



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

Take time to reflect God's love and mercy each day, writes columnist Patti Lamb, page 12.

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Bishop Christopher J. Coyne is introduced as the 10th bishop of the Diocese of Burlington, Vt., at a news conference at diocesan headquarters in South Burlington on Dec. 22, 2014. Behind him is a portrait of the first bishop of Burlington, Bishop Louis De Goesbriand. (Photo courtesy Glenn Russell/Burlington Free Press)

Bishop Coyne appointed to head Vermont diocese

BURLINGTON, Vt. (CNS)—Pope Francis has named Auxiliary Bishop Christopher J. Coyne of Indianapolis to head the Diocese of Burlington, Vt.

Bishop Coyne, 56, succeeds Bishop Salvatore R. Matano, who was installed last January as the ninth bishop of Rochester, N.Y. The appointment was announced on Dec. 22 in Washington by Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

Bishop Coyne, 56, has been an auxiliary bishop in Indianapolis since 2011 and was vicar general. Most

recently, he served in episcopal ministry and assisted in special responsibilities in the New Albany, Seymour and Tell City deaneries and as administrator of Sacred Heart and St. Augustine parishes, both in Jeffersonville.

He will be installed during a 2 p.m. Mass on Jan. 29 at St. Joseph Co-Cathedral in Burlington.

"I could not have wished for a better assignment," he said at a Dec. 22 news conference at diocesan headquarters in South Burlington.

In his first Vermont public appearance as Burlington's newly named bishop, Bishop Coyne showed a deep sense of pastoral concern, fidelity to the Church, a desire to listen respectfully to the needs of laity and clergy of the statewide diocese, readiness

to continue using current technology for outreach and a sense of humor.

When a reporter's phone rang during the news conference, the bishop—who declared his devotion to Dunkin' Donuts and the New England Patriots—was unflustered. "If it's my mother, tell her I'll call her back," he said with a smile.

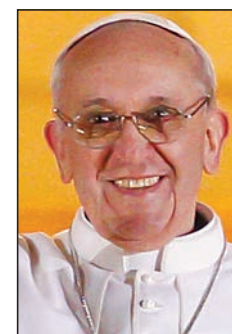
He expressed his appreciation to the people of the Indianapolis Archdiocese, saying his four years there have given Vermont Catholics "a better servant, pastor and man of the Church."

He added, "While I will miss the great people of Indiana and all of my friends there, I am ready to commit myself fully to the work of the Catholic Church here in Vermont."

See COYNE, page 16

Pope names 15 new cardinal electors, most from global South

VATICAN CITY (CNS)—Underscoring the geographical diversity of his selections, Pope Francis named 15 cardinal electors



Pope Francis

"from 14 nations of every continent, showing the inseparable link between the Church of Rome and the particular churches present in the world."

In addition to 15 new electors, Pope Francis named five new cardinals who are over the age of 80 and, therefore,

ineligible to vote in a conclave. Popes have used such nominations to honor Churchmen for their scholarship or other contributions.

The pope announced the names on Jan. 4, after praying the Angelus with a crowd in St. Peter's Square, and said he would formally induct the men into the College of Cardinals on Feb. 14.

With the list, the pope continues a movement he started with his first batch of appointments a year ago, giving gradually more representation at the highest levels of the Church to poorer countries in the global South. According to the Vatican spokesman, Jesuit Father Federico Lombardi, the new cardinals will include the first in history from Cape Verde, Tonga and Myanmar.

The Feb. 14 consistory will bring the total number of cardinals under the age of 80 to 125. Until they reach their 80th birthdays, cardinals are eligible to vote in a conclave to elect a new pope. Blessed Paul VI limited the number of electors to 120, but later popes have occasionally exceeded that limit.

Three of the new cardinal electors hail from Asia, three from Latin America, two from Africa and two from Oceania.

Of the five Europeans on the list, three lead dioceses in Italy and Spain that have not traditionally had cardinals as bishops—another sign of Pope Francis' willingness to break precedent. While giving

See ELECTORS, page 2

Local Catholic seeks healing for self, other victims of clergy sexual abuse in *Catholic Boy Blues*

By Natalie Hoefler

Norbert Krapf, 71, still loves the wooded hills of his southern Indiana boyhood home near Jasper and the Catholic faith that formed his beliefs from infancy.

Such feelings are remarkable not for their longevity, but that they exist despite Krapf being the victim of clergy sexual abuse six decades ago at his small, hometown parish tucked away in the Jasper hills.

In recent years, Krapf—a poet, author and former Indiana Poet Laureate now residing in Indianapolis—identified his abuser to the

See HEALING, page 10

In his downtown Indianapolis home on Dec. 10, Norbert Krapf discusses the various hats he wears when giving readings from *Catholic Boy Blues*, a book of poems he wrote to help himself and others heal from clergy sexual abuse. The poems are written through four voices—the suffering boy, the coping adult, the wise Mr. Blues and the abusive priest. When giving readings, Krapf dons different hats to represent the various voices—the baseball cap for the boy, the fedora for the man, the flat cap for Mr. Blues and the hunting hat for the priest. (Photo by Natalie Hoefler)



Pray for peace, look to Mary as model disciple, pope says

VATICAN CITY (CNS)—Peace is a gift that comes through prayer and through small daily efforts to sow harmony in one's family, parish and community, Pope Francis said.

"At the beginning of this new year, we are all called to reignite in our hearts a spark of hope, which must be translated into concrete works of peace: You don't get along with that person? Make peace. In your home? Make peace. In the community? Make peace. At work? Make peace," he said on Jan. 4 during his midday recitation of the Angelus.

Before announcing the names of the 20 new cardinals he will create on Feb. 14, Pope Francis used his Sunday Angelus address to continue the reflection on peace, on Mary and on the Church that he began during a Mass on Jan. 1 marking the feast of Mary, Mother of God, and the World Day of Prayer for Peace.

"Peace is not just an absence of war, but the general condition of the person who is in harmony with him- or herself, in harmony with nature and in harmony with others," he said during the Angelus address.

Everyone says they want peace, Pope Francis said, but they continue to make war, even on a small scale. "How many families, how many communities—even parishes—are at war?" he asked.

Describing Mary as the "queen of peace," the pope said that during her earthly life she knew

difficulty, "but she never lost her peace of heart, a fruit of having abandoned herself with trust to the mercy of God. We ask Mary, our tender mother, to point the whole world to the sure path of love and peace."

Reciting the Angelus on Jan. 1, he reminded people that the theme of his 2015 peace day message was, "No longer slaves, but brothers and sisters."

"War makes us slaves always," he said. "We are all called to combat every form of slavery and build brotherhood. And remember, peace is possible."

Faith helps make people free, and living the tenets of faith helps make them peacemakers, he said.

"Thanks to our baptism, we were introduced into communion with God and we are no longer at the whim of evil and sin, but we receive the love, tenderness and mercy of the heavenly Father," he said.

Earlier on Jan. 1, Pope Francis celebrated Mass in St. Peter's Basilica and focused his homily on Mary as both the mother of God and mother of the Church.

"Jesus," he told the congregation, "cannot be understood without his mother," the one who gave him human flesh, raised him and was near him always, even as he died on the cross and rose from the dead.

"Likewise inseparable are Christ and the Church," he said. And just as Mary brought Jesus into the world more than 2,000 years ago, the Church



Children representing the Three Kings carry offertory gifts after presenting them to Pope Francis during Mass marking the feast of Mary, Mother of God, in St. Peter's Basilica at the Vatican on Jan. 1. (CNS photo/Paul Haring)

continues to bring him to the world, he said.

Pope Francis repeated what he has said in the past: "It is not possible to love Christ without the Church, to listen to Christ but not the Church, to belong to Christ but not the Church."

The Church brings Christ to people, nourishes people with the sacraments and helps them understand what it means to

belong to Christ, the pope said. "Our faith is not an abstract doctrine or philosophy, but a vital and full relationship with a person: Jesus Christ, the only-begotten Son of God."

"Where can we encounter him? We encounter him in the Church, in our hierarchical, holy mother Church," he said. "It is the Church which says today: 'Behold the Lamb of God.' It

is the Church which proclaims him. It is in the Church that Jesus continues to accomplish his acts of grace which are the sacraments.

"Without the Church," the pope said, "Jesus Christ ends up as an idea, a moral teaching, a feeling. Without the Church, our relationship with Christ would be at the mercy of our imagination, our interpretations, our moods." †

ELECTORS

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red hats to the archbishops of Ancona-Osimo and Agrigento, Italy, the pope will once again pass over the leaders of Venice and Turin, both historically more prestigious dioceses.

None of the new cardinals hails from the U.S. or Canada. Father Lombardi noted that the numbers of cardinals from those countries have remained stable since February 2014, when Pope Francis elevated the archbishop of Quebec. The U.S. currently has 11 cardinal electors and Canada three.

The continuing geographic shift is incremental in nature. With the new appointments, cardinals from Europe and North America will make up 56.8 percent of those eligible to elect the next pope, down from 60 percent on Jan. 4.

The shift reflects the pope's emphasis on Africa and Asia, where the Church is growing fastest, and on his native region of Latin America, home to about 40 percent of the world's Catholics.

A number of the selections also reflect Pope Francis' emphasis on social justice. The new Mexican cardinal leads a diocese that has been hard hit by the current wave of drug-related violence in his country.

And one of the Italian cardinals-designate, the archbishop of Agrigento in Sicily, leads the Italian bishops' commission on migration, an issue on which Pope Francis has placed particular importance. In July 2013, the pope visited the southern Mediterranean island of Lampedusa, a major entry point for undocumented immigrants to Europe, and mourned

the many who had died attempting to cross the sea.

Only one of the new cardinals, the head of the Vatican's highest court, is a member of the Church's central administration, the Roman Curia, which currently accounts for about a quarter of all cardinal electors.

Announcing the appointments, Pope Francis noted that the ceremony to induct the new cardinals will follow a two-day meeting of the entire college, on Feb. 12 and Feb. 13, "to reflect on guidelines and proposals for reform of the Roman Curia."

The pope's nine-member Council of Cardinals is currently working on a major reform of the Vatican bureaucracy, including a new apostolic constitution for the curia.

Pope Francis said he had chosen to honor five retired bishops "distinguished for their pastoral charity in service to the Holy See and the Church," representing "so many bishops who, with the same pastoral solicitude, have given testimony of love for Christ and the people of God, whether in particular Churches, the Roman Curia or the diplomatic service of the Holy See."

The five new honorary cardinals hail from Argentina, Colombia, Germany, Italy and Mozambique.

Here is the list of the new cardinals:

- French Archbishop Dominique Mamberti, prefect of the Apostolic Signature, 62.
- Portuguese Patriarch Manuel Jose Macario do Nascimento Clemente of Lisbon, 66.
- Ethiopian Archbishop Berhaneyesus Demerew Souraphiel of Addis Ababa, 66.
- New Zealand Archbishop John Dew of Wellington, 66.

- Italian Archbishop Edoardo Menichelli of Ancona-Osimo, 75.
- Vietnamese Archbishop Pierre Nguyen Van Nhon of Hanoi, 76.
- Mexican Archbishop Alberto Suarez Inda of Morelia, who turns 76 on Jan. 30.
- Myanmar Archbishop Charles Bo of Yangon, 66.
- Thai Archbishop Francis Xavier Kriengsak Kovithavanij of Bangkok, 65.
- Italian Archbishop Francesco Montenegro of Agrigento, 68.
- Uruguayan Archbishop Daniel Fernando Sturla Berhouet of Montevideo, 55.
- Spanish Archbishop Ricardo Blazquez Perez of Valladolid, 72.
- Spanish-born Panamanian Bishop Jose Luis Lacunza Maestrojuan of David, 70.
- Cape Verdean Bishop Arlindo Gomes Furtado of Santiago de Cabo Verde, 65.
- Tongan Bishop Soane Mafi, 53.
- Colombian Archbishop Jose de Jesus Pimiento Rodriguez, retired, of Manizales, who turns 96 on Feb. 18.
- Italian Archbishop Luigi De Magistris, 88, retired pro-major penitentiary at the Vatican.
- German Archbishop Karl-Joseph Rauber, 80, a former nuncio.
- Argentine Archbishop Luis Hector Villalba, retired, of Tucuman, 80.
- Mozambican Bishop Julio Duarte Langa, retired, of Xai-Xai, 87. †



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‘Biggest human rights rally’ returns for March for Life

WASHINGTON (CNS)—“The biggest human rights rally in the world,” as one regular participant described it, will return to the nation’s capital for the annual March for Life on Jan. 22.

The 42nd rally on the National Mall and march to the U.S. Supreme Court marks the anniversary of the high court’s 1973 ruling in the case of *Roe v. Wade* that invalidated state and federal restrictions on abortions, legalizing abortion virtually on demand.



WASHINGTON LETTER

Micaiah Bilger, education director of the Pennsylvania Pro-Life Federation, said she sees the march as an opportunity to move forward from *Roe v. Wade*.

“The March for Life is, I think, the biggest human rights rally in the world, and it’s wonderful to go and be with other people and unite under that cause,” Bilger said in an interview with Catholic News Service. “It’s important for us to stand up in our nation’s capital and say, ‘Abortion is a human rights injustice, and we want to see all life protected.’”

The Pennsylvania Pro-Life Federation usually brings a few hundred participants from around the state, Bilger said. The range of people who attend—from high school students to older men and women who have been going for many years—offers an opportunity for participants to meet others of diverse backgrounds who share the same beliefs about abortion.

“We have a really good, really diverse group of people that go down every year,” she said. “There are so many young people who are going to the March for Life nowadays, so many [pro-life] clubs that are popping up ... in high schools and college campuses, and there are ... just so many people who are stepping up and seeing that [abortion] is an injustice.”

The March for Life also consistently draws many pro-life groups from college campuses each year. Katie Daniels, a sophomore at Boston College and president of the school’s pro-life club, called the march “the highlight of our year,” and said she expected about 30 students when their bus leaves campus the night before the march.

“It’s a great way to [be] a witness to life outside our campus on a national scale, and it’s something we look forward to very much as a club, to kind of participate in this broader national dialogue about what it means to be pro-life,” Daniels said.

Harvard University will also be sending 20 students to the rally. Jim McGlone, a senior at Harvard who has attended six times, said young people are a significant part of the movement.

“I think it shows that this is really the future of our country and our culture,” he said. “The pro-life movement is alive and vibrant and young and joyous and is really a force in our society that can make a really positive change,” he said.

Maggie Bick, a board member of Missouri Right to Life, said she expects about 250 people to join the 72-hour round trip to Washington. Bick said she feels it is important to attend because abortion is not only an injustice, but a mortal sin.

“[Since] our taxpayer dollars are being used to fund the abortion of other people who decide to make that fatal decision, I think we are being complicit in their sin,” she said. “That is why it is worth the fight to me to do everything we can to change the laws, diminish the number of abortions and in particular make the drive for not using our tax dollars for abortion.”



Above, March for Life participants make their way up Constitution Avenue in 2012 to the U.S. Supreme Court building in Washington. Pro-life groups from across the U.S. will converge on the National Mall in January when the March for Life returns to Washington for the 42nd annual rally protesting abortion. (CNS photos/Bob Roller)

Left, a man holds signs and prays during the 2012 March for Life rally in Washington.

The federal Hyde Amendment prohibits the use of federal tax funds to pay for abortion, with exceptions for cases of rape, incest and danger to the life of the woman. However, many states cover at least some abortions in their health plans for poor women.

Though the March for Life focuses on abortion, the group representatives explained that their support extends to all human lives, regardless of age.

“Part of our mission is also legislative work, so we work in legislation here in Pennsylvania to make sure that there are resources available for pregnant and parenting moms so they don’t feel like they’re being pressured to

have an abortion or feel like abortion is their only option,” Bilger said.

Bick agreed it is important for pro-life groups to assist pregnant women in need. She said many members of Missouri Right to Life participate in pro-life causes beyond the march.

“There are some people focused on post-abortive women and there are many people who do ... counseling at ... [the] one abortion clinic in Missouri,” she said. “Yes, we want to see *Roe v. Wade* overturned, but we also want to address our concerns for these women who are faced with a decision of whether or not to have an abortion.” †

Franciscan Father Arturo Ocampo was pastor of St. Patrick Parish in Indianapolis

By Sean Gallagher

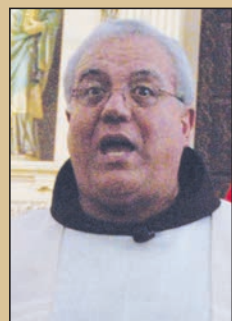
Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish in Indianapolis from 2004-13, died on Dec. 14, 2014, in San Antonio, Texas. He was 66.

The Mass of Christian Burial was celebrated on Dec. 17 at St. Alphonsus Church in San Antonio.

Franciscan Father Larry Janezic, current pastor of St. Patrick Parish and pastor of Sacred Heart of Jesus Parish in Indianapolis, was the celebrant of the Mass. Deacon Joe Ocampo, brother of Father Arturo, was the homilist.

A memorial Mass for Father Arturo was celebrated on Dec. 19 at St. Patrick Church in Indianapolis. Father Larry was the celebrant. Deacon Emilio Ferrer-Soto, who serves at St. Patrick Parish, was the homilist.

Burial followed at a section of Calvary Cemetery in Indianapolis for members of the St. Louis-based Franciscan Province of the Sacred Heart, of which Father Arturo was a member.



Fr. Arturo Ocampo, O.F.M.

Deacon Ferrer-Soto knew Father Arturo from shortly before the Franciscan priest became pastor of St. Patrick Parish in 2003.

Deacon Ferrer-Soto said that Father Arturo “was a great mentor and friend” in the years of formation leading up to the deacon’s 2008 ordination. “I truly appreciated his loving support,” Deacon Ferrer-Soto said.

He saw his previous pastor not only as a help to his own formation and life and ministry as a deacon, but also as a good leader at St. Patrick.

“Father Arturo was a great leader for the parish community,” Deacon Ferrer-Soto said. “He was the kind of person that likes the participation and involvement of his staff and every parish ministry or group involved in the planning and execution of every activity.”

“He always opened and closed the meetings with a prayer, always instilling the spirit of faith to his parishioners, leading with his own example.”

Arturo Miguel Ocampo was born on Sept. 29, 1948, in San Antonio. He was baptized on Nov. 14, 1948, at St. Alphonsus Church in San Antonio and confirmed on March 1, 1961, at Our Lady of the Angels Church in San Antonio.

He joined the U.S. Navy in 1970 and was honorably discharged in 1975.

Father Arturo entered the Sacred Heart Province of the Franciscans on June 25, 1979. He professed his first

vows on Aug. 11, 1980. From 1980-81, he ministered at St. Mary Parish in Indianapolis. He professed solemn vows on Aug. 4, 1984.

Father Arturo received his priestly formation at Catholic Theological Union in Chicago. He was ordained a transitional deacon on Dec. 15, 1984, and a priest on June 8, 1985.

From 1985-87, Father Arturo served as associate pastor of St. Augustine Parish in Chicago. He then served as a chaplain in the U.S. Navy from 1987-91.

From 1991-92, Father Arturo ministered as the associate pastor of San Jose Mission Parish in San Antonio. He then served as pastor of the parish from 1993-96.

From 1997-98, Father Arturo was assigned to St. Joseph Parish in Chicago as its associate pastor. He then served as pastor of St. Alphonsus Parish in San Antonio from 1998-2004.

Father Arturo’s final pastoral assignment was as pastor of St. Patrick Parish in Indianapolis. He served there from 2004-13.

He is survived by his mother, Eva Rivera Bustillos, four brothers—Paul, Jose, Luis and Armando Ocampo—and his sister, Lucia Ocampo.

Memorial contributions may be made to The Franciscans of Sacred Heart Province, 3140 Meramec Street, St. Louis, MO, 63118. †



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Editorial

'500 ... and Counting'

"500 Ultrasound Machines and Counting" reads the headline on the cover of the January issue of *Columbia*, the monthly magazine published by the Knights of Columbus.

Though you probably won't read about this newsworthy achievement in secular media outlets, we felt it was extremely important to note—especially only weeks before we commemorate the 42nd anniversary of the tragic *Roe v. Wade* Supreme Court decision, which legalized abortion on demand in the U.S. during all nine months of pregnancy. Since that misguided court ruling, more than 57 million unborn babies in the U.S. have died as a result of abortion.

The *Columbia* story, written by managing editor Andrew J. Matt, notes that the Knights' Ultrasound Initiative started in January of 2009 and has delivered more than 500 machines in all 50 states, which in turn has saved countless lives.

Since the initiative was launched, Matt writes, state and local Knights of Columbus councils have assisted qualified pregnancy centers in their areas by raising funds to cover half the cost of an ultrasound machine. Through the Knights' Culture of Life Fund, and in collaboration with the U.S. Conference of Catholic Bishops, the Knights' Supreme Council then

matches those dollars toward the purchase price of the machines, which start at about \$20,000.

Knights of Columbus councils across the Hoosier State, including several here in central and southern Indiana, have stepped up to raise funds to purchase ultrasound machines for pregnancy care centers. We thank them for their commitment to

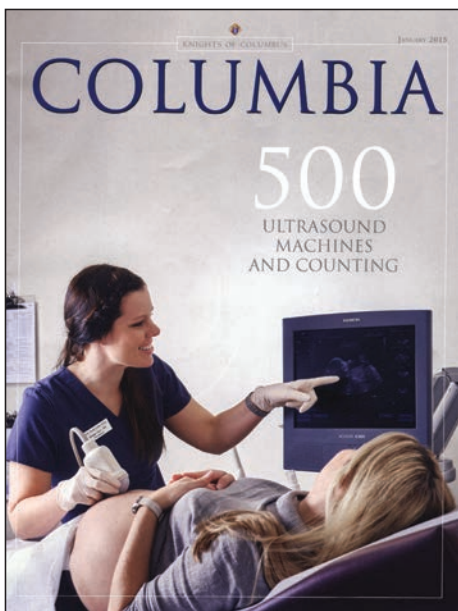
this important pro-life cause, and pray more councils are able to raise the funds to expand the Knights' outreach.

"When we began this program five years ago, we hoped to put a machine in every state," noted Supreme Knight Carl A. Anderson during a November presentation and blessing of the 500th machine at the Greater Baltimore Center for Pregnancy Concerns in Dundalk, Md.

"Not only has this program saved the life of countless unborn children, but it has also saved many mothers—and fathers—from a lifetime of regret."

We must continue to pray each day for all unborn children, and for their mothers and fathers to choose life. May the number of these ultrasound machines continue to grow, and be among the tools that open the hearts and minds of all expectant parents to see what a wonderful gift their child in the womb is.

—Mike Krokos



Pictured is the cover of the January issue of *Columbia*, the monthly magazine published by the Knights of Columbus.

Good luck, Bishop Coyne

It was inevitable, only a matter of time.

When the news arrived from the Vatican on Dec. 22, 2014, announcing Bishop Christopher J. Coyne had been named to lead the Diocese of Burlington, Vt., no one in the Archdiocese of Indianapolis should have been surprised.

After nearly four years of playing an important leadership role in the archdiocese as an auxiliary bishop and vicar general, Bishop Coyne, 56, was no doubt ready for the challenges that come with being a shepherd and spiritual leader of his own diocese.

He dedicated much of his early time in central and southern Indiana to administrative ministry, including serving for more than a year as the archdiocese's apostolic administrator after Archbishop Daniel M. Buechlein was granted an early retirement in the fall of 2011.

Most recently, Bishop Coyne served in episcopal ministry and assisted Archbishop Joseph W. Tobin

in special responsibilities in the New Albany, Seymour and Tell City deaneries and as administrator of Sacred Heart and St. Augustine parishes, both in Jeffersonville. In November, Bishop Coyne was also chosen chairman-elect of the U.S. bishops' Committee on Communications.

From celebrating priestly ordinations and confirmations to dedicating new churches, from tweeting about life as a Catholic bishop to keeping a strong presence on Facebook, from attending parish festivals and sampling deep-fried Twinkies at a county fair to offering the invocation at the Indianapolis 500, Bishop Coyne displayed his passion for sharing the beauty of the Catholic faith—and showed his appreciation for living in Indiana.

We offer our prayers for the success of Bishop Coyne's new appointment. May his years in Vermont bear much fruit for him and our brothers and sisters in Christ there.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk

Esteeming our elders and fostering solidarity across generations

Occasionally, we hear disturbing stories in the media about young people who perpetrate abuse against the elderly.



In a widely reported 2009 story, for example, caretakers at the Quadrangle Assisted Living facility outside Philadelphia were charged in connection with the abuse of an elderly

patient named Lois McCallister.

Three employees, aged 19, 21 and 22, were caught on a surveillance camera as they taunted, mocked and assaulted the partially naked 78-year-old woman.

She had begun complaining to visiting family members several months prior that someone was hurting her and hitting her. There were also initial signs of bruising on her hand and wrist.

After bringing the bruises to the attention of the nursing home's administrators, the family was informed that the allegations were unfounded, and were told the accusations were simply the result of the patient's advancing dementia. Family members suspected there was more to it, and clandestinely installed the video camera, hidden in a clock in the victim's room.

After capturing the assailants on tape, they concluded that the abuse suffered by their mother had been ongoing for some time. One of the young women charged in the case told investigators she was working on another floor the night the clock/camera captured the scene in the elderly woman's room. A family member later told news reporters, "They called the third girl down from another floor and said, 'Come down, we're going to start.'"

As a consequence of the abuse, the Department of Public Welfare eventually revoked the license for the facility, and the family filed a civil lawsuit against the parent company.

A tragic event like this leads to intense questioning about how these young people, charged with the special care of the older generation, could end up becoming so callous, inhuman and brutal. What can be done to prevent this kind of "intergenerational disconnect" from occurring in the future? And what can be done to build up unity and respect between generations?

A nearly universal point of reference over the years, and a counsel of incalculable worth, has been the injunction enshrined in the Decalogue: *Honor your father and mother.*

A decision to abide by this commandment invariably serves to strengthen the concern of children for their parents and elders, and helps forge a bond between the generations. The Book

of Sirach offers similarly sage advice: "My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fail, be considerate of him; revile him not all the days of his life; kindness to a father will not be forgotten, firmly planted against the debt of your sins" (Sir 3:12-14).

In a sense, it is precisely the weakness and vulnerability of the elderly that beckons us to manifest a greater respect toward them, and never to mistreat them in the strength of youth. As St. John Paul II beautifully summed it up in his 1999 "Letter to the Elderly": "... the signs of human frailty which are clearly connected with advanced age become a summons to the mutual dependence and indispensable solidarity which link the different generations." Compassionately attending to the needs of the elderly draws the generations together and builds solidarity.

When the unique gifts of the elderly are invested and shared with the younger generation, this, too, builds up solidarity. Elderly people help us see human affairs with a sense of perspective tempered by experience, reflection and wisdom. Whenever grandparents contribute to the raising and formation of their grandchildren, even by doing something as simple as teaching them how to pray and think about God, they strengthen intergenerational ties, and build family unity.

We can foster intergenerational care and support within our families and communities in other simple ways as well, for example, through conscientious parenting, including small but important steps such as insisting on meal time together as a family (which builds up mutual respect and concern for others in the family); teaching compassion by visiting sick or elderly neighbors together; teaching children to welcome all human life, even when weak or handicapped; praying together as a family; decreasing media time and guarding against violent computer and video games, pornography and other practices that dehumanize people and make them seem like objects to be manipulated.

As we seek to build relational bridges across generations, and work to construct a society that esteems its elders, we simultaneously build up homes and communities that are liberated of the threat of abuse or neglect—places of safety, mutual support and love, even as the hairs on our head turn gray and our strength wanes.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Peace is the work of justice, and effect of charity

During my time of service to my religious order, the Congregation of the Most Holy Redeemer (Redemptorists), I had the privilege of traveling to more than 70 different countries in very diverse parts of the world. In spite of the many differences I observed in places where there were distinct cultures, languages, political structures and religions, I discovered that one thing everyone has in common is the desire for peace.

Peace is such a simple, universal concept. Why is it so hard to achieve—in our personal lives, our families, our neighborhoods and our world?

Peace is the absence of violence, but it's also much more. St. Augustine called it "the tranquility of order," which is certainly an important aspect of peace.

When we're at peace, we're not filled with anxiety; our homes are not filled with loud arguments and discord; our neighborhoods are safe and well-ordered, not threatening or chaotic; and nations, races and peoples live together in harmony and mutual respect without suffering the horrors of prejudice, enmity or war.

But true peace is more than just good order or civility. The Second Vatican

Council ("*Gaudium et Spes*," #78) teaches that peace is the work of justice and the effect of charity. Peace is much more than the absence of war or the coexistence of nations. Peace is a gift from God, the sum total of many gifts from God that help us live fully with hearts full of justice and love.

Justice means giving every human being the reverence and respect due to him or her as a child of God. Justice is structuring human affairs, and the organization of society, in accordance with God's plan.

We are just when we treat others fairly, and when we work together to protect the innocent and the vulnerable from violence or evil. We are just when all people—wealthy and poor, strong and weak—live together in mutual respect and love.

Love is the sharing of self that we learn most perfectly from God, who *is* Love, and who shows us how to be for others in everything we say and do. Authentic love is not self-serving or self-gratifying. It is the generous sharing of ourselves in ways that connect us intimately with God and with our fellow human beings—those who are closest to us (family, friends and

neighbors) and those who are far from us (strangers, social outcasts, even enemies).

True peace, the peace that lasts, happens when we work for justice. It is the product of the hard work of civilization, the rule of law and the right-ordering of social structures. Peace requires fairness, respect for human dignity and the refusal to take advantage of another's weakness. Some 42 years ago, Pope Paul VI pointed out most forcefully that if we want peace, we must work for justice—here at home and around the world.

Lasting peace—the kind that is more than a temporary ceasefire or a periodic break between hostile actions—is the effect of charity. There is no real peace without forgiveness or without the willingness to sacrifice our individual or collective self-interest for the sake of genuine harmony. If we want peace, we must let go of our desire for revenge, and we must be willing to let old wounds heal through the saving grace of God's love.

Peace has been made possible for us because, by the blood of his cross, Christ has reconciled us with God and with each other. We have been forgiven so that we may forgive others. We have been shown

mercy, so that we might let go of our desire for vengeance against those who do us harm to a higher form of justice that is informed by love.

Peace will happen when we "let go and let God." When that day comes, nations will unite in a world order that respects the fundamental human rights and authentic cultural diversity of nations and peoples. Neighbors will help and respect one another. Families will live together joyfully. And each woman and man on Earth will be calm, untroubled and at peace.

When that day comes, Christ will come again, and his peace will be established throughout all of creation.

In the meantime, as we begin this New Year, let's continue our search for peace by recommitting ourselves to the work of justice and by loving God and our neighbor unselfishly as Christ loves us.

May the peace of Christ be with you in 2015 and always. Through the intercession of the Blessed Virgin Mary, Queen of Peace, may you find happiness and joy in working for justice and in sharing God's gifts with others in Jesus' name.

Peace be with you! †

La paz es la obra de la justicia y emana de la caridad

Durante mi época de servicio en la orden religiosa, la Congregación del Santísimo Redentor (Congregación Redentorista), tuve el privilegio de viajar a más de 70 países ubicados en diversas partes del mundo. A pesar de las numerosas diferencias que observé en los lugares donde la cultura, los idiomas, las estructuras políticas y religiosas eran muy diferentes, descubrí que el aspecto que todos tenían en común era el deseo de alcanzar la paz.

La paz es un concepto muy sencillo y universal. ¿Por qué, entonces, es tan difícil alcanzarla, tanto en nuestras vidas personales, nuestras familias, nuestras comunidades y en el mundo?

La paz es la ausencia de la violencia, pero también va mucho más allá. San Agustín la llamó "la tranquilidad del orden," lo que ciertamente constituye un aspecto importante de la paz.

Cuando gozamos de paz, no estamos agobiados por la angustia; nuestros hogares no están repletos de estruendosas disputas y discordia; nuestras comunidades son seguras, están bien organizadas, no son amenazantes ni caóticas; y las naciones, las razas y los pueblos conviven en armonía y con respeto mutuo sin sufrir los horrores del prejuicio, la enemistad o la guerra.

Pero la verdadera paz es más que el simple buen orden o el civismo. El Concilio Vaticano Segundo ("*Gaudium et*

Spes," #78) enseña que la paz es la obra de la justicia y que emana de la caridad. La paz es mucho más que la ausencia de la guerra o la coexistencia de las naciones; se trata de un obsequio de Dios, la suma total de muchos obsequios divinos que nos ayudan a vivir a plenitud con corazones rebosantes de justicia y de amor.

La justicia significa otorgar a cada ser humano la reverencia y el respeto que se le debe como hijo de Dios; es la estructuración de las cuestiones humanas y de la organización de la sociedad, de conformidad con el plan de Dios.

Somos justos cuando tratamos a los demás equitativamente y cuando trabajamos unidos para proteger a los inocentes y los vulnerables contra la violencia o el mal. Somos justos cuando todas las personas, ricos y pobres, fuertes y débiles, viven juntos en un clima de respeto mutuo y amor.

El amor es la entrega del propio ser que aprendemos en su forma más perfecta de Dios, quien *es* Amor y quien nos enseña a comportarnos con los demás en todo lo que decimos y hacemos. El amor auténtico no atiende a los propios intereses ni busca la gratificación personal. Es la entrega generosa de nosotros mismos en formas que nos conectan íntimamente con Dios y con los demás seres humanos, aquellos que se encuentran más cerca de nosotros (familiares, amigos y vecinos) y con aquellos que se encuentran lejos de

nosotros (extraños, marginados sociales, incluso los enemigos).

La paz verdadera, aquella que perdura, ocurre cuando obramos en pos de la justicia; es el producto de la ardua labor de la civilización, la regla de derecho y el orden correcto de las estructuras sociales. La paz requiere equidad, respeto por la dignidad humana y negarse a aprovecharse de las debilidades de los demás. Hace aproximadamente 42 años, el papa Pablo VI señaló vehementemente que si deseamos la paz, debemos trabajar en pos de la justicia, aquí y en el resto del mundo.

La paz duradera, aquella que es más que un cese el fuego temporal o un receso periódico entre actividades hostiles, es el efecto de la caridad. La paz verdadera no existe sin el perdón y sin la disposición de sacrificar nuestros propios intereses, tanto individuales como colectivos, por el bien de una genuina armonía. Si deseamos la paz, debemos abandonar nuestro deseo de venganza y debemos estar dispuestos a que las viejas heridas sanen mediante la gracia salvadora del amor de Dios.

La paz es una opción para nosotros porque Cristo nos ha reconciliado con Dios y con nosotros mismos mediante la sangre que derramó en la cruz. Nos han perdonado para que nosotros podamos perdonar a los demás; nos han mostrado misericordia para que podamos renunciar a nuestro deseo de venganza contra

aquellos que nos han hecho daño y entregarlo a una forma de justicia más elevada que está compuesta de amor.

La paz sobreviene cuando abandonamos nuestros resquemores y aceptamos a Dios. Cuando llegue ese día, las naciones se unirán en un orden mundial que respeta los derechos humanos fundamentales y la auténtica diversidad cultural de naciones y pueblos. Los vecinos se ayudarán y se respetarán mutuamente; las familias vivirán juntas y con alegría; y cada hombre y mujer sobre la faz de la tierra estará en calma, sin preocupaciones y en paz.

Cuando llegue ese día, Cristo vendrá nuevamente y su paz reinará en toda la creación.

Mientras tanto, a medida que comenzamos este nuevo año, continuemos con nuestra búsqueda de la paz renovando nuestro compromiso para trabajar en pos de la justicia y de amar a Dios y a nuestro prójimo de forma desinteresada, tal como Cristo nos ama.

Que la paz de Cristo esté con ustedes en 2015 y siempre. Que mediante la intercesión de la Santa Virgen María, la Reina de la Paz, encuentren felicidad y alegría en la obra en favor de la justicia y al compartir los dones de Dios con los demás en nombre de Jesús.

¡La paz esté con ustedes! †

Traducido por: Daniela Guanipa

Events Calendar

January 10

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.

January 11

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

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

January 13

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

January 15

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

January 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Pouring Faith into Family and Career, 16 Ounces at a Time," Scott Wise, President and CEO of A Pots and Pans Production, including Scotty's Brewhouse, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

January 17

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.

January 24

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.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Bread Rising, Spirit Raising,"** Robyn Morton and Saint Joseph Sister Paul Bernadette Bounk, instructors, 9 a.m.-5 p.m., \$100 per person, registration deadline Jan. 16. Information: 812-535-2932 or wvc@spsmw.org.

January 28

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Nuno Felting Fabric Yardage,"** Debby Green, instructor, 1-4 p.m., \$100 per person, includes materials, registration deadline Jan. 25. Information: 812-535-2932 or wvc@spsmw.org.

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 the Archangel 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.

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.

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.

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.

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.

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. †

Retreats and Programs

January 23

Saint Mary-of-the-Woods, Providence Hall, 1 Sisters of Providence, St. Mary-of-the-Woods. **Vigil with Saint Mother Theodore Guerin**, 6:30-9:30 p.m., freewill offering, registration deadline Jan. 17. Information: 812-535-2952 or provctr@spsmw.org.

January 23-24

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Dr., Mt. St. Francis. **Women's Retreat**, Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

January 27-29

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Sacred Rhythm Silent Retreat**, Annie Endris, facilitator, \$280 per person. Information: 317-788-7581 or www.benedictinn.org.

January 30

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Discussion with Q/A session and book signing by Vanessa Hurst, author of Engaging Compassion Through Intent and Action**, 7-9 p.m., no charge, registration required, books available for \$10.95. Information: 317-788-7581 or www.benedictinn.org.

January 31

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Walking the Path of Jesus and Buddha: Engaging Compassion through Intent and Action**, 9 a.m.-3 p.m., \$50 per person includes lunch. Information: 317-788-7581 or www.benedictinn.org.

February 2

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Dr., Mt. St. Francis. **Mondays at the Mount**, Franciscan Brother Bob Baxter, 10 a.m. and 7 p.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

February 3

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day: Spend a Day with God**, 9 a.m.-4 p.m., \$35 per person includes a room for the day and lunch, spiritual direction available. Information: 317-788-7581 or www.benedictinn.org.

February 6

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Movie Night: Lilies of the Field**, Benedictine Sister Mary Luke Jones, facilitator. 6:30-9 p.m., \$10 per person. Information: 317-788-7581 or www.benedictinn.org.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Dr., Mt. St. Francis.

First Friday devotions and lunch, 11:45 a.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

February 6-8

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **"Journey toward Holiness with St. Benedict,"** Benedictine Brother Peduru Fonseka, presenter, \$235 for single, \$395 double. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

February 7

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Dr., Mt. St. Francis. **Couples Retreat**, Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

February 10

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Day of Reflection for Women Ministers**, team of inter-denominational women ministers, presenters, 2-8 p.m., \$25 per person includes supper. Information: 812-535-2952 or provctr@spsmw.org.

February 12

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **"Women Witnesses: Called to Live the Gospel,"** Benedictine Sister Susan Marie Lindstrom, facilitator, 7-9 p.m., \$25 per person. Information: 317-788-7581 or www.benedictinn.org.

February 13-15

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **"How Deep is Your Love?"** married couples retreat, Benedictine Father Noël Mueller presenter, \$235 for single, \$395 double. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

February 20

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **"4th Annual Girls' Night Out: Women Helping Women,"** 7-10 p.m., \$25 per person, a portion of the proceeds to benefit the Julian Center. Information: 317-788-7581 or www.benedictinn.org.

February 20-22

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Dr., Mt. St. Francis. **Silent retreat for women**, Judy Ribar, presenter. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

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

Msgr. Joseph Schaedel to speak on "Lent? Isn't Marriage Penance Enough?" at Marriage on Tap event on Feb. 7



Msgr. Joseph Schaedel

Marriage on Tap, a ministry of St. Luke the Evangelist Parish in Indianapolis, will host dinner and a speaker at Bravo Restaurant, 2658 Lake Circle Drive, in Indianapolis, from 7-9:30 p.m. on Feb. 7.

The guest speaker for the event is Msgr. Joseph Schaedel, pastor of St. Luke Parish. He will speak on "Lent? Isn't Marriage Penance Enough?"

Msgr. Schaedel has served in the Archdiocese of Indianapolis for more than 32 years, including 17 years as vicar general and moderator of the curia under Archbishop Daniel M. Buechlein. He has worked as an educator, principal, pastor and spiritual chaplain to numerous groups. He brings to his priestly ministry genuine leadership and a vision for the Church in the new millennium.

Marriage on Tap is a ministry hosting monthly dinners with speakers addressing topics of marriage, love, faith and children. The \$35 cost per couple purchases two meals. A cash bar is also available.

The deadline to register is Jan. 25. Registration is available online at www.stluke.org. For more information, contact Romona at 317-258-2761. †

Bioethicist Father Tad Pacholczyk to speak at St. John Paul II Parish in Sellersburg on Feb. 14



Fr. Tadeusz Pacholczyk

Father Tadeusz "Tad" Pacholczyk, director of education and ethicist for the National Catholic Bioethics Center in Philadelphia, and regular columnist for *The Criterion*, will speak on the topic of "End-of-Life Decision Making and Care and Respect for Dying" at the St. Paul Campus of St. John Paul II Parish, 216 Schellers Ave., in Sellersburg on Feb. 14.

Father Pacholczyk will celebrate Mass at 9:30 a.m., then share his presentation after Mass.

All are welcome to attend.

For more information, call 812-246-2252 or 502-345-0271. †

Archdiocesan solemn observance of Roe v. Wade set for Jan. 22 in Indianapolis

The annual archdiocesan local solemn observance of the *Roe v. Wade* decision, which legalized abortion, will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, on Jan. 22.

The observance will begin with Mass at noon celebrated by Archbishop Joseph W. Tobin, followed by a prayerful procession along Meridian and Pennsylvania streets.

There will be exposition of the Blessed Sacrament for those who wish to

remain in the cathedral.

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

Please note: There will be very limited parking at the Catholic Center and the cathedral. Additional paid parking may be available at Methodist Hospital Visitor Center Parking and other nearby paid public parking lots. Please plan to arrive early.

For more information, e-mail Elizabeth Ricke at ericke@archindy.org or call 317-236-1551.

Catholic Radio Indy offers six-week 'Catholics Returning Home' program

Catholic Radio Indy, 8383 Craig St., Suite 280, in Indianapolis, will offer a six-week series titled, "Catholics Returning Home," from 10-11:30 a.m. beginning on Friday, Jan. 16.

The sessions are for non-practicing Catholics who are seeking answers to questions about returning to the Church.

If you know of someone who has left the Church, please invite them to join us.

Deadline for registering for this series is on Jan. 12.

For more information and registration, call 317-870-8400. †

Cardinals dedicate new wing of U.S. seminary in Rome

VATICAN CITY (CNS)—Five cardinals dedicated a new wing of the U.S. seminary in Rome, its first major addition in more than 60 years.

Italian Cardinal Pietro Parolin, who as secretary of state is considered the highest Vatican official under the pope, led the dedication ceremony of the building at the Pontifical North American College on Jan. 6.

Speaking to reporters after the ceremony, Cardinal Parolin noted the large enrollments at the college, the largest U.S. Catholic seminary, where 256 men are currently preparing for the priesthood. Two seminarians from the Archdiocese of Indianapolis are among those who receive priestly formation at the Rome college.

The presence of so many seminarians “means that, at least in some areas, vocations are growing,” the cardinal said. “Looking at the world scenario, this is very encouraging news.”

Cardinal Parolin was joined for the ceremony by three U.S. cardinals: Cardinal James M. Harvey, archpriest of the Basilica of St. Paul Outside the Walls; Cardinal Edwin F. O’Brien, grand master of the Equestrian Order of the Holy Sepulchre; and Cardinal Donald W. Wuerl of Washington. Australian Cardinal George Pell, prefect of the Secretariat for the Economy, also took part.

Cardinal Parolin led a procession of bishops, priests and seminarians down from the top floor of the 10-story building. On each floor, one of the cardinals read a prayer and sprinkled holy water over the new facilities, then the rest of the assembly sang a hymn.

Afterward, Cardinal Parolin praised the “beauty of this liturgy” and the highly organized character of the event as especially characteristic of the Church in the U.S.

The new wing, which was built in 18 months, extends the college’s space by 36,000 feet, including soundproof rooms for practicing liturgies and a reading room with a 360-degree view of Rome.

A chapel named for St. John Paul II contains a relic of the late pope’s cassock from the day in 1981 when he was shot in St. Peter’s Square. Stained-glass windows portray St. John Paul, Blessed Teresa of Calcutta, Archbishop Fulton J. Sheen and Father Michael J. McGivney, founder of the Knights of Columbus.

James and Miriam Mulva of Bartlesville, Okla., made an \$8.5 million gift to the seminary to fund the new building, whose energy-saving features including lighting that self-regulates according to the level of sunlight. †



Cardinal Pietro Parolin, Vatican secretary of state, blesses a classroom during the dedication of new building at the Pontifical North American College in Rome on Jan. 6. The new building includes high-tech classrooms and Mass- and homily-practice chapels. (CNS photo/Paul Haring)

Vatican secretary of state expects pope to visit New York, Washington

VATICAN CITY (CNS)—The Vatican secretary of state said he expects Pope Francis to visit New York City and Washington, D.C., during his September trip to the United States.

Cardinal Pietro Parolin, who as secretary of state is considered the highest Vatican official under the pope, spoke to reporters on Jan. 6, following a ceremony to dedicate a new building at the Pontifical North American College, the U.S. seminary in Rome.

Asked if Pope Francis would visit the United Nations in New York in September, Cardinal Parolin replied: “I think so, I think so, but no official announcement has been done. But everybody is speaking of that.”

Asked if the same trip would include a visit to Washington, the

cardinal replied: “Of course,” then added with a laugh, “but no official confirmation has been given.”

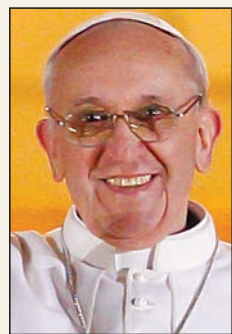
In November, Pope Francis confirmed reports that he would attend the World Meeting of Families in Philadelphia in September. So far, that is the only confirmed stop on what is expected to be a more extensive papal visit to North America.

The pope had already acknowledged receiving invitations to Washington from President Barack Obama and the U.S. Congress, and to New York from the secretary-general of the U.N.

“Maybe the three cities together, no?” Pope Francis told reporters in August, adding that he could visit the shrine of Our Lady of Guadalupe in Mexico on the same trip—“but it is not certain.”

Cardinal Parolin was also asked about the pope’s decision not to create any U.S. cardinals at a consistory on Feb. 14, where most of the 15 new cardinal electors will hail from developing countries in the global South, including several that have never been represented in the College of Cardinals.

“The Holy Father wanted to give this broader sense of the universality of the Church,” and so looked to dioceses that normally do not have a cardinal, he said. “It’s nothing against anybody, that is for sure.” †



Pope Francis

Reflection on U.S. ‘racial divide’ is personal for Illinois bishop

BELLEVILLE, Ill. (CNS)—In a 19-page reflection on the “racial divide” in the United States, Bishop Edward K. Braxton of Belleville, who is African-American, said he twice had been the victim of what he considered to be unjust police attitudes.

The episodes “made me very conscious of the fact that simply by being me, I could be the cause of suspicion and concern without doing anything wrong,” wrote Bishop Braxton in “The Racial Divide in the United States: A Reflection for the World Day of Peace 2015,” issued on Jan. 1.

In the first episode, when Bishop Braxton was a priest, “I was simply walking down a street in an apparently all-white neighborhood. A police car drove up beside me and the officer asked, ‘What are you doing in this area? Do you live around here? Where is your car? You should not be wandering about neighborhoods where you do not live.’ I never told him I was a Catholic priest, but I wondered what it was I was doing to attract the attention

of the officer,” he said. “This was long before I heard the expression, ‘walking while black.’”

In the second episode, Bishop Braxton, by this time a bishop, said he was “driving in my car in an apparently all-white neighborhood with two small chairs in the back seat and a table in the partially open trunk tied with a rope. A police car with flashing lights pulled me over. The officer asked, ‘Where are you going with that table and those chairs?’ Before I could answer, he asked, ‘Where did you get them?’ Then he said, ‘We had a call about a suspicious person driving through the area with possibly stolen furniture in his trunk.’ I wondered what I was doing to make someone suspicious. Many years would pass before I would hear the expression ‘racial profiling.’”

In neither case was Bishop Braxton wearing clerical garb. Even so, he noted that “I am not a completely impartial outside observer in the face of these events.”

In his “call to Christian dialogue,” Bishop Braxton alluded to Pope Francis’ choice of theme for the 2015 World Day of Peace: “No Longer Slaves, but Brothers and Sisters.” In addition to physical bondage, the bishop said, “there are also forms of social, emotional and psychological slavery: slavery to prejudice, racism, bias, anger, frustration, rage, violence and bitterness in the face of systemic injustices. Regrettably, these forms of slavery endure in the United States, and they are born from the tragedy of the European ‘slave trade.’”

Bishop Braxton wrote, “Many young students of history are surprised, even shocked, to learn that Catholic institutions and religious communities ‘owned’ human beings from West Africa as enslaved workers on their plantations.”

He quoted a now-deceased auxiliary bishop of Newark, N.J., Bishop Joseph A. Francis, who, when asked why there were so few African-American Catholics, replied, “If you had seen and heard what I have seen and heard, you would not be amazed that there are so few, you would be amazed that there are so many.”

The Belleville Diocese, headed by Bishop Braxton, is directly east of the Archdiocese of St. Louis, scene of near-constant protests over the police killing in August of unarmed African-American teenager Michael Brown in suburban Ferguson, Mo. With the two dioceses separated by the Mississippi River, Belleville is only 23 miles from St. Louis.

Bishop Braxton summarized the killing of Brown, as well as five other African-Americans in recent years: Eric Garner, who died from a New York

police chokehold in July; 12-year-old Tamir Rice, shot to death by a Cleveland policeman in November; John Crawford III, who was shot by police inside a Wal-Mart store in Beavercreek, Ohio, in August while he was holding an unpackaged pellet gun he had picked up from a store shelf; Trayvon Martin, whose 2012 killing by Sanford, Fla., neighborhood watch volunteer George Zimmerman brought new scrutiny to “stand your ground” laws; and Oscar Grant III, whose New Year’s Day 2009 shooting death at the hands of a Bay Area Rapid Transit policeman resulted in a \$2.8 million wrongful death settlement to his family and served as the basis for the movie *Fruitvale Station*.

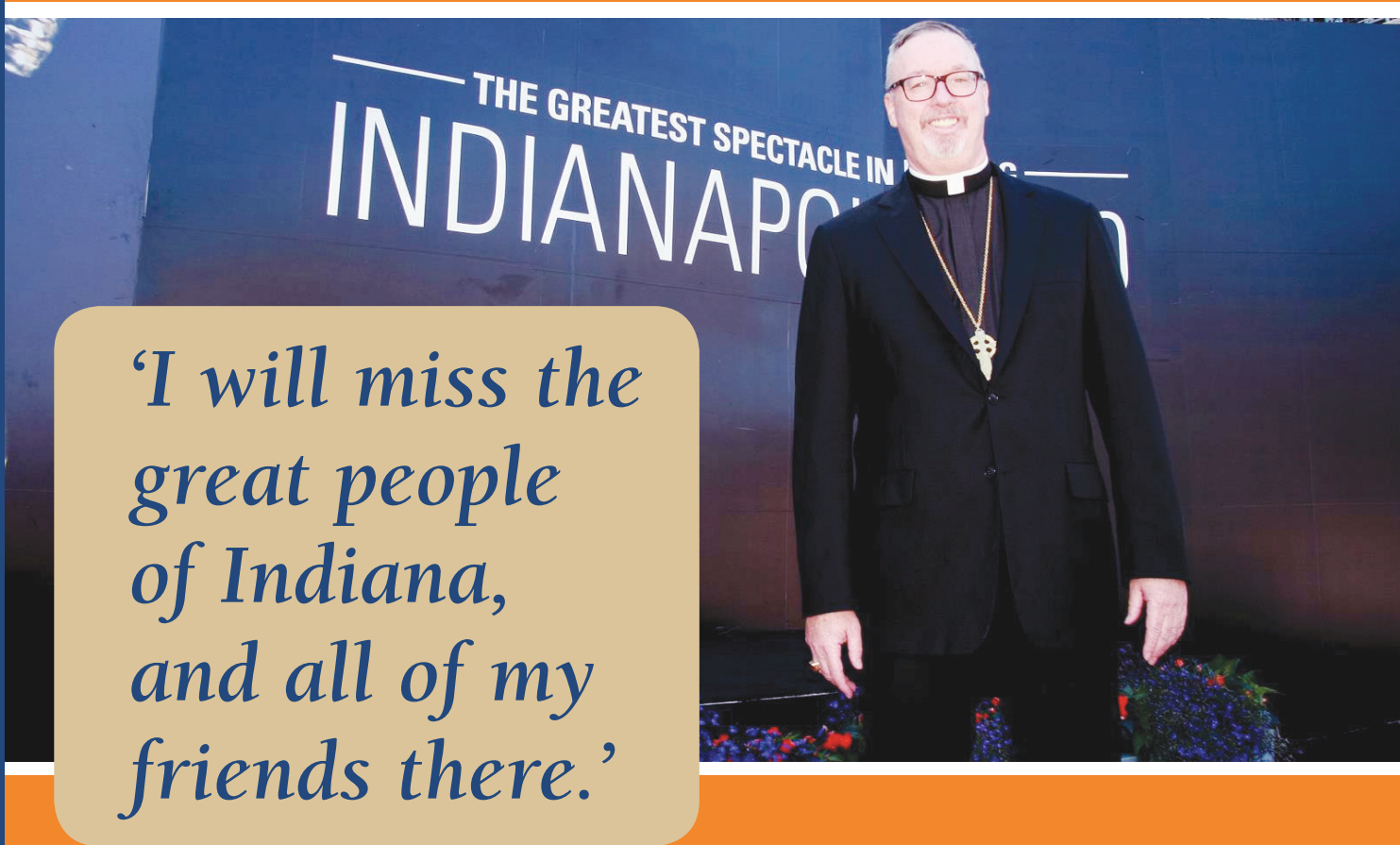
The bishop concluded his reflection with 14 things Catholics could do on race matters. Among them were going to Mass at least one weekday a week to pray for guidance on ways to bridge the racial divide; praying the rosary weekly with one’s family for the intention of ending racial conflict and prejudice; examining one’s conscience monthly to acknowledge acts that reinforce racial division; initiating an effort to get to know police officers, thanking them for their service and helping young people get to know the police and vice versa; “break the ice, start the conversation” with someone of a different racial background; and watching movies that explore racial issues, mentioning *The Help*, *The Butler*, *Selma* and *Lincoln*.

On the topic of slavery, Bishop Braxton recommended *Twelve Years a Slave* over *Gone With the Wind*, which, he said, offered “a completely romanticized presentation of what the evil of slavery was actually like.” †



‘There are also forms of social, emotional and psychological slavery: slavery to prejudice, racism, bias, anger, frustration, rage, violence and bitterness in the face of systemic injustices. Regrettably, these forms of slavery endure in the United States, and they are born from the tragedy of the European “slave trade.”’

—Bishop Edward K. Braxton of Belleville, Ill., in “The Racial Divide in the United States: A Reflection for the World Day of Peace 2015”



'I will miss the great people of Indiana, and all of my friends there.'

Thank you, Bishop Coyne



Above, Bishop Christopher J. Coyne, then-apostolic administrator of the Archdiocese of Indianapolis, elevates the Eucharist at the end of the eucharistic prayer during the closing liturgy of the National Catholic Youth Conference on Nov. 19, 2011, at Lucas Oil Stadium in Indianapolis. (Criterion file photo)



Archbishop Daniel M. Buechlein, right, exchanges a sign of peace with Bishop Christopher J. Coyne after ordaining him an auxiliary bishop for the Archdiocese of Indianapolis on March 2, 2011, at St. John the Evangelist Church in Indianapolis. (Criterion file photo)

Left top, Bishop Christopher J. Coyne is all smiles at the 98th running of the Indianapolis 500 on May 25, 2014, at the Indianapolis Motor Speedway. Bishop Coyne, vicar general, delivered the invocation before the start of the race. (File photo by Charles Schisla)



Bishop Christopher J. Coyne, vicar general, shares high fives on Nov. 23, 2013, with participants in the National Catholic Youth Conference at the end of the conference's closing Mass. (Criterion file photo by Sean Gallagher)



Pope Benedict XVI greets Auxiliary Bishop Christopher J. Coyne of Indianapolis during a Feb. 9, 2012, meeting with U.S. bishops on their "ad limina" visits to the Vatican. Bishops from Illinois, Indiana and Wisconsin were making their "ad limina" visits to the Vatican to report on the status of their dioceses. (CNS photo/L'Osservatore Romano)



Bishop Christopher J. Coyne, then-apostolic administrator and host of the 31st biennial National Catholic Youth Conference and National Catholic Collegiate Conference, displays a bishops' trading card with his picture during the closing liturgy on Nov. 19, 2011, at Lucas Oil Stadium in Indianapolis. (Criterion file photo)



Archbishop Joseph W. Tobin sits for the first time in the cathedra of SS. Peter and Paul Cathedral in Indianapolis during the Dec. 3, 2012, Mass in which he was installed as the sixth archbishop of Indianapolis. Applauding Archbishop Tobin is Archbishop Carlo Maria Vigano, left, apostolic nuncio to the United States, and Auxiliary Bishop Christopher J. Coyne of Indianapolis. (Criterion file photo by Sean Gallagher)



Bishop Christopher J. Coyne, apostolic administrator, smiles as he types a Twitter message on his cell phone during a break between speakers at a National Catholic Youth Conference press conference for local media on Oct. 19, 2011, at the Indiana Convention Center in Indianapolis. (Criterion file photo)



Seminarian Martin Rodriguez, a member of St. Mary Parish in Indianapolis, makes a promise of obedience to Bishop Christopher J. Coyne, then-apostolic administrator, during a June 23, 2012, Mass where Rodriguez was ordained a transitional deacon. Assisting Bishop Coyne is seminarian David Marcotte. (Criterion file photo by Sean Gallagher)



Bishop Christopher J. Coyne, then-apostolic administrator of the Indianapolis Archdiocese, baptizes George Williams, who is being held by his mother, Rebecca Williams, during the Easter Vigil at SS. Peter and Paul Cathedral in Indianapolis on April 7, 2012. Watching the baptism next to her mother is Mary Williams. Father Patrick Beidelman, center, archdiocesan director of liturgy, served as the master of ceremonies. The members of the Williams family, who are former Anglicans, were received into the full communion with the Church and are now part of the U.S. ordinariate established for former Anglicans. (Criterion file photo by Sean Gallagher)



Bishop Christopher J. Coyne samples a deep-fried Twinkie at the Jennings County Fair during the summer of 2011. (Submitted photo)



Bishop Christopher J. Coyne, then-apostolic administrator, blesses members of the congregation at the conclusion of the March 25, 2012, Mass of Dedication at the new St. Mary-of-the-Knobs Church in Floyd County. (Criterion file photo)



Bishop Christopher J. Coyne, the new auxiliary bishop of the Archdiocese of Indianapolis, lays prostrate in prayer on March 2, 2011, before the altar and sanctuary at St. John the Evangelist Church in Indianapolis during the praying of the Litany of the Saints as part of his episcopal ordination Mass. His mother, Rita Coyne of Woburn, Mass., center, and other members of his family kneel in prayer in the pews behind him. Seminarian Jerry Byrd, a member of St. Louis Parish in Batesville, is shown to the right of Bishop Coyne. (Criterion file photo by Sean Gallagher)



Bishop Christopher J. Coyne, then-apostolic administrator, pours chrism oil on the new altar at St. Mary-of-the-Knobs Church during a Mass of Dedication on March 25, 2012, as Father Patrick Beidelman, left, master of ceremonies and director of liturgy for the archdiocesan Office of Worship, and altar server Trenton Law of Georgetown, right, look on. (Criterion file photo)

HEALING

continued from page 1

bishop of the Diocese of Evansville in which Jasper is located, leading to the removal of the deceased priest's many accolades and honors.

But Krapf then took a much bigger, public step. Using his gift for poetical expression, he published *Catholic Boy Blues*, a book of poems dealing with the abuse through the voices of the suffering boy, the coping adult, the wise Mr. Blues and the abusive priest.

The book, along with other of Krapf's works, helped earn him the 2014 Eugene and Marilyn Glick Regional Author Award.

More importantly, it has been instrumental in Krapf's own healing and, he hopes, the healing of other sexual abuse victims.

This is the story of one Catholic man's efforts to cope with the crimes inflicted upon him as a youth by a priest, the book he published to help himself and other victims of sexual predators cope, and the journey of emotional and spiritual healing accomplished in the process.

'He would have us stay over'

Of Krapf's 26 published books, 11 are works of poetry. Many of the poems—whole volumes, even, including one book nominated for the Pulitzer Prize for poetry—revolve around his southern Indiana roots, his love for the wooded hills where he hunted and explored as a child, and his German heritage.

He and his family were members of Holy Family Parish in Jasper, with Msgr. Othmar Schroeder serving as pastor.

The priest was a friend of the family, the spiritual director of Krapf's father, a trusted role model in the parish—and a sexual predator of boys.

On weeknights before an early morning Mass, says Krapf, "[Msgr. Schroeder] would have us [altar servers] stay over, and that's when the abuse took place. There probably were as many as 50 victims in my parish."

Krapf learned to keep silent about the abuse. Msgr. Schroeder was respected by the adults in the community, a theme repeated in many of the poems in *Catholic Boy Blues*. In the poem "Once Upon a Time a Boy," Krapf describes the beating a friend received when the boy told his father about the abuse.

"It's a survival mechanism," he says of the silence. "If you focused on that [abuse] as a child, you wouldn't be able to function. You would just go to pieces, do some damage to yourself."

"I did some heavy drinking in the summers when I came home from college and worked across the street from where the abuse took place."

'I wasn't ready' to face it

So Krapf remained silent and went on with life. He considered becoming a mechanical engineer until he "fell in love with poetry" during his senior year in high school.

He earned a bachelor's degree in English from St. Joseph's College in Rensselaer, Ind., and his master's in English and doctorate in English and American literature from the University of Notre Dame in South Bend, Ind.

It was at Notre Dame where he met his wife, Katherine, who had recently left the Carmelite order and was completing her

master's at the university.

It was also at Notre Dame that Krapf developed a love for blues music. That musical expression would later help shape some of the poetry that led to his healing in *Catholic Boy Blues*.

Krapf and Katherine moved to New York City in 1970, where he taught at Long Island University and directed the C.W. Post Poetry Center, and Katherine taught middle school English.

Meanwhile, with the exception of Katherine, his silence on the abuse continued.

"I just had to be ready for [facing] it, and I wasn't," Krapf says. "Part of it was teaching full time" and raising the two children he and Katherine adopted from Bogota, Columbia.

It was the children who helped bring Krapf back to the Catholic faith he had distanced himself from as an adult.

"Katherine said she wanted to give them a good religious background and tradition, and it seemed like a good idea," he says. "But it was very difficult for me."

'I have an obligation to do something'

As Krapf's mother aged, he and Katherine returned often to Jasper to visit her. The trips included a trek to Indianapolis to visit friends, he says, and he began to feel the pull to return to Indiana.

The couple retired from teaching and moved to Indianapolis in 2004. They settled into a townhome a few blocks from St. Mary Parish, where they have been members for 10 years.

In 2006, the incidents of Krapf's past began to haunt him.

"There was a priest ... I read about who had been moved from one parish to another, three different parishes, abusing boys," Krapf recalls.

When the priest was relocated to a town not far from where Krapf grew up, he told himself, "I have an obligation to do something about this."

He wrote a letter to Bishop Gerald A. Gettlefinger, then-bishop of the Diocese of Evansville. Bishop Gettlefinger called just two days after the letter was mailed.

Krapf met with the bishop, who admitted this was not the first he had heard of the accusations against Msgr. Schroeder.

By 2007, Bishop Gettlefinger had made the priest's abuse public. Honorary photos of Msgr. Schroeder were removed from Jasper churches, and a Knights of Columbus council named in his honor was asked to change its name. The diocese offered to pay for counseling for victims of priest abuse.

Krapf was pleased by these moves, but he was far from healed.

"The case with this priest that was shunted around several parishes and then sent to southern Indiana, that really worked me up, and I needed to talk to Father Michael O'Mara [St. Mary's pastor at the time] about it," says Krapf.

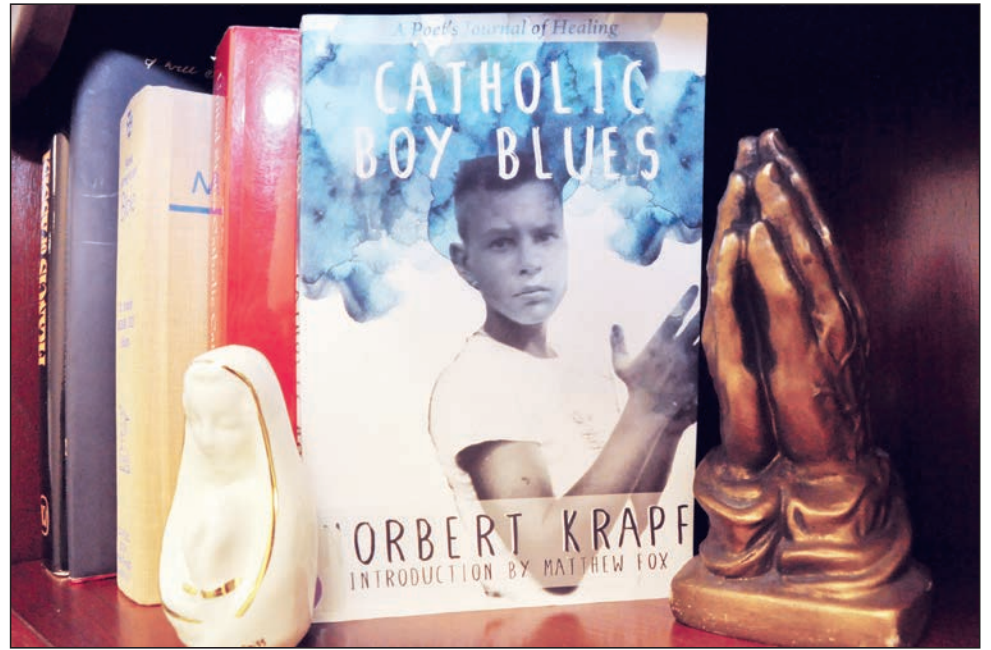
"He said, 'You know, Norbert, I'm a victim of this, too. Whenever we have family gatherings, and parents have their young boys with them, they kind of look at me funny, like they wonder, 'Is he ...? Does he ...?'"

"He was enormously sympathetic."

The last poem in *Catholic Boy Blues*, "Epilog: Words of a Good Priest," is dedicated to Father O'Mara.

'A sense of vocation'

Krapf also spoke with a spiritual director about the abuse. It was she



For the cover of his book *Catholic Boy Blues*, Norbert Krapf chose a photo of himself taken by the priest who sexually abused him as a youth. The haunted look on his face speaks to the boy's inner pain. The book is an effort by Krapf to seek healing for himself and other victims of abuse. (Photo by Natalie Hoefler)

who prompted him to address his past through poetry.

He began to write—and write, and write.

"I wrote 325 poems in just one year," he says. "And then I wrote another 50 after that."

The decision to publish *Catholic Boy Blues* was "a calling," says Krapf.

"I could have just written the poems and healed myself and stopped there, but that was impossible, because I have a sense of vocation, a calling, which probably comes from my Catholic background."

The poems came to him in four voices: the boy, the man, Mr. Blues and the priest.

"I had no idea when I finally decided to write the poems what they would be," he explains. "They just came that way. They came through me."

Krapf says the voice of Mr. Blues "just rose up inside me when I started writing these poems, and it became a healing agent."

"Mr. Blues is a creation of all these blues masters I've been listening to over the years. He's a grandfatherly figure in many ways, very down to earth, very kind and compassionate, and very helpful."

Krapf gave himself several years to edit the poems and develop the book, removing himself from the effort for months at a time "so I'd be able to see objectively and do some editing."

During those years, from 2008-10, Krapf was selected to serve as Indiana's poet laureate, a role which he says allowed him "to promote poetry in Indiana." Between 2006 and the publication of *Catholic Boy Blues*, Krapf also published six other works.

'A strong outpouring of support'

Before the book was published in April 2014, Krapf notified Archbishop Joseph W. Tobin.

"I wrote him to let him know the book was coming out," he says. "I said, 'I think you should know about this. It's only fair that you know about it.'"

"I offered to send him a proof of the book in case he wanted to be prepared. He wrote a very warm, gracious reply."

Archbishop Tobin's support went beyond words. He offered an opening prayer at the night of Krapf's first book signing, and he sent a copy of the book to Pope Francis.

"A reading of *Catholic Boy Blues* permits one to glimpse the incredible pain of victims of sexual abuse," Archbishop Tobin told *The Criterion*. "The fact that such abuse occurred during the victim's childhood and was inflicted by a priest, that is, a person whom a child would instinctively trust, makes the pain even more hideous."

"Yet the spirit of Norbert Krapf emerges from this terrible crucible to offer a testimony to the power of God to bring light out of darkness and, finally, life from death."

"I thank God that Norbert and Katherine have found healing and are willing to serve as instruments of healing for others."

That healing can be quantified.

"That night of the book launch ... I don't even remember how many people thanked me because either they were a survivor, or someone in their family or a friend [was a survivor]," Krapf recalls. "There's been a strong outpouring of support."

'This is my Church'

Krapf is now in the process of writing another book. In the meantime, he is exploring ways to bring the message of hope and healing in *Catholic Boy Blues* to groups through poetry readings and collaborative presentations.

"I love to collaborate," he says.

"I've worked with photographers, jazz musicians, blues musicians. Now I'm working with a poet therapist who is a harpist."

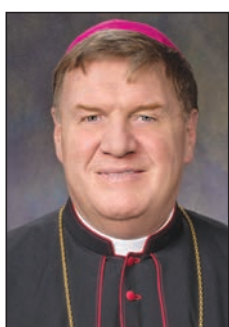
The two will deliver a workshop on healing at Oldenburg Franciscan Center in Oldenburg on Feb. 21.

A recurring question Krapf says he receives at book signings and poetry readings is how he can stay in a Church that caused him so much pain.

"I tell them that I don't feel that way," he says. "I recognize that a big part of me is Catholic. I have a sense that this is my Church, and I'm not going to let it be taken away from me, and I'm going to help improve it."

"That might seem like a delusion of grandeur, but I believe it."

(*Catholic Boy Blues* by Norbert Krapf is available online at www.amazon.com and the following Indianapolis bookstores: *Indy Reads Books*, *the Basile History Market at the Indiana History Center*, and *Indianapolis Barnes and Noble bookstores*.) †



'A reading of Catholic Boy Blues permits one to glimpse the incredible pain of victims of sexual abuse. The fact that such abuse occurred during the victim's childhood and was inflicted by a priest, that is, a person whom a child would instinctively trust, makes the pain even more hideous. Yet the spirit of Norbert Krapf emerges from this terrible crucible to offer a testimony to the power of God to bring light out of darkness and, finally, life from death.'

—Archbishop Joseph W. Tobin

Jesus' baptism in the Jordan reveals the Blessed Trinity

By Marcellino D'Ambrosio

The Jews were absolutely unique in the ancient world. Not only did their religion forbid them to worship any gods other than the Lord, but their prophets actually taught that the gods of other nations were mere figments of the imagination. They did not exist at all.

For devout Jews in the time of Jesus, monotheism—the belief that there is only one God—was their distinctive hallmark and was ingrained in them from cradle to grave. They recited several times a day a verse from Deuteronomy “Hear, O Israel! The Lord is our God, the Lord alone!” (Dt 6:4).

So it should come as no surprise that the notion of Jesus as the Son of God was a bit hard for them to take. The Gospel of St. John tells us that this claim to divine sonship was one of the main reasons for Jesus' crucifixion.

Hundreds of years later, the Roman Emperor Constantine had to call a Church council to reaffirm that Jesus was God, equal in glory and majesty to God the Father. Yet another council had to be called a few generations later to definitively affirm the same about the Holy Spirit.

To this day, people from *Da Vinci Code* fans to Jehovah's Witnesses ridicule the doctrine of the Trinity, the belief that there are three divine persons in one God, alleging it was invented by Constantine.

But a close reading of the Scriptures shows that the Trinity was revealed when Jesus met his cousin in the wilderness, at the River Jordan. While John baptizes his superior, the voice of God resounds over the waters: “You are my beloved Son; with you I am well pleased” (Mk 1:11).

At that very moment, the Holy Spirit descends upon Jesus in the form of a dove. Here, for a brief moment, we glimpse the mystery of one God in three persons: God the Father, God the Son, and Holy Spirit. This momentary appearance of Jesus as the Son of God, anointed with the Holy Spirit, is an epiphany.

In fact, in Eastern Catholic churches, the feast of the Baptism of the Lord and

the Epiphany (called “Theophany”) are the same.

It is no accident that this revelation of the Trinity happened at the moment of Christ's baptism. Christian baptism, here instituted by Christ, is fundamentally different than the baptism of John.

John the Baptist preached cleansing from past sins and a change of lifestyle. Christian baptism certainly involves this but accomplishes much more. It joins us to Jesus, as Savior and Lord, and connects us with the power of his death and resurrection.

But since in baptism we become one with Jesus, members of his body, all that is his becomes ours. His Father now becomes Our Father, and the Holy Spirit now takes up residence within us.

Baptism does not just wash away sins so that we can escape the fires of hell. It establishes an intimate relationship between us and the three persons of the Trinity. God is no longer a stern monarch, but a loving Father, not just Christ's

Father but Our Father. God the Son calls us no longer servants, but friends. God in the Holy Spirit becomes the power within us to make us new people, and brings us to the fullness of joy.

The fact that baptism takes place through water is no accident either. Water cleanses, true. But it also is the symbol of birth. Are we not carried in water for nine months in our mothers' wombs? In baptism, we emerge from the waters of the Church's womb to take up a new kind of life, a holy adventure that opens out into eternity.

But there is another sacrament besides baptism that is instituted at this blessed event. Notice that Peter, speaking of Jesus' baptism in the Acts of the Apostles, says Jesus was “anointed” (Acts 10:38). The Greek word for “anointed one” is “Christ.” And the Greek term for “confirmation” is “chrismation.”

Some wonder why we need the sacrament of confirmation. To some it appears to be an afterthought or anticlimactic. After all, we receive the Holy Spirit in baptism and become children

‘[Baptism] establishes an intimate relationship between us and the three persons of the Trinity.’



A Russian Orthodox pilgrim is immersed into the Jordan River. Located near the West Bank town of Jericho, the site is believed to be the place where St. John baptized Jesus. The Blessed Trinity was revealed during this important moment at the start of Jesus' public ministry. (CNS photo/Debbie Hill)

of God. So what else do we get when we are confirmed? That's simple: We receive our mission and the power to carry it out.

Being a Christian is not just about salvation. It's about sharing in Christ's anointing to transform the world. The mission is an essential part of the package, not an option. That's why we are called “Christians,” or anointed ones. Without sharing in the mission through the special anointing of confirmation, one is not fully incorporated into the Church, which is a missionary community.

So the feast of the Baptism of the Lord is not only a revelation of the Trinity and our initiation into a saving relationship with the three divine persons. It is the empowering commission to bring others into the same life-transforming relationship. It is a special day for all who glory in the name of being called a Christian.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

All four Gospels attest to the importance of Jesus' baptism in the Jordan

By Fr. Lawrence E. Mick

Each of the four Gospels gives us a different portrait of Jesus, with each evangelist emphasizing different aspects of his life, ministry and teaching. Some parables, sayings and events are reported in only one of the Gospels. Some of what is written is a compilation of



Pope Francis visits Bethany Beyond the Jordan, the traditional site of Jesus' baptism, southwest of Amman, Jordan, on May 24, 2014. All four Gospels describe Jesus' baptism and show that it was important to the early Church. (CNS photo/L'Osservatore Romano, pool)

various teachings, which may not have been spoken by Jesus all at the same time.

When we find an event reported in all four Gospels, however, that gives us good reason to recognize the significance of it. One such event is the baptism of Jesus by John the Baptist. There are differences in how the event is reported, but all four evangelists attest to this event.

The fact that it appears in all four Gospels is curious since Jesus' baptism would seem to have posed a problem for the early Church. It was hard for the Church to explain that Jesus was baptized when he had no sin. In St. Matthew's Gospel, for example, John protests that he should not baptize Jesus but that Jesus should baptize him.

But baptism is about more than repenting from sin. Jesus' baptism seems to have been a moment when what God was asking of him and what his life and mission would entail began to be more fully revealed.

The voice from heaven at the baptism quotes two verses from the Old Testament. “This is my beloved son” comes from the Psalms (Ps 2:7), and “with whom I am well pleased” comes from the prophet Isaiah (Is 42:1), which is the first of the “suffering servant” songs in Isaiah. Thus it suggests that Jesus is to be the servant of God, and that he will suffer in carrying

out his ministry.

After his baptism, Jesus goes into the desert for 40 days. During that time, he is tempted to achieve success in ways not in accord with God the Father's will. His rejection of those temptations affirms his acceptance of the mission God intended.

Even though the baptism John offered is not the same as Christian baptism, it has long been seen as a model for the sacrament of baptism. In some parts of the Church, the feast of the Baptism of the Lord was a prime day for celebrating baptisms.

When an adult or child is baptized into Christ, he or she is recognized as God's beloved child, just as Jesus was. The baptized person takes on the mission given to Jesus: to spread the Good News of God's kingdom and lead others to God.

Jesus' baptism reveals the meaning of his life and mission, though how it all plays out will be evident only over time. The newly baptized Christian also is set on a course of life in Christ. It may take a while to grow into that identity, and he or she will also face temptations. But he or she is always God's chosen one, and is sent to carry on the work of Christ.

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

From the Editor Emeritus/John F. Fink

Old Testament: Interpreting the Song of Songs

(Fifty-first in a series of columns)

Perhaps the Song of Songs, a love poem full of sensuous imagery, doesn't seem to be an appropriate piece of literature to be in the Bible. But it is indeed the next book in this series about the Old Testament. It follows the Book of Ecclesiastes.

Scholars have long speculated about why a poem about erotic love would be part of the Bible. But it was included in the Jewish canon, is read by Jews on the last day of Passover, and parts of it are included in the Catholic Church's liturgy, especially on Marian feasts.

As *The Catholic Study Bible* tells us, there are four ways of interpreting it: literal, dramatic, cultic and allegorical. In its literal interpretation, it is simply a collection of love poems that celebrate the passion of human love. Perhaps they began as Judean wedding songs that celebrated a fundamental human

emotion—erotic love.

But people have looked for more than that. The dramatic interpretation goes back at least as far as the Christian theologian Origen, who said that it was a wedding poem written in dramatic form by Solomon. The fact that there is no narrative, only speeches, supports this interpretation. On the other hand, there is no dramatic development, no story line or character development.

So what if it was originally a liturgical re-enactment of a drama that takes place in nature each spring—the cultic interpretation? Those who support this possibility note a well-known fertility myth in the ancient Near East: The great god (Baal for Canaanites or Tammuz for Babylonians) dies after the harvest, and the fertility goddess (Anath or Ishtar) searches for him during the winter. Finally, with spring, she finds him, they are united, and the cycle of life continues.

Finally, there is the allegorical interpretation, the one most accepted by the Catholic Church. Just as Jewish commentators interpret the Song as symbolizing God's dealings with Israel, so Christians have long read it

as a description of the mystical union of God and the individual soul. Some profound mystical theology, notably that of St. John of the Cross and St. Bernard, come from the allegorical interpretation of the Song of Songs.

Since this is one of the Wisdom Books, what does it teach us? In its literal interpretation, it simply but enthusiastically affirms that sexuality is one of God's great gifts to us. However, the sexual pleasure is pursued by the woman in the poems only within the context of a faithful and exclusive commitment.

The dramatic interpretation plays up the woman's unrelenting search, steadfast commitment and fidelity as qualities to be admired and imitated.

The cultic interpretation, the dying/rising ritual, is that death does not have the final victory, that the love of the grieving goddess is enough to bring her lover back and to revitalize the Earth.

And the allegorical approach gives us a way of understanding the nature of our relationship with God. God is not just an impassive creator or avenging judge, but a passionate lover who ardently desires union with us. †



John F. Fink, Editor Emeritus

It's All Good/Patti Lamb

Reflect God's love and mercy one ordinary day at a time

My kids and I were listening to the car radio while running errands on the morning of New Year's Eve. My daughter, Margaret, acknowledged a "pattern" in commercials.

"All the commercials talk about 'New Year's revolutions,'" she said.

I explained that the correct term was "resolutions," and went on to explain that those are little promises we make to do better in our lives.

Margaret, 7, was inquisitive. "That's why people promise to go places, like to the gym or back to school?" Margaret asked.

In his 10-year-old wisdom, Margaret's older brother, Henry, chimed in with, "It's more than that, Margaret," he said. "People say they will stop wasting money, and clean up stuff, like their garages and backpacks." (Maybe I had finally gotten through to him about the state of his backpack.)

"And that makes them better people?" Margaret asked.

I explained how that's a step in the right direction. I told her that it's important to take care of our bodies, our planet and our things. But I talked about how "things" don't last.

I said, "What's most important is ...," and I paused to find the right words.

But Margaret excitedly interjected with "Getting to heaven!"

Margaret had found better words than I would have used.

I congratulated her on coming up with our family's collective New Year's resolution—living in a way that will help us get to heaven. Then I asked the kids to name some practical ways we could achieve success.

"Tell good knock-knock jokes to turn someone's frown upside down," Margaret said.

"And share your popcorn," she added.

I asked Henry to name a few.

"Sit by the kid who is all alone," he said. Then he went on to say, "And don't be embarrassed to say grace before you eat at Wendy's—even if people look at you."

I threw some into the mix. "Remember to say 'thank you,' and really work at forgiving people," I said.

"When someone messes up, offer them reassurance, and remind him that no one is perfect," I mentioned.

It turns out that there are so many ways to succeed at this resolution.

Nothing we came up with was beyond our reach. Margaret decided that she doesn't think God asks too much of us if we want to get to heaven. Henry agreed, and mentioned that

simple things like sending cards to sick people and being more patient would also count.

I suggested that if we just show love, even—and especially—when people are mean, sick, alone, slow or imperfect, then God would be pleased with that.

We determined that no valiant feats or saintly ventures were required. God really only asks us to do simple, ordinary things that are within all of our powers to do wherever he has placed us—whether at school, at the office, on the volleyball court or in line at the grocery store. That makes the resolution of getting to heaven seem attainable. (This may be the one New Year's resolution that actually sticks.)

I think the secret to reaching a goal is to repeatedly do the little things well, and keep chipping away at the bigger task. Heaven is within our reach by reflecting God's love, his mercy, and his glory in small ways, one ordinary day at a time. Sometimes, we'll mess up and we'll need to start again. But striving to make our way back to God, to our eternal home in heaven, should be the single most important resolution we ever make.

Thanks, Margaret.

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

The Human Side/Fr. Eugene Hemrick

A New Year's resolution for the rest of your life

What resolution would you like to make for a more enjoyable and peaceful 2015? A lot of people say they are trying to find ways to cope with a hectic life. It might just be a great resolution.

They would do well to read St. Benedict, who said it's important to learn to listen with what he called "the ear of the heart."

Listening with the ear of the heart means more intently opening up our hearts to another person so as to let the other person's concerns become ours. It means putting aside "my" concerns to be more fully aware of the other person's concerns.

The "other" of which we speak may be our spouse, children, friends or a

stranger we meet on the street. Most important, the "other" may be God's graces speaking to us.

Listening with the ear of the heart is not an easy resolution to practice. And why is this so? The old saying, "Familiarity breeds contempt," is one reason. When we are with another person all the time, it is easy to predict what the person will say before he or she says it. Life has a monotonous side in which we begin to see others as one-dimensional and overlook them. The eyes and ears need to appreciate the other person's fascinating distinctiveness, which seems to dim over time.

Spiritual writer Jean-Pierre de Caussade encourages us to live the "sacrament of the moment." To achieve this means to put aside the concerns we have about what we will do next, and to focus our mind and heart solely on

the moment: to concentrate on God's momentary graces that are showering us.

One of the adverse effects of the times we live in is distraction. Our senses are constantly bombarded with images and sounds—from television, phones, Internet—that leave us little time to digest them. We quickly move from one thing to another as if it's normal.

But is our life—lived so quickly with little time to think or absorb what is happening—normal? Are we able to really find true joy in it? Does it allow us peace of mind? And most important, does it draw us closer to God?

If you answer "no" to any the above, I would say that a good New Year's resolution is to work on listening with the ear of your heart.

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

Twenty Something/

Christina Capecchi

An epic love story atop the family tree

It had an echo of Nicholas Sparks to it, but it was real life, and the story went viral:



an Ohio couple married for 73 years died just 28 hours apart.

Reporters across the globe culled bits of Hollywood drama from the marriage, chronicling a young Joseph Auer surviving the horrors of D-Day and missing the birth of his second child.

He and his wife, Helen, enduring financial hardship as they raised 10 children.

When Helen passed away in their Cincinnati condo on a quiet Wednesday evening last October, 100-year-old Joe kissed his wife and whispered, "Mama, call me home."

She honored his request promptly.

But the part that wasn't reported, the part that the Catholic reader might have sniffed out based on the names, the location or the family size, was the Catholic faith that undergirded Helen and Joe's union. It was like oatmeal, giving them sustenance. It was like a full daily planner, lending them purpose. It was like star dust, offering them hope.

Helen and Joe combatted stresses—a night job, farm chores, miscarriages, never-ending diaper wringing, Catholic-school tuition—with Mass, weekly confession and nightly rosary. All the kids knew of Helen's devotion to St. Elizabeth Ann Seton, whom she petitioned fiercely when her firstborn contracted spinal meningitis as a boy.

"They always put God first," said Mary Jo Reiners, the Auers' fifth child. "That's one of the things I'll take away from their marriage."

They weren't particularly demonstrative, but the kids never doubted their parents' commitment. It was visible in the little ways they cared for each other and the tender nicknames they used; he called her "Helen Baby," and she called him "Daddy."

Their legacy includes 16 grandchildren, 29 great-grandchildren and one great-great-grandchild. A second great-great-grandchild is due this month.

Reflecting on what it means to inherit and honor that legacy is a weighty matter, said Joe Bianco Jr., a 35-year-old mortgage loan officer and the firstborn of Joe and Helen's sixth child, Jeanne.

"I'm trying to instill the same values," said Joe Jr., a father of three.

But sometimes the gulf between his grandparents' way of life, with its simplicity and nobility, and his 21st-century grind feels unbridgeable. His grandpa risked his life in World War II; Joe Jr. is waging iPad wars among the kids in the living room.

He remembers his grandpa reading *The Cincinnati Enquirer* with a magnifying glass and referring to the TV as "the idiot box."

These days, Joe Jr. finds himself repeating the parental mandates he grew up with: work hard, finish your meal, say please, go to church. His kids attend a Catholic school and attend Mass, as a family, every week. He and his wife, Missy, were married in the same church as his parents and his late grandparents. He hopes the sacrament and setting can have the same effect on his 12-year marriage as it did on their 73-year one.

Their back-to-back deaths deepens his trust in God. "It just proves that God truly has a plan for all of us," Joe Jr. said. "He had it all mapped out."

His big-picture thoughts about honoring his grandparents are tinged with New Year's resolve. The goal for 2015, he says: power off the iPhone and spend more time with his family. He may still have to log 55-hour work weeks, but once he's home, he wants to be available to play with his 11-year-old son or read *Pete the Cat* to his 4-year-old daughter.

"My kids are growing up quickly," he said. "Maybe I've already missed some things, but I don't want to miss any more."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of *SisterStory.org*, the official website of *National Catholic Sisters Week*.) †

Easter Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, January 11, 2015

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Mark 1:7-11

This weekend, the Church invites us to celebrate the great Feast of the Baptism of the Lord. It commemorates an important event in the life of Jesus and in the unfolding of salvation and also draws our attention to marvelous and fundamental aspects of our redemption.

Jesus, the Son of God, the Redeemer, very much is the centerpiece of all three readings, although of course the selection from Isaiah, from which comes the first reading, only prefigures Jesus.

Isaiah mentions no one by name, but the reading describes a faithful servant of God who, although suffering unjustly and greatly, will be steadfastly faithful to God.

Over the centuries, this passage from Isaiah, quite similar to three others in literary construction and in reference to the figure that Christians have called the "Suffering Servant," has been popular among the pious. Believers through the ages have seen in them a description of Jesus. (These "songs" also provide readings for Holy Week, precisely for Good Friday.)

In the second reading, from the Acts of the Apostles, St. Peter stands as the principal figure. Peter appears before Cornelius, whose name indicates Roman origins. In itself, this encounter is revealing. Peter did not limit his interest to Jews, whose heritage Peter shared.

Rather, the Apostle preached the Gospel to pagans, and indeed to the despised Romans, who were responsible for the military conquest and occupation of the Holy Land, a circumstance detested by the Jews.

Peter's message is crisp but profound. Salvation is in Jesus. The Holy Spirit anointed Jesus as the Savior. God was with Jesus as the Lord went about "doing good works" and healing the sick.

This point, too, is crucial. The pagan Cornelius yearned for what is good and perfect, and thus wholeheartedly accepted Christ.

St. Mark's Gospel furnishes the story of the Lord's baptism in the River Jordan by John the Baptist.

Ritual washings, or baptisms, had become popular in certain Jewish circles in the first century. Homes were even built with ceremonial baths. The idea was that a person could visibly state the desire to be rid of sin, as if sin literally soiled the body, by washing in water.

John the Baptist acknowledges Jesus as the Redeemer. John insists that he himself is not the Savior. John confesses that he is "not worthy to loosen" (Mk 1:7) the sandal-strings of the Savior.

The Gospel is clear. Jesus is the perfect, innocent and absolutely sinless Lord. Nonetheless, Jesus assumes the sinfulness of humankind. Then God identifies Jesus as the Savior, and moreover as his Son. To make this declaration clear, God speaks in ancient Old Testament words and employs symbols that no Jew would have misunderstood.

Reflection

This feast is great because it reveals to us the Lord's identity. He is the Son of God. Not even a prophet of John's holiness and tenacious faith was the Lord's equal.

Secondly, Jesus assumes the sinfulness of us all. As stated elsewhere in the Scriptures by St. Paul, Jesus is a new Adam, a new and perfect representative of the human race. Unlike Adam, Jesus causes union with God, not estrangement from God. Jesus brings life, not death.

A common human nature unites all people with the Lord. He confirms this union by assuming the responsibility for human sin.

Note that Peter spoke for the other Apostles, for the Christian community, and, most importantly, for Jesus. The Church calls us to the Lord our Savior.

We are sinners, but in Jesus, we find reconciliation with God. Our reconciliation through Jesus is perfect, unbroken, and absolute, and in it is eternal life. †



Daily Readings

Monday, January 12

Hebrews 1:1-6
Psalm 97:1, 2b, 6, 7c, 9
Mark 1:14-20

Tuesday, January 13

St. Hilary, bishop and doctor of the Church
Hebrews 2:5-12
Psalm 8:2ab, 5-9
Mark 1:21-28

Wednesday, January 14

Hebrews 2:14-18
Psalm 105:1-4, 6-9
Mark 1:29-39

Thursday, January 15

Hebrews 3:7-14
Psalm 95:6-7c, 8-11
Mark 1:40-45

Friday, January 16

Hebrews 4:1-5, 11
Psalm 78:3, 4bc, 6c-8
Mark 2:1-12

Saturday, January 17

St. Anthony, abbot
Hebrews 4:12-16
Psalm 19:8-10, 15
Mark 2:13-17

Sunday, January 18

Second Sunday in Ordinary Time
1 Samuel 3:3b-10, 19
Psalm 40:2, 4, 7-10
1 Corinthians 6:13c-15a, 17-20
John 1:35-42

Question Corner/Fr. Kenneth Doyle

Bishops conferences set regulations regarding holy days of obligation

The way in which holy days of obligation are regulated in the



United States is confusing to me. I wouldn't be surprised if other people feel the same way. Perhaps that is one reason why attendance at Masses on these days seems so low. Can you explain how the Church determines what feasts on which the faithful are required to attend Mass? (New York)

In the Catholic world, there is considerable variation from country to country in the number of holy days of obligation (when Catholics are required to participate in the Eucharist). The *Code of Canon Law* in #1246 lists 10 of these, in addition to Sundays, but allows national conferences of bishops to reduce the number or to transfer their observance to a Sunday.

Vatican City observes all 10, while Canada keeps only two (Christmas and on Jan. 1).

The United States has kept six holy days of obligation: the solemnities of Mary, Mother of God (on Jan. 1); Ascension of the Lord (40 days after Easter); the Assumption of the Blessed Virgin Mary (on Aug. 15); All Saints (on Nov. 1); the Immaculate Conception of the Blessed Virgin Mary (on Dec. 8); and Christmas (on Dec. 25.)

The U.S. Conference of Catholic Bishops decided to maintain the traditional six holy days. Later, in 1999, ecclesiastical provinces of the country were permitted to transfer the observance of the Ascension to the following Sunday, and most of the United States has done that.

The most confusing aspect, I believe, was the determination of the U.S. bishops' conference that whenever the solemnities that fall on Jan. 1, on Aug. 15 or on Nov. 1 falls on a Saturday or a Monday, the obligation to attend Mass is removed. As a pastor, I confess that each time this happens I feel the need to review the regulation and explain it in our parish bulletin because neither our parishioners nor I can seem to keep it straight.

Regretfully, I acknowledge your contention that Mass attendance is low on some of these holy days. In the fourth century, St. John Chrysostom lamented in a homily that "many people celebrate the holy days and know their names; but of their

history, meaning and origin, they know nothing." If we are to maintain the six holy days of obligation for the United States, we probably need to do a better job explaining their meaning and their importance.

If I recall correctly from grade school (60 years ago), the poor souls in purgatory cannot pray for themselves, but they are able to pray for those still in the world. I have been asked on a number of occasions to say a few words at a funeral in honor of the deceased. Each time, I am moved to close my reflection with, "Pray for us, [name of the deceased], now and at the hour of our death." Am I off-base? (Wisconsin)

Whether the souls in purgatory can, by their prayers, help those still on Earth is an unsettled question in Catholic theology, and a matter on which renowned theologians have differed. St. Thomas Aquinas held quite definitively that the poor souls could not help us, while St. Robert Bellarmine and St. Alphonsus Liguori believed that they could.

The section in the *Catechism of the Catholic Church* that deals with purgatory (#1030-1032) makes no mention of the holy souls praying for us, and at no point does the liturgy of the Church invoke their help.

But since the Church has not offered a definitive teaching on this matter, we cannot exclude that possibility; it could be that praying for the living is part of their purification in readying themselves for the holiness of heaven. So I see no harm in asking for their prayers. If they are in purgatory, they might be able to pray for us. If they are already in heaven, they certainly can. †

My Journey to God



Another Page

By Sandy Bierly

I awoke this morning after a good night's rest, To begin a new page in my book of life. What unfolds this day, only God will know, As I continue my journey letting God lead the way.

Each moment a word, pausing here and there, As I take in a breath while looking around, Taking in the grandeur of this new day, Giving thanks to God for another page.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. In this photo from Oct. 4, 2013, dried black ink stains a writing case used by St. Thérèse of Lisieux.) (CNS photo/Nancy Phelan Wiechec)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

ARVIN, Mary Helen, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 17. Wife of Norbert Arvin. Mother of Susan Williams, Christopher, Edward, Stephen and Timothy Arvin. Sister of Eileen Arvin. Grandmother of 16. Great-grandmother of 15.

BALSLEY, Bettejane, 91, St. Lawrence, Lawrenceburg, Dec. 14. Mother of Susan Fleckenstein, Linda Gredy, Christopher and Lee Strassell. Grandmother of 13. Great-grandmother of 12.

CHAMBERS, Sebrena Gayle, 45, Holy Spirit, Indianapolis, Dec. 9. Wife of Brian Chambers. Mother of Alex and Riley Chambers. Daughter of Danny and Ruth McClure. Sister of

Dannette Chavez and Bryan McClure.

COGHILL, Helen D., 98, St. Mark the Evangelist, Indianapolis, Dec. 16. Mother of Timothy Kinnamon. Grandmother of three. Great-grandmother of four.

CUMMINS, Lori L., 38, Prince of Peace, Madison, Dec. 13. Daughter of Larry and Brenda (McCormick) Cummins. Sister of Lana deLong, Lisa Langsford and Brent Cummins.

DOMINIK, Joseph F., 92, St. Ambrose, Seymour, Dec. 13. Husband of Mary Pasyk. Father of Mary Ellen Emch, Claudia, Lygia, Joseph, Martin and Thomas Dominik. Brother of Irene Matz, Ann Radde, John and Father Stanley Dominik. Grandfather of nine. Great-grandfather of seven.

FLUEGEMAN, Janine F., 48, St. Charles Borromeo, Milan, Dec. 12. Daughter of Gilbert Fluegeman. Sister of Chris Denton, Therese Graves, Sharon Mahoney, Doug and Ken Fluegeman.

HAYDEN, James T., 54, St. Matthew the Apostle, Indianapolis, Dec. 8. Husband of Jamie Hayden. Father of Jessica Cook, Julie and Jack Hayden.

Son of Gerard Hayden. Brother of Joe and Mark Hayden.

HOEFER, Richard Edmond, 83, St. Vincent de Paul, Bedford, Nov. 13. Husband of Vera Lea Hoefer. Father of Veronica Conte-Clark, Liza Najem and Carla Santos. Grandfather of eight. Great-grandfather of three.

HOLLAND, Mary Ruby, 90, St. Christopher, Indianapolis, Dec. 15. Mother of Joyce Bartley, Harry, Mark and William Holland. Sister of Ida Mae Johnson. Grandmother of eight.

HRVAT, Petar, 51, St. Rose of Lima, Franklin, Dec. 11. Husband of Snjezana Hrvat. Father of Danijel and Denis Hrvat. Brother of Ivanka, Dragomir, Ivo, Juro and Miro Hrvat.

HUTCHINSON, Richard, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 19. Father of Teresa, Bernard, Charles, David, Dennis, Michael and Patrick Hutchinson. Brother of Alan Green. Grandfather of seven. Great-grandfather of three.

KENTER, Ralph R., 69, SS. Francis and Clare of Assisi, Greenwood, Dec. 2. Husband of Jane Kenter. Father of Amy Shidler. Brother of David and Thomas Kenter. Grandfather of four.

LINDENSCHMIDT, Mary Lou, 82, St. Agnes, Nashville, Dec. 11. Wife of Robert Lindenschmidt. Mother of Ann Littenbach, Bob and John Lindenschmidt. Sister of Richard Keil. Grandmother of five.

LOMBARDO, Theresa Esther, 92, Our Lady of the Greenwood, Greenwood, Dec. 18. Mother of Kathleen Rusler and Michael Lombardo. Sister of Mary Whinery and James McGinnis. Grandmother of five. Step-grandmother of two. Great-grandmother of 11. Step-great-grandmother of five. Great-great-grandmother of three.

MANNING, Jack E., 75, Our Lady of Lourdes, Indianapolis, Dec. 5. Husband of Betty Manning. Father of Kimberly Petry, Laurel Pritt and Craig Manning. Son of Thelma Hardwick. Grandfather of four.

McDERMOTT, Mary Lou, 85, St. Jude, Indianapolis, Dec. 10. Sister of James McDermott.

PEREDO, Dee Ann, 68, Holy Spirit, Indianapolis, Dec. 4. Sister of Ruth Miller, Sharon Rainey, Mary and John Jones.

RAINBOLT, Barbara Carol (Pfeffer), 72, Holy Family,



Preparing for the pope

British artist Peter Pinder paints a miniature statue of Pope Francis, which he sculpted with fiberglass and cold cast bronze materials, at his house near Manila, Philippines on Jan. 5. Pope Francis is scheduled to visit the Philippines from Jan. 15-19.

(CNS photo/Harley Palangchao, Reuters)

New Albany, Dec. 20. Wife of Paul Rainbolt. Mother of Susan Jeffries, Beth Roberts, Chris and Mark Rainbolt. Grandmother of six. Great-grandmother of four.

RATHKE, Paul A., 79, St. Elizabeth of Hungary, Cambridge City, Dec. 20. Husband of Genevieve Rathke. Father of Kathleen Rogers and Michael Rathke. Grandfather of three. Great-grandfather of one.

RHOADES, Paul E., 76, St. Elizabeth of Hungary, Cambridge City, Dec. 17. Father of Kim Rhoades-Martinez, Cindy, David and Richard Rhoades. Grandfather of eight. Great-grandfather of eight.

RYLE, Shirley Ann, 79, St. Mary, Greensburg, Dec. 11. Mother of Angela Hersley, Cindy Stuhrenburg, Nancy Tower, Bill and John Ryle. Sister of Wilma Hurst. Grandmother of 11. Great-grandmother of six.

SAMALA, Dr. Salvador L., 69, St. Lawrence, Indianapolis, Oct. 23. Husband of Pilar Jose-Samala. Father of Shelia Castillo, Stephanie Ola and Seifred Samala. Brother of Evelyn Canlas. Grandfather of six.

SCHMITT, Edward Lee, 60, St. Lawrence, Indianapolis,

Nov. 4. Husband of Therese Schmitt.

SCHMITT, John Robert, 82, St. Mary, New Albany, Dec. 18. Husband of Joyce Schmitt. Father of Anne Alstott, Amy, Karen, Laura, John and Louis Schmitt. Brother of Mary Jeanne Huber and Betty Anne Lenfert. Grandfather of five.

SELL, Marjorie, 81, St. Andrew, Richmond, Dec. 12. Mother of Ann Brooks, Faye Peters, Carol Stemmler, James, John, Mark and Michael Sell. Sister of Lois Berry and Julia Whitesell. Grandmother of 15. Great-grandmother of four.

SHELLEY, Mary, 64, St. Rose of Lima, Franklin, Dec. 14. Mother of Katy Ferguson, Brian, David and Rob Garrigus and Precious Blood Father Jeff Kirch. Sister of Vivian Leach, Dennis and Paul Allen, Theresa and Jamie Ridener. Grandmother of seven.

SIEFKE, Thomas, 79, St. Teresa Benedicta of the Cross, Bright, Dec. 8. Husband of Jeanne (Elfers) Siefke. Father of Karen Couch, Michelle McNally, Terri Osborn, Mark and Michael Siefke. Grandfather of 12. Great-grandfather of one.

STILLER, Chester, 87, St. Mary, New Albany, Dec. 15.

Husband of Bettie Stiller. Father of Paula Barlow. Brother of Vonda Morgan and Kenneth Stiller. Grandfather of one.

STRUBE, William G., 51, St. Lawrence, Indianapolis, Nov. 3. Brother of Patty Strube-Lyons.

VOGEL, Lisa Margaret, 60, St. Martin of Tours, Martinsville, Dec. 12. Wife of Jerry Vogel. Mother of Catherine Gadberry and Tom Vogel. Sister of Robert Whitcomb. Grandmother of eight.

WICKENS, Virginia, 94, St. Mary, North Vernon, Dec. 13. Sister of Theresa Bruns and Mable Byers.

WILLIAMS, Patricia J., 78, St. Lawrence, Indianapolis, Nov. 16. Mother of Kathryn Aebly, Karen Black, Keith and Kenneth Williams. Grandmother of 19. Great-grandmother of four.

WINNINGHAM, Sandra Lee, 71, Holy Spirit, Indianapolis, Nov. 25. Wife of John Winningham. Mother of Debbie Zapp, Alan and Steven Winningham.

YEARY, J. Jake, 16, St. Lawrence, Indianapolis, Oct. 26. Son of Laurie Yeary. Brother of Alicia Yeary. †

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Holy Cross Father James F. Blaes was a native of Indianapolis, a World War II veteran and a priest for 59 years

Holy Cross Father James F. Blaes, a member of the United States Province of Priests and Brothers of the Congregation of Holy Cross, died on Dec. 14, 2014, at Holy Cross House in Notre Dame, Ind. He was 88.

The Mass of Christian Burial was celebrated on Dec. 22 at Sacred Heart Basilica on the campus of the University of Notre Dame. Burial followed at the Holy Cross Community Cemetery.

Father Blaes, a jubilarian of profession of vows and ordination, was born on Sept. 16, 1926, in Indianapolis. He attended St. Joan of Arc School and Cathedral High School, both in Indianapolis, before briefly studying at the University of Notre Dame and then serving in the U.S. Army in World War II.

He entered the Holy Cross order on Aug. 15, 1947, professed first vows on Aug. 16, 1948, and professed final vows on Aug. 16, 1951.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
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Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Indianapolis chapter of Legatus celebrates 25 years

Special to *The Criterion*

Legatus of Indianapolis celebrated its 25th anniversary on Dec. 11 with a Mass at St. Michael the Archangel Church, followed by dinner and a short program at the Woodstock Club.

Legatus is an international organization for Catholic business leaders whose mission is to “study, live and spread the Catholic faith in our business, professional and personal lives.”

Indianapolis area resident George Maley originally learned about Legatus from his friend Tom Monaghan, who founded the organization, and joined as an at-large member in 1987. Monaghan then encouraged Maley to charter a chapter in Indianapolis. Archbishop Edward T. O’Meara of Indianapolis gave his approval and appointed the archdiocesan vicar general as chaplain.

The then-named Indiana chapter first met at the Indianapolis Athletic Club on Dec. 8, 1989. Ten member-couples joined after the first gathering, and Jerry Semler became the chapter’s president.

Growing the membership was slow during the first two years, but took off with the gathering of 20 member-couples in the third year. Today, there are 55 member-couples who gather once a month for Mass, a speaker and dinner. There are also chapters in the South Bend/Elkhart area and Ft. Wayne.

The recent evening was shared with Legatus of Indianapolis alumni and representatives from the Legatus international office, including John Hunt, executive director.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and Legatus of Indianapolis chaplain, celebrated Mass and offered his thoughts on the organization.

The evening also served as the chapter’s annual meeting where president Kathryn Densborn passed the gavel to Tom Penno, incoming president, and the 2015 officers were installed. The chapter is currently accepting new members.

More information about Legatus of Indianapolis can be found at www.legatus.org/chapter/indianapolis. †



Pictured are members of the 2015 Legatus of Indianapolis board of directors. Seated, from left, Carmel Brand, secretary; Terry Langsenkamp, program chair; Tina Malone, trustee; and Kathryn Densborn, past-president. Standing are George Maley, founder emeritus; Tim Rushenberg, trustee; Msgr. Joseph Schaedel, chaplain; Tom Penno, president; Kevin McCarthy, membership chair; Pat Carr, treasurer; Tom Spencer, ex-officio, and Jim Zink, trustee. (Photo by Rhythm in Focus)

What was in the news on January 8, 1965? News of the final council session in the fall, and a controversial TV series is withdrawn at bishops’ request

By Brandon A. Evans

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

Here are some of the items found in the January 8, 1965, issue of *The Criterion*:

• **Final council session opens September 14**

“VATICAN CITY—Pope Paul VI has decided that the fourth and final session of the ecumenical council will start on September 14, 1965. The pope made his decision known [on Jan. 4] at an audience with Cardinal Amleto Cicognani, papal Secretary of State. The Vatican announced it the next day. The pope again emphasized that the fourth will be the last council session.”

• **TV series withdrawn at bishops’ request**

“NEW YORK—A four-part television series examining the Catholic Church’s teachings on marriage and birth control, scheduled to begin on Sunday, Jan. 3, was withdrawn upon the request of a number of American bishops two days before the first program was to be telecast. Produced by the National Council of Catholic Men, the program was to have been shown over four consecutive weeks on 100 NBC stations throughout the nation. The ‘Catholic Hour’ series has an audience of 1,500,000 each Sunday. No announcement of the cancellation was made before airtime. ... Opposition by so-called conservative prelates was cited as the

determining factor in withdrawing the series. ... Some bishops, it was said, pointed to Pope Paul’s request that no further ‘pronouncements’ on the Church’s position on birth control be made until a special study ordered by the pontiff has been completed. The pope’s statement was interpreted as asking Churchmen to avoid talk that would question the Church’s traditional stance against birth control. Philip Scharper, noted Catholic layman, author and editor of Sheed & Ward, was narrator of the programs. He said that the series constituted “a balanced, sane, non-partisan presentation of the birth control issue up to the present.” The programs were ‘really quite good,’ he added.”

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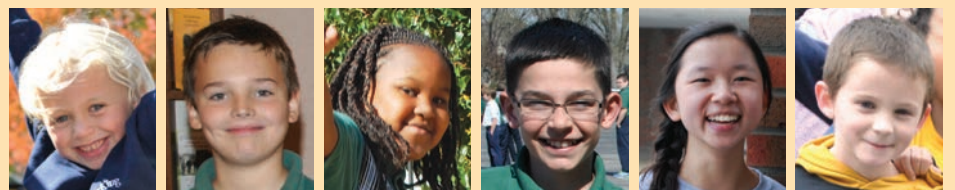
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COYNE

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Bishop Coyne said his approach is one of “respectful listening,” learning from the people what the Church is doing well and what it’s not doing well. He plans to take the same approach in Burlington, traveling to parishes and institutions to meet with all who would like to speak to him, Catholic or not. He also hopes to foster healthy relationships with the state’s elected officials and ecumenical leaders.

And he said he is ready to experience what Vermont has to offer, including skiing.

“Whether on the slopes or in a parish, I know I will take a spill and make mistakes,” he said, and when that happens, he asked for the help of Vermonters.

Acknowledging that he is not coming to Vermont with preconceived answers to what the Church needs to grow and flourish, he said he would be here “to serve as a faithful disciple and believer in Jesus Christ.”

Msgr. John J. McDermott, who has served as apostolic administrator of the Burlington Diocese since last January, said in a statement: “The priests, religious and laity of the Diocese of Burlington have been praying all year for this announcement. We are grateful to Pope Francis for sending us Bishop Coyne, a shepherd with such a wealth of experience and a commitment to proclaiming joyfully the Gospel of Jesus Christ.”

Indianapolis Archbishop Joseph W. Tobin of Indianapolis said he was delighted the Vermont diocese would be entrusted to Bishop Coyne’s pastoral care, but added: “I shall miss his companionship and personal gifts. I know that all the members of the archdiocese join me in thanking God for his unselfish labor as archdiocesan administrator and auxiliary bishop.”



Bishop Christopher J. Coyne celebrates Mass at diocesan headquarters after being introduced as the 10th bishop of the Diocese of Burlington, Vt., on Dec. 22, 2014. (Photo courtesy Glenn Russell/Burlington Free Press)

Pope Benedict XVI appointed then-Father Coyne as an auxiliary bishop for Indianapolis on Jan. 14, 2011. Archbishop Daniel M. Buechlein and two other bishops ordained him a bishop on March 2 of that year. Bishop Coyne was the first auxiliary bishop for the archdiocese since 1933.

He dedicated much of his early time in central and southern Indiana to administrative ministry, including serving for more than a year as the archdiocese’s apostolic administrator after Archbishop Buechlein was granted an early retirement in the fall of 2011.

Born on June 17, 1958, in Woburn, Mass., Bishop Coyne was ordained a priest of the Archdiocese of Boston on June 7, 1986. He holds a bachelor’s degree from the

University of Massachusetts-Lowell, a master’s of divinity from St. John’s Seminary in Brighton, Mass., and a licentiate and a doctorate in liturgy from the Pontifical Liturgical Institute of Rome’s St. Anselm University.

He has worked as a lifeguard at the YMCA, at Sears in the sporting goods department and as a musician. He worked full time as a bartender before entering the seminary.

He served as associate pastor of St. Mary of the Hills Parish in Milton, Mass., before pursuing graduate studies in Rome. He also has been pastor of Our Lady of Help of Christians Parish in Newton, Mass. From 2006 until his appointment to Indianapolis, he was pastor of St. Margaret Mary Parish in Westwood, Mass.

During his time as a priest in Boston, he also was a professor of liturgy and homiletics, the director of Office of Worship and spokesman for the Archdiocese of Boston.

He wrote and hosted four television series for the Watertown, Mass.-based CatholicTV network; one such series, “Sacred Space,” was nominated for a regional Emmy award.

During a question-and-answer period with reporters at the diocesan headquarters, when the issue of clergy sexual abuse was raised, Bishop Coyne said he is “ready to help and listen” to victims and their families, and to “continue to move on in the good way we are now.” Policies to

protect children are effective, he added.

Bishop Coyne—who said he hopes to empower more women to be in Church leadership—encouraged efforts in evangelization and social outreach, saying “that’s what Catholics do; Catholics feed the hungry, clothe the naked, shelter the homeless.”

In November, Bishop Coyne was chosen chairman-elect of the U.S. bishops’ Committee on Communications.

Having kept a dedicated daily presence on both Facebook and Twitter for a current 10,000 followers, as well as producing a regular podcast, the bishop’s outreach has been featured on NBC’s “Today” show and in the nationally broadcast coverage of the Indianapolis 500, at which he delivered the pre-race invocation for the past three years.

Bishop Coyne described social media as a means to spread the Good News. A website, like a Church, requires people to go to it, but with social media, he can reach out to people.

He said he hopes to “ramp up” digital media in the Burlington Diocese, saying many elderly people—including his 86-year-old mother—use computers and related technology.

Established in 1853, the Diocese of Burlington is home to 118,000 Catholics and comprises the entire state of Vermont. It has 73 parishes, 75 diocesan priests, 40 religious order priests, 43 permanent deacons and 86 women religious who minister in the diocese. †

Cardinal George dropped from clinical drug trial for cancer

CHICAGO (CNS)—Cardinal Francis E. George, retired archbishop of Chicago, has been dropped from the clinical drug trial to treat his cancer after scans showed the experimental treatment was not working for him, the Archdiocese of Chicago said.

Although the antibody drug was not effective on the cardinal, physicians overseeing treatment assured him that the information gathered during the trial will benefit others, the archdiocese said in a Dec. 31 statement.

Cardinal George was participating in a trial being conducted by University of Chicago Medicine, but remained under care at Loyola University Medical Center. He planned to meet with physicians at



Cardinal Francis E. George

Loyola to discuss how to best address some of the side effects of the cancer.

The statement said cancer had not spread to any vital organs.

“He is at peace, but he counts on everyone’s prayers that he might be of service to the Lord

and his Church in the time left to him,” the archdiocese said.

Cardinal George was first diagnosed with bladder cancer in 2006 and had a recurrence of cancer announced in 2012. The clinical trial began in August at the University of Chicago, and involved a drug designed to activate cells of the immune system, enabling them to attack cancer cells.

After the cancer diagnosis, Cardinal George had surgery at Loyola University Medical Center to remove his bladder, his prostate gland and parts of his ureters.

Five years passed without a recurrence of the cancer, but in August 2012, doctors found cancerous cells in one of the cardinal’s kidneys and in a nodule that was removed from his liver.

After the diagnosis, he underwent a series of chemotherapy treatments. Four months after being diagnosed, the cardinal was told that doctors could no longer find any sign of cancer. However, in March, Cardinal George announced in his column in the *Catholic New World* that the cancer had returned.

Cardinal George retired in September and was succeeded by Archbishop Blase J. Cupich. †