesta, a native of Chicago, entered the Congregation on July 22, 1944, from the former St. Mel Parish in Chicago. She professed perpetual vows on Jan. 23, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She earned a master’s degree in education at St. Louis University in St. Louis, Mo.

Sister Marie Victoria served in the archdiocese in Indianapolis as a teacher at St. Philip Neri School (1947-50) and in Sellersburg as a teacher and principal at St. Paul School (1963-69). At the motherhouse at St. Mary-of-the-Woods, Sister Marie Victoria served as a volunteer (2011-12).

She also ministered in Illinois, Maryland, Massachusetts and Texas.

She currently ministers in health care and prayer at Saint Mary-of-the-Woods.

Sister Miriam Clare Stoll, a native of Clyde, Mo., entered the Congregation on Aug. 12, 1944, from Immaculate Conception Parish in Springfield, Mo. She professed perpetual vows on Jan. 23, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. In the archdiocese, she served in Indianapolis as a teacher at Holy Spirit School (1954-62) and St. Philip Neri School (1966-71), coordinator of home activities at St. Elizabeth Home (1971), in parish ministry at St. Mandess the Apostle Parish (1971-75), and providing hospital visits at St. Vincent Hospital (1972-74), and in Terre Haute providing ministry to aging shut-ins and the sick at St. Mary of the Woods (1974-86). At the motherhouse at St. Mary-of-the-Woods, Sister Miriam Clare served in community service (1994-96), as a driver (1994-2004), and in the sewing room and in prayer ministry (2004-09).

She has also ministered in Illinois, Missouri and Oklahoma.

She currently ministers in prayer at Saint Mary-of-the-Woods.◆
[This is] an occasion when we remember the terrific blindness that would deny the protection of the law to little ones who can't be seen, who can’t vote, who are powerless.  

—Archbishop Joseph T. Tobin

ABORTION

(APR 428, continued from page 3)

what promote life, including the Catholic Project. Disciples for Life, the Women’s Care Center and Birthright.

Prior to the start of Mass, the archbishop blessed more than 2,000 rosaries collected for Birthright by Michael Isakson, a member of St. Monica Parish in Indianapolis, for an Eagle Scout project. The rosaries will be available at Birthright, an archdiocesan ministry for mothers needing help caring for their infants.

The night prior to the solemn observance, the archdiocesan offices of Youth Ministry and Pro Life and Family Life held a prayer rally for youth, young adults and families called “Disciples for Life” at St. John the Evangelist Church in Indianapolis.

The event, which included between 450-500 participants from the archdiocese and the neighboring Diocese of Lafayette, was held instead of a trip to the March for Life in Washington, D.C., normally coordinated by the archdiocesan Office of Youth Ministry.

Scott Williams, program coordinator for the office, explained the change.

“A lot of the parishes and deaneries started to make the trip, so we couldn’t hold a bus trip,” he said. “Disciples for Life was an opportunity to offer something of high energy to youth and anyone who wants a service in the evening to honor pro-life.”

The event included music by Steve Angrisano, prayer, exposition of the Blessed Sacrament, Benediction and a talk by Father Rick Nagel, pastor of the parish and Catholic campus minister for Indiana University-Purdue University Indianapolis.

“It was a nice, high energy, prayerful evening,” said Williams. “I think it’s going to be a good thing to keep doing.”

About 30 pro-life advocates in Terre Haute recognized the solemn observance on Jan. 22 with signs and a prayerful gathering around the Vigo County Courthouse and the Planned Parenthood facility across the street.

“You have the influence that you have on the people merely diving and doing something good and coordinated Tom McMillen. “Even a small group can be a major game-changer. One can’t put a number or ranking on being an ambassador for Jesus Christ and an ambassador for life.”

From those participating in the March for Life in Washington, to those recognizing the solemn observance throughout the archdiocese, “We join today in reporting from our own blasphemy,” said Archbishop Tobin.

(That) blasphemy has been the history of our country, not simply beginning on Jan. 22, 1973, but a blasphemy that has manifested itself in slavery, in the persecution of immigrants, and hatred or suspicion of people who are different.

“We ask the Lord today together for the strength to do all we can to create a culture of life, a culture of gratitude, a culture of peace.”

YOUNG

(APR 428, continued from page 1)

that rally with the songs “To Be Loved” and “You’re Not Alone.”

The music was upbeat with lively mandolin licks and the powerful voice of the lead singer.

Michael Kusold, left, a member of St. Monica Parish in Indianapolis, and his sisters look on as Archbishop Joseph T. Tobin blesses the 2,000 rosaries that Michael collected for Birthright. The blessing took place Jan. 22 at SS. Peter and Paul Cathedral in Indianapolis.

(St. Monica photos by Tom Anderson)

[Photograph not available]
ICC works to curb expansion of human eggs, embryos

By Brigid Curtis Ayer

A bill to expand the sale of human eggs and embryos across state lines moved forward in lawmakers considering the bill’s merits during a Jan. 14 meeting of the Senate Committee on Health and Provider Services Committee.

The measure, Senate Bill 208, would legalize the transfer of a human egg or embryo, including human eggs or human embryos, from Indiana to other states, which current law prohibits.

In using vitro fertilization (IVF) is a morally grave sin, according to Catholic teaching. Yet some ask why the Church opposes this process when the end result, compared to a typical 60-minute period.

Less than four hours, compared to a typical 60-minute period.

The court allotted an unusually lengthy period of time for oral arguments, two and a half hours, compared to a typical 60-minute period.

By Brigid Curtis Ayer

WASHINGTON (CNS)—The Supreme Court on Jan. 16 agreed to hear four cases over the constitutionality of same-sex marriage, the culmination of decades of work by advocates for and against the practice that its harm. We are grateful that this bill helps to achieve, the Indiana Catholic Conference on whether a state may define marriage as the union of one man and one woman “may be the most significant court decision since the court’s tragic 1973 Roe v. Wade decision making abortion a constitutional issue.

The cases accepted by the court are all from the 6th U.S. Circuit Court of Appeals. A three- judge panel of the 6th Circuit ruled in November that laws prohibiting same-sex marriage are constitutional. That 2-1 ruling came in the case of a lesbian couple in Michigan who sought to jointly adopt the special needs children they are raising together. The state will not allow adoption by couples that are not married and prohibits same-sex marriage.

The opinion said that although it is inevitable that same-sex marriage will be allowed nationwide, it is important to make that change through a political process, rather than a court’s doing so. The 6th Circuit was the first federal appeals court to find in favor of such bans. Four other federal appellate courts have found same-sex marriage prohibitions unconstitutional.

The case was fast-tracked to the Supreme Court appealing directly to the nation’s highest court rather than seeking a ruling from the full Appeals Court. The Supreme Court previously had several times declined to accept petitions to review rulings that set aside same-sex marriage bans.

The court last delved into the issue with two cases decided in 2013. In one, it overturned the federal Defense of Marriage Act (DOMA), which had limited the definition of “marriage” to opposite-sex couples. In the other, it sent back to lower courts the question of the constitutionality of a California law banning same-sex marriage. The 9th U.S. Circuit Court of Appeals subsequently allowed same-sex marriages to proceed.

In those separate 5-4 rulings, the court struck down key parts of the federal DOMA and also refused to rule on the merits of a challenge to California’s Proposition 8, the voter-approved initiative barring same-sex marriage.

In his Jan. 16 statement on the court’s decision to take the cases, Archbishop Cordileone said: “It’s hard to imagine how the essential meaning of marriage as between two persons, understood in our nation for over 200 years, and consistent with every society throughout all of human history, could be declared illegal. That attraction is not a moral evil. To promote or expand its use.”

He added, “Rather, we would hope this bill would be changed in order that this industry be regulated to limit its harm. We are grateful that this bill provides no limit on the amount a fertility clinic can charge for transferring frozen embryos to another state, and has the effect of further sanctioning the commercialization of the human gametes.

Noting other countries’ lead in regulating reproductive technologies, Tebbe said, “We believe this industry needs further regulation, including limiting the number of embryos that can be created at one time.”

The American Society for Reproductive Medicine (ASRM) lists the average cost of an IVF cycle in the United States to be $12,400 per attempt. Midwest Fertility Clinic advertises financing packages upward of $40,000 on their web page to potential clients. ASRM reports the sales price for eggs paid to the egg’s “donor” for the purchase of eggs by a fertility clinic ranges between $3,500- $10,000 per cycle.

Senate Bill 208 awaits a vote as the panel considers further analysis.

As the ICC tracks bills, it posts legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at www.indianaoc.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.)

Supreme Court agrees to take up same-sex marriage cases this term

For decades, the Indiana Catholic Conference (ICC) has opposed IVF and issued it, including scientific and embryonic stem-cell research, because they all involve endangering or killing a preborn child. It also opines that the Catholic Church endorses to commercialization of preborn human beings, and pushes the envelope of “creating” the perfect child through genetic selection via egg donor profiles. It also puts the child or children potentially at risk for what has been euphemistically described as “selective reduction” when the number, characteristics or sex of a child is deemed undesirable.

The purpose of Senate Bill 208 is to allow Indiana fertility clinics to participate in multi-state egg banks, according to Philip Sicusso, attorney and partner at Indianapolis law firm Bingham Greenbaum Doll, who testified in support of the bill representing Dr. Bradford Bopp of the Midwest Fertility Clinic.

Sicusso told the panel the benefits of passing the legislation included increasing the selection options for couples looking for specific genetic characteristics. Another benefit, he added, would be the sharing of technology between clinics across the country. With a larger pool from which to draw, Sicusso also estimates costs would decrease and the number of donor eggs would decrease.

Current law allows Indiana fertility clinics to collect and store unfertilized eggs for the purpose of fertility treatment. Fertility clinics cannot offer use of their eggs to a fertility clinic in another state, nor can they receive eggs from another clinic in another state.

Bopp told the panel that as technology improves it will reduce the ethical and moral dilemma of creating more embryos. He asserted that if passed, the legislation would reduce the need to create extra fertilized eggs and reduce the moral dilemma faced by couples of what to do with their unused fertilized embryos.

Glen Tebbe, who serves as executive director of the ICC, testified in opposition to the bill.

“While I appreciate the stated purpose to reduce the number of embryos that this bill helps to achieve, the Indiana Catholic Conference, however, does not support Senate Bill 208 because the Catholic Church considers in vitro fertilization immoral and cannot support any attempt to promote or expand its use.”

He added, “Rather, we would hope this bill would be changed in order that this industry be regulated to limit its harm. We are grateful that this bill provides no limit on the amount a fertility clinic can charge for transferring frozen embryos to another state, and has the effect of further sanctioning the commercialization of the human gametes.

Noting other countries’ lead in regulating reproductive technologies, Tebbe said, “We believe this industry needs further regulation, including limiting the number of embryos that can be created at one time.”

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(Brigid Curtis Ayer is a correspondent for The Criterion.)

Sacrament of Life Dinner
March 11, 2015

Building a Culture of Life - Civilisation of Love

Office of Pro-Life & Family Life

Primo Banquet Hall & Conference Center
6:00 p.m. Reception and Cash Bar ~ 6:40 p.m. Dinner

Keynote Address
Archbishop of Indianapolis

Honoring Eileen Hartman
Executive Director of Great Lakes Gabriel Project

Register by February 25, 2015 at WWW.Archindy.ORG/PLFL or call 317-236-1551 for more information.
Elders form faith of future generations with Holy Spirit’s help

By Kelly Bothum

It’s easy to fall into negative thinking when much of the conversation about raising children today seems to focus on everything that’s going wrong in our families. We hear how it’s so much harder now for parents to keep up with the demands at work and at home; how families are more fragmented than in the past; how a myriad of distractions keep us from connecting with our faith and each other.

How depressing. How dispiriting.

How wrong.

Sure, we can lament the many less-than-ideal aspects of modern society, such as violent video games that trivialize rather than promote life, reality shows that glorify a sexualized lifestyle, and the gotta-have-it-all consumerism that hastens our slide toward a disposable culture.

The other option is to do something about it. We have to ask how we play a role in all of this. We have to ask: What is our duty as elders in transmitting the values and faith we care about?

In his homily for the feast of the Presentation of the Lord on Feb. 2, 2014, Pope Francis reminded us of the simple act of passing down our principles, including our lives of faith. He reminded us that the feast of the Presentation of the Lord is also called a “feast of encounter,” and there are several encounters going on during the biblical events that took place when Mary and Joseph took their newborn son to the temple.

One encounter is of Jesus meeting his people. But there is also another encounter, the pope said, “between the young, who are full of joy in observing the law of the Lord, and the elderly who are full of joy in the action of the Holy Spirit. It is a unique encounter between observance and prophesy, where young people are the observers and the elderly are prophets.”

The elders are Simeon, a pious man, and Anna, a prophetess. The pope says of them: “In short, these two elders are full of life! They are full of life because they are enlivened by the Holy Spirit, obedient to his action, sensitive to his calls.”

I wonder: Are we, as elders, enlivened by the Holy Spirit and obedient, and sensitive to his calls? Do we show this to the young in our lives, to those who look to us for guidance in life and faith?

I think it was around 3 a.m. of the first night after giving birth to my oldest daughter when I realized that parenting, or being an elder in general, requires a vigilance that is not just to feel right, no! It’s a strong desire, a deep desire, that certain zeal that new parents have to do everything right when a new baby comes along. Yet, it’s also deeper than that.

The pope described Mary and Joseph as “two newlyweds. They have just had their baby, and they are motivated by the desire to do what is prescribed. This is not an external fact; it is not just to feel right, no! It’s a strong desire, a deep desire, full of joy.”

What’s important, as people of faith, is to maintain this zeal to do things right, to live by God’s laws with joy, but also to allow room for the Holy Spirit to inspire us, as he inspired Simeon and Anna.

Rather than lamenting about how bad the world has become or how great it used to be, parents, and the young, need our help in the here and now. If it takes a village to raise a child, then the Church should be part of a community of believers, of elders, like Simeon and Anna, or Mary and Joseph, “animated by the [Holy] Spirit” with joy to do what’s right.

As the pope reminded us: “It does good to the elderly to communicate wisdom to young people; and it does good to young people to receive this patrimony of experience and wisdom, and to carry it forward, not to keep it in a museum, but to carry it forward, facing the challenges that life presents; to carry it forward for the good of the respective religious families and of the whole Church.”

(Kelly Bothum is a mother of three and a freelance writer.)†

Candles are traditionally blessed on the feast of the Presentation of the Lord

By Fr. Lawrence E. Mick

When does Christmas end? Some think it ends on Dec. 25. Others observe the 12 days of Christmas. Our current liturgical calendar says Christmas ends with the feast of the Baptism of the Lord, which usually is observed on the Sunday after Epiphany.

There was a time when Christmas ended on Feb. 2 with the feast of the Presentation of the Lord, which made Christmas last for 40 days. It makes sense that this feast was considered part of Christmas because the biblical basis is part of the infancy narrative in the Gospel of St. Luke. The Gospel reading for the feast begins with these words: “When the days were completed for their purification, according to the law of Moses, Mary and Joseph took Jesus up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, every male that opens the womb shall be consecrated to the Lord” (Lk 2:22-23).

What law were they following? One passage deals with the purification of the mother. Leviticus 12:1-8 says that a woman who gives birth to a boy becomes ritually unclean for seven days. Then the boy is to be circumcised, and the mother is to spend 33 more days becoming purified. (If the baby was a girl, this required 80 days.)

This passage also calls for an offering of a lamb and a pigeon or a turtledove. If the family is poor, they may offer just two pigeons or doves.

In another passage, from Exodus, God says, “Consecrate to me every firstborn; whatever opens the womb among the Israelites, whether of human being or beast, belongs to me” (Ex 13:2). So Jesus, the firstborn child, is presented in the temple to consecrate him to God.

Another part of the Gospel we hear on this feast led to another name for it. When he sees the child Jesus, Simeon says that he will “be a light for revelation to the gentiles, and glory for your people Israel” (Lk 2:32).

This led to the custom of blessing candles during the feast day Mass, which led the feast to be called Candlemas.

Some readers may remember seeing boxes of candles blessed on this day for use in church throughout the year. Some may also remember getting two candles to take with them for home use.

The current Roman Missal puts the emphasis on the ancient practice of the faithful holding lighted candles, which are then blessed and carried in procession (or held during the entrance procession of the ministers, if the whole assembly cannot process).

At one time, the faithful lit and held their candles during the Gospel and during the eucharistic prayer at this Mass, but today the candles are used only in the opening procession. Holding candles on this day might remind us of our baptismal candles and our mission to be “the light of the world” and lead others to Christ.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.)†
Catholic Evangelization Outreach/Matt Faley

A new series about Jesus and the land he made holy

With my series of columns about the Old Testament finished, I suppose I should move on to the New Testament. But back in 1989, I wrote a series of columns that later became my book Jesus in the Gospels: A Pilgrimage through Scripture. Published by St. Paul. The columns followed the Old Testament year by year, from Genesis to Revelation. As the Lord was teaching us, from my series about the New Testament, I was able to study at the Tantur Institute for Ecumenical Studies, located at the top of a hill at the border between Israel and the West Bank, in Jerusalem. After Blessed Paul VI visited the Holy Land in 1964, he phoned Father Hussey of Notre Dame and asked him to come to Rome. At the Vatican, the pope asked him to establish an ecumenical institute in the Holy Land. Father Hussey found the property, the Vatican bought it and leased it to Notre Dame (for $1), and the institute began operating in 1972 and continues to do so today. During my three months there, I took courses in Holy Land geography and archaeology, Judaism taught by a rabbi who had been awarded the alumnus-of-the-year award from Harvard Divinity School. Islam taught by a Muslim husband-wife team, both Christians; I became friends with an Arab from Jerusalem and Harvey Cox from Harvard Divinity School. Harvey and I continued to do so today. In fact, during my three months there, I took courses in Holy Land geography and archaeology, Judaism taught by a rabbi who had been awarded the alumnus-of-the-year award from Harvard Divinity School. Islam taught by a Muslim husband-wife team, both Christians; I became friends with an Arab from Jerusalem and Harvey Cox from Harvard Divinity School. Harvey and I continued to do so today. And, like my young friend, their heroism is simply doing the right thing, which is what英雄ism is about. The saints are all heroes in some way, too. And, like my young friend, their heroism is not always defined by big displays. St. Joseph of Arc fought on battlefields for France, but St. Therese of the Infant Jesus took the “little way” of simply praying for, and loving, others in her own small place. Heroism may or may not be a grand gesture; whether it is done in the way others expect or not, heroism is a matter of seeing Christ in everyone we meet. Just another example of God’s grace made manifest.

That day, just like every other day for a number of years, Armand’s father dropped off his son, and we made his way toward the men’s bathroom. Then he was walking, the heartbeat hit Northwest Armenia. Some 25,000 people died. Villages were flattened. Lives were forever changed. It was then that I thought of the old boy, and his father made the long walk to the Pontifical Christian Institute of the Near East. I paid the bill, so I went up and down every aisle looking for them. I met the same young man as before, and again he offered to help. Guess what? He found the coupons, stocked the frozen foods aisle when I came.

In 1989, a massive 8.2 magnitude earthquake hit Northwest Armenia. Some 25,000 people died. Villages were flattened. Lives were forever changed. It was then that I thought of the old boy, and his father made the long walk to the Pontifical Christian Institute of the Near East. I paid the bill, so I went up and down every aisle looking for them. I met the same young man as before, and again he offered to help. Guess what? He found the coupons, stocked the frozen foods aisle when I came. I simply had to find them before I paid the bill; so I went up and down every aisle looking for them. I met the same young man as before, and again he offered to help. Guess what? He found the coupons.

As wise author Community of the Beatitudes Father Jacques Philippe said, “God’s fidelity is not so much a reality to be constructed as a gift to be received. It is not about achieving, but letting ourselves be reached.”

Being a young adult in search of our place in the world is about putting ourselves in situations we think we are too weak to confront. We constantly seek us. Our lives matter because we are loved. Not loved in a general, global way, but God’s love for us is personal and individual.

"Each of us has the right to say God loves us like he loves no one else,”
Father Philippe continued.

In fact, he does not love two people in the same way because he actually has love that creates our personality. We can give God, the world, the Church, our family and our friends a love that can sometimes be greater because we choose them because we can give them the love that belongs only to us. Our lives matter. In God’s heart, we have a unique place and an irreplaceable role.

Father Jerome Murphy-O’Connor, one of the top experts in the New Testament, who taught that subject at the Ecole Biblique et Archeologique in Jerusalem; Benedicte Father Bagil Pixner, an archaeologist and prior of the Dominicans in Jerusalem; Harvey Cox from Harvard Divinity School. Harvey and I became friends.

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(Matt Faley is archdiocesan director of young adult and college campus ministry. E-mail him at mfailey@archindy.org)
Sunday Readings
Sunday, February 1, 2015

• Deuteronomy 18:15-20
• Mark 1:21-28

The Book of Deuteronomy furnishes the first reading for this weekend. Deuteronomy appears in modern Bibles as the fifth book in sequence in the Old Testament. It is one of the Pentateuch, the first five books of the Old Testament, all of them attributed to Moses. In this reading, Moses addresses the Children of Israel, whom he has led from Egypt with God’s help from slavery into freedom. He promises that God will send prophets, with whom the people can relate. If anyone presumes to take the role of prophet upon himself, or herself, without having been called by God, then this imposter will die. God will take care of His people.

St. Paul’s First Epistle to the Corinthians is the source of the second reading. From the earliest days of Christianity, virginity has been a highly valued state in life. However, over the centuries, Christians have chosen lifelong virginity for religious reasons. Virginity in the first century was a city notorious for its outrageous immorality. It was a busy commercial center. Visitors often availed themselves of the pleasures of the flesh provided in Corinth. Indeed, Aphrodite, the goddess of love and carnal desire, was the city’s special deity. A busy commercial center. Visitors often availed themselves of the pleasures of the flesh provided in Corinth. Indeed, Aphrodite, the goddess of love and carnal desire, was the city’s special deity.

But further on, the same document states that at funerals “the eulogy should be brief, rarely if ever more than three or four minutes; at times the eulogies go so long they overshadow the Mass.” (Editor’s note: The following is a summary of the general guidelines for eulogies during funeral Masses in the Archdiocese of Indianapolis as provided by Father Patrick Bedelman, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship.) Each parish should determine its own policy regarding whether speaking a remembrance of the deceased will be permitted at the funeral liturgy. If a parish chooses to allow such remembrances, a relative or friend of the deceased may speak either before or after the introductory rites (but before the collect, also known as the opening prayer), or after the prayer after Communion, but not after the final commendation begins. This should be arranged with the presider a day or two before the liturgy. Such remembrances should be limited to one or two persons and if the congregation would benefit from the principal speaker’s words being translated.

The Church limits eulogies at funerals, puts more focus on praying for deceased persons. (New York)
Celebrating centenarians

Honorably Mary McGuade, who turned 100 on Jan. 3, eats cake during a birthday party for centenarians on Jan. 20 at the Little Sisters of the Poor’s Queen of Peace Residence in the Queens borough of New York. McGuade is one of eight residents celebrating 100 or more years in 2015. (CNS photo/Gregory A. Shemitz)

Providence Sister Francine McGriffin ministered in education and health care

Providence Sister Francine McGriffin died on Dec. 20, 2014, at Mother Theodore Hall at Sisters of Providence Wood, Iowa. She was 90.

The Mass of Christian Burial was celebrated on Dec. 27 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

Regina Catherine McGriffin was born on Nov. 10, 1924, in Linton, Ind. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1943, and professed final vows on Aug. 15, 1950.

Sister Francine earned a bachelor’s degree at Saint Mary-of-the-Woods College and a master’s degree at the University of Dayton in Dayton, Ohio.

During her 71 years as a member of the Sisters of Providence, Sister Francine ministered in education for 39 years in schools in California, Colorado and Indiana. In 1973, she became a licensed practical nurse and ministered for a period in health care before returning to education prior to her retirement in 1994. From 1997-2004, she assisted in several ways at the motherhouse. From 2004 until her death, she dedicated herself entirely to prayer.

In the archdiocese, Sister Francine served in Indianapolis at St. Thomas Aquinas School from 1950-54, at the former Ladywood School from 1966-70, at the former Ladywood/St.Agnes School from 1970-72, and in several health care organizations from 1973-81.

She is survived by a sister, Marjorie Bronzing of South Bend, Ind., and a brother, Philip McGriffin of Gilbert, Ariz.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

Providence Sister Laurn Ann McLaughlin ministered as a wellness counselor

Providence Sister Laura Ann McLaughlin died on Dec. 26, 2014, at Mother Theodore Hall at Sisters of Providence Wood, Iowa. She was 79.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 18, 1961, and professed final vows on Aug. 15, 1969.

Sister Laura Ann earned a bachelor’s degree at Saint Mary-of-the-Woods College and a master’s degree at the University of Illinois in Champaign, Ill.


She is survived by a brother, Michael McLaughlin of Daytona Beach, Fla. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

Ruthanne Robeson, 76, mother of Father Robert Robeson, died on Dec. 22

Ruthanne M. Robeson, the mother of Father Robert Robeson, died on Dec. 22 at F.F. Thompson Hospital in Middletown, N.Y.

She was 76.

The Mass of Christian Burial was celebrated on Dec. 27 at St. Mary Church in Canandaigua, N.Y. Burial followed at Overcress Cemetery in Middletown.

Robeson was born in Hackmack, N.Y., attended a school in Wood-Ridge, N.J., and later graduated from St. Mary High School in Rutherford, N.J.

In 1960, she married her husband, Daniel Robeson, who survives her. She is also survived by her daughters, Judy Whitmer of St. Peters, Mo., and Susan McGroce of Vine Valley, N.Y., and her sons, Daniel Robeson of Keuka Park, N.Y., Father Robeson, John Robeson of Johnstown, N.Y., and James Robeson of Brooklyn, N.Y., and 11 grandchildren.

In addition to living as a faithful wife and helping to raise her children, Robeson was an active member of St. Mary Parish in Canandaigua, an artist with the Lake County Decorative Painters, and a patron of folk arts and crafts.

Memorial gifts may be sent to Friendship House, 5614 Williams St., Middletown, N.Y. 14507.
Msgr. Stumpf to lead pilgrimage ‘in the Footsteps of St. Paul’

Msgr. William Stumpf, vicar general of the Archdiocese of Indianapolis, will lead a pilgrimage to Greece and Turkey from April 13-24.

The 11-day pilgrimage, titled “In the Footsteps of St. Paul,” will feature several places where the great Apostle first brought the Gospel to Europe. It is being organized by the Carmel, Ind.-based Tekton Ministries.

Msgr. Stumpf said he wanted to lead a pilgrimage in places connected to St. Paul after traveling to the Holy Land in 2010.

“It made the Scriptures come alive in a way that they’d never come alive for me before,” he said, “so I thought that it would be perfect to experience the footsteps of St. Paul.”

In addition to touring historic sites in Greece and Turkey, the pilgrimage will feature daily Mass at places of key importance to the history of the Church.

The pilgrimage will begin in Athens and Corinth and will feature a tour of ancient ruins there, including the famous Parthenon, as well as places where St. Paul preached the Gospel.

Pilgrims will later visit Beroea and Thessaloniki, two cities where Paul spent time on his missionary journeys.

In Turkey, pilgrims will visit some of the sites of the seven Churches mentioned in Revelation and the island of Patmos, where St. John received the visions he described in the last book of the Bible.

Not only are the end of the pilgrimage, participants will tour the modern city of Izmir, which is the site of the ancient city of Ephesus. St. Paul ministered there. It is also considered by tradition as a home of Mary after Jesus’ Ascension.

The pilgrimage will end with a trip to Istanbul featuring a tour of the Hagia Sophia Museum, housed in the largest building of the same name built in the sixth century.

Msgr. Stumpf hopes a pilgrimage to many places tied closely to several books of the New Testament will help pilgrims experience the richness of the Bible in a new way.

“The (In the footsteps of St. Paul) pilgrimage is $2,280 per person for double occupancy and $3,792 for single occupancy. The pilgrimage includes round-trip economy-class air transportation, deluxe motor coach, daily breakfast and guided visits to all historic sites and comprehensive sightseeing guides. For more information, call Tekton Ministries at 866-905-3778, send an e-mail to pilgrim@tektonministries.org or log on to www.tektonministries.org.”

RIGHT-TO-LIFE

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in the State of the Union address that the drop is a result of actions taken by his administration.

She said “the president is on record supporting abortion at any time, for any reason; he is not for any limit or restriction on abortion, but naturally, he is going to put the rhetoric in the best light he possibly can.”

Tobias believes that the decline in the abortion rate is rather the result of life activism in public discourse and popular culture because “yes, the numbers are going down, but the rates and ratios are also going down, and that’s due to the pro-life movement keeping this issue alive in the public debate.

“Pro-life education and legislation are helping to make an impact on our culture and in the lives of women with unborn children,” she continued, and as a result “many women have shown that they want their babies to live.”

Randall O’Bannon, National Right to Life’s director of education and research, added that “though the numbers on the whole are going down, there is one group that has remained steady and that group is Planned Parenthood.”

The group, which “performs one in three abortions in the United States,” has repeatedly “turned opposition into fundraising fodder” to expand its “taxpayer-subsidized abortion empire.”

“That,” argued O’Bannon, “is why they spend millions on elections.”

In its report for fiscal year 2013, Planned Parenthood said it had received $540.6 million provided by taxpayer-funded government health services grants, including Title X family planning funds for low-income people.

Federal regulations require abortion services be kept separate from Title X-funded family planning services, but critics of Planned Parenthood say that receiving funding for non-abortion services frees up its resources for providing abortions.

The National Right to Life page—composed of Tobias, O’Bannon, legislative director David Johnson, director of state legislation Mary Spaulding Balch and executive director David O’Connell—also addressed claims made by the American College of Obstetricians and Gynecologists that were raised in opposition to the Pain-Capable Unborn Child Protection Act.

The physicians’ group said that abortions done after the proposed 20-week abortion ban are “rare” and the results of “acute medical conditions.” According to Johnson, such assertions are “the same mythology that came from special interests during the partial-birth abortion debates” and “attempt to resurrect a baseless claim.

Many members had planned to put the measure up for a vote on Jan. 22, the 42nd anniversary of the Supreme Court’s Roe v. Wade decision legalizing abortion virtually on demand. But in a last-minute decision, lawmakers decided to postpone action on it, indicating they would not have enough votes for passage.

The bill would prohibit abortion after 20 weeks—when an unborn baby cannot feel pain—unless the life of the mother is in danger. There would also be an exception for cases of rape, but it would require a woman to get the abortion after reporting the rape to law enforcement.

That provision brought opposition from a group of women and other GOP leaders in the House.

Not only is the number of abortions declining in the United States, but it is publicly unpopular, according to a recent Knights of Columbus Poll.

A press release issued by the Knights said the poll showed that 64 percent of Americans “want significant restrictions on abortions” and that 60 percent of Americans say abortion is morally wrong.

In addition, the poll found that 64 percent believe the abortion rate in the United States is higher than it should be, that 78 percent support parental notification, 68 percent oppose taxpayer funding, and nearly 60 percent of Americans support legislation that would “permit local professionals and organizations to refuse to provide abortions or refer patients for abortions,” which are also known as “conscience protection laws.”

“In light of the ongoing controversy over the HHS (Health and Human Services) contraception, sterilization and abortifacient mandate,” the release said, “it is important to note that 79 percent of Americans also support religious liberty rights when religious values conflict with the law.”

For the poll, 2,079 adults were surveyed by phone between Jan. 7 and Jan. 13. The Marist Poll conducted the survey, which was sponsored by the Knights of Columbus. The margin of error was plus or minus 2.1 percentage points.

In addition, results of a Pew Research Center poll released on Jan. 22 showed that 51 percent of U.S. adults say abortion should be legal in all or most cases, compared to 43 percent who say it should be illegal all or most of the time.

But when asked about the morality of abortion only 15 percent of Americans view abortion as being “morally acceptable,” while 49 percent strongly believe that it is morally wrong.

Sixty-four percent of Hispanics Catholics think abortion is morally wrong, compared to 53 percent of white Catholics, according to the Pew results.

Msgr. William Stumpf
Saint Meinrad Archabbey welcomes five novices into community

Novice Peter Szidik, O.S.B., 25, of Grand Rapids, Mich., is a 2011 graduate of the University of Dayton in Dayton, Ohio, where he earned a bachelor’s degree in chemical engineering.

He worked for three years as a production manager in the byproducts and coal handling divisions at United States Steel near St. Louis. He also served as a college intern for two summers in Saint Meinrad Seminary and School of Theology’s “One Bread, One Cup” youth ministry leadership program.

Novice Jinu Thomas, O.S.B., 24, of Powell, Calif., is a native of India who moved to the United States in 2009. He studied engineering physics at the University of Illinois in Champaign, Ill., where he earned a bachelor’s degree in 2014.

Novice Timothy Herrmann, O.S.B., 27, of Findlay, Ohio, is a graduate of St. Mary-of-the-Woods College in Evansville, Ind., where he earned a bachelor’s degree in communication management in 2010.

He worked as an associate editor for the national office of Beta Theta Pi fraternity from 2010-11, then at Saint Meinrad Seminary and School of Theology as director of alumni relations from 2011-14. He also served as a college intern for three summers in the “One Bread, One Cup” program.

Novice Thomas Fish, O.S.B., 24, of Poway, Calif., graduated in 2013 from Sonoma State University in Rohnert Park, Calif., where he earned a bachelor’s degree in anthropology.

He has been a youth ministry volunteer and an intern at St. Gabriel Parish in Poway, and worked in the shipping department of a moving company.

Novice Jonathan Blaize, 28, of Mount Carmel, Ill., is a graduate of Southern Illinois University-Edwardsville in Edwardsville, Ill., where he earned a bachelor’s degree in English literature.

He also earned an associate degree at Wabash Valley College in Mount Carmel, and studied drafting and design at Ivy Tech Community College in Evansville, Ind.

Novice Jonathan formerly worked as a tool and die machinist and a design engineering technician at Hansen Corporation. He attended Saint Meinrad Seminary and School of Theology for one year before entering the monastery.

This was the most novices that Saint Meinrad has received on one occasion since 2004. They also have seven novices in the community, the most since 1997.

Novices at Saint Meinrad take a year off from formal studies and trade the novitiate as a time of prayer and learning intended to help a novice discern his vocation as a monk.

At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life, and stability in the community of Saint Meinrad.

(For more information about Saint Meinrad Archabbey, log on to www.saintmeinrad.org.)

The Benedictine monastic community at Saint Meinrad Archabbey in St. Meinrad welcomed five novices on Jan. 19 in a brief ceremony at the monastery entrance.

They now begin a year of monastic formation, including study of the Rule of St. Benedict and monastic history.

SAINT MARY-OF-THE-WOODS—After nearly 20 years of service to people in the West Terre Haute community and Vigo County, Education/Family Services (EFS) will officially close its doors on Jan. 31.

A program of Guerin Outreach Ministries, Inc., which is sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, the ministry has provided after-school tutoring and life skills lessons for children since 1995.

Basic education and General Education Diploma (GED) instruction for adults were later added. All services were offered at no cost.

Providence Sister Mary Tomlinson, director of development at Guerin Outreach Ministries, Inc., said the decision to close the doors at EFS was not taken lightly.

“I am saddened by the closure of EFS, but a realistic assessment of the financial situation shows that EFS can no longer sustain itself in the coming years,” Sister Mary said. “I know it was a difficult decision for whom transportation was a problem.

In August 1996, Sister Margaret said EFS was moved to a permanent location by the north entrance to the Sisters of Providence motherhouse grounds.

Sister Margaret said EFS connected with Saint Mary-of-the-Woods College students through its Service Learning Program, and had several retired Sisters of Providence and volunteers who served as tutors, which helped the organization reach many people in the community.

She also said local resident Mickie Lane Frederick, who volunteered for six years and helped set up the children’s tutoring program, was a blessing for Educational/Family Services.

Sister Margaret retired from the ministry in 2006. For the past eight years, Penny Sullivan has served as director of EFS.

“Presently, she is working with 24 adults,” Sister Margaret said, adding the children’s program was discontinued at the conclusion of the 2013-14 school year.

Sister Margaret said news of the closing brought back many memories.

“During the years I worked at the ministry, there were moments of sadness, learning that students or clients had died or been jailed, or had given up on their efforts with us,” she said.

“But there were poignant moments,” she continued. “The child who said, ‘I wish I could come here every day because it’s so clean.’ Or the gentleman who remarked, ‘I have no one to talk to but Jesus. I am so lonesome.’

There were also moments of triumph, with people attaining their goals, getting their GED or their driver’s license, getting employment, experiencing greater freedoms at making healthy decisions for themselves.”

I think Educational/Family Services has served the community well,” Sister Mary added. “But a series of things has forced EFS to complete its mission. Several schools in the area are offering their own tutoring program, thus EFS has had declining enrollment.

While we had some success with grants and fundraising events, not enough funds were raised to maintain Education/Family Services.”

By Jason Moon

Special to The Criterion

Providence Sister Margaret Quinlan teaches an adult student at Education/Family Services in Terre Haute in 2000. After 20 years of ministry, the program of Guerin Outreach Ministries, Inc., which is sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, will close its doors on Jan. 31. (Submitted photo)