



Institute of the Holy Spirit

March 2011

The Saints of the Ukraine

As we enter a new year in the United States of America and we look at the economic and moral futures we may become rather pessimistic to say the least. The battle for the Christian soil of this country has become more than relevant as seen by the past elections. To look at the political platforms held by the current administration in the Whitehouse brings a cold shudder to those that have stood for life (the born and the unborn) liberty, truth and justice. The Church has as its rich patrimony a cloud of witnesses that can intercede for each generation and cause. Saints who gave everything they had to follow Christ and served him in their various vocations and callings. Today more than ever we need the intercession of saints who stood for Christ in the midst of seemingly unfathomable odds. We have heroes who fit this bill, contemporary men and woman, priests and religious, lay catechists and choir directors, fathers and monks all of whom gave their lives for their faith and country. I am speaking of the rich tapestry of the Ukrainian Martyrs beatified and canonized by the late Pope John Paul the second.

Communism began its brutal attack upon the Ukraine and the Ukrainian Greek Catholic Church in September of 1939. This front was in accord with the Soviet-Nazi Molotov-Ribbentrop Pact and this lasted until June of 1941. During this time all schools and hospitals were nationalized and all Church publications and organizations were completely suppressed. It was during this time that the Communists also began to terrorize the citizens of this rich country, deport them and tried to brainwash the country with inhumane and atheistic propaganda. Metropolitan Andrey Sheptytsky was the blessed leader of the Ukrainian Greek Catholics during this reign of terror and I quote from one of his letters to Cardinal Eugene Tisserant in December of 1942, "...The terror is growing. During the last two months in Lviv more than 40,000 Jews were murdered. The authorities conducted searches in the church, in my residence and in parts of the monastery....Two monks were imprisoned, and perhaps there will be attempts to create some 'show trials.' The arrests continue. This is a regime of raving madmen." The sufferings and the horrors the people of the Ukraine experienced during this time cannot really be understood. My friend and confidant Rt. Rev. Rudolph Luzney Archprotopresbyter and pastor emeritus of St. Basil's Ukrainian Catholic Church in Regina Canada remembers villagers from his hometown in the Ukraine describing a mass execution in which the ground after the mass burial was heaving from souls still alive under the ground. The souls murdered during this time runs into the millions.

One of my favorite priest martyrs of this time was Father Roman Lysko, born August 14, 1914 in Horodok. He studied for the priesthood at the Lviv Theological Academy; he was known for his poetry and varied artistic talents. It is told that he and his wife were amazing with youth ministry. Metropolitan Andrey Sheptytsky ordained him a priest. The KGB arrested Father Roman in 1949 and imprisoned him in Lviv. The Communists



falsely told his family that he had died of heart complications later that year but witnesses reported seeing him some time after the date the KGB had given to his family. It was reported that he was sealed up in a wall alive, and that fellow prisoners had heard him chanting the Psalms behind the wall.



Volodymyr Pryima was given the grace of music and graduated from a school in the Ukraine for cantors. Volodymyr was born on July 17, 1906 in the town of Stradch. After his studies Volodymyr set to work in his local parish setting up a choir and directing the young and old in liturgical chant for Divine Liturgy. He was known to have been full of life and given to seriousness in serving the liturgy with the gift of music. On June 26, 1941 KGB agents kidnapped Volodymyr and Father Konrad the priest he was assisting with sick calls. After a week of being reported as missing local townsfolk found the bodies of the martyrs and were greatly grieved at seeing the body of Volodymyr, for his chest had been cut to ribbons by bayonets.



Bishop Nykyta Budka was born on June 7, 1877 in the town of Dobromirka. Bishop Nykyta as a seminarian was sent to study in Innsbruck and in Vienna. He was known as a very bright student and was ordained to the priesthood by Metropolitan Andrey Sheptytsky. Bishop Nykyta had an overwhelming passion and zeal to serve the Ukrainian emigrants throughout the world, and so the Vatican appointed him the first bishop to serve the Ukrainians in Canada. He was consecrated bishop on October 14 1912 and immediately left for Canada. While in Canada he built schools and churches and developed ministry far and wide and listened to the needs of the Ukrainians. Bishop Nykyta was called back to the Ukraine amidst the communist persecution and became a vicar general for a metropolitan. In 1945 Bishop Nykyta was arrested with other priests and bishops and sent to a hard labor camp where he served for 8 years. He died a martyr in Kazakhstan on October 1, 1949. Bishop Nykyta's body after death was left in the forest to be consumed by wolves. Bishop Nykyta Budka in my opinion can be rightly considered another North American Martyr for he came and served in North America before being martyred a short time later. He may also be considered the first Bishop North American Martyr.

I pray that this article will bring some notice to the Catholic mind of the West of the sufferings and heroics of our brothers and sisters of the East and that we will look to them for spiritual counsel, guidance and intercession particularly when we stand on the threshold of the possibility of suffering wars, persecutions, and tyrannies on the shores of our beloved country.

In Christ's Holy Peace, Fr. Christopher Crotty C.P.M.
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Stem Cell Research and the Catholic Ministry

Steven H. Sykes, M.D.

"The word of the Lord came to me thus: Before I formed you in the womb I knew you, before you were born I dedicated you."

Introduction

In our modern increasingly secular society, both the laity and the Catholic ministry are being constantly bombarded with issues that challenge our Catholic morality and religious beliefs. First came the birth of Louise Brown in July of 1978. Louise was the first recognized "test tube" baby. Later, in 1996, we bore witness to Dolly, the first mammal to be cloned from an adult somatic cell. This finally culminated in 1998 with scientists succeeding in isolating and growing human stem cells in the laboratory. All these recent advances in science have led to dramatic promises from members of the scientific community regarding cures for infertility, birth defects, genetic disease, and traumatic damage to the nervous system, just to name a few. With these advances come questions concerning what is morally and ethically proper, regarding this ongoing scientific research. It would be impossible in a 10-page paper to discuss all the aspects of current scientific research, therefore, I will focus on stem cell research, and how it relates to the Catholic Minister. Specifically, I will discuss the different types of stem cell research and the moral and ethical dilemmas associated with each. Then I will present modern secular thinking and how it is perceived by non-religious society. Hopefully, this paper can then function as a guide to the Catholic minister, on how he may respond to questions posed to him by his congregation.

Human Stem Cells: What are they?

"My very self you knew; my bones were not hidden from you, When I was being made in secret, fashioned as in the depths of the earth. Your eyes foresaw my actions; in your book all are written down; my days were shaped, before one came to be."

Stem cells are cells that have the potential to develop into any of the various cell types present in the human body. These cells differ from other cells of the body in that they are unspecialized and capable of renewing themselves through cell division even after long periods of inactivity. These cells also have a remarkable second ability, in that they can be induced to become specialized cell types such as brain, pancreatic, and other tissue or organ specific cells. These cells fall into several broad categories or groups of stem cells. These groups are embryonic stem cells, fetal stem cells, placental stem cells, umbilical stem cells, amniotic stem cells, and adult stem cells.

Embryonic stem cells as their name implies, derived from human embryos. The vast majority of these embryos are procured from in vitro fertilization clinics, where the parents of the embryos have donated the embryos for research purposes. It is interesting to note that the National Institutes of Health website states that the embryos are "donated for research purposes with informed consent of the donors." One could argue, that it would be very difficult to obtain consent from the donor, since the donor is the embryo, not the parents. The most significant aspect of obtaining the embryonic stem cells from the embryo is that the embryo is killed in the process. In this same vein, fetal stem cells are obtained from the gonads of aborted fetuses.

Quite different from the previous stem cells mentioned are the placental, umbilical, and amniotic stem cells, which are obtained during the birth of a child. The harvest of these cells cause no harm to the child or mother, and are easily obtained and stored at the time of delivery. These cells are all obtained from the discarded products of conception- these being the placenta, amniotic fluid, and umbilical cord blood.

Lastly are the adult stem cells, which are present in all living organisms and function in the repair and replacement of aged and damaged tissue. These cells are found virtually in every tissue of the body, and may be harvested with the consent of the donor. Harvesting of the adult stem cells poses little risk of harm to the individual who donates the stem cells. The best known of these adult stem cells are the hematopoietic stem cells, these are the cells used in bone marrow transplants. Also important in this class of cells are the newly described 'induced pluripotent stem cells'. These cells, which start out as normal adult non-stem cells; are induced to revert into embryonic stem cells. This process makes every cell in the human body a potential source of stem cells.

In summary, harvesting of embryonic and fetal stem cells requires the death of the donor. Harvest of placental, amniotic, and umbilical stem cells pose virtually no risk of injury or harm to the donor, and although harvest of adult stem cells may cause discomfort, it is considered to be a very safe procedure.

More from this article in our Spring Newsletter.

The I.H.S. would like to acknowledge Fr. John Joseph Malloy as an SOS for the Institute. Fr. Malloy was born in Manhattan on June 7, 1918. He entered the Fathers of Mercy at Washington, DC on September 23, 1940, and was ordained on June 23, 1946. Until 1963 Fr. Malloy served parishes in Manhattan and Brooklyn NY, as well as Bethesda MO, and Queensboro, British Columbia where he had the added duty of tending to prisoners who were on death row.

In August of 1963 Father became a Pastor in Glasgow, KY. While serving there he was also elected to the General Council as the Third Councilor where he was very active in revising the Constitutions of the Fathers of Mercy. In 1979 he was appointed as Novice Master. From 1982 until 1985 he was a Pastor in Jackson, LA. In 1985 he was elected to the General Council as second councilor. In the same year he was given permission to begin preaching Parish Missions and Retreats. Fr. Malloy was also assigned to start the Mission Band in 1985. In another General Council election in 1991 Fr Malloy was elected First Councilor also making him the Assistant General.

From 1985 until 1997 Father was the Mission Director. Fr. Malloy preached many mission throughout the United States and Canada. For a while he was the only priest preaching missions.

In 1998 after suffering a serious injury during a retreat, Fr. Malloy was retired from the Mission Band, and began helping the Pastors in Glasgow, KY at St Helen Church. When his health deteriorated in 2002 he was transferred back to the Generalate at South Union where he lived until he had to move into Nursing Home. He currently resides at the Carmel Home Nursing Home in Owensboro, KY. He spends his time in prayer, and if you were to stop by today he would be more than happy to share a smile and a story from the past with you. God Bless you Fr. John Malloy.



**Institute Teaching:
SOS – Sufferers of the Spirit**

What does it mean to be a Sufferer of the Spirit for the Institute of the Holy Spirit?

A Sufferer of the Spirit is one who offers their pain and suffering up in the form of a prayer, petition, or entreaty in favor of another. Their prayers and sacrifice provide spiritual sustenance to those active in carrying out the work.

Holy Couples – Pray More & Preach Less...

Let's face it; living in today's upside down world as a faithful Christian can be very challenging. Especially when you are left to deal with the resulting chaos created when friends and family make bad life choices. We can choose to react in anger with disobedient loved ones or we can emulate the saints and defy the mess by responding with charity. The life of St Monica is one beautiful model of living with piety to gently allow the Holy Spirit to convert souls. Monica's parents gave her in marriage to a violent, licentious, pagan husband who abused her. Her son Augustine was a philandering playboy and Manichean heretic. She endured heartache and abuse to eventually convert her husband to Christianity a year before he died. Wayward son Augustine eventually became a doctor of the Catholic Church and a powerful defender of the faith. Read or get online to discover more about St. Monica and saints like her to use as role models in your life. *Saints were just average people who lived extraordinary lives in the Holy Spirit to respond to God's invitation and use their unique gifts.* Each of us is called to be a saint. Invite the Holy Spirit to do His work in YOUR life. Get ready for miracles and Remember patience too is a virtue of the Holy Spirit. Pray, wait and trust In the Lord. *"Therefore our joy is fulfilled. He must increase while we decrease". JN 3: 28-29*

Stay firmly rooted in the sacraments, especially confession and Eucharist to allow the free flow of graces in your life.

Yours In Christ, Joe & Laura Westbrook

SOCIAL TRANSFORMATION THROUGH EUCHARISTIC TRANSFORMATION

Father Louis Guardiola

Part III

The Missionary Social Dimensions of the Holy Eucharist

In Holy Communion with Jesus, we enter into full communion with His love, a communion that in our holy Eucharistic transformation is seen in our increasingly charitable actions, words, thoughts and mind-set. We become the Love we eat and this divine likeness of charity grows the more we worthily partake of the Eucharist. We literally eat love to become love to others. Jesus is not only the God-food of the God -man that makes us God-bearers, but the Eucharist is the God-food of the God-love that makes us God-love and God-lovers. St John's epistle says, "how can you say that you love the God you cannot see when you do not love the neighbor you can see." This divine Eucharistic unity is a unity in love because it is a unity in the truth. The divine truth that true love is not self-centered but God-centered and therefore other-centered especially in our fellow-human persons who are created in God's "image and likeness."

We now come to the heart of the matter. The Christian virtue of social charity as patterned on Christ is known today as solidarity. Christian solidarity as opposed to Marxist and socialist notions of solidarity is a God-centered and God-orientated vision of improving human society in the here and now without destroying our centuries-old spiritual, religious, cultural and moral heritage. Some say Christianity has failed in this regard. If we take a closer look at history we see that in-deed Christianity has not been tried enough or that those who have professed Christianity have acted like pagans instead. Just because a Christian has another world perspective does not mean one ignores the present world. Indeed a Christian is motivated to address the economic, social and racial inequities of this world precisely because they do affect the eternal destiny of both those who suffer and impose such earthly inequities.

Christian and Eucharistic solidarity in this context signifies persons who motivated by Our Lord's suffering and love on the Cross feel responsible for each other, for the spiritually and bodily sick and poor, particularly because they are spiritually and bodily enriched by the Eucharist. Technological assistance and enrichment to impoverished nations is fruitless if in doing so we spiritually and religiously impoverish them. We see this in international organizations like the U.N. which is trying to impose the anti-life agenda like contraception and abortion and even make desperately needed food and medical aid to third world nations contingent on accepting and imposing this anti-life agenda on their own citizens. Stop and consider what the Catholic Church has given to the world because of Her missionary outreach. It is because of the Catholic Church that we have hospitals, it is because of the Catholic Church that we have universities, it is because of the Catholic Church that we have civil law as patterned on Her canon law, it because of the Catholic scientists and artists that we have much of the great scientific, medical advances of history and art, it is because of Catholic musicians that we have our magnificent church music tradition. Indeed we even have our present calendar, the Gregorian calendar, because of the Catholic Church. Thomas Woods's book, *How the Catholic Church Built Western Society*, written in 2005 explains this in depth.

To be continued in our next issue...

Father Louis Guardiola, C.P.M. is with the Fathers of Mercy, and serves on the advisory board for I.H.S as the Eucharistic Spirituality Advisor. He has written several books including Eucharistic Adoration Rosary, which is available at instituteoftheholyspirit.com. Look for part III of this article in the next I.H.S. newsletter, where Father will talk more about "divine Eucharistic unity".

We have received many donations for the Institute over the past few months, both monetary, and items of value. On behalf of the Institute we thank you. May God bless you abundantly.

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Calendar Upcoming Events

Feb 26 - March 2, 2011

Holy Family
209 E. Lomita Ave.
Glendale, CA 91205

March 12 - 16, 2011

Holy Redeemer
16137 Burgess Rd.
La Pine, OR 97739
(541) 536-3571

March 20 - 23, 2011

St. Lawrence
2400 FM 2401_Garden City, TX 79739-2528
(432) 397-2300

March 25, 26, 27, 2011

Divine Mercy Congress
San Ramon Marriott Hotel
2600 Bishop Drive, San Ramon, CA 94583

March 28-30, 2011

St. Gabriel
2559 40th Ave., San Francisco, 94116
(415) 731-6161
Contact - Enggrid Tija - 415-608-8173

April 3 - April 6, 2010

Holy Rosary Catholic Church
520 Stevens St.
Indianapolis, IN 46203
317-636-4478

April 10 - 13, 2011

St. Marys
618 E 1st St_Moscow, ID 83843-3300
(208) 882-4813

April 27, 2011

Saint Martin of Tours Catholic Church
440 St. Martins Road
Flaherty, KY 40175
Contact -
Mr. & Mrs. Beauchamp - 270-646-6560

Mission Statement Institute of the Holy Spirit, Inc

The mission of the Institute of the Holy Spirit is to work for the Glory of God and support the Church, by building up the mystical body of Christ through education for salvation, and promulgating devotion to the Holy Spirit. In this endeavor, we strive to help all people grow in understanding of the Holy Spirit and His infinite mercy, consolation and healing.

<http://www.instituteoftheholyspirit.com>