



The

# Criterion

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## Newest saint

Pope Francis recognizes miracle attributed to intercession of Mother Teresa, page 9.

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## 'God was holding my hand the whole time'

82-year-old woman shares story of love, faith and fleeing from communism

By Natalie Hoefler

Maria Moko sat at her kitchen table holding an old, black-and-white photo of her husband, Leslie.

She placed the photo to her heart, gave it another look, then kissed it softly and said, "You were the love of my life. I miss you so much."

Like many widows, Moko mourns the loss of her husband, who died in 2012.

Unlike many widows, Moko shared harrowing experiences with her husband as, by the dark of night, they escaped the Soviet invasion of their native Hungary in 1956.

Moko, 82 and a member of St. Monica Parish in Indianapolis, shared with *The Criterion* stories of life in Hungary during World War II, the unusual way she met the love of her life, their flight from Hungary, their first months in America—and the strong faith in God that got them through it all.

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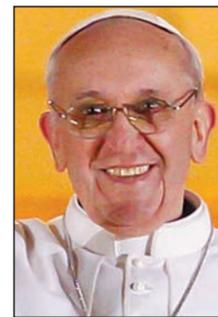
Maria Moko displays a photo of her husband, Leslie, at her home in Indianapolis on Nov. 12. The Mokos fled on foot at night to escape the Soviet invasion of Hungary in November 1956. (Photo by Natalie Hoefler)



## God's mercy knows 'no limits,' frees people from despair, pope says

VATICAN CITY (CNS)—God's ability to forgive "knows no limits" as his mercy frees people from bitterness and despair, Pope Francis said.

"The Church's forgiveness must be every bit as broad as that offered by Jesus on the cross and by Mary at his feet. There is no other way," he said after opening the Holy Door of the Basilica of St. Mary Major on Jan. 1, the feast of Mary, Mother of God, and the World Day of Prayer for Peace.



Pope Francis

On the first day of the new year, Pope Francis opened the last holy door in Rome as part of the extraordinary Holy Year of Mercy.

"The door we have opened is, in fact, a Door of Mercy," he said in his homily, referring to the Roman basilica's large bronze doors depicting Mary presenting her resurrected son, Jesus.

"Those who cross its threshold are called to enter into the merciful love of the father with complete trust and freedom from fear; they can leave this basilica knowing with certainty that Mary is ever at their side," especially during times of trouble and sorrow, he said.

At the church dedicated to Mary and on her feast day as Mother of God, the pope explained how Mary is the mother of mercy because she bore "the very face of divine mercy," the Son of God "made incarnate for our salvation."

"Mary is an icon of how the Church must offer forgiveness to those who seek it. The mother of forgiveness teaches the Church that the forgiveness granted on Golgotha knows no limits. Neither the law with its quibbles, nor the wisdom of this world with its distinctions, can hold it back," he said.

Mary offers the world Jesus, who in turn, offers that forgiveness which "renews life, enables us once more to do God's will and fills us with true happiness," the pope said.

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## March for Life changes venues, but strengthens message of ending abortion

WASHINGTON (CNS)—The annual March for Life, set for Jan. 22, will convene in a new location in the nation's capital for the traditional midday rally.

Because of the ongoing refurbishment of the National Mall and strict new regulations that require temporary flooring to protect the grass, the rally has been moved from the West Front of the Capitol to the Washington Monument grounds.

"We were lucky to get that. It's going to cost us \$70,000,"

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Jeanne Monahan-Mancini, director of the March for Life, addresses crowds of supporters during the March for Life rally on the National Mall in Washington on Jan. 22, 2015. This year's rally has been moved from the West Front of the Capitol to the Washington Monument grounds. (CNS photo/Leslie E. Kossoff)



# MERCY

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“The power of forgiveness is the true antidote to the sadness caused by resentment and vengeance,” which do nothing but “trouble the mind and wound the heart, robbing it of rest and peace.”

After the Mass, the pope symbolically opened another door, this time the large iron gates in front of a smaller chapel housing a Marian icon he is particularly devoted to—the “*Salus Populi Romani*” (health of the Roman people).

A deacon told the congregation to pray together with the Holy Father and ask Mary “to take us by the hand and lead us to the Lord Jesus.” After the pope pushed open the gates, he brought up a small floral arrangement of white lilies to the altar and prayed in silence before the icon.

Earlier in the day, the pope further marked the World Day of Peace in his noon Angelus address, when he said peace must not only be cultivated but also conquered in a spiritual fight being waged by war and indifference.

Christians are called at the beginning of the new year to open their hearts and “reawaken the attention to one’s neighbor, to those who are closest,” he said.

“War is not the only enemy of peace, but also indifference, which makes us think only of ourselves and creates barriers, suspicions, fears and closures. These are the enemies of peace,” the pope said.

Recalling the Church’s celebration of the solemnity of Mary, Mother of God, the pope asked for her intercession so that the faithful may imitate her in guarding and meditating on all that happens in their hearts.

Mary “preserves the joys and loosens the knots of our lives, taking them to the Lord,” he said.

The pope also celebrated Mass in

St. Peter’s Basilica in the morning to mark the Marian feast day.

God is present in human history, he said, despite signs and events that “tend to make us think instead that he is absent.”

“Sometimes we ask ourselves how it is possible that human injustice persists unabated, and that the arrogance of the powerful continues to demean the weak, relegating them to the most squalid outskirts of our world,” he said.

“How can the fullness of time have come when we are witnessing hordes of men, women and children fleeing war, hunger and persecution, ready to risk their lives simply to encounter respect for their fundamental rights?”

Pope Francis went on to say that notwithstanding those events, the “swollen torrent” of misery is powerless “before the ocean of mercy which floods our world.” The grace of Christ “brings our hope of salvation to fulfillment,” and gives Christians the strength to build a more “just and fraternal world.”

“Where philosophical reason and political negotiation cannot arrive, there the power of faith, which brings the grace of Christ’s Gospel, can arrive, opening ever new pathways to reason and to negotiation,” he said.

In an Angelus address on Jan. 3, the pope reminded visitors in St. Peter’s Square to keep a small book of the Gospels with them at all times and read at least one verse each day “in order to know Jesus better, to open our heart up wide to Jesus” and share him with others.

The pope warned against “the mystery of evil which threatens our lives, too, and demands our vigilance and attention so it not prevail.”

“Woe to us if we let in” sin, which always lies in wait “at the door,” he said.

He also asked people to take on the title of his World Day of Peace message, “Overcome Indifference and Win Peace,” like a New Year’s resolution to “put into practice” with God’s help. †



Pope Francis opens the Holy Door before celebrating Mass at the Basilica of St. Mary Major in Rome on Jan. 1. The Holy Doors of Rome’s four major basilicas are now open. (CNS photo/Maria Grazia Picciarella, pool)



A woman becomes emotional as she passes through the Holy Door of the Basilica of St. Mary Major after its opening by Pope Francis in Rome on Jan. 1. The Holy Doors of Rome’s four major basilicas are now open. (CNS photo/Paul Haring)

## Away in a manger: Pope makes secret stop at Nativity scene’s birthplace



Pope Francis prays in front of a Nativity scene during a Jan. 4 surprise visit to the Franciscan shrine in Greccio, Italy. (CNS photo/L’Osservatore Romano, handout via EPA)

VATICAN CITY (CNS)—Pope Francis made a surprise visit to the place where his namesake, St. Francis of Assisi, created the world’s first Nativity scene.

“He wanted to visit the sanctuary and places where St. Francis, on Christmas Eve in 1223, represented the first living Nativity in history,” Bishop Domenico Pompili of Rieti told ANSA, the Italian news agency.

The pope had nothing listed on his official schedule, and so he used the free day to visit the Franciscan shrine in Greccio, a town 60 miles northeast of Rome and 56 miles south of Assisi.

The bishop said he and the shrine’s prior were the only people informed a few days ahead of time of the pope’s plans to make the Jan. 4 visit.

As the pope arrived in a blue Ford Focus accompanied by two plainclothes security guards, the shrine’s guardian said he was caught completely off guard. “I didn’t even have my habit on, and I quickly went to the refectory to put it on. Then I opened the gate for the pope.” Franciscan Father Alfredo Silvestri told the Italian bishops’ TV2000.

The pope also made an unannounced

stop at a local youth meeting organized by the diocese. Amid loud cheers and chants of “Francesco,” some participants were moved to tears.

The pope told the some 150 young people that their bishop had told him it would be a good idea to pray at Greccio during the Christmas season. “So I came to pray. But I won’t say what white lie he used to lure me here,” the pope joked.

In impromptu remarks, the pope told them to reflect on two important signs associated with Christ’s birth: the star of Bethlehem and the baby in a manger.

“The sky is full of stars, isn’t it? But there is one that is special,” the star that inspired the Three Wise Men to leave everything behind and begin a journey into the unknown, he said.

The pope asked the young people to be on the lookout in their own lives for a “special star that calls us to do something greater, to strike out on a journey, to make a decision.

“We have to ask for this grace of discovering ‘the star’ that God today wants to show me because that star will lead me to Jesus,” he said.

The second sign, which the angels tell the shepherds about, is a baby born in a manger, he said.

This shows, the pope said, how “God lowered himself, obliterated himself to be like us, to walk before us, but with smallness, that is, you can say, humility, which goes against pride, self-importance, arrogance.”

The pope asked them to think about whether their own lives were “meek, humble, [one] that doesn’t turn up its nose, that isn’t full of pride.”

The Three Wise Men were very smart “because they let themselves be led by the star. All the splendor of Herod’s huge palace” did not fool them because they were able to sense right away that the promised king they were looking for was not there, the pope said.

He told the young people he hoped their lives would always be guided by these two signs—two gifts from God. He asked they always have that star that will guide them and “the humility to rediscover Jesus in the little ones, the humble, the poor, in those who are a cast off by society and from our own life.” †

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## LIFE

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and it's not something we budgeted for," said Jeanne Monahan-Mancini, president of March for Life. "It's the most economical wide-open space we could afford."

Other than the venue, the event, which draws busloads of Catholic parishioners, parochial school students and other pro-life supporters from across the country, is expected to remain much the same.

Held since 1974, the march marks the anniversary of the U.S. Supreme Court's *Roe v. Wade* decision in 1973, which legalized abortion.

"Pro-Life is Pro-Woman" is this year's theme.

"We know that abortion takes the life of one and wounds the life of another, so we always try to emphasize ... that there's always hope and healing for anyone who's made that sad decision, and it's very important in terms of our messaging," Monahan-Mancini told Catholic News Service (CNS).

It's also intended as a way to blunt critics, "because of the [presidential] election and a lot of the rhetoric about the false 'war on women,'" Monahan-Mancini added.

Retired Baltimore Ravens football player Matt Birk is the headline speaker at the rally and that evening's Rose Dinner. Monahan-Mancini said she expected at least a couple of Republican presidential candidates to speak at the rally as well, but that any announcement would come just before the event.

The day before the march, Father Frank Pavone, national director of Priests for Life, will lead a prayer rally at the Planned Parenthood offices in Washington. A youth rally at the Renaissance Hotel follows.

Other march-related activities include a Mass opening the overnight National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception on Jan. 21 and a Mass the next morning at the Basilica; a Mass and interdenominational prayer service at Constitution Hall prior to the march; and two similar events, Youth Rally and Mass for Life, sponsored by the Archdiocese of Washington at the Verizon Center and the D.C. Armory.

Kansas Gov. Sam Brownback will be honored at the Constitution Hall event for being the first governor to sign the Unborn Child Protection from Dismemberment Abortion Act. The legislation is under

review in a state appeals court.

Two recent events loom over this year's march. Last summer, a pro-life organization in California, the Center for Medical Progress, released a series of secretly recorded videos that it claimed show representatives



Matt Birk

from Planned Parenthood clinics discussing the use of aborted infant parts for profit. In November, a gunman opened fire at a Colorado Springs Planned Parenthood clinic, killing three and wounding nine.



Young people walk with a banner past the U.S. Capitol in 2012 during the annual March for Life in Washington. (CNS photo/Bob Roller)



*'The truth is going to come out one way or the other. The safest way to proceed for the vast majority of those involved in the march is through the peaceful, prayerful activities and legitimate avenues of government.'*

—Father Frank Pavone, national director of Priests for Life

The suspect, Robert Dear, was reported as telling police, "No more baby parts," in an apparent reference to the videos.

The videos are the subject of litigation in U.S. District Court, Northern District of California, where a judge will decide whether the videos should be permanently suppressed because they violate California laws about secret recordings and also contributed to clinic arsons. Excerpts of the videos remain available on YouTube.

Even in truncated form, they videos have had an effect, said Michael Ciccocioppo, executive director of Pennsylvania Pro-Life Federation, a march participant.



Michael Ciccocioppo

"I haven't seen every single video from start to finish, but I've seen parts of all the videos," he said. "When you listen to these doctors sitting around eating their lunch, eating their salad, drinking their wine and talking so callously about what they do and how much they can get for these body parts, I mean it really has exposed to the nation how horrendous these things are that are going on."

Monahan-Mancini agreed that the videos

are "very hard to watch." However, she finds them helpful to the pro-life effort.

"The thing with abortion is, it's very much in the dark. It's a violent kind of thing," she said. "The great gift, regardless if you agree with the [recording] approach, is bringing into the light what happens behind closed doors. It was just so clear that there was a lack of respect for these little babies. They were just objects, objects for material gain."

As for the Colorado shooter, "That's their responsibility when people like that act in that way," Ciccocioppo said. "It's not the responsibility of the [pro-life] movement. This man has nothing to do with us."

"The truth is going to come out one way or the other," Father Pavone said. "The safest way to proceed for the vast majority of those involved in the march is through the peaceful, prayerful activities and legitimate avenues of government."

Nationally, an Associated Press poll taken shortly after the Colorado incident showed abortion support at its highest level in two years.

The poll found that 58 percent of the respondents thought abortion should be legal in most or all cases. That's an increase from 51 percent who said so at the beginning of 2015. The poll showed equal support among both Democrats and Republicans.

"I don't think that poll is fair," Monahan-Mancini said. "And I don't think it's reflective of the average American and what they think."

Reversing the landmark Supreme Court decision remains the long-term goal of the march. But organizers told CNS they prefer to focus on changing the nationwide conversation.

"I think we have a much loftier goal, and that's to change the hearts and minds of Americans. That no woman, in her right mind, would ever choose abortion. Because we really have a deprived culture when any woman thinks that's an empowering act," Monahan-Mancini said.

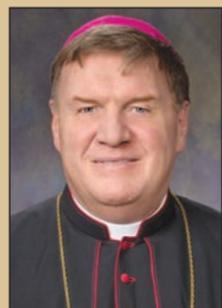
Ciccocioppo said the challenge to the pro-life movement in its quest to overturn *Roe v. Wade* is "that the court is still stacked against us."

"But we're in this for the long haul. This is going to be going on for as long as it takes," he said.

"First of all, to recognize the humanity of the unborn child in law," he continued. "But also, another focus of the march is obviously to help get the truth out there about how abortion harms women physically, emotionally and mentally, and kills living human beings, so we can get the hearts and minds of the culture to really accept the fact that this is [the] killing of little human beings, citizens of our country." †

## Vigil for Life, solemn observance of *Roe v. Wade* set for Jan. 21 and Jan. 22

The Archdiocese of Indianapolis will offer two events in Indianapolis in solemn observance of the 1973 *Roe v. Wade* Supreme Court decision legalizing abortion.



Archbishop Joseph W. Tobin

The archdiocesan Secretariat of Pastoral Ministries will host a Vigil for Life on Jan. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The event is from 6:30-9 p.m., and includes a keynote address by Archbishop Joseph W. Tobin, the opportunity for the sacrament of reconciliation, exposition of the Blessed Sacrament, a eucharistic procession, pro-life witnesses, music by Matt Faley, and an opportunity to join others in praying that a culture of

life may flourish in our country.

While this is a free event, participants are asked to consider bringing a donation to Birthline, an archdiocesan ministry that provides material support for pregnant women and mothers of infants in need. Of particular need are diapers in sizes newborn to 5, baby wash, diaper wipes and newborn to size 2T clean, gently used or new clothes.

For more information or to register for this event, log on to [www.vigilforlife.eventbrite.com](http://www.vigilforlife.eventbrite.com).

On Jan. 22, two *Roe v. Wade* observances within the archdiocese have been reported to *The Criterion*, one in Indianapolis and one in Terre Haute.

The annual archdiocesan local solemn observance of the *Roe v. Wade* decision will be held at SS. Peter and Paul Cathedral on Jan. 22. It will begin with a noon Mass celebrated by Archbishop Tobin, followed by a prayerful procession along Meridian and Pennsylvania streets.

There will be exposition of the Blessed Sacrament for

those who wish to remain in the cathedral.

The observance will conclude with Benediction at 2:30 p.m. in the cathedral.

There will be very limited parking at the Archbishop Edward T. O'Meara Catholic Center and the cathedral. Additional paid parking may be available at Methodist Hospital Visitor Center Parking and other nearby paid public parking lots. Please plan to arrive early.

For more information, e-mail Rebecca Niemerg at [rniermerg@archindy.org](mailto:rniermerg@archindy.org) or call 317-236-1569.

The *Roe v. Wade* event in Terre Haute will involve a peaceful, prayerful, pro-life gathering. It will take place at 1 p.m. in front of the Vigo County Courthouse located at 3rd Street and Wabash. Signs will be provided. Parking may be available behind the Vigo County Court House.

For more information, call Tom McBroom at 812-841-0060. †



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## Editorial



Women listen as Pope Francis talks with immigrant families at Our Lady Queen of Angels School in the East Harlem area of New York on Sept. 25. (CNS photo/Paul Haring)

## Welcoming the stranger

The U.S. bishops have designated this week, Jan. 3-9, as National Migration Week with the theme, "A Stranger and You Welcomed Me." The theme comes directly from the Gospel of Matthew (Mt 25:35-40), in which Christ said that those who welcome a stranger welcome him.

This year's observance comes during a time when more than 4 million refugees have fled Syria and the surrounding region because the Islamic State is intent on driving out Christians and people of other faiths, including Muslims who disagree with their theology. It also comes while this country is divided between those who want to welcome the strangers and those who want to keep them out.

A month ago, there was a disagreement between Indiana Gov. Mike Pence and Archbishop Joseph W. Tobin. The governor asked that no Syrian refugees be resettled in Indiana because of safety concerns after the archdiocese's Refugee and Immigrant Services had made arrangements to bring a family to Indianapolis.

Archbishop Tobin met with the governor and listened to his concerns, but then made the decision to bring the family here. It consists of a husband, wife and two small children who escaped from Syrian violence three years ago, and then spent two years in refugee camps undergoing extensive security checks.

It was inevitable that there would be a collision between the governor and the archbishop when Pence tried to keep Syrians out. Archbishop Tobin made the decision he did as an expression of his fidelity to the teachings of the Church, as a way to practice what it preaches.

The United States should be receiving many more Syrian refugees because it is supposed to be a country that welcomes refugees and immigrants. That's why we have the Statue of Liberty on Liberty Island in New York Harbor, which has welcomed strangers since 1886, although most immigrants now enter the United States other than by ship.

European countries, especially Germany and Sweden, are showing more compassion for refugees than the United States. Germany took in more than 1 million refugees during 2015, knowing full well that there's a possibility that Islamist terrorists might infiltrate those refugees.

We can understand people's fears that such terrorists would also try to enter the United States. But how many terrorists would have the patience to spend a couple years in refugee camps and go through interrogations? We wouldn't be letting everyone in, as the European countries had to do because of the vast number of refugees.

In his statement about the resettlement of the Syrian family, Archbishop Tobin said, "For 40 years, the archdiocese's Refugee and Immigrant Services has welcomed people fleeing violence in various regions of the world."

Then he emphasized, "This is an essential part of our identity as Catholic Christians, and we will continue this life-saving tradition."

It's not only Syrian refugees, of course. We still have the challenge of refugees from the Central American countries of El Salvador, Honduras and Guatemala. They are mainly women and children, and often children traveling by themselves, who are trying to escape the armed gangs that are terrorizing those countries.

These refugees were in the news a year ago when more than 66,000 children appeared at our southern border over several months. But the crisis there has not disappeared, and the United Nations refugee agency said recently, "With authorities often unable to curb the violence and provide redress, many vulnerable women are left with no choice but to run for their lives."

There's a difference between refugees and immigrants. Refugees are those who are fleeing violence, who "have a credible or reasonable fear of persecution or torture." Immigrants are those who are trying to make better lives for themselves than they can do in their countries. The Catholic Church aids both refugees and immigrants.

The Church has long called for reform of our immigration laws to make it possible for more migrants to enter the country legally, especially to keep families together.

Pope Francis has frequently asked countries to welcome migrants and facilitate their integration. On Dec. 15, he said, "Special concern should be paid to the conditions for legal residency, since having to live clandestinely can lead to criminal behavior."

When the pope visits Mexico next month, he is expected to address immigration during a Mass on the U.S.-Mexican border.

—John F. Fink

## Be Our Guest/John Garvey

### 'Ex Corde Ecclesiae' after 25 years

I recently attended a conference to celebrate the 50th anniversary of the Second Vatican Council's declaration "Gravissimum Educationis" and the 25th anniversary of the apostolic constitution "Ex Corde Ecclesiae." These are two important documents governing the business of Catholic education.

I was particularly interested in the second document, which St. John Paul II wrote about Catholic universities.

In our public debates about Catholic higher education, we devote a lot of attention to issues of censorship—policies about speakers and student activities and free-thinking faculty. It's as if what makes a Catholic university distinctive is what can't be said.

It's surprising how little "Ex Corde Ecclesiae" has to say about this. It's more concerned with what we have to offer—what a student would find at a Catholic university that he or she could not find somewhere else. We often talk about the Catholic intellectual tradition. What exactly is that?

Michael Polanyi, a Hungarian chemist, compared the process of collective inquiry to a group of people working on a jigsaw puzzle: Each time someone fits a piece in, others look to see what steps this advance has made possible.

Polanyi added that this kind of collaboration would not be possible if each person had a different understanding of the task at hand—if, for example, one person thought that puzzle pieces ought to be stacked rather than fitted together. A governing perspective or worldview does not stunt creativity. It provides the environment that cultivates discovery.

I thought of Polanyi at our conference, which was held at Castel Gandolfo in Italy. There is a church there, designed by the Italian artist Bernini and dedicated to St. Thomas of Villanova. It has a pretty, coffered dome with ribs radiating from the top, an idea Bernini took from Pietro

da Cortona's renovation of the church Santa Maria della Pace.

It's not the only example of Bernini borrowing ideas. His sculpture "Aeneas and Anchises with Ascanius" drew on Raphael's fresco "The Fire in the Borgo" at the Vatican.

This sort of thing went on all the time in the Catholic artistic culture of 17th-century Rome. There was a shared conception of the beautiful, a shared vocabulary of types. There were shared solutions to engineering and architectural problems. It subtracts nothing from the beauty and the genius of Bernini that he worked within this culture.

When "Ex Corde Ecclesiae" was published in 1990, there was some consternation in academic circles over its direction that, where possible, Catholics should comprise a majority of the faculty at a Catholic university—and all teachers should embrace the mission of the university.

This was taken as meddling by the Church in matters properly academic. It seemed to pose an impediment to the universities' desire for academic excellence because it would limit the pool of candidates available for faculty positions.

No doubt it does. So does a requirement that teachers have doctorates. The objection treats the Catholic faith as if it were an arbitrary handicap imposed on the search, rather than a valuable trait to be looked for in a candidate.

This does not mean that Catholic faith is a *sine qua non* for every hire. Non-Catholics are equal and important members of a Catholic university community. But if it's part of the university's business to carry on the Catholic intellectual tradition, we should expect Catholics to carry the ball.

What I love about John Paul's approach in "Ex Corde Ecclesiae" is its intrinsic modesty. It says to Catholic universities, in effect, that building a Catholic intellectual culture is not the business of the hierarchy—it's for the academics to do. The only thing the Church asks is that Catholics, working together, do the work of creating it.

(John Garvey is the president of The Catholic University of America in Washington.) †

## Letter to the Editor

### Reciting Hail Mary a good practice for extraordinary ministers of holy Communion

It's of note in one church where I attended Sunday Mass that the extraordinary ministers of holy Communion, arriving at the altar to distribute the holy Eucharist, pressed the nozzle on a bottle of antiseptic lotion onto their hands, and gently rubbed them prior to giving Communion to the recipients.

The medical world emphasizes handwashing with a germicide before dining, preparing meals or greeting other folks with your handshake. Now the length of time you rub your hands is critical for the diminution of bad bacteria.

Recommended by secular advisers is to sing "Happy Birthday" to yourself and when you finish, sufficient time will have elapsed to lessen the bad bacteria lurking on your hands.

However, not belonging to the seculars but rather to holy mother Church, I've done some experimentation. The Holy Spirit must have guided me because I discovered that taking up the same amount of time as the birthday song was one recitation of a Hail Mary!

Joseph Mucha  
Pittsboro

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

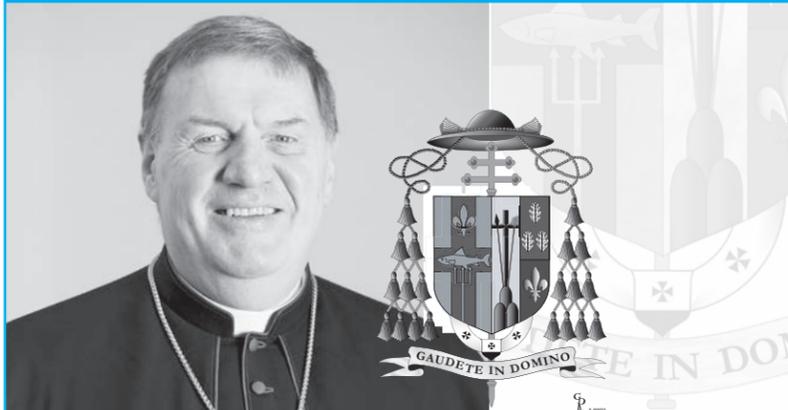
The editors reserve the right to select the

letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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. Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org). †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## God is the merciful source of peace and justice for all

**W**e begin each new year with a fervent prayer for peace. We long for the world of tomorrow, the time when there will be no more discord among individuals, families, neighbors or nations.

Having just celebrated the birth of the Prince of Peace, we hope that his coming will inspire us all to live differently. We begin each new year with the profound hope that we can set aside our jealousy, our fear, our desire for economic control and political domination, our aversion to strangers from foreign lands, and our discomfort with those who are different from us. We pray for peace, forgetting that mercy, the way of the meek, is the only way to peace.

Christians believe that true and lasting peace comes only through the Son of God, our Lord Jesus Christ, who was sent into the world by his Father to be the ultimate peacemaker. That's why we recall each new year the Lord's promise to David: "I will give peace and quiet to Israel in his days ... He shall be my son, and I will be his father" (1 Chr 22:9).

*"Blessed are the peacemakers for they shall be called children of God"* (Mt 5:9). We become children of God

when we are reconciled to him—through our baptism and our communion with him in and through the Church. But when we lose sight of God, through our blindness, selfishness and sin, there can be no peace. Injustice, violence and cruelty dominate the world order, and peace disintegrates—in our hearts and homes, in our neighborhoods and nations, and throughout the world.

True peace, the peace that lasts, happens when we work for justice. It is the product of the hard work of civilization, the rule of law and the right-ordering of social structures. Peace requires fairness, respect for human dignity and the refusal to take advantage of another's weakness. As Pope Paul VI said on the World Day of Peace on Jan. 1, 1972, "If you want peace, work for justice." And that means this work must be done both here at home and around the world.

Lasting peace—the kind that is more than a temporary ceasefire or a periodic break between hostile actions—is the effect of charity. There is no real peace without mercy or without the willingness to sacrifice our individual or collective self-interests for the sake of genuine

harmony. If we want peace, we must let go of our desire for revenge, and we must be willing to let old wounds heal through the saving grace of God's mercy.

This is one reason that our Holy Father, Pope Francis, has proclaimed a Holy Year of Mercy. In the papal bull "*Misericordiae Vultus*" ("The Face of Mercy"), Pope Francis explains how in Jesus Christ the mercy of God has been revealed to people of every nation, language and culture. This is the great mystery we celebrated last weekend, the Epiphany of the Lord.

The pope hopes that this Year of Mercy will be a time for Catholics to contemplate just how merciful God has been to us and to understand better how we are called to be merciful to others.

Mercy, the pope wrote, is "the beating heart of the Gospel." He went on to say, "How much I desire that the year to come will be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God," he wrote. "May the balm of mercy reach everyone, both believers and those far away, as a sign that the kingdom of God is already present in our midst." Nothing in the Church's preaching or witness,

the Holy Father said, should be lacking in mercy.

Peace will happen when we can share God's love and mercy with all our sisters and brothers throughout the world. When that day comes, nations will unite in a world order that respects the fundamental human rights and authentic cultural diversity of nations and peoples. Neighbors will help and respect one another. Families will live together joyfully. And each woman and man on Earth will be calm, untroubled and at peace.

May the peace of Christ be with us always. Through the intercession of the Blessed Virgin Mary, Queen of Peace, and all the saints—especially our patrons St. Francis Xavier and St. Theodora Guérin—may we find happiness and joy in working for justice and in sharing with others in Jesus' name God's abundant mercy.

My prayer for you—and for all our brothers and sisters in central and southern Indiana—is that we will know peace in 2016. Through the experience of God's mercy, may we share this peace with people from all nations and cultures everywhere! †

## Dios es la fuente misericordiosa de paz y justicia para todos

**C**omenzamos cada nuevo año con una ferviente oración por la paz.

Anhelamos el mundo del mañana, el momento en el que no existirán más desavenencias entre personas, familias, vecinos ni naciones.

Tras celebrar el nacimiento del Príncipe de la Paz, nos inunda la esperanza de que su venida nos inspirará a vivir de un modo distinto.

Comenzamos cada nuevo año con la profunda esperanza de poder dejar a un lado la envidia, los temores, nuestros deseos por adquirir el control económico y el dominio político, nuestro rechazo a aquellos que provienen de tierras extranjeras y la incomodidad frente aquellos distintos de nosotros.

Rezamos por la paz pero olvidamos que la misericordia que practica la gente humilde es el único camino que conduce a la paz.

Los cristianos creen que la paz verdadera y duradera proviene únicamente del Hijo de Dios, nuestro Señor Jesucristo, que fue enviado a este mundo por su Padre como máxima expresión de la paz.

Es por ello que cada nuevo año recordamos la promesa que le hizo el Señor a David:

"Durante su vida yo le daré a Israel paz y reposo[...] y él será mi hijo, y yo seré su padre" (1 Cr 22:9).

"Bienaventurados los pacificadores, porque ellos serán llamados hijos de Dios" (Mt 5:9).

Nos convertimos en hijos de Dios cuando nos reconciliamos con Él, a través

de nuestro bautismo y nuestra comunión con Él y a través de la Iglesia.

Pero cuando perdemos de vista a Dios por obra de nuestra ceguera, egoísmo y pecado, no puede existir la paz.

Es entonces cuando sobreviene la injusticia, la violencia y la crueldad que dominan el orden mundial, y la paz se desintegra, tanto en nuestros corazones como nuestros hogares, en nuestras comunidades y países, así como en el resto del mundo.

La paz verdadera, aquella que perdura, ocurre cuando obramos en pos de la justicia; es el producto de la ardua labor de la civilización, la regla de derecho y el orden correcto de las estructuras sociales.

La paz requiere equidad, respeto por la dignidad humana y negarse a aprovecharse de las debilidades de los demás.

Tal como lo expresó el papa Pablo VI durante la Jornada Mundial de la Paz el 1 de enero de 1972: "Si quieres la paz trabaja por la justicia."

Y esto significa que debemos desempeñar este trabajo tanto en nuestra localidad como en todo el mundo.

La paz duradera, aquella que es más que un cese el fuego temporal o un receso periódico entre actividades hostiles, es el efecto de la caridad.

La paz verdadera no existe sin misericordia y sin la disposición de sacrificar nuestros propios intereses, tanto individuales como colectivos, por el bien de una genuina armonía.

Si deseamos la paz, debemos

abandonar nuestro deseo de venganza y debemos estar dispuestos a que las viejas heridas sanen mediante la gracia salvadora de la misericordia de Dios.

Este es uno de los motivos por el que nuestro Santo Padre, el papa Francisco, ha proclamado un Año Santo de la Misericordia.

En la bula papal titulada "*Misericordiae Vultus*" (El rostro de la misericordia), el papa Francisco explica que en Jesucristo, Dios ha revelado su misericordia a los pueblos de todas las naciones, idiomas y culturas.

Este es el gran misterio que celebramos el fin de semana pasado, durante la Epifanía del Señor.

El papa tiene la esperanza de que este Año de la Misericordia sea un momento para que los católicos reflexionen sobre lo misericordioso que ha sido Dios con nosotros y para comprender mejor que estamos llamados a ser misericordiosos con los demás.

Su Santidad describe a la misericordia como el "corazón palpitante del Evangelio."

Y continúa expresando: "¡Cómo deseo que los años por venir estén impregnados de misericordia para poder ir al encuentro de cada persona llevando la bondad y la ternura de Dios! A todos, creyentes y lejanos, pueda llegar el bálsamo de la misericordia como signo del Reino de Dios que está ya presente en medio de nosotros."

Según afirma el Santo Padre, ningún aspecto de las enseñanzas y los

testimonios de la Iglesia debe carecer de misericordia.

La paz solo es posible cuando podemos compartir el amor y la misericordia de Dios con nuestros hermanos y hermanas de todo el mundo.

Cuando llegue ese día, las naciones se unirán en un orden mundial que respeta los derechos humanos fundamentales y la auténtica diversidad cultural de naciones y pueblos.

Los vecinos se ayudarán y se respetarán mutuamente; las familias vivirán juntas y con alegría; y cada hombre y mujer sobre la faz de la tierra estará en calma, sin preocupaciones y en paz.

Que la paz de Cristo esté siempre con nosotros.

A través de la intersección de la Santa Virgen María, la Reina de la Paz, y de todos los santos, especialmente nuestros patronos, San Francisco Xavier y Santa Teodora Guérin, que encontremos la felicidad y la alegría al trabajar en favor de la justicia y el compartir con los demás la abundante misericordia divina en nombre de Jesús.

Mi oración para usted y para todos nuestros hermanos y hermanas del centro y del sur de Indiana es que lleguemos a conocer la paz en 2016.

¡Que podamos compartir esa paz con los pueblos de todas las naciones y todas las culturas al vivir en carne propia la misericordia divina! †

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## January 8

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Mass for vocations**, sponsored by Serra Club, 8:15 a.m., coffee and donuts after Mass. Information: 317-748-1478.

## January 10

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

## January 12

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Creighton Model of Fertility Care, "Know Your Body, Love Your Spouse,"** 6:30-8:30 p.m., \$50. Information: 317-721-7332 or [lizfcp@indyfertilitycare.com](mailto:lizfcp@indyfertilitycare.com).

## January 14

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

## January 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "New Beginnings, Changed Lives and Goodwill," Kent Kramer, president and CEO of Goodwill Industries of Central Indiana, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## January 16

**Helpers of God's Precious Infants, Indianapolis.** Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

## January 21

St. Joseph Parish, 1375 S.

Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

## January 28

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "The Future of Global Telecommunications**, Jeffrey H. Smulyan, presenter, 6 p.m. Information: [maple@marian.edu](mailto:maple@marian.edu) or 317-955-6775.

## January 30

Our Lady of Mt. Carmel Parish, Parish Hall, 14596 Oak Ridge Road, in Carmel, Ind. (Lafayette Diocese). **Presentation by Jessica Thorne on human trafficking**, followed by fashion show with sales supporting women affected by trafficking, 7 p.m. Information: Diane Conover at 317-430-3448 or [diane.conover@sbcglobal.net](mailto:diane.conover@sbcglobal.net).

## February 3

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

## February 5

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or [lumen.dei@comcast.net](mailto:lumen.dei@comcast.net).

Most Holy Name of Jesus, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

## February 6

**Helpers of God's Precious Infants Prayer Vigil, Terre Haute.** 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap**, Msgr. Joseph F. Schaedel, presenter, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required at [www.stluke.org](http://www.stluke.org) or call 317-259-4373.

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest and silent auction**, 5-8 p.m., \$15 adults, \$5 children 6-12 years of age, children under 6 no charge, advance ticket sales only. Information: 765-935-2552 or [Karen.ruhl@comcast.net](mailto:Karen.ruhl@comcast.net).

## February 11

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344. †

# Retreats and Programs

## January 22

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Women's retreat**, Conventual Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

## January 24

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Sunday with a Saint,"** Providence Sister Paula Damiano, presenter, 9:30 a.m.-2 p.m., \$25 per person includes brunch, registration deadline Jan. 20. Information: 812-535-2932 or [provctr@spsmw.org](mailto:provctr@spsmw.org).

## January 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Overcoming Depression through Spirituality,"** Father Michael Hoyt, presenter, 9 a.m.-2:30 p.m., \$40 per person includes two meals and materials. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## January 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **5th Annual Girls' Night Out: Women Helping Women**, 7-9:30 p.m., \$25 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## February 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening reflection, "It's Not about the Silence,"** Mary Schaffner and Kathleen Sisk, presenters, 6:30-8:30 p.m., \$20 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## February 4

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Lectio Divina Series**, session one of four, Providence Sister Mary Moloney, presenter, 10-11:30 a.m., \$40 per person for the series. Information: 812-535-2932 or [provctr@spsmw.org](mailto:provctr@spsmw.org).

## February 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Day of Reflection, "Seven Deadly Sins, Seven Lively Virtues,"** 9 a.m.-2:30 p.m., \$41 per person includes materials, breakfast, lunch and program. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

(For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).)

## Attorney representing Priests for Life against HHS mandate to speak on Jan. 16

Robert Muise, co-founder and president of the American Freedom Law Center (AFLC)—the lead firm representing Priests for Life before the United States



Robert Muise

Supreme Court in their opposition of the U.S. Department of Health and Human Services' (HHS) mandate—will speak in the St. Thomas Aquinas Room at Our Lady of Mt. Carmel Parish, 14596 Oak Ridge Road, in Carmel, Ind., in the Lafayette Diocese, at 7 p.m. on Jan. 16.

Muise, an expert on constitutional law, will discuss the legal battle underway in the U.S. to ensure that religious freedom, faith and pro-life values are protected. By presenting arguments before the U.S. Supreme Court on behalf of Priests for Life in March opposing the HHS mandate—which requires organizations to reject their religious convictions and pay for "anti-life" drugs and procedures—his firm's actions will impact the Little Sisters of the Poor, the Archdiocese of Washington and other organizations opposing the mandate.

There is no cost for the event, although free will offerings will be accepted. Refreshments will be served after the presentation.

For more information, call the parish office at 317-846-3475. †

## St. Patrick Parish in Terre Haute celebrating 60th anniversary of church building on Jan. 17

St. Patrick Parish, 1807 Poplar St., in Terre Haute, is planning a celebration of the 60th anniversary of its church building on Jan. 17.

Archbishop Joseph W. Tobin will celebrate Mass at 9 a.m., followed by a reception and program in the St. Patrick Family Life Center.

In 1954, the parish launched a campaign to raise \$423,000 for construction costs and furnishings.

Ground was broken for the new church on March 17, 1955, and the new church building was dedicated on Feb. 5, 1956.

The church, which seats 300, is constructed of Indiana limestone with St. Meinrad sandstone on the interior walls.

Reservations for the celebration can be made by contacting Geri March by phone at 812-238-1656 or e-mail at [victorian1411@gmail.com](mailto:victorian1411@gmail.com). †

## Human trafficking talk set for Jan. 16 at St. John Paul II Parish's St. Joseph Campus



Rebecca Niemerg

A talk on human trafficking will be given by Rebecca Niemerg, archdiocesan Office of Pro-Life and Family Life director, at St. John Paul II Parish's St. Joseph Campus, 2605 St. Joe Road W., in Sellersburg, in the parish hall at 10 a.m. on Jan. 16.

While human trafficking is often considered a problem only in other countries, Interstate 65 South is a human trafficking route commonly taken from Chicago through Louisville and further south—cutting through Sellersburg.

Lunch will be served, including soup and desserts. Donations will be accepted.

For more information, call Phyllis Burkholder, president of the St. Gianna Pro-Life Group, at 812-246-2252. †

## St. Malachy Parish offers 'Catholics Returning Home' series starting on Jan. 12

The "Catholics Returning Home" series will be offered at St. Malachy Parish, 9833 E. County Road 750 N., in Brownsburg, on six consecutive Tuesdays at 7 p.m. beginning on Jan. 12. The sessions are for non-practicing

Catholics seeking answers to questions about returning to the Church. There will be informal sharing and an update on the Catholic faith.

For more information, call 317-650-5751. †

## 'Passion and Purpose for Marriage' event at St. Luke the Evangelist Church on Jan. 30

Dynamic Catholic Institute's "Passion and Purpose for Marriage" event will take place at St. Luke the Evangelist Church, 7575 Holliday Drive E., in Indianapolis, from 9 a.m.-1 p.m. on Jan. 30.

The event is suited for anyone, but particularly engaged or married couples. It focuses on three topics: five things women should know about men, five things men should know about women, and the most important word in marriage—and it isn't "love." No group sharing is involved.

The speaker, Dr. Allen Hunt, is a former Protestant minister of Atlanta's largest mega-church who became Catholic in 2008. He has spoken at Atlanta's Eucharistic Congress by the invitation of Archbishop Wilton D. Gregory and travels nationwide speaking on marriage.

Each couple or single person will receive a bag with Hunt's book *21 Undeniable Secrets of Marriage*, a compact disc set titled *Love, Sex and Marriage*, information on how to lead a prayerful life, a journal and more.

Tickets are \$25 per person and can be purchased by logging on to [www.DynamicCatholic.com/Indianapolis](http://www.DynamicCatholic.com/Indianapolis), or by calling the Dynamic Catholic Institute at 859-980-7900.

General information about the Passion and Purpose for Marriage event can also be found by logging on to [www.DynamicCatholic.com/Indianapolis](http://www.DynamicCatholic.com/Indianapolis). †

# Made a resolution to improve your health this year? Try these health/faith improving methods to strengthen connection with God

By Natalie Hoefler

Raise your hand if you made a New Year's resolution to shed some pounds or improve your health in 2016.

I paused a moment to raise my hand, too, before resuming typing. I stand—and walk, and jog and stretch—in solidarity with those seeking to improve their health this year.

There are many sound reasons for pursuing such a goal—feeling better, breathing easier, enjoying life, not having a hate relationship with your wardrobe.

But the Catholic Church teaches that there is more to health than improving one's physique. As St. Paul wrote in his First Letter to the Corinthians: "Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God ...?" (1 Cor 6:19)

Referencing this Scripture passage, the *Catechism of the Catholic Church* states: "The human body shares in the dignity of 'the image of God': it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit: Man, though made of body and soul, is a unity" (#364).

To improve one's health by focusing only on the body addresses just a part of the equation. As the catechism states above, one can't be healthy bodily if one is not healthy emotionally and spiritually.

With this in mind, I've compiled a list of resources I'm familiar with that seek to improve at least two if not all three components of the body/mind/soul connection, particularly uniting exercise with prayer and improving your relationship to God. This is hardly an exhaustive list—a Google search on "Catholic exercise" and "Catholic weight loss" provides more ideas.

Perhaps one or more of these or other body/mind/soul-related resources is just what God is calling you to this year, so that your walking, hiking or jogging will draw you closer to him, as well as improve and nourish the temple he gave you.

May God bless your efforts. And for those wishing to lose weight, as John the Baptist says in the third chapter of the Gospel of John: may Christ increase while you decrease. (Jn 3:30)

• *Tending the Temple: 365 days of spiritual and physical devotions* by Kevin Vost, Shane Kapler and

Peggy Bowes. A book that offers a saint biography, physical and spiritual exercise for each day of the year. Example: March 17—do a set of sit-ups, one for each item in the "St. Patrick's Breastplate" prayer: "Christ with me, Christ before me, Christ behind me, Christ in me ... ." Say the phrase as you rise, and meditate on it as you slowly lower back to the floor.

• *The Rosary Workout* by Peggy Bowes. A book that provides instruction and guidance on praying the rosary while walking or jogging, with varying levels of workout intensity based on one's level of health.

• SoulCore Project workouts by Deanne Miller and Colleen Scariano. A workout that combines mat-based, core-strengthening moves with the prayers of the rosary. For more information, a list of classes or to purchase a DVD, log on to [www.soulcore.com](http://www.soulcore.com).

• *The Light Weigh and One King* by Suzanne Fowler. A 12-week, Catholic faith-focused group Bible study and DVD series that uses saints, Scripture and science to teach "peace with God, peace with yourself and peace with food." To learn more or to start a group, log on to [www.lightweigh.com](http://www.lightweigh.com).

• *Made to Crave: Satisfying Your Deepest Desire with God, Not Food* by Lysa TerKeurst. A Christian book geared toward women, using Scripture to encourage turning to God for help while making healthy lifestyle choices.

• Overeaters Anonymous (OA). A 12-step program for those suffering from compulsive overeating, binge eating and other eating disorders. Not just about weight loss or gain or dieting, the program promotes turning to God—with the help of other tools like attending meetings, reading OA literature and developing a food plan—to address physical, emotional and spiritual well-being. For more information or for a list of meeting sites and dates, log on to [www.oa.org](http://www.oa.org).

• Check to see if your parish has a parish nurse ministry. According to the archdiocesan Parish Nursing webpage, a parish nurse combines her or his medical knowledge with the practice of the Catholic faith to serve as "an advocate, an intercessor, and a representative of God's healing love." A parish nurse would likely know of local resources to help achieve your health and spiritual goals. †



Women hold a position through the recitation of a Hail Mary while doing SoulCore—a rosary-based, core-strengthening exercise—at Our Lady of Fatima Retreat House in Indianapolis on April 29, 2015. (Criterion file photo by Natalie Hoefler)

## White House strives to clear up misconceptions about religion that cause religious discrimination

WASHINGTON (CNS)—People who attended a recent forum sponsored by the White House ignored the old adage not to speak about religion or politics in public.



They were members of a variety of faiths—or no faith at all—focused not so much on their own religious beliefs, but on how to get rid of misconceptions around religion that cause divisions, religious discrimination and even violence.

Melissa Rogers, executive director of the White House Office of Faith-based and Neighborhood Partnerships, stressed that the timing to promote religious pluralism was especially right in light of recent waves of anti-Muslim rhetoric.

She also said the aim of the White House effort was not just to urge people to tolerate those with different beliefs or to blend faith traditions together, but instead to "bring our various particularities and beliefs to the table of conversation."

At the Dec. 17 forum, "Celebrating and Protecting America's Tradition of Religious Pluralism," Rogers pointed out that pluralism "is about participation and engagement with one another across our differences, not simply coexisting beside one another."

Vanita Gupta, head of the Civil Rights Division of the Department of Justice, said that in upcoming months, her office will partner with federal agencies to host a series of community roundtables and discussions in an effort to overcome religious discrimination.

"Combating discrimination based on one's religion remains fundamental not only to protecting our values, but also to defending our freedom," Gupta said.

From where she sits, this is no easy task and will likely take a number of discussions to make some inroads, but it is a start.

As she pointed out during the Washington gathering: "Hate-motivated violence and discrimination deserve no place in civilized society."

She also noted that after the attacks in Paris and San Bernardino, Calif., there had been an increase in

the number of hate-related incidents targeting Muslim Americans, as well as those perceived to be Muslim.

Gupta said her office is investigating reports of criminal threats and violence against mosques and Muslim children and adults, but she also noted that this "discriminatory backlash" not only threatens U.S. Muslims but impacts our society as a whole.

She said it will take more than just the work of her office to combat this kind of discrimination, and she applauded the efforts of nonprofit groups and religious organizations taking part in the "Know Your Neighbor" campaign designed to let people know about different faith traditions.

This campaign was described at the White House event in a panel discussion led by Jesuit Father Tom Reese, a columnist for the *National Catholic Reporter*, who was appointed to the U.S. Commission on International Religious Freedom by President Barack Obama in 2014.

Gurwin Singh Ahuja, a Sikh who founded the campaign, said: "We are a nation of Christians, Muslims, Jews, Hindus, Sikhs, Buddhists, non-religious people and more. We live and work together, and we need to have faith in each other."

He pointed out that he personally fears religious discrimination, and he hopes that simple dialogue between neighbors of different religious backgrounds will put a stop to this.

The website, [knowyourneighbor.us](http://knowyourneighbor.us), includes a pledge to get to know people of other faiths and ideas about how to do so, including a group dinner, with suggested conversation topics.

Robert Jones, CEO of the Washington-based Public Religion Research Institute, stressed the importance of gaining more understanding of other faiths by pointing out, "Familiarity breeds tolerance and even acceptance. Negative attitudes tend to decline as people interact more with members of lesser-known religions."

He also said the nation's religious landscape is becoming more diverse, noting that about two-thirds of Americans older than 65 are white and Christian compared with 3 in 10 Americans under the age of 30.

"That's a really big sea change," he said. †

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# MOKO

continued from page 1

## 'The raid is going on, the sirens are going off ...'

Among the mountains and hills of western Hungary lies Lake Balaton, the largest freshwater lake in central Europe.

Moko grew up along the shores of the lake, a region she remembers for its stunning beauty.

But present in that beauty was a munitions factory, making her hometown a prime target during World War II.

"Everything had to be blackened at night," she said. "You could not see one light. The radio would say, 'Attention! Attention!'," and 10 minutes later the American bombers would all come roaring over Hungary."

It became too dangerous. Families left the town to live with relatives.

Moko's mother and four sisters left to live with family in 1944, leaving 11-year-old Maria to care for her father while he worked for the local Civil Service monitoring the radar. She recalled having to stand on a stool to make noodles by hand because the stores were empty of food.

"When these horrible raids came at night, I was home by myself," she remembered. "My dad couldn't come home because he had to stay with the radar for the Civil Service. He told me to open all the doors and windows because if a bomb falls the pressure will blow them out."

"So I'm home by myself, everything is open, the raid is going on, the sirens are going off like crazy, and I'm standing on the front porch crying."

## 'I got the biggest gift ... my faith'

Her family survived the war and lived to see their country "cut up and parceled out." A much smaller Hungary then became a communist bloc country under the iron fist of the Soviet Union and its leader at the time, Joseph Stalin.

"There was no Church whatsoever [after communism]," Moko said. "The Catholic Church was forbidden. If they knew you went to church, you were doomed. You couldn't be anybody at the workplace. You couldn't get ahead."

Moko and her family may not have gone to church, but they lived an active, devout prayer life.

Her parents were poor and unable to pass on material wealth, said Moko. "But I got the biggest gift anybody could have—my faith. They taught me how to pray."

The family prayed the rosary every night, and on Thursdays the children were awakened late to say prayers recalling Christ's agony in the garden. Anyone home at 3 o'clock in the afternoon on Friday gathered to pray in memory of Christ's crucifixion and death.

"Sunday we were not allowed to do any kind of work whatsoever, as the [third] commandment tells you," she said. "Saturday in the morning we had to clean the house by noon. We had a nice lunch, and the afternoon was Mary's holiday. We honored her and prayed a special prayer to her. She is my mom—I love her."

Maria and Leslie shared their devotion to God, Mary and prayer, reciting the rosary each night with their two daughters until the girls left for college.

"When he was little, he decided he wanted to be a priest," Maria said of Leslie. "But he fell in love with me, so ...," she said with a laugh.

## 'That was it. I was hooked.'

Maria met Leslie in 1953 at the university in Miskolc, the second largest city in Hungary. Both were studying engineering.

"I was the only woman [at the university] at that time," she said. "I was always adventurous. I wanted to be something."

For Leslie, it was love at first sight. But Maria, then 20, was in a serious relationship with the son of the family she lived with in Miskolc. When he was killed in a motorcycle accident at the age of 22, Maria was heartbroken.

After a short while, Leslie asked Maria if he might court her. Still mourning, she

told him no.

"He walked away so sad," she said.

A friend asked Maria if she loved Leslie. "I couldn't answer," she said. "I was still grieving. But I liked him because he was so kind and sweet and just a beautiful person."

He was also seven years her senior.

Leslie had started at a university at the age of 18 in 1944. But during his first year of college, the Soviets rounded up the students and put them into forced labor camps. Maria shared Leslie's experience of the prisoners sleeping in piles outside in the cold with no shelter. In the morning, those on top of the pile would be frozen to death.

He was released after four years, having contracted tuberculosis. Leslie spent several years recuperating before attending the University of Miskolc.

After Maria rejected Leslie's offer to court, a friend advised her to go to his house to console him. Maria took the advice, and found Leslie and his mother tending a garden in the backyard.

"Leslie looked up, and I will never forget, he was as white as a sheet when he saw me," she recalled. "Every drop of blood went out of his head. And he looked at me and he said, 'Mom, this is my fiancé.'"

"That was it. I was hooked. I couldn't say 'no.'"

Maria and Leslie were married in October 1955.

## 'We could hear the machine guns'

By 1956, Hungary had had enough of communism and Soviet influence. The Mokos joined in protests seeking freedom from the Soviet bloc during a revolution that began on Oct. 23.

For a time, it appeared that then-Soviet leader Nikita Khrushchev would allow for the country's release. But he changed his mind, and on Nov. 4, Soviet tanks rolled into Budapest, crushing the resistance.

By the end of November, Maria and Leslie decided to go to Maria's mother's house at Lake Balaton, "to lay low and see what would develop." They headed for the train station, each carrying a small satchel that held just a pair of pajamas.

The station was in chaos. No trains were leaving, and "people were scrambling everywhere, trying to figure out what to do," Maria said.

Then someone announced that the Soviet army was coming to the train station to round up all the men.

"The train conductor jumped up on the train, and he yelled, 'On board!,' and everyone jumped on board, and he started the train out of the station," she said.

The train headed west. It was four o'clock in the afternoon, and the sun was setting. When the train reached the stopping point a half mile from the last station before entering Austria, the flagman informed the conductor that the Soviet military was waiting at the station to arrest all the people on the train.

"In no time, everyone [was] off the train, running every which way we could," Maria recalled.

She, Leslie and six other men headed toward what they believed to be the Austrian border.

"We walked all night," said Maria. "We didn't know if we were walking around and around. And then we got closer to the border because we could hear the machine guns."

Walking through an unharvested cornfield, the refugees would duck down and crawl in the furrows as search lights swept by.

Finally, Maria could take no more. Having had no food or drink or sleep all night, they decided to rest on a haystack while two of their group headed off to investigate some lights in the distance.

As the gray dawn light illumined the landscape, the group noticed a jeep heading toward them.

"We [thought], 'They got [the two men], now they are going to get us. We are done,'" Maria said. "The jeep stopped, and the two guys jumped out and said, 'You know, guys, we [have been] in Austria a long time, and we just [didn't] know it!'"

## 'I didn't have a cent, didn't speak a word of English'

The Mokos and the other men were



Above, photos of a young Maria and Leslie Moko in Hungary in 1955 lay atop a map of the country as it appeared before the end of World War II. In her home in Indianapolis on Nov. 12, Maria shared the photos and stories of the couple's escape from communist Hungary 59 years ago. (Photos by Natalie Hoefler)

Right, Maria Moko holds a photo of her husband to her heart as she sorts through old pictures at her home in Indianapolis on Nov. 12.



taken to a high school set aside as a shelter for Hungarian refugees. Thanks to a letter to Leslie's mother the couple happened to have from her brother in Pennsylvania, the Mokos were able to provide contact information for resettlement in America. Leslie's uncle agreed to sponsor them.

While Leslie no longer suffered from tuberculosis, his lungs still showed scars from the disease. Consequently, he was quarantined to a hospital in Pennsylvania for three months.

Meanwhile, Leslie's aunt put Maria in contact with Leslie's second cousin in Indianapolis, Martha. The aunt felt Indianapolis would have more job opportunities than her small Pennsylvania town.

"I arrived [in Indianapolis] on a Saturday, and Monday we went to look for a job," said Maria. "I didn't have a cent, and I didn't speak a word of English."

Martha took Maria to Eli Lilly to inquire about employment. It was a fortuitous choice.

"We went to the personnel department head, and Martha told him I was from Hungary and had a reference," she recalled. "He said I didn't need a reference because Mr. Lilly said any Hungarian refugee looking for a job, he had to hire on the spot!"

## 'I asked the Holy Spirit to help me, then closed my eyes ...'

After a week of health tests, Maria was cleared to work in the cafeteria. She knew the way to Lilly by bus—she thought.

But her first day on the job, the bus didn't stop where she expected.

"I think Beech Grove is where it ended up," she said. "Everyone had to get off. I'm standing on the street corner, I have no idea where I am, and I don't understand what people are saying."

Martha did not have a phone, so calling her was not an option. Maria prayed to the Holy Spirit for guidance.

Finally, she went into a phone booth and looked up common Hungarian names, settling on Szabo. She motioned a mechanic over from a nearby garage.

"I asked the Holy Spirit to help me, then I closed my eyes and pointed my finger on a name and motioned for [the mechanic] to call that number," she said.

"So he put his dime in and dialed. When he started to talk, I took [the phone] away from him and I started to speak Hungarian. And [the woman] spoke Hungarian back."

With the woman's help, and the assistance of the mechanic and the bus driver whose bus she was put on, Maria found her way to Lilly. Through an interpreter, she relayed why she was four hours late for her first day on the job. "And then I lost it and sobbed uncontrollably," she said.

"[The head of personnel] called a taxi and sent me home. And he ordered a taxi for two days until I got [the bus route down]. I couldn't believe how wonderful America was."

## 'God was holding my hand the whole time'

By the time Leslie was released from the hospital in Pennsylvania, Maria had rented a furnished room, kitchen and shared bathroom in a downtown home. Leslie soon got a job at a civil engineering firm. Maria went on to work for various engineering companies, retiring from Rolls Royce 12 years ago.

The Mokos purchased a home in 1959 in the boundaries of the newly established St. Monica Parish on the city's northwest side. Maria lives in that home to this day.

The two enjoyed retirement until about five years ago, when Leslie became ill.

"He didn't have any kind of disease," Maria said. "He didn't have cancer. He just didn't have enough blood. The doctors couldn't figure it out."

After a year of blood transfusions, Leslie's doctor saw no hope.

"The doctor said, 'I cannot do any more,'" Maria recalled. "He said, 'I suggest you sign up with hospice because he probably has a month, month and a half to live.' That was in October of 2011."

But Leslie lived another year at home. After a grand mal seizure put him into hospice in November of 2012, one of the Moko's daughters, who lives in Denmark, flew home to see him.

"She came on Thursday and left on Tuesday," Maria recalled. "I took her to the airport. I came back [to the hospice], and Leslie was very quiet. He was praying the Hail Mary."

"I held his hand and prayed with him. Then he kind of quieted down and went to sleep. And that's how he died."

Maria worships at Mass daily. She is also a member of one of St. Monica Parish's small Church communities, and is a member of the parish's Young at Heart group.

She plays bridge and likes to work in her yard, keeping her flowers blooming and caring for the home that she and Leslie shared for 53 years.

"I'm ready to go any time," she said. "I'm pretty sure Leslie is well. He loved the Lord so much, he really did."

So does Maria, who said she cannot thank God enough.

"God was holding my hand the whole time," she said of her life's journey. "We depended on him constantly. He watched over me, took care of me, and to this day he guides me."

"I am blessed to have my faith. And I was blessed to have Leslie as my soulmate." †

# Christ's birth can bring peace, hope to suffering world, pope says

VATICAN CITY (CNS)—Christmas is a reminder that through the birth of Christ, hope and peace are possible and that only through his grace can humanity find peaceful solutions to the world's most difficult problems, Pope Francis said.

"Only God's mercy can free humanity from the many forms of evil, at times monstrous evil, which selfishness spawns in our midst," the pope said on Dec. 25. "Where God is born, hope is born. Where God is born, peace is born. And where peace is born, there is no longer room for hatred and for war."

Heightened security around St. Peter's Square did little to dampen the spirits of an estimated 50,000 people attending the pope's solemn Christmas blessing "*urbi et orbi*" (to the city and the world). Many in the crowd dressed festively, and applauded the music of the Vatican's marching band.

However, police and anti-terrorism task forces were a visible sign of a world shaken by violence and extremism; conflicts that have not even spared the birthplace of Jesus Christ. The pope prayed that Israelis and Palestinians would reach a peaceful agreement that would end the "conflict which has long set them at odds, with grave repercussions for the entire region."

The pope also prayed that recently approved agreements would bring a quick end to the wars afflicting Syria and Libya, two countries ravaged by war for several years. He also prayed that the international community would find ways to end atrocities in Iraq, Yemen, Congo, Burundi, South Sudan and Ukraine.

Victims of terrorism were also in the pope's thoughts and prayers as he remembered the victims of the Russian airliner bombed in Egyptian airspace and terrorist attacks in Beirut and Paris; Bamako, Mali and Tunis, Tunisia.

Christians persecuted for their faith were remembered as the pope prayed that "the Child Jesus grant consolation and strength" to those suffering.

Recalling the thousands of refugees and migrants fleeing poverty and war, Pope Francis compared the lack of respect for their dignity to the situation of Christ who was born into the world suffering "cold, poverty and rejection."

"May our closeness today be felt by those who are most vulnerable, especially child soldiers, women who suffer violence, and the victims of human trafficking and the drug trade," he said.

As the Church celebrates the Holy Year of Mercy, the pope said mercy is the "most precious gift which God gives us," and that Christians "are called to discover that tender love of our heavenly Father for each of us."

The bells of St. Peter's Basilica pealed at midday, just as they did late on Dec. 24 when thousands packed the church for



Pope Francis celebrates Christmas Eve Mass in St. Peter's Basilica at the Vatican on Dec. 24. (CNS photo/Paul Haring)

Christmas Mass. Hundreds of people who could not find room in the basilica braved the cold weather and watched on giant screens from St. Peter's Square.

With his voice noticeably hoarse from a bout of flu, the pope said in his homily that the prophetic words of Isaiah are those of a fulfilled promise of joy and gladness that are "a sure sign that the message contained in the mystery of this night is truly from God."

Doubt and indifference, he stressed, should be left to skeptics, who "by looking to reason alone, never find the truth."

"There is no room for the indifference which reigns in the hearts of those unable to love for fear of losing something," he said. "All sadness has been banished, for the Child Jesus brings true comfort to every heart."

The birth of Jesus, he continued, is a call for all Christians to "put away all fear and dread," and to follow the path that leads to Christ "who has been 'born to us' [Is 9:5], he was 'given to us' as the prophet Isaiah proclaims."

The coming of Christ into the world, the pope said, shows what is truly essential in life. Despite his birth into the "nothingness" of poverty, Jesus shows men and women who are simple of heart the true path of "authentic liberation and perennial redemption" while giving them strength to reject "godless ways and the richness of the world."

"In a society so often intoxicated by consumerism and hedonism, wealth and



As he arrives to celebrate Christmas Eve Mass in St. Peter's Basilica at the Vatican on Dec. 24, Pope Francis kisses a figurine of the baby Jesus. (CNS photo/Paul Haring)

extravagance, appearances and narcissism, this Child calls us to act soberly, in other words, in a way that is simple, balanced, consistent, capable of seeing and doing what is essential," he said.

Christians, the pope said, are called to cultivate a sense of justice, discernment and doing God's will in a world that is often "merciless to the sinner and lenient to the sin."

As a choral rendition of "Silent Night" echoed through the basilica during the distribution of Communion, many

attending the Mass were visibly moved. A nun looking reverently toward the main altar shed a single tear while smiling; gazing with the eyes that Pope Francis said in his homily all Christians are called to look upon the Baby Jesus.

"Like the shepherds of Bethlehem, may we too, with eyes full of amazement and wonder, gaze upon the Child Jesus, the Son of God. And in his presence may our hearts burst forth in prayer: 'Show us, Lord, your mercy, and grant us your salvation,'" the pope said. †

## Pope Francis recognizes miracle needed to declare Mother Teresa a saint



Pope Francis has approved a miracle attributed to the intercession of Blessed Teresa of Calcutta, paving the way for her canonization in 2016. Mother Teresa is seen during a visit to Phoenix, Ariz., in 1989. (CNS file photo/Nancy Wiehede)

VATICAN CITY (CNS)—Pope Francis has approved a miracle attributed to the intercession of Blessed Teresa of Calcutta, thus paving the way for her canonization.

Pope Francis signed the decree for Blessed Teresa's cause and advanced three other sainthood causes on Dec. 17, the Vatican announced.

Although the date for the canonization ceremony will be officially announced during the next consistory of cardinals in February, Archbishop Rino Fisichella, president of the Vatican office organizing the Holy Year of Mercy events, had said it would be on Sept. 4, 2016. That date celebrates the Jubilee of workers and volunteers of mercy and comes the day before the 19th anniversary of her death, on Sept. 5, 1997.

The postulator for her sainthood cause, Father Brian Kolodiejchuk of the Missionaries of Charity, said the second miracle that was approved involved the healing of a now 42-year-old mechanical engineer in Santos, Brazil.

Doctors diagnosed the man with a viral brain infection that resulted in

multiple brain abscesses, the priest said in a statement published on Dec. 18 by AsiaNews, the Rome-based missionary news agency. Treatments given were ineffective and the man went into a coma, the postulator wrote.

The then-newly married man's wife had spent months praying to Blessed Teresa, and her prayers were joined by those of her relatives and friends when her dying husband was taken to the operating room on Dec. 9, 2008.

When the surgeon entered the operating room, he reported that he found the patient awake, free of pain and asking, "What am I doing here?" Doctors reported the man showed no more symptoms, and a Vatican medical commission voted unanimously in September 2015 that the healing was inexplicable.

St. John Paul II had made an exception to the usual canonization process in Mother Teresa's case by allowing her sainthood cause to be opened without waiting the usual five years after a candidate's death. He beatified her in 2003.

The order she founded—the Missionaries of Charity—continues its outreach to the "poorest of the poor."

Among the other decrees approved on Dec. 17, the pope recognized the heroic virtues of Comboni Father Giuseppe Ambrosoli, an Italian surgeon, priest and missionary who dedicated his life to caring for people in Uganda, where he also founded a hospital and midwifery school before his death in 1987. His father ran the highly successful Ambrosoli honey company.

The pope also recognized the heroic virtues of De La Salle Brother Leonardo Lanzuela Martinez of Spain (1894-1976) and Heinrich Hahn, a German surgeon.

Born in 1800, the lay Catholic doctor was the father of 10 children and dedicated much of his activity to providing medical care to the poor. He was also involved in public service, even serving in the German parliament. He founded the St. Francis Xavier Mission Society in Germany and the "Giuseppino" Institute for those suffering from incurable illnesses. He died in 1882. †

# St. Louis area parishes respond to victims of record flooding

VALLEY PARK, Mo. (CNS)—At about 8:30 on a chilly morning on Dec. 30, Mickey Downing of the Valley Park Fire District went house to house in lower Valley Park, knocked on doors and asked people to evacuate for their safety with the Meramec River nearing the top of the levee protecting the small town.

The levee gate was built to withstand a crest of 42 feet and 6 inches, a foot lower than the Army Corps of Engineers predicted crest of 43 feet and 6 inches between midnight of that day and 6 a.m. on Dec. 31. The levee itself could withstand a 44-foot crest. The record crest was 39, set in 1982.

Most of Downing's knocks in the community 20 miles southwest of St. Louis went unanswered, which was good news—residents already had sought higher ground. Most of the few who answered were packed and ready to leave. A few diehards were staying behind, hoping to stay dry.

However, Dixie Freeman was neither a diehard nor an evacuee. She was stranded, with her disabled 94-year-old mother, a couple of dogs and a cockatiel. She also was cold, shivering in the 33-degree air as she approached Downing a couple of blocks from her home. She wore lightweight pants and a green knitted sweater.

"Can you help?" she asked Downing.

He quickly learned how dire her situation was. She had no phone, no way to communicate with anyone, and a broken-down car. A son was expected to get her, but his arrival was uncertain because of flooding and road closures in his area. Freeman, her mother Nora Dell, dogs Rocky and Fifi, and the cockatiel were stuck.

"My hands are really full," she said. "Oh, boy, it's hard."

Downing quickly offered advice. "I am recommending you go to



Floodwaters from the nearby Meramec River fill the traffic lanes of I-44 and Missouri Route 141 on Dec. 30 in Valley Park, just outside St. Louis. Pope Francis called on Christians to pray for victims of several natural disasters that have hit parts of the United States, Great Britain and Paraguay. (CNS photo/Sid Hastings, EPA)

City Hall for transportation and then go to [Sacred Heart] Church as a shelter, especially since you don't have wheels to get out," he said.

A couple of bystanders volunteered to take Freeman, her mother and the pets to City Hall, where buses were waiting to evacuate residents. After a few phone calls and help from city workers, bus driver Tamekia Davis drove Freeman to her home, where Rocky and Fifi scampered about as she gathered belongings in a couple of suitcases and grocery bags. However, Nora didn't want to leave. A diabetic, she is partially deaf. She is also

blind and uses a walker or a wheelchair.

"What are you doing with me? What are you doing with me?" she asked, repeatedly. Freeman assured her that everything was all right, that they had to leave for their safety. Freeman again faced the prospect of losing everything, as happened in the 1982 flood.

Ultimately, Nora agreed to leave, but she pleaded to bring her dog. "I want my Rocky. I want my Rocky," she said.

A veterinarian came for the cockatiel, Downing came by with a couple of other firefighters, and Davis got everyone, including Rocky and Fifi, on the bus for the one-mile ride to Sacred Heart.

There, pastor Father Denny Schaab greeted them with open arms. Vehicles from lower Valley Park, including U.S. Postal Service trucks and vans from a food pantry, already filled the parking.

In an agreement with Fire Chief Rick Wilken, a parishioner, Father Schaab opened the church basement for a shelter, as the parish had done during previous floods. But there was a hitch because the Red Cross had not yet arrived to coordinate efforts, even as parishioners steadily called to volunteer to help.

Father Schaab worked his smartphone and discovered that the Red Cross was shifting the shelter to another church because the flood waters threatened the parish site.

Davis reloaded the bus with Freeman and her crew and off they went again—hopefully to eventually return to a dry home, but with uncertainty hanging over their heads.

"We pray for the best," Father Schaab said, watching them drive away.

Elsewhere, parishes in areas of the St. Louis Archdiocese affected by flooding responded to people in need and made plans for a coordinated community response.

"Keep us in your prayers," said Pam Manuel, parish secretary at St. Bridget of Kildare Parish in Pacific, 35 miles southwest of St. Louis.

The parish is allowing people affected by the flooded Meramec River to leave their vehicles and boats in its parking lot, which overlooks the low-lying, water-soaked southern end of the city. Calls came from people seeking housing and while housing options are limited, the Society of St. Vincent de Paul conference at the parish is assisting displaced residents.

Manual is president of the Pacific Lions Club, which has received a grant from Lions Club International to purchase food, water, mops, buckets, gloves and "pretty much anything people will need to get their homes cleaned up," she said.

Most Sacred Heart Parish in Eureka, not far from St. Bridget, also worked on plans to respond on Dec. 30. The former head of the parish's Society of St. Vincent de Paul conference, who has experience from two previous floods, was among those being consulted. The parish gym was being considered as a place for programs, according to parish staff.

Staff at Immaculate Heart of Mary Parish in south St. Louis were glad that sandbagging of the River des Peres was completed, but they remained on edge in case the water tops the levee. The parish buildings were a possible source of shelter in a community response. Parishioners were among the volunteers in the sandbagging effort.

St. Mark Parish in nearby suburban Affton had some water damage in the chapel of its school.

The Arnold Food Pantry, which has worked with Immaculate Conception Parish in Arnold and volunteers from nearby St. David Parish, assisted flood victims in northern Jefferson County. †

## Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

Feb. 5, 2016, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2016, we invite you to submit the information for an announcement on the form below.

### E-mailed photos

Photos should be saved in jpg format and be a minimum 300 dpi resolution. Color photos are preferred. We recommend if possible, to have a photo where the couple's faces are close to each other. Please send your photo as an attachment to the e-mail: MKlein@archindy.org. Subject line: Spring Marriage (Last name). In the e-mail, please include the information in the form located at the bottom.

If you are unable to e-mail a photo, you may mail us a photo to scan with the bottom form. Please no photocopy photos. If you want the photo returned, please include an returning addressed envelope with a postage stamp on it.

### Deadline

All announcements and photos must be received by 10 a.m. on Monday, Jan. 21, 2016. (No announcements or photos will be accepted after this date.)

### — Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367  
Deadline with photos: Monday, Jan. 21, 2016, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last) Daytime Phone

Mailing Address City State Zip Code

Name of Bride's Parents (first, last)

City State

Name of Bridegroom (first, middle, last)

Name of Bridegroom's Parents (first, last)

City State

Wedding Date Church City State

Photo Enclosed

Return photo

No Picture

Signature of person furnishing information Relationship Daytime Phone



Dixie Freeman, who does not have a car or phone, needed to evacuate from her home in Valley Park, Mo. She is pictured comforting her 94-year-old disabled mother, Nora Dell, on Dec. 30 as floodwaters approached the levee capacity. She needed help to get her mother, two dogs and a cherished cockatiel out of the house. She went to City Hall to ask for help with the animals and transportation. (CNS photo/Lisa Johnston, *St. Louis Review*)

## Discerning how to show mercy is a necessary challenge

By David Gibson

“This is the time for mercy.” The present moment is the right time, a “favorable time,” to practice the works of mercy—“to heal wounds” and discover how to forgive and be reconciled with “everyone.”

Pope Francis made these points in a homily on April 11, 2015, as he looked ahead to the Holy Year of Mercy set to begin nearly eight months later in the worldwide Church.

Naturally, every moment is a “time for mercy,” just as every moment for Christians is the right time to live the Gospel.

Yet terrorist attacks in Paris and San Bernardino, Calif., in the last weeks of 2015 show how the world’s atmosphere is clouded from continent to continent by fierce feelings of anger and fear of future attacks.

Terrorism on the world stage illustrates just how complicated and challenging the Christian call to mercy is. What does it mean, or perhaps not mean, to act mercifully in a world like this one?

Do we still welcome the stranger or refugee, for example, thus practicing a key corporal work of mercy? Many also wonder how to practice the spiritual works of mercy now, not only comforting afflicted people but patiently bearing with those who “do us ill.”

The Holy Year of Mercy arrived on Dec. 8, preceded by days that, for the world at large, were a dispiriting moment in time. Undoubtedly, though, this will prove an opportune time for penetrating explorations in the faith community of what the Gospel call to love enemies implies, or what forms compassion should assume in the actual world we inhabit.

Pope Francis realized in planning the Holy Year of Mercy that it would take place in a time “of great historical change.” He hoped it might be a time “to offer more evident signs of God’s presence” in this world.

Most people confront the all-too-real challenges of mercy close to home and not on the world stage. But that does not necessarily diminish the difficulty of acting compassionately toward others whose behavior hardly seems to invite this or of forgiving past wrongs done to us.

Is memory an opponent of mercy? It can be sometimes. The memory of feeling insulted or humiliated by someone can survive far into the future—perhaps the put-down truly was unjust.

This could pose a difficulty for one of the spiritual works of mercy, the forgiveness of offenses. In his message for the 2016 World Youth Day in Poland, Pope Francis said:

“One of the most obvious works of mercy, and perhaps the most difficult to put into practice, is to forgive those who have offended us, who have done us wrong or whom we consider to be enemies.”

But mercy, he stressed, “is the only way to overcome evil. Justice is necessary, very much so, but by itself it is not



Father Manuel Cardoza, administrator at Our Lady of Hope Parish in San Bernardino, Calif., and Carmella Swanson light candles during a Dec. 7 vigil in San Bernardino in memory of the 14 victims killed in a Dec. 2 terrorist attack at a social services center. Recent terrorist attacks and the fears of future ones make discerning how to show mercy to others a difficult but necessary task.

(CNS photo/Patrick T. Fallon, Reuters)

enough. Justice and mercy must go together.”

Clearly, it can be difficult to establish habits of mercy. Many other human habits take root slowly too—like the habit of good posture that my physical therapist insists upon for the well-being of my back. In a similar vein, Pope Francis insists that “to let go of anger, wrath, violence and revenge is a necessary condition for living joyfully.”

Some habits of mercy target the physical well-being of others. These corporal works of mercy aim to assuage hunger, quench thirst, welcome strangers, heal the sick, visit prisoners, put clothes on the backs of those who need them or provide burial for the dead.

Other habits of mercy target a person’s heart and soul. Known as spiritual works of mercy, they endeavor, in the words of Pope Francis, to “counsel the doubtful, teach the ignorant, admonish sinners, comfort the sorrowful, forgive offences, patiently bear with troublesome people and pray to God for the living and the dead.”

Obviously, based on this list, the range of merciful actions is broad. But it is broader still, because a single work of mercy, like healing the sick, can be practiced in numerous ways.

A story told in the book *Grieving With Your Whole Heart* makes this point. Jamal Rahman, a Muslim imam who has served on Jesuit-run Seattle University’s adjunct faculty, recalled a conversation with a terminally ill friend, who said to him:

“If you feel awkward, feel awkward. That is healing to me. If you feel like crying, cry. That is healing to me. ... If you feel you really want to tell me something, talk to me. Your words are healing to me.”

It may be necessary, then, to discover how to act mercifully by listening carefully to others and, as Pope Francis repeatedly recommends, accompanying them. Then the amazing range of ways to quench thirsts or satisfy hungers can rise to the surface.

This is what the Holy Year of Mercy involves. It invites profound reflection on the demands of mercy in baffling times. It also prompts believers to rediscover mercy’s power to bring needed healing into the world right around them.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

## The corporal and spiritual works of mercy are at the heart of Jesus’ teaching

By Daniel S. Mulhall

The corporal and spiritual works of mercy are all found in the Gospels, especially in St. Matthew’s Gospel, and primarily in two passages: Matthew 5-7 and Matthew 25:31-46.

Matthew 5-7 contains the heart of Jesus’ teaching in the Sermon on the Mount. Matthew 25 focuses on the



Pope Francis walks with Archbishop Konrad Krajewski, papal almoner, left, and Father Adolfo Nicolas, superior general of the Society of Jesus, as he visits a new homeless shelter for men in Rome on Oct. 15, 2015. Housed in a Jesuit-owned building, the shelter was created by and is operated with funds from the papal almoner. (CNS photo/L’Osservatore Romano, handout)

connection between people served in acts of mercy and Jesus: “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40).

Scripture scholars consider these passages in Matthew “bookends” that establish the boundaries of Jesus’ teaching, from the beginning of his teaching until just before his passion. Matthew 5-7 lays out the foundations of Jesus’ teaching, and Matthew 25 brings it to a close.

Everything in between can best be understood by these two sections of the teaching. They serve as a primer for what a follower of Jesus will do and how that follower will live.

The corporal and spiritual works of mercy serve as a shorthand synthesis of Jesus’ teaching. If you want to follow Jesus, then you have to practice these works of mercy: care for those in need, physically, emotionally, socially, psychologically and spiritually.

Chapters 5-7 in Matthew establish the attitudes Christians need to exhibit toward others. We are to be poor in spirit, meek, on fire for justice, yet merciful. We are to be lights in the darkness and seasoning in the blandness of life.

A disciple keeps the law and teaches others to do the same. A disciple treats others with kindness and dignity and forgives freely. A disciple is to be generous and helpful.

In these chapters, Jesus also teaches his disciples to pray and give alms, and to do it with the proper motives. “Take care not to perform righteous deeds in order

that people may see them; otherwise, you will have no recompense from your heavenly Father” (Mt 6:1).

In Matthew 25:31-46, Jesus tells of a time of judgment “when the Son of Man comes in his glory,” and those who are blessed are those who have fed the hungry, welcomed the stranger, clothed the naked and visited those who were ill or in prison. These are all actions that care for the physical well-being of the person.

Those who fail this test of discipleship are dismissed to “eternal punishment” (Mt 25:46).

The teaching that Jesus gave to his disciples still resonates with us today. The corporal and spiritual works of mercy tell us that we have an obligation to care for others because they are God’s creatures and in need of our help.

When we provide shelter for one who has none or comfort the afflicted, we show our love for God. When we counsel those in doubt or free those who are held captive, we bring light and hope where little previously existed. When we do each of these things for those in need, we do them for Jesus.

Each of the works of mercy is important, and all are needed. As Matthew’s Gospel makes clear, Christians are called to care for the entire person, mind and heart, body and soul.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

## Medieval Church: Turmoil in the 14th-century papacy

(Twentieth in a series of columns)

If the first half of the 13th century was the golden age of papal power, especially while Innocent III was pope, the



14th century could be called the period of papal decline. During almost 70 years of that century popes lived in Avignon, France. Then, after they returned to Rome, there was the beginning of the Western Schism.

The papal turmoil actually began in 1292 with the death of Pope Nicholas IV. There was no pope for 27 months because the 12 cardinals who elected a pope were so split that they couldn't reach the two-thirds majority required. Finally, they agreed on a hermit highly regarded for his holiness, Pietro del Morrone, who took the name Celestine V.

Celestine was already 85 years old. He never moved to Rome, living instead in Naples. He showed signs of senility, assigning the same Church appointments to more than one person. Five months after

his election in 1294, Cardinal Benedetto Caetani convinced him that he should abdicate, which he did on Dec. 13. He was the last pope to resign until Pope Benedict XVI did so.

As you probably guessed, the cardinals then elected Cardinal Caetani pope. He took the name Boniface VIII. He had the former Pope Celestine confined in a castle until his death in 1296.

Boniface wanted to be a strong pope like Innocent III, but he managed to make enemies of both King Philip IV of France and the powerful Colonna family of Italy. When he deposed the two Colonna cardinals, the family called for a council to investigate the alleged murder of Pope Celestine. Pope Boniface struck back by seizing Colonna lands, and the two cardinals took refuge in King Philip's court.

When Pope Boniface issued a bull that asserted the supremacy of spiritual over temporal power, King Philip demanded a general council that would depose the pope. On Sept. 7, 1303, a band of mercenaries led by the head of the Colonna family stormed the papal palace and seized Pope Boniface. He was rescued, but he died five days later.

Boniface was succeeded by Pope Benedict XI, a Dominican who promoted reconciliation. He removed the excommunication that Boniface had imposed on the two Colonna cardinals and King Philip. But he died after less than eight months as pope.

When the cardinals met to elect Benedict's successor, they were almost equally divided between an anti-French faction and a pro-French group loyal to King Philip IV. They couldn't agree on one of themselves so, after 11 months of sometimes-bitter debate, they elected Archbishop Bertrand de Got, who took the name Clement V.

It was a victory for the pro-French cardinals. How much of a victory was shown when Clement created 10 new cardinals, nine of them French (including four nephews). The French now dominated the College of Cardinals.

Clement seriously intended to move to Rome. But he was crowned in Lyons, France, to meet King Philip's wishes, wandered about Provence and Gascony for several years, and finally succumbed to Philip's request that he remain in France. He settled in Avignon. †

It's All Good/Patti Lamb

## Find the courage to say 'yes' to God's plan in life

We recently celebrated the Feast of the Holy Family at Mass. I heard those words—"Holy Family"—and sighed.



Sadly, I can cite multiple examples during Christmas vacation wherein my family seemed far, far from holy.

First came my "No One E-V-E-R Helps Around the House" meltdown (the 2015 version), followed by

multiple board game spats, lots of tattling, and plenty more debacles I'd prefer not to disclose. The fact that we encountered plumbing issues and had to make several trips to the pediatrician over the break didn't help temperaments.

At one point during Christmas vacation, when I truly needed to get out of the house, I visited a large mall. My mind was scattered and I couldn't quite get my bearings, so I found the nearest directory. The map, with its prominent red arrow, clearly stated: "YOU ARE HERE."

At that particular time, those words resonated with me. No longer just three little words on a shopping center map, I felt them in my heart.

"YOU ARE HERE."

"But I'm not quite where I think I should be," I said to myself. I continued my internal monologue: "I need to be a better mom, a better wife, a better [the list continued]." When I stopped to think about it, I was in a place very different than the one I had imagined when I was a younger version of myself, fresh out of college and ready to take on the world.

Later that evening, I carefully packed the Nativity set we display on the mantle. As I reached for Mary, my thoughts turned back to that "YOU ARE HERE" sign.

I cannot imagine how she fathomed her "YOU ARE HERE" moment. She was a 14-year-old virgin who was chosen, along with a kind-hearted stepfather, to raise the redeemer of the world.

Sometimes pausing to reflect on where we are can be rather unsettling. And we worry about getting from "here" to where we think we should be.

A few of the priest's homily reflections on the Feast of the Holy Family, however, gave me great hope. He reminded us of the words from the First Book of John.

"Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed, we shall be like him, for we shall see him as he is" (1 Jn 3:2).

He emphasized this line: "What

we shall be has not yet been revealed" (1 Jn 3:2).

I found those words comforting. Even if things aren't going swimmingly right now, and we're not quite where we saw ourselves, we must not lose hope. Playing fields are not level in this kingdom. The decks aren't stacked fairly, either. The way to give glory to God is to do the best with the gifts and circumstances he has given us, even if it's not quite where we thought we'd be.

I'm learning that God has a greater plan. And the best way to bring him glory is to do what I can, right where I am, starting in my own home and working outward from there.

A young, humble couple by the names of Mary and Joseph said "yes" to God's plan, even though it seemed impossible from their vantage points, and changed the course of the world.

In this New Year, my prayer is that we all find the courage to follow the example of the Holy Family, saying yes to God's plan, especially when that plan is not what we had envisioned, confident in God's big "reveal."

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

Looking Around/Fr. William Bryon, S.J.

## Affirming the special vocation of the religious brother

In the early 1960s, while the Second Vatican Council was still in session, a De La Salle Christian Brother remarked



to me, "We're trying to figure out whether the brothers are the taillights of the clergy or the headlights of the laity."

An answer to that question came down these many years later from the Vatican in December 2015

when the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life produced a document on the "Identity and Mission of the Religious Brother in the Church."

And the answer is: Forget about the lights—head or tail—and focus instead on the spirit of fraternity.

The document makes the important point that "the vocation of the religious brother is, first of all, a Christian vocation." And it adds that the identity and mission of the religious brother is summarized in the concept of fraternity, which is a gift that the

religious brother receives from God.

He shares that gift with his brethren in community, and offers it to others in the world. Just how that fraternity will be expressed is a matter of choice.

The De La Salle Christian Brothers express it in the schools. They are schoolmasters, great teachers, developers of human potential, who impart learning skills and readiness for career success. Founded by St. John Baptiste de La Salle, who was an ordained priest, none of the LaSallian Christian Brothers is ordained to the priesthood.

Other communities of brothers, notably the Alexian Brothers, care for the sick. Still other religious communities, like the Jesuits, Franciscans, Marists and Marianists, have memberships that include ordained priests and brothers. The brothers tend to take care of practical matters in the community, leaving direct sacramental and spiritual ministries to the ordained.

Retired New Orleans Archbishop Francis Schulte, himself a graduate of a Jesuit prep school and former superintendent of schools for the Archdiocese of Philadelphia, often remarked, without prejudice in

either direction, how much more pleasant it sounded to hear someone say that he was a "Brothers' boy" rather than a "Jesuit product."

The spirit of fraternity in the Christian Brothers' schools carries over into the lives of the students who are being educated there, although it is also true that an observable "spirit of brotherhood" characterizes many of the Jesuit prep schools around the world.

Just as the world today surely stands in need of more love and considerate care, it is clear that there is room in the ranks of all men's religious communities for more brothers.

The appearance of a 50-page Vatican document on the identity and mission of religious brothers is an acknowledgement that the Church should be speaking out more clearly and more often not only on the need for more brothers, but on the dignity and intrinsic value of this special vocation.

(Jesuit Father William Bryon is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at [wbyron@sju.edu](mailto:wbyron@sju.edu).) †

Twenty Something/

Christina Capecchi

## Tackling the new year one heroic minute at a time

Oprah Winfrey has joined Weight Watchers, which means she is not only a card-carrying, point-counting member



of the weight-loss club, she is also a part owner. That's how you do it when you're Oprah: You go big ("you get a car, you get a car, you get a car") or you don't bother.

For the 61-year-old billionaire, news of her involvement

in the company and her investment of a 10 percent stake yielded a big pay day: Weight Watchers' stock doubled, netting Oprah about \$45 million in one day.

She reported her progress in the January issue of *O: The Oprah Magazine*, appearing on the cover in her most stripped-down look yet—barefoot in taupe spandex, a purple shawl and a nude lip. "I wanted a plan for life, and here it was in the form of Weight Watchers," Oprah wrote in her back-page column. She's lost 26 pounds since last August, and gained a powerful sense of well-being.

What strikes me about her slickly marketed invitation to join Weight Watchers is how tempting it is, how eagerly many of us are waiting for an entry point into the future we've always imagined. We're paralyzed by the mounting gap between dreaming and doing, wondering what to do with 2016 in light of our Catholic faith and our packed calendars.

Bert Hernandez recognized his chance to finally turn things around when he spotted a random tweet one Monday last August. The 40-year-old youth minister from San Antonio had already determined that getting on top of things, for him, would mean rising early like Teddy Roosevelt. He wanted to exercise daily, clean his house and strengthen his prayer life.

For several months, Bert had been setting his alarm at 4 a.m., with a success rate he could count on one hand. Then came Leah Darrow's tweet inviting people to participate in the Heroic Minute Challenge, a hashtag the popular Catholic speaker had borrowed from St. Josemaría Escrivá, who wrote: "Conquer yourself each day from the very first moment, getting up on the dot, at a fixed time, without yielding a single minute to laziness. If, with God's help, you conquer yourself, you will be well ahead for the rest of the day. ... The heroic minute: here you have a mortification that strengthens your will, and does no harm to your body."

Bert saw Leah's movement as a club he could be part of, informed by Catholicism and driven by accountability, so he tweeted, "I accept the #HeroicMinuteChallenge" and made his pledge public. The next day, at 4 a.m., he got out of bed and scurried to the kitchen, turning on the stove to make coffee, then retreating to the den to begin morning prayer. He tweeted the evidence: a screenshot of his Office of Readings, his iPhone at a 98 percent charge, his body, much lower.

By 6:30 a.m., he'd prayed the Liturgy of the Hours, run two miles and showered.

The second morning was easier, and his Twitter picture showed the hymn lyrics "morning has broken like the first morning." He was doing it!

"My day always seemed better, starting that way," Bert told me. "I definitely felt more peace." The added prayer time also helped him discern a job change that has brought many rewards.

The Heroic Minute Challenge wasn't easy for Leah either, but the 36-year-old mom from St. Louis couldn't abandon others who had signed on, and she wanted to offer real-time "likes" of their early-morning evidence—snapshots of sunrises, Scripture and coffee.

"The most important thing is getting my

See CAPECCHI, page 15

Feast of the Baptism of the Lord/Msgr. Owen F. Campion

# Sunday Readings

Sunday, Jan. 10, 2016

- Isaiah 42:1-4, 6-7
- Acts 10:34-38
- Luke 3:15-16, 21-22

This weekend celebrates the Feast of the Baptism of the Lord. This is what



happened. John the Baptist was preaching throughout the land, and he had gathered many admirers and many opponents as well, as later events were to prove.

John's call was blunt and uncompromising. He called the people to

turn to God. Many had drifted away from the ancient faith of Israel. Many utterly had rejected God. The temptation to spurn God was strong. God seemingly had deserted the Jewish people.

They hardly were prosperous. The land was not flowing with milk and honey, as God had promised to Moses. Most of all, the brutal, pagan Romans reigned supreme, their blood-stained heel pressing heavily upon every aspect of life.

Into this bleak situation came John. Jesus then entered the picture as the promised Savior when John baptized him.

The first reading is from the third section of Isaiah, written long before the Lord's baptism but in times equally bad for the Jews. Central to the reading is an absolutely faithful figure, God's "servant" (Is 42:1). God chose this servant and sent him to the people to teach them and to lead them to peace.

The servant was a "light" not only to Israel but to all "the nations" (Is 42:6). This broad aspect of the servant's mission was a prelude to the Christian belief that Christ came to save all people, irrespective of any condition or circumstance.

The second reading, from the Acts of the Apostles, reinforces this Christian presumption. St. Peter, who after the Ascension clearly assumed the role of being head of the Apostles and of the Church, has entered the house of Cornelius.

This is a critically important detail.

Cornelius was a Roman! His name was Roman. He was a pagan. He at least supported, and likely abetted, the cruel Roman occupation. He was part of the system that had crucified Jesus in the effort to replace God with the Roman emperor, a mere human being, and a disbelieving, immoral human at that.

Yet to Cornelius, Peter came with the saving power of Christ, because "God shows no partiality" (Acts 10:34).

Finally, St. Luke's Gospel describes the event of the baptism itself. It occurred in the River Jordan, in itself symbolic of life. The Jordan ran then, as it runs now, as a precious bearer of water in an arid, desperately dry land.

John admits his unworthiness even to loosen the straps of Christ's sandals, but Jesus tells him to proceed. Innocent, holy and without blemish, Jesus steps into the place of sinful humanity. It is no impetuous move, disconnected from divine love, from divine mercy and from God's plan to save us all from the effects of sin.

From the sky, an old symbol of God's almighty, overseeing power, God the Father speaks, identifying Jesus as his beloved Son.

## Reflection

The meaning of Peter's entrance into the home of the pagan Cornelius and of Peter's reception of Cornelius into the Church cannot be understated. We can be sure of this point. Faithful Jews who at the time witnessed this extraordinary act of Peter talked about it until they died! It was revolutionary.

It reminds us that the love of God stops at no border. No one is preferred. God loves all. It reminds us that salvation comes only in Christ. It reminds us that Peter represents Christ.

This feast is a study in mercy. God is merciful in dealing with us. By divine mercy in Christ, our sins are washed away. We are saved.

We, too, must show mercy, as Peter extended mercy to Cornelius, the Roman, a representative of the people that had crucified Christ and scorned his kingship. †

## Daily Readings

### Monday, January 11

1 Samuel 1:1-8  
Psalm 116:12-19  
Mark 1:14-20

### Tuesday, January 12

1 Samuel 1:9-20  
(Response) 1 Samuel 2:1, 4-8  
Mark 1:21-28

### Wednesday, January 13

St. Hilary, bishop and doctor of the Church  
1 Samuel 3:1-10, 19-20  
Psalm 40:2, 5, 7-10  
Mark 1:29-39

### Thursday, January 14

1 Samuel 4:1-11  
Psalm 44:10-11, 14-15, 24-25  
Mark 1:40-45

### Friday, January 15

1 Samuel 8:4-7, 10-22a  
Psalm 89:16-19  
Mark 2:1-12

### Saturday, January 16

1 Samuel 9:1-4, 17-19; 10:1a  
Psalm 21:2-7  
Mark 2:13-17

### Sunday, January 17

Second Sunday in Ordinary Time  
Isaiah 62:1-5  
Psalm 96:1-3, 7-10  
1 Corinthians 12:4-11  
John 2:1-11

## Question Corner/Fr. Kenneth Doyle

# Holy days of obligation determined by national bishops' conferences

**Q**I am confused as to why there is an obligation to attend Mass on

certain holy days in some years, but not in others.

This seems to send a mixed message as to the importance of the feasts.

Also, for the past two years, there has been only one Mass offered in my parish

on Jan. 1, which is usually a holy day of obligation.

The entire parish cannot fit into the church for one Mass. Isn't this a tacit acknowledgement that this feast day is not very important? (New Jersey)

**A**Each national conference of bishops has the prerogative of determining the holy days of obligation for their country.

In 1991, the bishops of the U.S. decided that whenever the solemnities that are celebrated on Jan. 1, Aug. 15 and Nov. 1 take place on a Saturday or a Monday, the obligation to attend Mass is lifted.

But on two holy days, American Catholics are obliged to go to a feast day Mass no matter on what day they occur—Christmas and the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. The latter feast is celebrated on Dec. 8, and is the patronal feast of our nation.

Does that mean that the bishops considered these two days to be "more important" than the other holy days? That seems a logical conclusion, but it remains true that the other holy days were still important enough in the mind of the bishops to require attendance at Mass when they are celebrated on most days of the week.

As to your concern about your parish offering only one Mass on Jan. 1 even when it has been a holy day of obligation, I agree with you. I don't think it's an acknowledgement that this particular feast is not important, but it may be a concession that Mass on this date is not nearly as well attended as it ought to be—and pedagogically, I don't think it's good to cater to people's delinquency.

I would think it better, if priests are available, to have at least two feast day Masses—perhaps a vigil early in the evening on Dec. 31 and then a morning Mass on Jan. 1, to make it more convenient for people to fulfill their obligation and

start the new year off right by seeking the blessing of the Lord.

**Q**At Mass recently, I was stunned by a statement made by the deacon who was giving the homily. That has made me wonder whether deacons have sole independence when preparing remarks or if the priest exercises oversight. (Location of writer withheld)

**A**On the parish level, the pastor has the ultimate responsibility for the orthodoxy and propriety of what is said from the pulpit. To answer your question directly: A deacon does not have "sole independence" for his remarks.

In practice, though, rarely does this result in the pastor's "pre-screening" a deacon's homilies. By the very fact that he has allowed and invited the deacon to preach, the pastor has indicated his confidence that the deacon will handle things maturely and well. Deacons do not pop up suddenly from a congregation on a Sunday morning.

Before being ordained, deacons undergo a fairly intensive formation process that includes several years of theological education, psychological evaluation and tutoring in pastoral techniques.

Returning to your question, you would be best advised to bring your concern to your pastor. If he, like you, is "stunned" by what the deacon is said to have said, he will surely bring it to the deacon's attention to avoid future problems. If he deems it necessary, the pastor might even see fit to make a correction from the pulpit.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St. Albany, N.Y. 12208.) †

## My Journey to God

# The Holy Family

By Frances Huff

How did you do it, Mary?  
Accepting God's will instantly,  
Gracefully?  
How did you do it, Joseph?  
Instant faith,  
Determinedly?  
Both modeled behavior for us,  
Waiting for the child,  
Jesus,  
Who had not yet arrived.  
Then He came,  
Model Supreme.



(Frances Huff is a member of St. Mark the Evangelist Parish in Indianapolis. The Holy Family is depicted in this Nativity scene displayed at the Archbishop Edward T. O'Meara Catholic Center on Dec. 16, 2016.) (Photo by Natalie Hoefler)

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to [nhoefer@archindy.org](mailto:nhoefer@archindy.org). †

# Rest in peace

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

**ADAMS, Maria (Washington)**, 68, Holy Angels, Indianapolis, Nov. 21. Mother of Angela and Shakira Adams. Sister of Cecilia and Randy Washington. Grandmother of one.

**ALVEY, Charles W., Sr.**, 86, St. Mary-of-the-Knobs, Floyd County, Dec. 19. Husband of Clarissa Alvey. Father of Karen and Tammy Campbell, Melynda Glover, Sheila Pennington and Charles Alvey Jr. Grandfather of 13. Great-grandfather of 25.

**BACKHERMS, Margaret Ann (Hillebrand)**, 86, Holy Family, New Albany, Dec. 16. Mother of Karen McMaster and Bill Backherms.

**BECRAFT, Donna**, 85, St. Mary, Rushville, Dec. 15. Wife of Ralph Becraft. Mother of Joanna Brown, Kathy Williams, Christopher, James and John Becraft. Sister of Gloria Bunch. Grandmother of several. Great-grandmother of several.

**BRAMER, Justin**, 26, St. Gabriel, Connorsville, Dec. 6. Father of Stella Bramer. Son of Brian and Lisa (VanDewerker) Bramer. Brother of Ryan Bramer. Grandson of Monica and Gerald VanDewerker.

**BRANNICK, Gregory Mark**, 60, St. Malachy, Brownsburg, Dec. 3. Husband of Lisa Brannick. Father of Angelica Kellinghaus, Ashleen MacCrindle, Mary and Wesley Brannick. Brother of Chris Ajamiseba, Brian, Jeff and Kevin Brannick.

**EMERY, Henry C.**, 78, Good Shepherd, Indianapolis, Indianapolis, Dec. 11. Husband of Dzidra Emery. Father of Irene Center, Lisa Cline, Cynthia Fields, Mary Wenzel, George and

Joe Emery. Grandfather of 10. Great-grandfather of seven.

**GRONAUER, Sharon**, 78, St. Teresa Benedicta of the Cross, Bright, Dec. 7. Mother of Dawn Sebastian, Melanie VanWinkle, Clifford and Mark Gronauer. Sister of John Reising. Grandmother of five. Great-grandmother of five.

**HARTNETT, Kathleen (Deery)**, 92, Holy Spirit, Indianapolis, Nov. 26. Mother of Jane Henry, Nancy Mynatt, Eileen Schlegel and Daniel Hartnett. Grandmother of four.

**HOUFF, John A.**, 71, St. Thomas Aquinas, Indianapolis, Nov. 16. Husband of Rosie Houff. Father of Benjamin Houff.

**IMHOOF, Marilynne**, 82, St. Agnes, Nashville, Dec. 12. Wife of Maurice Imhoof. Mother of Erika Imhoof. Sister of Judith Wagley.

**MARTIN, Frank Sommers, Jr.**, 69, St. Lawrence, Lawrenceburg, Dec. 10. Husband of Sandra Martin. Father of Jeremy Martin. Brother of Cathy Chapman, Sherry Kathman, David and Dick Martin. Grandfather of two.

**O'CONNELL, Rita (Hoerl)**, 93, Holy Spirit, Indianapolis, Dec. 2. Wife of Joseph O'Connell Jr. Mother of Lisa Danhauer, Julie Davies, Eileen Whiting, Joseph, Michael and Paul O'Connell. Grandmother of 10. Great-grandmother of seven.

**RIDGE, Ralph Duane**, 82, St. Charles Borromeo, Bloomington, Dec. 8. Husband of Lorraine Ridge. Father of Debra McNeely, Judy Thrasher, Diane Wolfe, Jami Turman, Charles, Michael, Ross, Scott and Stephen Ridge. Grandfather of 33. Great-grandfather of 11.

**SAVAGE, Beverly (Garavaglia)**, 84, Christ the King, Indianapolis, Dec. 5. Mother of Laura Kazemi, Art and Mark Garavaglia. Grandmother of six.

**SUVEGES, James**, 67, St. Mary, Richmond, Dec. 13. Husband of Sarah Suveges. Father of Dianne and Doug Suveges. Stepfather of Emily Staley and Josh Fink. Brother of Linda Ellison and Carolyn Hensley. Grandfather of one.



## We Three Kings

Young men dressed as the Three Kings present the gifts during a Spanish-language Mass on the feast of the Epiphany on Jan. 3 at St. John of God Church in Central Islip, N.Y. (CNS photo/Gregory A. Shemitz)

**VANNOY, Margaret A.**, 72, St. Jude, Indianapolis, Dec. 10. Mother of Kathy Halter, Teri Ward, Kevin, Rick and Steve Vannoy. Sister of Mary Kay Gill and

Joseph Walsh. Grandmother of 11.

**VEA, Mary K.**, 87, St. Pius X, Indianapolis, Dec. 9. Mother of Susie Berner and Mike Vea. Grandmother of five.

**WHELAN, Dennis M.**, 74, St. Pius X, Indianapolis, Dec. 15. Husband of Sharon Whelan. Father of Terri Alderson, Tina Whelan and Tammy Wolverton. Grandfather

of seven. Great-grandfather of seven.

**WINFREY, Nellie V.**, 72, Holy Angels, Indianapolis, Dec. 7. Mother of Michelle Brown and Merri Dardy. †

## Federal judge says state can cut contract with Planned Parenthood

SALT LAKE CITY (CNS)—A federal judge said the state of Utah can end its contract with Planned Parenthood, which is paid for with federal funds.

U.S. District Judge Clark Waddoups issued the order on Dec. 22.

In October, he had blocked an effort by Utah Gov. Gary Herbert to defund the Utah affiliate of Planned Parenthood.

Herbert had issued an order in August to cut the funding based on secretly recorded videos released earlier in the year by a California organization, the Center for Medical Progress, that describe Planned Parenthood leaders as selling fetal tissue from abortions for research purposes.

“These are the types of decisions that should be left to elected officials,” Waddoups wrote in his order, “and not managed by the courts.”

The money at issue comes to about \$275,000. The programs that had been funded with the money were an after-school sex education program, a program that tests for sexually transmitted diseases (STDs), and a network that monitors STDs.

Under the Hyde Amendment, federal funding cannot be used to pay for

abortions.

Waddoups, in his order, said the governor’s authority to act on behalf of the entire state overrides the possibility that some residents of Utah may be harmed by the funding cutoff.

It is in the government’s interest to avoid the appearance of corruption, Waddoups said, even though the allegations of wrongdoing by Planned Parenthood are “unfounded.”

Planned Parenthood officials have long complained that

the videos were misleading and edited to distort.

The Planned Parenthood Association of Utah had sued Herbert in September, saying he violated the organization’s constitutional rights by blocking the funding. The organization’s overall annual budget is about \$8 million.

Waddoups, in his ruling, said Planned Parenthood had failed to prove Herbert’s personal opposition to abortion was his main reason for cutting the contracts. †

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# Mass highlights joyful expression of faith and farewell to a friend

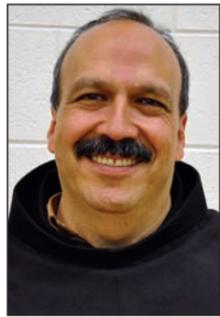
By Victoria Arthur

Special to The Criterion

Giving thanks to God in all situations is part of the tapestry of African culture.

That tradition was on full display on Dec. 6 at St. Rita Church in Indianapolis when members of the African Catholic Ministry celebrated their 12th anniversary with a vibrant Mass, while bidding farewell to a treasured friend.

Led by the Global Children African Dancers, members of the congregation danced, sang and clapped in a procession to the altar that culminated in a rousing sendoff for Franciscan Brother Moises Gutierrez. Brother Moises, who until



Br. Moises Gutierrez, O.F.M.

Nov. 30 was director of the archdiocesan Office of Intercultural Ministry, is now pursuing doctoral studies at Gonzaga University in Spokane, Wash.

When he left Indianapolis, he took a special gift with him, one bestowed

with gratitude at the conclusion of the African Mass. Sally Stovall, a member of Holy Angels Parish in Indianapolis and the president of the African Catholic Ministry, presented Brother Moises with a Dashiki shirt, a colorful garment worn in many West African countries.

"The garment symbolizes the beauty of Africa and delivers unspoken pride," said Stovall, a native of Nigeria. "We gave it to Brother Moises for his love for the African

community. We want him to remember the beauty of Africa every time he looks at it."

The splendor of that diverse continent was represented in countless ways during the Mass, from the native music to the readings delivered in various African languages. As Brother Moises donned the garment and gazed out onto those gathered in the church, he delivered his own message of appreciation.

"The beauty of intercultural ministry is transforming each other, and I have been transformed by the African community," Brother Moises said. "We become better people when we relate to people of other cultures.

"You have made me a better person."

That theme was interwoven throughout the Mass, which was held on the second Sunday of Advent and just two days before Pope Francis inaugurated the Extraordinary Jubilee Year of Mercy. Following the Gospel reading from Luke, which focused on John the Baptist preparing the way for Jesus, principal celebrant Father Emmanuel Nyong, a chaplain at IU Health Methodist Hospital in Indianapolis, reflected on the unique opportunity that Catholics have before them.

At a time when Christmas is too often overshadowed by commercialism and in the midst of a culture that is increasingly secular, Father Nyong said that Catholics can be a light in the darkness—especially during this Holy Year of Mercy. The Savior who "changed the course of history" can transform all of us, he said.

"John the Baptist is giving us something to do today," said Father Nyong. "We have to prepare spiritually" for the coming of Christ, he said.

One place to start, he emphasized,



Wearing an African shirt that was a gift from the members of the archdiocesan African Catholic Ministry, Franciscan Brother Moises Gutierrez is blessed by Father Kenneth Taylor, pastor of St. Rita and Holy Angels parishes, at St. Rita Church in Indianapolis on Dec. 6. Also participating in the blessing are Fathers John Kamwendo, associate pastor of St. Pius X Parish in Indianapolis, left, and Immanuel Nyong, a chaplain at IU Health Methodist Hospital in Indianapolis. (Photo by Victoria Arthur)

is rediscovering the sacrament of reconciliation. A focus on the sacrament is one of the primary themes of the jubilee.

"Ask yourself these questions," Father Nyong began. "How is my prayer life? Do I have time for God? What is my relationship with my family? How am I treating the people around me?"

"Brothers and sisters, we are beginning a year of mercy," he said. "Let us show mercy to others. The greatest poverty in the world is a [lack of] mercy."

One way to show mercy is to see the face of Christ in others, a concept that is at the heart of the mission statement of the African Catholic Ministry. That ministry was started a dozen years ago by Father Kenneth Taylor, now pastor of St. Rita and Holy Angels parishes, both in Indianapolis. Father Taylor, one of the concelebrants of the Mass, offered a blessing over Brother Moises after

thanking him for his many contributions.

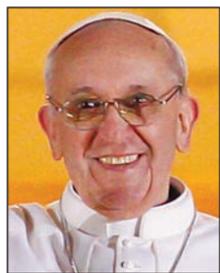
The African Catholic Ministry has operated under the archdiocesan Office of Intercultural Ministry. With the departure of Brother Moises at the helm of that office, Stovall says that she and others will miss his sense of humor, his infectious laugh, but above all, his leadership.

"Brother Moises had the ability to bring all the different cultures within the archdiocese together to share their different gifts," Stovall said. "He has done so much for the African Catholic community that I can't even begin to name them. However, we still have so much to accomplish.

"I don't know where our community will go from here, but I will leave everything to God to show us the way."

(Victoria Arthur is a freelance writer and a member of St. Malachy Parish in Brownsburg.) †

## Video messages of pope's prayer intentions will hit social media



Pope Francis

VATICAN CITY (CNS)—Pope Francis will deliver his monthly prayer intentions on video over social media as part of a Jesuit-run global prayer network.

The new video messages, featuring the pope asking for prayers and action on various challenges facing the world today, began on Jan. 6, the feast of the Epiphany of the Lord.

Often people are inundated with so much bad news that they might feel helpless, but "to pray together with Pope Francis for these challenges

will us help a lot," Jesuit Father Frederic Fornos told Vatican Radio on Jan. 4.

The Jesuit priest is the head of the international Apostleship of Prayer, a Jesuit-run outreach that has given Catholics the pope's monthly prayer intentions since 1890.

Working with the Vatican Television Center, the apostleship will launch the monthly videos of the pope's universal prayer intentions on Facebook, Twitter, Instagram and YouTube.

While the pope will speak in Spanish, the

videos will have subtitles for a 10 languages, Father Fornos said.

Pope Francis' general prayer intentions for 2016 will include: greater care for creation; more support for families in difficulty; just compensation for small farmers; greater respect for women and indigenous peoples; helping sports contribute to peace; encouraging journalists to respect truth and be more ethical; greater support for countries that take in refugees; and an end to the use of child soldiers. †

## Vatican agreement with Palestine goes into effect

VATICAN CITY (CNS)—A historic agreement signed between the Holy See and Palestine that supports a two-state solution in the Holy Land has gone into effect, the Vatican announced.

"The agreement, consisting of a preamble and 32 articles, regards essential aspects of the life and activity of the Church in Palestine, while at the same time reaffirming the support for a negotiated and peaceful solution to the conflict in the region," the Vatican said

in a statement on Jan. 2.

The two parties signed the Comprehensive Agreement between the Holy See and the State of Palestine at the Vatican on June 26. The accord focuses mostly on the status and activity of the Catholic Church in the Palestinian territories. It assures the Church "juridical recognition," and "guarantees" for its work and institutions in the region.

The Comprehensive Agreement follows up on the Basic Agreement,

signed in 2000, between the Holy See and the Palestine Liberation Organization, and was the result of years-long bilateral negotiations.

Although the Comprehensive Agreement is considered as the first official recognition of the state of Palestine by the Holy See, the Vatican has referred to the State of Palestine since January 2013. The Vatican also praised the United Nations' recognition of Palestinian sovereignty in 2012. †

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# Canada on track to welcome 25,000 Syrian refugees, says ambassador

AMMAN, Jordan (CNS)—As a cautious world rang in the New Year with concerns over terrorism and security, Catholics in Canada were continuing to welcome Syrian refugees to their newly adopted homeland.

The Canadian target of accepting 25,000 Syrian refugees by late February “is well in hand, and we should meet it with no problem,” Bruno Saccomani, Canadian ambassador to Jordan, told Catholic News Service (CNS) on Dec. 30. “That includes privately sponsored and government-sponsored Syrian refugees.”

Martin Mark, who directs the Office for Refugees in the Archdiocese of Toronto, told CNS in early January, “Even in the night, we received new people and also new notices from Amman, the Jordanian capital, that we will be getting around 300 people.”

Canada has one of the biggest resettlement programs in the world for Syrian refugees, and the Toronto archdiocesan office, known as ORAT, provides advice, support and assistance to civic sponsors in Canada, including parishes, communities and universities wishing to aid refugees.

“I consider it as an emergency evacuation because of the large number of people coming and the last-minute arrangements,” Mark told CNS. “The refugees were en route for one or two days and with the excitement; everyone was really tired when they arrived.”

Mark was a refugee from Hungary 15 years ago, and said

he personally understands the difficulties faced by those escaping conflict and discrimination. The former veterinarian was forced to flee factions in his native Hungary who resented his work on behalf of victims of racism.

Mark said ORAT focuses mainly on privately sponsored refugees. “Only if there is a special need, the government asks us to help with government-sponsored refugees under the joint-assistance sponsorship program,” he said. This is mainly for refugees who face severe medical needs.

“We identify our refugees, select and screen them, do all the preparations and pay the bill,” Mark said of ORAT’s private sponsorship. “So we are financially responsible for each and every refugee that we bring into the country.”

Mark said that in 2015, ORAT initiated sponsorship and resettlement for 2,300 refugees worldwide. Ninety percent, mainly Iraqis and Syrians, came from the Middle East.

Saccomani said increased numbers of Canadian government personnel on the ground in the Middle East have permitted the processing of refugees to go faster to reach the February goal, without sacrificing stringent security measures.

He said immigration, security, medical and military services have been mobilized for the effort in which “normal vetting processes involved with any immigrating to Canada have been maintained.”

“Let’s not forget that security begins with some of the criteria

that we have established when it comes to our selection of Syrian refugees,” the diplomat said. “We are selecting from the most vulnerable groups, including resettling intact families, single women, and people with debilitating diseases and injuries.

“The objective is to help Jordan, Turkey and Lebanon move some of the most complicated and vulnerable cases out of their hands and allow us the opportunity to support such countries,” Saccomani added.

The Catholic Church in Canada recognizes that it is not just Syrian refugees that need help at this time, despite Syria representing the largest humanitarian crisis in the world at the moment. Recently, Toronto Cardinal Thomas Collins established Project Hope, a special appeal to help refugees from the Middle East.

Mark said the program helps “everybody from the Middle East, not only Syrian citizens, but Iraqis. And we have some cases of Sudanese in Jordan. We include them also to help because we feel that we cannot send them away, just because they carry a different passport.”

Often, Iraqi Christians who fled the Islamic State takeover of their property in the Ninevah Plain in 2014 have been overlooked by the West’s resettlement efforts of Syrians.

“We are very inclusive, but we want to make sure that the persecuted Christians have a significant place. We should never abandon them among other refugees,” Mark added. “We try



Syrian refugees wait to register at the office of the U.N. High Commissioner for Refugees in Amman, Jordan, on Dec. 11. More than 1,000 Syrian refugees in Jordan were interviewed for a potential chance to go to Canada. (CNS photo/Muhammad Hamed, Reuters)

to make sure that it is a balanced selection of persecuted Christians and other minorities who need help.”

Jordan hosts some 630,000 registered Syrian refugees, but the government says when unregistered refugees are included, the figure is much higher. Jordan has praised Canada’s resettlement program and called on other countries to follow suit, particularly those urging Syria’s neighbors to host even more refugees.

Saccomani said it would be impossible to carry out such a comprehensive refugee resettlement program without backing from the Canadian public.

“This would never be able

to work had we not received the complete support of the Canadian population. After the Syrians land in Toronto or Montreal,” Saccomani said, “they will be received in over 40 communities across the country.”

“That’s the real secret of this operation. Canadians as a whole have embraced this project as a national Canadian one, and we are all very, very proud to be part of it,” the ambassador added.

Mark described Canadian reaction as wonderful.

“This is faith in practice,” he added. “You can see different groups, some with no personal interests getting involved, just because everybody understands that we need to do something.” †

## What was in the news on Jan. 7, 1966? First black bishop for the U.S. in the 20th century is ordained, and Race-Religion group moves to Indiana

By Brandon A. Evans

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

Here are some of the items found in the Jan. 7, 1966, issue of *The Criterion*:

- **Pope Paul escalates his efforts for peace**
- **From Kentucky: Religion-Race body will move to Indiana**

“The executive board of the National Institute on Religion and Race met recently in Indianapolis and authorized

the group’s officers to incorporate in Indiana as a not-for-profit corporation. Headquarters of the Institute is being transferred to Indianapolis from South Union, Ky., where it was organized in 1962. The new organization will service area Councils on Religion and Race throughout the United States, and develop an educational program in Indianapolis. Cooperation will be sought to coordinate activities with the National Council of Churches, the National Catholic Welfare Council and Synagogue Council of America.”

• **Bp. Perry consecrated by Delegate**  
 “NEW ORLEANS—A bishop here characterized as a ‘source of wonderment’ the consecration of the first Negro to be raised to the U.S. hierarchy in this century. Bishop Robert E. Tracy of Baton Rouge, La., preaching at the consecration [on Jan. 6] of Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans, in the Basilica of St. Louis here, said the ceremony occasioned ‘two principal sources of wonderment.’ ... ‘First, that today we are witnessing the episcopal consecration of the

first Negro ever to be raised to the high office of bishop in order to serve in a diocese of the United States of America in this century. And, second, the fact that this bishop-elect has come through to the public—both here in the South as well as across the nation—as a highly cultivated person; a Churchman with an impressive record of dedication and leadership in the works of religion; a true “man of God” in the modern tradition, fully in touch with the world around him, sensitive to such mundane things as public relations—an attractive, winning personality endowed with all the graces one would expect to find in one of his position.”

- **Record set in donations to missions**
- **Four Indianapolis men in ordination class**
- **Spain to follow Church teaching, Franco says**
- **Recollection set for non-Catholics**
- **The Catholic college in crisis**
- **Native of New Alsace: Cowboy turned friar dies at age of 89**
- **Abbey Press gets publishing rights**
- **Theresians plan new headquarters**
- **Family Clinic: Two suitors put girl in marital dilemma**
- **Fr. Merton denies he has left abbey**
- **Ban council texts in Red Hungary**
- **Common ‘Our Father’ in French**
- **Teachers’ union posts pickets at St. John’s**
- **Former Rhodesian editor to speak at Marian College**
- **Fr. De Pauw permitted to accept Italy post**
- **Graduate of Marian works in Colombia**
- **In Christmas message: Pope cites Church role as ‘peace messenger’**
- **Plans ‘grass roots’ talks on council**

(Read all of these stories from our Jan. 7, 1966, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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