



The

# Criterion

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## Korean New Year

Korean Catholic Community welcomes priest, anticipates Korean New Year, page 3.

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

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



Pope Francis

Today's martyrs are men and women, who through their witness to Jesus, are "persecuted and killed because they are Christian," the pope said on

Jan. 25 during an ecumenical prayer service marking the end of the Week of Prayer for Christian Unity.

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

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

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

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

Basing his homily on the Gospel story of Jesus' encounter with the Samaritan woman at the well, the pope said the encounter is marked by dialogue, patience and respect, showing people today that "in order to understand each other and grow in love and truth we have to stop, welcome and listen to each other."

Unity comes about by journeying together, the pope said. Nothing comes from

See CHRISTIANS, page 2

## 'The preciousness of unborn life'



Participants in the archdiocesan solemn observance of the legalization of abortion pray the rosary with a statue of Our Lady of Guadalupe and signs along Meridian Street in Indianapolis during a pro-life procession on Jan. 22. (Photo by Natalie Hoefler)

## Abortion reflects 'blindness of heart,' archbishop says at Roe anniversary Mass

By Natalie Hoefler

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

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

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

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

Other events in the archdiocese marked the observance as well, including

a prayerful gathering near the courthouse in Terre Haute, and a rally held on Jan. 21 at St. John the Evangelist Church in Indianapolis.

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

"That blindness would deny that these little ones are created in the image and likeness of God, would allow them to be killed."

He mentioned St. John Paul II, whom the archbishop said "talked about a growing wave of violence that is coming across this Earth because of the blindness of the heart." The former pope addressed the threat in his encyclical, "The Gospel of Life."

Archbishop Tobin also called upon the words of Pope Francis, whom he

said "reminds us of the blindness of heart when he talks about the absolute opposition of the Catholic Church to abortion."

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

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

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

The archbishop gave thanks for groups and events in the archdiocese

See ABORTION, page 8



Shanya McCleary of St. Mary Parish in East Islip, N.Y., smiles as she and fellow pro-life advocates walk from Union Station to participate in the March for Life in Washington on Jan. 22. Cold and snow did not stop tens of thousands of people from marching against abortion on the 42nd anniversary of the Supreme Court's *Roe v. Wade* decision that legalized abortion across the nation. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

## It's up to young people to 'end the scourge of abortion,' says speaker

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

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

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

By late morning, the temperature had reached about 40 degrees, warmer than many a previous march, and a music group opened

See YOUNG, page 8



# Christian leaders participate in prayer service at cathedral

By Sean Gallagher

Leaders of various Christian communities across Indiana gathered in prayer with Archbishop Joseph W. Tobin for the promotion of Christian unity on Jan. 25 at SS. Peter and Paul Cathedral in Indianapolis.

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

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

Rev. Dr. Robert Welsh, ecumenical officer for the Indianapolis-based Christian Church (Disciples of Christ), has participated in prayer services with various popes and attended the funeral of St. John Paul II.

But he said he was “honored” to attend the prayer service in Indianapolis, noting that true Christian unity is advanced at the local level.

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

During the service, Bishop Catherine Waynick, who leads the Episcopal Diocese of Indianapolis, reflected on the story of Jesus and the woman at the well recounted in John 4:4-42.

She noted that the encounter described in the story took place in Samaria, whose people were at odds with the Jews, and showed that Jesus was willing to reach out to people who likely saw him, a Jew, as an enemy.

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

The ecumenical implications of the story from the Gospel of St. John, Bishop Waynick reflected, is that Christians of various traditions are called to a greater love of each other in the midst of their differences.

“Ecumenism is not about pretending that differences among us don’t exist, or even learning to get along despite those differences,” she said. “It is about learning

to love each other in the midst of our clearly-defined and understood differences, and perhaps even because of them.”

As members of two different Christian communities, Bernie and Linda Augenstein have strived to live out Bishop Waynick’s message during their 43 years of marriage. Bernie is a member of Cross of Grace Lutheran Church in New Palestine, Ind., which is a part of the Evangelical Lutheran Church of America. Linda is a member of St. Jude Parish in Indianapolis.

The parents of Father Eric Augenstein, archdiocesan director of vocations, Bernie and Linda exchanged their vows of marriage at St. John the Evangelist Church in Indianapolis in 1971—five years after the bishops at the Second Vatican Council strongly encouraged Catholics to promote Christian unity.

“We were married in 1971 at St. John by Msgr. Charles Koster,” said Bernie, who attended the Jan. 25 prayer service with his wife. “My brother, who was a Lutheran pastor, was able to take part in the service. For 1971, that was pretty far out.”

In comments made after the prayer service, Archbishop Tobin spoke about the importance of Vatican II in the Church’s participation in ecumenical relations.

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

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

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

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

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

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



Archbishop Joseph W. Tobin, second from left, Episcopal Bishop Catherine Waynick, Rev. Richard Splith, regional minister of the Christian Church (Disciples of Christ), Rev. Dr. Robert Welsh, ecumenical officer of the Christian Church (Disciples of Christ), Rev. Heather Apel of the Indiana-Kentucky Synod of the Evangelical Lutheran Church of America, and Father Rick Ginther, director of the archdiocesan Office of Ecumenism, sing a hymn during an ecumenical prayer service on Jan. 25 at SS. Peter and Paul Cathedral in Indianapolis. Also assisting in the service are master of ceremonies Loral Tansy, left, and members of Laudis Cantores, the cathedral’s choir. (Photos by Sean Gallagher)



Bishop Catherine Waynick, leader of the Episcopal Diocese of Indianapolis, gives a reflection during the Jan. 25 ecumenical prayer service at SS. Peter and Paul Cathedral, which took place at the end of the international Week of Prayer for Christian Unity.



Rev. Heather Apel of the Indiana-Kentucky Synod of the Evangelical Lutheran Church of America pours water into a vase during a Jan. 25 ecumenical prayer service at SS. Peter and Paul Cathedral in Indianapolis. At the start of the service, Christian leaders from across the state poured water into the vase as an expression of the importance of water as a symbol of faith across Christian traditions.

## CHRISTIANS

continued from page 1

standing still.

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

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

Because of the Holy Spirit, “we have become one with Christ” and loving children of God, he said.

“This mystery of love is the most profound reason of the

unity that binds all Christians and is much greater than the divisions that occurred throughout the course of history,” he said. That is why the closer each Christian draws to Christ in humility, the closer “we will draw to each another, too.”

So many people in the world are tired and thirsting for truth and meaning, the pope said. All churches and Christian communities, being called to evangelize, can do so more effectively by not being self-enclosed, exclusive or bent on “imposing uniformity according to purely human calculations.

“The common commitment to proclaim the Gospel permits overcoming every form of proselytism and temptation to compete. We are all at the service of the one and same Gospel,” he said.

Among those attending the prayer service were men and women belonging to Catholic, Orthodox, Anglican

and Protestant religious orders. They had taken part in a three-day meeting on their role in ecumenism.

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

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

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

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



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# Korean Catholic Community welcomes priest, anticipates New Year

By Natalie Hoefler

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

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

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

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

Father Son is the newest priest sent from the Busan Diocese in South Korea to serve as pastor for the nearly 100 members of the Korean Catholic Community on the east side of Indianapolis, and for the Korean Catholic communities in Bloomington and Lafayette in the Lafayette Diocese. He is the 12th priest sent from the Korean diocese to lead the Indiana communities since 1992.

According to Indianapolis community council president and church founding member Matthew Chong, Korean Catholics in Indianapolis participated in the first local Korean Mass in April of 1986 at St. Lawrence Church in Indianapolis. The Mass was celebrated by a visiting Korean priest. In August of the same year, the community was officially recognized by the archdiocese.

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

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

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

The church, named the Korean Catholic Community Church of Our Lady of the Holy Rosary in Indianapolis, remains associated with St. Lawrence Parish.

Despite having their own church building, the community still relied on priests traveling once a month from Cincinnati and Chicago to celebrate Mass in their native language.

That changed in 1992.

With Jasmine translating, Father Son explained that in that year, one of the visiting priests spoke to his home diocese in Busan of the community's need for a permanent priest.

"We have been working with [the] Busan Diocese ever since," said Jasmine.

The Korean diocese now also sends two seminarians to study at Saint Meinrad Seminary and School of Theology in St. Meinrad every three years.

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

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

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

Father Son was raised in Busan, the second largest city in South Korea. He earned a degree in urban engineering before entering the seminary, and was ordained in December of 2003.

At 5.3 million, or about 10 percent of the South Korean population, Catholics are a minority in the Asian country, but are not persecuted or oppressed, Father Son said.

And the Catholic population is growing, according to a recent Catholic Bishop's Conference of Korea report.



Members of the Korean Catholic Community in Indianapolis sing a hymn while Father Jiho Peter Son prepares the altar during Mass at Korean Catholic Community Church of Our Lady of the Holy Rosary in Indianapolis on Jan. 18. (Photos by Natalie Hoefler)



Above, Joseph Kim, left, a founding member of the Korean Catholic Community in Indianapolis in 1986, and Paul Kang enjoy fellowship and coffee after Mass on Jan. 18 in the hall of the Korean Catholic Community Church of Our Lady of the Holy Rosary in Indianapolis.

Left, Father Jiho Peter Son of the Busan Diocese in South Korea delivers a homily during the Jan. 18 Mass at Korean Catholic Community Church of Our Lady of the Holy Rosary in Indianapolis. He arrived in late October for a five-year assignment to lead the Korean Catholic communities in Indianapolis, Bloomington and Lafayette in the Diocese of Lafayette.

"When Pope Francis visited [last August], that made a big difference," said Jasmine. "A lot of people were touched."

As pastor of the Korean Catholic communities in Indianapolis, Bloomington and Lafayette, Father Son said his goal is "not to start something new, but work with what is already established and make sure we work together as one."

He leads two Bible studies each week and is offering Rite of Christian Initiation of Adults (RCIA) classes in Bloomington. Although no RCIA classes are currently active in Indianapolis, the community welcomed 10 new members into the Church last year.

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

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

"I have enjoyed my visits to the Korean community. I always leave with an uplifted spirit. Their faith and commitment to pass on their faith to their new generation of Koreans is life-giving."

"Without a doubt, their presence is a blessing for the archdiocese. The sense of community is so contagious."

Jasmine agreed. "We are a very tight community," she said. With the Indianapolis group having

members in Carmel, Ind., and Fishers, Ind., as well as the capital city, the community is divided into three groups that meet regularly for Bible study, discussion and event planning.

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

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

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

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

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

Language is another.

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

Joseph Kim moved to Indiana for work in 1978 with his wife and two children. Despite having lived in the state for 36 years, he still finds it "easier to pray in

Korean." He explained that, when it comes to Mass, "English is not as comfortable."

As the Korean Catholic Community grows in number of members born and raised in Indiana, the younger members feel the opposite of those raised speaking Korean.

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

The church offers worship aids with the Scripture readings in English to help those less comfortable with Korean.

But the Mass is still the Mass, said Erin's mother, Yoon Lee, who moved to Indiana from South Korea 10 years ago.

While she acknowledged she can "understand more and better in Korean," she also knows the meaning of "catholic."

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

*(The Korean Catholic Community worships at 11 a.m. on Sundays at 7536 E. 46th St. in Indianapolis. Mass is offered in Korean at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington at 6 p.m. on the first and third Saturday of the month. The Korean New Year Mass will be celebrated at 11 a.m. on Feb. 15 at the Indianapolis church, with a reception and food to follow.) †*

## Number of abortions decline in U.S., support for right-to-life increases

WASHINGTON (CNS)—A Jan. 21 report from the National Right to Life Committee and new poll results show that abortion is increasingly unpopular in the United States, but also that the number of abortions performed in the United States is at its lowest point since 1975.

The day after the State of the Union Address, the right-to-life organization held a news conference on its second annual "The State of Abortion in the United States" report.

The report showed that the number of abortions in the United States, currently

at 1.06 million per year, is at its lowest point since 1975, when the number was 1.03 million. It's also down from the 1.6 million high seen in 1990.

A new Knights of Columbus-Marist Poll shows 84 percent of Americans want significant restrictions on abortion and

would limit it to, at most, the first three months of pregnancy.

At the National Right to Life news conference, Carol Tobias, the organization's president, was asked about President Barack Obama's claim

See RIGHT-TO-LIFE, page 15





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## Editorial



Archbishop Joseph W. Tobin visits with Franciscan Sister Jean Sora at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. The Catholic Church is observing a Year of Consecrated Life, which began on Nov. 30, 2014, and will conclude on Feb. 2, 2016. (Photo courtesy of the Congregation of the Sisters of the Third Order of St. Francis)

## Year of Consecrated Life

As we reported at the time, the Year of Consecrated Life began last Nov. 30, the first Sunday of Advent, and will continue until Feb. 2, 2016. When he announced this a full year before it began, Pope Francis said that it was a call for religious sisters, priests and brothers to “wake up the world” and share the joy of consecrated life with their testimony of faith, hope and service.

Shortly after the year began, on Dec. 16, the Vatican published a 5,000-word report summarizing the problems and challenges women religious in the U.S. see in their communities. It was the result of an apostolic visitation to U.S. communities of women religious carried out between 2009 and 2012. The report encouraged the women to continue discerning how best to live the Gospel in fidelity to their orders’ founding ideals.

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

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

And if you feel a call to devote your life to God in a more exact way than you can as a layman or laywoman, there are many different religious communities from which to choose. If you check them out in the archdiocesan directory on the archdiocesan website, [www.archindy.org](http://www.archindy.org), you’ll find 12 orders of men religious and 26 communities of women religious represented. (That includes the Congregation of the Most Holy Redeemer, known as the Redemptorists, represented only by Archbishop Joseph W. Tobin.)

All of these communities have their own particular charism, the gifts and mission that prompted their founders to establish the order. Men and women who might be attracted to the Benedictines, for example, might not be interested in the Franciscans

(or vice versa). Some women might be attracted to the cloistered life of the Discalced Carmelite nuns, while other women prefer working with the elderly as a Little Sister of the Poor.

In our archdiocese, the Sisters of Providence of Saint Mary-of-the-Woods, the order founded by St. Theodora Guérin near Terre Haute, is the largest religious community, with 212 women religious living or working in the archdiocese. The Sisters of Providence founded Saint Mary-of-the-Woods College.

The second largest is the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, with 161 professed sisters. This community founded what is now Marian University in Indianapolis.

For men, the largest community in the archdiocese is the Benedictine Saint Meinrad Archabbey in St. Meinrad. It operates Saint Meinrad Seminary and School of Theology, which oversaw the formation of most of the priests who serve in central and southern Indiana. It currently has 35 priests and 17 brothers.

The second largest is the Order of Friars Minor Conventual, whose provincial headquarters and friary are located in Mount St. Francis. It has 21 priests, eight brothers and one permanent deacon.

For the universal Church, the Society of Jesus (the Jesuits) is the largest community of men religious, but there are only nine Jesuits serving in the archdiocese.

The Benedictine communities for men and women are the oldest, founded by St. Benedict and his twin sister, St. Scholastica, early in the sixth century. The Franciscans and Dominicans were founded early in the 13th century, the Jesuits in the 16th century, and the Redemptorists in the 18th century. (St. John Neumann and Blessed Francis Xavier Seelos, both of whom served in the U.S., were Redemptorists.)

Of course, there are more recent communities, including Mother Teresa’s Missionaries of Charity (six of them are in Indianapolis).

Whatever community they’re part of, men and women religious live a life of prayer, work or service, and community. Each is an important part of the consecrated life.

During this Year of Consecrated Life, we hope that more Catholics will become familiar with the work of men and women religious. Get to know them. They’re remarkable people.

—John F. Fink

Be Our Guest/Michael O’Connor

## CYO participant teaches lesson about sportsmanship and integrity

Perspective is often hard to find in today’s hyped-up, overheated world of Twitter, Instagram and the other multitude of “instant” news dissemination, all of



which require us to make immediate determination on issues in which the facts are not fully known. We don’t know conclusively yet if the footballs that the New England Patriots were using were deliberately underinflated, but we can be certain that it had little to do with the outcome of the game. I say that even though I’d love to find a reason that the Patriots weren’t simply better than my Colts team that day.

Whatever the outcome of “deflate-gate,” I am sure even when the facts are uncovered it will be debated as to whether they are the facts or not. We do know that decisions like this often muddy the real question of what is right and what is wrong. We can easily dismiss this as only sports, but it educates us for decisions that take place throughout our entire life.

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

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

As with most endeavors of this kind, I have always gotten more in return than

I have given in time and effort. As I pondered “deflate-gate,” it reminded me of a coaching situation a few years ago.

My Holy Spirit seventh- and eighth-grade girls were playing a softball game against the Cardinal Ritter junior high team. It was a playoff game, and the winner moved on.

Holy Spirit built an early lead but, in the late innings, Ritter’s junior high team was making a run at us.

It was the final inning, and Ritter had base runners on, and the winning run was at the plate with two outs. The young lady from Ritter had two strikes, and the umpire had called a third strike on her, but it was possible that the bat made contact with the ball which would have allowed her to take another pitch.

The Ritter coach, doing his job, argued to the umpire that the bat made contact, and the umpire looked at the young lady and asked her if the ball had hit her bat?

The situation, if she said, “Yes, it did,” meant the game continues and they have a chance to win. If she said, “No, it didn’t,” the game is over and Holy Spirit moves on in the playoffs as Ritter heads home for the season. This young lady looked at the umpire and responded simply, “No, the ball didn’t hit the bat.”

I don’t remember that young lady’s name, but I made sure that the leaders of the Indianapolis CYO program were aware of the sportsmanship exhibited that day.

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

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

The Human Side/Fr. Eugene Hemrick

## An education beyond formal education

“Father, mark Jan. 4 on your calendar for Holy Rosary’s celebration of *Befana*.”

The friend who invited me is a parishioner of Holy Rosary, an Italian-American



parish in downtown Washington. “*Befana*” is Italian for Epiphany.

*Befana* is a children’s festive day in which they come together to eat, have fun and then receive a special blessing after listening to the Magi story.

Upon entering the parish hall, I was greeted with “*buon giorno*”—good day—and the familiar sounds of Italian that my grandparents, mother and relatives spoke. I felt at home again!

As I observed parents and children interacting, a friend nudged me, “This is education at its best! Going to school is one thing; it is yet another thing to immerse in your culture and imbibe in its richness.”

It was obvious that the parents of the children there were dedicated to preserving their Italian language, their respect for special feast days, and their appreciation of Italian community spirit.

In my family, I would sit around the kitchen table listening to my mother and her friends talk. It always amazed me that they all talked at once. It then dawned on me that Italians love to talk, especially using their hands. This was ever so apparent during the *Befana* celebration.

As I walked home, I passed a shelter for the homeless two blocks from Holy Rosary Parish. A number of homeless people were sitting outside, some of them in rags. Some of them were just gazing out into empty space with nothing to do.

I wondered how many fewer homeless

people would exist if they had grown up as those Italian children were growing up. Would they be homeless if they had been able to imbibe in the warm, joyful community spirit I had just experienced?

In the Gospels, St. John the Baptist is asked who he is. He replies he is not the Christ, but then reveals what he is about. He has an identity from which he derives his strength and mission. Within that strength is a vision filled with hope, and a profound understanding of Christ that sustains his zeal.

I have to wonder how many homeless people possess the pride identity creates.

Our country is becoming increasingly multicultural. As a consequence, we are forever intermingling with various cultures in hopes of living together better.

To make this happen, these cultures must maintain a strong cultural identity! It contains the hominess and consequent strength that are our best means for countering homelessness.

(Father Eugene Hemrick writes for Catholic News Service.) †

## Letters Policy

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

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

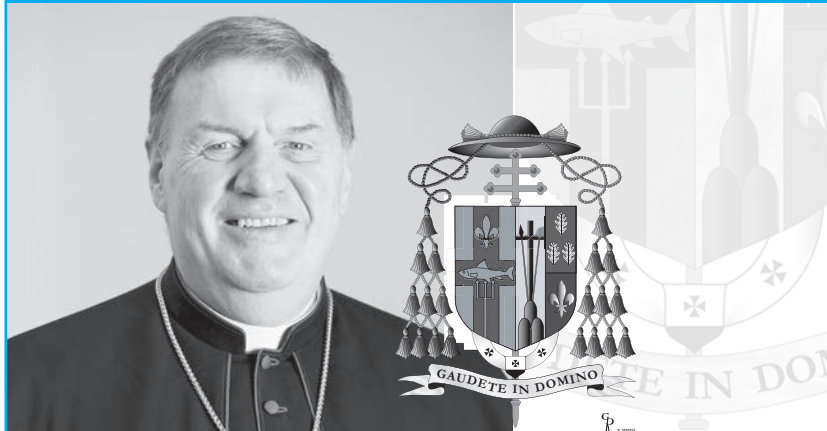
Letters must be signed, but, for serious reasons, names may be withheld.

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 [criterion@archindy.org](mailto:criterion@archindy.org).



ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## God's justice is always tempered with mercy

In his encyclical “*Evangelium Vitae*” (“The Gospel of Life”), St. John Paul II recalls the story of humanity’s first act of violence, Cain’s murder of his brother Abel (Gn 4:2-16).

“Cain said to Abel his brother, ‘Let us go out to the field.’ And when they were in the field, Cain rose up against his brother Abel and killed him. Then the Lord said to Cain, ‘Where is Abel your brother?’ He said, ‘I do not know; am I my brother’s keeper?’ And the Lord said, ‘What have you done? The voice of your brother’s blood is crying to me from the ground’” (Gn 4:8-10).

As the story continues, the Lord declares that Cain is cursed—unable to till the soil, a fugitive and wanderer on the Earth. Cain protests: “My punishment is greater than I can bear” (Gn 4:13). He fears for his life: “Behold you have driven me this day away from the ground; and from your face I shall be hidden ... and whoever finds me will slay me” (Gn 4:14).

“Not so!” says the Lord. “If anyone slays Cain, vengeance shall be taken on him sevenfold. And the Lord put a mark on Cain, lest anyone who came upon him should kill him” (Gn 4:15).

This is a strange and tragic story.

With it begins all the horrors of man’s inhumanity to man throughout the ages. As St. John Paul observes, “Cain’s killing of his brother at the very dawn of history is thus a sad witness of how evil spreads with amazing speed: man’s revolt against God in the earthly paradise is followed by the deadly combat of man against man” (“*Evangelium Vitae*,” #8).

Abel’s foul murder must be avenged, so God punishes Cain. He excommunicates him—making him an outcast and a fugitive from his homeland. The sentence is a just one. Cain has forfeited his right to be a productive, contributing member of society. He is therefore condemned to loneliness and frustration—hidden from the face of God.

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

But God has a different idea. His justice is tempered by mercy. He does not want one tragic death to be followed by another. So the Lord forbids anyone from

taking Cain’s life. He threatens a severe—sevenfold!—punishment for anyone who dares to take Cain’s life. “And the Lord put a mark on Cain, lest anyone who came upon him should kill him.”

St. John Paul II uses this powerful biblical account of Cain and Abel to remind us that God’s ways are not our ways. His justice is swift and severe, but it has nothing to do with the desire for vengeance.

In fact, the Holy Father tells us that God’s justice is paradoxically combined with his mercy. “Not even a murderer loses his personal dignity,” the Holy Father writes (“*Evangelium Vitae*,” #9). The sacredness of human life transcends all earthly categories. It is an absolute truth that God himself pledges to guarantee.

The truth about the incomparable worth of every human being compelled St. John Paul (himself the victim of a near-fatal assassination attempt) to propose that, while it is true that civil authority has the right to impose the death penalty in cases of absolute necessity (when no other means is available), “such cases are very rare, if not practically non-existent” (“*Evangelium Vitae*,” #56).

He believed that today there is no

compelling moral or public policy argument for the death penalty as a legitimate means of punishment even for the most heinous crimes. No mass murderer or terrorist or purveyor of evil *must* be executed in order to protect our society. Other ways are available to defend public order and ensure people’s safety.

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

Unlike abortion and euthanasia, which are intrinsically evil and never permissible, legitimate civil authority may have to resort to capital punishment in an extreme (“very rare, practically non-existent”) case.

But as our Church teaches, in nearly every case imaginable, the Lord’s way—justice tempered with mercy—is the right way. †

## La justicia divina siempre está templada por la misericordia

En su encíclica “*Evangelium Vitae*” (“El Evangelio de la vida”), San Juan Pablo II recuerda la historia del primer acto de violencia de la humanidad: el asesinato de Abel a manos de su hermano Caín (Gn 4:2-16).

“Caín dijo a su hermano Abel: ‘Vamos afuera.’ Y cuando estaban en el campo, se lanzó Caín contra su hermano Abel y lo mató. El Señor dijo a Caín: ‘¿Dónde está tu hermano Abel?’ Contestó: ‘No sé. ¿Soy yo acaso el guarda de mi hermano?’ Replicó el Señor: ‘¿Qué has hecho? Se oye la sangre de tu hermano clamar a mí desde el suelo’” (Gn 4:8-10).

Según prosigue la historia, el Señor maldice a Caín y le dice que será incapaz de labrar el suelo y que andará vagabundo y errante por la Tierra. Caín protesta: “Mi culpa es demasiado grande para soportarla” (Gn 4:13). Caín teme por su vida: “Es decir que hoy me echas de este suelo y he de esconderme de tu presencia ... y cualquiera que me encuentre me matará” (Gn 4:14).

“Al contrario”—le responde el Señor—“quienquiera que matare a Caín, lo pagará siete veces. Y el Señor puso una señal a Caín para que nadie que lo encontrase le atacara” (Gn 4:15).

Esta es una historia extraña y trágica que marca el inicio de los horrores de la

inhumanidad del hombre contra el hombre durante siglos. Tal como lo señala San Juan Pablo: “Así, esta muerte del hermano al comienzo de la historia es el triste testimonio de cómo el mal avanza con rapidez impresionante: a la rebelión del hombre contra Dios en el paraíso terrenal se añade la lucha mortal del hombre contra el hombre” (“*Evangelium Vitae*,” #8).

El terrible asesinato de Abel debe ser vengado y Dios castiga a Caín: lo excomulga, convirtiéndolo en un paria y un fugitivo en su propia tierra. La sentencia es justa, pues Caín ha renunciado a su derecho de ser un integrante productivo de la sociedad. Por consiguiente, es condenado a la soledad y a la frustración, oculto del rostro de Dios.

Pero Caín teme un castigo todavía peor: que aquellos que decidan vengar la muerte de su hermano lo maten. Sabe que la venganza es el instinto natural del hombre, una poderosa motivación para aquellos que han sido injustamente privados de un ser querido.

Pero Dios tiene otros planes. Su justicia está templada por la misericordia y no desea que a una muerte trágica siga otra. Así que el Señor prohíbe a todos que maten a Caín. Los amenaza con un castigo severo (¡siete veces más severo!), para cualquiera que ose tomar la vida de Caín.

“Y el Señor puso una señal a Caín para que nadie que lo encontrase le atacara.”

San Juan Pablo II utiliza este poderoso relato bíblico de Caín y Abel para recordarnos que Dios obra de una forma muy distinta a nosotros. Su justicia es rápida y severa, pero nada tiene que ver con el deseo de venganza.

De hecho, el Santo Padre nos dice que la justicia divina paradójicamente se mezcla con su misericordia. “*Ni siquiera el homicida pierde su dignidad personal*” escribió el Santo Padre (“*Evangelium Vitae*,” #9). La santidad de la vida humana trasciende todas las categorías terrenales. Se trata de una verdad absoluta que el propio Dios se compromete a garantizar.

La verdad acerca del valor incomparable de cada ser humano conllevó a que San Juan Pablo (víctima él mismo de un intento de asesinato que casi tuvo consecuencias mortales) propusiera que, si bien es cierto que la autoridad civil tiene el derecho de imponer la pena de muerte en casos de absoluta necesidad (cuando no se dispone de otra vía) “estos casos son ya muy raros, por no decir prácticamente inexistentes” (“*Evangelium Vitae*,” #56).

Él creía que hoy en día no existe un argumento moral o de política pública lo suficientemente convincente para justificar

la pena de muerte como una vía de castigo legítima, ni siquiera para los crímenes más aborrecibles. Ningún asesino en serie, terrorista o portador del mal *tiene que ser* ejecutado con el objetivo de proteger a nuestra sociedad. Existen otras formas para defender el orden público y garantizar la seguridad del pueblo.

Como resultado, el *Catecismo de la Iglesia Católica* establece claramente la postura de la Iglesia en este tema tan controvertido: “Pero si los medios incruentos bastan para proteger y defender del agresor la seguridad de las personas, la autoridad se limitará a esos medios, porque ellos corresponden mejor a las condiciones concretas del bien común y son más conformes con la dignidad de la persona humana” (#2267).

A diferencia del aborto y la eutanasia, que son actos intrínsecamente malvados y jamás permisibles, la autoridad civil legítima quizás tenga que recurrir a la pena capital en un caso extremo (“muy raros, por no decir prácticamente inexistentes”).

Pero tal como nos enseña la Iglesia, en casi cualquier caso imaginable, la forma del Señor—la justicia templada por la misericordia—es la forma correcta. †

Traducido por: Daniela Guanipa



# Events Calendar

## February 4

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. 6:30 p.m. Information: 317-243-0777.

## February 7

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.

## 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.

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest and silent auction**, 5-8 p.m., \$10 adults

advance sale, \$15 at the door, \$5 children 6-12, no charge for children under 6. Information: 765-935-2552 or [chocolatefest2015@gmail.com](mailto:chocolatefest2015@gmail.com).

## February 8

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).

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Human trafficking awareness event**, Life Teen Mass, 5:30 p.m., Jessica Thorne, founder of the local human trafficking awareness organization "Purchased" will speak at 6:30 p.m. Information: [mrobinson@ss-fc.org](mailto:mrobinson@ss-fc.org) or [ghines@ss-fc.org](mailto:ghines@ss-fc.org).

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.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **St. Nicholas Valentine's Breakfast and Raffle**, whole hog sausage, biscuits

and gravy, scrambled eggs, pancakes, 7:30 a.m.-noon

St. Clare Convent, 60 Compton Road, Cincinnati, Ohio. **Franciscan Sisters of the Poor, open house**, 1:30-4 p.m. Information: 513-761-9040, ext. 101 or [rtusler@sfp-vocations.org](mailto:rtusler@sfp-vocations.org).

## February 10

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

## February 12

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.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker Pete Wojtowicz, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, [cmw\\_76\\_99@yahoo.com](mailto:cmw_76_99@yahoo.com).

## February 14

St. Roch Parish, Family Life

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

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Celebrate Romance in Marriage," dinner and dance**, 7 p.m., \$40 per couple. Information: 317-888-2861 or [olgmarragementistry@gmail.com](mailto:olgmarragementistry@gmail.com).

St. John Paul II Parish, St. Paul Campus, 216 Schellers Ave., Sellersburg. **"End-of-Life Decision Making and Care and Respect for Dying,"** presented by Fr. Tad Pacholczyk, director of education and ethicist for the National Catholic Bioethics Center, Mass 9:30 a.m., talk will follow Mass. Information: 812-246-2252 or 502-345-0271.

Marian Inc. Ballroom, 1011 E. Saint Clair St., Indianapolis. **Dinner and Dueling Piano Show**, featuring pianists Liz Fohl and Andrew Witchger, sponsored by Tamarindo Foundation, \$50 per person, all welcome to 5 p.m. Mass at St. Mary Church, 311 N. New Jersey St. in Indianapolis,

event starts at 6:30 p.m. Information: Edie Witchger at 317-577-2694 or [DinnerandPianos@gmail.com](mailto:DinnerandPianos@gmail.com).

## February 18

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Ash Wednesday, soup supper**, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m. Information: 317-259-4373, ext. 256 or [dcarollo@stluke.org](mailto:dcarollo@stluke.org).

## February 19

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.

## February 21

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

## February 25

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Soup supper**, "Health, Wellness and the Spiritual Life,"

Dr. Casey Reising presenting, Mass 5:30 p.m., soup supper 6:30-7:15 p.m., speaker 7:15-8:30 p.m., reservations requested. Information: 317-259-4373, ext. 256 or [dcarollo@stluke.org](mailto:dcarollo@stluke.org).

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Life in Christ Lenten Series**, 7-8:30 p.m. "Listen to the Voice of God—focus on Hearing." Information: [beiltra@sbcglobal.net](mailto:beiltra@sbcglobal.net).

## February 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Beginning Spinning,"** John Salamone, instructor, 9 a.m.-4 p.m., \$100 per person, includes materials, use of equipment, meals and refreshments, registration deadline Feb. 25. Information: 812-535-2932 or [wvc@spsmw.org](mailto:wvc@spsmw.org). †

## Saint Meinrad Archabbey Library Gallery hosting exhibit on St. Meinrad

From now until July 30, Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad is hosting an exhibit that sets the monastery's namesake, the martyr St. Meinrad, in the context of the monastery where he became a monk, the Abbey of Reichenau in Germany.

Founded in 724, the monastery and its abbots played an important role during the reign of Charlemagne (768-814) and afterward. Its monks also created the famous Plan of Saint Gall and transcribed many manuscripts. The boy Meinrad came to its famous school about 810.

Among other items, the exhibit

features the text of the "Life of Saint Meinrad," which tells how he was killed by two robbers in 861.

The exhibit also presents examples of the Reichenau School of painting, which began with the production of manuscripts in the early 800s and flourished in the 10th and 11th centuries.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at [www.saintmeinrad.edu/library/hours/](http://www.saintmeinrad.edu/library/hours/). †

## Parish to celebrate Our Lady of Lourdes, St. Bernadette with week of festivities

Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis will celebrate the feast of Our Lady of Lourdes and St. Bernadette—to whom Our Lady of Lourdes appeared in Lourdes, France, in 1879—with a week of festivities.

The week of prayer starts with a 6 p.m. Mass on Feb. 11 in honor of the feast of Our Lady of Lourdes.

A rosary walk will be held inside the church at noon on Feb. 12 and at 7 p.m. on Feb. 13.

After the 6:30 p.m. Mass on Feb. 14, the movie *The Song of Bernadette* will be shown in Lyons Hall.

At 3 p.m. on Feb. 15, exposition of the Blessed Sacrament—including a candlelight procession—the sacrament of anointing of the sick and Benediction will be offered in the church.

A concert of sacred music, featuring the church's new baby grand piano and pianist Angel Robertson Soper, will be held in the church at 7 p.m. on Feb. 16.

The week of festivities will end on Feb. 17 with a Mass in honor of St. Bernadette. A Mardi Gras reception in Lyons Hall will follow the Mass.

All are welcome to participate. For more information, log on to [www.ollindy.org](http://www.ollindy.org). †



## Toys for Tots

Morgan Bolden, left, a senior at Cathedral High School in Indianapolis, Brian Carey of the Catholic Business Exchange (middle in red shirt) and Catholic Business Exchange founder Jim Liston (in dark sport coat) pose with two United States Marines during halftime at the Cathedral/Bishop Chatard girls' basketball game held at Cathedral High School on Nov. 26. Morgan and the Catholic Business Exchange coordinated a Toys for Tots drive during the game, raising \$1,300 and 231 toys. The two Marines pictured provided a presentation on the 70-year history of the Marine-driven effort. (Submitted photo)

## Concerts with Jesse Manibusan offered on Feb. 19 and 20 in New Albany Deanery



Jesse Manibusan

As part of their 50th Jubilee celebration, the New Albany Deanery Catholic Youth Ministry will offer two free concerts by Jesse Manibusan from 7-8:30 p.m. on Feb. 19 and 20.

The Feb. 19 concert will be held at St. Michael Church, 11400 Farmer's Lane NE, in Bradford. The Feb. 20 concert will be held in the main chapel at Mt. St. Francis Center for Spirituality, 101 St. Anthony Drive, in Mt. St. Francis.

Jesse Manibusan is a Catholic singer, songwriter, guitarist and teller of humorous tales. Well-recognized throughout the country as a dynamic speaker and musician, Jesse shares from his heart the love of Christ and the call to live out our baptism in every aspect of life.

All are invited to these free concerts. Good will offerings will be accepted.

For more information, call 812-923-8355 or log on to [www.nadyouth.org](http://www.nadyouth.org). †

## Registration now open for summer camps at Bishop Chatard High School in Indy

Registration is now open for summer camps held at Bishop Chatard High School, 5885 Crittenden Ave., in Indianapolis.

Various day, morning and afternoon camps—including robotics, knitting, improv, service, sports and more—are available for youth entering grades 1-8 in the fall of 2015.

Lunch is also available, as well as convenient drop-off and pick-up, and a T-shirt for every camp.

Early registration discounts end on April 30. Excluding sports camps, financial aid can be arranged if needed.

For more information or to register, log on to [www.bishopchatard.org/camps](http://www.bishopchatard.org/camps). †



# Sisters of Providence celebrate jubilee anniversaries

Criterion staff report

Twenty-eight Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods will celebrate jubilee anniversaries as members of the congregation this year.

This week, we highlight 10 sisters celebrating their 70th anniversary.

## 70th anniversaries

**Sister Kathleen Mary Gay**, a native of Woburn, Mass., entered the congregation on July 22, 1944, from St. Patrick Parish in Stoneham, Mass. She professed perpetual vows on Jan. 23, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in education at Rivier University in Nashua, N.H.

In the archdiocese, Sister Kathleen Mary taught at Holy Spirit School (1960-62) and St. Joan of Arc School (1962-65), both in Indianapolis, and ministered in music at the former Holy Trinity Parish in New Albany (1947).

Sister Kathleen Mary has also ministered in the Evansville Diocese, and in Illinois, Maryland, Massachusetts, New Hampshire, North Carolina and Washington, D.C.

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

**Sister Rita Clare Gerardot**, a native of New Haven, Ind., in the Fort Wayne-South Bend Diocese, entered the congregation on July 21, 1944, from St. Louis Besancon Parish in New Haven. She professed perpetual vows on Jan. 23, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She earned a master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Rita Clare taught in Indianapolis at the former St. Catherine School (1947-51) and St. Simon the Apostle School (1973-77), and served as principal at St. Luke the Evangelist School (1967-73).

At the motherhouse at St. Mary-of-the-Woods, she served as a local community health care representative (1992-96) and as director of the wellness center at Providence Hall (1996-2008).

Sister Rita Clare also served in the Evansville Diocese, Fort Wayne-South Bend Diocese and Gary Diocese, as well as in Illinois.

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

**Sister Mildred Giesler (formerly Sister Alma Joseph)**, a native of Jasper, Ind., in the Evansville Diocese, entered the congregation on Jan. 10, 1944, from St. Joseph Parish in Jasper. She professed perpetual vows on Aug. 15, 1951.

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

In the archdiocese, Sister Mildred taught in Indianapolis at the former St. Andrew School (1959-65) and St. Simon the Apostle School (1981-88), and in New Castle at the former St. Anne School (1955-58).

At the motherhouse at Saint Mary-of-the-Woods, she served as a volunteer at the Providence Center Gift Shop (2003-04), mission advancement (2004-05), and with residential services (2003-11).

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

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

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

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music. She earned a master's degree in music history literature at Butler University in Indianapolis and a master's degree in social work at St. Louis University in St. Louis, Mo.

In the archdiocese, Sister Ann Jeanette served in Indianapolis in music ministry at St. Thomas Aquinas Parish (1970-71) and at Indiana University Medical Center Hospital as a social worker (1976-79) and social work coordinator (1979-80).

At the motherhouse at St. Mary-of-the-Woods, she served as provincial councilor of Sacred Heart Province (1980-88), co-coordinator for health care (2000-02), minister of care for Health Care Services (2002-07) and ministry of care volunteer (2007-08).

Sister Ann Jeanette has also served in the Evansville Diocese, Gary Diocese and Lafayette Diocese, as well as in California, Illinois, Mississippi, Oklahoma, Texas and Washington, D.C.

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

**Sister Dorothy Hucksohl (formerly Sister Francis Ellen)**, a native of Chicago, entered the congregation



Sr. Kathleen Mary Gay, S.P.



Sr. Rita Clare Gerardot, S.P.



Sr. Mildred Giesler, S.P.



Sr. Ann Jeanette Gootee, S.P.



Sr. Dorothy Hucksohl, S.P.



Sr. Kathryn Koressel, S.P.



Sr. Anne Krause, S.P.



Sr. Florence Norton, S.P.



Sr. Marie Victoria Podesta, S.P.



Sr. Miriam Clare Stoll, S.P.

on July 22, 1944, from the former St. Angela Parish in Chicago. She professed perpetual vows on Jan. 23, 1952.

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

In the archdiocese, Sister Dorothy served in Bloomington at St. Charles Borromeo School first as a teacher (1969-70) then as principal (1971-72); in Indianapolis as a teacher at the former St. Catherine School (1950-56); in New Albany as a teacher at Holy Family School (1956-58); and in Terre Haute as a sister companion and in peace and justice (1994-2001).

At the motherhouse at St. Mary-of-the-Woods, she served as a nursing assistant in health care (1988-90), with transportation, as resident's treasurer and in health care (1990-92), as a companion to the sick (1993-94), on the residential services staff (2003-07) and in prison ministry (2007-13).

Sister Dorothy has also ministered in Illinois and North Carolina.

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

**Sister Kathryn Koressel (formerly Sister Alfreda Marie)**, a native of Evansville, Ind., in the Evansville Diocese, entered the congregation on July 20, 1944, from Sacred Heart Parish in Evansville. She professed perpetual vows on Jan. 23, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Kathryn served in Brazil as a teacher at the former Annunciation of the Blessed Virgin Mary School (1976-86); in Indianapolis as a teacher at Holy Cross Central School (1951-52); in New Albany as a receptionist at Providence Retirement Home (1987-99); and in Sellersburg at St. Paul School (1959-65).

At the motherhouse at St. Mary-of-the-Woods, she served as coordinator of the wellness center (2007-12) and in residential services and as a sacristan (2012-13).

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

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

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

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in commerce. She earned a master's degree in business at the University of Notre Dame.

In the archdiocese, Sister Anne served in Indianapolis as principal of the former St. Catherine School (1956-62) and in Terre Haute as a teacher at the former St. Joseph School (1949-53).

At the motherhouse at St. Mary-of-the-Woods, she served as general treasurer (1981-91), planned giving manager and in the office of Congregational Advancement

(now Mission Advancement from 1991-99); as a volunteer (1999-2005), and as a driver and in residential services (2005-08).

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

**Sister Florence Norton (formerly Sister Thomas Ann)**, a native of Chicago, entered the congregation on Jan. 10, 1944, from St. Sylvester Parish in Chicago. She professed perpetual vows on Aug. 15, 1951.

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

In the archdiocese, Sister Florence taught in Indianapolis at St. Thomas Aquinas School (1946-50) and the former St. Catherine School (1951-52).

Sister Florence also served in Illinois, Missouri, New Hampshire and in Peru in South America.

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

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

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

Sister Marie Victoria served in the archdiocese in Indianapolis as a teacher at St. Philip Neri School (1947) and St. Joan of Arc School (1947-50), and in Sellersburg as a teacher and principal at St. Paul School (1963-69).

At the motherhouse at St. Mary-of-the-Woods, Sister Marie Victoria served as a volunteer (2011-12).

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

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

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

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

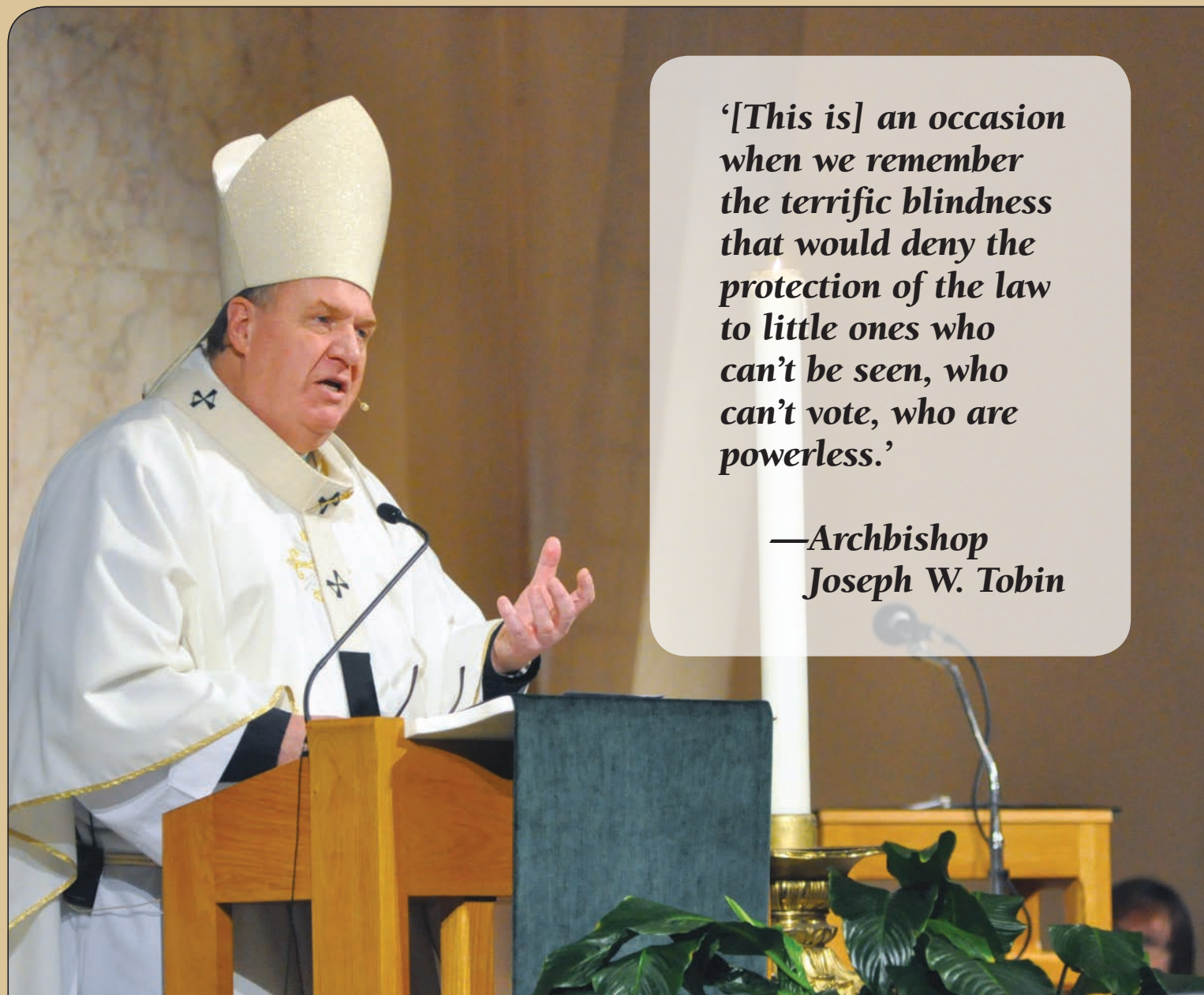
In the archdiocese, she served in Indianapolis as a teacher at Holy Spirit School (1954-62) and St. Philip Neri School (1966-71), coordinator of home activities at St. Elizabeth Home (1971), in parish ministry at St. Matthew the Apostle Parish (1971-72), and providing hospital visits at St. Vincent Hospital (1972-74), and in Terre Haute providing ministry to aging shut-ins and the sick at St. Patrick Parish (1986-94).

At the motherhouse at St. Mary-of-the-Woods, Sister Miriam Clare served in community service (1994-96), as a driver (1994-2004), and in the sewing room and in prayer ministry (2004-09).

She has also ministered in Illinois, Missouri and Oklahoma.

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





'[This is] an occasion when we remember the terrific blindness that would deny the protection of the law to little ones who can't be seen, who can't vote, who are powerless.'

—Archbishop Joseph W. Tobin

Archbishop Joseph W. Tobin delivers a homily during the archdiocese's Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 22 in solemn observance of the Supreme Court's 1973 Roe v. Wade and Doe v. Bolton decisions legalizing abortion. (Photo by Natalie Hoefler)

# ABORTION

continued from page 1

that promote life, including the Gabriel Project, Disciples for Life, the Women's Care Center and Birthline.

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

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

The event, which included between 450-500 participants from the archdiocese and the neighboring Diocese of

Lafayette, was held instead of a trip to the March for Life in Washington usually coordinated by the archdiocesan Office of Youth Ministry.

Scott Williams, program coordinator for the office, explained the change. "A lot of the parishes and deaneries started to make the trip, so we couldn't fill a bus to go," he said. "Disciples for Life was an opportunity to offer something high energy to youths and anyone who wants a service in the evening to honor pro-life."

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

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

About 30 pro-life advocates in Terre Haute recognized the solemn observance on Jan. 22 with signs and

a prayerful gathering around the Vigo County Courthouse and the Planned Parenthood facility across the street.

"You do not know the influence that you have on the people merely driving by," said coordinator Tom McBroom. "Even a small group can be a major game-changer. One can never put a number or ranking on being an ambassador for Jesus Christ and an ambassador for life."

From those participating in the March for Life in Washington, to those recognizing the solemn observance throughout the archdiocese, "We join today in repenting from our own blindness," said Archbishop Tobin.

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

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



Mike Effener, a member of St. Patrick Parish in Terre Haute, holds a sign as he stands near the Vigo County Courthouse and the city's Planned Parenthood facility during Terre Haute's Jan. 22 solemn observance of the Supreme Court's 1973 Roe v. Wade and Doe v. Bolton decisions legalizing abortion. (Submitted photo by Tom McBroom)



Jackson and Katie Collins, left, and Susan Graham, members of St. Joseph University Parish in Terre Haute, join Ellen Hughes of St. Patrick Parish in Terre Haute during the city's Jan. 22 solemn observance of the Supreme Court's 1973 Roe v. Wade and Doe v. Bolton decisions legalizing abortion. (Submitted photo by Tom McBroom)



Catholic singer and songwriter Steve Angrisano, right, plays guitar as two leaders of the Archdiocese Youth Council, left, and two choir members of St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese, lead nearly 500 participants at the "Disciples for Life" rally at St. John the Evangelist Church in Indianapolis on Jan. 21. The event took place on the evening before the 42nd solemn observance of the Supreme Court's Roe v. Wade and Doe v. Bolton decisions legalizing abortion. (Submitted photo by Scott Williams)



As master of ceremonies Loral Tansy, left, bows, Father Eric Augenstein incenses the Blessed Sacrament in the monstrance on Jan. 22 at SS. Peter and Paul Cathedral in Indianapolis at the closing of the archdiocese's solemn observance. (Photo by Sean Gallagher)



Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis and Catholic campus minister for Indiana University-Purdue University Indianapolis, processes with the Blessed Sacrament during the Jan. 21 "Disciples for Youth" rally at his parish's church. (Submitted photo by Scott Williams)



Michael Isakson, left, a member of St. Monica Parish in Indianapolis, and his sisters look on as Archbishop Joseph W. Tobin blesses the 2,000 rosaries that Michael collected for Birthline as part of his Eagle Scout project. The blessing took place in SS. Peter and Paul. (Photo by Natalie Hoefler)



Students of St. Luke the Evangelist School in Indianapolis pray after Communion during the Mass of solemn observance at SS. Peter and Paul Cathedral in Indianapolis on Jan. 22. (Photo by Natalie Hoefler)



Megan Chamblee, a member of St. Roch Parish in Indianapolis, holds her 10-month-old son, Jacob, after receiving Communion at SS. Peter and Paul Cathedral in Indianapolis. Chamblee attended the archdiocese's Mass of solemn observance on Jan. 22, marking the 42nd anniversary of the Supreme Court's Roe v. Wade and Doe v. Bolton decisions legalizing abortion. (Photo by Natalie Hoefler)



Young people hold signs outside the U.S. Supreme Court building during the March for Life in Washington on Jan. 22. Thousands took part in the annual event, which this year marked the 42nd anniversary of the Supreme Court's Roe v. Wade decision that legalized abortion across the nation. (CNS photo/Leslie Kossoff)

# YOUNG

continued from page 1

the rally with the songs "To Be Loved" and "You're Not Alone." The music was upbeat with lively mandolin licks and the powerful voice of the lead singer.

Several members of Congress were in attendance, including U.S. Rep. Tim Huelskamp, R-Kansas, who told Catholic News Service, "I am here to make my colleagues listen." Huelskamp said life is a core issue in the public debate, and that Kansas was already at the forefront of human rights issues. "They were at the forefront of the slavery issue," he said, and are now at the forefront of the life issue.

Levi Fox, a volunteer and a graduate of Liberty University, said: "Half of our generation is missing. Sixty million have been killed since Roe v. Wade, which is why I am dedicating my time to the March for Life."

After the musical opening, Patrick Kelly, the chairman of the March for Life board, told the crowd they were attending "the largest and most important human rights rally in the world," and noted the march is becoming "bigger and younger every year."

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops (USCCB), opened the rally with prayer alongside priests, bishops and patriarchs of the Greek Orthodox, Orthodox American, Antiochian Orthodox and Serbian Orthodox Churches, in a show of what the archbishop called "a

sign of Christian unity."

The archbishop called the marchers to not only "be joyful witnesses to the Gospel of life," but also to be "loving and welcoming" to those in dire circumstances.

Jeanne Monahan-Mancini, director of the March for Life, addressed the marchers, congratulating them for making a "pilgrimage" before focusing on this year's theme.

"Every Life Is a Gift" emphasized that every life is a gift, regardless of a person's difficulty or disability, and also was meant to emphasize that everyone has a call and a mission—and a role to play creating a culture of life.

A large congressional delegation in attendance emphasized the importance of the Health Care Conscience Rights Act before yielding the floor to a passionate and energetic address by Sen. Tim Scott, R-South Carolina, who said the defense of life was "the responsibility of every single person in America." The conscience bill would implement a broad religious exemption and conscience protections for private employers who oppose the federal contraceptive, abortifacient and sterilization mandate that is part of the Affordable Care Act.

Rep. Chris Smith, R-New Jersey, who followed Scott, told the crowd, "There have never been more pro-life lawmakers in Congress than we have today."

In discussing the Knights of Columbus' ultrasound initiative, which just donated its 500th ultrasound machine, Supreme Knight Carl Anderson said, "Women have a right to know the truth."

In what may have been the most inspiring address of the

day, Julia Johnson, a senior at Shanley Catholic High School in Fargo, N.D., said it was up to the youth of America to "end the scourge of abortion."

As a member of "the pro-life generation," she said she was proud to have come alongside "400 pro-life warriors," referring to the school bringing its entire student body on the 1,300-mile journey to the march.

"Our generation has seen through the smokescreen of lies and secrets," she added.

The president of Students for Life, Kristan Hawkins, discussed the gift of her son's life despite a diagnosis of cystic fibrosis. "I have personally witnessed the push in our culture to create 'perfect' babies," she said.

The remarks echoed those of the other speakers and marchers in declaring that "we are the pro-life generation."

After the rally, the crowd left the Mall for Constitution Avenue and marched up to the Supreme Court. At the front were students from Shanley Catholic High School holding the March for Life banner.

Among the marchers was a delegation led by Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services. The group included Catholic cadets from the U.S. Military Academy at West Point, N.Y.

"So much of the violence that plagues our contemporary world stems from the failure to recognize that human dignity," the archbishop said in a statement. "We demonstrate today to reiterate clearly that each person has an inestimable value from the moment of conception to his or her natural death."

As the pro-lifers reached the Supreme Court, a small group demonstrating in support of keeping abortion legal tried to stop them. The protesters held signs that read, "Abortion on demand and without apology." At least eight were arrested by the U.S. Capitol Police for blocking the marchers' path.

In an interview with CNS a day before the march, Scott, the South Carolina senator, had predicted it would be a "fantastic experience," adding that his foundation in religious faith informs his position on life.

"I see the world through the prism of faith, and the sanctity of life is a key component to our existence," he said, "and to the extent that we can protect it at its inception, we find ourselves on the most solid footing to experience the fullness of life."

Scott has talked often about facing adversity in his own life, growing up in poverty, and how he would have made bad choices if a mentor had not intervened and put him on a path to success.

Every life is important, and "not giving up on any of them I think is incredibly important," he told CNS. "Many people would have given up on me in my early teens, and frankly my mother and some strong mentors did not give up on me. I have been able to see the other side of life. I hope that we take that same position and approach to the unborn."

He added, "So many folks talk about the conditions in which you bring a child into this world, but the fact of the matter is that I am thankful that, while I had to struggle with some very difficult times, I've lived long enough to see the other side, and I want everyone to have that benefit." †



# ICC works to curb expansion of sale of human eggs, embryos

By Brigid Curtis Ayer

A bill to expand the sale of human eggs and embryos across state lines moved forward as lawmakers considered the bill's merits during a Jan. 14 meeting of



the Senate Health and Provider Services Committee.

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

Using *in vitro* fertilization (IVF) is a morally grave sin, according to Catholic teaching. Yet some ask why the Church opposes this process when the end result, or goal in many cases, is to bring life to an infertile, married couple. The answer involves several morally grave issues.

Outlined in a document by the U.S. Conference of Catholic Bishops (USCCB) titled "Begotten Not Made: A Catholic View of Reproductive Technology," IVF separates the marital act from conception. Secondly, it creates a moral and ethical dilemma of creating more fertilized eggs than will be used placing these preborn humans in a sort of frozen, and possibly indefinite limbo, or worse to be sold, or used for experimentation. According to the USCCB document, more than 90 percent

of embryos created perish during the IVF process.

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

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

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

Current law allows Indiana fertility

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

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

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

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

He added, "Rather, we would hope this bill would be changed in order that this industry be regulated to limit its harm. We are grateful that this bill maintains current law of a prohibition on embryonic stem-cell use and the use of embryos for other purposes. Yet, this legislation provides no limit on the amount a fertility clinic can charge for transferring ovum from one place to another, and has the effect of further sanctioning the commercialization of the

human gametes."

Noting other countries' lead in regulating reproductive technologies,



Glenn Tebbe

Tebbe said, "We believe this industry needs further regulation, including limiting the number of embryos that can be created at one time."

The American Society for Reproductive Medicine (ASRM) lists the average

cost of an IVF cycle in the United States to be \$12,400 per attempt. Midwest Fertility Clinic advertises financing packages upward of \$40,000 on their web page to potential clients. ASRM reports the sale price for eggs paid to the egg "donor" for the purchase of eggs by a fertility clinic ranges between \$3,500- \$10,000 per cycle.

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

As the ICC tracks bills, it posts legislative updates on its Web page. To receive legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at [www.indianacc.org](http://www.indianacc.org).

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

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

WASHINGTON (CNS)—The Supreme Court on Jan. 16 agreed to hear four cases over the constitutionality of same-sex marriage, tackling the questions of whether the 14th Amendment requires states to allow such marriages and whether it requires them to recognize same-sex marriages licensed in other states.

In brief orders, the court accepted petitions from Tennessee, Michigan, Kentucky and Ohio, consolidating them into one hearing that will be held probably in late April, meaning a decision would likely come before the end of the term in late June. The court allotted an unusually lengthy period of time for oral arguments, two and a half hours, compared to a typical 60-minute period.

As of Jan. 16, 36 states and the District of Columbia allow same-sex marriages, either under court rulings or state laws. In the other 14 states, they are prohibited, but those bans are all under legal challenge.

The Catholic Church upholds marriage as a union between one man and one woman, and teaches that any sexual activity outside of marriage is sinful. The Church also teaches that homosexual attraction itself is not sinful, and that homosexual people "must be accepted with respect, compassion and sensitivity."

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops' Subcommittee for the

Promotion and Defense of Marriage, said that a decision by the Supreme Court on whether a state may define marriage as the union of one man and one woman "may be the most significant court decision since the court's tragic 1973 *Roe v. Wade* decision making abortion a constitutional right."

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

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

The case was fast-tracked to the Supreme Court, appealing directly to the nation's highest court rather than seeking a ruling from the full Appeals Court. The Supreme Court previously had several times declined

to accept petitions to review rulings that set aside same-sex marriage bans.

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

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

In his Jan. 16 statement on the court's decision to take the cases, Archbishop Cordileone said: "It's hard to imagine how the essential meaning of marriage as between the two sexes, understood in our nation for over 200 years, and consistent with every society throughout all of human history, could be declared illegal."

Upholding traditional marriage "is not a judgment on anyone," he said. "It is a matter of justice and truth. The central issue at stake is: what is marriage? The answer is: a bond which unites a man and a woman to each other and to any children who come from their union." †

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## Elders form faith of future generations with Holy Spirit's help

By Kelly Bothum

It's easy to fall into negative thinking when much of the conversation about raising children today seems to focus on everything that's going wrong in our families.

We hear how it's so much harder now for parents to keep up with the demands at work and at home; how families are more fragmented than in the past; how a myriad of distractions keep us from connecting with our faith and each other.

How depressing. How dispiriting.  
How wrong.

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

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

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

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

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

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

I think it was around 3 a.m. of the first night after giving birth to my oldest daughter when I realized that parenting, or being an elder in general, requires a vigilance unlike any other.

Everything we do in our lives offers our children and the children of others a lesson. Sometimes it's as obvious as reminding our children to look both ways before crossing the street, or to say a prayer before going to bed, or as noble as taking time out of a busy life to volunteer a few hours a week at a soup kitchen.

Children observe and learn how we, as parents or elders, live the Ten Commandments or how we treat those who



Carmen Dean, director of Hispanic ministry at Risen Savior Parish in Burnsville, Minn., helps her granddaughter, Ana Elizabeth Rodriguez, get ready for a procession at the start of Mass for the feast of Our Lady of Guadalupe. Through the power of the Holy Spirit, elders can help form the faith of new generations. (CNS photo/Dave Hrbacek, *The Catholic Spirit*)

*'Everything we do in our lives offers our children and the children of others a lesson.'*

need our help. Sadly, they also learn when we don't help the poor, when we don't act in charitable ways, or when we fail to follow the letter of the law.

Are we like Simeon and Anna, who listened to the Holy Spirit, or like Mary and Joseph, looking to do what is right by the law? In the case of Mary and Joseph, the reason for the visit to the temple was to comply with a law and that certain zeal that new parents have to do everything right when a new baby comes along. Yet, it's also deeper than that.

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

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

inspired Simeon and Anna.

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

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

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

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

By Fr. Lawrence E. Mick

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



People light candles during a Christmas Mass at the Myeongdong Catholic Cathedral in Seoul, South Korea. The custom of blessing and using candles at the Mass of the feast of the Presentation of the Lord led to the feast being called Candlemas. (CNS photo/Jeon Heon-Kyun, EPA)

usually is observed on the Sunday after Epiphany.

There was a time when Christmas ended on Feb. 2 with the feast of the Presentation of the Lord, which made Christmas last for 40 days.

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

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

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

In another passage, from Exodus, God says, "Consecrate to me every firstborn; whatever opens the womb among the Israelites, whether of human being or beast, belongs to me" (Ex 13:2). So Jesus, the

firstborn child, is presented in the temple to consecrate him to God.

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

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

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

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

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

*(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †*



From the Editor Emeritus/John F. Fink

## A new series about Jesus and the land he made holy

With my series of columns about the Old Testament finished, I suppose I should move on to the New Testament. But back in 2005, I wrote a series of columns that later became my book *Jesus in the Gospels*, published by St. Pauls. The columns followed the Gospels to tell how Jesus was presented by the evangelists. (The book is still available from St. Pauls or from Amazon or Barnes & Noble.)

I don't want to do the same thing I did then, even though it was 10 years ago, but I would like readers to know more about Jesus' life—a life lived in a particular time in a particular place. That's what I hope to do with a new series of columns.

I have been to the Holy Land nine times, most recently in 2013. However, the most meaningful period was the three months I spent there in 1997, the first three months after I retired as editor of *The Criterion*. Thanks to Holy Cross Father Theodore Hesburgh, former president of the

University of Notre Dame, I was able to study at the Tantur Institute for Ecumenical Studies, located at the top of a hill at the border between Jerusalem and Bethlehem.

After Blessed Paul VI visited the Holy Land in 1964, he phoned Father Hesburgh at Notre Dame and asked him to come to Rome. At the Vatican, the pope asked him to establish an ecumenical institute in the Holy Land. Father Hesburgh found the present property, the Vatican bought it and leased it to Notre Dame (for \$1), Notre Dame built the present building, and the institute began operating in 1972 and continues to do so today.

During my three months there, I took courses in Holy Land geography and archaeology, Judaism taught by a rabbi who had been awarded the alumnus-of-the-year award from Harvard Divinity School, Islam taught by a Muslim husband-wife team, Eastern Christian religions, and, of course, the Bible. James Fleming was a favorite teacher who took us on field trips to places where most tourists or pilgrims don't get a chance to go.

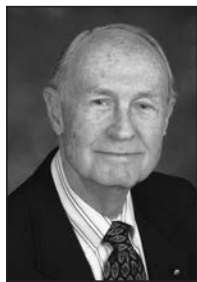
We also had some distinguished visiting professors, including Dominican

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

There were about 30 of us in our class, most of us Catholics but some other Christians; I became friends with an Anglican priest from London. A few priests were there on sabbatical, and some Notre Dame students were there for a semester abroad. A Franciscan priest was preparing to lead tours. We had daily Mass, and we all ate together as well as attended classes together.

I hope in the columns that follow I'll be able to give you a feel for how Jesus and his followers lived among the conditions of his day. I hope I'll have some insights that you might not have thought about.

My series in 2005 was chronological, but I plan to jump around a bit with this series, with an eye on the liturgical calendar. †



others during World War II. We praise the fireman who rushes into a blazing building without protective gear in order to find a desperate survivor. Heroism is grand, involving superior people who surmount great obstacles to do noble things.

Cornucopia/Cynthia Dewes

## Heroism is not confined to national holidays or well-knowns

At this time of the year, we seem to have lots of heroes to admire. We have Martin Luther King, Jr. and Abraham Lincoln and George Washington, among others. And we know the stuff of heroism has to do with big



events like expanding civil rights, or putting an end to systematic slavery, or forming a new nation based on Christian idealism.

We think of GIs earning the Congressional Medal of Honor by courting death in order to save

others during World War II. We praise the fireman who rushes into a blazing building without protective gear in order to find a desperate survivor. Heroism is grand, involving superior people who surmount great obstacles to do noble things.

Well, not always. Over the years, it's been my delight and pleasure to find heroism in more people and more events than one might expect. That's because the true nature of heroism has to do with sensing not only one's own needs, but also the needs of others—and then trying hard to do something

about them.

It means working to make life better for us, for those we love, and sometimes for society as a whole. Unrecognized heroism happens often in daily life and deserves our grateful attention.

My latest candidate for "hero" is a young man I met in the grocery store. He was stocking the frozen foods aisle when I came along looking for pea pods to use in a stir fry dish. He was tall and could read (and reach) the top items, and once he knew what I was looking for he persisted in searching everywhere for it.

I was ready to give up and plan another meal, but he wasn't. He even went back to look in the warehouse. Finally, he said, "Do you mean sugar snap peas?" and identified their place on the top shelf. Unfortunately, the store was out of them. But it didn't end there.

A bit later, I lost my clutch of grocery coupons, and my Depression childhood kicked in. I simply had to find them before I paid the bill, so I went up and down every aisle looking for them. I met the same young man as before, and again he offered to help. Guess what? He found the coupons.

Indeed, he was my hero that day. He was not just being a good employee helping out

an old lady. Rather, he was genuinely kind, attentive and interested in my problems and how we could deal with them. He was not dismissive of my age, or my relatively unimportant concerns.

The heroism in all this is the attitude the young man embodied: He was motivated by something greater than his own interests. He wasn't trying to earn "Employee of the Month" or higher wages, the admiration of passersby, or even my approval. He was simply doing the right thing, which is what heroes do.

The saints are all heroes in some way, too. And, like my young friend, their heroism is not always defined by big displays. St. Joan of Arc fought on battlefields for France, but St. Therese of the Infant Jesus took the "little way" of simply praying for, and loving, others in her own small place.

Heroism may or may not be a grand gesture. But whether we recognize it or not, heroism is a matter of seeing Christ in everyone we meet. Just another example of God's grace made manifest. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for *The Criterion*.) †

Catholic Evangelization Outreach/Matt Faley

## God faithfully searches for us in the rubble of our lives

In 1989, a massive 8.2 magnitude earthquake hit Northwest Armenia. Some 25,000 people died. Villages were



flattened. Lives were changed forever.

That day, just like every other day for a number of years, Armand, a 10-year old boy, and his father made the long walk to Armand's school. Armand's father

dropped off his son, and made his way toward his place of work. As he was walking, the earthquake hit. After all the madness had settled, Armand's father sprinted towards his son's school. When he made it there, all he came to find was rubble and ruin. Without thinking twice, he just started digging.

Parents and others would stop and help, but after a while they would get discouraged and move on. Twelve hours passed. Then 18. Then 24, 30. Finally, in the 38th hour, the father heard a muffled groan beneath the rubble. With more passion and purpose, he dug. He turned over one final stone, and he exclaimed, "Armand!" The father found his son buried beneath the bricks. In fact, he found 16 students alive.

As the students all made their way from

beneath the mess, Armand turned to them and said, "See. I told you my father would never leave us."

Our lives matter.

This message, before all else, is one we in the Office of Young Adult and College Campus Ministry feel compelled to bring to the young adults we walk alongside. Our lives matter. Our Lord is after our hearts. He is searching constantly through our rubble, our brokenness, our junk, our deepest desires, our disordered love to show us his perfect love, and to show us that we have a role in the Church and in the world that no one else can fill.

So often there is a fight for identity that takes place for a modern young adult. All are in search of their personality at the deepest level. "Who am I?" we ask throughout our lives. We try to construct an identity to find fulfillment. We follow our well, thought-out plans that are in line with criteria of success that the world has laid out for us. We do all of these things, and yet we still find ourselves empty and unsatisfied, looking for more.

This is the story the world calls us into. But Our Lord tells us a different story: "As he chose us in him, before the foundations of the world" (Eph 1:4).

Before the world was created, we were a thought in God's mind. And from that

foundation, he seeks after us and digs for us through our brokenness, reminding us of our deepest identity.

As wise author Community of the Beatitudes Father Jacques Philippe said, "Our true identity is not so much a reality to be constructed as a gift to be received. It is not about achieving, but letting ourselves be begotten."

Being a young adult in search of our place in the world is about putting ourselves in position to be found by the One who constantly seeks us. Our lives matter because we are loved. Not loved in a general, global way. God's love for us is personal and individual.

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

In fact, he does not love two people in the same way because it is actually his love that creates our personality. We can give God, the world, the Church, our family and the poor a love that nobody has ever given them because we can give them the love that belongs only to us. Our lives matter. In God's heart, we have a unique place and an irreplaceable role.

(Matt Faley is archdiocesan director of young adult and college campus ministry. E-mail him at [mfaley@archindy.org](mailto:mfaley@archindy.org).) †

Faith and Family/Sean Gallagher

## Call on the powerful prayer of the elderly

As my wife, Cindy, and I have raised our five boys over the past 12 years,



we've experienced many a Mass when our boys have been rambunctious in the pew and seemed to be distracting everyone in church from their worship.

As a result, Cindy and I have spent years taking fussy babies

or troublesome toddlers to the back of the church when matters get out of hand.

It's often happened after such liturgies that older people sitting near us have consoled us, given us encouragement and told us how precious our boys are.

I cherish these moments. They pull me out of my harried state after such Masses and help me appreciate the bigger picture.

Children are always a gift from God. And the difficulties Cindy, myself and other parents experience in raising them will not last forever.

In fact, when they're grown, gone off on their own, and it's the turn of Cindy and I to give a pat on the back to young parents of rowdy children at Mass, I'm sure we'll look on the scene and somehow wish we were back in those days when our pew was a three-ring circus.

When this happens, we'll be the next in a long line of older believers who support those who come after them.

This, it seems to me, was part of what Simeon and Anna did for Mary and Joseph when they brought the baby Jesus to the temple for his ritual dedication to the Lord.

We celebrate the encounter of Mary, Joseph and the Christ Child with Simeon and Anna on the feast of the Presentation of the Lord on Feb. 2. It is described in the Gospel reading for that day's Mass, Luke 2:22-40.

Yes, they saw the parents and the newborn son and, moved by the Holy Spirit, thanked God for sending him as the Savior of his people and a light to the nations.

Such words surely lifted up Mary and Joseph after a period that had been marked by hardships.

From making a difficult trip to Nazareth in the final stages of Mary's pregnancy to giving birth in a stable far from the support of family and friends, Mary and Joseph had faced more than their fair share of trials.

Maybe the presence of Simeon and Anna in the temple was a token of that support for them.

Simeon was very likely an old man, and Anna was definitely "advanced in years" (Lk 2:36). They were like the grandparents and other older people who often, in the past and today, help parents of newborns.

Such elders, while supportive of young parents, usually don't sugarcoat their challenges. They've borne the crosses of parenthood, known its blessings, and can be realistic with their younger counterparts.

So was Simeon with Mary and Joseph. While praising their child, he also told them that Jesus would be "a sign that will be contradicted," and that a sword would pierce Mary's soul (Lk 2:34-35).

Maybe hearing premonitions of a troubled future was easier for Mary and Joseph to bear knowing that they had the spiritual support of elders like Simeon and Anna.

In a speech that he gave before thousands of senior citizens in St. Peter's Square at the Vatican last fall, Pope Francis exhorted the younger generation to appreciate the gifts that their predecessors have to offer.

The elderly, he said, "have a capacity to understand the most difficult situations. ... And when they pray for these situations, their prayer is strong. It is powerful."

On the feast of the Presentation of the Lord, let us give thanks to God for the elderly among us and call on their powerful prayers. †



Fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

# Sunday Readings

Sunday, February 1, 2015

- Deuteronomy 18:15-20
- 1 Corinthians 7:32-35
- Mark 1:21-28

The Book of Deuteronomy furnishes the first reading for this weekend. Deuteronomy appears in modern Bibles as the fifth book in sequence in the

Old Testament. It is one of the Pentateuch, the first five books of the Old Testament, all of them attributed to Moses.

In this reading, Moses addresses the Chosen People, whom he has led from Egypt

with God's help from slavery into freedom. He promises that God will send prophets, with whom the people can relate. If anyone presumes to take the role of prophet upon himself or herself, without having been called by God, then this imposter will die.

God will take care of His people. St. Paul's First Epistle to the Corinthians is the source of the second reading. From the earliest days of Christianity, virginity has been treasured. Christians have never been forbidden to marry, although all Christians are bound to be chaste, according to their state in life. However, over the centuries, Christians have chosen lifelong virginity for religious reasons.

Corinth in the first century was a city notorious for its outrageous immorality. It was a busy commercial center. Visitors often availed themselves of the pleasures of the flesh provided in Corinth. Indeed, Aphrodite, the goddess of love and carnal desire, was the city's special deity.

Paul sees virginity as a powerful Christian witness. And from a more pragmatic point of view, he thinks that Christians not obligated by marriage and parenthood can as a result devote their whole time to God's service.

St. Mark's Gospel is the source of the third reading. St. Luke's Gospel contains an almost exact parallel story. St. Matthew treats this event only briefly.

Judaism has never required weekly attendance by Jews at synagogue services.

However, going to synagogue to pray together, and to learn the teachings of the Torah, was still highly valued by Jews during the time of Jesus, as indeed it is even among many Jews today.

That Jesus went to the synagogue, and on the Sabbath at that, reveals how seriously the Lord took the Law of Moses.

As Jesus speaks, the people are spellbound by the knowledge of things relating to God that he tells them. Then a man "with an unclean spirit" appears (Mk 1:23). It is important to note here that this man recognizes Jesus as the "Holy One of God" (Mk 1:24). Furthermore, the man believes that Jesus has the power to do anything. The climax of the story is when Jesus orders the unclean spirit to leave the man, and the unclean spirit obeys.

Again, the people are amazed. The message, however, is not in their amazement, but that Jesus could command this unclean spirit and be obeyed, and that the man, albeit harboring this evil spirit, recognizes Jesus as the Son of God. No devil can overcome the power of God.

## Reflection

Thanks be to God, few people today would say that they or large numbers of other people are possessed by the devil, although the Church still teaches that such possessions occur.

In a sense, though, all people have "unclean spirits" within them because all people sin, and sin is the mark of the devil's involvement to some extent at least in any person's spiritual life.

People can be aware of their sin. Indeed, they usually are aware of how and when they turn away from God and harm themselves or others. For many, this realization produces a sense of guilt, or the cynical hunch that virtue is impossible for them to attain.

For them, these readings are especially comforting and encouraging. God will never leave us. Such was the promise of Moses. This promise was perfectly fulfilled in Jesus, with God's own power to cast out any unclean spirit. He can strengthen our resolve to be holy, even to be holy in the most radical way. †

## Daily Readings

### Monday, February 2

The Presentation of the Lord  
Malachi 3:1-4  
Psalm 24:7-10  
Hebrews 2:14-18  
Luke 2:22-40  
or Luke 2:22-32

### Tuesday, February 3

St. Blaise, bishop and martyr  
St. Ansgar, bishop  
Hebrews 12:1-4  
Psalm 22:26b-28, 30-32  
Mark 5:21-43

### Wednesday, February 4

Hebrews 12:4-7, 11-15  
Psalm 103:1-2, 13-14, 17-18a  
Mark 6:1-6

### Thursday, February 5

St. Agatha, virgin and martyr  
Hebrews 12:18-19, 21-24  
Psalm 48:2-4, 9-11  
Mark 6:7-13

### Friday, February 6

St. Paul Miki, martyr, and companions, martyrs  
Hebrews 13:1-8  
Psalm 27:1, 3, 5, 8b-9c  
Mark 6:14-29

### Saturday, February 7

Hebrews 13:15-17, 20-21  
Psalm 23:1-6  
Mark 6:30-34

### Sunday, February 8

Fifth Sunday in Ordinary Time  
Job 7:1-4, 6-7  
Psalm 147:1-6  
1 Corinthians 9:16-19, 22-23  
Mark 1:29-39



## Question Corner/Fr. Kenneth Doyle

### The Church limits eulogies at funerals, puts more focus on praying for deceased

**Q**I have just watched former New York governor Mario Cuomo's funeral on television, and I noticed that his son,



Andrew, the current governor, gave a 40-minute eulogy. I was wondering what the Catholic guidelines are with regard to eulogies at funeral Masses. (New York)

**A** Andrew Cuomo's eulogy at his father's funeral has prompted a number of questions from Catholics. It has also created a certain awkwardness for parish priests, who are called upon daily to minister to grieving families while remaining faithful to the liturgical guidelines of the Church.

The general rule is clear: Eulogies at Catholic funerals are discouraged. The *General Instruction of the Roman Missal* (the preface to the book of prayers for Mass which lays out the Church's expectations for celebrating the Eucharist) says simply: "At funeral Masses, there should usually be a short homily, but to the exclusion of a funeral eulogy of any kind" (#382).

The *Order of Christian Funerals* (published by the Vatican in 1989), however, offers the possibility of a short eulogy in a funeral Mass. A section of that document restates the prohibition of eulogies: "A brief homily based on the readings should always be given at the funeral liturgy, but never any kind of eulogy" (#141).

But further on, the same document allows that "a member or friend of the family may speak in remembrance of the deceased before the final commendation begins" (#170).

The ritual's guidelines envision that such family remarks be brief (coming at the end, when the priest is waiting to pray over the casket), and many dioceses publish specific instructions on length.

The reason for limitations on eulogies has to do with the nature and purpose of a funeral Mass. The liturgy should be focused on the promise of eternal life and the eventual hope of reunion. It is not meant to be a canonization of the deceased.

Instead, it is a tribute to the merciful love of Christ and to the victory over death won by Jesus, together with the

prayerful plea that the merits of that victory be extended now to the person being prayed for.

Even the most generous interpretation of the Church's guidelines would never permit a 40-minute eulogy.

In the view of more than a few observers, Andrew Cuomo's speech came across as the centerpiece of the ceremony and overwhelmed everything else that the Mass stood for and sought to teach.

Interestingly and somewhat prophetically, in a 2009 column posted on the New York archdiocesan website, Cardinal Timothy M. Dolan observed that at funerals "the eulogy should be brief, rarely if ever more than three or four minutes; at times the eulogies go so long they overshadow the Mass."

*(Editor's note: The following is a summary of the general guidelines for eulogies during funeral Masses in the Archdiocese of Indianapolis as provided by Father Patrick Beidelman, executive director of the archdiocese's Secretariat for Spiritual Life and Worship.)*

Each parish should determine its own policy regarding whether speaking in remembrance of the deceased will be permitted at the funeral liturgy.

If a parish chooses to allow such remembrances, a relative or friend of the deceased may speak either immediately after the introductory rites (but before the collect, also known as the opening prayer), or after the prayer after Communion but before the final commendation begins.

This should be arranged with the presider a day or two before the liturgy.

Such remembrances should be limited to one person or two if the congregation would benefit from the principal speaker's words being translated.

The remembrance should be brief, no more than five minutes and should be well prepared. If possible, a copy of the remembrance should be given to the presider in time to review it before the funeral liturgy.

The *Order of Christian Funerals* also permits speaking in remembrance of the deceased at the Vigil for the Deceased. In fact, this is a better time to offer remembrances for the deceased than in the funeral Mass.

*(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

### Flame

By Kayla Streicher



Sometimes  
I'm going to get burned.  
I'm going to  
Forget all that I've learned.

And then,  
Sparks fizzle out  
Again,  
I'm faced with the doubt.

This arsonist.  
Setting painful fire to me  
Just so they  
Don't have to face reality.

And instead  
Of getting down on my knees  
I try to stand tall  
But I let the fire consume me.

Why can't  
I escape the devastation?  
I just can't  
Find any kind of salvation.

But it's as if  
Out of the thick, heavy black  
I see your face  
And I know you'll take me back.

You've lit  
A fire inside the cold.  
You've given me  
something permanent to hold.

Even when  
I'm lost and feeling ashamed  
I'll thank you Lord  
For you've blessed me with this flame.

*(Kayla Streicher is a member of St. Barnabas Parish and a senior at Roncalli High School, both in Indianapolis. She wrote this poem while participating on her senior retreat in September of 2014. Palms are engulfed in flames during a palm-burning ceremony at Holy Cross Church in Nesconset, N.Y., in preparation for Ash Wednesday services.) (CNS photo /Gregory A. Shemitz, Long Island Catholic)*



# 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.

**BEDEL, Clara, M.,** 94, Holy Family, Oldenburg, Jan. 10. Mother of Joan Nobbe, Jane Fussner, Diane, Lois, Lawrence and Raymond Bedel. Grandmother of 23. Step-grandmother of five. Great-grandmother of 54. Step-great-grandmother of four.

**CONROY, Clemma G.,** 98, St. Mary, Rushville, Jan. 1. Mother of Jane Alt, Marcia Blankenship, Beth and Jack Conroy. Grandmother of six. Great-grandmother of six.

**DAEGER, Roland G.,** 92, St. Mark the Evangelist, Indianapolis, Jan. 7. Husband of Mary Louise (Miller) Daeger. Father of Barbara Tillman, Edward, Gregory, Stephen and Thomas Daeger. Brother of Eugene Daeger. Grandfather of 15. Great-grandfather of 13.

**DEUTSCH, Donald D.,** 73, St. Michael, Brookville, Dec. 28. Husband of Janet Deutsch. Father of Amy Kersey, Lisa Strine, Eric and Scott Deutsch. Brother of Bonnie Knecht, Melissa Knoller, Becky Teece, Marsha, Jeff and John Deutsch. Grandfather of six.

**DICKERSON, Michael Gordon,** 69, St. Anne, New Castle, Dec. 28. Husband of Rita Dickerson. Father of Rita Hartsock, Cory and Todd Dickerson. Brother of Margaret Haley and Stephen Dickerson. Grandfather of seven.

**HANEBERG, Richard H.,** 93, St. Lawrence, Lawrenceburg, Jan. 5. Father of Lois Childers, Janet Haneberg-Diggs, Roberta Honnert, Mary Ann Merling, Regina Welter, Camilla and Richard Haneberg. Grandfather of 29. Great-grandfather of 16.

**HARTZER, Joanne F.,** 78, St. Luke the Evangelist, Indianapolis, Jan. 4. Mother of Stacey Blansette, Heather Driggers, Paula and Chris Hartzler. Sister of Jeanne Fox and Patty Koeneman. Grandmother of 10.

**HOLTEL, Frank J.,** 88, Holy Family, Oldenburg, Jan. 5. Brother of Rita Grote, Marie Meehan, Alma Personett, Rose Weigel, Katie and Charles Holtel.

**KNOEBEL-ZINK, Alice E. (Ferguson),** 91, Prince of Peace, Madison, Dec. 21. Mother of Martha Shelton and Jim Knoebel. Stepmother of Lee Ann and R.D. Zink. Grandmother of four. Great-grandmother of six.

**LEFFLER, David P.,** 60, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 29. Father of Kerri, Ezekiel and Max Leffler. Grandfather of three.

**McCLAIN, Dorothy,** 88, St. Mary, Richmond, Jan. 9. Mother of Sharon Geringer. Grandmother of five. Great-grandmother of six.

**MICHAELIS, Emma Ruth,** 92, St. Mark the Evangelist, Indianapolis, Jan. 6. Mother of Beth Springman, Dennis, Gary and Randy Michaelis. Grandmother of 10. Great-grandmother of 10.

**MYERS, Eric A.,** 61, St. Luke the Evangelist, Indianapolis, Jan. 4. Husband of Debra Myers. Father of Drew and Joel Myers.

**PEIRCE, Edith,** 85, St. Andrew, Richmond, Jan. 9. Mother of Kristeen Correll and Brian Hines. Sister of John, Paul and Phillip Gwinnup. Grandmother of several. Great-grandmother of several.

**PERSINGER, Kenneth D.,** 71, Christ the King, Indianapolis, Jan. 6. Husband of Shawn Persinger. Father of Beth Van Meter and Jon Persinger. Brother of Theresa Anderson, Sheila Baker, Kathryn Helmke, John, Richard and Thomas Persinger. Grandfather of three.

**PITZER, Tyler Andrew,** 22, St. Anthony of Padua, Clarksville, Jan. 1. Son of Lance and Valerie Pitzer. Brother of Rylee, Sydney and Kyle Pitzer. Grandson of Larry and Marlene Hayden and Glen and Joan Pitzer.

**ROSFELD, Vernon Leo,** 78, St. Peter, Franklin County, Jan. 2. Husband of Mary Rosfeld. Brother of Harold Rosfeld.

**SABA, Joseph W.,** 57, SS. Francis and Clare of Assisi, Greenwood, Jan. 7. Husband of Joannie Saba. Father of Alexis and Matt Saba. Brother of

Denise Higgins, Judy Thomas and Carol White.

**SABATINO, Marshall L.,** 91, St. Bartholomew, Columbus, Jan. 6. Husband of Jan Sabatino. Father of Cindy and Tony Sabatino. Brother of Marvin Sabatino. Grandfather of three.

**SARVAY, J. Thomas,** 77, St. Anne, New Castle, Jan. 6. Husband of Beth Ann Sarvay. Father of Ann Cocklin, Margaret Toma and Scott Sarvay. Brother of George Sarvay. Grandfather of six.

**SEEGEL, Mary Ann,** 93, St. Mary of the Assumption, Mitchell, Jan. 5. Mother of Susan Mumford, Barbara Ramos, Melissa Taylor, Dana, Charles Jr. and Michael Seegel. Grandmother of 11. Great-grandmother of 11. Great-great-grandmother of two.

**SINCLAIR, Imogene J.,** 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 4. Wife of John S. Sinclair. Mother of Robert J. Schultz II. Stepmother of Deborah Morelock, Christine, Charles and Daniel Sinclair. Sister of Martha Byrd and Mary Kathryn Link. Grandmother of seven. Great-grandmother of nine. Great-great-grandmother of one.

**SMITH, Robert L.,** 67, St. Mary of the Assumption, Mitchell, Dec. 16. Husband of Lana Smith. Father of D'Andra Fleenor and Daron Smith. Brother of Judy Benham and Jan Smith. Grandfather of five. Great-grandfather of two.

**SNYDER, Rebecca J.,** 66, St. Luke the Evangelist, Indianapolis, Dec. 31. Wife of Bill Snyder. Mother of Andrew and David Snyder. Sister of Linda Jo Hardwick, John and Rick Drybread. Grandmother of four.

**SOUVINER, Phyllis,** 86, Holy Spirit, Indianapolis, Jan. 4. Mother of Julie Robertson, Jenny Souviner Hallett and Jay Souviner. Sister of Marilyn Feltman, Don and James Durbin. Grandmother of seven. Great-grandmother of six. †

## Providence Sister Laura Ann McLaughlin ministered as an educator

Providence Sister Laura Ann McLaughlin died on Dec. 26, 2014, at Jersey Shore University Medical Center in Neptune, N.J. She was 74.

The Mass of Christian Burial was celebrated on Jan. 3 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Elizabeth Ann McLaughlin was born on Nov. 2, 1940, in Medford, Mass.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on

Sept. 18, 1961, and professed final vows on Aug. 15, 1969.

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

During her 53 years as a member of the Sisters of Providence, Sister Laura Ann ministered in education for 17 years in schools in Illinois, Indiana, New Hampshire, North Carolina, Washington, D.C., and Arequipa, Peru. Starting in 1988, she began ministry as a counselor in

Elberon, N.J., and Ocean Grove, N.J., at Emmaus House.

In the archdiocese, Sister Laura Ann served at Cathedral High School in Indianapolis from 1985-88.

She is survived by a brother, David McLaughlin of Daytona Beach, Fla.

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

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

Ruthanne M. Robeson, the mother of Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, died on Dec. 22 at F.F. Thompson Hospital in Middlesex, N.Y.

She was 76.

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

Robeson was born in Hackensack, N.J., attended Assumption School in Wood-Ridge, N.J. and later graduated from St. Mary High School in Rutherford, N.J.

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

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

Memorial gifts may be sent Friendship House, 5614 Williams St., Middlesex, NY 14507. †



## Celebrating centenarians

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

## Providence Sister Francine McGriffin ministered in education and health care

Providence Sister Francine McGriffin died on Dec. 20, 2014, at Mother Theodore Hall at St. Mary-of-the-Woods. She was 90.

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

Regina Catherine McGriffin was born on Nov. 10, 1924, in Linton, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1943, and professed final vows on Aug. 15, 1950.

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

During her 71 years as a member of the Sisters of Providence, Sister Francine ministered in education for 39 years in schools in California, Illinois and Indiana. In 1973,

she became a licensed practical nurse and ministered for a period in health care before returning to education prior to her retirement in 1994. From 1997-2004, she assisted in several ways at the motherhouse. From 2004 until her death, she dedicated herself entirely to prayer.

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

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

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

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# Msgr. Stumpf to lead pilgrimage 'in the Footsteps of St. Paul'

Criterion staff report

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



Msgr. William Stumpf

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

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

"It made the Scriptures come alive in a way that they'd never

come alive for me before," he said, "so I thought that it would be perfect to experience the footsteps of St. Paul."

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

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

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

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

Near the end of the pilgrimage, participants will tour the modern city of Izmir, which is the site of the ancient city of

Ephesus. St. Paul ministered there. It is also considered by tradition as a home of Mary after Jesus' Ascension.

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

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

*(The "In the Footsteps of St. Paul" pilgrimage is \$3,280 per person for double occupancy and \$3,792 for single occupancy. The pilgrimage includes round-trip, economy-class air transportation, deluxe motor coach, daily breakfast and dinner, entrance fees and comprehensive sightseeing guides. For more information, call Tekton Ministries at 866-905-3787, send an e-mail to [pilgrimage@tektonministries.org](mailto:pilgrimage@tektonministries.org) or log on to [www.tektonministries.org](http://www.tektonministries.org).) †*

## RIGHT-TO-LIFE

continued from page 3

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

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

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

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

Randall O'Bannon, National Right to Life's director of education and research, added that "though the numbers on the whole are going down, there is one group that has remained steady and that group is Planned Parenthood." The group, which "performs one in three abortions in the United States,"

has repeatedly "turned opposition into fundraising fodder" to expand its "taxpayer-subsidized abortion empire."

"That," argued O'Bannon, "is why they spend millions on elections."

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

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

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

The physicians' group said that abortions done after the proposed 20-week abortion ban are "rare" and the results of "acute medical conditions." According to Johnson, such assertions are "the same mythology that came from special interests during the partial-birth abortion

debates" and "attempt to resurrect a baseless claim."

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

The bill would prohibit abortion after 20 weeks—when an unborn baby can feel pain—unless the life of the mother is in danger. There would also be an exception for cases of rape, but it would require a woman to get the abortion after reporting the rape to law enforcement. That provision brought opposition from a group of women and other GOP leaders in the House.

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

A press release issued by the Knights said the poll showed that 84 percent of Americans "want significant restrictions on abortions" and that "60 percent of Americans say abortion is morally wrong."

In addition, the poll found that 64 percent believe the abortion rate in the United States is higher than it should be, that 78 percent support parental notification, 68 percent oppose

taxpayer funding, and nearly 60 percent of Americans support legislation that would "permit medical professionals and organizations to refuse to provide abortions or refer patients for abortions," which are also known as "conscience protection laws."

"In light of the ongoing controversy over the HHS (Health and Human Services) contraception, sterilization and abortifacient mandate," the release said, "it is notable that 70 percent of Americans also support religious liberty rights when religious values conflict with the law."

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

In addition, results of a Pew Research Center poll released on Jan. 22 showed that 51 percent of U.S. adults say abortion should be legal in all or most cases, compared to 43 percent who say it should be illegal all or most of the time. But when asked about the morality of abortion only 15 percent of Americans view abortion as being "morally acceptable," while 49 percent currently believe that it is morally wrong.

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

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# Tutoring service to close after serving community for 20 years

By Jason Moon

Special to The Criterion

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

A program of Guerin Outreach Ministries, Inc., which is sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, the ministry has provided after-school tutoring and life skills lessons for children since 1995. Basic education and General Education Diploma (GED) instruction for adults were later added. All services were offered at no cost.

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

"I am saddened by the closure of EFS, but a realistic assessment of the financial situation shows that EFS can no longer sustain itself in the coming years," Sister Mary said. "I know it

has been a vibrant ministry for these years, but the time comes for all ministries to complete their mission."

Providence Sister Margaret Quinlan was one of the sisters who established EFS two decades ago.

"In the summer of 1995, with the encouragement of [Providence] Sister Brendan Harvey, and then after discussions of possibilities with [Providence] Sister Barbara Ann Zeller at Providence Self-Sufficiency Ministries, I negotiated with people from Saint Mary-of-the-Woods College, the Vigo County School Corporation, a number of churches in West Terre Haute and other community organizations about the need for adult education in the West Terre Haute area," Sister Margaret said. "We began with a few people, tutoring at Providence Pantry in the basement of the old St. Leonard's School."

She added they also began meeting people at the schools in West Terre Haute and the Vigo County Public Library, and had the use of a Vigo County School Corporation van to get to people for whom transportation was a

problem.

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

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

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

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

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

Sister Margaret said news of the closing brought back many

memories.

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

"But there were poignant moments," she continued. "The child who said, 'I wish I could come here every day because it's so clean.' Or the gentleman who remarked, 'I have no one to talk to but Jesus, I am so lonesome.' There were also moments of triumph, with people attaining their goals, getting their GED or their driver's license, getting employment, experiencing greater freedom at making healthy decisions for themselves."

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

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



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

Family Services."

(Jason Moon is media relations manager for the Sisters of Providence at Saint Mary-of-the-Woods.) †

# Saint Meinrad Archabbey welcomes five novices into community

Criterion staff report

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

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

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

He worked for three years as a production manager in the byproducts and coal handling divisions at United States Steel near St. Louis. He also served

as a college intern for two summers in Saint Meinrad Seminary and School of Theology's "One Bread, One Cup" youth liturgical leadership program.

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

**Novice Timothy Herrmann**, 27, of Findlay, Ohio, is a graduate of the University of Dayton, where he earned a bachelor's degree in communication management in 2010.

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

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

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

**Novice Jonathan Blaize**, 28, of

Mount Carmel, Ill., is a graduate of Southern Illinois University-Edwardsville in Edwardsville, Ill., where he earned a bachelor's degree in English literature.

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

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

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

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

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

(For more information about Saint Meinrad Archabbey, log on to [www.saintmeinrad.org](http://www.saintmeinrad.org).) †



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