



**The**

# Criterion

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## Olympic Torch Relay



Photo by Jennifer Del Vecchio

Kendall Frazier, a sixth-grader at St. Michael School in Greenfield, was one of the 62 people in Indiana chosen to carry the Olympic torch as part of its 13,500-mile journey to Salt Lake City. Kendall carried the torch in the relay through Indianapolis on Jan. 7.

## Greenfield student inspired by carrying torch

By Jennifer Del Vecchio

With the Olympic torch in his hand, Kendall Frazier was all smiles and full of confidence.

After all, he'd been practicing for this moment by running around his neighborhood holding a mop as a stand-in for the 3-pound torch.

Kendall, a sixth-grader at St. Michael School in Greenfield, was one of the 62 people in Indiana chosen to carry the torch as part of its 65-day, 46-state, 13,500-mile journey to Salt Lake City. Kendall carried the torch in the relay through Indianapolis on Jan. 7.

The torch has been working its way

across the country an average of 200 miles a day and has been carried by a wide range of people, from celebrities such as boxing legend Muhammad Ali to those who lost loved ones in the Sept. 11 terrorist attacks.

Roncalli High School religion department chair and teacher Gerard Striby was also among those chosen to carry the torch on the Indianapolis route.

Family and friends wrote 50- to 100-word essays describing how they felt their nominee was a model of inspiration and how they represented the Olympic spirit. Nominees were selected from more than 200,000 names submitted to torch relay sponsors, Coca-Cola and

Chevrolet.

Striby, who was nominated by his two sisters, Lisa and Maria, said carrying the torch was an honor and it was even more meaningful to him because he was able to represent the students and faculty at Roncalli.

Kendall doesn't know who nominated him for the event because the person wanted to remain anonymous, but he said the distinction of carrying the Olympic torch was "a blessing."

"I'm very happy I got to and very thankful to the person who nominated me and supported me," Kendall said.

"Not very many people get to do this

See TORCH, page 7

## Parishes across archdiocese begin Disciples in Mission

By Brandon A. Evans

Efforts to fulfill the great commission that Jesus gave to his Apostles nearly 2,000 years ago are taking on new strength in the Archdiocese of Indianapolis.

All sorts of activities are beginning to happen in about 75 parishes in the archdiocese with the launch of Disciples in Mission—activities that are directly involving parishioners in evangelization, a word which, according to some, many Catholics have learned to fear.

"It is the exceptional Catholic who is comfortable sharing their faith in their workplace and neighborhood," said Mark Braun, a member of St. Pius X Parish in Indianapolis. "Catholics go so far as to avoid the 'E' word as much as possible."

However, the goal of Disciples in Mission is to help people better understand how they can spread the Good News.

Disciples in Mission is a program that was developed by the Paulists as a way to implement the 1992 document by the U.S. Bishops *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States*.

Individual dioceses and archdioceses can choose to involve themselves in the three-year Disciples in Mission program, and from there, individual parishes can choose to follow the lead of their diocese or not.

Disciples in Mission, already active in nearly 30 dioceses across the country, has been adopted wholeheartedly by Archbishop Daniel M. Buechlein, said Jesuit Father Joseph Folzenlogen, coordinator of evangelization for the archdiocese.

"It's really a training process for implementing *Go and Make Disciples*," Father Folzenlogen said. "And the way it does that is really to foster the development of local leadership, who then try to engage wider circles of people in a parish."

See DISCIPLES, page 2



For more about Disciples in Mission, see Jesuit Father Joseph Folzenlogen's column on page 18.

## New Albany teacher receives national award

By Jennifer Del Vecchio

A science teacher at Our Lady of Perpetual Help School in New Albany is the recipient of one of the highest awards given to Catholic educators.

Margaret Shain is one of 12 teachers from across the nation to receive the 2002 National Catholic Education Association's Distinguished Teacher Award. The association known as the NCEA represents more than 200,000 educators who serve 7.6 million students in Catholic education.

The annual award demonstrates why Catholic schoolteachers are teachers that parents believe in, said Robert Kealey, executive director of the NCEA Department of Elementary Schools.

Shain, the chair of the science

department, teaches grades six through eight.

This is not the first time her work has received recognition.

Last year, she was the recipient of a national science fellowship, Frontiers in Physiology Fellowship, by the American Physiology Society that allowed her to work in a research lab at the University of Louisville. She was one of only 14 teachers nationwide to receive the fellowship.

"It is evident [Shain] loves her ministry as a Catholic educator, for she not only has an outstanding science curriculum, she also lives her faith and models the Gospel message with her students and colleagues," said Karen Schueler, the school principal.

See AWARD, page 2



Margaret Shain, a science teacher at Our Lady of Perpetual Help School in New Albany, helps a student with an experiment.

# AWARD

continued from page 1

Shain said she enjoys teaching because of the students.

"They really energize me," Shain said. "They keep me interested to learn new things too. Science is a part of everyday life, and I want to impart that to the kids and how important it is."

To illustrate that, Shain discusses current events in science by balancing them with Church teaching.

For example, her students recently talked about human cloning and why the Church is opposed to it.

"We really talked about that," Shain said. "We went over the teaching of the Church and when the Church says conception starts. The big thing about teaching in a Catholic school is that I can include ethical and moral teachings and talk to the kids about what it means to be Catholic."

A teacher for 11 years, Shain has been at Our Lady of Perpetual help for five years. She initiated a middle school science fair and is the coordinator of student service hours and an adviser to the National Junior Honor Society.

She is a member of St. Joseph Parish in Corydon, where she serves as a confirmation instructor, eucharistic minister and is an education commission member.

Parents said that Shain's dedication, enthusiasm and creativity in the classroom makes all the difference.

"By captivating the children's attention and imagination, she facilitates their learning ... she still enjoys a wonderful relationship with her former students who invariably remember her as one of their favorite teachers," said parent David Dresner. †



Margaret Shain, a science teacher at Our Lady of Perpetual Help School in New Albany, is one of 12 teachers from across the nation to receive the 2002 National Catholic Education Association's Distinguished Teacher Award. The association known as the NCEA represents more than 200,000 educators who serve 7.6 million students in Catholic education.

Photo by Jennifer Del Vecchio

# DISCIPLES

continued from page 1

Braun is a member of what is called the "field team." Part of his job was to help pitch the idea of Disciples in Mission to parishes across the archdiocese and to find parish team leaders.

Those local team leaders, or coordinators, are members of each parish who have volunteered to help implement Disciples in Mission.

Anne Witten, a member of St. Anthony of Padua Parish in Clarksville, is helping launch Disciples in Mission in her parish. She recently, along with another coordinator, helped train 18 other parishioners who wanted to lead small groups. It was a time consuming job, but Witten said it was worth the effort.

"The more time you put into it, the more you get out of it," she said. "I just see great things for St. Anthony's because of this program."

She said evangelizing does not have to be difficult.

"You have to live normally and share what you already have in your heart," Witten said. "Don't be afraid to show people that, yes, you read the Bible, and yes, you pray the rosary."

The small parish groups whose leaders Witten helped train are a central part of the Lenten journey into Disciples in Mission.

Many parishes are beginning to encourage their members to sign up for these groups, which will meet once a week to study the next Sunday's readings and also to

share faith.

Benedictine Father Severin Messick, pastor of St. Michael Parish in Greenfield, said that witnessing to one another will make his parishioners stronger disciples.

"I think it will deepen the participants' spiritual life," he said of the program.

If a parishioner doesn't sign up for a small group, they are by no means outside of the program.

Father Raymond Schafer, pastor of Sacred Heart Parish in Jeffersonville, along with the other priests whose parishes are involved, will work the theme of evangelization into his homilies during Lent.

Many pastors will include inserts explaining *Go and Make Disciples* in the weekly bulletin. After Easter, each parish will meet and plan how to proceed.

It is this kind of flexibility within the walls of the program that people like Father Schafer like. A pastor can tune the program to best fit his parishioners.

"The parish sets its own evangelization agenda," said Father Folzenlogen. "And the encouragement of the process is not to come up with this humongous list of things which will get put in a drawer and never looked at again."

The purpose of the three-year program reflects the purpose of evangelization: to spread the seeds of the Gospel all over the world.

Disciples in Mission is hardly over after three years. When the formal program ends it is up to parishioners

to put to use the techniques they've learned to evangelize.

"It's not just to say that Disciples in Mission has three hoops, and we want to jump through the three hoops and then we're done and we can breath a sigh of relief and get back to life as normal," said Father Folzenlogen. "What we're after here is developing a pool of people that can sustain evangelization ministry in the archdiocese over the long haul." †

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# Father James R. Dede was one of seven children called to religious life

By Mary Ann Wyand

Father James R. Dede, a diocesan priest known for his pastoral ministry, died on Jan. 5 following heart surgery. He was 75.



Father James R. Dede

Before retiring from active ministry on July 10, 1996, Father Dede had served as pastor of St. Vincent de Paul Parish in Shelby County and administrator of the former St. Paul Parish in Decatur County.

The funeral Mass was concelebrated at 11 a.m. on Jan. 9 by Father William F. Stumpf, director of the

archdiocesan Office of Personnel—Priests and Parish Life Coordinators; Father Paul M. Dede, pastor of St. Jude Parish in Spencer, and other diocesan priests at St. Vincent de Paul Church in Shelbyville. Viewing was Jan. 8-9 at the church.

After the liturgy, a luncheon was provided by the parish. Burial followed at Calvary Cemetery in Terre Haute.

Three boys and four girls in the Dede family were called to religious life.

"He was a very pastoral person," Father Paul Dede said of his brother.

"He was always very devoted to the service of the people [in the parishes] where he was pastor," he said. "He was also very devoted to other priests. He would do his best to help other priests' with sacramental assistance."

"He was also a very good administrator in the sense that he completely renovated

three churches in the archdiocese and brought them up to the standards of the new liturgy and Vatican Council II," Father Paul Dede said. "He did that at St. Bartholomew Parish in Columbus, St. Vincent de Paul Parish in Shelbyville and St. Joseph Parish in Jennings County."

Father John F. Dede, who retired in 1997 after serving as pastor of St. Margaret Mary Parish in Terre Haute, said his brother was "certainly very devoted to his [priestly] work all of his life."

"He was a good pastor," Father John Dede said, "and he was a very fine preacher."

Born on April 8, 1926, James R. Dede grew up in St. Ann Parish in Terre Haute. He was ordained by Archbishop Paul C. Shulte on May 15, 1951, at Saint Meinrad Archabbey Church.

His first assignment was as an assistant

pastor at Immaculate Heart of Mary Parish in Indianapolis.

In 1956, he was assigned to St. Vincent de Paul Parish in Bedford as an assistant pastor, and in 1966 he was named pastor of St. Joseph Parish in Jennings County.

In 1973, he was appointed to serve as pastor of St. Bartholomew Parish in Columbus.

In 1979, he was named administrator of St. Vincent de Paul Parish in Shelby County and St. Paul Parish in Decatur County. In 1980, he was named pastor of St. Vincent de Paul Parish and continued to serve as administrator of St. Paul Parish.

Surviving are two brothers, Father John F. Dede and Father Paul M. Dede, and four sisters, Providence Sister Kathleen Dede, Providence Sister Mary Mark Dede, Providence Sister Eileen Dede and Benedictine Sister Patricia Dede. †

# Life issues are Indiana Catholic Conference priority in legislature

By Margaret Nelson

The 113th Indiana General Assembly convened on Jan. 7 at the Indiana Statehouse, and the Indiana Catholic Conference (ICC) is monitoring life issues during the 2002 "short" legislative session.

"We've been asked to monitor important life issues and the effect of tax restructuring on the poor and working poor," said M. Desmond Ryan, executive director of the ICC.

The ICC does not want poor families to be "hit harder" by the tax-restructuring program that will be debated in the legislature, Ryan said.

Though this gathering of the legislature is considered a non-budget session, much of the debate will be dominated by the shortage of state funds, he said.

The ICC board of directors, which includes the bishops and lay representatives of all five Indiana dioceses, met Dec. 1 to set priorities for the staff to address during the 2002 "short" legislative session.

The board echoed the concern about

cloning expressed by Bishop Wilton D. Gregory of Belleville, Ill., newly elected president of the United States Conference of Catholic Bishops, who said Nov. 27 that, "Human cloning does not treat any disease, but turns human reproduction into a manufacturing process, by which human beings are mass-produced to preset specifications."

Ryan said the ICC staff will support any legislative effort to ban cloning and any action to eliminate the death penalty.

He said it will again oppose insurance mandates that would violate institutional and personal ethics, especially those of Catholic agencies, hospitals, health care providers and pharmacists on issues such as fertility and contraception.

ICC was also asked to monitor education bills, especially those that benefit school families in non-public schools, he said. The staff will watch small family farm issues and will support prison reform efforts.

Archbishop Daniel M. Buechlein is general chairman of the board of the ICC. This will be the 32nd year this lobbying group of the local Church community has

addressed public policy issues in Indiana from the perspective of the consistent ethic of life and concern for the common good.

To obtain local input, the board's annual process of surfacing issues begins when coordinators from the five Catholic dioceses gather with their advisers. The coordinators then meet with the director prior to the December meeting to put together a series of issues for the board to consider.

The conference joins with 5,000 people

in Indiana parishes who follow the issues and contact their legislators as the Indiana Catholic Action Network.

The short legislative session began Jan. 7 and must conclude by March 15.

"In spite of that, we want to be vigilant about these issues," said Ryan.

(The Indiana Catholic Conference Web site can be accessed at [www.archindy.org](http://www.archindy.org). The ICC e-mail address is [icc@indianacc.org](mailto:icc@indianacc.org).) †

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## Editorial

# Secular media's coverage of religious news

**B**ack in 1996, we cheered the fact that the secular media in the United States were making greater efforts to cover religious issues with fairness and accuracy than had previously been the case. Now we lament the fact that that trend is being reversed.

Beginning in 1993, the media began to hire more full-time religion reporters. This happened after several critical studies were published. One was for the Freedom Forum's First Amendment Center at Vanderbilt University, published under the title "Bridging the Gap: Religion and the News Media." It concluded that clergy and journalists were separated by "a chasm of misunderstanding and ignorance."

Another report followed a conference in 1994 on "Religion and the News" held at Columbia University. It concluded that secular media covered religion infrequently and, when it did, the focus was on sleaze, conflict and controversy.

There was also a series of three forums on the topic "Religion and the Media" held in Chicago, Washington and New York in 1994. They were particularly critical of the media's coverage of the pope's visit to the United States.

The result of all this criticism was positive. From 1993 to 2000, full-time religion reporters at daily newspapers increased from 57 to 92 and part-time reporters from 95 to 163.

Now, unfortunately, that trend is being reversed. The Oct. 15, 2001, issue of *Crux of the News* reported that cutbacks in print journalism are doing away with religion editors and former religion reporters are being assigned to general news. The result is that the news hole for religion is shrinking.

*Crux of the News* quoted Daniel R. Amundson, research director for the District of Columbia Center for Media and Public Affairs: "There'll be less meaningful substance; religion coverage likely reduced to the extraordinary, criminal and scandalous." In other words, back to what was criticized in 1993.

It's a regrettable trend, to say the least. Newspapers and other media should be giving the public news about the things in which they are interested, and doing it competently. Every survey shows that Americans consider themselves religious. They believe in God, and they consider

religion important in their lives. Every weekend more Americans go to a church, synagogue or mosque than attend all major sporting events combined.

We recognize that secular media shouldn't be expected to cover religion as competently as the religious press of any denomination. Engineers, doctors, lawyers, teachers, or other professionals expect to see more competence in their professional journals than in the general media, so we should also expect to find more competence about religious matters in the religious press than in the secular media.

Nevertheless, if secular newspapers simply assign a general reporter to cover religious news, we are going to see errors and, probably, attempts to create controversy. One tendency of secular journalists is to interview people with extreme views at either end of the spectrum and think the interview has covered the whole spectrum. More often than not, this technique excludes the broad mass of the population, those in the middle.

It's difficult to understand how editors can hope to cover the field of religion if their reporters don't have some basic background and knowledge about religion. They don't have to be theology majors in college, but they should at least understand, for example, that the doctrine of the Immaculate Conception has nothing to do with the doctrine of the Virgin Birth. That's like a sportswriter thinking that goaltending is a hockey term.

Several years ago, Msgr. Francis Maniscalco, head of the media office for the U.S. Catholic bishops, gave an example of what can happen when an uninformed reporter on deadline tries to write a story.

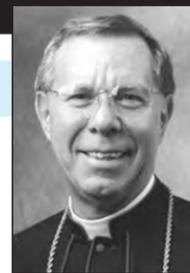
He told about a phone call he got from a reporter who said he was interested in finding out more about the pope's letter, which had just been issued, restricting the priesthood to males. Msgr. Maniscalco replied that since the papal statement was only a few pages long, he'd be happy to send the reporter a copy. The reporter replied, "Well, I'm not *that* interested."

We hope the secular media will give religion the coverage it deserves. That should mean more, not fewer, competent religion reporters. †

— John F. Fink

## Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



# God is calling. Are we listening?

**T**his week in *The Criterion* we feature vocations. In a certain sense, everything we do in the Church fosters vocations.

From one point of view, we can say evangelization is our shared responsibility to call all who have been baptized to live the faith, hope and love which become our inheritance when we are baptized.

Evangelization is also the way we share the Good News of the Christian faith and thus invite others to share in this vocation on the way to the kingdom.

Baptism establishes the fundamental call to holiness and salvation. Most people live this baptismal vocation in the state of marriage, blessed by the sacrament of matrimony. Some do so as single persons.

Some live this baptismal call as consecrated religious women or men. Some men are called to the ordained ministry as priests or deacons in the sacrament of holy orders. In every case, the call comes from Christ and is mediated through the Church.

We don't always advert to the fact that Christ calls and that, according to the disposition of Christ, the Church he founded is the mediator of vocations.

Being people of the culture in which we live, we tend to think of vocation in the same way that we think of a career. We tend to think that we choose a vocation in the same way in which we choose a career.

To be sure, we as individuals are the essential agents in the discernment of our call. The desires of our heart are crucial in the discernment process. But so is God. And so is the Church.

The opposite tendency is to call everything "vocation" or "ministry." Appropriately, we speak of ecclesial lay ministry, which is a further expression or development of one's baptismal vocation.

It is described as ecclesial when so recognized by the Church. As such, ecclesial lay ministry is essentially distinct and different from the ordained ministry of the priesthood or diaconate, which are conferred by the sacrament of orders.

Sometimes, because of the cultural milieu of our society, there is a tendency to evaluate the various states or vocations in the Church from the perspective of who has "the power."

Some want to evaluate the array of possibilities of ministry within the Church from the perspective of "who is more important."

True, Christ established a hierarchical leadership in the Church (Peter and the Twelve), but the secular

notion of power was abhorrent in his mind. Rather than looking on the manner of leadership from the perspective of "power," everything Jesus taught and did was to foster the perspective of service, suffering service at that.

Needless to say, the limitations of human nature cause all of us to sometimes "mix up" the perspectives of service and power, even as it did for Peter and the Twelve at times. But we strive for a service mentality.

I mention all of this because when we talk about vocations there is still some reluctance to single out the beauty of religious life or the essential role of ordained priests or deacons because of the fear of being "exclusive" or lacking in appreciation of other states of life in the Church.

Indeed, I believe this reluctance is part of the cause for the decline in candidates for religious life and priesthood. For many, discussion and invitation about vocation has become so generalized and unfocused that it looks nothing like an invitation to be a priest or religious.

I was proud that our Archdiocesan Youth Council proposed "vocation" as the topic of the National Catholic Youth Congress last December. I participated in the roundtable discussions with young men and women at the conference.

I was encouraged by those discussions because with rare exceptions the youth did not fix on potential "power" issues.

Some indicated their interest in becoming religious sisters or priests or brothers. Some said they were discerning a possible vocation to the priesthood. Some asked how they might encourage their friends who are entering the seminary.

If these youth are typical of our young Church, we will see new understandings develop.

When the opportunity presents itself, I encourage our young people to look among themselves and think about who they would want as the future teachers and administrators of their schools or who they would want to take charge of Catholic health care down the road or who they would want to be contemplative women and men praying for them or who they would want to be their pastors and chaplains or who they would want to be their bishop. And, of course, I remind them, "It could be you."

We tend to think of vocation in terms of the needs of the Church. That is important. But God continues to call, no matter the circumstances. Are we listening? †

### Archbishop Buechlein's intention for vocations for January

**Parents:** that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.



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## Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# Dios está llamando. ¿Estamos escuchando?

**E**stá semana en el periódico *The Criterion* hablaremos sobre las vocaciones. De cierta manera todo lo que hacemos en la Iglesia cobija las vocaciones.

Desde un punto de vista, decimos que la evangelización es nuestra responsabilidad compartida de llamar a todos los que han sido bautizados para vivir dentro de la fe, esperanza y amor que se convierten en nuestra herencia cuando nos bautizan.

La evangelización también es una forma de compartir la buena noticia de la fe cristiana e invitar a otros a compartir esta vocación en camino al Reino. El bautismo establece el llamado fundamental a la santidad y la salvación.

La mayoría de las personas vive esta vocación bautismal por medio de las nupcias, a través del sacramento bendito del matrimonio. También lo hacen las personas solteras.

Algunas viven este llamado bautismal como religiosas o religiosos consagrados. Algunos hombres son llamados a los ministerios ordenados como sacerdotes o diáconos en el Sacramento del orden. En todos los casos el llamado viene de Cristo y tiene como intermediario a la Iglesia.

No siempre nos damos cuenta del hecho de que Cristo nos llama y que, de acuerdo a las disposiciones de Cristo, la Iglesia que Él fundó es el intermediario de las vocaciones. Siendo personas de la cultura en que vivimos, tendemos a pensar en las vocaciones de la misma manera en que pensamos de una carrera.

Para asegurarnos, nosotros como individuos somos los agentes primordiales en discernir nuestro llamado. Los deseos de nuestro corazón son cruciales en el proceso de discernimiento. Pero también lo es Dios. Y la Iglesia.

La tendencia contraria es el llamar a toda "vocación" o "ministerio". Apropiadamente, hablamos del ministerio laico eclesial, el cual es una expresión que va más allá o el desarrollo de la vocación bautismal de uno mismo.

Como ese ministerio laico eclesial es esencialmente distinto y diferente al ministerio del presbiterado o del diaconado, los cuales son conferidos como ordenes sacramentales.

Algunas veces, debido a la mezcla cultural de nuestra sociedad, existe una tendencia a evaluar los diferentes estados o vocaciones de la Iglesia desde la perspectiva de quien tiene el "poder". Algunos quieren evaluar la formación de posibilidades del ministerio dentro de la Iglesia desde el punto de vista de "quién es más importante".

Está claro que Cristo estableció un liderazgo jerárquico en la Iglesia (Pedro y los Doce), pero la noción secular del poder era aborrecible en

su mente. Más que buscar una forma de liderazgo desde la perspectiva del "poder", todo lo que Jesús enseñó e hizo era para abrigar la perspectiva del servicio, sufriendo el servicio en eso.

De más está decir que las limitaciones de la naturaleza humana algunas veces nos producen a todos "enredos" entre las perspectivas del servicio y del poder, así como muchas veces a Pedro y a los Doce. Pero seguimos por el servicio mentalmente.

Menciono todo esto porque cuando hablamos sobre las vocaciones, sigue habiendo un poco de rechazo a resaltar la belleza de la vida religiosa o al papel esencial de ser ordenados sacerdotes o diáconos porque el miedo de ser "exclusivo" o de carecer de la apreciación de los otros estados de la vida en la Iglesia.

Sin embargo, este rechazo forma parte de la causa para la baja de candidatos para la vida religiosa y sacerdotal. Para muchos, la discusión e invitación a las vocaciones se han vuelto tan generalizado y fuera de foco que no se ve para nada como una invitación a ser sacerdote o religiosa.

Me sentí orgulloso que nuestro Consejo de la Juventud Arquidiocesana haya propuesto la "vocación" como tema del Congreso Nacional de Jóvenes Católicos el pasado mes de diciembre. Participé en la mesa de discusiones con jóvenes participantes de la conferencia.

Me sentí animado por esas discusiones porque, salvo alguna excepción, los jóvenes no se fijaron en asuntos potenciales de "poder".

Algunos mostraron su interés de convertirse en religiosas, sacerdotes o hermanos. Algunos dijeron que discernen sobre una posible vocación al sacerdocio. Algunos preguntaron como podían animar a sus amigos que están entrando al seminario. Si estos jóvenes son típicos de nuestra joven Iglesia, veremos nuevos entendimientos en desarrollo.

Cuando la oportunidad se presente, animaré a nuestros jóvenes a ver dentro de sí mismos y que piensen sobre a quién les gustaría como futuros maestros, y administradores de sus escuelas o a quien les gustaría estuviese a cargo del cuidado de salud Católico a lo largo del camino o a quien les gustaría que fueran las mujeres y hombres contemplativos que recen por ellos o a quien les gustaría que fuesen sus pastores y capellanes, a quien les gustaría que fuera su obispo. Y por supuesto, les recuerdo "podrías ser tú".

Tendemos a pensar en las vocaciones en términos de necesidad de la Iglesia. Eso es importante. Pero Dios sigue llamando, sin importar las circunstancias. ¿Estamos escuchando? †

Traducido por: Language Training Center, Indianapolis

## Research for the Church/James D. Davidson

## Catholics in various regions of country more alike than different

Thirty-five percent of Catholics live in the eastern part of the U.S.; 26 percent live in the Midwest; 20 percent in the West; and 19 percent in the South.



Catholics in the East have a reputation for being religiously active and quite traditional in their religious outlook. Catholics in the Midwest also are said to be active but more willing to experiment with new ideas. Catholics in the West are supposed to be the least religious and the most liberal in their thinking. Catholics in the South are thought to be very religious and rather conservative.

Is there any truth to these claims? Are Catholics in some regions of the country more committed than Catholics living in others? Are Catholics in some regions more traditional than Catholics living in other parts of the country?

To answer these questions, I examined data from our 1999 national survey of American Catholics. Overall, I found only limited support for the regional claims mentioned above. In fact, regional similarities outweigh regional differences.

I looked at five indicators of religious commitment: the percent of Catholics who say the Church is an important part of their lives and say they would never leave the Church, attended Catholic schools, are registered parishioners and attend Mass weekly.

The only noteworthy difference was on the percent of registered parishioners. Seventy-six percent of Catholics in the Midwest are registered parishioners, compared to 68 percent of Catholics in the East, 62 percent of Catholics in the South, and only 60 percent of Catholics in the West.

Although Catholics in the Midwest are more inclined to register in parishes, and Catholics in the West are least likely to do so, these regional differences do not carry over into other expressions of religious commitment.

There are no statistically significant differences between regions on the importance of the Church, willingness to leave the Church, attendance at Catholic schools and Mass attendance. In other words, except for the matter of parish registration, it would be a mistake to assume that any

one region of the country is distinctly more religious than any other.

I used two sets of questions to see how liberal or conservative Catholics are in their thinking. One set had to do with social issues. The only significant difference is on attitudes about military spending.

Seventy-three percent of Catholics in the South approve of more government funds for the military. Only 60 percent of Catholics in the East, 59 percent of Catholics in the Midwest and 57 percent of Catholics in the West agree with that idea.

However, these regional differences are not found on other social issues. There are no statistically significant differences between regions on the percent of Catholics who say that more federal money should be spent on health care for poor children.

Nor are there any noteworthy differences in the percent of Catholics who believe there should be stiffer enforcement of the death penalty, further reductions in nuclear weapons or additional cutbacks in welfare programs.

In short, southern Catholics are more conservative on the issue of military spending, but it would be a mistake to say they are more conservative on all social issues. It also would be a mistake to assume that Catholics in the West are more liberal on these issues.

I also looked to see if Catholics in some regions of the country are any more liberal or conservative on the issue of ordination. There are no significant regional differences on any of the items having to do with the ordination of married men, celibate women or married women. It would be a mistake to assume that Catholics in one part of the country are much different from other Catholics on the issue of ordination.

In short, I found very little support for claims that Catholics living in different regions have markedly different levels of religious commitment and dramatically different religious worldviews. There are regional differences on selected items but, overall, regional similarities outweigh regional differences.

(James D. Davidson is professor of sociology at Purdue University. His latest book is *American Catholics: Gender, Generation, and Commitment* (Alta Mira Press, 2001). †

## Letter to the Editor

### Harry Potter and the battle for kids' souls

J. K. Rowling's extremely profitable and popular Harry Potter series of books and the successful movie have generated debate within Christian families concerning the impact on young impressionable minds of its presenting documented practices of witchcraft, sorcery, divination, as well as channeling. Many parents have sincere reservations about the saccharin images of young Harry Potter and his dalliances with the occult displayed in the Rowling writings of fantasy. These parents see the Potter books as another attempt by secular society to wrap its tentacles around the minds of innocent children who are open to fantasy and to their eventual enrollment into habits of the mind which deny the teachings of the Bible.

The Bible tells us in Deuteronomy 18:10-12 that "there should not be found among you any one that maketh his son or daughter to pass through fire, or that useth divination or an observer of times or an enchanter or a witch. Or charmer or consulter with

familiar spirits or a wizard .... For all that do these things are an abomination unto the Lord."

To date, there are four Potter books and a movie that children devour. They repeatedly read the books and swallow deeply of its messages. Yet some Potterites will tell parents they should not be concerned because the witchcraft, sorcery and other dark practices are only fantasy. Many of the same Potter advocates will tell you that these very same young impressionable minds will be motivated to smoke by merely seeing the smiling subliminal cartoon image of Joe Camel. How can the images of Harry be so innocuous and yet the viewing of Joe Camel noxious?

Many are expressing reservations that Rowling may be leading kids on to the potential slippery slope of a personal examination and/or experimentation with witchcraft. This is a very real possibility. We must all be vigilant because we are in a battle for the minds, hearts and souls of our children with the god of this world.

Those rightfully concerned see the increasing secular interest in witchcraft,

### La intención del Arzobispo Buechlein para vocaciones en enero:

**Padres:** Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa

## Check It Out . . .

Dominican Father J. Augustine Di Noia, a theology professor from Washington, D.C., will present a **free public lecture on Catholic thought** at Saint Meinrad School of Theology in St. Meinrad on Feb. 7. His presentation, "Pope John Paul II and the Future of Catholic Thought: The Mission of the Intercultural Forum at the Pope John Paul II Cultural Center," will begin at 7:30 p.m. in the Newman Theater at the Church Leadership Center. Father Di Noia teaches theology in the Pontifical Faculty of the Dominican House of Studies and is an adjunct professor of the John Paul II Institute for Marriage and Family Studies, both in Washington, D.C. The lecture is free and open to the public. For more information, call Mary Jeanne Schumacher at 812-357-6501.

**A Solemn Mass in honor of the Centennial of the birth of Blessed Josemaria Escriva**, founder of Opus Dei, will be held at 10:30 a.m. on Jan. 12 at St. Anthony Church, 379 N. Warman Ave., in Indianapolis. The celebrants will be Msgr. Joseph F. Schaedel, vicar general; Msgr. John T. Ryan, pastor of St. Anthony's; and priests of the Prelature, Opus Dei. Opus Dei consists of priests, laymen and laywomen striving to sanctify themselves and others through

the practice of their ordinary work and in the fulfillment of their personal, family and social duties. For more information, call the parish office at 317-636-4828.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering Lenten retreats for men and women. The men's Lenten retreat, "**Three Cornerstones of Lent**," will be offered from Feb. 15-17. Franciscan Father Theodore Haag will lead the retreat, which will focus on prayer, fasting and giving alms.

There will be two women's Lenten retreats. The first, "**Sabbath Spirituality**," will be held from Feb. 22-24 and focus on the idea of separating work and rest in one's life. The second retreat, "**Rediscovering the Gift of Inner Wisdom in Our Daily Lives**," will be held from March 8-10. It will be led by Franciscan Sister Norma Rocklage and will focus on letting go of fear and the need for "things," and discovering the wealth of inner wisdom that each person has gained by personal experience. Each of these retreats costs \$135 per person.

There also will be a Lenten silent retreat for men and women titled "**Bringing the Holy Land Home**" from March 15-17. The retreat will be led by Jesuit Father

Richard Buhler and will show how Lent helps us put our life in perspective, as well as showing how Jesus' path will enlighten our own journey. The cost of this retreat is \$135 per person, or \$255 per married couple. For more information, call the retreat house at 317-545-7681.

Celebrate 02-02-02 at St. Thomas Aquinas Parish's "second" Inaugural **Groundhog Day Romp** from 7 p.m. until midnight on Feb. 2 at Edy's Grand Hall, across from the Pepsi Coliseum, at the Indiana State Fairgrounds on East 38th Street in Indianapolis. The event includes a barbecue dinner, cash bar and music by Brad Smith and "The Fine Line." Tickets are \$25 a person in advance and \$30 a person at the door. All proceeds benefit St. Thomas Aquinas Parish and will help reduce the parish's operating deficit. There is a \$2 parking fee at the fairgrounds. For tickets, call Gerry O'Connor at 317-252-5645 or contact him by e-mail at [goconnor@jwfc.com](mailto:goconnor@jwfc.com).

The Providence Center at Saint Mary-of-the-Woods is offering a **Lenten Series** each Wednesday evening from Feb. 13 to March 20. The series will be led by Providence Sisters Jeanne Knoerle, Bernice Kuper and Ruth Eileen Dwyer, and will explore the ancient rhythms of life captured in Scripture and help participants understand the original meaning of Lent. The cost is \$7 per session, or \$40 for all the sessions. For more information, call 812-535-4531, ext. 140, or e-mail [bdonaghu@spsmw.org](mailto:bdonaghu@spsmw.org).

The deadline to receive the **5 percent discount for World Youth Day 2002** registration has been extended to Jan. 18. Those seeking more information on registering for this international gathering of young people, which will be held in Toronto, Canada, can go to the web site [www.wydusa.org](http://www.wydusa.org). The archdiocesan Office for Youth and Family Ministries is sponsoring a pilgrimage through Tekton Ministries. For more information, call Richard Sontag at 317-726-1679. †

## U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

**Ali** (Columbia)

Rated **A-III (Adults)** because of a sexual encounter, an implied extramarital affair, some violence and brief rough language with fleeting profanity.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

**A Beautiful Mind** (Universal)

Rated **A-III (Adults)** because of an intense, mature theme dealing with mental illness, a few sexual references, a scene of violence and minimal crass language and profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

**Jimmy Neutron: Boy Genius** (Paramount)

Rated **A-I (General Patronage)** because of some mild cartoon menace.

Rated **G (General Audiences)** by the MPAA.

**Joe Somebody** (20th Century Fox)

Rated **A-II (Adults and Adolescents)** because of brief fisticuffs, some vulgar slapstick and several crass words with fleeting profanity.

Rated **PG (Parental Guidance Suggested)** by the MPAA.

**Kate and Leopold** (Miramax)

Rated **A-II (Adults and Adolescents)** because of sporadic crass language and some profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

**The Shipping News** (Miramax)

Rated **A-III (Adults)** because of a sexual encounter, an off-screen assisted suicide, brief violence, minimal rough language and profanity.

Rated **R (Restricted)** by the MPAA. †



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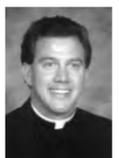
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# Catholics among thousands carrying Olympic torch across country

WASHINGTON (CNS)—By the time the Olympic torch reaches Salt Lake City Feb. 8, it will have been carried across the country by more than 11,000 people of different ages, backgrounds and walks of life.

And a diverse group of Catholics already has been among the athletes, stay-at-home parents, high school students, business professionals and men and women with physical disabilities who have held aloft the flame as it winds its way across 46 states and 125 cities.

The flame was lit Nov. 19 in Athens, Greece, and brought to Atlanta—the last U.S. site of the Olympics—on Dec. 4, where it was carried first by boxing legend Muhammad Ali.

In the first month of its trek, averaging 200 miles a day, the flame has been passed on to inspirational athletes like cyclist and cancer survivor Lance Armstrong and to those who have provided inspiration in other ways, including 100 torchbearers who lost loved ones Sept. 11.

The three-and-a-half-pound torch was carried by preteens and a 102-year-old woman who started the required two-tenths of a mile of her relay in a wheelchair and walked the last half with the help of her walker since she was still recovering from a broken hip.

It was also transported by plane, ship, dog sled and horse-drawn sleigh.

Catholic torchbearers included women religious, Catholic schoolteachers, high school students, coaches, a triathlon trainer and a professional harpist who recently swam across the English Channel.

Those chosen to carry the torch were selected from more than 200,000 names submitted to an Olympic committee and relay sponsors, Coca-Cola and Chevrolet, by friends and

family members who wrote 50 to 100 word essays describing how the nominees embodied the Olympic spirit and provided inspiration.

Bobbi Carr of Huntington W. Va., nominated her 18-year-old daughter, Megan, who has cerebral palsy, saying she “didn’t think there was any Olympic athlete that trained harder than Megan does for her sport of life.”

Among Megan’s fans at the relay event were fellow parishioners from St. Stephen Parish in Ona, who shouted her name and waved Olympic flags as Megan was lifted out of the Olympic transport vehicle and had the torch attached to her electric wheelchair.

In Charleston, S.C., Ann Marie Forsberg from Nativity Parish nominated her daughter, Elise, for the relay, pointing out that the 12-year-old who has been hearing impaired since birth is “not really aware of how hard she’s had to work; it’s just been a way of life.”

And in Rochester, N.Y., Terry Golisano of Assumption Parish in Fairport walked with her daughter, Tara, who was celebrating her yearlong remission of Hodgkin’s disease.

“She is a very faithful person and that got her through it,” Tara’s mother said of her daughter, who has raised \$2,500 for the Leukemia and Lymphoma Society and now works with children in a special education program.

Doug Brooks, an alumnus of Jesuit College Preparatory School in Dallas and president and chief operating officer of Brinker International Food, was nominated by one of his employees for the relay that took him through downtown Dallas.

More than three years ago, Brooks was hit by a car while he was training for a marathon and had to have his left leg amputated above the knee. Since then, he has worked to help others with disabilities and has vowed to have a “great attitude” about life.

Another Jesuit College Preparatory alumnus, Patrick Schuster, a stay-at-home dad who trains full-time for triathlons, carried the torch outside Dallas.

He said he was surprised by all the attention from camera-wielding onlookers.

“They are all in awe of what you’re doing,” he told *The Texas Catholic*, diocesan newspaper of Dallas.

But amid all the excitement, his main concern was fear that the flame would go out.

“You realize, ‘I’m the only one with this flame and it’s my responsibility to keep it going,’” he said, even though the Olympic van kept burning what was called a “mother flame” just in case.

Jack Cantey, a member of Christ Our King Parish in Mount Pleasant, S.C., and a former Catholic high school coach, said the realization of what he was about to do hit him when he was in the van with other torchbearers.

“They told us nobody in the world will be doing this at this moment,” he said. “I was surprised how emotional I got riding in that van. You think you’re sort of cool but you’re not.”

Mercy Sister Rosemary Sherman, who has run races for nearly 20 years, likewise was keenly aware of her responsibility. “At that moment, I will be the only one entrusted with



Sarah McClelland, aged 102, carries the Olympic torch in Moraine, Ohio, on Jan. 3. The oldest participant in the torch relay to the 2002 Winter Olympics in Salt Lake City, she completed the required two-tenths of a mile with the aid of a wheelchair and walker.

the Olympic flame,” she told *The Catholic Courier*, diocesan newspaper of Rochester, N.Y., before her part in the relay Dec. 31.

“I want to savor the moment,” she added. “Then when I watch them light the cauldron on TV [during the Olympics] I will be able to say that at one point I had that flame.”

Many participants said they felt a spiritual connection with their torch-bearing role. Holy Cross Sister Maura Brannick, founder of a health clinic in South Bend, Ind., called it a “great honor” to carry the torch and said she would pray for peace while she held it.

She described the torch relay as a “wonderful way to heal the divisions between countries” especially at this time when “the world’s in such an uproar.”

Matt Manion, executive director of the Catholic Leadership Institute, an organization in Philadelphia that creates leadership programs from a faith-based perspective, felt the physical act of receiving the flame from one person and passing it on to the next modeled spiritual life.

“We are all challenged, once we find our relationship with God, to share it with all those we come in contact with,” he said.

After taking part in the relay, participants could either return the torch to the Olympic committee or purchase it for \$335 as a souvenir of an event that Mitt Romney, president of the Salt Lake Organizing Committee, described as one that “binds each of us to the family of humankind.” †

## TORCH

continued from page 1

and I feel like this made me a part of something.”

As Kendall carried the torch, his fans lined the route at Washington Street, near Holy Cross Central School in Indianapolis. Classmates, teachers and friends traveled in a fan bus from Greenfield to watch the event and held out signs that said, “Run” or “We’re proud of you, Kendall.”

Kendall said the Olympics are a “neat thing,” especially since Sept. 11.

“This shows all the countries coming together,” he said. “I think this can show all countries, like Afghanistan, how much fun we can have together and maybe they’ll join in.”

An honor student who likes soccer, basketball and “just playing outside,” Kendall said carrying the torch has made him look differently at life.

“I think this experience may inspire me to do something,” he said.

He said carrying the torch went well, except it “got heavy” during the end.

Kendall got to keep his torch. His parents bought it for him for \$335. He plans to keep it in his room. †



Thank God,  
it's Friday!

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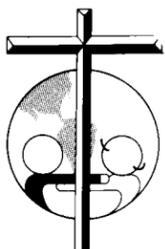
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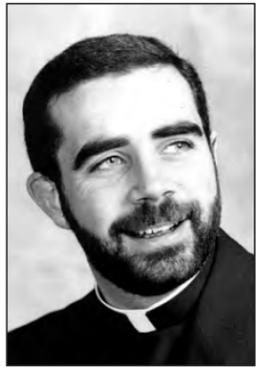
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# Evangelization in Vocations: A Message of Hope from Christ ... for the Church ... with Each Other

By Father Joseph B. Moriarty  
Director of the archdiocesan Office  
of Priestly and Religious Vocations

I recently read with interest the following definition of evangelization—



“ardent zeal for a cause.”

My interest in reading this definition of evangelization was sparked by its brevity and straightforwardness. Indeed, evangelization is ardent zeal

for a cause and requires all would-be evangelizers to possess this ardent zeal.

Our theme for the archdiocesan Religious Vocations Supplement this year is “Evangelization in Vocations: A Message of Hope from Christ ... for the Church ... with Each Other.”

During National Vocation Awareness Week, which is Jan. 13-19, we are reminded by our Holy Father that all Catholics are charged with the

mission of evangelization and support of vocations.

“The priestly vocation is a gift from God,” Pope John Paul II said in *Pastores Dabo Vobis (I Will Give You Shepherds)*. “It is undoubtedly a great good for the person who is its first recipient. But it is also a gift to the Church as a whole, a benefit to her life and mission. The Church, therefore, is called to safeguard this gift, to esteem it and love it” (*Pastores Dabo Vobis*, p. 78).

The theme of “Evangelization in Vocations” is timely for our archdiocese as it supports the final and ongoing phase of the Journey of Hope from Generation to Generation—which is evangelization—through the Disciples in Mission process.

You are invited into these pages to read, reflect and consider how you may give more faithful witness as a disciple in mission to the support of priestly and religious vocations.

## Read

Read the stories of religious men and women who evangelize the message of the Gospel and the importance of a committed vocational life by their very way of living.

A way of living they feel begins with a call from Christ is meant for the Church

and the World and is given only by sharing with each other through fidelity to prayer, work and service of God.

In an age when cultural ills such as consumerism, materialism and many other pressures often stand against the value of laying down one’s life in service to others, these men and women encourage religious life with God as a way to experience fulfillment, happiness and peace.

## Reflect

Reflect upon your own vocation and call to holiness received at your baptism. Reflect upon the passage from John’s Gospel, which states, “You did not choose me, no, I chose you and commissioned you to go out” (Jn 15:16).

How is it that you have been commissioned to go out? This message of being sent is not only meant for priests, brothers and sisters who are affiliated with religious communities. It is meant for all the baptized.

As recently as 1998, the Congregation for the Clergy noted that, “Being called and sent by the Lord have always been relevant, but in contemporary historical circumstances they acquire a particular importance. The mission of Christ the Redeemer which is entrusted to the Church is still very far from completion.”

Ask yourself the question, What can I do personally in response to my call to holiness to ensure more priests and religious for the future?

“Without priests the Church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history, an obedience in response to the command of Christ: ‘Go therefore and make disciples of all nations’ (Mt 28:19) and ‘Do this in remembrance of me’ (Lk 22:19; cf. 1 Cor 11:24), i.e. an obedience to the command to announce the Gospel and to renew daily the sacrifice of the giving of his body and the shedding of his blood for the life of the world” (John Paul II, *Pastores Dabo Vobis*, p. 7).

## Consider

All of the baptized have a responsibility to live out their call to holiness. Have you prayed through your state in life to determine what vocation God is calling you to? (See “A Prayer to Make a Difference,” written by Archbishop Daniel M. Buechlein, on this page.)

Consider for yourself if God is calling you to service as a priest, brother or sister. Some of the following statements might be indications that God is calling you to a priestly or religious vocation:

- You are an active Roman Catholic who depends on his/her relationship with God.
- You pray daily and are committed to a life of prayer.
- You are able to confidently share your faith story with others.
- You are optimistic about life and have a desire to make a difference in this world.
- You are comfortable being in a leadership role.
- You are committed to the Church and her teachings.
- You are able to collaborate and work well with others while building a sense of community.

If you believe you have prayed through your state in life and you are not called to serve God in this way or you have already

## A Prayer to Make a Difference

O Lord, help me know your will for me. Let your light shine in the depth of my heart that I may know what you want me to do with my life. Help me believe that you have a special plan for me. Lord, I know I pass through this life only once; help me decide how you want me to make a difference. Like your Blessed Mother, give me the wisdom to hear your voice and the courage to answer your call. Above all give me peace of mind and heart. I offer this prayer in your name.

Amen

Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis

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chosen your life’s vocation, consider how God is calling you to support the cause of priestly and religious vocations through evangelization of your family, school and parish.

We are reminded by our Holy Father that, “A very special responsibility falls upon the Christian family, which by virtue of the sacrament of matrimony shares in its own unique way in the educational mission of the Church—teacher and mother. ... The school is also called to live its identity as an ‘educating community’ by providing a correct understanding of the dimension of vocation as an innate and fundamental value of the human person. ... With regard to diocesan and parish communities, special appreciation and encouragement should be given to groups which promote vocations ...” (*Pastores Dabo Vobis*, p. 79-80).

Do you know someone in your family, school or parish who may possess some or all of the above seven characteristics and who may need to be invited to consider a religious vocation?

Do you relate to and esteem your parish priest, brother or sister in such a way that your children may consider a religious vocation?

Do you value the life, work and ministry of your parish priest, brother or sister in such a way that esteems the sacrifice they have made to God and the Church?

Do you pray daily for men and women who are in formation of priesthood and religious life?

Do you support diocesan/parish efforts to evangelize the faithful to the need for priestly and religious vocations?

It is my hope that you will be encouraged to embrace the New Evangelization, particularly with regard to support of priestly and religious vocations, as a responsibility entrusted to you and all the baptized.

Together may we be filled with ardent zeal for the cause of priestly and religious vocations, and that through fidelity to our baptismal promises we might indeed be disciples in mission. †

Photo by Karen Callaway



Archbishop Daniel M. Buechlein prays during a regional liturgy as part of the National Catholic Youth Conference held Dec. 6-9 at the RCA Dome and Indiana Convention Center in Indianapolis. Archbishop Buechlein also prayed “A Prayer to Make a Difference,” which he wrote, with the teen-agers during a vocations rally at the national youth conference.

# Diocesan priest is a chaplain, teacher and pilot

By Mary Ann Wyand

Firefighter. Teacher. Priest. In his varied ministries as a diocesan priest, Father Thomas Clegg stays connected to his previous vocations. Father Clegg serves as the Catholic chaplain for the Indianapolis Fire Department and is a teacher and chaplain at Roncalli High School in Indianapolis. He also is the sacramental minister for Good Shepherd Parish in Indianapolis. "I've taken three things that I love—the priesthood, the fire department and teaching—and rolled them into one life," he said. "One of the things that attracted me about the priesthood is that there is so much diversity in what you do."

One of 10 children, Clegg grew up in St. Philip Neri Parish in Indianapolis. He attended St. Philip Neri School and the Latin School in Indianapolis then began seminary studies at Saint Meinrad. "I first started thinking about the priesthood during high school and kind of just assumed that that was what I was going to do," he said. "I went to Saint Meinrad then dropped out after one semester. I had been born and raised in Indianapolis, and I was homesick. After I sat out a semester and worked, I went back to Saint Meinrad, thinking I hadn't given seminary a fair chance. I stayed for a year and a half then decided to take a break from seminary to discern my vocation."

After earning an undergraduate degree in elementary education at Marian College in Indianapolis, he decided to apply for a position with the Indianapolis Fire Department.

"My dad was a firefighter and he told me the fire department was hiring," Father Clegg said. "I took that job in April of 1983, did my student teaching and completed my degree. I thought I would work for the fire department for 20 years, become eligible for my pension, retire and start a second career. On my off days from the department, I worked as a substitute teacher."

On Valentine's Day in 1984, while he was working as a substitute teacher at St. Philip Neri School, the school community learned that a sixth-grade student, Brian Guilfooy, had died of heart problems.

"When Brian died, it made me stop and think about my life," Father Clegg said. "I liked working for the fire department, but it wasn't what I was called to do and I knew that. I decided to teach and con-

tacted the archdiocesan Vocations Office about the possibility of studying for the priesthood again. I taught eighth-grade for two years at St. Philip Neri, then went back to seminary. This time I went to Mount St. Mary's Seminary of the West in Cincinnati."

Friendships with priests made a difference in his discernment process, Father Clegg said. "Father Gerald Kirkhoff and Father Carlton Beever, who served at St. Philip Neri Parish, were mentors for me. I had served on the parish council and helped with youth ministry there."

After his ordination in 1990, he served two years as an associate pastor at Christ the King Parish in Indianapolis then was assigned to the former St. Catherine and St. James parishes in Indianapolis in 1992 to guide their consolidation into Good Shepherd Parish. He was appointed pastor there in 1993, part-time chaplain at Roncalli High School in 1997 and the Catholic chaplain for the Indianapolis Fire Department in 1999.

The next year, Thomas J. Meier, the pastoral associate at Good Shepherd Parish, was appointed parish life coordinator there and Father Clegg began full-time ministries at Roncalli as a teacher and chaplain while continuing sacramental assistance at the parish and chaplaincy services for the fire department.

It's a busy life, he said, but he likes being on call to help the fire department with Critical Incident Stress Management counseling in the wake of tragedies affecting firefighters and relatives of victims.

"Roncalli is very good about letting me get away for fire department emergencies," he said. "I teach the senior-level morality classes and a sophomore-level sacraments class. I love teaching. I enjoy challenging the kids to think of their moral life as more than simply what they want to do or think is the right thing to do, and to help them understand the Church's principles and guidelines for moral decision-making."

Father Clegg also likes talking with high school students about vocations to the priesthood and religious life.

"The first year that I taught at Roncalli, three boys went on the archdiocesan vocations retreat to St. John Vianney Seminary in Minneapolis," he said. "The second year, 10 boys participated and this year 11 boys went on the retreat. I tell the kids that I love being a priest and that I can't imagine doing anything else. I can't imagine a more fulfilling life." †



Father Thomas Clegg of Indianapolis earned his pilot's license in 2001. He serves as a teacher and chaplain at Roncalli High School and sacramental minister at Good Shepherd Parish in the Indianapolis South Deanery as well as chaplain for the Indianapolis Fire Department.

## Novice believes that she was born to be Franciscan

By Mary Ann Wyand

OLDENBURG—Franciscan Sister Kathleen Branham was born at St. Francis Hospital in Beech Grove and educated by the Sisters of St. Francis of Oldenburg.

She has always loved the Franciscan way of life and admired the life and teachings of St. Francis of Assisi.

"I don't know how much of our life is chosen before our birth or how much we are actually allowed to choose," Sister Kathleen said. "However, I believe that the Franciscan charism has been a part of me since birth. I was schooled by the Oldenburg Franciscans all 12 years, which left a memorable impression on me and still does to this day. I remember running home one day in the first grade and telling my mother that I wanted to be a sister."

Before her eighth-grade graduation ceremony, she said, "other students wrote predictions as to our future and I remember mine so clearly," she said. It read, "Kathi will follow in the footsteps of [Franciscan] Sister Marian Ballman and become a nun."

"Being 13 years old and definitely not one of Sister Marian's favorite students," she said, "all I wanted to do was crawl under the table and die due to the embarrassment. The other students found it quite amusing. Little did they know that, deep within me, this is what I actually wanted to do with my life—that I really felt called by God, but dared not tell a soul."

Admitting that she "put God on the back burner and ignored his call" as an adult, Sister Kathleen said she focused on working on her career and "putting me together." But she still felt that something important was missing in her life, so she left a fast-paced management career in the transportation industry in Evansville to follow the Franciscan way of life.

"I think God called me to be a Franciscan basically through my schooling," she said. "I liked the sisters' joy and spirit, and the charism of Francis. He gave up everything he had to follow God. The Franciscan spirit of being joyful, the spirit of hope, the spirit of love, feels right—more than right—to me. I have always been a promoter of justice, and I felt called by God to life in a religious order."

After a year of discernment in 1999, she became a Franciscan postulant at Oldenburg in 2001 and began the two-year novitiate this year.

Sister Kathleen attends formation classes on prayer, community life, Scripture and spirituality taught by the Poor Clare sisters in Cincinnati, Ohio, two days a week. She also helps maintain the Oldenburg Franciscans' Web site and helps with other communications responsibilities for the congregation.

"This is where God is telling me to be right now with my life," she said of her decision to leave her corporate position

See **FRANCISCAN**, page 11



Franciscan Sister Kathleen Branham, a novice with the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg, helps the sisters maintain the congregation's Web site and assists with other communications responsibilities while continuing her novitiate studies. The Web site address is [www.oldenburgfranciscans.org](http://www.oldenburgfranciscans.org).

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# Benedictine sister enjoys corporate work

By Margaret Nelson

BEECH GROVE—Those who work with the data analyst at a large Indianapolis corporation might never guess that she is a Benedictine sister.

But Sister Sheila Marie Fitzpatrick joins the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove for early morning and evening prayers, Mass and dinner every day.

As a child, she said, "I honestly didn't think too much about religious life."

Sheila Fitzpatrick attended Catholic grade school and high school while growing up in Effingham, Ill. Her aunt was an Ursuline nun in Cleveland, Ohio, so she was familiar with religious life.

She went to college at the University of Illinois, where she was part of an undergraduate work co-op program at Dow Chemical Co. After completing graduate school at the University of Pittsburgh, she took a job with the Indianapolis firm where she works now.

"I dated a guy for a few years," she said. Marriage seemed to be the next step.

While she was in her decision-making period, a friend asked, "Have you ever considered religious life?"

"I knew what it was about," said Sister Sheila. "I was not afraid of it, but I never really thought about it for me."

She thought it would be a good idea to talk with one of the religious sisters. Her friend knew Benedictine Sister Juliann Babcock, then vocations director at Our Lady of Grace Monastery.

"She piqued my interest, but I was not ready to say, 'This is the right kind of life for me,'" said Sister Sheila. "It did make me step back and think there are other options [than marriage]."

A year and a half later, she saw a notice about a vocations retreat in the bulletin at Immaculate Heart of Mary Parish in Indianapolis.

It wasn't until she arrived at the Beech Grove monastery that she realized she'd been there before.

That was eight years ago.

"I was just drawn in," Sister Sheila said. "The more I learned about the life, the more interested I was in the community. It was the shared values of the community that brought me here. Part of me was saying, 'This is what I want to be. These women have something to teach me.'"

At the retreat, the women were invited to ask questions during a forum with the sisters, and later in one-on-one sessions. Most of the women wanted to know about the process of entering religious life and the difficulties of the transition, she said.

"I have the same job," said Sister Sheila. "I always tell people that I went to work one day from my house and the next day I went to work from the monastery. Nobody at work would have known the difference."

She did take a 14-month leave of absence from work for her canonical novice year right before first vows. She "eased back into the working world" after she made her first profession.

"What has been opened up for me is a whole new relationship with God," she said. "The community draws people, but it's the relationship with God that keeps people long-term."

"Even with this wonderful group of women, we have rough times," Sister Sheila said. "It's the relationship with God that definitely holds us here. Since I've been here, my faith has been strengthened one-hundredfold."

Though the experience is different for each novice, she found that getting rid of personal belongings was easy. The challenge for her was the process of interacting and adjusting to the needs of members of the community.

She believes it's important to balance work with prayer and the life of the community.

At the monastery, she tries to develop good relationships and live a life structured around prayers, meals, tasks and classes.

"There are so many opportunities to get involved," said Sister Sheila. "Trying to choose what to do is hard."

also has served as co-moderator of an online discernment group for Catholic women who are seriously seeking the vowed religious life.

"I helped start this group in Evansville right before I entered the discernment process at Oldenburg," she said. "It's a support group for women from all over the world."

Each day, Sister Kathleen said, "I give thanks and praise to God for helping me and never abandoning me throughout my life. Several people over the past year have asked, 'With all that you have and have worked so hard for in life, how could you possibly give it all up?' My answer to them is simple—'Because I have found something much better.'"



Benedictine Sister Sheila Marie Fitzpatrick, a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, works as a data analyst at a large Indianapolis corporation. The words "Seek God" over the entrance of the monastery inspire her in daily life.

The sisters perform basic tasks and duties as varied as washing dishes and waiting tables to serving as acolyte, lector and other liturgical roles. The sisters also help with special events at the Benedict Inn Retreat and Conference Center in Beech Grove and the community's retreat site in Brown County. Some of the sisters have full-time ministries at the monastery.

The women in religious formation also attend meetings and classes, do homework and serve on special committees.

At work, fellow employees don't call her sister, but she made a conscious choice to have O.S.B. (Order of St. Benedict) printed with her name on her business card.

"I don't hide it," said Sister Sheila, "but I don't use it [the title] because it can be a point of confusion for some people."

"My presence as a religious in the corporate world presents a chance to really share and learn from others," she said. Many co-workers have asked questions about her life as a woman religious on topics ranging from theology and spirituality to daily life in the monastery, and some co-workers visited Our Lady of Grace Monastery to learn about and experience monastic life.

At her workplace, Sister Sheila designs databases and works with other employees across the world to understand how they're using information in their areas. She works with software developers in the company to build and purchase software. She has done some work-related travel, but not on a routine basis.

"It's like being an architect," she said, designing blueprints for databases.

Sister Sheila prays with the sisters dur-

ing their early morning prayers at the monastery so that her five-day work schedule fits within the guidelines of the company. She is back at the monastery in time for evening prayers.

Those in the monastery who are nurses may take night shifts, and pastoral associates may have to miss community meetings when they work nights or weekends, she said.

"We balance all those things to meet the needs and be present to our community," said Sister Sheila. "It is part of discernment and prayer. Definitely God enters into the equation."

"Personal prayers make community prayer more enriching and enlightening," she said. "Community prayer supports our personal prayer."

Sister Sheila puts a priority on prayer and the daily reading of Scripture and other religious writings.

"They are a foundation," she said. "When I make day-to-day choices, I make time for them first. I work around them."

"Not that prayer every day is always comforting or provides answers to all questions," Sister Sheila said. "But the faithfulness of doing it does pay dividends."

She's also thankful that the community offers opportunities for discussion with other sisters.

Referring to the motto "Seek God" that greets visitors as they enter the monastery, Sister Sheila said, "That is so central. Everything revolves around that."

(Margaret Nelson is a correspondent for The Criterion and is a member of St. Andrew the Apostle Parish in Indianapolis.) †

## FRANCISCAN

continued from page 10

and give up her house, sports car, lake house and boat to join the Oldenburg Franciscans and experience the peace and simplicity of community life.

"I just felt God saying, 'It's time. You're ready,'" Sister Kathleen said. "I sincerely believe that."

Joining the Sisters of St. Francis feels like "a coming home experience," she said. "The minute I drove through the Oldenburg gates three years ago, I knew I had made the right decision. I felt more peace than I had in a long time."

For the past two years, Sister Kathleen

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# Retired priest begins new ministry on campus

By Mary Ann Wyand

BLOOMINGTON—The transition from parish ministry to campus ministry has been enjoyable for Father Donald L. Schmidlin, who retired last summer at age 70 but continues to stay active in the priesthood.

The former pastor of St. Matthew Parish in Indianapolis now resides at the St. Paul Catholic Center in Bloomington, where he helps Father Daniel Atkins, the pastor, and Father Joseph Moriarty, a part-time sacramental minister, celebrate eucharistic liturgies, administer the sacraments, and promote priesthood and religious life to Indiana University students.

Campus life is energizing, Father Schmidlin said, and campus ministry is challenging.

St. Paul Catholic Center parishioners represent many nationalities and include Bloomington residents, I.U. faculty members and students.

During his first homily there last August, Father Schmidlin told the parishioners and collegians about his faith life and personal challenges.

"Mass on Sunday is to me, as the Church asks that it be for all of us, the most important part of the week," he said. "For me, it is also the most interesting. It is where I feel alive and close to God, especially because I experience God in you. ... I have also been given another blessing, and it is to discover salvation as it comes through prayer."

Each day, Father Schmidlin said, he prays the Liturgy of the Hours—the prayers of the Church in the morning, afternoon and evening—and devotes additional time to quiet prayer.

Shortly after moving to Bloomington, he said, "I went canoeing with seven people, and in the middle of Lake Griffy we did Morning Prayer from the Liturgy of the Hours. More and more people are

discovering how helpful the Liturgy of the Hours is to live the Christian life."

In addition to encouraging the students to spend more time in prayer, Father Schmidlin invites the collegians to prayerfully reflect on God's call and their vocation in life.

Last fall, he helped with a Kairos Retreat at the St. Paul Catholic Center and also inspired several I.U. students to participate in a vocations discernment program presented by Archbishop Daniel M. Buechlein and Father Moriarty, the director of the archdiocesan Office of Priestly and Religious Vocations.

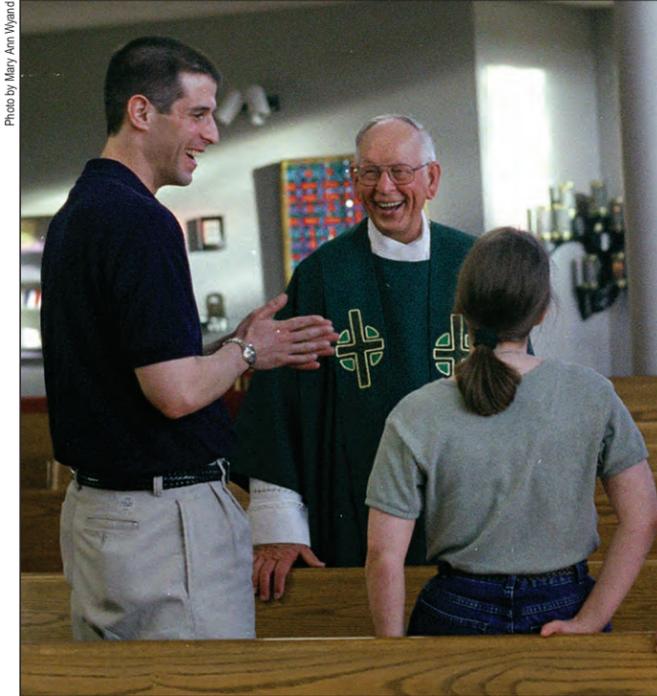
"The invitation of Father Dan Atkins brought me here," Father Schmidlin said of his decision to "retire" at Indiana University after visiting Toronto, Canada, and touring Ireland.

"I like ministering to the students and the international university community in general," he said. "I always knew that campus ministry is something that I would like to do."

"When I found out that this was going to work out," he said, "I was at the Advent penance service at Cathedral High School in Indianapolis. Father Patrick Kelly, the principal, said to me, 'Don, that's perfect for you. You really know how to relate to kids that age.' And I think I do."

During his years in parish ministry, Father Schmidlin said he enjoyed baptizing babies and talking with children and teen-agers. Now he has opportunities to minister to young adults.

"I would like to take a graduate class and have the university experience," he said. "I might take an undergraduate Spanish class. I also would like to get involved with some kind of teaching here at St. Paul Catholic Center. I've done some teaching at the college level. I was a part-time faculty member at Marian College [in Indianapolis] for three years. I



Father Donald L. Schmidlin, who retired from parish ministry last summer, talks with Indiana University students after a Mass at the St. Paul Catholic Center in Bloomington in August. He is enjoying helping Father Daniel Atkins, pastor of the St. Paul Catholic Center, with campus ministry at I.U.

taught Introduction to Theology."

In addition to his parish ministry, Father Schmidlin served as the director of Catholic Charities from 1962 until 1976 and helped 1,000 Vietnamese refugees resettle in the archdiocese.

Now that he is retired, Father Schmidlin said he intends to play golf more often.

"Campus ministry is a new beginning for me," he said. "I feel very welcome here. I hope to stay here a while."

"I loved St. Matthew Parish," Father Schmidlin said of his last pastorate from 1993 until 2001. "Those were wonderful years, and certainly I could not have dreamt that I would have a wonderful farewell celebration like they had for me. On June 24, during the 11:30 a.m. Mass, they arranged for special choirs and music, and invited lots and lots of guests."

"Members of my family and people from other places where I've been—St. Joan of Arc and Nativity parishes—and people from Catholic Charities and Catholic Social Services were there representing different parts of my life," he said. "They had a horse and buggy ride ready for me after the Mass and I rode around the parish property. Then they had a reception and luncheon for me."

During his last Masses at St. Matthew Parish on the weekend of June 30 and July 1, Father Schmidlin said he discussed what it has meant to him to be a priest.

"I told the parishioners that I'm not retiring from priesthood," he said. "I'm retiring from assigned ministries. I fully intend to go on being a priest. I cannot imagine any way in which I could have had more happiness than being a priest." †

# Providence sisters respond to the needs of the poor

By Dave Cox

Sister Barbara Ann Zeller, a Sister of Providence of Saint Mary-of-the-Woods and the president and director of Providence Self Sufficiency Ministries (PSSM), has dedicated her life to helping people in need. PSSM is a sponsored ministry of the Sisters of Providence.

"Every single mission we have, whether it's with people who are

sick and economically poor at the clinic, or pre-GED, or caring for orphan children, it's the same mission our foundress, Blessed Mother Theodore Guérin, had," Sister Barbara Ann said. "I find that very exciting. Literally everything we do is a touch back to everything she had done."

Sister Barbara Ann accepted a request to establish new ministries in 1994 from Sister Nancy Nolan, then general superior of the congregation.

"It actually started with two concepts," Sister Barbara Ann said, "one, a holistic and comprehensive program of education, counseling, life skills, parenting skills and child-care opportunities for people in public housing, and two, helping and nurturing children who are abused and neglected."

"Once we had those concepts, the entire program began unfolding," she said, "and Providence continued to smile on us by sending us the appropriate personnel and providing abundant opportunities to care for those who were indigent and economically poor, primarily women and families."

The Sisters of Providence, a congregation of more than 550 women religious, have their motherhouse at Saint Mary-of-the-Woods northwest of Terre Haute. Blessed Mother Theodore Guérin founded the congregation there in 1840. Sisters of Providence currently minister in 22 states as well as the District of Columbia, Taiwan, China and the Philippines.

The congregation's sponsored ministries to the people in need in central and

southern Indiana are special to the sisters, who are glad they can help people like Lee and her 1-year-old daughter, Ava.

Lee and Ava had been living with Lee's mother, but the arrangement was becoming a bit of a strain.

A social worker guided Lee toward The Family Reunification and Preservation Program in Georgetown, which is part of Providence Self Sufficiency Ministries.

"I was getting too dependent on my mom," said the 36-year-old single mother. "I was having a hard time getting on my feet."

Lee and her daughter have been residing in an apartment in the housing unit for a few months.

See PROVIDENCE, page 16



Sister Barbara Ann Zeller, S.P.

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# Army and teaching lead seminarian to God

By Brandon A. Evans

As Saint Meinrad seminarian Scott Nobbe of Fortville continues his spiritual journey, it is the more intangible qualities of being a priest that concern him.

High on his list is being a priest that is always there for people—always available to help others.

“I am not so concerned about being a good administrator,” Nobbe said, citing his degree in sports management, four years in the U.S. Army and six months as a teacher of conversational English in South Korea.

Just as the qualities he seeks are intangible, his calling was also intangible.

“It’s kind of one of those backburner type of deals,” Nobbe said. “It’s something that’s going to poke and prod little by little at you.”

He said it was “not the overwhelming impact of a certain event or a certain occasion. It’s going to be over a few years or maybe a decade.”

Nobbe said that no matter what work he did, it was not his vocation and he continued to be open to the priesthood.

It was that openness, combined with the guidance of several priests—two of which saw the potential for priesthood within him—that led him to Saint Meinrad.

He grew up as a cradle Catholic, the son of a father who, at a very early age, had considered the priesthood.

After earning his bachelor’s degree in sports management from Valparaiso University in northern Indiana, Nobbe continued to discern his vocation.

“Once I graduated and was not settled on a definite career path, I decided on the military as a way of further discernment,” he said. “Once in the Army, I began teaching courses, as I was leaning

toward that career—all the while never totally ruling out [being a] military chaplain.

“Afterward, I relinquished my status as active duty, still unsatisfied with the lack of traveling I received while in the Army,” he said. “I chose to teach [conversational] English while in South Korea. That is where I learned not only that I thoroughly enjoyed teaching and the environment it incorporated, but also learned that my faith and my family would always come first. I rediscovered a passion for reading the Bible and reconnected with my former parish priest via e-mail, now deceased, Father Joseph Kos.”

Nobbe is a member of St. Thomas the Apostle Parish in Fortville. Father Kos had connected him with Father Joseph Moriarty, who introduced him to Father John Thomas, Saint Meinrad’s enrollment director.

“From there, I put my life in the hands of God, who would eventually guide me to Saint Meinrad,” he said. “I definitely know it’s the right place for me.”

This summer, he will travel to Antigua, Guatemala, for a Spanish immersion experience required by Saint Meinrad.

His devotion to the Blessed Virgin Mary—which began while praying during a Monday night rosary group with his mother at their parish—also helped him find his vocation.

“That is when I picked up on my mom’s sincere devotion to Mary and also what peace she felt when praying with other parishioners while reciting the rosary,” he said.

Citing an article on discerning vocations, Nobbe said that to focus on which vocation will make you happiest is to place the supreme value on happiness, which can lead to never being happy.

“Happiness is kind of like sleep,” he



Archdiocesan seminarian Scott Nobbe, a member of St. Thomas the Apostle Parish in Fortville, talks with National Catholic Youth Conference participant Bobby Rossi, from St. Paul the Apostle Parish in Gurnee, Ill., on Dec. 8 at St. John the Evangelist Church in Indianapolis.

said. “The more you focus on trying to fall asleep at night, the less likely it is that you’ll fall asleep. When you focus on other things ... then sleep just comes automatically.”

Nobbe said he is a person that tries to deal with individual people as God brings them to him.

He said this kind of individual care, which he likens to the care that Mother Teresa gave people, is what is truly the thing to focus on—letting God guide him to happiness.

Nobbe also has five nieces, and said he hopes to influence them as they grow older.

“There’s one thing I definitely want to express to my nieces as they grow older,”

he said, “to just keep that openness. God can deal with a ‘maybe,’ but he can’t really deal you much with a ‘no.’ I also believe it is worth noting that, no matter how often you hear the similar discernment stories of men and women contemplating a calling toward priesthood or religious life, you will always find something utterly unique in their tale of truth.”

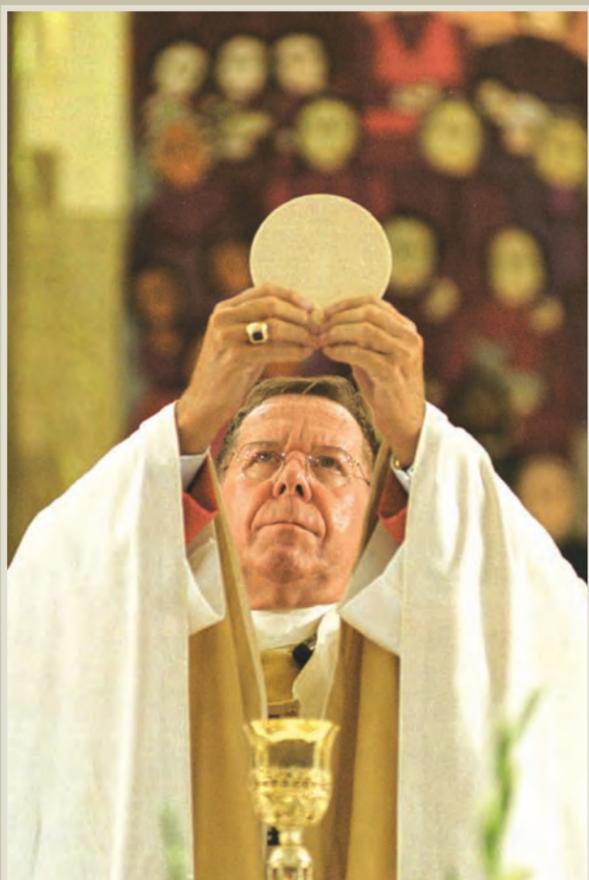
He urges people to find out how God is calling them, and them alone.

As he continues his seminary studies, Nobbe said that there are still struggles that he has to overcome as he journeys toward his vocation.

It is a journey that will begin again in June of 2005 when, God willing, he will be ordained a priest forever. †

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John 15:13-14



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# Benedictine monk loves teaching and writing

By Mary Jeanne Schumacher

Although he knew from an early age that he most likely would pursue a religious vocation, Benedictine Father Gueric DeBona, a priest and monk of Saint Meinrad Archabbey in St. Meinrad, never guessed that he would live out those expectations in rural southern Indiana.

"It was almost accidental that I ended up in the Midwest," Father Gueric said. "I never imagined living outside New York."

He grew up in Long Island, N.Y., where he became interested in liturgy and liturgical music at an early age.

"I was interested in the priesthood on and off all my life," he said. "I don't remember playing priest or anything like that when I was young, but I always gravitated toward liturgy and prayer."

He was most influenced by a Benedictine pastor in the Long Island parish where he grew up.

"He was a devout man and an excellent preacher," Father Gueric said. "He was a holy man—dedicated to God full time. In some ways, he was severe, but you always knew what he was about."

As a high school student in New York, he also became deeply involved in liturgical music.

"I sang in the choir at least two hours a day, and sang at funerals two or three times a week," he said. "It was very intense all year around. When you're involved with something like that from third to eighth grade, it has to have some

type of formational effect on you."

After high school, he earned a bachelor's degree in English from the State University of New York at Stony Brook in 1977. He then decided to attend Indiana University in Bloomington to pursue a master's degree in English literature.

"I knew that was what I wanted to study, and I.U. had one of the top programs in the country," he said.

During his first semester at I.U., he attended a retreat at Saint Meinrad Archabbey. He had no prior contact with the archabbey, but said he thought he would see what life at Saint Meinrad was all about.

"I think I made the connection with my vocational interests while I was here," Father Gueric said. "I was most impressed by the community's devotion to prayer and work. I was also impressed by the variety of people here. As an extrovert, I found the large community appealing."

In 1980, after finishing his graduate work in English, he returned to Saint Meinrad and joined the monastery.

He said the monastery was attractive to him because of the many projects the monks are involved with at the archabbey. He noticed that study is intense in both intellectual and prayer life.

"The ability to have those two side-by-side is very important to me," Father Gueric said. "That the two could cohabit made a lot of sense to me. I'm a people person, but I also have a strong academic side."



Benedictine Father Gueric DeBona (right) teaches a homiletics course at Saint Meinrad School of Theology in St. Meinrad.

At Saint Meinrad, he studied for his Master of Divinity degree and was ordained a priest in 1986.

Although the roles of monk and priest differ in some respects, Father Gueric said he has found a special relationship with God and the community through the dual vocations.

"Living the monastic vows when you are a priest is a unique situation," he said. "The monastic voice speaks to me because

it is the primal voice praising God—the creature praising the Creator. It's bare substance and basic human interaction."

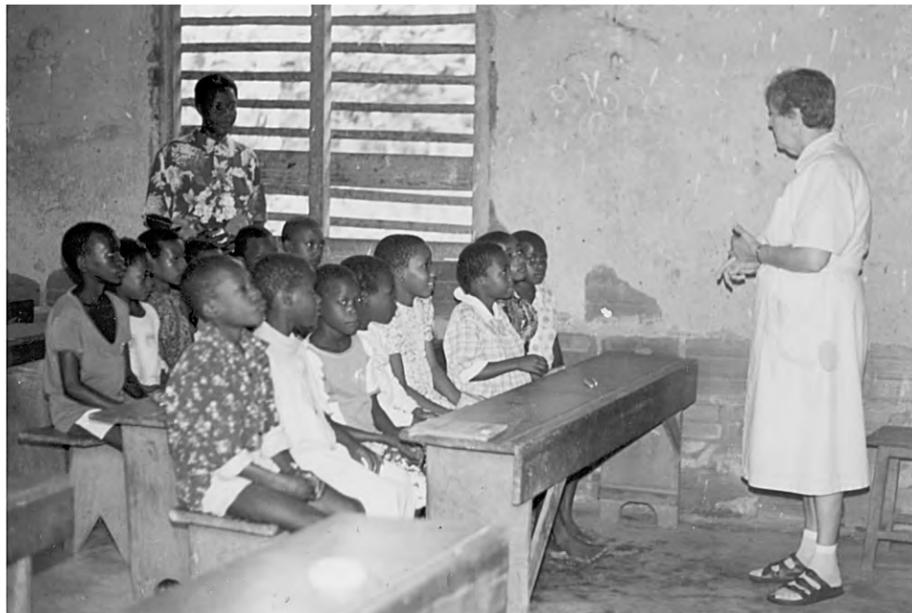
In the same way, he explained, the Liturgy of the Eucharist celebrated as a priest gives thanks to God in one of the most basic ways possible.

"Priestly ministry remains the most central thing in my life," he said. "Everything I do is related."

See MEINRAD, page 15

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# Postulant answers God's call to new religious order

By Jennifer Del Vecchio

Kendra Monroe said she never doubted her call to the Catholic Church or to be a nun.

Raised Methodist and home-schooled during her high school years, Monroe, 19, was introduced to the Catholic faith by her mother's friend, who had just converted to Catholicism.

Monroe began watching the Eternal World Television Network and talking with Father Daniel Mahan, the pastor at St. Luke Parish in Indianapolis, about becoming Catholic.

"It was just grace that I became Catholic," said Monroe, who is the first postulant for the Servants of the Gospel of Life in Indianapolis, an order devoted to the pro-life cause.

Monroe's journey to the Church began when she was searching for another faith because she wasn't happy with the Methodist faith she had grown up with.

"I didn't feel complete," she said. "I found the fullness of the faith in the Catholic Church."

Monroe began her studies of the Catholic faith in December of 1998. By June of 1999, she was confirmed.

"It was just wonderful," Monroe said. "I finally found my Church."

Her family has been supportive and gave her their blessing to become Catholic, she said.

Now, her mother, Sandra, is entering the Church.

Monroe said God has blessed her abundantly and it is from this that she knew she wanted to be a nun.

"When I became Catholic, I knew I wanted to be a nun," she said. "God gave me so much in becoming Catholic, and I wanted to give him my all. I knew that would be myself."

Previously, Monroe had always wanted to be married. After becoming Catholic, she said, "I knew that I couldn't just be with a few, but the whole world would be my children."

However, discovering which order to enter did take time, she said.

She wrote to several women's religious orders to ask about their prayer life, their rules and their communities.

Father Mahan told her about the Servants of the Gospel of Life, which was founded by Sister Diane Carollo, the director of pro-life ministries for the Archdiocese of Indianapolis.

"She is very devoted to the Blessed Mother, to Jesus

and the Eucharist," Monroe said of Sister Diane. "There is a strong prayer life [in the community], but a very active spirit and it's also very pro-life."

That active spirit means working with mothers considering abortion, praying outside abortion clinics and sorting baby clothes, baby items or maternity clothes to help those women who choose life for their babies.

When she's not helping in the pro-life ministry, she is at the order's convent, Our Lady of Guadalupe Convent in Indianapolis, studying through the Catholic Distance University's program on the *Catechism of the Catholic Church*.

Monroe also has taken a Spanish course and takes courses from Sister Diane on the religious life, spirituality, and the life and ministry of St. Vincent de Paul.

Becoming Catholic has helped her grow spiritually by "leaps and bounds," Monroe said.

"By the sacrament of confession and the Eucharist, I have grown a lot," she said.

She's also witnessed firsthand the grace of the sacraments from an illness. After having gallbladder surgery, there were complications and she could not eat. A priest anointed her, and afterward she was healed "spiritually and physically," she said.

"I was given so much grace," she said.

Monroe said there was never a doubt where God was leading her.

She knows that other people don't have the same experiences or the same certainty when discerning their vocation call.

However, she said, just writing to different religious orders or talking to a priest or sister can help.

She also said reading about the lives of the saints and going to Mass during the week helped her with her vocation call.

"I know you have to have patience when looking for the right order," Monroe said. "It took me a couple of years to find the right one."

Monroe entered the Servants of the Gospel of Life on Sept. 7, 2001. After six to 12 months, she will become a novice.

She's also found that prayer "does work," not in our time but in God's time.

"I look at my mom becoming Catholic and that was two-and-a-half years," Monroe said.

She said God gave her the grace to give up her family and friends, and live a different life in a religious order.



Servants of the Gospel of Life postulant Kendra Monroe of Indianapolis folds baby clothes donated to the archdiocese's Birthline ministry at the Archbishop O'Meara Catholic Center.

"There's much grace to it," she said. "It fills in all the gaps. Now I have more love for my family. It's different. Now I get to love all of God's people and grow in a deeper relationship with everybody."

(To learn more about the Servants of the Gospel of Life, call Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or visit the Archdiocese of Indianapolis Web site at [www.archindy.org](http://www.archindy.org) and click on pro-life activities at the bottom of the screen.) †

## MEINRAD

continued from page 14

Father Gueric directs the same vigor expressed toward his religious life to the academic side of his vocation.

"I feel called to teaching and writing," he said. "I am extremely energized in the classroom. It's a way to fulfill my ministry. I enjoy watching the progress of the students—seeing the fruits of my labor."

Since 1985, Father Gueric has taught English at Saint Meinrad, first at Saint Meinrad College and later in the School of Theology. At the college, he served as associate dean of students, dean of college seminarians and associate professor of English. He also spent three years as vocations director, serving as a liaison between the college and the monastery.

Continuing his studies at I.U., he earned a doctorate in English literature and film in 1996.

Currently, Father Gueric is the associate dean of formation and assistant professor of homiletics for Saint

Meinrad School of Theology.

He has had numerous articles published and has hosted several academic lectures. His most recent work appears in the book *Savior and the Silver Screen*, a look at trends in religious films, co-authored with School of Theology professors Richard Stern and Clayton Jefford.

Still miles away from his boyhood home in Long Island, Father Gueric has grown accustomed to life and his vocation in the Midwest.

When he's not answering his calling through prayer, teaching or writing, he pursues his love for music by singing with Saint Meinrad's Latin schola.

"Singing continues to be a strong part of my vocational calling," he said. "St. Augustine once said, 'He who sings prays twice.'"

(Mary Jeanne Schumacher is the director of communications for Saint Meinrad Archabbey and School of Theology. For information about vocations and Saint Meinrad Archabbey, contact Benedictine Brother Kenan Kapina at 812-357-6318 or by e-mail in care of [vocations@saintmeinrad.edu](mailto:vocations@saintmeinrad.edu).) †

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# Twins who are priests promote vocations

By Willy Thorn

Catholic News Service

WASHINGTON—Divine Word Fathers Charles and Chester Smith of Indianapolis, the first African-American twins ordained in the United States, are on a mission to spread the word about religious vocations.

"We want to be transformers of society as missionaries," Father Charles said during an interview in Washington, D.C. "A hallmark [of the Divine Word order] is fostering leadership within the African-American community ... as well as going to places where the Word hasn't been heard, where Jesus hasn't been preached. We're on an evangelical mission to build up the number of priests, brothers and sisters within the African-American community."

Ordained in 1988, they are based at St. Rita Parish in Indianapolis and hold retreats around the country as their schedules allow. Father Charles also is serving as the temporary administrator at St. Rita Parish pending the arrival of the new pastor in March.

"So many youth are not challenged spiritually, physically and mentally" to think about vocations, Father Charles said. "We're on a promotional tour to spread the message. If we're going to feed the Church with leaders, we need to challenge the young people."

Father Charles said he and his brother were challenged to join the priesthood by Father Edward Delaney, a white priest from Pittsburgh who worked with them on Chicago's South Side in the racially tumultuous 1960s.

"He worked a lot with young African-Americans," Father Charles said. "He inspired us to look at vocations. 'We need Malcolm Xs and Martin Luther King Jr.s in the Catholic Church,' he used to say. That stayed with us."

The "idea of liberation" also stayed with him, Father Charles said. "We need liberation from the state of spiritual bankruptcy that America is in. There is

economic and social degradation. Materialism, individualism and consumerism are on the rise. Like Pope John Paul II said, we are in a culture of death."

He and his brother are "on a crusade through revivals and workshops" with young people, Father Charles said. "We want a transformation of America."

Father Chester said he thinks today's youth have trouble with the concept of choosing a vocation to the priesthood or religious life because of the culture that surrounds them.

"[They] have had materialism fed to them," Father Chester said. "Why sacrifice? It's all about the individual. It's all about me, me, me. They need to be challenged with a strong value system. How many know the Ten Commandments? The Beatitudes? The corporal works of mercy? They don't see it around them. Instead, the culture of death is channeled to them through the mass media."

Father Charles also said youth are hurt by a breakdown of societal institutions.

"Take the family, for instance," he said. "If there's no father in the family or there's a divorce, there are obviously going to be core problems. And if the family, school and Church all aren't there ... then what? There are no alternatives for so many youth. They have no hope. So we want to show that Jesus Christ is the alternative."

To accomplish that, he said, "We have to be creative. This generation was born on television, cable and the Internet. They have a short attention span. Sometimes we rap to them ... with Scriptures. Then we've got 'em. Generally, though, we just use their methods, and try to think creatively."

Father Chester said that teen-agers are generally receptive.

"They are looking for authenticity," he said. "They yearn for the truth. They come open-minded and sincere. So if we, as leaders, can espouse the truth through Jesus Christ to them, they'll take that information back home and live it out." †



Divine Word Fathers Chester and Charles Smith, whose ministry has taken them from U.S. prisons to areas in Africa and South America, have another mission to spread the word about religious vocations to youth. The twin Divine Word priests say they want to bring a spiritual awakening to a culture that emphasizes materialism and individualism. They are based at St. Rita Parish in Indianapolis and hold retreats throughout the country.

## PROVIDENCE

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"It's really wonderful," Lee said. "It's nice to have a safe environment. If we need clothes, food or transportation, we get help. No matter how bad you think you have it, there are always people who have less. I'm very thankful for what I do have. It's hard to get a nice place to live."

Lee also is receiving vocational rehabilitation and hopes to become an operating room technician.

The family housing unit shares grounds with Providence House for Children in Georgetown, where staff members provide care for children who are removed from their parents because of abuse and/or neglect. This ministry also provides shelter and case management for families in the process of reuniting with children in foster care and families in danger of separation because of homelessness. Providence House receives placements from Child Protective Services and juvenile probation departments in eight counties in southern Indiana.

Family reunification and shelter for children are among several PSSM programs offered in the New Albany area. From New Albany, its services also reach to Saint Mary-of-the-Woods, West Terre Haute, Terre Haute and Chicago.

All of the services provided to people in need are in keeping with the Sisters of Providence mission "to further God's Providence through works of love, mercy and justice."

Since August of 1994, more than 19,500 low-income children, individuals and families have received assistance through PSSM. The ministry is staffed by 31 Sisters of Providence who minister as directors and coordinators, teachers, tutors and volunteers, as well as 67 lay employees and 131 lay volunteers.

Through PSSM, the Sisters of Providence offer a variety of direct services to people in need.

Guérin House, the facility that houses The Family Reunification and Preservation Program in Georgetown, is dedicated to the Archdiocese of Indianapolis and named in honor of Blessed Mother Theodore Guérin. This ministry provides shelter for homeless families in the process of reuniting with children in foster care families in danger of separation because of homelessness or substandard housing.

Providence Place, also in Georgetown, houses Providence Housing Corporation,

a separate program sponsored by the Sisters of Providence that provides classrooms for adult education and offers meeting space.

PSSM's Adult Education Program in New Albany provides adult basic education and GED instruction for people in need.

The sisters' Parkview Child Care Center, also part of PSSM in New Albany, is licensed to care for 115 children, ages 6 weeks to 12 years.

Family Services/Self-Sufficiency ministry provides counseling for children and families, health screening, referral services, parenting skills classes and a food pantry/clothing co-op.

PSSM's Educational/Family Services at Saint Mary-of-the-Woods offers classes in adult basic education and GED preparation, tutoring for children and counseling to Sisters of Providence staff members and residents of the Saint Mary-of-the-Woods area.

The Connecting Link in West Terre Haute provides information, referrals and advocacy to residents of West Terre Haute who need social services and health care.

St. Ann Clinic in Terre Haute offers primary health-care services and referrals to low-income individuals and families living at the national poverty level who do not have health insurance, are not eligible for Medicare or Medicaid, and who cannot obtain treatment from a private physician.

Providence Family Services in Chicago provides English as a Second Language courses, computer classes, counseling and after-school tutoring to people in need.

In addition to those programs, which are all part of PSSM, the Sisters of Providence also sponsor Providence Food Pantry, which offers groceries to those who are economically disadvantaged in the West Terre Haute area. The food pantry operates independently of PSSM.

*(Dave Cox is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods. For more information about Providence Self Sufficiency Ministries or other ministries of the Sisters of Providence, visit the congregation's Web site at www.sistersofprovidence.org or call the Office of Congregational Advancement at 812-535-3131, ext. 117. For information about joining the Sisters of Providence and becoming part of these or other ministries, contact Providence Sister Bernice Kuper, the congregation's vocation minister, at 812-535-4193, ext. 124, or by e-mail in care of bkuper@spsmw.org.) †*

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## The power of God's grace overcomes sin

By Dolores R. Leckey

The startling truth of the power of grace is presented in St. Paul's Letter to the Romans. There we read that where sin abounded, grace abounded more.

Early in 2002, the old year still casts its shadow.

Sin does, surely, abound.

But what about grace? What about God's free gifts—blessings—which Paul tells us dwarf sin's bravado?

St. Thérèse of Lisieux gives us a clue. "All" is grace, she said.

Even in the ashes and fear of the autumn of 2001?

Yes, she would insist.

And so I try to pay attention to the contents of my life and others' lives where blessings lie woven into the fabric of ordinary days and nights.

The first discovery is the renewed centrality of home. I read that people are now more pulled toward spending time at home, with family, in familiar surroundings. Once again, small is beautiful. Home with its own particular icons (photographs, religious art, books, furniture, memories) represents some stable ground in an unstable world.

Can it be that the blessing is to hold up before us the truth of our own abundant lives—the sacramentality of daily living?

People are central to our homes. And these days, parents are spending more time with their young children, time carved out of busy schedules filled with responsibilities.

My husband and I are spending more time discussing our memories of our parents, places we've lived, friendships we've formed through many years, satisfying work. There is a deeper, sharper awareness than before of the richness of our lives. Gratitude grows because of that.

All children bless us with their presence. A middle-aged couple in our parish, married for only one year, recently adopted two young children from Central America—one 8 months and one 5 months. My husband commented that the babies and their parents are being embraced by the whole parish, and are a sign of hope amid the ashes.

One constant blessing during uncertain times is the liturgy. People react differently to stress, but the liturgy goes on regardless of life circumstances. On the Sunday following Sept. 11, our pastor celebrated Mass for times of civil disturbance. It was like water in the desert.

Over and over, I find that the Church does for me what I cannot do alone for

myself: words and gestures conveying the inexpressible.

This is luminously so in times of illness. The sacrament of healing comes when we are at a low point, perhaps our lowest. Then the Church gently touches us, imparting love, confidence and hope.

It happens in less dramatic ways as well. For weeks after the initial shock of Sept. 11, I prayed *Compline*, the Church's night prayer, for those buried in the rubble of the World Trade Center. *Compline* seemed poignantly suitable, with psalms pleading for deliverance and safety, and prayers of confidence in God's mercy.

One pervasive blessing of these strange and dangerous times is the growing desire to know more about Islam, the youngest of the monotheistic religions—those believing in the one God.

When a local mosque held an open house, I felt drawn to attend. What awaited me and hundreds of other visitors was generous hospitality.

We were given flowers and copies of the Koran, and invited to study displays with the history of Islam. There were short lectures with opportunities for questions—and many questions were raised, with considerable candor. Food was plentiful.

A new world opened to many of us, with the opportunity to understand the values and lifestyle of families who are our neighbors.

Is not greater understanding a blessing?

A family member in New York went to a bookstore looking for a copy of the Koran. It was sold out, but the shopkeeper found Karen Armstrong's *History of God*, which intertwines stories of Judaism, Christianity and Islam.

The world situation, I am told, is the occasion for a poetry revival. I know I have turned to poetry in a more intentional way. Perhaps the economy of language is appealing or the essence of emotion. I don't know. But re-reading favorite poets seems more informative than the newspapers. The truth seems truer.

I'm told people are writing more poetry and more publications are welcoming it. That seems all to the good.

Perhaps if we form our feelings and thoughts into something beautiful, the blessings of the moment will seem more evident. Perhaps we'll really believe what St. Paul knew to be true.

*(Dolores Leckey is a senior fellow at the Woodstock Theological Center at Georgetown University in Washington, D.C.) †*



The eucharistic liturgy is one certain blessing during uncertain times. The Church does for us what we cannot do alone—words and gestures conveying the inexpressible. This is luminously so in times of illness. The sacrament of healing comes when we are at a low point. Then the Church gently touches us, imparting love, confidence and hope.

## God's love for us, poured out in blessing, never is exhausted

By Sr. Katherine Howard, O.S.B.

Blessing is integral to the Christian experience of life. A blessing is an experience of good fortune and God's favor.

To bless God or someone else is to give thanks and praise for good received. To pray God's blessing on someone or something is to call upon God to manifest divine goodness in some particular way.

God's infinite goodness in creation in each of its particular manifestations is a blessing. But even that is not enough for God, who says, "I myself will live in you and among you within my creation."

So God has come in Christ. And now

through his dying and rising, Christ lives in us in the power of his Spirit. Eucharist is the pinnacle of our celebrating the breadth and depth of God's blessing on us in Christ, and our blessing of God through Christ in return.

God's love poured out in blessing never is exhausted. In Lamentations 3:22-23, we are reminded that, "God's mercies never come to an end; they are new every morning, so great is God's faithfulness."

*(Benedictine Sister Katherine Howard, a member of St. Benedict's Monastery in St. Joseph, Minn., teaches in the initial formation program and does spiritual direction and retreat work.) †*

### Discussion Point

## Blessings offer comfort

### This Week's Question

Describe someone or something you came to recognize only over time as a blessing.

"I sing in the choir, and I've come to recognize that singing at funeral Masses and grieving with families who have experienced loss is a blessing. Also, I bring the experience of my own losses to help others grieve." (Walt Smith, Maitland, Fla.)

"My brother was killed as a teen-ager. Seven years later, I had a son who looked just like him. It was a blessing and a miracle." (Cathy Eichler, Cliffside Park, N.J.)

"I had a sixth-grade teacher years ago—a nun. She

was very strict. However, she encouraged me to become an altar server and helped me with the Latin responses. She also encouraged me to learn piano. And her encouragement also led me to make rosaries. She was a great blessing." (Gene Stemmler, Louisville, Ky.)

### Lend Us Your Voice

An upcoming edition asks: Have you reassessed your priorities in light of recent events on the world stage? Has your reassessment made a difference in how you live?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## Basics of the Muslim religion, Islam

First in a series of columns

In light of recent events, especially since the terrorist attacks of last Sept. 11 by militant Muslims and our country's resultant war on terrorism, it seems appropriate to help Catholics understand the basics of the Muslim religion, Islam.



Later in this series, I'll differentiate between Muslims and Islamists, the latter term referring to the fundamentalists who are trying to fight a "holy war" of Muslims against the West. Christians must not consider it such. Our battle is not against Islam.

Islam means "submission" in Arabic, and Muslim (or Moslem) means one who submits. What the Muslims submit to is the will of God (Allah in Arabic) and his precepts as set forth in the Quran (or Koran).

Muslims believe that the prophet Muhammad (or Mohammed) was the last in a long line of prophets that started with

Ibrahim (Abraham), the patriarch of the Arabs through his first son Ishmael. Their other prophets include Musa (Moses), who received the Torah; Dawud (David), who spoke through the psalms; and Isa (Jesus), who brought the Gospels. But they deny the divinity of Jesus and the doctrine of the Trinity.

Muhammad was born in Mecca, Arabia, around 570. He married a wealthy widow, Khadijah, by whom he had two sons and four daughters. When he was in his 40s, he began to meditate in a cave on Mount Hira outside of Mecca. Here, he claimed, the archangel Gabriel began to dictate, over a period of 20 years, what was to become the Quran.

Muhammad began preaching in Mecca but met with opposition. So he fled to the city later named Medina. This flight became known as the Hijrah (or Hegira) and this marks the beginning of the Islamic era.

Muhammad then became a military leader, organizing Bedouin tribes around Medina to battle against the Meccans. In 629, he managed to reenter Mecca (without bloodshed), destroyed the idols in the Kaaba there, and made it Islam's

sacred shrine. He died there three years later, in 632.

The Quran is the Muslims' ultimate moral authority. It was revealed in Arabic and Muslims believe that, since it was of divine origin, it should not be translated. Those who know Arabic say that the language in the Quran is striking, soaring, vivid, terrible, tender and breathtaking.

The Quran teaches that there is one God and that Christians blasphemed by worshiping Jesus. It teaches that the one God is transcendent, creator and sustainer of the universe, all-merciful and all-compassionate. God possesses numerous other titles, known collectively as the 99 names of God. Muslims believe in final judgment, heaven and hell.

Besides the Quran, Islam has developed a large body of law, tradition and theology. The Hadith is the body of transmitted actions and sayings of Muhammad and his companions. It's the record of how the revelation of the Quran occurred. The Hadith transmits the sunna, the Muslims' tradition and customs, and the Sharia, Islam's legal system.

Next week: the five pillars, or rituals, of Islam. †

Stories, Good News, Fire/  
Fr. Joe Folzenlogen, S.J.

## An invitation to join Disciples in Mission

After a year-and-a-half of training sessions for diocesan and parish coordinators and leadership teams, the Disciples in Mission process is kicking off in 75 parishes around the archdiocese. The two main components of this period before Lent are the prayer campaign and the sign-up process.



Most parishes are selecting a specific prayer and printing it on cards so people can recite it at liturgy and other group events as well as take it home. But the scope of the prayer campaign is much broader than that. The Holy Spirit is the principal agent of evangelization. If we hope to nourish a relationship with Christ that leads to joining him in mission, then our efforts need to be grounded in prayer.

The prayer campaign invites parishioners to pay attention to all the times they engage in prayer. How can we be more aware and focused in our prayer? How can we take occasions like prayer at the beginning and end of meetings and make them opportunities to encounter Christ, reflect on his Word, and share our faith? We do not have to multiply prayer times, but how can we help make our usual experiences be richer and deeper?

One of the prime ways Disciples in Mission enhances our relationship with Christ and opens us more fully to his call to join him in mission is the set of Lenten activities. There are three elements to this focus on the season of Lent. First, those preaching on the Sunday readings are encouraged to offer an evangelizing perspective on the liturgical Scriptures.

Second, parishes can use a set of bulletin inserts based on the bishops' evangelization plan for the United States, *Go and Make Disciples*. These inserts are educational pieces helping readers understand the Catholic approach to evangelization outlined in the goals, objectives and strategies the bishops encourage.

Third, parishioners are supported in getting a head start in reflecting on and praying over the Sunday readings in a variety of small-group settings. Parishes are offering a number of small-group options at different times and places.

In addition, families can make use of a special resource that helps them work on the readings together. There are also resources for age levels, cultural groups and several languages. Whatever the configuration, the Lenten groups help participants explore the Sunday readings, apply them to their daily lives and translate them into action.

This combination of more attentive prayer, coupled with immersion in the Lenten Sunday Scriptures, fosters the first goal of *Go and Make Disciples*: developing an enthusiastic faith that naturally expresses and shares itself.

This Lenten preparation also lays the foundation for the assessment, planning and implementation steps of Disciples in Mission that will unfold during the Easter season and the following months.

When you hear the invitation to join in the prayer campaign and Lenten activities of Disciples in Mission, please take advantage of this excellent opportunity. Our faith as individuals, parishes and an archdiocese will grow stronger and will lead us into more active service.

(*Jesuit Father Joe Folzenlogen is coordinator of evangelization for the archdiocese.*) †

Cornucopia/Cynthia Dewes

## Sharing our gifts from God in the new year

It's that time of year when weight loss is on our minds. Gone from our attention are the Chia pets and electronic clackers of the pre-Christmas commercial blitz. Thank the Lord.



Now we turn to self-improvement, a necessary thing considering the usual, sneaky excesses of the holidays. I say

"sneaky" because we never intend to eat all those cookies or drink all that spiked eggnog. But, somehow we do, plus consistently favoring the working of our jaws rather than our legs. Now it's payback time.

As if we could just give back the pounds we've gained. Sheesh!

Still, the beginning of a new calendar year seems to be a hopeful thing. We make the famous New Year's resolutions, including the aforementioned weight-loss regimen. We plan to get enough sleep, be nice to nasty clerks and donate \$5 more each month to the Sunday collection.

We resolve never again to let our teenagers make us crazy, or to stay awake nights planning the clever, devastating

retorts we might use against those who rile us. We assemble the classics we've never gotten around to reading: *War and Peace*, *Silas Marner*, *Moby Dick*.

On second thought, we think we'll improve our minds without such heavy lifting by joining a reading group at the local library or by signing up for an "adult education" course somewhere. After all, we can never know enough, if anything, about computers, not to mention auto repair or swimming.

Now, the thing about all these intentions is that it's the organizing of them that's the fun part. It's infinitely more satisfying to plan a schedule of healthy eating, exercise, reading, studying and emotional stability than it is to try to live it out. Believe me.

So, we may turn our sights instead to the "Big Picture," as in what to do about terrorists, or world hunger or economic justice for the poor. And, since we are only two hands in a global population of gazillions, we must zero in on the few efforts we can manage well during one lifetime.

Perhaps illiteracy is our cause, so we sign up to tutor or identify prospective clients or whatever is needed. Maybe we can donate one Saturday a month to drive

a truck, stock the warehouse or distribute food for the St. Vincent de Paul Society.

We can use whatever talents God has given us to help others who haven't yet discovered theirs because they were too busy scratching out a living. We can teach sewing, cooking, budgeting and cleaning methods to people whose families didn't provide such knowledge, or we can share our vocational skills with those who need to learn how to get and keep a job.

We can baby-sit, arrange medical and dental care, decipher government forms, and furnish clothing, food, transportation and temporary shelter for needy folks trying to improve their lives. Some of us fortunate enough to have serious money can use it to endow charitable foundations or sponsor educational and health-related opportunities for larger groups of people.

All of us have some time, some money, some knowledge, and maybe some of each, to share. So, when the daydreaming has finally gone about as far as it can go and reality kicks in, it's time to get serious about the significance of a new year. Let's roll.

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

Faithful Lines/Shirley Vogler Meister

## What happened to good customer service?

My sister, Beverley, looked for batteries at a major discount store. She asked two clerks where she could find them and got two different answers. Distracted by reading something, they paid little attention to her. "It was probably a company letter explaining how important it is to take care of customers,"



she quipped.

I laughed, but this isn't really funny, is it? I laughed again when Bev described a young man in another store whose facial expression never changed during their transaction. "He seemed robotic," she said, "but even a robot might have flashed me a smiley-face."

And, in a major grocery recently, I witnessed this response to an elderly woman's quiet question as to where chestnuts were: The clerk walked on saying curtly, "I'm on my break, lady." (I helped her.)

The media tells us repeatedly how difficult it is for retail management to find good staff. I've noticed this for a decade, but in the last few years it's worsened. In stores, I've been ignored, rushed and sassed. I've had problems handled in rude and embarrassing ways, and I've watched clerks embarrass other customers.

In a housewares area of a major department store where non-busy clerks stood chatting and laughing with one another, I politely asked for assistance three times before one responded lackadaisically, "Well, I guess I can help you."

I was courteous throughout the transaction; she was not. At the end, I said quietly, "I'm sorry I've bothered you. I hope your next customer gets better service." Understandably, the clerk glared.

What else could I have done? Rant and rave and cause a scene? That's not my style.

And even though I believe the "squeaking wheel gets more grease," I've never gone to screeching measures myself. If a clerk's behavior is blatantly belligerent, I

contact the store or department manager in person or by letter. (Usually, I can't reach them by phone.) If I have another bad experience, I never again patronize that store, restaurant, bank, etc.—period.

By the same token, both my sister and I are generous with compliments. When service is good, we say so. When service is extraordinary, I sometimes send a letter of thanks. After all, appreciation is the "grease" that keeps retailing wheels turning smoothly—that of management toward employees and that of customers for good service.

If you think not, then read Chapter 6 of St. Luke's Gospel, where we learn the Beatitudes, as well as one of Christ's most important admonitions when it comes to people-to-people relationships: "Do unto others as you would have them do unto you." That's fairly simple and workable advice, even for the business world.

(*Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.*) †

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

# The Sunday Readings

Sunday, Jan. 13, 2002

- Isaiah 41:1-4, 6-7
- Acts of the Apostles 10:34-38
- Matthew 3:13-17

This weekend, the Church celebrates the feast of the Baptism of the Lord.



In the sense that this feast provides an important lesson through the reading of its designated Scriptures, and in the sense that it recalls a momentous event, it ranks very high in the official catalogue of feasts. In fact, it is a

companion of the great feasts of Christmas and Epiphany.

In popular culture, however, here and abroad, it has never achieved the mystique associated with the other feasts.

The feast, of course, recalls the baptism of Jesus in the Jordan River by John the Baptist.

For the first reading, the Church offers us a selection from the book of Isaiah.

The reading has the same excitement and deep exclamation of faith that we heard in last weekend's first reading for the feast of the Epiphany. However, this feast day's reading is somewhat different. This reading refers to the arrival of a marvelous person whom God has sent to rescue the people from the effects of their sins.

By God's design, this representative of the Almighty will restore justice in the true sense of the term. Not only will the affairs of people, and their relationships, be fair and proper, but recognition will be given to God. When God truly is recognized, justice prevails.

The Acts of the Apostles is the source of the second reading.

The text recalls one of Peter's sermons, given early in the beginning stages of Christianity. These sermons by Peter, recorded in Acts, give the essence of Christian belief. This reading is no exception.

At the root of Christianity, of course, is faith in Jesus. He is Lord and Savior. Additionally, Jesus brings to humanity the very words of God. He is the voice of perfect and absolute truth. He saved us from the effects of our sins.

St. Matthew's Gospel furnishes the last reading.

Along with Mark and Luke, the other two Synoptic Gospels, Matthew tells the story of the baptism in the Jordan.

Several items are important. They suggest a much deeper meaning than might be casually assumed.

First, the Jordan River itself was important in the ancient story of salvation. The Hebrews approached the Holy Land from the East, traveling through what now is the Hashemite Kingdom of Jordan. To reach the land promised them by God, they had to cross the Jordan River. Thus, the river became the gateway to security, peace, prosperity, identity and life. Through the Jordan, opened in this case by the baptism of Jesus, Christians pass to eternal life.

Water, too, is symbolic of life. It was, and is, a powerful symbol of life in the dry Middle East. At times, water is more precious than gold. Even in the much more naturally inviting United States, water is a necessity for life.

The Hebrews passed through water, namely the water of the Red Sea, as they fled with Moses from the slavery of Egypt. On water, in the safety of the ark with Noah, the elect had survived the flood. Again, by the baptism, water became a medium for salvation.

God's presence is obvious. The sky opened. This is an Old Testament image. God reigns supreme in the heavens. God created the heavenly bodies. A dove descends upon the scene. A dove, innocent and free, flying above the turmoil of earth, is another symbol of the divine.

Finally, God actually identifies Jesus. "This is my beloved son."

## Reflection

On three occasions—Christmas, the Epiphany and now the feast of the Baptism of the Lord—the Church has presented us with the image of Jesus, the Son of God, and the Redeemer. The presentation is clear. No one can say that the Lord stands behind a screen. The Church makes Jesus very visible for us.

He was human, the son of Mary, a fact celebrated at Christmas. He was divine, the Son of God, a fact celebrated on the feast of the Epiphany. He is for all, another teaching gathered from meditating upon the Epiphany.

This feast tells us that Jesus is the Redeemer. He assumes the task of reconciling sinful humankind with God, a task made possible and infinitely enhanced by the Incarnation itself.

Now, on these three great feasts, in succession, the Church joyfully has told us that in Christ we are redeemed. We are free. We have hope, because in the Lord we possess everlasting life. †

## Daily Readings

Monday, Jan. 14  
1 Samuel 1:1-8  
Psalm 116:12-19  
Mark 1:14-20

Tuesday, Jan. 15  
1 Samuel 1:9-20  
(Response) 1 Samuel 2:1, 4-8  
Mark 1:21b-28

Wednesday, Jan. 16  
1 Samuel 3:1-10, 19-20  
Psalm 40:2-5, 7-10  
Mark 1:29-39

Thursday, Jan. 17  
Anthony, abbot  
1 Samuel 4:1-11  
Psalm 44:10-11, 14-15, 25-26  
Mark 1:40-45

Friday, Jan. 18  
1 Samuel 8:4-7, 10-22a  
Psalm 89:16-19  
Mark 2:1-12

Saturday, Jan. 19  
1 Samuel 9:1-4, 17-19; 10:1a  
Psalm 19:8-10, 15  
Mark 2:13-17

Sunday, Jan. 20  
Second Sunday in Ordinary Time  
Isaiah 49:3, 5-6  
Psalm 40:2, 4ab, 7-10  
1 Corinthians 1:1-3  
John 1:29-34

Question Corner/Fr. John Dietzen

## Epiphany sometimes is called 'Little Christmas'

Why is the feast of Epiphany called "Little Christmas" some of the time?



The dictionary refers to Epiphany as celebrated on Jan. 6, but it doesn't always fall on the same date. Please explain. (Connecticut)

The feast of Epiphany (the Greek word for manifestation) is part of the Christmas season in the Roman Catholic liturgical calendar, which may be one reason for the "Little Christmas" designation.

Today its primary focus for us is the coming of the magi to the infant Jesus, symbolizing the revelation of his coming to the gentile world as well as to the Jews.

A related but surely greater reason, however, is that it is the last day of the popular Christian custom celebrating the 12 days of Christmas.

The custom originated in England during the time between 1558 and 1829 when Catholics were forbidden to practice any outward expressions of their faith, including Christmas.

Some propose that each part of the popular carol with that name was code for some aspect of Catholic doctrine. Seven swans a-swimming, for example, denoted the seven gifts of the Holy Spirit. Four calling birds symbolized the four Gospels, and so on.

Also, gifts of some sort apparently were offered on the 12th day, Jan. 6. The king or queen of England traditionally makes an offering of gold, incense and myrrh to the royal chapel on that day.

All these customs together prompt the designation of Epiphany as "Little Christmas."

Epiphany is a much older feast in the Church than Christmas, ranked with Easter and Pentecost as the three major feasts of the year.

For a long time, particularly in the East, the day celebrated the three major manifestations of our Lord: The coming of the magi, the baptism of Jesus at the Jordan and the miracle at the wedding feast of Cana. Traces of all three observances remain today in our Epiphany liturgy.

Nearly all the Eastern Churches eventually came to celebrate the birth of the Savior on Dec. 25. The Armenian Church

still observes it, along with Epiphany, on Jan. 6.

In the United States and some other countries, Epiphany is now observed on the Sunday between Jan. 2 and Jan. 8, which explains the difference in dates.

In the Roman Catholic liturgical calendar, the Christmas season does not end with Epiphany. The Christmas season ends with the celebration of Evening Prayer II of the Solemnity of the Baptism of the Lord, which is Jan. 13th this year.

I recently attended a course on Christian morality offered by our archdiocese.

We were informed that the Church has now adopted the Hebraic translation of the fifth commandment, "Thou shalt not murder" instead of "Thou shalt not kill." When and why did this change take place? (New York)

I'm not aware of any official change, but the commandment has never been understood to prohibit all killing, but rather what we would generally call murder.

The Hebrew verb "rasah" used in the list of the commandments in Deuteronomy 5, for example, refers to homicide, either intentional or accidental, but not to killing of animals for food, or capital punishment, or killing in battle, all of which were practiced in Hebrew culture.

Thus, the more correct translation, there and in the listing of the Ten Commandments as given in Exodus 20, is: "Thou shalt not murder." This would cover all killing not explicitly authorized under Mosaic law.

I doubt that your instructor presented this meaning as an alteration. It is, in fact, the ancient interpretation of the commandment.

The *Catechism of the Catholic Church* (#2258-2330) explains the similar traditional Christian understanding of this part of the Decalogue.

(A free brochure in English or Spanish, answering questions that Catholics that ask about baptism practices and sponsors, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions for this column should be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Relentless God—A Vocation Prayer

God, I hear your voice so steadily, so often, calling to me.

Sometimes I try to close you out, for I am not sure where you want me to go or what you want me to do.

Frankly, I am scared.

I try to mask my indecision with a false humbleness that claims I am unworthy to serve you. But you are always there. You do not go away. I beg to be let off, to make my own decision, to have a choice.

Finally, I get it together and see with a sight I did not have before, feel your presence as a force to guide me and, most of all, know that your Spirit has entered my very being and replaced my anxiety with longing for you.

By refusing you, I have embraced you. Your love has overpowered me and I am yours at last.

(Margaret Moriarty is a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. She is the mother of Father Joseph Moriarty, director of the archdiocesan Office for Priestly and Religious Vocations.)



Now, allow me to pursue you, help me to accomplish all that I must to proclaim you, and in the end let me come to you, faithful and loyal, and with a soul transformed by you, my relentless God!

By Margaret Moriarty

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

### January 11

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m., Information: 317-927-6900.

### January 12

St. Anthony Church, 337 N. Warman Ave., **Indianapolis**. Celebration of the centennial birth of Blessed Josemaria Esciva, confessions, 9:45-10:15 a.m. Mass, 10:30 a.m. Information: 317-274-4523.

### January 13

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Dr. Martin Luther King Jr. Mass and Celebration, "And the Dream Lives On," 10 a.m. Information: 317-632-9349.

St. Mary Parish, Parish Life Center, 777 S. 11th St., **Mitchell**. Dedication ceremony, 2 p.m., open house, 3-4 p.m.

St. Anthony Parish, Ryan Hall, 337 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

Mary's King's Village Schoenstatt, **Rexville** (located

on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. The Schoenstatt Spirituality Express: "Marian Spirituality Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

### January 15

Saint Mary-of-the-Woods College, Mary Fendrich Hulman Hall for the Arts and Sciences, **St. Mary-of-the-Woods**. Department of Performing and Visual Arts, chamber music series concert, 7 p.m. Information: 812-535-5280.

### January 16

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Adult education series, "Protestant Reformation, Father Nicholas Dant, 7:30 p.m. Information: 317-257-1085.

### January 18

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Chuck Vogt, \$20, \$10 first-time guest. Information: 317-596-

0600, ext. 138.

### January 18-20

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Blessed Grieving" retreat, Father Paul Koetter and Dr. Margie Pike, check-in 7 p.m. EST (Louisville time), suggested offering \$95. Information: 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**.

Retrouvaille Weekend, program for couples suffering pain and disillusionment in their marriage. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### January 19

Our Lady of Perpetual Help School, cafeteria, 1752 Scheller Lane, **New Albany**. Madonna Circle, annual pasta dinner, 4:30-7:30 p.m. \$6 large dinner, \$4 small dinner. Information: 812-948-0041.

### January 19-20

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Retirement reception, Father Roger Gaudet, Sat. following 5:30 p.m. Mass; Sun. following 8 a.m. and 10:30 a.m. Masses.

### January 20

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Martin Luther King Day celebration, 4 p.m. Information: 317-236-1562.

St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP) class, 5:30 p.m. Information: 317-259-4373.

### Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Our Lady of Lourdes, 5333 E. Washington St., **Indianapolis**. Rosary, 6:45 p.m. Information: 317-356-7291.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

Our Lady of the Greenwood



Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

#### Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217

Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

#### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

—See ACTIVE LIST, page 21

# Catholic Men's Conference

**How to Talk about Faith Without Dying of Embarrassment: Explorations into the Life of Jesus**

**Saturday, February 9, 2002  
8:00 a.m. - 3:30 p.m.**

**St. Christopher Church  
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### Keynote Speaker: Francis J. Moloney, SDB

Francis J. Moloney, SDB, is a prominent Catholic Biblical Scholar of the New Testament and is the current Professor of New Testament at the Catholic University of America. He is an internationally known author of numerous books and popular as well as scholarly articles.

### Keynote Address: What did Jesus think he was doing? Who did Jesus think he was?

Francis J. Moloney, SDB, will reflect upon Jesus' ideas about the kingdom of God, which Jesus strongly associated with his person, his deeds, and his preaching. The second session will build on the insights from the morning and look at Jesus as Son and Son of Man. Moloney will then lead the participants to reflect on WHAT DOES JESUS HAVE TO DO WITH ME?

### Breakout Sessions include:

*Reflections on the Life of Jesus*, by Francis Moloney

*Women's Ways of Faith*, by Nancy Campbell

*Maturing Faith: Disciplines of the Disciple*, by Matt Hayes

*Towards a Men's Spirituality Today*, by Ricardo Parra

*We Have Come This Far by Faith: Black Catholics in Indianapolis*, by Joe Smith

### Catholic Men's Conference Registration Form

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E-mail \_\_\_\_\_

Address \_\_\_\_\_

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Parish

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Late registration (after Jan. 15): \$25 per person

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Registration fee includes lunch.

Please rank choices from 1 (first choice) to 5.

\_\_\_\_\_ *Reflections on the Life of Jesus*

\_\_\_\_\_ *Women's Ways of Faith*

\_\_\_\_\_ *Sharing Faith: Disciplines of the Disciple*

\_\_\_\_\_ *Toward a Men's Spirituality*

\_\_\_\_\_ *We've Come This Far by Faith: Black Catholics in Indianapolis*

To register, complete this form and mail it along with payment to David J. Burkhard, St. Christopher Church, 5301 W. 16th St., Indianapolis, IN 46224.

**Registration deadline is January 30, 2002 and is non-refundable.**

For information, call 241-6314 x126.

**NO WALK IN REGISTRATIONS PLEASE.**



The Active List, continued from page 20

**Indianapolis.** Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis.** Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood.** Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois, **Indianapolis.** Prayer service for peace, 6:30-7:15 p.m.

**Thursdays**

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis.** Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany.** Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg.** Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis.** Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis.** Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis.** Adult religious education, 7:30 p.m. Information: 317-638-5551.

**Fridays**

St. Susanna Church, 1210 E. Main St., **Plainfield.** Adoration of the Blessed Sacrament, 8 a.m.-7 p.m..

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis.** Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis.** Pro-life rosary, 10 a.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis.** Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

**Saturdays**

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis.** Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis.** Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg.** "Be Not Afraid" holy hour, 3:30-4:30 p.m.

**Monthly**

**Third Sundays**

Christ the King Church, 1827

Kessler Blvd. E. Dr., **Indianapolis.** Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis.** Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

**Third Wednesdays**

St. Jude Church, 5353 McFarland Road, **Indianapolis.** Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis.** Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., **Oldenburg.** Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel,

435 Troy Ave., **Indianapolis.** Mass, 2 p.m.

**Third Thursdays**

Our Lady of Peace Mausoleum Chapel, 9001

Haverstick Road, **Indianapolis.** Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis.** Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information:

317-849-5840.

**Third Fridays**

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis.** Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Third Saturdays**

St. Andrew Church, 4052 E. 38th St., **Indianapolis.** Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

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# Rest in peace

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

**BARTH, Mary C.,** 80, Holy Family, Richmond, Dec. 18. Mother of Debbie Wedding, Sue and Tom Barth. Sister of James Quinter. Grandmother of four.

**BECHT, Mary Helen,** 81, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 26. Mother of Mary Jane Adams, Laura Runyon, Phyllis Sarles, Beth, Ruth, Charles, Michael, Paul and Thomas Becht. Sister of Laura, Edward and Dr. Richard Mould. Grandmother of 20. Great-grandmother of 27.

**BLANFORD, Mary L.,** 90, Holy Spirit, Indianapolis, Dec. 14. Mother of Ella Fitzgerald, Theresa Hedrick, Jane Minton, Judy Neal and J. Donald Blanford.

**BOTTORFF, John Steve,** 59, St. Michael, Indianapolis, Dec. 13. Father of Laura King and John Bottorff. Brother of

Sarah Owens. Grandfather of six.

**BROCKMEIER, Mary,** 97, Annunciation, Brazil, Dec. 18. Aunt of one.

**CAMPBELL, Yvonne Elaine,** 72, St. Rose of Lima, Franklin, Dec. 16. Wife of Daniel Campbell. Mother of Kathie Skeel and Wayne Campbell. Sister of Donna Gilberg, Odile Kobus, Lorraine Rogers and Beverly Tourville. Grandmother of eight.

**CASTILLE, Jerry,** 61, St. Rita, Indianapolis, Dec. 26. Father of Denise Powell and Carl Castille. Brother of Annie Kelley, Jeannette King, Alice Lowe, Edna Wylie, Johnnie and Matthew Castille. Grandmother of two.

**CHISLEY, Betty Jean (Esters),** 76, St. Monica, Indianapolis, Dec. 16. Mother of Nicole and Michael Chisley Sr.

**COSTELLO, Loretta R.,** 74, Holy Spirit, Indianapolis, Dec. 21. Wife of Leo Costello. Mother of Joan Schiener, Patty, Robert and Tom Costello. Sister of Albina Greenwood, Cecelia Gresback, Clara Lucas, Betty Schneider, Benedictine Sister Elvan Drayna, Bill, Joe and Robert Drayna. Grandmother of four.

**DAEGER, Dolores M.,** 78, Our Lady of the Greenwood, Greenwood, Dec. 6. Sister of Eugene and Roland Daeger. Aunt of several.

**ECKEL, Shirley J.,** 66, St. Mary, Greensburg, Dec. 22. Mother of Rhonda Redmon and Ron Eckel. Sister of Joyce Howard and Jean McCarty. Grandmother of three.

**FOX, Michael J.,** 68, St. Luke, Indianapolis, Dec. 31. Husband of Carolyn "Cay" (Lapenta) Fox. Father of Jennifer Payne, Kevin and Michael J. Fox Jr. Brother of Sheila McCarthy and William Fox. Grandfather of four.

**GAUSEPOHL, Phyllis,** 78, St. Mary, Richmond, Dec. 20. Sister of Barbara Fratis and Doris Juhasz.

**HALL, Ronald,** 64, St. Margaret Mary, Terre Haute, Dec. 21. Father of Christina Cordoba, Donna McDaniel, Mary Schend, Michael and Ronald Hall. Son of Helen Hall. Brother of Ruth Ann Wood. Grandfather of eight.

**HOLLIDAY, Elsie A.,** 102, Holy Guardian Angels, Cedar Grove, Dec. 28. Mother of Mildred Kunkel. Grandmother of five. Great-grandmother of 19. Great-great grandmother of six.

**HORTON, Joanna M.,** 86, Our Lady of Perpetual Help, New Albany, Dec. 19. Sister of Cora May Hughes.

**HUBERS, Jerone J.,** 83, St. Mary, New Albany, Dec. 20. Brother of Violet Kunkler. Uncle of several.

**JAROSINSKI, Peter Michael,** 61, Holy Spirit, Indianapolis, Dec. 15. Husband of Sandra (Phelps) Jarosinski. Father of Teresa Alvey, Rita-Carol Barnard, Joseph, Mark and Peter Jarosinski II. Brother of Betty Charnes, Sally Goerber, Rose Mascari, Catherine Parton, Georgia Schmidt, Paula Watson, Fred, John and Nicholas Jarosinski. Grandfather of six.

**KELLEHER, Kevin S.,** 52, St. Thomas Aquinas, Indianapolis, Dec. 2. Husband of Susan Kelleher. Father of Christina Kelleher.

**KLINGLER, Emma L.,** 89, St. Lawrence, Indianapolis, Dec. 4. Aunt of one.

**KUHN, Bernard K.,** 79, St. Vincent de Paul, Shelby County, Dec. 29. Husband of Marjorie Kuhn. Father of Nancy Koerner and Peggy Roell. Brother of Wilford Kuhn. Grandfather of four. Great-grandfather of three.

**KUTCHE, Jeanne Ellen (Easton),** 80, Our Lady of Lourdes, Indianapolis, Dec. 11. Mother of Elizabeth Brown, Anna Marie Enloe, Janice Goodpaster, Ellen Strother, Augustus, George, Jerome, Peter and Richard Kutche. Sister of Margaret Gulliver. Grandmother of 16. Great-grandmother of 20. Great-great grandmother of one.

**LEIST, Theodore H., Sr.,** 79, Holy Family, New Albany, Dec. 23. Father of Theodore H. Leist Jr. Brother of Edie Berryman.

**LOWE, Frances Farina,** 100, St. Anthony, Indianapolis, Dec. 21. Stepmother of Louis Scarsi.

**MACKE, Eugene L.,** 68, St. Louis, Batesville, Dec. 27. Husband of Elizabeth Macke. Father of Darin, Kevin and Stephen Macke. Grandfather of four.

**McCANN, Mary Ellen "Nellie,"** 99, Immaculate Heart of Mary, Indianapolis, Dec. 6. Mother of Ann Kane, Susie Pial, Margaret Schmidt and Anthony McCann. Grandmother of 11. Great-grandmother of 15.

**McCLURE, Charles,** 79, St. Andrew, Richmond, Dec. 20. Husband of Virginia McClure. Father of Cheryl Foust, Carol Stough and Chuck McClure. Brother of Irene Boyer, Lucille Kauffman and Margaret Nugent. Grandfather of 10. Great-grandfather of 16. †

## Benedictine Father Nathaniel Reeves was academic dean at Saint Meinrad

Benedictine Father Nathaniel Reeves, a monk and priest of Saint Meinrad Archabbey at St. Meinrad, died on Dec. 31.

He was the academic dean and taught canon law at Saint Meinrad School of Theology.

The funeral Mass was celebrated on Jan. 5 in the Archabbey Church. Burial followed in the Archabbey Cemetery.

Father Nathaniel was born in Detroit, Mich., on Jan. 13, 1951, to Edward and Lucille (Vanderbosch) Reeves and received the name Gregory Edward at his baptism.

After graduating from Bishop Dwenger High School in Fort Wayne, he enrolled at Saint Meinrad College in 1968 and earned a bachelor's degree in history in 1972.

He professed his vows as a Benedictine monk and took the name Nathaniel on Aug. 24, 1974. He celebrated his silver jubilee as a monk in 1999. He was ordained a priest on April 30, 1978, after completing his Master of Divinity degree at Saint Meinrad School of Theology in 1977.

Following ordination, he began his studies in canon law

at Pontifical Gregorian University in Rome. He earned his licentiate in canon law in 1980 then pursued doctoral studies for two years.

Father Nathaniel was associate spiritual director in the School of Theology from 1982-92, and was novice and junior master for the monastery from 1992-96.

He had been a defender of the bond for the Metropolitan Tribunal for the Archdiocese of Indianapolis since 1986.

He had taught canon law in the School of Theology since 1983 and had served as academic dean since 1996.

Father Nathaniel was a member of the school's board of trustees and the Archabbey Council. He also served as a member of the Legal Committee for the Swiss-American Congregation of Benedictine monks and was Saint Meinrad's delegate to the congregation's General Chapter.

Surviving are his father, Edward Reeves of Fort Wayne; two sisters, Pamela Maloney of Southfield, Mich., and Sandra DeWald of Roanoke, Ind.; and one brother, Richard Reeves of Augusta, Ga. †

## Providence Sister Edith Pfau taught in the U.S. and Taiwan

Providence Sister Edith Pfau died on Dec. 14 in Karcher Hall at Saint Mary-of-the-Woods. She was 86.

Sister Edith taught on the collegiate level in Taiwan.

The Mass of Christian burial was celebrated on Dec. 18 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Alberta Henrietta

Pfau was born in Jasper, Ind., on July 1, 1915, to Albert and Eleanor (Urich) Pfau.

She entered the Congregation of the Sisters of Providence on Aug. 23, 1933, professed first vows on Jan. 23, 1936, and professed final vows on Jan. 23, 1941.

Sister Edith taught in schools staffed by the Sisters of Providence in Indiana, Illinois, the District of Columbia, California and Taiwan.

She also ministered at Saint Mary-of-the-Woods College for 11 years, Immaculata Jr. College in Washington, D.C., for 11 years, and Providence College in Shalu, Taiwan, for 10 years.

In the archdiocese, she taught at the former Ladywood School from 1955-59, the former St. Agnes Academy from 1969-70, and the former Ladywood-St. Agnes Academy from 1970-71.

She also served in the Generalate Business Office at Saint Mary-of-the-Woods from 1979-81 and in Health Care Services at Saint Mary-of-the-Woods from 1989-92.

She is survived by a brother, Richard Pfau of Santa Ana, Calif. †

## St. Joseph Sister Grace Patrice Lord died Dec. 10

Carondelet St. Joseph Sister Grace Patrice Lord, 93, died on Dec. 10 at the Nazareth Living Center in St. Louis, Mo.

The funeral Mass was celebrated at the Nazareth Living Center on Dec. 13. Burial followed in the center's cemetery.

She was born on Jan. 13, 1908, in Indianapolis. She entered the Sisters of St. Joseph of Carondelet on Feb. 6, 1934, and professed final vows on Aug. 15, 1939.

In the archdiocese, she was a teacher and administrator at the former Sacred Heart School in Indianapolis from 1959-63 and a teacher at St. Roch School in Indianapolis in 1965.

Surviving is a sister, Gerry Sweeney of Indianapolis. †

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## Msgr. Charles Kaiser of Evansville died on Dec. 20

Msgr. Charles Kaiser, a priest of the Evansville Diocese, died at the Regina Continuing Care Center in Evansville on Dec. 20. He was 94.

Evansville Bishop Gerald A. Gettelfinger and priests of the Evansville Diocese concelebrated his funeral Mass on Dec. 24.

Msgr. Kaiser was a long-time pastor and pastor emeritus of Holy Cross Parish in Fort Branch, Ind., in the Evansville Diocese.

In addition to his pastoral assignments in the Evansville Diocese, he had served as an assistant pastor at St. Mary Parish in New Albany in 1936. Charles Lawrence Kaiser

was born on Feb. 17, 1907, and grew up in St. Thomas Parish in Knox County, Ind.

He attended Saint Meinrad Seminary for 12 years, completing his high school, philosophy and theology studies there.

He was ordained on May 17, 1932, by Bishop Joseph Chartrand for the Diocese of Indianapolis.

In 1949, he was named dean of the Princeton Deanery in the Evansville Diocese.

On Oct. 21, 1980, Pope John Paul II named him a monsignor. A story in *The Evansville Message*, the diocesan newspaper, said he was named a domestic prelate

because he was "one of the most beloved priests and served a number of years in difficult assignments."

In 1958, Father Kaiser was appointed pastor of Holy Redeemer Parish in Evansville, where he served until 1970.

He began his longtime ministry at Holy Cross Parish in Fort Branch as associate pastor in 1970, and continued there as pastor in 1972 until his retirement in 1980, then as pastor emeritus until 2000.

His last years were spent at the Regina Continuing Care Center in Evansville.

Survivors include a sister, Stella Bohnert of Jasper, and several nieces and nephews. †

## LETTER

continued from page 5

Wiccan and New Age teachings. How else does one explain the ever expanding numbers of television programs like "Buffy," "Angel" and "Charmed," which all have their foundation in witchcraft and occult fascination? Visit your local bookstore and notice the expanded New Age section, whose book covers feature young attractive women that teach the casting of spells and the like. This is not about the hideous wicked witch of the West. The modern marketing of witchcraft is slick, sexy and seductive.

What does this have to do with Harry maven? The images of Potter can act as the entry portal into the world of witchcraft and the occult for the seeking, unsuspecting and impressionable young mind. There is a pervasive secular presence of evil that seeks to do ill to our children. Testament to this can easily be

seen in the "pornographification" of young teen media messages.

Twenty-five years ago, Malcolm Muggeridge commented on the American scene that, "Never, it is safe to say, in the history of the world, has a country been so sex-ridden as America today. The great advertising industry has helped by producing a quenchless flow of effective, if sometimes crude propaganda. Even television has joined in." Insert the word *witchcraft* for *sex* and you come to the point where we are today.

The battle is not about Harry Potter. It is about a spiritual battle for the eternal souls of our children with the Evil One and a worldview presented by the secular humanists that is contrary to the teachings of the Bible.

"The god of this world who has blinded the minds of unbelievers so they cannot see the gospel of glory of Christ" (2 Cor 4:4).

Sherm Johnson, Carmel, Ind.

# The Office of Catholic Education

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