



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## Making a difference CYO official is role model for youth

By Mary Ann Wyand

Adversity can be overwhelming at times.

Indianapolis resident Steve Doudt understands the challenges of adversity better than many people because his life changed forever when he sustained irreparable leg injuries during a motorcycle accident 14 years ago in North Carolina. He is now 37.

Doudt meets adversity head-on by trying to overcome it every day. He uses a wheelchair, drives a car and enjoys hunting and fishing in his spare time.

The husband and father of four children also works as a licensed basketball official for the Indiana High School Athletic Association (IHSAA), National Wheelchair Basketball Association (NWBA) and Catholic Youth Organization (CYO).

"I enlisted in the Air Force in 1987," Doudt said after officiating two CYO girls' high school basketball games on Dec. 20 at St. Jude School in Indianapolis.

"I was full-time, active duty in the military for six years," he said, "and was stationed at Fort Bragg in North Carolina when I had my motorcycle accident. That's what brought me back to Indiana. My first months here were spent in rehabilitation."

It only took a few seconds to sustain severe injuries during the motorcycle accident, and surgeons had to amputate his legs.

Before the accident, the U.S. Air Force sergeant served his country as a Special Operations Commando, parachuting from airplanes on covert missions around the world.

A graduate of New Haven High School near Fort Wayne, Ind., Doudt had planned to be a career military officer.

After a year of hospitalization and physical therapy, Doudt and his wife, Sherri, returned home to Indiana and settled on the far-eastside of Indianapolis in 1993. Three of their children—17-year-old Matthew, 10-year-old Casey and 4-year-old Jason—attend schools in Warren Township, where Sherri works as a teacher. Their 15-month-old son,

Photo by Mary Ann Wyand



Catholic Youth Organization basketball official Steve Doudt of Indianapolis prepares to throw the ball to a St. Jude student for a free throw during a CYO basketball game on Dec. 20 at St. Jude School. Doudt is licensed by the Indiana High School Athletic Association, and is a two-time Paralympian in volleyball.

Tyler, died unexpectedly of complications from influenza in 1999.

As part of his therapy, Doudt began participating in wheelchair athletics, and excelled in basketball and volleyball. He played for the Indiana Wheelchair Pacers basketball team for 10 years.

Doudt also is a two-time Paralympian in volleyball. He competed at the Atlanta Games in 1996 and at Sydney, Australia, in 2000.

He also coached several high school volleyball and basketball teams in Indianapolis. Now he enjoys officiating for basketball games.

"Now I'm a stay-at-home dad," he said. "It was a big lifestyle change for me. I also travel a lot officiating for the National Wheelchair Basketball Association. I'm out of state almost every weekend during the NWBA season."

Instead of asking "why" or thinking

about "what if" the accident hadn't happened, Doudt said he has learned how to maximize his physical abilities and stays positive by focusing on ability rather than disability.

"I've been in this chair since 1992 and I rehab every day," he said. "I learn something new. I experience something new every single day. With hunting and fishing, I had to forge the way on my own. For me, it was all about finding it on my own. Now I want to make it easier for other people [with disabilities] by giving them opportunities to do different kinds of things. I guess the best advice is that you can't be afraid to go out on a limb and change yourself or make a difference in somebody else's life."

Doudt said that he's still the same person he was before the accident, but

See DOUDT, page 17

## Chair of St. Peter: Bishop's teaching seat, not king's throne for Church

VATICAN CITY (CNS)—The 110 wax candles used once a year to light up a sculpture behind the main altar in St. Peter's Basilica have led some people to think the Vatican really has a feast day for a chair.

Not that it's just any chair, but the Feb. 22 feast of the Chair of St. Peter, Apostle has much more to do with the symbolism of a chair than with the chair itself.

The distinction, however, is lost on most tourists, who often are told that Gian Lorenzo Bernini's famous sculpture in the apse of St. Peter's Basilica hides the remains of a chair in which St. Peter himself sat.

An official guide to the basilica, edited by Daniele Pergolizzi of the office that oversees the care of the church, said the Vatican hired two archaeologists to examine the chair in 1867, the last time it was displayed publicly. The lay archaeologist determined that the acacia frame of the chair could date back to the time of St. Peter, but the oak, iron and ivory date to the ninth century. However, the Jesuit archaeologist said the entire chair was from the ninth century.

The debate was not settled until Pope Paul VI set up a new commission in 1967 to study the chair. The commission members agreed with the Jesuit.

But the feast, Pergolizzi said, "has nothing to do with that chair."

"The institution of the feast clearly was not because Peter sat on that chair; rather, the chair is a symbol of the fact that he sat here in Rome as bishop," said Father Diego Ravelli, an official in the Vatican almoner's office who is writing his thesis on the feast of the Chair of St. Peter.

Father Ravelli said that already in 354 the feast was listed in the "Chronographia Romana," a calendar of civic and religious observances.

Adapted from an ancient Roman memorial service honoring the head of an important family or clan, he said, for centuries the feast celebrated "the beginning of the episcopacy of St. Peter."

However, he said, as the temporal power of the pope grew and as the Church suffered divisions, "the focus slowly transferred to the primacy, the authority of

See CHAIR, page 17

## Archbishop praises 'witnesses to fidelity' in religious life

By Sean Gallagher

Religious men and women from across the archdiocese gathered on Feb. 5 at SS. Peter and Paul Cathedral in Indianapolis to participate in the World Day of Consecrated Life Mass.

Archbishop Daniel M. Buechlein, the primary celebrant of the Mass, gave special honor to many women religious present who will celebrate jubilees of religious life in the coming months.

He described the jubilarians as "witnesses to fidelity in a world that recognizes

little about the beauty of fidelity and commitment.

"By God's grace, you've kept your promises to seek him and to journey toward the kingdom according to the vows and rules of your respective communities," Archbishop Buechlein said. "What a great gift. People can see that with God's help we can keep promises in a world of broken promises."

One of the jubilarians recognized was Providence Sister Ann Casper. She entered her religious community based at Saint Mary-of-the-Woods on the day after her 17th birthday in 1956.

In the years to come, she served in parish pastoral ministry, and taught and served as the principal at various schools, including the former St. Agnes Academy and former Ladywood-St. Agnes Academy,

both in Indianapolis. Later, she served as the provincial of the Sisters of Providence of Saint Mary-of-the-Woods from 1977-84 and as general secretary from 1986-96.

Sister Ann said that as she enters her 50th year of religious life, she is struck by the strength of the many powerful relationships she has formed, both within her religious community and in the schools and parishes where she has served.

"It gets to be kind of overwhelming at times, and certainly calls for much gratitude in one's heart and a certain awe at how God has guided and lured me and directed me through this life," said Sister Ann, who currently serves as the executive director of the Office of Congregational Advancement at Saint Mary-of-the-Woods.

Benedictine Sister Marie Oliger, who

See RELIGIOUS, page 12

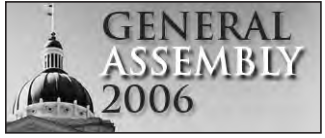


Archbishop Daniel M. Buechlein

# Informed consent legislation advances to reduce abortions

By Brigid Curtis Ayer

Indiana's informed consent law may reduce abortions if a bill which passed the Indiana House of Representatives by a 70-30 vote becomes law. House Bill 1172, a bill the



Indiana Catholic Conference (ICC) supports, requires that before an abortion, women be given information that the fetus may feel pain, and that after 20 weeks an anesthetic for the fetus may be available. It also changes the informed consent statute to require written information about adoption alternatives and physical risks concerning abortion. Also, the written information must include the statement that life begins at fertilization.

Rep. Tim Harris (R-Marion), author of the bill, said, "As more information has become available and agreed upon by those in the scientific and medical community, it becomes evident when you look at Indiana's informed consent law that it is lacking important evidence. In making this difficult decision, a mother should know all the facts.



Rep. Tim Harris

"There is evidence from fetal surgery that the baby feels pain. The hope is that when the mother does realize that, she may change her mind about the abortion," Harris said. "The other really important part of the bill requires that written information about adoption options be provided to the mother, as well as physical risks to abortion. And the bill defines that human life begins at fertilization."

Rep. Eric Turner (R-Marion), who co-authored the bill, said, "I think it is only right to provide this information to women who are considering an abortion because choosing the procedural steps to have an abortion has many physical and emotional risks. I also hope that by providing this



Rep. Eric Turner

"The number one goal of this bill is education," said Sen. Jeff Drozda (R-Westfield), Senate sponsor of the bill. "People need to understand there's a baby involved, and the baby will feel pain."



Sen. Jeff Drozda

to support the bill. "This is an issue where legislators will respond to their constituents," said Drozda, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese. Sens. Mike Delph (R-Carmel) and Allie Craycraft (D-Selma) are co-sponsoring HB 1172.

Last month, Glenn Tebbe, executive director for the Indiana Catholic Conference, testified in support of HB 1172 before the House Public Policy Committee. "Because the effect may be to reduce abortion, ICC supports HB 1172," Tebbe told committee members. "Support for the bill does not imply support or approval of the practice of abortion or that providing an anesthetic makes the practice acceptable. ICC abhors the reason and necessity of the law—abortion itself. Each life is sacred and created in the image of God. All life is to be protected."

Groups which also testified in support of HB 1172 primarily based on moral grounds included Advance America, the Indiana

information, women will understand that there are other options beyond ending the life of the unborn child."

Reps. Robert Bischoff (D-Greendale) and Troy Woodruff (R-Vincennes) are also co-authors of the bill.

Drozda said he is uncertain whether the bill will receive a hearing or pass the Senate. For this reason, he encouraged people to contact their state senators and tell them they want House Bill 1172 to get a hearing and legislators

## What happens next and abortion resources

"Cross-over" marks the midpoint of state lawmakers' legislative business this session.

Bills "cross-over" from their house of origin to the other chamber in the Statehouse. House bills will "cross-over" to the Senate to be considered by the Senate. Senate bills will "cross-over" to the House of Representatives to be considered by the House.

House bills will be assigned to the appropriate Senate committee and scheduled for a hearing. Likewise, Senate bills will be assigned to the appropriate House committee and scheduled for a hearing. Committee chairs wield a lot of power over the fate of legislation assigned to their committee because if they choose not to hear the bill, then the bill will die.

Provided bills get a hearing and pass out of committee, they are then eligible for a second and third reading. During this process, almost anything can happen. A bill can be amended, remain the same, die or pass.

Both houses must adjourn by

March 14.

To view the full report of Indiana abortions from 1999 to 2003, go to the Indiana State Department of Health's Web page at [www.in.gov/isdh/index.html](http://www.in.gov/isdh/index.html). Click on data and statistics, then click on induced terminated pregnancies for abortion information. For more facts on abortion, go to the abortion facts' Web page at [www.abortionfacts.com](http://www.abortionfacts.com) or to Silent No More Awareness Campaign's Web page at [www.silentnomoreawareness.org](http://www.silentnomoreawareness.org).

To track legislative action or to contact your state legislators, go to [www.in.gov/legislative/](http://www.in.gov/legislative/) or call the Indiana House of Representatives at 317-232-9600 or 800-382-9842. For the Indiana State Senate, call 317-232-9400 or 800-382-9467.

Indiana Catholic Conference Executive Director Glenn Tebbe's report on the week's legislative activities follows Archbishop Daniel M. Buechlein's weekly radio broadcast at 11:05 a.m. on Saturday and Sunday mornings on Indianapolis Catholic Radio WSPM 89.1 FM. †

Family Institute and Indiana Right to Life. Groups testifying in opposition to HB 1172 primarily based their testimony on the arguments of privacy and reproductive rights, and included Planned Parenthood, the Jewish Community Relations Council (JCRC), Indiana National Organization of Women (INOW) and the Indiana Civil Liberties Union (ICLU).

Kristi Barnett, one of the Indiana regional coordinators for the Silent No More Awareness Campaign (SNMAC), a ministry for post-abortive women, said, "Silent No More does not have an official position on this bill; however, my comments reflect my experience as a post-abortive woman and the wisdom gained from working with others healing from their abortions."

Barnett, a member of St. John the Apostle Parish in Bloomington, said, "One of the most important components of this bill is the clause that requires the mother be informed that life begins at fertilization. I have heard countless testimonies from

women that were told it was simply 'a clump of cells' and not a real baby. Many of them have stated that if they had only known the truth that life begins at conception, they would not have chosen abortion. This aspect of the bill would effectively undermine the abortion industry's deceitful tactic of denying the humanity of the baby."

In 2003, the Indiana State Department of Health reported there were 11,458 abortions performed in Indiana. Mothers between the ages of 20 to 24 accounted for 35.7 percent or 4,087 abortions. Nearly 2,500 abortions, or 21.6 percent, involved mothers in the 25 to 29 age group.

Sixty-three percent of mothers in Indiana who had abortions were Caucasian, 27.4 percent were African American, 6.4 percent were Hispanic and 3.2 percent were mothers of unknown race. Nearly 80 percent of Indiana women who received abortions were not married.

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

## Pope: To respect life, people must remember God created it

VATICAN CITY (CNS)—The more people set aside belief in God the creator, the greater the danger that they will lose respect for the value and dignity of human life, Pope Benedict XVI said.

Celebrating Mass on Feb. 5 in the Vatican's parish church, the Church of St. Anne, and marking Italy's pro-life day, Pope Benedict said that when people stop thinking of human life as a creation of God they begin to think they have complete control over it.

Pope Benedict said Jesus came to earth as a human being in order to heal people of the "fevers" of ideologies and idolatry and

of forgetting God.

"The Lord gives us his hand, he helps us up and heals us," the pope said.

Referring to the Gospel story of Jesus healing Peter's mother-in-law, the pope said it is important that as soon as she was healed she got up and began serving others.

Pope Benedict thanked women for teaching children the faith and helping "us to know the word of God not only with our intellects, but with the heart."

Jesus' life and ministry was grounded in his personal relationship with God the Father, he said. "Where God is absent, the human person is no longer respected."

Jesus did not come to earth primarily to heal people of physical maladies, the pope said, but to "reconcile them with God. God is our creator. God gave us life, dignity."

While men and women are called to safeguard and administer creation, they are not the lords of life, and they cannot presume to determine whether life is or is not of value, he said.

Reciting the Angelus after Mass, Pope Benedict said he wanted to focus attention on "the importance of the service of charity to support and promote human life."

Before organizing pro-life initiatives, "it is fundamental to promote a correct attitude

toward the other: The culture of life is, in effect, based on attention to others without exclusion or discrimination," he said.

"Every human life deserves and needs to be defended and promoted," the pope said.

Too often, especially in wealthy societies, "life is exalted as long as it is pleasurable, but there is a tendency not to respect it any longer when it becomes ill or disabled," Pope Benedict said.

When every human life is loved because it is created by God, then efforts to defend life—whether the life of a newborn, the infirm or the dying—become effective, the pope said. †



2/10/06

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# Love must be at the heart of charitable activity, pope teaches

By Sean Gallagher

Second of two parts

A holy card of a beaming Blessed Teresa of Calcutta is taped on a cabinet door on David Siler's desk at the Archbishop O'Meara Catholic Center in Indianapolis.

The executive director of the Secretariat for Catholic Charities and Family Ministries looked at the holy card and spoke about how Mother Teresa typified the distinct character of Catholic charitable activity about which Pope Benedict XVI recently wrote in Part II of his new encyclical "*Deus Caritas Est*" ("God is Love").

"She served the poorest of the poor ... yet she did that out of love," Siler said. "She went to Mass every day, prayed constantly, went to reconciliation to purify herself in order to be as loving as possible. She's a real inspiration to me."

The foundress of the Missionaries of Charity, beatified in 2003, was also raised up by the pope in his encyclical as a model of Catholic charity.

Referring to her life of prayer, Pope Benedict wrote that in her "we have a clear illustration of the fact that time devoted to God in prayer not only does not detract from effective and loving service to our neighbor but is in fact the inexhaustible source of that service" (#36).

The pope wrote that prayer teaches those involved in giving aid to the poor "to look on this other person not simply with my eyes and my feelings, but from the

perspective of Jesus Christ" (#18).

Msgr. Joseph F. Schaedel, archdiocesan vicar general, thought this observation by the pope was important.

"When we pray, we are going to encounter ... problems, tensions, frustrations and challenges," he said. "But we see them more clearly for what they really are. We see things with the eyes of Christ."

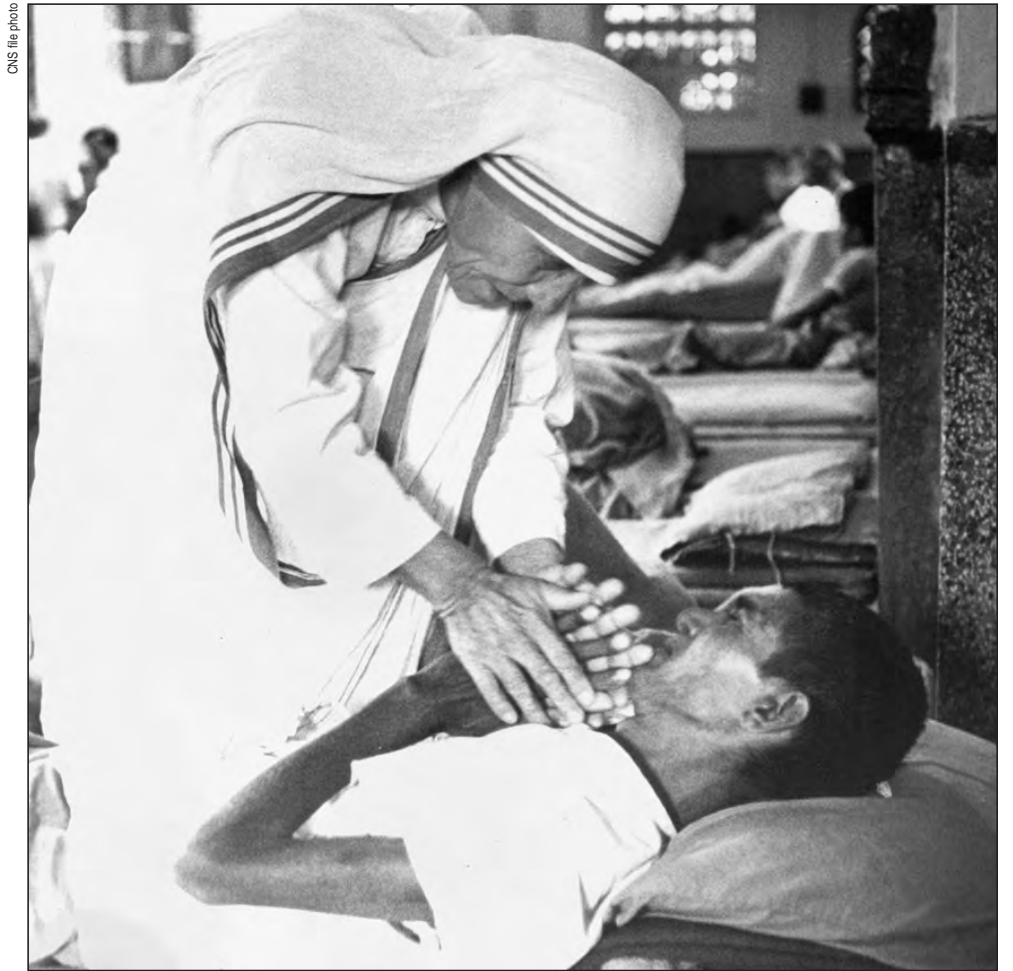
Benedictine Father Denis Robinson, assistant professor of systematic theology at Saint Meinrad School of Theology in St. Meinrad, said the connection between prayer and charity reflects the pope's desire to nurture in Catholics a unified approach to living the faith.

"The pope understands spirituality as ... the development of what might be called a Christian character," he said. "So, in some ways, the distinction between faith and works, between what is sometimes called action and contemplation, is false. Christian living is [unified]. It is not possible to have one piece without the other and maintain integrity."

According to Father Denis, the pope's unified approach to the life of faith is reflected in his teaching at the start of Part II where he wrote that the ministry of charity is "as essential to [the Church] as the ministry of the sacraments and preaching of the Gospel" (#22).

"If I am a Christian, that has real consequences for not only the way I think, but the way I live my life," Father Denis said.

See **ENCYCLICAL**, page 8



In this undated CNS file photo, Blessed Teresa of Calcutta, foundress of the Missionaries of Charity, holds the hands of an ailing man at her order's home in Calcutta, India. Pope Benedict XVI, in his first encyclical "*Deus Caritas Est*" ("God is Love"), praised Mother Teresa as a model of Catholic charity.

## Archdiocesan Web sites undergoing changes, adding features

By Brandon A. Evans

This is the first in a periodic series of updates that will be published in

*The Criterion*. Its purpose is to let readers know about the latest additions, not only to the newspaper Web site, but also changes to the archdiocesan Web site.

If you haven't been to either site in a while, a lot has changed—and more changes are on the way.

### Electronic forms

The latest feature of *The Criterion Online Edition* is the ability for visitors to submit information electronically.

Here are the items that may now be sent to us online:

- Events
- Wedding anniversaries
- Obituaries
- Letters to the editor
- Engagement notices
- Parish listings of new Catholics
- Comments
- Subscriptions
- Changes of address

To access any of these forms, simply log on to [www.CriterionOnline.com](http://www.CriterionOnline.com) and

click on the links for "Forms" on the left-hand menu.

### Updated archive format

New in 2006 is a slightly revised format for the online archives.

Instead of listing only local content, we now offer a listing of all the content in a given issue, with links to local content.

Also, the weekly content is separated into the following categories:

- Local stories
- Special supplements
- Regular features
- Catholic News Service stories
- *FaithAlive!*

Visitors with high-speed connections will also be able to download a Flash file containing the image of each full page of the issue as it appeared in print.

### Revamped vocations page

The archdiocesan homepage for religious vocations ([www.archindy.org/vocations](http://www.archindy.org/vocations)) got a big update late last year and, in the past week, new content has been added.

The site, while maintaining much of the material from its previous version, has a completely new and sharper look. On its opening page, visitors are now greeted with a group picture of the archdiocesan seminarians. †

Web photo

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### Submit information to us electronically

The following links are to electronic forms that can be used to submit various items to the offices of *The Criterion*. If you would like a paper form mailed to you instead, call Mary Ann Klein at 317-236-1585, or 800-382-9836, ext. 1585, or e-mail [mklein@archindy.org](mailto:mklein@archindy.org).

  
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THEN CLICK ON THE LINK FOR LETTERS AND FILL OUT A FORM TO LET OUR EDITOR KNOW YOUR THOUGHTS.

The newly redesigned forms pages on *The Criterion Online Edition* now feature the opportunity for visitors to submit information electronically. It can be accessed by clicking on "Forms" on the left-hand menu of any page on the Web site at [www.CriterionOnline.com](http://www.CriterionOnline.com).

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## Editorial



A depiction of the Ten Commandments placed by a religious group is seen outside the U.S. Supreme Court in Washington on June 27, 2005.

# Ten Commandments teach us how to live

When the *Catechism of the Catholic Church* was being drafted, there was vigorous debate among the bishops who were responsible for the catechism's contents about whether it was appropriate to include the Ten Commandments.

Some argued that negative, proscriptive laws were out of place in a compendium of Church teaching designed to "recover joy in the beauty of the faith and wonder over its vital energy." Others were concerned that the Decalogue's origins in the Old Testament, with its strong emphasis on the Law (Torah), would undermine the catechism's responsibility to call attention to New Testament themes of liberty and love.

In the end, the majority of bishops decided in favor of including the Ten Commandments in the *Catechism of the Catholic Church*.

As an integral part of the catechism's third section, "Life in Christ," the Ten Commandments find their rightful place in the context of a thorough discussion of themes of freedom, conscience, virtues, sin (personal and communal), and the Old and New Testaments' views of law and grace.

Before exploring each of the Ten Commandments, the catechism makes it clear that each human person is called to holiness, which is understood to be "full collaboration between God's gracious help and human freedom." The old Law has been fulfilled in Christ, and it is possible now to live freely (in conformity with the Law) through cooperation with God's grace.

Today, we mainly read about the Ten Commandments in the context of arguments over public displays of religion in courthouses and other civic buildings. How do these ancient prohibitions (the top 10 list of "Thou shalt nots" that Moses presented to the Hebrew people as God's will for them) help us to live freely and lovingly today?

The *Catechism of the Catholic Church* does not gloss over the negative—even harsh—tone of the Ten Commandments. The sins that are prohibited in the Decalogue are serious. Unchecked, these deadly vices can cause profound injury, unhappiness and death (spiritual and physical) to individuals and communities. These commandments are not meant to be mere "guidelines" or "helpful suggestions." They are absolutes. Without them, we are morally lost. Without them, we do not know how to live—as individuals

or as communities.

At the same time, the catechism teaches that the Ten Commandments can be seen as "laws of growth." Their faithful observance leads to the maturation of personality and to an increased sense of responsibility (stewardship) for the gifts we have been given by a good and loving God.

The Ten Commandments are summarized by Jesus' response to the Pharisees' question about the first (most important) commandment. Jesus says, "The first is: 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this: 'You shall love your neighbor as yourself'" (Mk 12:29-31). Love is the fulfillment of the law. We hear this in the words of Jesus. We see it concretely in his life and in his death on the cross.

Catholics who want to grow in their understanding of their faith should prayerfully consider the catechism's positive interpretations of the Ten Commandments (#2084-#2550). They are an amazing source of guidance and direction for daily living. Yes, they tell us what not to do if we want to be happy, holy people living in a state of grace. But the catechism's loving exposition of the positive values reflected in each Commandment also offer wonderful insights into who we are (human persons created in God's image) and how we are supposed to live (as a free people called to love God and one another).

Ever since Pope John Paul II solemnly presented the *Catechism of the Catholic Church* to the universal Church on Dec. 7, 1992, pastors and catechists throughout the world have been gifted with what the Holy Father called a "sure norm for the teaching of the faith." Church teaching is not meant to be sterile or cold—especially in reference to the vital moral and spiritual challenges of daily Christian living.

We suggest that all Catholics re-read the Ten Commandments as presented in Part Three ("Life in Christ") of the *Catechism of the Catholic Church*. We think those who do will be delighted by the positive tone and by the insights given into living life fully and freely in Christ.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Be Our Guest/Fr. John McCaslin

# Catholic schools already have good multiplier effects in place

**Editor's note:** A group of Indiana High School public school coaches is proposing a "1.5" multiplier in athletics. If approved, it would count every student at a non-public school as 1.5 students for enrollment figures that determine athletic class.



In the scenario, a Catholic school of 1,000 students would be classified as if it had 1,500 students, potentially forcing the school to compete against bigger schools.

Proponents of the proposal say it will level the athletic playing field. Catholic schools are adamantly against the measure and say they will fight it.

As part of Catholic Schools Week activities, Father John McCaslin, Roncalli High School chaplain and administrator of St. Anthony and Holy Trinity parishes, both in Indianapolis, delivered the following homily during a Mass at Roncalli on Jan. 31, the feast of St. John Bosco—patron saint of youth.

I have been reading with some amusement, and with some disappointment, the way in which sports have begun to take on such an unhealthy importance in our culture through recent articles on high school athletics.

In particular, I write in reference to the movement of some coaches and leaders of communities to impose a multiplier effect, where the student enrollment of the school will be multiplied by 1.5 on so-called private schools, largely because of the success of Catholic schools in winning state championships, in order to level the playing field.

I believe there is a common misperception about Catholic schools so I am writing to help you understand the multiplier effects that are already at work in Catholic schools. Perhaps this might help in the conversations to be held.

• The 3 in 1 effect—Perhaps this is new to you, but the three-in-one effect is the Three Persons, Father, Son and Holy Spirit, in one God.

God is the heart and center of what Catholic schools are about. Our primary mission is to teach our students about our faith and help them come to know Jesus, through the guidance of the Holy Spirit, so that as his disciples they will proclaim the Good News of Jesus according to how God calls them to their vocation.

Prayer is a part of every day in the classrooms, as a whole school, in our many extracurricular activities, and in the celebration of the Eucharist in the Mass, not to mention the many prayers each of us offers on our own each day.

• The 2 in 1 effect—Two commandments for one people of God: to love God above all else and to love our neighbor as ourselves creates the environment in our schools that doesn't seek the best students in all things, but seeks to help all of our students, created in God's image, to do and

be their best in all things.

• The 70 times 7 effect—We believe and live the commandment that we are called to forgive time after time. We are an Easter people believing in redemption because of the resurrection of Jesus. We don't give up on our students, and our students don't give up on themselves or each other.

• The 5 and 2 effect—In the poverty of five loaves of bread and two fish, Jesus fed 5,000 people. Here we discover that in Christ we always experience an abundance of grace and love. Our abundance is not experienced in facilities and material possessions, but in the love of God and community that sustains us in all things and teaches us to put the good of community and others even before ourselves.

• The .8 effect—Our teachers earn about 80 percent of the salaries of their public school counterparts and, yet, most continue to teach in Catholic schools. The commitment of our teachers to form our children and to educate them in a faith-filled environment is a priceless gift that has sustained our schools throughout the years. They build on the legacy of St. John Bosco, Sister Katherine Drexel, Blessed Mother Theodore Guérin, the many religious men and women who built the Catholic school system, and so many others who loved youth and desired to provide for them.

• 6,000 to 1—Our parents make great sacrifices to send their children to Catholic schools, including substantial tuitions. Not only do parents make sacrifices, but so do members of parishes and our faith community at large—who don't have children in school—through their generous donations and support. We believe that it really does take a village to raise our children. We stand on the shoulders of those who have come before us.

Catholic schools seek to form our children to be moral people of virtue and character. Our schools reflect the commitment of Church and family, at much sacrifice, to help raise our children to be people of faith, giving of themselves generously.

I have seen our students leave the field of competition after victory and defeat. In both situations, they go home, do homework, come to school the next day and move forward in life. Neither victory nor defeat defines us, but rather it is our faith, character and ability to grow to love as God loves.

If we have succeeded in various extracurricular activities—yes, our students are involved in far more activities than sports—understand that they are the fruits or the byproducts of forming our children in faith, hope and love as disciples of Jesus.

We nurture them to live as people of dignity who are called to share their gifts with our society, and to support those who will follow them long after they walk the halls of our schools.

I hope you understand that the multiplier effects that really matter are already in place.

Perhaps it is our multiplier effects that others should embrace. †

## Letters Policy

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

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

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### John Paul II and Leo XIII: Champions of the dignity of workers

One of the repetitive themes of the late Holy Father, John Paul II, was his reflection on the dignity of work.

His youthful experience as a worker at a chemical plant and rock quarry under the totalitarian regime of the Nazis made a lasting impression on him. One of his papal encyclicals addressed the work of the individual person as a participation in the creative activity of God. He spoke of work as a defining activity of the human person.

The Church has long been a champion of the dignity of work. Late in the 19th century, in his encyclical *Rerum Novarum*, Pope Leo XIII defined the dignity of work like this: “to exert oneself for the sake of procuring what is necessary for the various purposes of life, and first of all for self-preservation.” He made the point that work is part of the very vocation of every person. Work is an important way in which we express and fulfill ourselves as unique individuals.

Because of the deep chasm between workers and employers some hundred years ago, and because of the relative powerlessness and poverty of many workers, the pope wrote convincingly of the right of workers (and employers) to form private, professional associations. Hence, the origin of the Church’s defense of the right of

workers to form trade unions.

The right to form trade unions was closely connected by Pope Leo XIII to the right to a just wage. The pope joined the right to a just wage to an understanding of two aspects of work: work is personal, it is an expression of individual ability; and work is necessary to preserve life. He wrote: “Every individual has a natural right to procure what is required to live; and the poor can procure that in no other way than by what they can earn through their work.”

A person has a right to wages which enable him or her to support a family. Pope Leo wrote: “If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or contractor will afford no better, he is made the victim of force and injustice.”

Pope Leo XIII also wrote of the right for workers to fulfill their religious duties as human persons. He wrote of the importance and need for Sunday rest for workers. It is not fair to compensate for unjust low wages by merely increasing the quantity of hours, e.g. to a seven-day work week.

On the 100th anniversary of Pope Leo XIII’s encyclical, Pope John Paul II published his encyclical, *Centesimus Annus*. He wrote: “Would that these words [of Pope Leo XIII] written at a time when what has been called ‘unbridled capitalism’ was pressing forward, should not have to

be repeated today with the same severity.”

He affirmed capitalism as a free enterprise system, but he called attention to the fact that abuses of free enterprise continue at the unjust expense of workers in too many places in our contemporary society.

I personally believe the more recent and growing phenomenon of “buyouts” of smaller enterprises by larger companies may well raise ethical questions, if and when the buyout is followed by the wholesale termination of employment for great numbers of people. Often enough, enormous profit in these buyouts is achieved with little regard for the workers who have helped build the enterprise and, worse, for their need for employment.

As a matter of balance, it is also true that in recent decades some trade unions have lost credibility for a reason. In some cases, analysts believe that union leadership did not make the interests of member workers their first priority. In others, analysts credit unreasonable union demands as a cause of a loss of confidence.

At the same time that he championed

the right and dignity of work, Pope Leo XIII underscored the right to private property. He didn’t mean only land ownership. Every person has the right to own what is necessary for one’s personal development and the development of one’s family. Free enterprise in a free economy is a human right. Pope John Paul II called attention to the prophetic vision of Pope Leo XIII, noting his prediction that a socialist system was doomed to failure. Pope Leo XIII was prophetic in his denunciation of political or social systems that imposed collective ownership. He was also prophetic in proposing moral principles to govern free enterprise.

In this age of mega-corporations and incredible technological advances, it is wholesome for us to keep in mind the moral principles enunciated by two great popes of the modern era. Societal change and development can be good. Yet it must not be achieved by denying the good and the dignity of the human person. †

#### Archbishop Buechlein’s intention for vocations for February

**Young Adults:** That they may realize the importance of their presence in our parishes and have the generosity and courage to consider ser vice in the Church, especially as priests and religious.

### Juan Pablo II y León XIII: Paladines de la dignidad de los trabajadores

Uno de los temas recurrentes del difunto Santo Padre Juan Pablo II, era la reflexión sobre la dignidad del trabajo.

Su experiencia temprana como obrero en una planta química en una cantera bajo el régimen totalitario del comunismo, dejó una profunda impresión en él. Una de sus encíclicas papales trataba sobre el trabajo de cada individuo como su aporte en la actividad creativa de Dios. Hablaba del trabajo como una actividad perfiladora de la persona humana.

Durante mucho tiempo, la Iglesia ha sido defensora de la dignidad del trabajo. A principios del siglo XX, en su encíclica *Rerum Novarum*, el Papa León XIII, definió la dignidad del trabajo de la siguiente forma: “ocuparse en hacer algo con el objeto de adquirir las cosas necesarias para los usos diversos de la vida y, sobre todo, para la propia conservación.” Hizo énfasis en que el trabajo es parte de la propia vocación de cada persona. El trabajo constituye una forma de expresión y autosatisfacción importante como seres únicos que somos.

Debido al profundo abismo que existía entre trabajadores y empleadores hace unos cientos de años atrás, y debido a la relativa impotencia y pobreza de muchos trabajadores, el papa escribió convincentemente acerca del derecho de los trabajadores (y patrones), a formar asociaciones profesionales privadas. De ahí el origen de la defensa de los derechos de los trabajadores por parte de la Iglesia, para formar sindicatos laborales.

El Papa León XIII vinculó estrechamente el derecho a formar sindicatos laborales con el derecho a percibir un salario justo. El papa vinculó el derecho a un salario justo al entendimiento de dos aspectos del trabajo: el trabajo es personal, es una expresión de la habilidad del individuo; el trabajo es necesario para preservar la vida. Al respecto, escribió: “De aquí la necesaria consecuencia del derecho a buscarse cuanto sirve al sustento de la vida, y la posibilidad de lograr esto se la da a cualquier pobre nada más que el sueldo ganado con su trabajo.”

Las personas tienen derecho a un salario que les permita mantener a su familia. El Papa León expresó: “Si el obrero, obligado por la necesidad o acosado por el miedo de un mal mayor, acepta, aun no queriéndola, una condición más dura, porque la imponen el patrono o el empresario, esto es ciertamente soportar una violencia, contra la cual reclama la justicia.”

El Papa León XIII también escribió acerca del derecho de los trabajadores a cumplir con sus obligaciones religiosas, como personas humanas. Escribió sobre la importancia y la necesidad del descanso dominical de los trabajadores. No es justo compensar salarios injustamente bajos, simplemente aumentando la cantidad de horas, por ejemplo, a una jornada laboral de siete días por semana.

Durante el centenario de la Encíclica del Papa León XIII, el Papa Juan Pablo II publicó su encíclica, *Centesimus Annus*. Escribió: “Ojalá que estas palabras, escritas cuando avanzaba el llamado «capitalismo

salvaje», no deban repetirse hoy día con la misma severidad.”

Confirmó que el capitalismo es un sistema de libre empresa, pero resaltó el hecho de que los abusos de la libre empresa continúan en muchos lugares en nuestra sociedad contemporánea, a expensa injusta de los trabajadores.

Yo, en lo personal, considero que el creciente fenómeno actual de la “adquisición” de compañías pequeñas por parte de grandes compañías podría suscitar cuestionamientos éticos, especialmente cuando las adquisiciones vienen seguidas de despidos masivos de un gran número de personal. Con gran frecuencia, la enorme ganancia generada por dichas adquisiciones se logra sin respetar a los trabajadores que han ayudado a construir la empresa, y lo que es peor, de su necesidad de empleo.

Para balancear la ecuación, también es cierto que en décadas recientes algunos sindicatos laborales han perdido credibilidad por ciertas razones. En algunos casos, los analistas consideran que los líderes de los sindicatos no han tomado como primera prioridad los intereses de los trabajadores miembros. En otros, los analistas atribuyen la causa de la pérdida de credibilidad a las exigencias irracionales de los

sindicatos.

Al tiempo que abogaba por el derecho y la dignidad del trabajo, el Papa León XIII subrayó el derecho a la propiedad privada. No se refería únicamente a la propiedad de la tierra. Todos tienen derecho a poseer aquellos que es necesario para el desarrollo particular y el desarrollo de la propia familia. La libre empresa en una economía libre es un derecho humano. El Papa Juan Pablo II resaltó la visión profética del Papa León XIII, observando su predicción de que un sistema socialista estaba condenado al fracaso. La denuncia de los sistemas políticos o sociales que imponían la propiedad colectiva fue otro vaticinio del Papa León XIII. Su propuesta de principios morales para gobernar la libre empresa fue también una predicción.

En esta época de mega-corporaciones e increíbles avances tecnológicos, resulta saludable observar los principios morales enunciados por dos grandes papas de la era moderna. Los cambios sociales y el desarrollo pueden ser positivos. Sin embargo, no deben lograrse a costa de negar el bien y la dignidad de la persona humana. †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en febrero

**Adultos jóvenes:** Que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

# Events Calendar

## February 10

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal, praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-462-2246.

St. Louis Bertrand Church, 1104 S. Sixth St., Louisville, Ky. **Louisville Catholic Charismatic Renewal, Charismatic Mass**, 7 p.m. Information: 502-239-0208.

## February 11

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Centering Prayer Workshop**, 8:30 a.m.-

3 p.m., \$40 workshop, lunch, book *Open Mind, Open Heart*. Information: 317-241-6314, ext. 122.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

## February 12

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oakland Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext 151, or e-mail [mheck@saintsimon.org](mailto:mheck@saintsimon.org).

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

St. Nicholas Parish, 6461 E.

St. Nicholas Dr., Sunman. **Valentine breakfast**, 7:30 a.m.-noon, free-will offering.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **"Enriching Relationships,"** one-day workshop, \$65 per couple. Information: 812-535-4531.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## February 13

St. Pius X School, 7200 Sarto Drive, Indianapolis. **School open house**, 8:30-10:30 a.m. Reservations: 317-466-3361.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Catholics Returning Home,"** six-week series, session 6, 7:30-9 p.m.

Information: 812-745-3112.

## February 14

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Valentine's Day Mass**, 6 p.m. Information: 317-574-8898.

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **Theology on Tap, young adult speaker series**, 7 p.m. Information: 317-748-1274.

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. Saint Mary-of-the-Woods. Spirit-Pro Workshop and retreat series, four Tuesdays, sessions 3, **"Soul Sisters-Women of Scripture Speak to Women of Today,"** 6-8 p.m., Carolyn Surr, facilitator, donations accepted. Information: 812-535-4531 or e-mail [spiritpro@spsmsw.org](mailto:spiritpro@spsmsw.org).

## February 15

St. Thomas Aquinas Parish, Bethany Room, 46th and Illinois streets, Indianapolis. **"Bioethical Dilemmas at the End of Life,"**

Father Joseph Rautenberg and Dr. Greg Gramelspacher, presenters, 7-9 p.m. Information: 317-253-1461.

## February 17

Knights of Columbus, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, **Mass**, 6:30 a.m., buffet breakfast. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Cancer 101**, noon-2 p.m. Information: 317-257-1505.

## February 18

Christ the King Parish, Tuohy Hall, 1827 Kessler Blvd. E. Dr., Indianapolis. **An Introduction to Theology of the Body, "God, Sex and the Meaning of Life,"** Christopher West, presenter, 9 a.m.-4 p.m. \$10 per person. Information: 317-255-3666 or e-mail [cflaten@christthe-king-indy.org](mailto:cflaten@christthe-king-indy.org).

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Fifth**

**annual Indianapolis Catholic Men's Conference, "The Quest for the Male Soul: In Search of Something More,"** 8 a.m.-3:45 p.m., \$30 per person includes lunch, registration deadline Feb. 12. Information: 317-241-6314, ext. 126, or e-mail [djb@saintchristopherparish.org](mailto:djb@saintchristopherparish.org).

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Widows/Widowers Organization**, meeting, 7 p.m. Information: 317-784-1102.

Michaela Farm, Oldenburg. **"Tracking Mammals,"** Wayne Wauligman, presenter, 8:30-noon, free-will donation. Information: 812-933-0661.

## February 19

Marian College, Civic Theatre, 3200 Cold Spring Road, Indianapolis. **"A Changing World,"** U.S. Senator Richard G. Lugar, presenter, 7 p.m., no charge. Registrations: [fcs.marian.edu](http://fcs.marian.edu). †

## Retreats and Programs

### February 10-12

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Living Simply So We Can Simply Be,"** \$152 per person. Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Married Couples Retreat, "Recognizing Jesus in One Another,"** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Married Couples Retreat, "Love Is a Many Splendored Thing,"** Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### February 11

Oldenburg Franciscan Center, Oldenburg. **Married Couples' Day of Reflection, "Love Isn't as Easy as It Looks: How to Keep the Fire Burning Through the Years,"** 1-7 p.m., \$60 per couple, includes a candlelight dinner. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 13-February 28

Oldenburg Franciscan Center, Oldenburg. **"The Vision of Vatican II for Today,"** five-part video series, session 3, Franciscan Sister Janet Born, presenter, 1:30-3 p.m., \$35 series. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 15-22

Oldenburg Franciscan Center, Oldenburg. **"Basic Pottery and Beyond,"** Franciscan Sister Ann Vonder Meulen, potter, educator, 6-9 p.m.,

\$140 early registration. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 16

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 16-23

Oldenburg Franciscan Center, Oldenburg. **"Basic Pottery and Beyond,"** Franciscan Sister Ann Vonder Meulen, potter, educator, 9 a.m.-noon, \$140 early registration. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Discerning God's Will for My Life,"** Jesuit Father Thomas Widner, presenter, \$150 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Come and See Retreat, **"God Loves a Cheerful Giver,"** Benedictine Sister Sharon Bierman, presenter. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Retreat for women. **"In the Footsteps of St. Benedict Retreat: Happy Hearts,"** Benedictine Father Brendan Moss, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Catherine Spalding Retreat Center, Nazareth, Ky., Angela Merici Center. **"Circle of Healing Retreat,"** women survivors of sexual violence. Information: 502-896-3945.

### February 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### February 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Forgiveness—Not So Fast!"** Franciscan Sister Ann Vonder Meulen, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

## Awards...

St. Francis Hospital and Health Centers was named the 2006 Distinguished Hospital Award for Clinical Excellence. HealthGrades, a leading healthcare ratings company, chose St. Francis, along with only 277 of 5,000 other hospitals, to receive this honor. †

## CORRECTION

In the Feb. 3 issue of *The Criterion*, an incorrect phone number was listed for Christ the King Parish in Indianapolis regarding a Feb. 18 seminar to be led by author Christopher West. The correct phone number is 317-255-3666. †

## Anne Ryder to speak at agency fundraiser

Nationally recognized journalist and speaker Anne Ryder, a member of St. Pius X Parish in Indianapolis, will speak at a St. Elizabeth/Coleman Adoption and Pregnancy Services fundraiser at 6 p.m. on March 15 at the Marten House Hotel, 1801 W. 86th St., in Indianapolis.

Ryder, a former evening anchor at WTHR Channel 13 in Indianapolis, will discuss "Power, Perseverance and Peace" following a wine and cheese reception.

Individual tickets cost \$50. Sponsorship opportunities are available. The registration deadline is March 1.

For more information, call 317-787-3412 ext. 13. †



## Nocturnal adoration

New Albany Deanery Catholics pray in adoration before the Blessed Sacrament on the night of Jan. 15 at St. Augustine Church in Jeffersonville. Each month, eucharistic adoration happens at a deanery church from 9 p.m. to 7 a.m. Nocturnal adoration will happen again in the deanery starting at 9 p.m. on Feb. 11 at Our Lady of Perpetual Help Church in New Albany. For more information, call 812-246-2512.

# Marian football coach excited about building program from scratch

By John Shaughnessy

Ted Karras worked on an ambulance crew in one of the roughest cities in America, so the thought of starting a college football program from scratch doesn't intimidate the new head coach at Marian College in Indianapolis.

Karras has also seen his father live his life with such great faith and passion, so he can believe the dreams of people who eventually want to build a multipurpose stadium Marian—a stadium the city's Catholic high schools and elementary schools could possibly use, too.

"It's just a unique opportunity for a coach to build something from nothing," said Karras, who was announced as the head coach on Feb. 4. "There's never been football here before, so that's exciting to me. The players who come here will be the pioneers of football."

While Karras works to build a program that is scheduled to have its first game on Sept. 1, 2007, administrators at Marian hope the football program will continue the rebirth of the college.

"We're going to add enrollment, we'll have more people living on campus and we'll increase our male enrollment," said Joseph Haklin, the college's athletic director. "Right now, we're 70 percent female and 30 percent male. It [having football] will also provide a certain vitality on campus. We're seeking a more vibrant campus life."

It's doubtful that Marian could have found a more vibrant or excitable coach than Karras, who led the football program at Rose-Hulman Institute of Technology in Terre Haute for the past three years.

Ask Karras to describe his approach to football and he says, "It's extremely intense." Even more telling is when Karras describes his favorite moment as a player, when he played at Northwestern

University.

"Sacking Indiana University's quarterback in the end zone for a safety," Karras recalled. "Those points ended up being the difference in the game. It was 1984. I wasn't recruited by IU. I felt I was overlooked. I can identify with the kids I'm trying to recruit at Marian. A lot of kids don't have the stats [that some larger colleges want]. I look for heart and the hunger to want to continue to play."

The father of two is also looking for student-athletes who want to benefit from Marian's approach of "developing a person athletically, academically, socially and spiritually."

He's seen the impact faith has had in his father's life and his own.

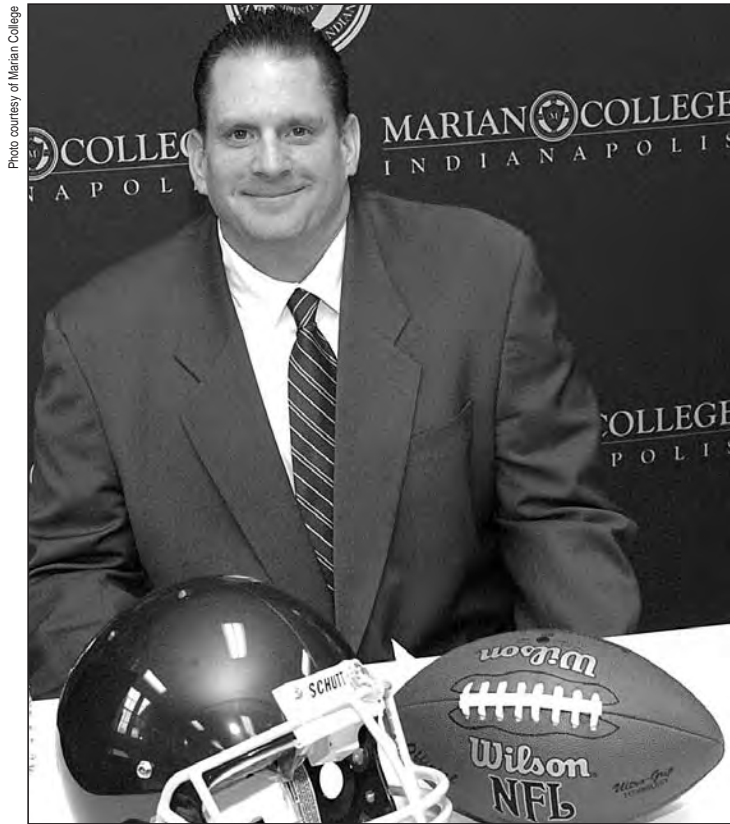
"My father, Ted Sr., is a converted Catholic," said Karras, a member of St. Patrick Parish in Terre Haute. "I admire that. He also taught me my work ethic."

"I just believe faith gives me strength to do what I do. Everyone has a spiritual side. It helps me communicate better. I pray for strength. My faith guides me, humbles me."

So did his two years of working on an ambulance crew in Gary, Ind. When he drove the ambulance and assisted the emergency medical technicians in the early 1990s, he saw a world that still impacts him.

"I saw blood and death every day," he said. "I saw young kids with gunshots who didn't have anyone looking out for them. It gave you perspective on what was important in life."

That perspective helps to explain Karras' choice for his favorite moment as a coach, a moment that ended with a loss. In 1997, he led the football team of Andrean High School in Merrillville, Ind., to Indiana's 3A state championship game against Bishop Chatard High School in Indianapolis. Andrean lost to Chatard in the



Ted Karras is focusing on the future after being named the first football coach for Marian College in Indianapolis. His uncle, Alex Karras, played professional football for the Detroit Lions.

closing seconds, but he still regards reaching that game as a success.

"Kids feed off energy and animation," Karras said. "The coach's jobs I've been given have all needed motivation and change. When you take over an ailing program, the energy has to come from the top. When people feed off it, it becomes something special."

Marian officials hope to create something special with the football program. One goal is to build a multipurpose stadium either on campus or near campus—a goal they hope to achieve within a few years after the football team starts playing. The school's men's and women's soccer teams would also play there,

Haklin said. A track would be installed in the stadium, too.

Haklin also envisioned the stadium being used by Indianapolis Catholic high schools and even elementary schools for Catholic Youth Organization tournaments.

"That's part of the grand plan," Haklin said.

For Karras, the grand plan now includes traveling the state, offering potential recruits a scholarship and an opportunity to make history as part of Marian's first football team.

"You have to find guys who are hungry to play football and who are passionate about getting their degrees," he said. "It's exciting." †

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### REFUGEES ARE GOD'S PEOPLE WHO NEED OUR HELP

**I**F YOU HAD TO FLEE THE UNITED STATES TODAY OR FACE HARSH CONSEQUENCES—even political imprisonment or death—who would you turn to for help? Could you speak the language? And how would you provide immediate food, shelter and other necessities for yourself and your family?

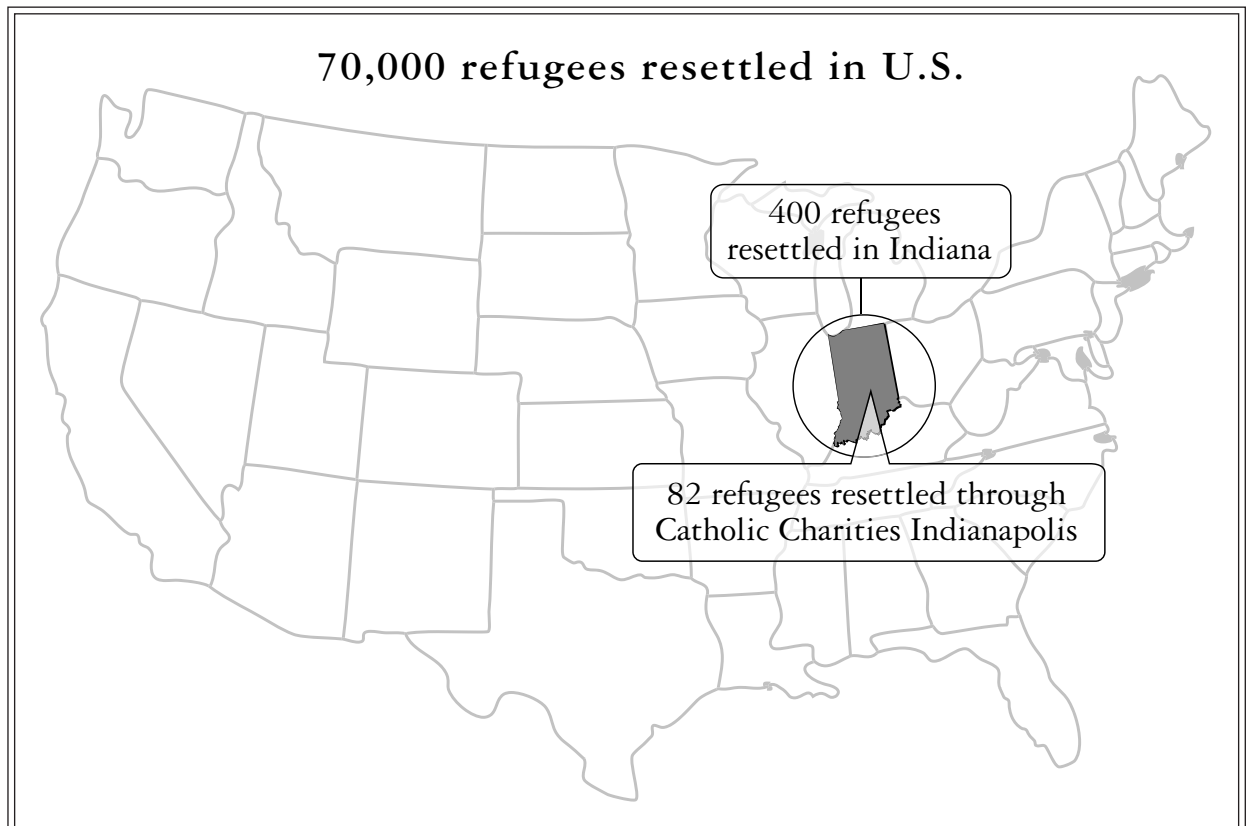
The Refugee Resettlement Program, an affiliate of United States Conference of Catholic Bishops/Migration and Refugee Services (USCCB/MRS), helps people from all over the world escape persecution and resettle in Indianapolis.

"It is amazing to see the progress of a person who arrives in this country with nothing or very little," said Joyce Overton, director of the Refugee Resettlement Program at Catholic Charities Indianapolis. "And then to see them thriving one, three, five, 10, or even 20 years later. It feels good to know you had a small part in helping them."

Overton said people may have become desensitized to the term "refugee," but believes that we should think of refugees first as God's people; people who need refuge from ethnic, religious, national, social or political persecution. The Refugee Act of 1980 established U.S. policies for aiding those in need. It was recently amended to include people who have fled due to war, other conflicts and natural disasters.

The Refugee Resettlement Program is part of Catholic Charities Indianapolis and funds from Legacy for Our Mission are allocated to the program. "In addition to monetary aid, the program is in need of volunteers and a large storage area for household items, such as furniture," said Overton. Services offered to refugees to help them adapt to Hoosier life and culture include airport pickup, initial housing that is safe and sanitary, food, clothing, assistance for social security cards, registering children into the school system, job placement and help with health services.

The majority of people assisted by the Refugee Resettlement Program are families from African nations, such as Ethiopia and Somalia. Prior to arriving in the United States, most of these families



survived the substandard conditions of refugee camps for months or years—as many as 15 years in extreme cases. Many refugees come from cultures where the only jobs are agricultural. They may have never before seen running water or other modern conveniences.

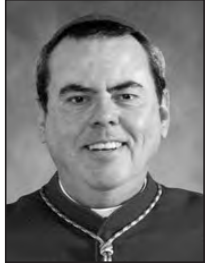
Among the 70,000 refugees that Congress permitted to resettle in the United States last year, 400 came to Indiana and the Refugee Resettlement Program assisted 82 people on a path to rebuilding their lives in Indianapolis. Overton expects an increase to more than 100 refugees needing assistance from the program throughout 2006.

"There are always success stories," Overton said. And to us at the Refugee Resettlement Program, any refugee who feels welcome to the United States is a success story."

*Legacy for Our Mission, the archdiocese's upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic charities programs and distributed to organizations such as the Refugee Resettlement Program.*

# Colorado bishop mourns sister killed in Indianapolis

COLORADO SPRINGS, Colo. (CNS)—Priests from across the Diocese of Colorado Springs gathered on Feb. 2 to concelebrate a memorial Mass at St. Mary's Cathedral for Bishop Michael J. Sheridan's sister, who was killed in an apparent murder-suicide in Indianapolis on Jan. 28.



**Bishop Michael J. Sheridan**

According to a report in *The Indianapolis Star*, police said Susan Lockrem, 57, was killed with a machete and a box cutter by Lauren Lockrem, 61, who then suffocated himself by putting a plastic bag on his head. The two reportedly had been divorced about six months.

Bishop Sheridan's mother, believed to be in her 90s, lived with Susan Lockrem, but was not harmed.

"We gather in sorrow, but we also gather in hope as we pray for Susan," said Father Donald Dunn, diocesan vicar general and pastor of the cathedral.

Father Dunn was the main celebrant, and retired Bishop Richard C. Hanifen delivered the homily.

In an official statement on Feb. 1, Father Dunn said, "The circumstances surrounding her tragic death compound the sorrow and sense of loss for our bishop, his

mother, nephews and their families."

In his homily, Bishop Hanifen, who drove Bishop Sheridan to the airport for his flight to Indiana on Jan. 28, discussed closeness to Christ, the path toward transformation and the importance of handling grief.

"What will separate us from the love of Christ? Is it anguish, stress, persecution, famine, nakedness, peril, the sword?" asked Bishop Hanifen, referring to the day's reading from Chapter 8 of St. Paul's Letter to the Romans. "Who will separate us? What will? ... Here to me is the mystery of our life and faith: What seems to tear us apart can't separate us. Not only are we not separated from Christ by pain and anguish and distress—even the sword—but in pain we are united with Christ."

Bishop Hanifen described his drive to the Denver airport with Bishop Sheridan and described profound moments emanating through silence.

"I said to Bishop Sheridan, 'If you don't mind, I'm going to keep my mouth shut.' When I was suffering grief, the last thing I wanted was small talk," said Bishop Hanifen. "We rode in silence. It was only broken from time to time by a deep sigh. When you're in too much pain to groan, you sigh. It's like the breath went out of his system and would not go back in."

Bishop Hanifen explained that breath is more than

just an involuntary reaction.

"Why does the breath of the Spirit enliven us? Why did Jesus choose baptism?" he asked. "Because it seems to me, as the Church has taught ever since, to be brought into Christ you need to be transformed, to be changed.

"Baptism, in a sense like birth, is a painful thing. Baptism is about transformation, and in your life transformation doesn't come from comfort," he said.

Bishop Hanifen relayed the importance of getting through grief, rather than getting over it.

"Maybe in your experience, in your own grieving, you've heard others say, 'Get over it,'" said Bishop Hanifen. "You can't get over grief. You can't get around grief. You can only get through it."

In the end, he said, getting through grief is about accepting the role of Christ in one's life.

"I ask myself, 'How many more times must I stand quiet before nonsense? How many times before I surrender to the cross—through which, not around which, we discover our eternal glory?'" he said.

Besides her brother and mother, Susan Lockrem is survived by two sons, Michael and Joseph Lockrem, a daughter-in-law and four grandchildren. A funeral Mass was celebrated for her on Feb. 3 at St. Pius X Church in Indianapolis. †

## ENCYCLICAL

continued from page 3

"It has an effect on every aspect of my life, every action. I think the pope is challenging us to move to a more integrated understanding of ourselves and to see our Christian identity as all-consuming."

Siler was encouraged by the pope's emphasis on the Church's charitable activity.

"For those of us in [the ministry of] charity, it really builds us up, and I think encourages us to say what we're doing is critically important to the Church," he said. "It's not just something off to the side that we do so we're nice and we look good. But it's essential to what we do as a Church."

The pope explained later the three principles of Catholic charity. One, it should respond to immediate needs. Two, it should not be driven by ideologies or political parties. And three, it should not involve proselytism, that is, it should not be used as a means "to impose the Church's faith upon others" (#31).

But the pope went on to write that overarching all of these principles should be the fact that those who carry out charitable work in the Church's name should be motivated by a deep loving concern for those who receive assistance.

Siler said this point is extremely important for those who do charitable activity because, in his experience, if they suffer from what he described as "compassion burnout," they aren't able to meet the deepest needs of those they serve.

"When you stop caring about the people you serve,

you're no longer effective because the people who come to us need that care and concern as much, if not sometimes more, than the material things that they need," Siler said.

The pope also warned those involved in helping the poor against two temptations: being ideologically driven to creating a world without need on the one hand and, on the other, being driven to despair and inaction by the immensity of need in the world today.

Msgr. Schaedel said that the first temptation can lead a person to want to create "a heaven on earth."

"That simply is not going to happen for lots of reasons, the main one being that the kingdom of God will never be perfectly achieved [here]," he said.

Nevertheless, Msgr. Schaedel said that this reality should not keep us from doing what we can, however small, to help the poor in our midst, even if the need is overwhelming.

To illustrate this, he told the story of a journalist who accompanied Mother Teresa as she tended a dying man lying among many others who were dying. The reporter asked her how she felt that her ministry makes a difference.

"She just said, 'It makes a difference to him,'" Msgr. Schaedel said.

Siler said that the needs of the poor in central and southern Indiana continue to increase.

But in comments reminiscent of Mother Teresa's often-quoted words, "In this life, we cannot do great things. We can only do small things with great love," he noted the importance of keeping love at the heart of the Church's ministry of charity, something emphasized by the pope in his first encyclical.

"We do change the world through a single act of love," Siler said. "It can become overwhelming, but I tell people to not look at the whole circumstance because some of those huge social problems we can't change.

"Very simple acts of love can have a profound effect on the world." †

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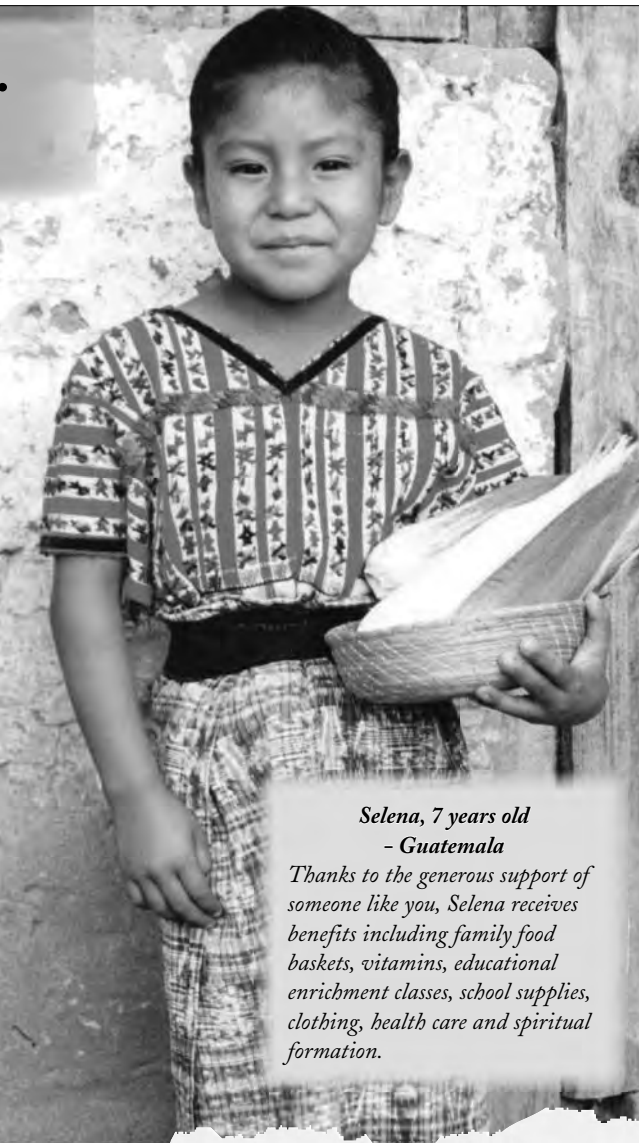
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*Selena, 7 years old  
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Photo by Mary Ann Wynn



Immaculate Heart of Mary parishioner Rick Sparks of Indianapolis prepares food for homeless and low-income people on Nov. 16 at the Cathedral Kitchen, a charitable ministry of SS. Peter and Paul Cathedral Parish in Indianapolis. In his first encyclical letter, Pope Benedict XVI wrote that the service of charity is for the Church "part of her nature, an indispensable expression of her very being" (#25).



# Men's conference offers chance to connect with peers

By John Shaughnessy

Daryl Whitley knows the deep, private longing that many men have to find more meaning in their lives.

He knows the emptiness that can overwhelm a man even when he has a wife he loves, a child he adores and a good job that pays the bills.



Fr. Martin Pable, O.F.M. Cap

Whitley experienced that longing and that emptiness when his grandmother died of heart disease in 2004, a loss that struck at the heart of his faith.

"She was like a mother to me," recalled Whitley, a member of Holy Angels Parish in Indianapolis. "I

backed away from church after that. My grandmother was always a part of the Church, and it made it difficult for me to go back into church."

Whitley will share his story of search and struggle during the fifth annual Indianapolis Catholic Men's Conference at St. Christopher Parish in Indianapolis on Feb. 18. He can identify with the conference theme, "The Quest for the Male Soul: In Search of Something More."

"There are so many pressures and stresses in life," Whitley said. "We're being pulled in so many directions."

Capuchin Franciscan Father Martin Pable has tried to help men like Whitley through the stresses and demands of their lives. The keynote speaker at the conference has counseled men reeling from divorce, the death of a loved one and the loss of a job. He has also advised men

who have addictions to alcohol, gambling and Internet pornography.

"Even if they aren't troubled, they're looking for something more," said Father Martin, the author of *A Man and his God* and *The Quest for the Male Soul*. "Even though they work so hard, they aren't satisfied with working. Eventually, they say, 'Is that all there is?' They want to make a difference. They want to improve their lives, have more time with their children."

Yet men struggle with changing their lives because they feel isolated, said Father Martin.

"They often feel alone. They feel they can't talk about their lives and their faith to people at work," he said. "We don't let people know how we feel. Our training as men is to be independent. The first thing we have to do is just let God know we need him."

He shares the story of a man who became depressed and stopped going to church after he learned his wife had cheated on him.

"He came out to talk to me," said Father Martin, the retreat director of the St. Anthony Retreat Center in Marathon, Wis. "He and his wife both wanted to get back together, but he struggled to forgive her. I got him to pray. I just find the power of prayer is enormous. I told him to talk to God in his own words, to tell God, 'I'm in trouble, I'm hurting and I need help.'"

The man reunited with his wife, Father Martin said.

He encourages men to attend men's conferences and to form small men's groups as a way of creating relationships with other men of faith. Once the sharing of faith begins, it opens people to their highest goals.

"I want men to not just experience good feelings, but to bring a positive message to the world around them—to



In this file photo from Oct. 31, 2004, Daryl Whitley holds his daughter, Jaelyn, as he exchanges the sign of peace during a Mass at Holy Angels Church in Indianapolis.

reach out to other men, to make an impact in their families and their workplace," he said. "I hope they would see their lives can be fuller and deeper if they're connected with their family and with God."

Whitley has made that approach his goal in life. In the midst of his struggles with the death of his grandmother, he sought help from the late Father Clarence Waldon, then the pastor of Holy Angels Parish.

"One of the things I loved about him was he always encouraged me to acknowledge what I felt," Whitley said.


"He told me it was OK to grieve. He also told me to keep my faith.

"With the death of my grandmother, one of the things I realized is that without having God in the center of your life, there's no way to hold everything together."

(The men's conference is Feb. 18 from 8 a.m. to 3:45 p.m. at St. Christopher Parish, 5301 W. 16th St., Indianapolis. Registration is \$35, which includes lunch. The deadline for registration is Feb. 15. For more information, call 317-241-6314, ext. 126.) †

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*Woman: God's Masterpiece*  
7:00 - 9:30 pm Talk  
*God, Sex, and the Meaning of Life*  
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Beech Grove, IN 46107  
Contact: Jonathan Chamblee  
Telephone: 317-784-5454 ext. 4  
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**SATURDAY, FEBRUARY 18:**  
9:00 am - 4:00 pm Seminar  
*Introduction to Theology of the Body*  
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**Pre-Registration** (by February 10)  
\$10 per person (Includes study guide and lunch)  
**Registration** (after February 10)  
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Contact: Cindy Flaten  
Telephone: 317-255-3666

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# Catholic Charities head criticizes budget as 'morally objectionable'

WASHINGTON (CNS)—The president of Catholic Charities USA criticized the House of Representatives for failing to take advantage of "one last opportunity to defeat a morally objectionable spending plan."

Father Larry Snyder, who heads the Alexandria, Va.-based Catholic Charities, and Bishop William S. Skylstad, president of the U.S. Conference of Catholic Bishops, had urged House members to reject a budget reconciliation bill that they said would hurt society's poorest and most vulnerable members.



Fr. Larry Snyder

The House, which originally approved the budget agreement on Dec. 19 by a 212-206 vote, agreed on a 216-214 vote on Feb. 1 to go along with procedural changes made by the Senate, which passed the bill in a Dec. 21 vote that required Vice President Dick Cheney to break a tie.

House members "failed America's most poor and vulnerable today by passing a budget that further weakens an already fragile safety net," said Father Snyder in a statement. "By slashing new holes in the safety net, this budget will make it even harder to get health care, child care, and help for abused and neglected children."

Bishop Skylstad, who heads the Diocese of Spokane, Wash., said in a Jan. 24 letter to House members that the budget agreement "could prove harmful

to many low-income children, families, elderly and people with disabilities who are least able to provide for themselves."

In an earlier letter, Father Snyder told House members that the budget agreement "attempts to exercise fiscal discipline by cutting programs crucial to the well-being of low-income children, vulnerable families, the elderly and the disabled."

"The bill cuts back funding for child support enforcement, adds new provisions to Medicaid that will harm low-income recipients, raises TANF [Temporary Assistance for Needy Families] work requirements that put additional burdens on states, and cuts kinship foster care," Father Snyder added.

Bishop Skylstad cited many of those same concerns and also opposed "cuts in agriculture conservation programs, which will undermine efforts to promote soil conservation, improve water quality, protect wildlife and maintain biodiversity."

He said the budget reconciliation plan had some positive elements, including "additional funding for victims of Hurricane Katrina and a program to promote marriage and healthy families." The bishop also expressed gratitude that proposed cuts to the food stamp program had been eliminated from the bill.

"However, we believe that, overall, the impact of this bill will be to fail to meet the needs of the most vulnerable among us," Bishop Skylstad said.

"There are many challenges and much tumult in Washington that demand the attention of our leaders," he added.

"However, an essential priority of government is to provide for the general welfare of its people, especially 'the least among us.'" †



Photo by Sean Gallagher

## Window blessing

Benedictine Archabbot Lambert Reilly, the retired leader of Saint Meinrad Archabbey in St. Meinrad, blesses a new stained-glass window of St. Michael the Archangel at St. Michael Church in Greenfield on Jan. 29. Members of the parish arranged for the creation of the 12 feet by 26 feet window by Fox Studios in Indianapolis to honor their pastor, Benedictine Father Severin Messick, left, on the occasion of the 25th anniversary of his profession of religious vows.

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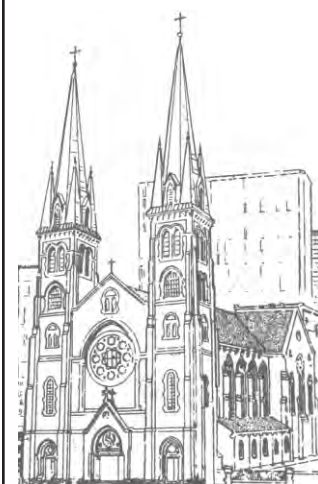
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# Snapshot of faith

## God is at center of Bishop Chatard senior Beth Reed's life

By John Shaughnessy

Take your pick of the best snapshots from Beth Reed's life.

Choose the one where the senior at Bishop Chatard High School in Indianapolis humbly receives her award as a National Academic All-American in soccer—the only female high school goalkeeper in the United States to earn that distinction this year.

Or pick the photo of Beth planning a prom at St. Augustine Home for the Aged, an evening of fun, dinner and dancing shared by Bishop Chatard students and residents of the Indianapolis home operated by the Little Sisters of the Poor.

Or select the image of Beth as the ultimate team player in soccer and basketball—the one who demands the best of herself, the one who demands the best of her teammates.

Or maybe you prefer this snapshot of Beth—leading a spiritual retreat for younger students and telling them to be open to everyone they meet, to be open to the presence of God in their lives.

Better yet, just keep all these snapshots of her. Keep the package because that's what you get with this member of St. Pius X Parish in Indianapolis—a total package with a purpose.

"Every aspect of my life, there's some sort of Christian mark on it," said Beth, the daughter of Sam and JoAn Reed. "My parents didn't force God on me, but they show me he's there. They've really intertwined God in my life. My faith is a stabilizer in my life, no matter what's going on in school or sports or with friends."

There's *always* something going on in her life. She ranks third in her class of 183 students at Bishop Chatard. She will have earned at least 10 varsity letters before she graduates—four in soccer, four in basketball and two in softball. She works summer sports camps at Chatard. She does community service. She leads retreats.

"Her leadership just extends in everything she does," said Ben Beasley, the head coach of Chatard's girls' soccer team, who has also taught Beth as a student in his English class. "My recommendation letter to colleges talks about her ability to adapt and excel in any situation. She's also a perfectionist. I see kids in the classroom who will settle. I see players on the soccer field who settle for mistakes in practice. She never settles. She takes it to the highest level."

That focus led to her recognition as an Academic All-American by the National Soccer Coaches Association of America. It helped her lead her team to Chatard's first City Championship in girls' soccer in 2004. It also helped her lead the school's girls' basketball team to its first-ever-sectional championship in 2005.

Beth smiles at the memories, but she doesn't take credit.

"It isn't just me," she said while relaxing after school. "Every sport I've played has been a team sport. It's bringing the effort that your team needs. It takes everybody to do it. When everyone realizes that, you have success."

That attitude also marks her approach to spiritual retreats, according to Mary Schaffner, Chatard's director of campus ministry.

"She's going to be leading the student



National Academic All-American soccer player Beth Reed makes a diving save for Bishop Chatard High School in Indianapolis during a game.

leaders at one of our sophomore retreats," Schaffner said. "We just had a meeting with the team, and she's asking questions, she's taking responsibility. She's not only concerned for her role, but she's interested in being the leader of the team so it functions well. That's rare. She's also willing to be open about her faith."

One of Beth's favorite memories of her senior year so far is the four-day retreat she made with classmates.

"It was great—just hearing everybody's experience in life and how much better our faith has made our lives," she said.

Ask her about her role in planning the St. Augustine prom, and the first thing she mentions is the work of her co-planner, Lauren Fohl, a Chatard senior and soccer teammate who Beth describes as her neighbor and best friend.

"You never think you would make a

connection between a nursing home and teenagers at a high school, but it's really a special thing to do—bringing together the old and the young," Beth said. "We set up [on] the day of the prom, and we always take pictures of the [residents] with their teenage dates. We put the pictures in frames, decorate the frames and take them over to the [residents]. It's fun."

As the fun and hard work of high school continue, Beth also focuses on her future. She wants to become an engineer like her father. One possibility for pursuing that dream is at the United States Naval Academy, where the school wants her to continue her soccer career.

"I've talked to people who go to Navy, and they say the administration wants you to be faith-based," she said. "They say your faith is the one thing that's stable in your life. I feel that's true for me." †

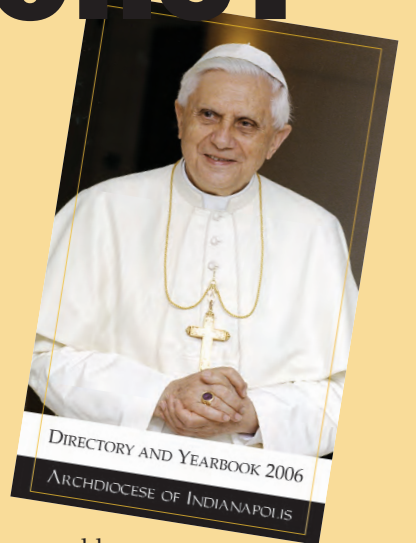
"Every aspect of my life, there's some sort of Christian mark on it," said Beth Reed, a scholar-athlete at Bishop Chatard High School in Indianapolis. "My parents didn't force God on me, but they show me he's there. They've really intertwined God in my life."



Photo by John Shaughnessy

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# RELIGIOUS

continued from page 1

will celebrate the 60th anniversary of her profession of religious vows this year, was also present for the Mass.

A founding member of Our Lady of Grace Monastery in Beech Grove, Sister Marie entered religious life at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese. She grew up a member of St. Joseph Parish in Jennings County.

She was a teacher and principal at many schools across the archdiocese, including St. Paul School in Tell City and St. Barnabas School in Indianapolis, where she helped to establish the school.

Looking back over her many years of religious life and service, Sister Marie expressed gratitude, but also acknowledged its trials.

"It's really been grace-filled," she said. "It's been more than I expected. But it doesn't mean that everything is heaven."

Still, Sister Marie encouraged young men and women to be open to a religious vocation.

"The blessings come every day," she said. "Whatever you need, you ask for it. Somehow, God answers your prayers."

In his homily, Archbishop Buechlein praised the religious men and women in the cathedral for the example that they give to young Catholics.

"How tremendously important it is for our young Church and our youth in general to see that there is a kingdom worth living for and worth dying for," he said. "Your lives of consecration sow the possibility of meaning and promise."

The archbishop also turned in gratitude to the religious who "are in the evening of life" and were not able to come to Indianapolis for the celebration because of infirmity.

"You older sisters and brothers have served long and well in many different ways," Archbishop Buechlein said. "But you know what? Your ministry of patient prayer—maybe from wheelchairs, maybe from infirmary beds—is perhaps even more beautiful because the ministry of prayer is so much a part of the life of a follower of Christ."

One older sister unable to attend was Franciscan Sister Noel Marie Worland, who



Photo by Sean Gallagher  
Providence Sister Ann Casper sings during a Mass celebrating the World Day for Consecrated Life on Feb. 5 at SS. Peter and Paul Cathedral in Indianapolis.

will celebrate the 75th anniversary of her entrance into religious life this year.

In a telephone interview before the Feb. 5 Mass, Sister Noel Marie, now a resident of her congregation's motherhouse in Oldenburg, spoke in gratitude about her three-quarters of a century of consecrated life.

"These 75 years have been wonderful," she said. "I call this place the vestibule of heaven."

Sister Noel Marie entered the "vestibule" from St. Joseph Parish in Shelbyville. Her family, which included many priests and religious through the years, is deeply rooted not only in archdiocesan history but also in the history of the Catholic Church in the United States.

An ancestor of Sister Noel Marie came from England with Lord Baltimore more than 300 years ago to the Maryland colony, among the first English Catholics in North America.

By the 19th century, her family had moved to present-day Shelby County and eventually donated the land for St. Vincent de Paul Parish there, which was founded by the Servant of God Simon Bruté in 1837, just three years after the Diocese of Vincennes was established.

But no matter how illustrious the history of her family might be, Sister Noel Marie's eyes are fixed on Christ.

"Model your life after what Christ did," she said. "He did kind things for many people. If we can do wholehearted service to others, I think we would be happy." †

## Saint Meinrad welcomes two new monks, novice professes temporary vows

Benedictine Novice Joseph von Hazmburg professed temporary vows on



Br. Fidelis Mary von Hazmburg, O.S.B.

Feb. 2 at Saint Meinrad Archabbey in St. Meinrad. It is customary that the newly professed be assigned a religious name.

Novice Joseph will now be known as Brother Fidelis Mary.

Brother Fidelis, 39, is a native of Albuquerque, N.M. He

earned a bachelor of arts degree in criminal justice from the University of Nevada and a bachelor of arts degree in philosophy from the Dominican School of Philosophy and Theology. He entered the monastery on Feb. 1, 2005.

The three-year period of temporary vows provides a continuing opportunity for the monk and the monastic community to determine whether monastic life is the right vocation for him.

In a brief ceremony at the monastery entrance on Jan. 19, Andrew Malocha and David Carr became novices of Saint Meinrad Archabbey.

Novice Andrew, 22, was born in

Merrillville, Ind. and grew up in Wheatfield, Ind.



Nov. Andrew Malocha, O.S.B.

He studied at Holy Cross College in Notre Dame, Ind., and Purdue University North Central in Westville, Ind.

Novice David, 38, is a native of Louisville, Ky. He earned a bachelor's degree in general studies from Indiana University in 2001 and a master's degree in theology from Saint Meinrad School of Theology in 2005.

As novices, the men take a year off from formal studies or trades. The novitiate is a time of prayer and learning intended to help the novice discern his vocation as a monk.

At the end of this year, a novice may be permitted to profess

temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †



Nov. David Carr, O.S.B.

## Sister is named 'greatest football fan in America' by ABC show

INDIANAPOLIS (CNS)—ABC's "Good Morning America" named Sister Mary John Tintea, a Daughter of Charity for more than 50 years, as the nation's greatest football fan on Feb. 3.

Sister Mary John was surprised on live television that day at St. Vincent Indianapolis Hospital, where she works as a chaplain. She received two tickets to Super Bowl XL in Detroit on Feb. 5 as well as round-trip airfare and hotel accommodations.

She chose Sister Catherine Kelly, vice president for mission services at St. Joseph Hospital in Kokomo, Ind., as her guest for the weekend. The prize included dinner with Peyton Manning, quarterback for Sister Mary John's beloved Indianapolis Colts.



Photo courtesy of St. Vincent's Health  
Daughter of Charity Mary John Tintea is a big Indianapolis Colts fan.

A videotape submitted to ABC by her co-workers showed Sister Mary John riding around the hospital in a motorized scooter decorated with Colts memorabilia and dressed head to toe in Colts gear. She said she uses the scooter because "I'm losing circulation in my feet."

"Sister Mary John is an avid Colts fan, but is even more respected throughout St. Vincent for the compassionate counseling and support she provides to families in desperate situations," said Vincent C. Caponi, CEO of St. Vincent Health, in a statement. "She can regularly be seen around the hospital wearing her No. 18 Peyton Manning jersey [on] the Friday before every Colts game."

In an on-air segment for "Good Morning America," Caponi recalled chatting with Sister Mary John once when he had taken her to a Colts game. "She told me, 'Vince, we can talk after the game.'"

Sister Mary John told ABC that she doesn't pray before a game for the Colts to win.

"I pray to God to give me the courage to accept whatever happens at the game," she said. †

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## Sacred and secular are part of the one divine life

By Fr. Robert L. Kinast

Secular humanism is a godless pursuit of happiness and perfection, relying on human ingenuity and personal effort alone.

A secular lifestyle values material comfort and pleasure to the exclusion of anything spiritual or religious. Secular culture celebrates human creativity and aspirations with no explicit reference to God.

For many people, these are the only meanings associated with the word "secular," but this is a one-sided perspective because the word "secular" has at least three different meanings.

First, there is the literal meaning. The word itself comes from the Latin term for age or period of time—"saeculum." As such, it refers to the events that happen within a given time period and is equivalent to words like "era," "epoch" or "generation," with the added notion that these ages are consecutive rather than repetitious or cyclical.

For example, in the Latin version of Mass most of the common prayers end with the phrase "*per omnia saecula saeculorum*," which usually is translated "forever and ever," although literally it means "through all the ages of ages" or "for as long as time lasts." In this literal sense, the word "secular" has a neutral meaning.

The second meaning of "secular" derives from the first. What happens in time is time-bound; it is part of a finite, historical creation. In this respect, the term "secular" stands in contrast to the timeless, the infinite, the eternal.

As a contrast term, the "secular" is more than neutral. It draws attention positively to the distinction, and yet the relationship, between time and eternity or in religious language between heaven and earth.

However, with this contrast comes the possibility of a third, more negative connotation. If the secular is other than the sacred or heavenly, it can easily be perceived as opposed to the sacred or heavenly.

In this case, the more secular you are, the less holy you are. Conversely, the more holy you aspire to be, the less secular you ought to be.

An inclination to view the secular as essentially opposed to the sacred is unnecessary, and it can distort reality by assuming that ordinary secular activities, such as making money, engaging in politics, achieving fame, enjoying material pleasures (including even sexual relations within marriage) in and of themselves are somehow unholy or unworthy of a true Christian.

Once this attitude takes hold, the meaning of the secular becomes primarily

negative, referring to anything that might stand in the way of a life pleasing to God. The secular is then perceived as the enemy of the sacred and to be avoided or minimized as much as possible.

To be sure, the conduct of people in secular life can reinforce this view and conflict with Christian values and goals.

Those who are intentionally secular often ridicule and caricature religious belief, reducing it to a series of things to do or not do, which keep people childishly dependent.

Such secularists want nothing to do with religion and try to ensure that religion will have nothing to do with them. In effect, such people take a stance against religion and the Church.

As should be clear, this kind of aggressive secularity is not the only meaning of the secular. Not everything that is secular is hostile to the sacred.

In its literal sense, the secular is as much a part of God's life as the sacred is. It is in this time-bound creation that God became human, sharing the human experience, including the limitations of finite existence.

The sacred and the secular are not inherently opposed to each other; they are both incorporated into the one divine life.

Furthermore, as a contrast term, the "secular" points beyond itself to a completion which it instinctively strives for but cannot attain by itself.

The world as God created it is essentially incomplete. Despite its boundless potential for development and advancement, the world cannot satisfy its deepest aspirations through secular success alone. It is destined to be transformed and perfected through union with the Creator.

This belief does not mandate Christians to belittle the world for being secular any more than professionals would criticize amateurs for not being professionals. Rather, it is a question of seeing where their present state of development can lead and helping them to achieve it.

Christians always should remember that as long as we live in this time-bound life, we are inherently secular.

At the same time, our very secularity points toward a fulfillment that comes not from within the historical world itself, but from union with the eternal and sacred source from which it came.

Challenging people to go beyond themselves in their secular pursuits to their God-given destiny is the privileged role and responsibility of secular Christians.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Clearwater, Fla.) †

CNS photo/Nancy Wiehac



A church steeple provides a contrast to a modern office building in Denver. The sacred and the secular are not inherently opposed to each other. They are both incorporated into the one divine life.

## Christians follow God's will

By Allan F. Wright

"On the following day he entered Caesarea ... ." This verse in the Acts of the Apostles describes St. Peter's likely first venture into a non-Jewish town. He was stepping into the unknown secular world of his time.

The city of Caesarea and other Roman and Greek cities housed many graven images, gymnasiums and theaters in honor of the "gods" and enough "unclean" food to offend self-respecting Jews. I suspect Peter found that some clever innovations and new ideas benefited society.

St. Paul's familiarity with the secular and pagan ways of the non-Jewish cities allowed him to see that it is possible for all things to work together for the good.

Like St. Peter, Christians today must enter the cities, towns and offices where they live, work and raise families, trying their best to follow God's will in the secular world.

However, some innovations, inventions and conveniences in society are worth giving thanks to God.

Consider science and medicine. How

many diseases have been eliminated or greatly reduced by the advances of modern medicine? Scientific advances in immunotherapy conclude that the reintroduction of a person's own white blood cells helps fight cancerous cells. Scientists researching gene therapy and molecular testing continue to pursue ways to diagnose and treat diseases that affect quality of life and are a significant expression of human dominion over creation.

There also have been great strides in the areas of technology and communication that seemed unimaginable only a short while ago. The computer, Internet, cell phone, CD and DVD allow us to live life more fully in communion with each other.

Even secular media, so often criticized for perpetuating the culture of death, can also be a force for good. Television, radio, movies, sports and all facets of the media can bring us together in community to entertain, inform, uplift and inspire us.

(Allan F. Wright is the author of *Silent Witnesses in the Gospels*, published by St. Anthony Messenger Press.) †

## Discussion Point

### Secular world challenges values

#### This Week's Question

What is the most difficult challenge that parents face today in helping to form their children's values?

"Weeding through outside influences and deciding what makes media a good or bad influence." (Cathy Smith, Faith, S.D.)

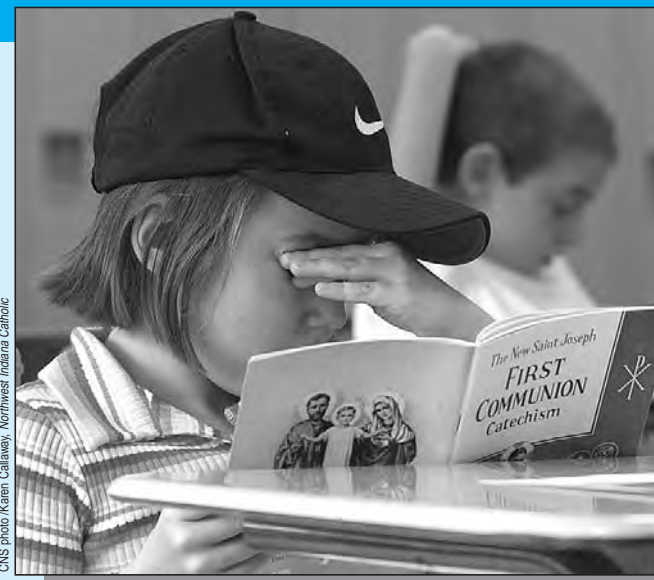
"In the society we live in, everything is relative and that's particularly attractive to young minds. ... But there are some truths that aren't relative, and it's hard to teach children where the line is." (Jim Hearn, Marietta, Ga.)

"I'm torn between peer pressure and the media. I'd lean toward peer pressure." (Susan Retzer, Denver, Colo.)

#### Lend Us Your Voice

An upcoming edition asks: How have you participated—individually or with others—in eucharistic adoration?

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: The two calendars

See Matthew 26:17-19, Mark 14:12-16,  
Luke 22:7-13, John 13:1

As we arrive, in this series of columns, at the Last Supper, we have to resolve a discrepancy between the Gospel of John and the other three.



For John, the feast of Passover clearly began the evening of Jesus' crucifixion, and the reference noted above for John's Gospel says that the Last Supper was "before the feast of Passover." The Synoptic Gospels are just as clear that the Last Supper was the Passover meal.

This was a huge problem for biblical scholars until recently. After the Dead Sea Scrolls were discovered in 1947 and later, and then translated, it became clear that the Jews had two calendars at the time of Christ. The Essenes, who most scholars believe composed the scrolls, rejected the authority of the leaders of the temple and their calendar as well. The temple

calendar was a lunar calendar (based on the moon) while the Essenes' was solar (based on the sun). Perhaps Jesus celebrated Passover that year according to the Essenes' calendar.

Why would he have done that? Various reasons have been proposed. One is that he knew that he would not be alive at the time of the temple Passover. Another is that Bethany, where he stayed frequently, was an Essene-influenced village, as was the section of Jerusalem where he observed the feast.

Bethany is considered Essene-influenced because Lazarus, Martha and Mary, who lived there, were unmarried. This was highly unusual in Jewish society—except among the Essenes. That the section of Jerusalem was Essene-influenced is indicated by the fact that Jesus told Peter and John to look for a man carrying a jar of water. He would have been conspicuous because carrying water was women's work—unless the man was unmarried.

So perhaps Jesus followed the Essene calendar when he celebrated his Last Supper. Unfortunately, that doesn't entirely solve the problem. It is generally agreed

that Jesus was crucified in the year 30. According to the temple calendar, Passover began on Saturday (or Friday evening) that year. According to the Essenes' calendar, it began on Wednesday. That, though, meant that the Last Supper was on a Tuesday.

Surprisingly, there are early Christian documents that say precisely that. Moreover, they state that Jesus was arrested Tuesday night or early Wednesday morning, and that his trial stretched from Wednesday to Friday. The *Didache*, for example, says that the early Church altered the Jewish fast days (Monday and Thursday) to Wednesday and Friday "because on Wednesday Jesus was taken prisoner." It references Jesus' saying, "When the bridegroom is taken away, they shall fast on that day" (Mk 2:20).

I believe that Jesus' trial lasted longer than was depicted in the Gospels because far too many things happened between the time of Jesus' arrest late at night and when he was led out for his crucifixion on Friday morning. However, when we get to those events I will follow the timetable in the Gospels because this series is about Jesus in the Gospels. †

Cornucopia/Cynthia Dewes

## The high adventure of everyday life

Some people lead adventurous lives, no doubt about it. They're the astronauts and high-wire walkers of the world, the people who dive deep into the ocean depths to explore shipwrecks, who sweep crime scenes for bombs or try to climb any mountain yet unscaled.



To be sure, some lives are kind of adventurous just because of circumstances of birth. These are the lives of sons and daughters of presidents and kings, world famous celebrities or even (gasp) long-ago popes. Their adventure consists in living up (or down) to the reputation of their parent. Or, perhaps, trying to live a life entirely uninfluenced by it.

Adventure is defined as "an undertaking or enterprise of a hazardous nature" or "to expose to danger or risk." Some people's lives might be considered adventurous because of the era when they lived. Some might say citizens of warring countries, or Holocaust victims and soldiers of World War II, experienced adventure (which I say is best described as a harrowing journey), terrible as it was. Others might say the Founding Fathers of the United States were

caught up in the high adventure of revolution and the creation of an entirely new nation.

We hear eyewitness accounts of events not of our doing and beyond our control, such as living through the influenza epidemic of 1918 or the deprivations of the Great Depression. For youth in the 1920s, the new crystal radio created the adventure of learning about a world beyond their hometown. And the automobile continues to provide us with the adventure of freedom to go anywhere, anytime.

Hurricanes, tsunamis and natural disasters of every kind create scary situations for their unfortunate victims. But natural events with a potential for danger—such as flying in an airplane for the first time or moving to an entirely new place—might be considered adventures while awaiting their results.

Still, it seems that most of us think we really lead pretty dull lives. The rhetorical questions we ask each other, "What's new?" or "How are you doing?" often produce bland answers like, "Nothing" or "OK." No adventures here, we think. B-o-r-i-n-g.

Think again. In my opinion, life itself is a great adventure if we keep our antennae out to notice the signs. We don't have to be astronauts or movie stars to experience it, just hopeful people who expect wonders to

happen when we wake up every morning.

Take the case of an old couple leading ordinary lives, namely me and my husband. In lifetimes filled with innumerable wonders, here are just a few of our latest adventures, which illustrate my point.

Right now, we're enjoying a visit from our German granddaughter and her two children, ages 1 and 3. The adventurous part here includes communicating with little kids who don't speak English, and using our rusty skills to entertain them. An added bonus is watching the baby take his first steps alone, an adventure in any language.

Then, the other day as I drove along, proverbially minding my own business, a 40-foot-tall tree and a companion light pole crashed to the street in front of me, barely missing my car. What's more, a young man in the car behind me even knew how to back up, so he turned my car around for me and I headed off unfazed. Isn't that something?

They say wonders never cease. In this complex and wonderful world God made for us, every moment has the potential for adventure. Don't miss it.

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

Faithful Lines/Shirley Vogler Meister

## Love is responsible for everything right in life

When my brother, Michael, and his fiancée, Betty, planned their wedding, I wrote a poem for them titled "Harmony."



I read it at their ceremony. To conserve space, I share it here in prose form:

*Love is a poem rising from the soul, written by God and lived with courage*

*and care until it stands alone with joy. Line after faithful line, the mystery unfolds through gifts of the Holy Spirit, illuminated by the light of Christ into crystal truth and a pure power transcending anything that is not good. Love is a poem rising from the soul in harmony with our Divine Father.*

Because Catholics and members of the Salvation Army are holy kin, I am sure that Mike and Betty (Majors in the Salvation Army, stationed in Grand Rapids, Mich.) are as interested as I am in

Pope Benedict XVI's first encyclical, "God Is Love," recently released to the public. My brother and sister-in-law have been regularly putting their Christian love into action for years.

Love is always beautiful when referring to the give-and-take relationship between God and us, as well as with each other—on so many levels, some easy and some very challenging. Art, music, films, poetry and novels reflect love in ways only limited by imagination and creativity, but love translated into service for God is especially right and good.

Unfortunately, love can also be degraded. I will not mention such situations because we are on the threshold of Valentine's Day, a time to especially show love in gentle and caring ways. Nor will I go into the countless ways that love is trivialized except to say that even I am guilty of saying "I love. . ." instead of "I like" when speaking casually about inconsequential things.

In tennis, love means "nothing." In our love for God and in personal relationships,

it means everything! Love is the driving force for everything we do right in life. How we put love into action identifies us as Christians and, if we do not act with loving kindness, we need to re-assess our behavior.

Recently, I read this statement by Bob Wilhelm at [www.storyfest.com](http://www.storyfest.com): "I learned there is no price to pay for redemption from the world's life and the world's death. Redemption is not gained by wit, nor wagers, nor wealth, nor accomplishments. It is wrought by love. And love has no price. It is without measure."

Wilhelm stated this after carefully researching Robert Louis Stevenson's story, *The Bottle Imp*, which he shares on his free Storyfest eJournal at the above Web site. Bob and his wife, Kelly, are Catholic writers and pilgrimage leaders who have enlightened me for years through e-mail. Readers can also contact Wilhelm via [storyfest@mac.com](mailto:storyfest@mac.com).

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

The Bottom Line/Antoinette Bosco

## DNA evidence helps free innocent victims

My attention was caught when I read that a new ABC TV show being aired had the strange title of "In Justice." The publicity sounded a bit restrained to me.



It appeared that if the show was going to be about imprisoned people who were found to be innocent, it also had to make sure people in the criminal-justice system would not be offended. The way I read it was that for every innocent person freed from prison, this fiction-not-fact show would make sure the person really guilty of the crime would be found and put behind bars.

Interestingly, the day before I read about the new TV show, I had seen a one-paragraph story in *The New York Times* headlined "Two Men Cleared in 1984 Murder." It went on to tell that these two men, who spent 18 years in prison for the rape and murder of 16-year-old Theresa Fusco, were cleared because their DNA did not match that found on her body.

That same week, *The Times* ran an editorial titled "A Light on Justice Denied," commenting on a situation in Virginia: "A harrowing postscript to official justice is taking place in Virginia, where the discovery of a forgotten generation's blood samples in old forensic files has led to modern DNA tests that have already cleared five inmates convicted of rape, with hundreds of other felony cases to be examined."

These latest proofs of innocence, the editorial explains, have emerged in a random sampling of old rape cases, thanks to a now-deceased state serologist, Mary Jane Burton. Calling her "meticulous," the editorial explained that she "bothered to retain evidence scraps that are now proving weighty in the modern era of forensic DNA tests."

The possibility that an innocent person can be convicted of a crime is especially chilling when that person gets the death penalty. In November, when the U.S. Conference of Catholic bishops examined the death penalty during their annual fall meeting, they invited me, as the mother of a son and daughter-in-law who were murdered and who opposes the death penalty, to address them. They also invited Kirk Bloodworth, an innocent man who spent nearly nine years on death row in Maryland, convicted of raping and killing a 9-year-old child. His words to the bishops should be heard:

"My life had been taken from me and destroyed. The Catholic Church provided me with essential support in my time of need, and I converted to Catholicism in 1989 while I was serving time behind bars.

"Every bit of my story exemplifies the problems in the death-penalty system. The same systemic flaws that led to my wrongful conviction, such as mistaken identification, inadequate representation, prosecutorial misconduct and basic human error, plague the cases of innocent people in prison and on death row."

The future may hold new technologies for determining if a person is innocent of a crime. One now emerging is called "brain-fingerprinting." As *Nation* magazine writer Kathryn Schulz explains, this technique, patented by neuroscientist Lawrence Farwell, "determines whether a subject recognizes information by tracking electric waves called P300s, which the brain emits in response to familiar stimuli."

The bishops, in opposing capital punishment, said firmly, "This cycle of violence diminishes all of us." Never is this more true than when an innocent person, unjustly convicted, has received the death penalty.

(Antoinette Bosco is a columnist for Catholic News Service.) †

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

# The Sunday Readings

Sunday, Feb. 12, 2006

- Leviticus 13:1-2, 44-46
- 1 Corinthians 10:31-11:1
- Mark 1:40-45

The first reading for this weekend comes from the Book of Leviticus.



In sequence, Leviticus is the fourth book in modern translations of the Bible. As such, it is part of the Pentateuch. The Pentateuch includes the five books of the Bible attributed to Moses. These five books are the Torah.

The Pentateuch forms the fundamental law and philosophy of Judaism, both in current understandings and in ancient practices as well.

In this reading, God speaks to Moses and to Aaron, the brother of Moses. The topic is leprosy.

Today, it is not known whether these references to leprosy in the Scriptures referred to Hansen's disease or to some other illness. However, regardless of the exact scientific nature of what the ancients called leprosy, the problem was chronic and severe.

An entire social system developed around the disease. Victims were outcasts. They suffered being shunned, but they also most often virtually had to forage for food and search for any shelter they could find in order to survive.

Ancient Jews would never blame God for the fact of such a serious malady. God was regarded as good, loving and merciful. The ancient Hebrews saw human sin as ultimately the cause of all earthly misery.

St. Paul's First Epistle to the Corinthians furnishes this liturgy with its second reading.

In this reading, the great Apostle counsels the Christians of Corinth never to offend either Jew or Gentile. This advice reveals that the Corinthian Christian community involved both Jews and Gentiles. Jews actually lived in places throughout the Roman Empire, not just in the Holy Land.

Paul urges that the Christians follow his example because Paul says that he imitates Christ.

For its last reading, the Church gives us a passage from the Gospel of Mark.

In this reading, a leper approaches Jesus, asking for a cure. The same attitude about leprosy, whatever this disease actually was, applied among Jews at the time of Jesus as it did among Jews at the time of Moses.

Jesus cured the man, the Lord being

"moved with pity," according to Mark. This cure came when Jesus touched the man. Symbolic touching is very important in the liturgy. It represents contact and transferal.

During ordinations, the ordaining bishop lays his hands upon the candidates to be ordained bishop, priest or deacon.

At weddings, the bride and bridegroom hold each other's hands.

Jesus transmitted the healing power of God to the man through this touch then Jesus spoke the miraculous words of healing.

The Lord ordered the man to go to the priests. The man had been exiled from the community because of his illness. The priests could reinstate him, but the priests had to see that he was free of disease.

## Reflection

These weeks after Christmas—on the Feast of the Epiphany of the Lord and the Feast of the Baptism of the Lord—the Church continues through these Scriptural readings at Mass to introduce us to the person and ministry of Jesus.

In the readings this weekend, the horror of leprosy, as it was seen among Jews long ago, is critical to understanding the readings. It is necessary to apply the circumstances to ourselves.

As did leprosy, sin leads to death. Furthermore, it separates us from the one community of faith in the Lord. We sinners are outcasts and strangers, spurned and left to struggle in any way we can.

Living in sin is to be in a world without hope or peace. Jesus, always moved by pity, cures us by forgiving our sins. Forgiven, we enter again the family of God. Life, not death, is our destiny.

The key is to have faith, to repent and to live according to the Lord's model as Paul lived. This model means caring for others. †

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## My Journey to God

### The Dance

We were in a dance class, my lead and I, and I fumbled a move—again. The dance was spoiled—he wanted to dip, but I instead wanted to spin.

The instructor asked, "Did you open up and follow your lead's subtle clues? Or did you ignore the signals he gave and just did what you wanted to do?"

I side-stepped his questions with one of my own: "Is it wrong that I like to spin? It's a lovely move and I do it well. Why can't my lead just give in?"

He said, "To dance well, you must surrender the moves that you have in mind.

"Trust in your lead—he's the one with the plan. Feel for his signs and you'll find

"That when you surrender and hold his hands tight, and heed each pressure and nudge,

"Then grace will be restored to your dance—and you'll lose this unfounded grudge."

These are the rules for dancing well, and so it is also for us.

God is the lead and we, the follows, should surrender, listen, hold tight and trust.

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis. Her poem was inspired by a swing dance workshop she participated in last November. "I've heard our relationship with God compared to a dance before," she said, "but based on what I learned that weekend, the appropriateness of that parallel truly struck home.")

## Daily Readings

Monday, Feb. 13

James 1:1-11  
Psalm 119:67-68, 71-72, 75-76  
Mark 8:11-13

Tuesday, Feb. 14

Cyril, monk  
Methodius, bishop  
James 1:12-18  
Psalm 94:12-15, 18-19  
Mark 8:14-21

Wednesday, Feb. 15

James 1:19-27  
Psalm 15:2-5  
Mark 8:22-26

Thursday, Feb. 16

James 2:1-9  
Psalm 34:2-7  
Mark 8:27-33

Friday, Feb. 17

The Seven Founders of the Order of Servites, religious  
James 2:14-24, 26  
Psalm 112:1-6  
Mark 8:34-9:1

Saturday, Feb. 18

James 3:1-10  
Psalm 12:2-5, 7-8  
Mark 9:2-13

Sunday, Feb. 19

Seventh Sunday in Ordinary Time  
Isaiah 43:18-19, 21-22, 24b-25  
Psalm 41:2-5, 13-14  
2 Corinthians 1:18-22  
Mark 2:1-12

## Question Corner/Fr. John Dietzen

# The sacrament of penance affirms God's presence, love

Q As a convert to the Catholic faith of only a few years, I have many problems and questions about the sacrament of penance, as I gather most other Catholics have also.

One is about the "penance" that the priest gives at the end. What is this for? Is it to "make up" for our sins, as I've heard? How can we possibly do that?

Sometimes the penance given is a prayer. Other times, it is to do something, like helping a person in need. Even priests don't seem to agree. (Florida)

A Perhaps we should first review a few important truths about this sacrament that underlie any useful answer to your question.

First and most importantly, we are talking here about one of the seven sacraments of the Church, which are always, above all else, celebrations of the love and presence of God. To praise this divine mercy and goodness is what we are there for.

Unfortunately, this is not usually the way we see it. As we focus on our apprehensions and sins, perhaps our shame, whatever we Catholics think we are doing when we go to confession, it would not normally include "celebrating" anything.

It doesn't help that we traditionally refer to this event as "going to confession." The implication is that we, our sins and our guilt are the focus of attention.

The truth is rather that it is God and his mercy and unconditional love for us that hold center stage in the sacrament of penance.

The examination of conscience, for example, is not primarily to scrape the bottom of the barrel of our soul to be sure we don't miss any sins. It is rather to discern not only where we may have sinned, but to be aware of questionable tendencies in our lives, especially in our relationships with ourselves, with others and with God.

They may not even be sinful at this point, but they are not good, do not reflect the kind of person we want to be and may lead to something worse if we don't move in another direction.

After all, our sins (even our good actions for that matter) are part of our past, part of our history. Not even God can change that. We put our sins in his hands for forgiveness, which we know we have.

But at the time we receive this sacrament, all God's life and grace and help are for the future, inviting us to always higher levels of conversion and holiness.

At that moment, in other words, God is much more interested in what we are going to do than in what we have done. All other parts of the sacrament must be seen in that light.

Thus, the words and suggestions of the priest are meant to help the penitent briefly to discern the movement of the Holy Spirit in his or her life.

What will assist him or her to find a new kind of living and acting that more fully will reflect the paschal mystery?

How does one best bring fully to life the "new creation" that is given by Jesus in this sacramental communion with God?

A good confessor, in other words, "reveals the heart of the Father and shows the image of Christ the Good Shepherd."

As the Rite of Penance observes, the "inner conversion of heart" to which the Holy Spirit moves us "embraces sorrow for sin and the intent to live a new life."

The penance given by the priest "should correspond to the seriousness and nature of the sins. This act of penance may suitably take the form of prayer, self-denial and especially service to one's neighbor and works of mercy."

It seems your priests are just following these guidelines.

The official theology and ritual of the Church concerning this sacrament—for all three forms: individual reception, communal penance liturgies with individual absolution and communal liturgies with general absolution—are given in the "Rite of Penance." (The quotes and themes discussed above are found mainly in its Introduction, especially #1 through #22.)

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

# Notre Dame president says universities should balance faith and reason

ROME (CNS)—In its dialogue with culture, the Catholic university must listen seriously to opposing arguments and use the light of faith to respond reasonably and persuasively, said Father John I. Jenkins, president of the University of Notre Dame.

Father Jenkins, the Holy Cross priest who took office last year at the Indiana university, told a Rome conference on Feb. 1 that the Church's universities should take their cue from St. Thomas Aquinas, whose writings examined a "disputed question" from all sides.

The saint would present opposing views in a way acceptable to those who held them, and in fact as persuasively as possible, before delivering his own response, Father Jenkins said.

This is extremely important today, he said, as the Church seeks to influence critical cultural debates on social justice, technological change, biomedical advances and human dignity.

"We will not engage the great issues of the day unless we are able to listen to and understand the contrary voices," he said.

As an intermediary between the Church and culture, the Catholic university has a responsibility first of all to identify the great questions of the day, he said.

After examining the views of others, including non-Christians, Catholic scholars should attempt to resolve the issue in the light of faith, then try to respond to contrary views in a way that will help persuade others, he said.

In this way, he said, the Church evangelizes culture. The Church is also enriched and shows that, like St. Thomas Aquinas, it is ready and willing to learn about the truth from any source, he said.

Father Jenkins made his remarks at Rome's Pontifical Lateran University, where the Notre Dame Board of Trustees conferred honorary degrees on Francis Rooney, the U.S. ambassador to the Vatican, and to Bishop Rino Fisichella, the rector of Lateran University.

In an interview on Feb. 2 with Catholic News Service,

Father Jenkins spoke about efforts to understand and promote the Catholic identity of Church-run universities, which was emphasized under Pope John Paul II and is expected to continue under Pope Benedict XVI.

Father Jenkins said that while Catholic identity is not easy to measure at a university, there are some indications of success, including worship and liturgical life, a demonstration of generosity and Christian charity, and a vibrant intellectual life, particularly in theology.

If there is no real liturgical life, no generosity of service, and if the intellectual life does not reflect Church teachings in some way, then it is silly to call it a Catholic university, he said.

Father Jenkins said he sees no tension between a university's Catholic identity and academic freedom. At Notre Dame, he said, scholars and students—including non-Catholics—have the right to think what they like, publish their research and speak about their field of expertise.

"It is the same academic freedom that is enjoyed anywhere else," he said.

At the same time, Father Jenkins said that at an institutional level the Catholic university needs to reflect its Catholic character. For that reason, a university may want to look critically at what events are being sponsored and seemingly endorsed by its academic departments.

That issue came to public attention in late January, when Father Jenkins placed some restrictions on two highly controversial events at Notre Dame: performances of *The Vagina Monologues*, a play about female sexuality, and an annual festival that features movies with gay themes. He also opened a university-wide dialogue to help him decide whether the events should be held in the future.

These are not unimportant issues for Notre Dame because they involve "what sort of institution we are and how we are fulfilling our mission about being a pre-eminent Catholic university," Father Jenkins told CNS.



Holy Cross Father John I. Jenkins, president of the University of Notre Dame in Indiana, at right, speaks with Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments, at an academic conference and convocation at the Pontifical Lateran University in Rome on Feb. 1.

He said the issue was not academic freedom. Notre Dame can accept a diversity of views, events and artistic performances, including some that are not in accordance with Catholic teaching, he said.

"We want a diversity of views. That's part of being a university," he said.

But he said *The Vagina Monologues* had run for five years at Notre Dame, involving fundraising and a great deal of publicity, all of which raise the question: Is what we are sponsoring consistent with the sort of institution we are?

Father Jenkins said the question of Catholic identity means universities should make room for explicit reflection on their mission. The basic objectives of that mission should be respected by everyone working at the university, including non-Catholics, he said. †

# Cardinal George promises change in sex abuse policies after new cases

CHICAGO (CNS)—A contrite Cardinal Francis E. George promised changes on Feb. 2 in the way the Archdiocese of Chicago handles allegations of sexual abuse by priests after removing two pastors from their parishes in the past month.

The archdiocese pledged to find a way to temporarily take priests who are accused of sexual abuse out of parish situations before officials even evaluate whether the charges are credible and to work with the Illinois Department of Children and Family Services every time a priest is accused—even if the abuse allegedly occurred decades earlier.

The cardinal said at an earlier news conference that the archdiocese had no mechanism to remove Father Daniel J. McCormack as pastor of St. Agatha Parish after police launched an abuse investigation against him because the alleged victim did not make a statement to Church officials.

The cardinal said at the Jan. 28 news conference that he will ask other bishops for input on what to do in such situations at the March meeting of the Catholic Conference of Illinois and bring it up to the U.S. Conference of Catholic Bishops, which he serves as vice president.

Another Chicago priest, Father Joseph Bennett, pastor of Holy Ghost Parish in South Holland, was "temporarily withdrawn" from his parish in early February while the archdiocese's independent Professional Responsibility Review Board continued its inquiry into his alleged sexual misconduct 35 years ago with minor girls.

At the Jan. 28 news conference and at a meeting two days later with about 200 parents and parishioners at

St. Agatha, Cardinal George acknowledged that the system the archdiocese has had in place since 2002 did not work as it should have.

The policies in place, he said, depend on getting an accusation from a victim or a family member which then could be submitted to the archdiocesan review board to determine if it was "credible," a finding which requires a lower level of evidence than a criminal charge. But the victim's family refused to talk to archdiocesan officials, he said, despite several efforts.

"If I knew then what I know now, I would have acted differently," the cardinal said during the hour-long meeting with the media. "I think I would have found a way to remove him."

The allegations against Fathers McCormack and Bennett are "like a dagger in the heart" to the broader faith community, with the priests of the archdiocese feeling betrayed and the Church losing any credibility it might have built up in its history of dealing with allegations of sexual abuse, the cardinal said on Feb. 2.

He said he had been haunted by worry that his inaction in Father McCormack's case had allowed more children to be harmed.

Asked what he would say to the family of the most recent victim, the cardinal said, "I would like to listen to them first."

"What can I say?" he added. "That this should not have happened? I apologize? This is so terrible. To come out with stock words now—I can't do that. I'm just terribly troubled and confused."

Attorney Jeffrey Anderson announced on Jan. 31 that he had filed suit against the archdiocese seeking a list of all priests with credible allegations of abuse made against them.

Father McCormack's Jan. 20 arrest came after a 13-year-old boy at Our Lady of the Westside School's St. Agatha Campus told a school official about the alleged abuse. The official reported the allegations to the archdiocese and to the Cook County state's attorney, which led to Father McCormack's arrest.

But in a matter of days, it was revealed that Father McCormack had been questioned by police in August about allegations of abuse by a second boy, now 11. A third allegation, in 2000, involved a fourth-grader at the school, but was dropped at the request of the child's mother. The accusation was not reported to civil authorities, which is archdiocesan policy.

He said that in retrospect there should have been a way under Church law to remove Father McCormack, even temporarily. Now, the cardinal said, he is concerned about the children affected by the case.

"My primary concern is taking care of all the children," he said. "My concern is the children of St. Agatha School."

Father McCormack, 37, was ordained in 1994. Now free on \$200,000 bond, he is staying at his brother's home in suburban Chicago and has been ordered to have no contact with children.

Father Bennett, who was ordained in 1966, "is cooperating with archdiocesan officials and is residing in a monitored private setting," Auxiliary Bishop Joseph N. Perry of Chicago said in a Feb. 5 letter to Holy Ghost parishioners. †

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# DOUDT

continued from page 1

now he lives his life in new and different ways.

"I'm very structured, very goal-oriented, very organized," he said. "But a lot has changed since my career in the military. I always use the analogy of going 120 miles an hour, and all of a sudden I'm going 20 miles an hour. But there's a lot of things that I wouldn't have now, a lot of things that I wouldn't have been able to do, if I wouldn't have had my accident. I look at it as I've been given a lot of new opportunities."

Doudt said he encourages people to try new things in life.

"There were a lot of times that I fell on my face," he said. "But you can't be afraid [of failure]. You've got to try new things or otherwise you live with what you are and where you're at in life."

Doudt said his wife is a big inspiration for him.

"She is the mother of my children and is very strong in that aspect," he said. "I admire her for her education. She's working on her Ph.D. and teaching, and that takes a lot of work."

Jerry Ross, assistant executive director of the Catholic Youth Organization, said Doudt is an inspirational role model for youth who meet him during basketball games.

"This is his first year officiating for CYO games," Ross said. "He started when our boys' basketball season began the last week of November and also has officiated for girls' basketball games. It's been a real treat to have him officiate games for us. He does things from his wheelchair that many able-bodied men and women are not able to do. He's not only overcome his disability, he's really made it work for him and has made it a positive part of his life." †

# CHAIR

continued from page 1

Peter" and, therefore, of the pope as his successor.

Father Ravelli said primacy and authority are naturally part of the idea of celebrating a chair, if the term is thought of like a chair at a university, held by a particularly intelligent and wise professor. But he said his research showed that the primary focus of the feast for centuries was on the role of St. Peter and his successors as the servants of the unity of the entire Church.

The pope's role as servant is emphasized both in Bernini's sculpture and in prayers for the feast day liturgy written after the Second Vatican Council, Father Ravelli said.

While the Gospel reading for the Mass has remained the story of Jesus giving the "keys of the kingdom of heaven" to St. Peter, he said, the Vatican II prayers "focus on service, especially on serving the communion of

the whole Church."

"The tone does not underline primacy, which remains part of it, but service," he said.

Bernini's sculpture also contains both elements and can be interpreted according to one's point of view, he said.

The fact that it is a Baroque masterpiece exalting the chair on bronze clouds right below the Holy Spirit window can be seen as an expression of the royal, triumphant power of the papacy.

In that case, Father Ravelli said, the chair is obviously a throne.

But while Bernini depicted Jesus handing the keys to Peter on one side of the chair, the presentation is balanced by the scene of the washing of the feet on the other side.

The central scene, decorating the backrest, shows Jesus telling Peter that if he loves him he will feed his sheep.

Bernini's placement of two saintly theologians from the East and two from the West at the feet of the chair also is



Gian Lorenzo Bernini's sculpture behind the main altar in St. Peter's Basilica is lit by candles on the Feb. 22 feast of the Chair of St. Peter, Apostle in this 2004 file photo. The annual feast day, celebrated since ancient times, marks the role of St. Peter and his successors as head of the Church.

open to interpretation focusing either on power or on service, he said.

While some would see the theologians in submission under the chair, he said, "the chair is not a weight on them, nor are they holding it up.

They are drawn to it, gathered around it."

To Father Ravelli, the bishop of Rome's key act of serving the Church is service through teaching.

"The pope has an

obligation to teach," he said. "Even for nonbelievers, he is a point of reference on moral questions."

The 110 candles do not light up a king's throne, Father Ravelli said, but a teacher's chair. †

**Report sexual misconduct now**

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

Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-7325 or 800-382-9836, ext. 7325

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# Rest in peace

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

**BATES, Thomas P.**, 85, Mary, Queen of Peace, Danville, Jan. 21. Husband of Mary Martha Bates. Father of Margie Cope, Mary Gallivan, Kate Knox, David and Tim Bates. Grandfather of 14. Great-grandfather of six.

**BENEIGH, Loretta J.**, 81, Holy Family, New Albany, Jan. 23. Wife of Robert J. Beneigh. Mother of L. Jean Mau, Joelyn Niggel and Jeff Beneigh. Sister of Betts McClelland. Grandmother of seven.

**BOBROWSKI, James T.**, 57, Our Lady of the Greenwood, Greenwood, Jan. 20. Son of William and Louise Bobrowski. Brother of Arlene Rodriguez, Barb, Laura, Bill and Jerry Bobrowski.

**ELLIOTT, Edward F.**, 80, St. Luke, Indianapolis, Jan. 17. Husband of Anne J. Elliott. Father of Eileen Ehret, Elizabeth Glaeser, Ellen McCallum, Dr. C. Layton, Dr. Edward F. Jr., Dr. Thomas J. and Dr. W. Benjamin Elliott. Brother of Mary Benjamin. Grandfather of 18.

**FEHRMAN, Adele E.**, 85, Holy Family, Oldenburg, Jan. 24. Mother of Becky Gaskill, Charlotte Heppner, John Kellerman, Peg Weber, Bob and Dan Fehrman. Sister of Martha Hoelker and Bernie Meyer. Grandmother of 12. Great-grandmother of 20. Great-great-grandmother of one.

**FOLTZ, Donna Marie**, 48, St. Mark the Evangelist, Indianapolis, Jan. 21. Daughter of Dolores Foltz. Sister of Lisa and Ed Foltz.

**HALL, Larry E.**, 72, St. Gabriel, Connerville, Jan. 24. Husband of Carolyn Ripberger (Volk) Hall. Father of Scott Hall. Brother of Mary Bohenia, Earleen O'Keefe and Jack Hall. Grandfather of three. Great-grandfather of one. Step-great-grandfather of two.

**HEBBLE, Leonard L.**, 79, St. Philip Neri, Indianapolis, Jan. 17. Husband of Betty Hebble. Father of Mary Williams, Janet Wood, Charles,

David, John, Mark and Matthew Hebble. Brother of Frances Derry. Grandfather of 18. Great-grandfather of seven.

**HECKAMAN, Geraldine G.**, 79, Holy Family, New Albany, Jan. 26. Mother of John Heckaman. Sister of Margaret Read. Grandmother of one.

**HERTZ, Mary Martha**, 91, Immaculate Heart of Mary, Indianapolis, Jan. 17. Mother of Avelyn Brynildsen, Carolyn Schmidt, Karl and Nicholas Hertz. Grandmother of seven. Great-grandmother of seven.

**HORNSBY, Robert Verl**, 75, St. Gabriel the Archangel, Indianapolis, Jan. 20. Husband of Muriel Hornsby. Father of Pamela Blakely, Konnie Kreighbaum and Robert Hornsby. Grandfather of five.

**HRENO, Michael D.**, 86, St. Gabriel, Connerville, Jan. 22. Father of Mark, Michael, Terry, Timothy and Thomas Hreno. Brother of Irene Hogan, Elizabeth Paterka, Agnes Romig, Mary Seroka, Anne Soichko and Peter Hrenya. Grandfather of eight. Great-grandfather of four.

**HUBER, Louis G.**, 77, St. Anthony of Padua, Clarks-ville, Dec. 27. Husband of Henrietta Huber.

**KEHL, Dorothy May Hanna (Fellinger)**, 89, St. Gabriel, Connerville, Jan. 18. Mother of Janet Stamm. Stepmother of John Joseph Kehl Jr. and Steven C. Kehl. Grandmother of seven. Great-grandmother of nine.

**KREUTZER, John W.**, 78, Our Lady of the Greenwood, Greenwood, Jan. 22. Father of Susan Capozzi and Darrell Kreitzer. Brother of Virginia Meyer and Rita Scheigert. Grandfather of two. Great-grandfather of two.

**LALLY, Edith (Werner)**, 98, St. Paul, Tell City, Jan. 21. Mother of Bernard and Edward Lally. Sister of Ralph Werner. Grandmother of three. Great-grandmother of nine.

**MARCHAND, Ralph E.**, 74, St. Pius V, Troy, Jan. 15. Husband of Jean (Frizzell) Marchand. Father of Deanna, Daniel and Dusty Marchand. Grandfather of nine. Great-grandfather of four.

**MCCRACKEN, John**, 56, St. Malachy, Brownsburg, Jan. 22. Father of Paige McCracken. Brother of Nancy Baxter, Janice Burger, Marilyn Doyle, Franciscan Sister Jackie McCracken, Harry and Stephen McCracken.

**MORTILLARO, Louise Ann**, 75, Holy Spirit, Indianapolis, Jan. 17. Sister of Mary Bruno-Msallam, Patricia Hoover and Charlie Mortillaro.

**POPP, Clarence W., Jr.**, 70, St. Anthony of Padua, Clarks-ville, Dec. 29. Husband of Charlotte Popp. Father of Debra Miller, Diana Morris and Dan Popp. Brother of Dave and Marvin Popp. Grandfather of five.

**RAMILO, Napoleon L.**, 66, St. Mark the Evangelist, Indianapolis, Jan. 11. Husband of Teresita Briones-Ramilo. Brother of Nelia Ebrénica, Gloria Morton and Pepito Ramilo. (correction)

**RICHARDSON, Jacquelin D.**, Holy Spirit, Indianapolis, Jan. 6. Mother of Ann Couse, Connie Mason, Bonnie Patterson, Patty, Don, John and Ron Richardson. Sister of Lavonne Jacob, Patricia Richey and Charles Butler. Grandmother of 21. Great-grand-

mother of 10.

**ROBINSON, Amy O.**, 92, Good Shepherd, Indianapolis, Jan. 17. Mother of Valeria Pettrie. Sister of E. Lee Durham. Grandmother of two. Great-grandmother of five. Great-great-grandmother of two.

**ROCAP, James E.**, 88, St. Luke, Indianapolis, Jan. 21. Husband of Barbara Rocap. Father of Patricia Dyer, Amy Paynter, Mary Rouse, Joan, James III, Michael and Richard Rocap. Grandfather of 19.

**SCHAEFER, Cathryn L.**, 101, St. Matthew, Indianapolis, Jan. 17. Mother of Charlene Cleary, Jeanne Menchhofer and Kenneth Schaefer. Grandmother of 15. Great-grandmother of 13.

**SCHIFF, Mary Ellen**, 98, St. Mary, Greensburg, Jan. 30. Mother of Frieda Baldwin, Donald and Jack Schiff. Sister of Gene and Lawrence Stapleton. Grandmother of eight. Great-grandmother of 14. Great-great-grandmother of three.

**SCHWAB, Herman J.**, 72, St. Peter, Franklin County, Dec. 3. Father of Angela Higgs, Genny Jonas, Leona Marino, Michelle and Patty Russell, Bob, John, Mark and Tony Schwab. Brother of Anna Mae Kocher, Lucy Smith, Francis and Paul Schwab. Grandfather of 17. Great-grandfather of five.

**SCHWERING, Samuel D.**, 73, St. Mary, Greensburg, Jan. 28. Husband of Phyllis (Hardebeck) Schwering. Father of Gary, John, Michael and Stephen Schwering. Brother of Evelyn Johannigman, Estella Merkel, Lucille and Patricia Simon, and Dennis Schwering. Grandfather of three.

**SMITH, Daisy**, 91, St. Nicholas, Ripley County, Jan. 10. Mother of Gertrude Ammerman, Kathryn Sroufe, Judy, Daniel, Joe, Kenneth and William Smith. Grandmother of 14.

**SNYDER, Florence**, 95, St. Bartholomew, Columbus, Jan. 16. Mother of Carole Block and Joan Geary. Grandmother of 19. Great-grandmother of 42. Great-great-grandmother of two.

**STACK, Thomas G.**, 86, St. Mark the Evangelist, Indianapolis, Jan. 8. Husband of Marcella Stack. Father of Jane Buczek, Susan Ruhs, Marcia, Mary, Dr. Michael and Tom Stack.

**STANICH, Sophia V.**, 81, Holy Trinity, Indianapolis, Nov. 21. Wife of Stanley Stanich. Mother of Sharon Van Auken, Claire Smith, Bernie and Steve Stanich. Sister of Stanley and Stephen Sajko. Grandmother of eight.

**STIENS, Donald**, 80, Holy Family, Richmond, Dec. 26. Husband of Dorothy Stiens. Father of Monica Gerstle, Jessica Irwin, Shelley Mauger, Claudia Stell and Peter Stiens. Grandfather of eight. Great-grandfather of one.

**STICH, Mildred C. (Chambers)**, 92, St. Jude, Indianapolis, Jan. 23. Mother of Betty McKeand, Sandra Parr, Dennis Chambers and Robert Stich. Grandmother of 16. Great-grandmother of nine. Great-great-grandmother of three.

**STICKLER, Mary**, 88, St. Anthony of Padua, Clarks-ville, Jan. 12. Mother of David and Stephen Stickler. Sister of Catherine Ott. Grandmother of four. Great-grandmother of four.

**STILES, Bonnie**, 83, St. Paul, Tell City, Jan. 22. Mother of Barbara Gentry, LuAnn Jacob, Don, Sam and Wayne Stiles. Sister of Peg Peckinpaugh, Kate

Rowe and Tootie Rust. Grandmother of 17. Great-grandmother of 17.

**STROTMAN, Harriet H.**, 89, St. Joseph, Shelbyville, Jan. 8. Mother of Suzanne Lee Maurice and William Strotman. Grandmother of one. Great-grandmother of three.

**SWAN, Martha M. (Wisman)**, 95, St. Mary, New Albany, Jan. 23. Sister of Bernice Brock, Loraine Carr, Virginia Cunningham, Mary Louise Heinze and Joe Wisman.

**TABLER, Leroy C.**, 89, St. Anthony of Padua, Clarks-ville, Dec. 9. Husband of Loretta Tabler. Father of Jean Krider, Joseph and Robert Tabler. Brother of Thelma Jecker, Herman and James Tabler. Grandfather of 10. Great-grandfather of 11.

**TORPHY, Jack T.**, 75, St. Vincent de Paul, Bedford, Dec. 31. Father of Suzanne Terry. Brother of David and Jim Torphy. Grandfather of two.

**TUGGLE, Donald E.**, 73, St. Pius V, Troy, Jan. 12. Father of Dawna Linne, Kim Uppencamp, Lynn Wade and Kevin Tuggle. Brother of Marion Schulthise, Bob, Floyd, Jack and Pat Tuggle. Grandfather of five.

**UHL, Margaret**, 65, St. Mary, Navilleton, Jan. 1. Mother of Debbie Bouvier, Sandi Morrison, Lora, Larry Sr. and Tom Uhl. Sister of Janet Worrall.

**WAHL, Avery J.**, infant, Our Lady of Lourdes, Indianapolis, Dec. 25. Son of Eric and Rachael Larrison-Wahl. Brother of Jackson Wahl. Grandson of Deborah and Leo Kiemeyer, Dale and Michelle Larrison, and Jerry and Sharon Wahl.

**WARNER, Kenneth H.**, 94, Holy Spirit, Indianapolis, Jan. 18. Husband of Violet Warner. Father of Betty Ann and Gary Warner. Grandfather of seven. Great-grandfather of nine. Great-great-grandfather of four.

**WERNER, Lawrence**, 82, St. Joseph, St. Leon, Dec. 27. Brother of Bernice Abrams, Doris Davidson, Mary Maune, Estelle Salisbury, Cletus, Lonnie, Omer and Raymond Werner.

**WHITE, Kitti E.**, 50, St. Malachy, Brownsburg, Dec. 17. Wife of Mark A. White. Mother of Nathan, Nicholas and Noah White. Daughter of Jane Roach Garner. Sister of Kelly Garner.

**WIETLISBACH, Marie**, 93, St. Louis, Batesville, Dec. 20. Mother of Louise McDonough, Joe, John and Otto Wietlisbach Jr. Sister of Stella Weberding and Lawrence Bedel. Grandmother of 21. Great-grandmother of 17.

**WILKENING, Romila (Torres)**, 51, St. Martin of Tours, Martinsville, Jan. 13. Wife of Neil Wilkening. Mother of Christopher Cabrera. Sister of Laura Dewes, Nancy Gonzalez and Sister Helen Sanchez.

**WINE, Celestine**, 91, St. Barnabas, Indianapolis, Jan. 12. Mother of Karen Downey, Joanne Hettwer and Robert Wine. Sister of Norbert Wine. Grandmother of eight. Great-grandmother of 12.

**YARASCHEFSKI, Geraldine E.**, 85, Sacred Heart of Jesus, Terre Haute, Jan. 7. Mother of Marilyn Bensinger and Jim Yaraschefski. Sister of Mary Whitlock.

**ZAPFE, Howard J.**, 81, St. Mary, Greensburg, Jan. 17. Father of Rita Bright, Anita Sexton, Hazel, Danny, Gilbert and John Zapfe. Grandfather of 16. Great-grandfather of 22. †

## Providence Sister Joan Tekulve taught and served in business administration

Providence Sister Joan Tekulve, also known as Sister Gregory Ann, died on Jan. 19 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 76. The Mass of Christian Burial was celebrated on Jan. 24 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Joan Elizabeth Tekulve was born on Nov. 5, 1929, in Plymouth, Ind.

She entered the congregation of the Sisters of Providence on Feb. 14, 1948, professed first vows on Aug. 15, 1950, and professed final vows on Aug. 15, 1955.

Sister Joan was an educator and also ministered in business administration.

She taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Missouri and the District of Columbia.

During 57 years as a member of the congregation, Sister Joan served 18 years as a teacher and 11 years working at the business office at Saint Mary-of-the-Woods College.

She also served the congregation as director of gerontology and as a Women's External Degree program instructor at Saint Mary-of-the-Woods

College from 1989-96.

From 1983-89, Sister Joan ministered as a chaplain at Community Hospital in Indianapolis.

She also ministered as the assistant manager at the Providence Center Gift Shop at Saint Mary-of-the-Woods from 1997 until 2003.

Sister Joan taught business classes at Our Lady of Providence High School in Clarks-ville from 1961-63 and at the former Bishop Schulte High School in Terre Haute from 1969-70.

She ministered at the business office at Saint Mary-of-the-Woods College from 1970-74. She also served as a book-keeper, long-range planning director and Office of Records staff member for the congregation's provincial office at the motherhouse from 1977-82.

Surviving are a brother, Paul Tekulve of Indianapolis; a sister-in-law, Luana Tekulve of Philomath, Ore.; and many nieces and nephews.

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

## Providence Sister Rose Angela Spalding ministered as a teacher and principal

Providence Sister Rose Angela Spalding died on Jan. 8 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 92.

The Mass of Christian Burial was celebrated on Jan. 12 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Monica Elizabeth Spalding was born on Jan. 21, 1913, in Loogootee, Ind.

She entered the congregation of the Sisters of Providence on Dec. 29, 1933, professed first vows on Jan. 23, 1936, and professed final vows on Aug. 15, 1941.

Sister Rose Angela ministered as a teacher and administrator at schools staffed by the Sisters of Providence in Indiana, Illinois and the District of Columbia.

Fifty of her 72 years as a member of the congregation were spent ministering in Catholic education.

Sister Rose Angela taught at

the former St. Patrick School in Indianapolis from 1941-44. She served as principal at St. Michael School in Greenfield from 1954-60 and St. Andrew School in Indianapolis from 1961-67.

She taught at the former St. Bridget School in Indianapolis from 1967-68, served as principal at Nativity School in Indianapolis from 1968-75 and taught at St. Luke School in Indianapolis from 1975-80.

Sister Rose Angela also ministered as a clerical assistant for the congregation's St. Gabriel Province Center in Indianapolis from 1985-91.

In 1997, she returned to Saint Mary-of-the-Woods to participate in the sisters' prayer ministry.

She is survived by a sister-in-law, Mildred Spalding of Beech Grove.

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

## Providence Sister Mary Hickey served as a grade-school teacher for 48 years

Providence Sister Mary Hickey, also known as Sister Mary Ephrem, died on Jan. 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Jan. 17 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mary Hickey was born on July 28, 1909, in Chicago.

She entered the congregation of the Sisters of Providence on June 7, 1927, professed first vows on Dec. 8, 1929, and professed final vows on Aug. 15, 1935.

Sister Mary taught at schools staffed by the Sisters of Providence in Indiana, Illinois and Maryland. During 78 years in the order, she taught first-through fourth-grade classes for 48 years.

She taught at the former

St. Leonard School in West Terre Haute from 1943-44, St. Patrick School in Terre Haute from 1944-47, the former St. Patrick School in Indianapolis from 1957-65 and St. Andrew School in Indianapolis from 1968-74.

Sister Mary also ministered as an office assistant at Simeon House in Terre Haute from 1979-84.

From 1984-96, Sister Mary volunteered at Saint Mary-of-the-Woods then began a ministry of prayer with the sisters.

Surviving are two sisters, Martha Dalton of Beech Grove and Loretta Sweeney of Indianapolis; two brothers, Joseph Hickey of Mequon, Wis., and Russell Hickey of Beech Grove; and many nieces and nephews.

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

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