Greenfield student inspired by carrying torch

By Jennifer Del Vechio

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 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 Nike.

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. 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.”

New Albany teacher receives national award

By Jennifer Del Vechio

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 Schueter, the school principal.
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, she’s 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 capturing 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.
Father James R. Dede, a diocesan priest known for his pastoral ministry, died on Jan. 5 following heart surgery. He was 75.

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 celebrated at 11 a.m. on Jan. 3 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. 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.

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 M. Dede and Benedicite 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 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 ICC is considered a non-budget session, much of the debate will be dominated by the shortage of state funds, he said.

“We have been asked to monitor all issues together a series of issues for the board to consider. The conference joins with 5,000 people from the local Church community has the 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. The ICC e-mail address is aduser@icc.archindy.org.)

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Editorial

Secular media’s coverage of religious news

Back 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 in the U.S. about the gap between what was taught in the Freedom Forum’s First Amendment Center at Vanderbilt University, published under the title “Bringing Up the Body: Religion and the News Media.” It concluded that clergy and journalists were separated by “a chasm of misunderstanding and ignorance.”

A report followed a conference in 1994 on “Religion and the News.” It was held at Columbia University. It concluded that secular media covered religion inefficaciously and that it was on a collision course in the area of religion.

There was also a series of three forums on the topic “Religion and the Media” that were held in Chicago, Washington and New York in 1994. They were particularly critical of the media’s treatment 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 16 to 33.

Now, unfortunately, that trend is being reversed. The Oct. 15, 2001, issue of the Chicago Tribune reported that that backward trend is continuing. One tendency of secular journalists is to interview people with extreme views at either end of the spectrum and think that this viewpoint covers the whole spectrum. More often than not, this technique excludes the broad mass of the population.

It’s difficult to understand how editors can hope to cover the field of religion if 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 goalsetting is a hockey term.

Several years ago, Msgr.傅曼 Asia, head of the media office for the U.S. Catholic bishops, gave an example of what can happen when an inexperienced reporter on deadline tries to write a news 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, but had just been assigned, restricting the priesthood to males. Msgr.傅曼 Asia replied that since the papal statement was only a few pages long, he’d be happy to give the public the news about the things in the letter. 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 secular 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. Every survey shows that that focus was on the collision course in the area of religion.

The opposite tendency is to call every person a vocation in the state of marriage, blessed by the sacrament of marriage. Some do so as single persons. Some live this baptismal call as consecrated religious women or men. Some 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 the Church can call 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 candidate for the sacrament of holy orders. In every case, the call comes from Christ and is mediated through the Church.

The opposite tendency is to call every person a vocation in the state of marriage, blessed by the sacrament of marriage. Some do so as single persons. Some live this baptismal call as consecrated religious women or men. Some 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.

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

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

-John F. Fink
Dios está llamando. ¿Estamos escuchando?

Está aquí la leyenda de los profetas. Cada día, Dios habla a su pueblo. Sus palabras son claras, directas y llenas de sentido. Nos llamamos a escuchar la voz de Dios, a sentir su presencia y a seguir su guía.

En este momento, Dios nos habla a través de nuestra fe y de nuestras lecturas. En este momento, Dios nos habla a través de nuestras experiencias y de nuestras situaciones cotidianas.

Las vocaciones son un camino que nos lleva hacia la fe, hacia la esperanza y hacia la caridad. Son un camino que nos lleva hacia la transformación de nuestras vidas y de nuestras comunidades.

Aquí están los testimonios de mujeres y hombres que han respondido a la llamada de Dios. Aquí están las historias de personas que han decidido seguir el camino de la vocación.

En este momento, Dios nos habla a través de estas historias. Es una invitación a escuchar, a sentir y a seguir.

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Aquí están los testimonios de mujeres y hombre...
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-II (Adults) because of an intense, mature theme depicting mental illness, sexual references, a scene of violence and minimal crush 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卡通 violence.
Rated G (General Audiences) by the MPAA.

Joe Somebody (20th Century Fox)
Rated A-II (Adults and Adolescents) because of brief nudity, some vulgar slapstick and several粗俗 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 crush language and some profanity.
Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.

The Shipping News (Miramax)
Rated A-II (Adults) because of a sexual encounter, an off-screen assisted suicide, brief violence, minimal rough language and profanity.
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Lent bordered by the need to rest and reflect. This Lenten season, we will focus on the idea of separating work and rest in one’s life. 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 Corners of a Lantern,” 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, “Recovering 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 the idea of separating work and rest in one’s life. Each of these retreats costs $33 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 Jesus Father Richard Buher 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 317-543-7683.

Celebrate 02-02-02 at St. Thomas Aquinas Parish’s “second” Inaugural Groundbreaking Ceremony at 7 p.m. until midnight on Feb. 2 at Edy’s Grand Hall, across from the Pepsi Colaem, at the Indiana State Fairgrounds on East 38th Street in Indianapolis. The event includes a bar-be-que dinner, cash bar and music by Brad Smith and “The Fine Line.” Tickets are $25 per 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 (317) 725-0654 or contact him by e-mail at geqconco@jcom.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 Knero, Bernie 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 812-535-4331, ext. 140, or e-mail bdbnadah@pspmw.org.

The deadline to receive the 5 percent discount for World Youth Day 2002 registration has 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.wyday2002.org/archdiocese for Youth and Family Ministries is sponsoring a pilgrimage through Teotihuacan Mexico. For more information, call Richard Sonntag at 317-725-1679.

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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 helped adapt 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.”

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., a 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 years-long 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 Muncie, Ind., 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.

He added, “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.”

M any 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.”

At Marist, 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 “brids each of us to the family of humankind.”

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.

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

By Father Joseph R. 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 of us to 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 Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis, 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 offer 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 ill 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 committed myself to 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.”

As your 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. I 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 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 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 estems 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 promise we might indeed be disciples in mission.
Diocesan priest is a chaplain, teacher and pilot  

By Mary Ann Wyand

Firefighter Teacher. Priest. Teacher. Father Thomas Clegg is a chaplain, as well 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.

In 1983, did his student teaching and completed his degree. He thought he would work in the department, I worked as a substitute teacher. A fire teacher a 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 Culliff, had died of heart problems.

"When Brian died, it made me stop and think about my life," 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."

By Mary Ann Wyand

OLENDENBURG—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. "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 very clearly." She said, "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 go to school 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."

A Dr. Kathleen Beever is an Indianapolis native. 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 she was born to be Franciscan  

By Mary Ann Wyand

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 novice studies. The Web site address is www.oldenburgfranciscans.org.
Benedictine sister enjoys corporate work

By Margaret Nelson

SCOTTISH BROADCASTING --- Those who work with data analyst at a large Indianapolis corporation might never guess that she is a Benedictine sister.

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

As a child, she said, “I honestly didn’t think too much about religious life.”

Shelia Fitzpatrick attended Catholic grade school and high school while growing up in Indianapolis, Ind. Her aunt was a 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 under-graduate work-co-op program at Dow Chemical Co. A few 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?”

“She piqued my interest, but 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 Julian Bahan, then the 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.


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

“The sisters in this group in Evansville right before I entered the discernment process at Oldenburg,” she said. “It’s a support group for the sisters all over the world.”

Each day, Sister Kathleen said, “I give thanks and praise to God for the fact that I’m not married, 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 all it up?’ My answer to them is simple — ‘Because I have found something much better.’ ”

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 Benedictinn 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.”

“Not that 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 guides sisters 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.]
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, 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 opportunites 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 M other 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 the Diocese of Evansville, 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
Army and teaching lead seminarian to God

By Brandon A. Evans

A 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.

A few years in the U.S. Army and six months as a teacher of conversational English in South Korea.

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

“Once in the Army, I continued to be open to the priesthood. I definitely joined the Army—which began while praying during a Monday night rosary group with his mother at their parish—also helped him find his vocation.

“My openness and my desire to help others...

William M. Williams

Consider a Religious Vocation

For more information about Religious Vocations, contact the Office of Priestly and Religious Vocations at:
PO Box 1410, Indianapolis, IN 46226
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Archdiocese 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.
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 Guerric 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.

“He was a devout man and an excellent preacher,” Father Guerric 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 Guerric 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. “The ability to have those two side-by-side is very important to me,” Father Guerric said. “I think the two could cohabit in the most basic way possible.”

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 Guerric 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.”

At Saint Meinrad Archabbey in St. Meinrad, 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 Guerric 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.”

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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 Guerric 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 Guerric said. “I think the two could cohabit in the most basic way possible.”

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 Guerric 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.”

At Saint Meinrad Archabbey, 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 Guerric 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.”

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Page 14 Vocation Supplement The Criterion Friday, January 11, 2002

“Go into the whole world and proclaim the Gospel...” Mark 16:15

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Sister Marie Godin M.S.O.L.A., in Nalugala, Uganda East Africa

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Kendra M. 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, M. Monroe, 19, was introduced to the Catholic faith by her mother’s friend, who had just converted to Catholicism.

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

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

M. 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.”

M. 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. M. 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 all I am. I knew that would be myself.”

Previously, M. 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,” M. 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.

M. 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 couldn’t eat. A priest anointed her, and afterward she was heated “spiritually and physically,” she said.

“I was given so much grace,” she said. M. 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 vocations.”

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 order in which you want to serve,” M. Monroe said. “It took me a couple of years to find the right one.”

M. 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 my introduction,” M. Monroe said. “It was just grace that I became Catholic.”

_Continued from page 14_

Father Guerric directs the same vigor expressed toward his vocation in the Midwest.

Still miles away from his boyhood home in Long Island, Father Guerric 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 continuing to be a strong part of my vocational call. “He invite you to consider religious life for the Franciscan Friars of Sacred Heart Province in IN 1-800-933-4871 www.brotherfrancis.com e-mail: yes@brotherfrancis.com

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The Criterion Friday, January 11, 2002
Vocation Supplement Page 15

Called to Seek the Face of God in Community!

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February 15–17
June 7–12
September 27–29

2002 Retreats
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.

“The idea of ‘twins as transformers of society’ is to be a force for change in the world,” said Father Chester.

Father Charles said he and his brother were challenged to join their order by Father Edward Delaney, a white priest who was the administrator of St. Rita Parish during the 1960s.

“We're on a promotional tour to spread the message,” he said. “We're going to show that Jesus Christ is the alternative.”

Father Chester said that teen-agers are “looking for authenticity.”

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.”

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, Terre Haute, Terre Haute and Chicago.

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

Since A ugust 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.

In Georgetown, the facility that houses the Family Reunification and Protection Program in Georgetown, is dedicated to the Archdiocese of Indianapolis and named in honor of Bishop M. 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 basic adult education and GED preparation to women and men who are economically disadvantaged in the New Albany 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 tutting 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.sistersprovidence.org or call the Office of Congregational Advancement at 812-535-3311.

For information about joining the Sisters of Providence and becoming part of these or other ministries, contact Providence Sister Bernice Kueper, the congregation’s vocation minister, at 812-535-4193, ext. 124, or by e-mail in care of bkueper@spsmw.org.
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 cast its shadow. Sin does, surely, abound. But what about grace? What about God’s free gifts—blessings—which Paul tells us dwarf sin’s bravo’d St. Thérèse of Lisieux gives us a clue. “A life is grace, she said. Even in the ashes and fear of the autumn of 2001...You 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 hope. 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, memory) 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, I prayed Compline, the Church’s night prayer, for those buried in the rubble of the World Trade Center. Compline seemed poignant, 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 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 true. 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, 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.

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, Madison, 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 Stemmlie, 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 E. Fink

Basics of the Muslim religion, Islam

First in a series of columns

In light of recent events, especially since the terrorist attacks of Sept. 11 by militant Muslims against the United States, the resulting war on terrorism, it seems appropriate to help our readers understand the basics of the Muslim religion. Later in this series, I’ll differentiate between Muslims and Islam, which is a matter of strict terminology 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, like any other major religion, has what is termed “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 Abraham (the patriarch) of the Arabs through his first son Ishmael. Their other important prophets include Jesus (Musa) of Judaism who received the Torah; Dawud (David), who spoke through the psalms; and Isa (Jesus) who brought God’s word in the New Testament. When in his 40s, he began to meditate in a cave on Mount Hira outside of Mecca. Here, he claimed the angel Gabriel spoke to him, dictating, over a period of 20 years, what was to become the Quran. Muhammad was born in Mecca, Arabia, around 570. He married a wealthy widow, Khadijah, by whom he had two sons and a daughter. When he was in his 40s, he began to meditate in a cave on Mount Hira outside of Mecca. Here, he claimed the angel Gabriel spoke to him, dictating, over a period of 20 years, what was to become the Quran. Muhammad then became a military leader, organizing Bedouin tribes around Medina to battle against the Mecans. In 622, he managed to capture 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 is infallible. Those who know Arabic say that the language in the Quran is striking, soaring, vibrant, tender, breathtaking.

The Quran teaches that there is one God and that Christians blasphemed by worshipping Jesus. It teaches that the One God is transcendent, creator and sustainer of the universe, all-merciful and all-compas-sionate. 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 is 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.

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 the day to 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?

One of the prime ways Disciples in Mission enhances our relationship with Christ and opens opportunities for larger gatherings is to call to join him in mission is the set of Lenten activities. There are three ele-

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 eggnog. But, somehow we do, plus con-

Faithful Lines/Shirley Vogler Meister

What happened to good customer service?

My sister, Beverly, looked for batteries at a major discount store. She asked two clerks where she could find them and got two different answers, each returned by reading something, she said. I’ll bet a hundred dollars they probably works there. It was probably a company policy, too. But how important is it to take care of customers?

The media tells us repeatedly how diffi-
cult it is for retail management to find good clerks. I’ve never had that problem. But, in the last few years it’s worsened. In stores, I’ve been ignored, rushed and snubbed. I’ve had to dig through rude and embarrassing ways, and I’ve watched clerks embarrass other customers. I call to join him in mission is the set of Lenten activities. There are three ele-

When you hear the invitation to join in the prayer campaign, do you respond? And what activities of Disciples in Mission will go undetected if we do not show up? Those who know how to respond have a voice and help many others hear that call. 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.

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

Sunday readings

1 January, Year C

**Isaiah 41:1-4, 6-7**

The voice of God is still speaking to us, even among the debris of our cultures, even as people of the present age wait for the return of Christ. God appears in the midst of the present age with a message of hope and salvation.

**Matthew 3:13-17**

Jesus is presented to the world as the Messiah. As the Son of God, he is also the Son of the people. This is the beginning of his ministry, and it is the time when the Holy Spirit comes upon him. The heavens are opened at this time, and the voice of God declares him to be the Son of God.

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**Daily Readings**

**Monday, Jan. 14**

1 Samuel 1:11-18
Psalm 116:12-19
Mark 1:14-20

**Tuesday, Jan. 16**

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

**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

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**Epiphany sometimes is called ‘Little Christmas’**

**Reflection**

On three occasions—Christmas, the Epiphany and now the feast of the Baptism of the Lord—God has been manifested 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 sign of God's love and mercy.

She is another symbol of the divine.

Epiphany is the feast of the Lord, and it is the feast of Jesus, the Son of God, a fact celebrated on the feast of the Epiphany. 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 sign of God's love and mercy.

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**Question Corner/ Fr. John Dietzen**

Q How is the feast of the 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 is for us the coming of the magi to the infant Jesus, and 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 are 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 of England and tradition 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 one of the three major feasts of the year.

For a long time, particularly in the East, the day celebrated the 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. 1 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 Epiphany, which is the feast of the Epiphany of the Lord, which is Jan. 13th this year.

Q 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)

A I’m not aware of any official change, but the commandment has never prohibited all killing, but rather what we would generally call murder.

The Hebrew verb “rash” 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, than the literal meaning of the Ten Commandments as given in Exodus 20, is: “Thou shalt not murder.” This could cover all killing explicitly authorized under Mosiac law.

I doubt that your instructor presented this meaning as an alteration. It’s, 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 about Catholics that ask about baptismal practices and sponsors, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61611. Questions for this column should be sent to Father Dietzen at the same address or e-mail in care of dietzen@doj.illinois.gov)
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, 7:30 p.m.; Information: 317-471-4523.

January 12
St. Anthony Church, 337 N. Warman Ave., Indianapolis. Celebration of the centennial birth of Bl. Jos imperia Escrivá, confesiones, 9:45-10:15 a.m.; Mass, 10:30 a.m.; Information: 317-244-5274.

January 13

January 16
St. Mary Parish, Parish Life Center, 777 S. 10th 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.

January 18
St. Mary's King's Village Schoenstatt, 421 South, 12 miles south of Versailles, The Schoenstatt Spirituality Express, "March Spiritualty Compartment," 2:30 p.m.; Mass, 3:30 p.m.; with Father Eimer Bruniwinkel. Information: 812-689-3551 or e-mail shoenstatt@saintpaul.net.

January 15

January 16
St. Pax X Parish, 7200 Sarto Dr., Indianapolis. Adult education seminar, "Protestant Reformation," Father Nicholas Dant, 7:30 p.m.; Information: 317-257-1085.

January 18

January 19-20
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Indianapolis. "Blessed Grieving" retreat, Father Paul Koepler and Dr. Marge Pike, check-in by 7 p.m. EST (Indian time), suggested offering $95. Information: 812-923-8817.

Fatima Retreat House, 3353 E. 56th St., Indianapolis. Retreat/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 Scheriller Lane, New Albany. Madonna Circle, annual pasta dinner, 4:30-7:30 p.m. $6 large dinner, $4 small dinner. Information: 812-348-0041.

January 19-20
St. Thomas the Aposte Parish, 523 S. Merrill St., Fortville. Retirement reception, Father Roger Gaudent, 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. Marian Liturgy King Day celebration, 4 p.m.; Information: 317-236-1562.

St. Luke Church, 7577 Holliday Dr., Indianapolis. Marian Center, 3356 W. 30th St., Indianapolis. Marian Mass in Vietnamese, 2 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, 525 S. Merrill St., Fortville. Rosary, 7:30 p.m. Marian Center, 3546 W. 30th St., Indianapolis. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesday

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, 525 S. Merrill St., Fortville. Rosary, 7:30 p.m. Marian Center, 3546 W. 30th St., Indianapolis. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesdays

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

Archbishop O’Mara Catholic Center, 1400 N. Meridian St., Indianapolis.

Catholic Men’s 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
5301 W. 16th Street, Indianapolis

Look for more information at www.saintchristopherparish.org

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
Women’s Ways of Faith
Sharing Faith: Disciples of the Disciple
Toward a Men’s Spirituality
We’re 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.
Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program. 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5862 Central Ave., Indianapolis. Marian M. Movement of Priests prayer center. 5 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: 317-658-4478.

St. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Adoration of the Blessed Sacrament, 7 a.m. p.m., rosary and Divine Mass. Information: 317-859-0949.

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. A devotion 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. A devotion of the Blessed Sacrament, 8 a.m.-7 p.m.
St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. A devotion of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.
A Affiliated Women’s Services, Inc. (abortion clinic), 1215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Spanish prayer group and conversation, 1-9 p.m. Information: 317-546-4065.

Saturday
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 Preспект St., Indianapolis. Mass in English, 4 p.m.
St. Joseph Church, 2605 S. 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 a.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: 317-236-1566.

Third Wednesdays
St. Jude Church, 5353 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.
A 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,
425 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9011 Havensville Road, Indianapolis. Mass, 2 p.m.
St. Elizabeth’s, 2500 Church Ave., Indianapolis. Daughters of Isabella. Madonna Circle meeting, noon, desert 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, 8052 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.

The Active List, continued from page 20

The Criterion now has a home on the World Wide Web! If you have internet access through your computer at home or in the office, you can access the electronic version of The Criterion! Every week the website is updated with special on-line versions of your weekly archdiocesan newspaper. Use it to catch up on all the important local news from around the archdiocese.

To access The Criterion on-line: http://www.archindy.org
Send e-mail to: criterion@archindy.org

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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 Winters, Sue and Tom Barth. Sister of James J. and Grandmother of four.


BLANCHARD, Mary L., 90, Holy Spirit, Indianapolis, Dec. 14. Mother of Ella Blanford, Mary L., Great-great grandmother of six. Order priests 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.

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Children. Testament to this can easily be seen in the “pornographication” of young teen media messages. Twenty-five years ago, M’alcolm Muggeridge commented on the American scene that, “Never, it is safe to say, has the world, by implication, been so sex-ridden as America during the nineties.”

“The god of this world who has stolen the attention of the young from the spiritual” — in the image of sex. However, Wiccan and New Age teachings have their foundation in witchcraft and Satanism. How else does one explain the ever expanding number of movies, TV shows, and books about witches and witchcraft? For example, the movie “The Last Witch Hunter” (2014), and its upcoming sequel “The Last Witch Hunter 2” (2016), featuring Vin Diesel as a immortal witch hunter on a mission to destroy all witches. The movie “The Last Witch Hunter” was released in 2014 and grossed over $100 million at the box office. The upcoming sequel “The Last Witch Hunter 2” is set to be released in 2016.

But what does this have to do with Harry Potter? It is about a spiritual battle for the eternal souls of our children with the Evil One and a worldwide 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).

Sherrn J. Johnson, Carmel, Ind.
St. Vincent Hospitals is a healthcare ministry dedicated to spiritually centered, holistic care that sustains and improves the health of individuals and communities. As an organization rooted in humanity, we commit ourselves to serving all persons, especially the poor and vulnerable, and advocate compassion in our actions and our words. This philosophy started over a century ago in downtown Indianapolis when four Daughters of Charity transformed a long unused seminary into an infirmary for ailing patients.

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