



The Criterion

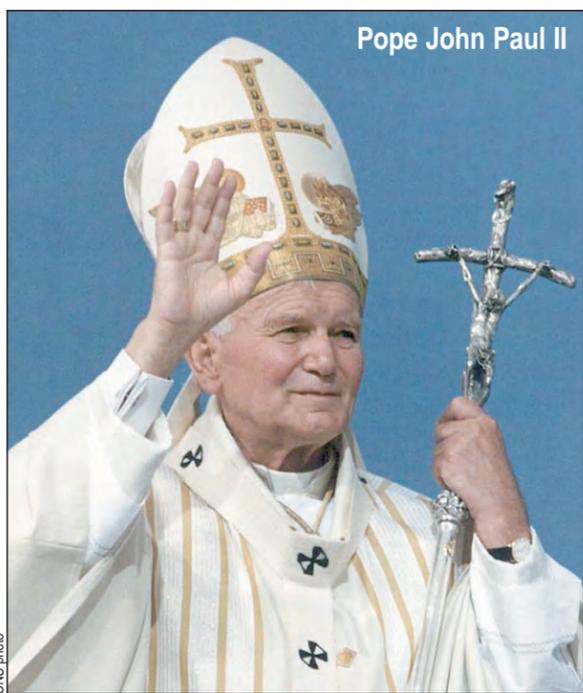
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Serving the Church in Central and Southern Indiana Since 1960

January 22, 1999

Papal preparation

Catholics from central and southern Indiana anticipate Holy Father's visit to St. Louis Jan. 26-27; archdiocesan plans include pilgrimage



Pope John Paul II

CNS photo



Photo by Mary Ann Wyand

Bishop Chatard High School junior Ryan Moran (left), of St. Luke Parish in Indianapolis, interviews Archbishop Daniel M. Buechlein at SS. Peter and Paul Cathedral rectory on Jan. 18 for an advance feature on the Holy Father's visit to St. Louis next week. The videotaped segment will air on WRTV Channel 6 in Indianapolis. Cardinal Ritter High School juniors Victoria Raymond (center), of St. Gabriel Parish in Indianapolis, and Sarah Pollard, of Holy Trinity Parish in Indianapolis, await their turns to interview the archbishop. Bishop Chatard junior Ian Bryant (not shown) of Indianapolis also will participate in the pilgrimage as a videographer at the papal Mass and youth rally in St. Louis.

By Mary Ann Wyand

Four Catholic high school students who will report on the Holy Father's Jan. 26-27 visit to St. Louis for WRTV Channel 6 in Indianapolis, also interviewed Archbishop Daniel M. Buechlein Jan. 18 at the SS. Peter and Paul Cathedral Parish rectory for an advance feature about the papal trip.

Bishop Chatard High School juniors Ian Bryant and Ryan Moran and Cardinal Ritter High School juniors Sarah Pollard and Victoria Raymond, all of Indianapolis, asked Archbishop Buechlein to share anecdotes about his meetings with Pope John Paul II.

The students also questioned the archbishop about how he thinks the pontiff's visit to Mexico and the United States next week will affect Catholics in the Americas.

The students will work with Channel 6 anchor/reporter Kevin Doran, and two other reporters from the station, on a series of videotaped reports during the two-day papal visit in the Archdiocese of St. Louis. Their participation as youth reporters was made possible by a grant from the archdiocesan chapter of the Catholic Order of Foresters, a national fraternal insurance society, and the archdiocesan Office of Catholic Education.

During the half-hour interview, Archbishop Buechlein told the students that Pope John Paul II is a warm and personable man who enjoys his pastoral trips in spite of the rigorous demands of world travel for a man his age.

Pope John Paul frequently affirms young people, Archbishop Buechlein said,

and encourages youth to become active in the Church and to share their gifts and talents in a variety of ways.

The archbishop also said the papal visit will generate hope and affirm Gospel teachings about social justice.

And he said time spent with the Holy Father inspires him in his ministry as the spiritual leader of Catholics in central and southern Indiana.

Sarah, Victoria and Ian also worked together as volunteers on a new video documentary about the life and ministry of Cardinal Joseph Ritter, who served as archbishop in both the Archdiocese of Indianapolis and the Archdiocese of St. Louis. Ian helped with production of that video and will videotape the students' reports from St. Louis.

The students' coverage of the papal visit also will be reported by *The Criterion* in the Feb. 5 issue and aired on educational access

See PREPARATION, page 2

Accountability Report

The 1998 Archdiocesan Accountability Report is included in this issue. See Page 11.

Pope asks prayers for Mexico, St. Louis trip

VATICAN CITY (CNS)—Pope John Paul II said his trip to Mexico and St. Louis was aimed at highlighting the ties of unity and solidarity necessary for the "new evangelization" in the Americas.

The pope, speaking at a Sunday blessing Jan. 17, asked the faithful to accompany him with prayers on the Jan. 22-28 trip, his fourth to Mexico and his seventh to the United States.

During the visit, the pontiff was to unveil his apostolic exhortation on the Synod of Bishops for America, held in late 1997. The pope said he would go as a "pilgrim" to Our Lady of Guadalupe, the patroness of Mexico and all the Americas.

"To her intercession I entrust the new evangelization of America, home of the majority of the world's Catholics and Christians," he said.

"May the Mother of the Church help all believers in Christ to strengthen the

bonds of unity and solidarity, so that the Gospel witness can always be credible and effective," he said.

Earlier in the day, visiting a parish in a northern Rome suburb, the pope spoke lightheartedly with children about his own age and the coming new millennium.

"How old will the pope be in the year 2000?" he asked young people at the San Liborio Parish. In response, hesitant guesses gradually turned into shouts of "80!"

"That's right. The pope was born in 1920. Thanks be to God, in the year 2000 he'll be 80," the pope said, alternately leaning on a cane or a chair.

"I thank God for all the favors he has given us throughout life: short lives and rather long lives, like that of an 80-year-old," he said.

"I ask for your prayers, because an

older man needs to be helped by young people," he said.

He talked about the importance of World Youth Day celebrations planned for Rome during Holy Year 2000, and told the children not to worry: "It will go well, it will go well."

After explaining how some countries were organizing youth events as a follow-up to the Holy Year, the pope added:

"One has to think beyond the year 2000."

"The third millennium belongs to you—as for us, we don't know," he said with a smile. †

PREPARATION

continued from page 1

television at 10 a.m. Jan. 26-28 in Indianapolis on Comcast Cablevision (Channel 20) and Time Warner Cable (Channel 19).

Reflecting on the opportunity to serve as a student reporter, Ryan said if he could interview the Holy Father, he would ask the pontiff what it's like to be the pope, with so many responsibilities and concerns.

"I see him as someone that I can relate to," Ryan said. His ministry "spans so many races, religions and ages. He's just a really great guy. He takes the time in a vast

crowd of people to shake someone's hand and look that person right in the eye."

It's an honor to serve as a student reporter for the papal visit next week, Sarah said. "I was shocked when [Conventual Franciscan] Father Troy [Overton, a Cardinal Ritter faculty member] asked me."

Two students from the Indianapolis West Deanery interparochial high school and two teen-agers from Bishop Chatard, the Indianapolis North Deanery interparochial high school, were invited to participate in the opportunity to pair student reporters with Channel 6 for coverage of the papal Mass and youth rally. †

Correction

In the Cardinal Ritter West Deanery Recognition Awards advertisement that appeared on Page 10 of the Jan. 15 issue, Benedictine Sister Lucia Betz is listed as a Sister of Providence. Sister Lucia is a Benedictine sister and a member of Our Lady of Grace Monastery in Beech Grove. †

Continental Divide

The Synod of Bishops for America highlighted the social and economic disparity among countries in America. Here are some comparisons between the United States and neighbor Mexico.

	Mexico	United States
Mortality rate	32	8
<i>Children 5 and under per 1,000 births</i>		
GNP per capita	\$3,670	\$28,020
<i>Average value of goods and services produced by a citizen</i>		
Adult Literacy rate	89.2%	99%
Life expectancy		
<i>Males</i>	70	73
<i>Females</i>	76	80
Energy consumption	1,561	7,819
<i>Kilograms of oil equivalent per person (1994)</i>		

Sources: Bread for the World Institute, Hunger in a Global Economy 1998 report; UNICEF, The Progress of Nations 1998 report. © 1999 CNS Graphics

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The Serra Club has supported the "Called by Name" program that has been held three times in the archdiocese. This is a program that was originally begun by Serra Club of St. Louis and has been spearheaded in many dioceses in the United States.

The Indianapolis Serra Club is one of 608 clubs with 20,300 members in 34 countries throughout the world. It has been privileged to have provided two presidents for Serra International—Father Thomas Murphy while he was still a layman, and George Maley.

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Themes of freedom, social justice, unity at services for Dr. King

By Margaret Nelson

Snow flurries did not prevent the Jan. 18 assembly at SS. Peter and Paul Cathedral of those gathered for a prayer service to mark the birthday of Dr. Martin Luther King Jr.

Prayers, Scripture readings, quotations from Dr. King, psalms and other songs followed the themes of freedom, racism, social justice and unity.

"The words of Martin Luther King say much about the multicultural nature of all of us who believe in God," said Archbishop Daniel M. Buechlein, who presided at the prayer service.

"In the eyes of God, we are of many colors, but we are of one human family redeemed by Christ," the archbishop said, adding that the human family is made up of many distinct and beautiful cultures.

He cited a 1989 instruction on racism by Pope John Paul II, which notes that what Catholics believe and what they practice have not always been the same.

Archbishop Buechlein asked those present to become bridge builders in "the wise way of Jesus in the Gospels."

The archbishop said, "With faith, with humility, we are to build on the good will of people of faith."

He asked that the faithful "use every bit of our ingenuity to build bridges. ... If we're not part of bridge building, then we are part of the division."

"Remember that faith is a gift from God and a gift to be shared," said Archbishop Buechlein.

Lillian Hughes, pastoral associate of the parish, read King's "I Have a Dream ..." speech: "I say to you today, my friends, so even though we face difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. ..."

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but the content of their character. ..."

King's speech ends with the words: "And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black and white, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of that old Negro spiritual, 'Free at last! Free at last! Thank God almighty, we are free at last!'"

Holy Angels Parish in Indianapolis hosted a Jan. 15 celebration of Dr. King's legacy that included a Mass and neighborhood march. Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, presided at the Mass for students of Holy Angels School.

Father Folzenlogen asked the students about the qualities of a leader. The young people agreed that good leaders learn from their own families and from God's family. "Who can be a leader? Can you be a leader?" he asked. He got a resounding yes from the students. †



Above: Jesuit Father Joseph Folzenlogen, archdiocesan coordinator of evangelization, presides at a Jan. 15 school Mass at Holy Angels Church marking Dr. Martin Luther King's birthday. Before the Mass, the students marched with police escort on Dr. Martin Luther King Jr. St. in Indianapolis, where the church and school are located.



Right: At a Jan. 18 liturgy commemorating the birthday of Dr. King at SS. Peter and Paul Cathedral, Phillip Adams sings the processional song as Benedictine Brother Howard Studivant carries the incense down the aisle.

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Editorials

Year of God the Father

We are now in the third year of Pope John Paul's three-year program for Jubilee Year 2000. His letter *Tertio Millennio Adveniente* (As the Third Millennium Draws Near), issued in 1994, called for 1999 to be the "Year of God the Father." (1997 was the "Year of God the Son" and 1998 was the "Year of God the Holy Spirit.")

The pope is looking forward to the new millennium as a "springtime of world evangelization." For this final year of preparation, though, he calls us to do more than contemplate the omnipotence of God the Father. He wrote in his letter: "In this third year the sense of being on a 'journey to the Father' should encourage everyone to undertake, by holding fast to Christ the Redeemer of man, a journey of authentic conversion."

He wrote that his "call to conversion as the indispensable condition of Christian love is particularly important in contemporary society, where the very foundations of an ethically correct vision of human existence often seem to have been lost."

Then he got specific. He asked us, during this year, "to emphasize the theological virtue of charity," reminding us of the words of the First Letter of John: "God is love" (4:8,16). He pointed out that charity, in its twofold reality as love of God and neighbor, sums up the moral life.

Charity is closely connected to justice. Pope John Paul asked, "How can we fail to lay greater emphasis on the Church's preferential option for the poor and the outcast?" He went so far as to say that a commitment to justice and peace in our world, "marked by so many conflicts and intolerable social and economic inequalities, is a necessary condition for the preparation and celebration of the Jubilee."

Two other things should characterize this third preparatory year, the pope wrote: "meeting the challenge of secularism, and dialogue with the great religions."

He called secularism—the tendency to forget God or to keep him at a distance—"the crisis of civilization, which has become apparent especially in the West." He said that this crisis must be countered "by the civilization of love, founded on the universal values of peace, solidarity, justice and liberty, which find their full attainment in Christ."

As for dialogue with other great religions, the pope hoped that joint meetings might be possible, especially with leaders of Judaism and Islam.

This is the plan the pope presented five years ago for our observance of the year 1999. We thought it would be worthwhile to remind you. †

— John F. Fink

Yes, there are indulgences

When Pope John Paul proclaimed 2000 a Holy Year, he attached indulgences to practices such as charitable works and acts of self-denial. Some periodicals were quick to ridicule this act. *The New York Times*, for example, called indulgences "an ancient form of church-granted amnesty" and said that "liberal Catholics are embarrassed by a practice that seems to offer a simplistic short-cut to salvation."

All this did nothing but betray the bias or ignorance of the reporter and the copy editor. They correctly remembered that Martin Luther's rebellion against the Catholic Church was over the issue of indulgences, but they did not seem to realize that it was not indulgences them-

selves, but the abuse of indulgences—specifically, the selling of indulgences—that Luther correctly condemned.

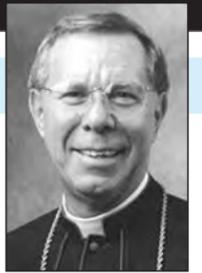
Indulgences are not a short-cut to salvation or a Church-granted amnesty. They are the remission of temporal punishment due to sins of which guilt has been forgiven in the sacrament of penance. Neither "liberal Catholics" nor any other kind of Catholics need to be embarrassed by them.

For a better understanding of indulgences, we invite you to read an entire section on them in the *Catechism of the Catholic Church*, paragraphs 1471 through 1479. It's something the *Times* reporter and editors should have done. †

— John F. Fink

Seeking the Face of the Lord

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



Dr. King, pro-life observances show concern for dignity of all humans

Our national Dr. Martin Luther King Jr. Day and the January national pro-life observance in Washington, D.C. are related at their very core. At root is a deep concern for the dignity of all human persons and the rights of all humans, especially the most vulnerable and voiceless. The concern for a nonviolent response to the oppression of humanity is more and more a pressing social responsibility. Violence breeds violence.

As people of faith, we know that respect for the equal dignity and rights of every human person is rooted in the fact that every one of us bears the image of God. In God's eyes no one is more equal than another. Because we bear God's image, without exception everyone is entitled to the right to life and the pursuit of happiness from the moment of conception until natural death.

As people of faith, we acknowledge that God is the creator of life and the Creator determines "who lives when" and "who dies when." No human person can assume the role of the Lord of life and death, nor deprive people of their God-given rights. Respect for human life is all of a piece. By the way, our clearer understanding about the consistent ethic of life in recent years is why our Church increasingly believes it is inconceivable that conditions in these times justify capital punishment. Violence breeds violence.

This is a good time to look at a statement produced by the bishops of the United States last November titled "Living the Gospel of Life: A Challenge to American Catholics." It is a statement of principles to guide Catholic thinking about respect for life and the obligation to support human life both in public and in private life. It highlights the teaching of *Evangelium Vitae* (*The Gospel of Life*) and other Church documents that the defense of human life must be a priority issue, "the floor" beneath which we cannot fail to respect human life.

The document says that defense of life in any form should be the priority "whenever and wherever the ballot allows." So, do the bishops tell people how to vote? No, the statement deliberately stops short of telling people explicitly how to vote. It speaks first to Catholics and then to all Americans of good will, no matter what their political party. It is a religious instruction, not a political docu-

ment, not about right or left, conservative or liberal, but about right and wrong. It is not about political parties but about people doing the right thing. It calls all people to a higher level of responsibility for the cause of human life which is so very threatened today.

The document also helps clarify the *consistent ethic* of human life for people who may misunderstand it. It clarifies that there is a priority given to the negative moral absolute against killing while it also speaks eloquently about the strength of our commitment to every human being, particularly those who need help the most. Care for the poor, for example, is eminently a pro-life issue.

What is new about this latest pro-life statement of the bishops? First is the clarity of the requirement to give priority to matters of life and death. Second is the requirement to integrate one's personal and public life. It is unacceptable to say "personally, I am opposed to abortion, but publicly I cannot impose my personal views, so I support the right of women to have an abortion." Third, the document shows the relationship between the principles and ideals on which our country was founded and the principles of our faith and the pro-life movement. Finally, there is the note of urgency in light of the ongoing debate over partial-birth abortion.

Recently a Florida judge ruled that a state legislator could not use state stationery to express his antiabortion views because abortion is a "religious" issue. Not at all! Defense of human life is a quintessentially American value. It is a very common understanding of American history that our founders understood the inalienable rights of every human life to flow from equality in creation.

There is a doctrinal basis for prioritizing matters of life and death. In *Evangelium Vitae*, Pope John Paul confirms that "first and fundamental among (rights which innately belong to the person) is the inviolable right to life of every human being" (#71). Abortion and euthanasia, "negative moral precepts," "are valid always and everywhere, without exception." (#75) They are the minimum from which we start out in order to say yes, "a yes which will gradually embrace the entire horizon of the good." (#75) In other words, if we don't give priority to the basic right to life, the rest of our social responsibility is built on sand. †

Archbishop Buechlein's intention for vocations for January

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



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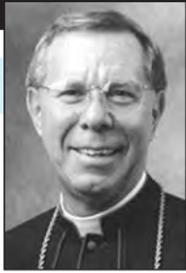
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Buscando la Cara del Señor

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



Dr. King, celebración de pro vida destacan preocupación por la dignidad de todos los humanos

Nuestro día nacional para Martin Luther King Jr. y la celebración nacional de pro vida en Washington, D.C. están vinculados. En la raíz está la profunda preocupación por la dignidad y los derechos de todos los humanos, sobre todo los más vulnerables y sin voz. La preocupación por una respuesta no violenta a la opresión de la humanidad es cada vez más una responsabilidad social urgente. La violencia engendra violencia.

Como personas de fe, sabemos que el respeto a la dignidad y derechos iguales de cada ser humano están relacionados por el hecho de que cada uno tiene la imagen de Dios. Ante los ojos de Dios todos tenemos igualdad. Es así porque somos Su imagen, sin excepción, todos tenemos el derecho de la vida y la búsqueda de la felicidad desde el momento de concepción hasta la muerte natural.

Como personas de fe reconocemos que Dios es el creador de la vida y el Creador determina "quién vive" y "quién se muere". Ningún ser humano puede asumir el papel del Señor referente a la vida y la muerte, ni despojar a las personas de sus derechos dados por Dios. El respeto por la vida humana es todo una pieza. A propósito, nuestra clara sobre la consistencia ética de la vida en los últimos años, es la razón porque nuestra Iglesia cree cada vez más que es inconcebible que las condiciones de estos tiempos justifiquen la pena de muerte. La violencia engendra violencia.

Ahora es el momento perfecto para examinar la declaración producida por los obispos de los Estados Unidos en noviembre titulado "Vivir el Evangelio de la Vida: Un Reto a los Católicos Estadounidenses". Es una declaración de los principios para guiar el pensamiento católico acerca del respeto por la vida y la responsabilidad de apoyar la vida humana tanto en público como en privado. La declaración destaca la enseñanza de Evangelium Vitae (El Evangelio de la Vida) y otros documentos de la Iglesia que declaran que la defensa de la vida humana debe ser un asunto que tiene prioridad sobre todo, vencer para no dejar de respetar la vida humana.

El documento dice que la defensa de la vida en cualquier forma debe tener prioridad "siempre que y dondequiera que se permita la votación". ¿Les dicen los obispos a las personas cómo votar? No, la declaración se detiene antes de llegar a decirles cómo votar. Primero se dirige a los católicos y entonces a todos los americanos de buena voluntad, sea cual sea su partido político. Es una instrucción religiosa, no un documento político, no de derecha o izquierda, conservador o liberal, sino trata con el bueno y el malo. No

tiene que ver con los partidos políticos, sino con las personas que hacen lo correcto. Llama a todas las personas a un nivel más alto de responsabilidad por la vida humana la cual es también bien amenazada hoy en día

El documento también ayuda a clarificar el ético consecuente de la vida humana para las personas que posiblemente lo entiendan mal. Clarifica el hecho de que se da prioridad al negativo moral absoluto contra matar mientras también habla elocuentemente sobre la fuerza de nuestro compromiso a cada ser humano, particularmente a aquéllos que más necesitan la ayuda. Por ejemplo, el cuidar a los pobres es verdaderamente una cuestión de pro vida.

¿Cuál es nuevo en esta última declaración pro vida de los obispos? Primero es la claridad del requisito para dar prioridad a los asuntos de la vida y la muerte. Segundo es el requisito para integrar la vida personal y pública de una persona. No se acepta cuando uno dice "personalmente, yo me opongo al aborto, pero públicamente no puedo imponer mis opiniones personales, para que apoye el derecho de las mujeres de tener un aborto". Tercero el documento muestra la relación entre los principios y los ideales en los cuales se basan nuestro país y los principios de nuestra fe y el movimiento pro vida. Finalmente, hay la nota de urgencia por el debate continuo acerca del aborto de parcial nacimiento.

Recientemente un juez en la Florida decidió que un legislador estatal no pudiera utilizar la papelería estatal para expresar sus opiniones antiaborto ya que el aborto es una cosa "religiosa". ¡En absoluto! La defensa de la vida humana es el valor americano más alto. La mayoría de los norteamericanos creen que nuestros fundadores entendieron que los derechos inalienables de cada vida humana fluye de la igualdad durante la creación.

La prioritización de los asuntos de la vida y la muerte se basa en la doctrina. En Evangelium Vitae, el Papa Juan Pablo II confirma que "primero y principio entre los derechos que naturalmente pertenecen a la persona es el derecho inviolable a la vida de cada ser humano". (#71) El aborto y la eutanasia, "los mandatos morales negativos," "siempre y por todas partes son válidos, sin excepción". (#75) Ellos son el mínimo del que empezamos para decir que 'sí', una respuesta afirmativa que gradualmente abrazará el horizonte entero de lo bueno". (#75) En otras palabras, si no damos prioridad al derecho básico de la vida, el resto de nuestra responsabilidad social se basa en arena. †

Traducido por: Language Training Center, Indianapolis

The Bottom Line/Antoinette Bosco

Inspiration for peace

As the new year began, in the midst of all the predictions of Y2K computer problems, we were, by contrast, given a message of hope by the pope.

In a speech to mark World Peace Day—established by Pope Paul VI in 1967 and celebrated every Jan. 1—Pope John Paul II spoke out brilliantly and humanly for the dignity of every human person.

His words should be memorized by all of us who care about peace, both the personal peace that resides in our hearts and the external peace which can preserve our world as God would have it.

Peace flourishes only when human rights are fully respected, Pope John Paul said. He explained, "When the promotion of the dignity of the human person is the guiding principle, and when the search for the common good is the overriding commitment, then solid and lasting foundations for building peace are laid."

When human rights are ignored, "then the seeds of instability, rebellion and violence are inevitably sown," he said.

I found the pope's message particularly appealing because I had just finished reading *Seeking Peace* by Johann Christoph Arnold (Plough Press). I found the author's honesty striking. He says, pointedly, that despite all the ways we talk about peace, we live in an unpeaceful world because of the self-centeredness which puts the love of power above the common good.

I have had the good fortune to meet Arnold, and he is, indeed, a spiritual guide, devoted to Christ, who fearlessly writes about difficult subjects, like raising children, sex, death, forgiveness and now, peace.

Sounding much like the pope, Arnold

says: "The need for peace cries to heaven. Call it what you will—harmony, serenity, wholeness, soundness of mind—the yearning for it exists somewhere in every human being. Everyone wants peace—freedom from anxiety and doubt, violence and division. Everyone wants stability and security."

That's not an easy state to achieve, but I can think of nothing greater to work for. Arnold points out that to seek peace means "to seek harmony within ourselves, with others and with God." Pope John Paul emphasizes the same message, that to seek peace means "to walk the path of authentic conversion, which involves rejecting evil and making a positive choice for good."

It's not easy to talk about peace. People get stuck on the idea that peace is some kind of quiet condition you can achieve that acts on you like a tranquilizer. Wrong! Peace is so much more—the very active state of joining ranks with the Lord to end conflicts and selfishness and be so filled with love that we can see the sacredness of every human being and of the very earth itself.

To get a detailed blueprint on what is entailed in pursuing peace—with marvelous insights from extraordinary people like Trappist Father Thomas Merton, Marcus Aurelius, Dorothy Day and Dostoyevsky—I recommend *Seeking Peace*.

As for war and armed conflicts and "their countless victims," Pope John Paul said: "How often have my predecessors and I myself called for an end to these horrors! I shall continue to do so until it is understood that war is the failure of all true humanism."

Bravo to our pope, who will go down in history as the spiritual leader who never relented in his words and work for peace. †
(Antoinette Bosco is a regular columnist for Catholic News Service.)

The Human Side/Fr. Eugene Hemrick

Tips for ensuring a dynamic parish

A book that parishes and their people will welcome is Rick Warren's *The*

Purpose-Driven Church (Zondervan Publishing, Grand Rapids, Mich.)—particularly those parishes trying to make the services they offer more effective. Its thought-provoking insights and suggestions might be

just the ingredients needed to energize your parish.

Let me point out a few of my favorite passages in the book:

"The best way to find out the culture, mindset, and lifestyle of people is to talk to them!"

This simple advice reminds me of a blunder I once made with one of our parishioners. Every Sunday she would faithfully get people to carry up the offertory gifts at Mass. And every Sunday I would say "*Buenas dias*" to her, thinking she was Spanish.

One evening she was at a social gathering I attended, and I said to her, "*Buenas noches*," and she replied, "Father, I am not Spanish, I am Filipino." Had I taken time to talk with her on the many Sundays I saw her, I would have learned that a whole lot sooner.

Warren reminds us that there is no substitute for face-to-face conversations with others if you want to know who they are.

Many people tend too often to read people from a distance, to categorize them quickly and to feel secure that they "know" who they are. It is a common error of many leaders when dealing with large numbers of people. It is also a hindrance to

good parish spirit.

"Grow the Church from the outside in, rather than from the inside out" is a Warren principle well worth pondering. An old priest once told me that to be a really good priest I needed to go after parishioners who fall into the crevices: those angry at the Church, unable to get to it because of aging or health problems or who are marginalized because of a problem marriage or other obstacles in life.

The priest further warned me not to get so close to the core people of a parish that I neglect those on its periphery. "The vitality of a parish," he said, "depends more on befriending those who are friendless than being friends with those who are always friendly."

"Don't focus on growing a Church with programs, focus on growing people with a process" is another of Warren's insights that caught my eye. Too often parishes create programs but forget to cultivate the skills of those who run them. The quotation prompts me to ask: Do parish leaders make prayer integral to their work? Do they work on listening skills, asking the right questions and trying to increase their resources?

Warren's five main dimensions of Church growth are well worth pondering: Churches grow warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry and larger through evangelism.

In other words, the backbone of a parish is built out of a welcoming spirit, efforts to inspire people to follow Christ's example, meaningful liturgies and an emphasis on catechesis, social justice and spiritual witness. †

(Father Eugene Hemrick is a regular columnist for Catholic News Service.)

La intención del Arzobispo Buechlein para vocaciones en enero:

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

Check It Out . . .

"The Face of God Revealed," a **married couples retreat**, will be held Feb. 12-14 at Mount St. Francis Retreat Center in southern Indiana. The retreat is geared toward married couples and focuses on the image of God the Father as revealed in the life and teaching of Jesus. For more information, call 812-923-8817.

St. Michael Parish in Greenfield received a new **crucifix** from the local St. John Neuman Knights of Columbus Council #10713. The 11-foot crucifix, carved by artisans of the Weberding Carving Shop of Batesville, was blessed by Benedictine Father Severin Messick, pastor, in December.

The Girl Scout Cadet Troop 109 of St. Michael School in Indianapolis participated in the Angel's Attic Craft Fair. The troop hosted a booth and used half of their profits to purchase gifts for four needy children whose names came from the St. Michael Parish Giving Tree. The Girl Scouts in Troop 109 are Laura Cowden, Maria Romaine, Hannah Girman, Kellye Sibley, Kirsten Krause, Jessica White, Sarah Lynch, Martha Clark, Kathleen Metallic, and Elizabeth Peacock.

Retrouvaille Weekends, for those **considering separation or divorce**, will be offered in January and February in surrounding cities. The program will be held in Chicago; Fort Wayne; Louisville, Ky.; Detroit, Mich.; and Cincinnati, Ohio. For the dates and more information about Retrouvaille Weekends, call the archdiocesan Office for Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.

To observe Black History Month, a noted scholar will speak at Saint Meinrad School of Theology on Feb. 2. Msgr. Raymond East will lecture on "**Pastoral Dimensions in the African-American Catholic Community**" at 8 p.m. in the Newman Conference Center. Msgr. East was ordained a priest in 1981. Since then, he has served as associate pastor or pastor in parishes in Washington D.C. He was named monsignor in 1991. Msgr. East serves on the Archdiocesan College of Consultors and on the Council of Priests. The lecture is free to the public. For more information, call Barbara Crawford at 812-357-6501.

"**The Future of Our Farmland**" conference will be held Feb. 6 at the Sisters of St. Francis Motherhouse in Oldenburg. The conference will explore options to preserve and protect land and the way of life, as well as identifying future action steps. The cost is \$10, or \$5 for each family or congregational member. For more information and to register, call Franciscan Sister Anita at 812-933-0661 or Franciscan Sister Janet at 513-784-9738.

The sixth annual Strike Out Crohn's Bowl-A-Thon, sponsored by the Indiana chapter of the Crohn's and Colitis Foundation and WMYS radio, will be held at Woodland Bowl in Indianapolis Feb. 13 at noon. The Bowl-A-Thon theme is "Beach Blanket Bowl." Teams and individuals are encouraged to participate and to dress in their best tropical attire. Prizes will be awarded to the team and individual who raise the most money for CCFA and wear the best tropical costume. Proceeds will help the estimated 2 million

Americans who suffer from Crohn's disease and ulcerative colitis. For more information or to register, call 317-259-8071.

The Wheeler Mission in Indianapolis is in need of clean used or new men's pajamas (sizes Large XX and Large X are the most urgent needs). The pick-up dates are Jan. 20 and Jan. 26. For more information call, 317-226-5530 or 317-226-7401.

"**Healing Through Consecration**," by St. Louis de Montford, is nine-week family hour with the formula for formalizing this act of consecration on March 25, the Feast of the Annunciation. The program will be held at St. Anthony of Padua Parish in Clarksville beginning Jan. 24 from 6 p.m. to 7 p.m. For more information, call Bob and Phyllis Burkholder at 812-246-2252.

Saint Meinrad School of Theology is offering a **graduate-level weekend course on canon law** at its Indianapolis site located at Marian College. The three-credit course, "Canon Law: Principles and Practice," will be held one weekend a month in February, March and April. Course dates are: Feb. 20-21, March 20-21 and April 17-18. Benedictine Father Nathaniel Reeves, academic dean and

instructor in canon law for the School of Theology, is the instructor. The course will address principles of canon law, focusing on historical development, general norms, and obligations of the Christian faithful. The remaining two weekends will focus on three or four areas in the practice of canon law chosen by the students. For more information or to register, call the Saint Meinrad, School of Theology, Office of Enrollment, at 800-634-6723.

Cardinal Ritter High School in Indianapolis will host the second annual West Deanery Recognition Awards dinner Feb. 4. Honorees for the evening will be Fathers William Cleary and Clarence Waldon, Frank Velikan, Mike and Sharon Morley, and Joe Pfennig. Also being recognized for 20 years of service to the West Deanery are Mary Frances Mohr, Erika Hall, Mary Jo Thomas Day, Benedictine Sister Lucia Betz, Franciscan Sister Timothy Kavanaugh and Providence Sister Mary Quinn. The evening will begin with a reception at 6:30 p.m. Dinner will be at 7 p.m. Tickets are \$300 per table, which seats 10, or \$40 per person. Gifts to Cardinal Ritter High School in tribute to the honorees will also be accepted. For more information or to reserve tickets, call the Cardinal Ritter development office at 317-927-7825. †

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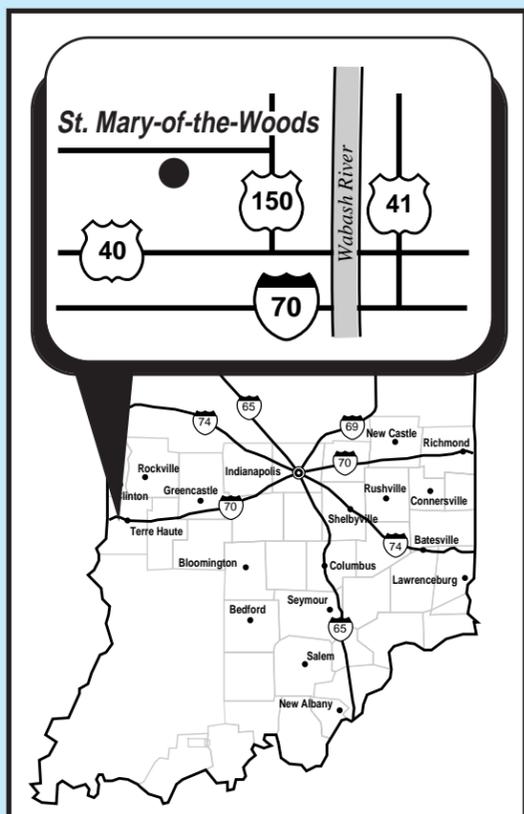
St. Mary-of-the-Woods

St. Mary-of-the-Woods

Story by Susan Bierman

Fast Fact:

St. Mary-of-the-Woods, established in 1837, is the oldest parish in Vigo County.



Journey of Hope 2001

Strong stewardship will take St. Mary-of-the-Woods Parish into the new millennium

ST. MARY-OF-THE-WOODS—St. Mary-of-the-Woods Parish has plans for tomorrow.



Sr. Margaret Lynch, S.P.

In terms of stewardship "This parish knows what it wants to leave for the parish beyond them," said Providence Sister Margaret "Peggy" Lynch, parish life coordinator of St. Mary-of-the-Woods Parish.

The 127-household Terre Haute Deanery parish recently finished its Legacy of Hope from Generation to Generation campaign and surpassed its \$66,000 goal. The last count was \$110,000.

Sister Peggy said all the people in the parish did their part with the campaign. She said parishioners have a way of taking care of things that need to be done.

"I think part of that is because the heritage of the people here is so strong," Sister Peggy said.

She added that the parishioners are well aware of how the parish got started 162 years ago and how its founders made sacrifices to keep it going.

Sister Peggy said she is touched by the way parish families discerned how they would give to the campaign.

"The stewardship of how people really looked at how their gifts were going to be given for the parish really

touched my heart," she said.

Sister Peggy recalled the discernment stories from some of the families. She said one parishioner called her and told her she didn't know what she was going to do about the Legacy of Hope campaign—until she received a surprise pay raise from her employer.

"But now I do, now that I got this raise, and that will be my Legacy of Hope contribution," Sister Peggy recalled the parishioner saying.

Sister Peggy said another parish family who typically would go out to breakfast after religious education on Sundays decided to give that up one Sunday per month.

"When they as a family discerned about the Legacy of Hope they thought one of the things that would be sacrificial giving for them would be to give up one breakfast a month. When they added it up over the three-year span of time they had a very tidy little sum," Sister Peggy said.

Sister Peggy said this type of sacrificial giving is one of the greatest gifts people can give the parish.

"As I listened to the people's stories, I was awed and humbled by their generosity to the parish and to the sense that we want to do something here. We want to be a viable parish," Sister Peggy said.

The parish has a few ideas of how it would like to use its portion of the capital campaign money. Rhonda Maher, director of religious education, said these include remodeling the restrooms in Galvin Hall, making the facilities handicap-accessible, and refurbishing the Stations of the Cross and baptismal font.

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St. Mary-of-the-Woods Church

The parish heritage

The Sisters of Providence are strongly present in the parish's history.

The Sisters of Providence arrived at St. Mary-of-the-Woods in 1840 under the direction of Mother Theodore Guérin. Maher said parish ties with the Sisters of Providence remain strong today.

To celebrate the beatification of Blessed Mother Theodore, children in the religious education program put on a pageant during an open house the weekend before the ceremonies in Rome, which were held Oct. 25.

Sister Peggy said the pageant conveyed "the sense of Mother Theodore being so

uniquely connected to this parish."

Sister Peggy said when Mother Theodore came to St. Mary-of-the-Woods Village (then known as Thralls Station), she and the other sisters stayed with the Thralls family. Descendants of the Thralls family are still members of the parish today.

Also to celebrate the parish's affiliation with the Mother Theodore, every child in the religious education program received one of two books as a gift from a parishioner. The two books were *Mother Theodore Guérin: A Woman of Our Time*, written by Penny Baker Mitchell, or *The Story of Anne-Thérèse*, which includes an audio tape, written by Providence Sisters Brendan Harvey and Beatrice Hoberg and illustrated by Providence Sister Adelaide Ortegel. †

Right to Life of Indianapolis sponsors ecumenical service

For the 26th year, Right to Life of Indianapolis is sponsoring an ecumenical memorial service to commemorate the lives of more than 35 million babies who have died in abortion since it was legalized by the Supreme Court in 1973.

The memorial service begins at 2 p.m. on Sunday, Jan. 24, in the north atrium of the Indiana Statehouse in downtown Indianapolis. The one-hour pro-life program will include prayer, music, speakers, a solemn rose ceremony to symbolize each year of legalized abortion, and a prayerful Walk for Life around Monument Circle.

"Central Indiana residents from many denominations will gather to remember the millions of lives prematurely cut short through abortion, and to encourage one another through the love of God," said Joan Byrum, the president of Right to Life of Indianapolis and a member of St. Luke Parish in Indianapolis.

Entrance to the statehouse is through the north doors only. The memorial ceremony is free and open to the public. †

St. Mary-of-the-Woods (1837)

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Phone: 812-535-1261 (parish center)

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Sacramental Minister: Rev. Lawrence Richardt

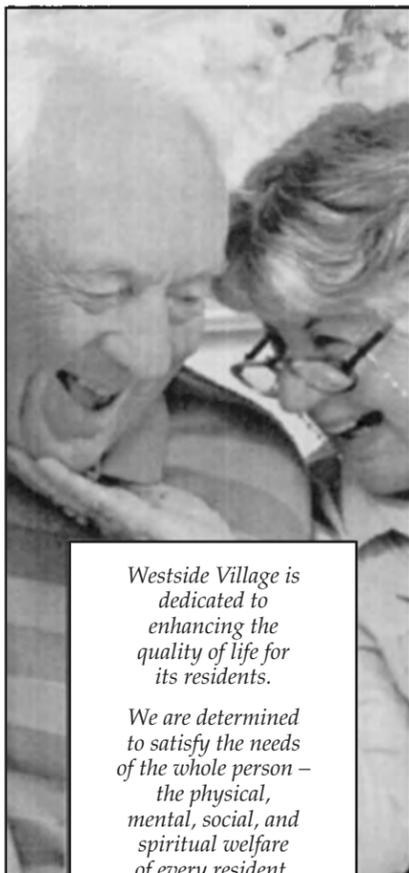
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Parish Council Chair: Sue Heck

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New papal nuncio arrives in United States

WASHINGTON (CNS)—Archbishop Gabriel Montalvo, the new Vatican ambassador to the United States, arrived in Washington to take up his post Jan. 16.



Archbishop Gabriel Montalvo

Among those greeting him at Reagan National Airport were Vatican Embassy and U.S. State Department representatives; Cardinal James A. Hickey of Washington; Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops (NCCB); Bishop Wilton D. Gregory of Belleville, Ill., NCCB vice president; Msgr. Dennis M. Schnurr, NCCB general secretary; and Msgr. William P. Fay,

NCCB associate general secretary.

Colombia-born Archbishop Montalvo, who celebrates his 69th birthday Jan. 27, is a veteran of more than 40 years in Vatican diplomatic service.

He worked in Vatican embassies in Bolivia, Argentina and El Salvador before he was called to Rome in 1964, where he spent 10 years as an Eastern Europe specialist in the Vatican Secretariat of State.

Pope Paul VI named him nuncio to Honduras and Nicaragua in 1974. Since then he has also served as the chief papal representative in Algeria, Tunisia, Libya, Yugoslavia and Belarus. Since 1993 he has been head of the Pontifical Ecclesiastical Academy, the Vatican's diplomatic training school in Rome.

Archbishop Montalvo is the first papal representative in the United States to hold the title of nuncio.

Until 1984, when formal U.S.-Vatican diplomatic relations were established, papal representatives in Washington

were called apostolic delegates. They were officially responsible only for Vatican dealings with the U.S. Catholic Church and their contacts with the government were informal and unofficial.

The first two Vatican ambassadors to the United States, Archbishop (now Cardinal) Pio Laghi, 1984-90, and Archbishop Agostino Cacciavillan, 1990-98, had the title of pro-nuncio because at the time of their appointments the Vatican reserved "nuncio" for ambassadors who held the rank of dean of the diplomatic corps in the countries where they served.

Shortly after Archbishop Cacciavillan was appointed, the Vatican decided to drop the title of pro-nuncio and start calling all its ambassadors nuncios, regardless of their rank in the local diplomatic corps. But those who had been appointed as pro-nuncios retained that title.

The new ambassador speaks Spanish, French, English, Italian and German. †



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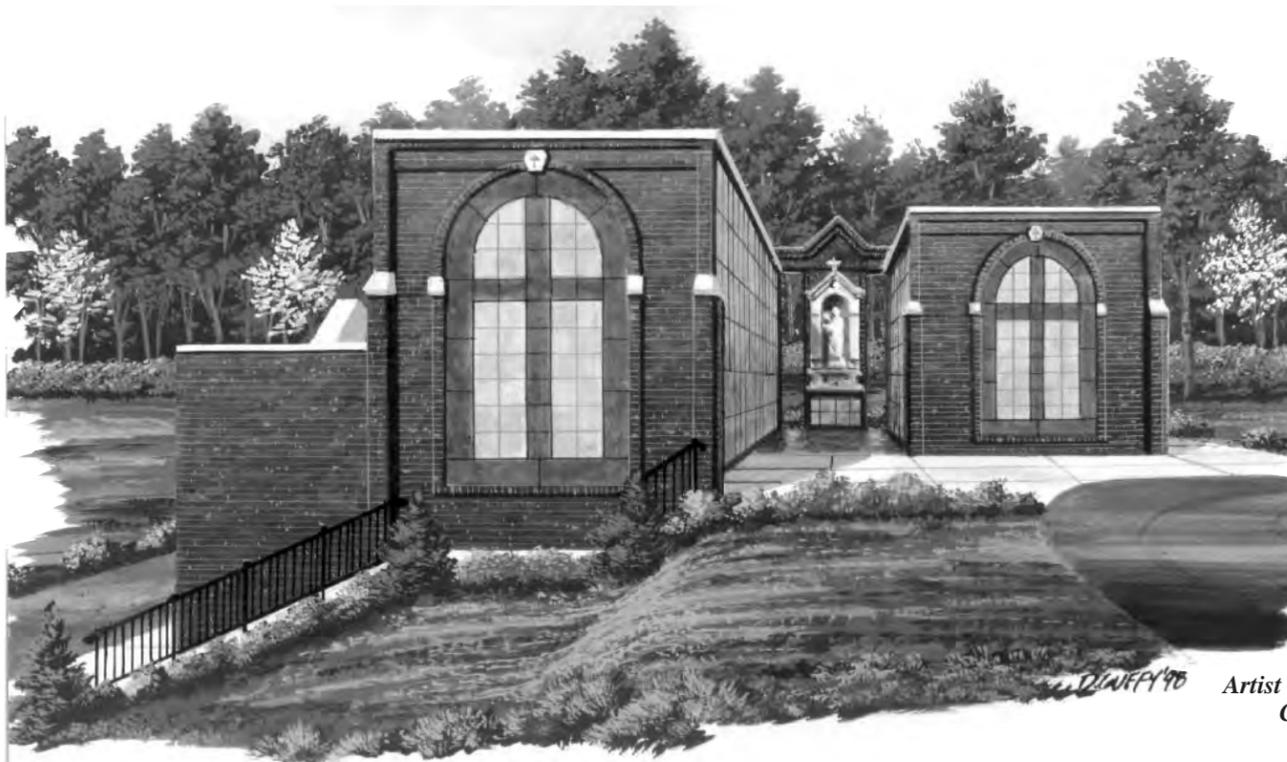
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Accountability Report

1998

To the People of the Archdiocese of Indianapolis

Every year I provide you with a report on the state of our archdiocese. This report normally covers the full range of Church life—from our spiritual life and the vitality of our pastoral ministry to our financial condition and the progress on our strategic plan. I take this stewardship responsibility seriously. Published here in *The Criterion*, along with a summary of our audited financial statement for the fiscal year (July 1–June 30), for the benefit of all Catholics in central and southern Indiana.

Every five years I am required to report to the Holy See on the state of our archdiocese during my *ad limina* visit to Rome. The Latin words *ad limina* may be translated as “at the threshold,” meaning at the entrance to the tombs of the Apostles Peter and Paul. Every bishop is required to make this journey every five years as a sign of the bishop’s solidarity with (and accountability to) the successor of St. Peter, the pope.

Meeting with Pope John Paul II is always a thrill. I think this pope is the greatest gift God has given our Church in this century, at least. In spite of his ill health, Pope John Paul serves the Church with great vigor and with an equally great humility (and humor). Getting to know this wonderful, holy man has been one of the true joys of my 11 years as a bishop!

I am pleased to share with you now a summary of the quinquennial, or five-year, report that I submitted to the Holy See earlier this year. I’m sure that you will agree that this report shows signs of tremendous growth and vitality here in the Archdiocese of Indianapolis. Some of the statistics noted below have changed since this report was submitted last spring. That is also a sign that we continue to change and grow!

Following this report, I will offer just a few comments on its contents:

Quinquennial Report: A Summary

The Archdiocese of Indianapolis, the Church in 38 counties and one township in central and southern Indiana, is a growing Church with nearly 220,000 members, a 6.4 increase from 206,000 members in 1993.

An archdiocesan strategic plan, developed and promulgated in 1993 and revised in 1996, sets the direction and thrust of the Church’s mission and ministries. Initial steps for its second triennial revision are now under way by the Archdiocesan Pastoral Council. The council develops and monitors the strategic plan and its revisions.

Since 1993, the number of men in seminaries has increased by more than 19 percent, and active programs to recruit and support vocations to the priesthood and religious life are being developed and carried out. Vocation recruitment is much more visible in the archdiocese, with regular features and advertising in the archdiocesan newspaper and with regional vocations evenings being conducted several times each year. “Dinners with the Archbishop” are held twice a year.

The archdiocese looks forward (in October 1998) to the beatification of the Venerable Mother Theodore Guérin, who founded the Sisters of Providence of Saint Mary-of-the-Woods in the archdiocese in 1840. A strong devotion to Mother Theodore exists in the faithful of the archdiocese, especially in those who have a relationship to the Sisters of Providence or to Saint Mary-of-the-Woods College, which she also founded.

The enrollment growth in our Catholic elementary and secondary schools, which began to turn around in 1990, has continued

unabated, with marked increases each year. Since the beginning of the decade, enrollment (preschool through grade 12) has risen 25 percent—more than 5,000 students. In the five-year period since the last report, enrollment has increased by more than 15 percent.

In the center city of Indianapolis, the archdiocese and 16 center-city parishes support eight elementary schools that serve some of the poorest children and their families in the city. Of these students, 67 percent are non-Catholic, 62 percent are members of racial minorities, and 53 percent are poor enough to participate in the federal government’s free lunch program. Efforts to involve the corporate and business communities of the city have been very successful, with one campaign raising nearly \$1.4 million for scholarship aid. The current Building Communities of Hope phase of the archdiocesan-wide capital and endowment campaign seeks to raise an additional \$20 million for these schools and for the Catholic Charities agencies that serve the children and families of the center city.

In 1997, the archdiocese developed, and I promulgated, “Rooted in Jesus Christ,” the strategic plan for lifelong faith formation. The plan affirms that religious education and formation are lifelong activities, and it has a special emphasis aimed at young adults, ages 18 to 35.

As part of our Journey of Hope 2001 preparation for the celebration of the coming third Christian millennium, the priests of the archdiocese are participating in a program of spiritual renewal from the Institute for Priestly Formation sponsored by Creighton University. The program consists of retreats, days of prayer, and a clergy convocation.

Archdiocesan Catholics continue to generously support the foreign missions. Well aware that we were not long ago a mission territory ourselves, the faithful donated nearly \$2 million last year alone to missionary endeavors.

Involvement of the laity in the mission and ministries of the Church continues to increase. During this reporting period, much work has been accomplished by an Indiana interdiocesan commission studying ways to assist the laity in their education and development in order to become more effective and faithful ministers of the Gospel. In response to the needs of our people, archdiocesan administration has been reorganized to focus attention on the importance of lay ministry development.

Our major ecumenical efforts consist of two major initiatives: the involvement of the Ordinary as a co-chair of the Christian Church (Disciples of Christ)-Roman Catholic International Dialogue and our continuing informal meetings with representatives of the Central Indiana Council of Orthodox Christian Churches.

Financially, the archdiocese is sound. On June 30, 1998, net assets stood in excess of \$62 million. Total cash and investments exceeded total liabilities by \$9.7 million. Permanent endowment funds stand at nearly \$30 million. Unprecedented growth and attention to deferred maintenance, loans from the Archdiocesan Deposit and Loan Fund (ADLF) increased 203 percent since 1992. To



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

help meet this demand, the archdiocese issued \$38 million worth of tax-exempt economic development revenue bonds to support education-related construction projects. The issuance of these bonds was significantly historical because this was the first time a religious organization:

- used the public tax-exempt finance market on the strength of its own credit (i.e., no collateral was required)
 - received a rating from a national credit rating agency (A3 from Moody’s Investors Service)
 - has received a bond insurance commitment (Aaa from MBIA Insurance Company)
- The bonds’ average interest rate of 5.8% will save the archdiocese more than \$17 million over the life of the issue over the next best form of financing.

The faithful of the archdiocese continue to grow in their generosity and in their embrace of authentic Christian stewardship.

The new millennium will be met by this Church with eagerness and hope.

Concluding observations

A recent pilgrimage to the Holy Land and to Rome continued the tradition begun three years ago to help us prepare for the third millennium of Christianity. We pilgrims carried with us the prayers, hopes and dreams of all archdiocesan Catholics as we journeyed to these holy places. Following the pilgrimage, many of us had the great privilege of attending the beatification ceremony for Mother Theodore Guérin. We asked her to pray especially for the intentions of the Sisters of Providence and her family “back home in Indiana.” I am confident that her prayers and intercessions will sustain us as we carry her pioneer spirit into the new millennium!

The symbolic Journey of Hope 2001 is interwoven into all of the above activities. Thus, the three Journey of Hope themes of spiritual renewal, evangelization and stewardship, have truly had a profound influence on the life of our Church here in central and southern Indiana. That’s why I can repeat with great confidence the closing words of my quinquennial report:

With immense gratitude for God’s blessings, the new millennium will be met by this archdiocese with eagerness and hope.

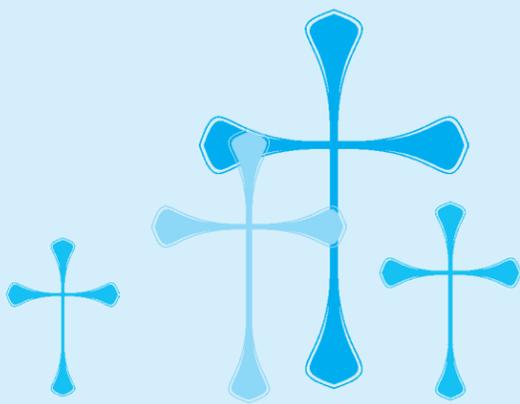
May the God who has blessed us so abundantly with the grace and peace of the Lord Jesus Christ, and the gifts of the Holy Spirit, be with you always and forever. Amen.

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

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

Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been condensed from the audited financial statements and does not include the activities of parishes, missions, and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting Jeff Stumpf, chief financial officer of the archdiocese, at 317-236-1421.



Mission Statement

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by worshiping God in word and sacrament; learning, teaching, and sharing our faith; and serving human needs. We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values

- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- Parish and family, the individual and community
- Compassion and respect for human life and all creation
- Justice and consistent moral standards
- Proactive leadership and shared responsibility
- Vital presence in urban, suburban, and rural neighborhoods
- Stewardship

Goals

Goal 1 Foster spiritual and sacramental life

Goal 2 Teach and share Catholic beliefs, traditions, and values

Goal 3 Provide for the pastoral and leadership needs of the people of the archdiocese

Goal 4 Work for peace and social justice through service and advocacy

Goal 5 Promote generous sharing and responsible use of all our God-given time, talent, and treasure

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statement of Financial Position as of June 30, 1998 (with comparative totals as of June 30, 1997)

ASSETS	1998				1997 TOTAL
	UNRESTRICTED	TEMPORARILY RESTRICTED	PERMANENTLY RESTRICTED	TOTAL	
Cash and cash equivalents	\$ 6,701,368	\$ 200,724	\$ 1,794,476	\$ 8,696,568	\$ 18,889,025
Investments	29,131,512	1,035,583	33,064,907	63,232,002	59,919,604
Receivables					
Deposit and Loan Fund	43,819,515	0	0	43,819,515	22,734,114
Fees for services	453,083	125,914	0	578,997	710,830
Amounts due from (to) parishes and other Archdiocesan entities	7,783,828	260,944	(11,542)	8,033,230	9,228,135
Pledges	26,870,842	0	0	26,870,842	2,485,410
Other	320,209	0	0	320,209	350,251
Accrued investment income	1,629,512	0	136,304	1,765,816	912,482
Allowance for doubtful accounts	(3,296,000)	0	0	(3,296,000)	(905,000)
Total receivables, net	77,580,989	386,858	124,762	78,092,609	35,516,222
Prepaid expenses and other	55,748	3,328	0	59,076	62,540
Burial spaces and other inventories	4,064,223	0	0	4,064,223	4,338,011
Land, building and equipment, net	11,512,946	1,246,211	0	12,759,157	12,699,859
Total assets	\$129,046,786	\$ 2,872,704	\$ 34,984,145	\$166,903,635	\$131,425,261
LIABILITIES AND NET ASSETS					
Accounts payable and accrued expenses	\$ 2,137,158	\$ 1,098,864	\$ 0	\$ 3,236,022	\$ 2,936,576
Capital Campaign due to parishes	11,644,428	0	0	11,644,428	0
Amounts payable to deaneries for payroll	3,327,113	0	0	3,327,113	3,785,644
Bonds and note payable	36,944,994	0	0	36,944,994	37,285,016
Reserve for self-insurance	898,000	0	0	898,000	1,198,000
Refundable advances	822,126	35,654	0	857,780	836,873
Deposit and Loan Funds payable	27,292,816	0	0	27,292,816	23,089,821
Total liabilities	83,066,635	1,134,518	0	84,201,153	69,131,930
Net assets	45,980,151	1,738,186	34,984,145	82,702,482	62,293,331
Total liabilities & net assets	\$129,046,786	\$ 2,872,704	\$ 34,984,145	\$166,903,635	\$131,425,261

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statement of Activities and Changes in Net Assets for the year ended June 30, 1998 (with comparative totals as of June 30, 1997)

REVENUES	1998				1997 TOTAL
	UNRESTRICTED	TEMPORARILY RESTRICTED	PERMANENTLY RESTRICTED	TOTAL	
Assessments and fees					
Assessments	\$ 2,927,042	\$ 0	\$ 0	\$ 2,927,042	\$ 2,804,059
Service fees	12,516,794	0	0	12,516,794	12,616,445
	15,443,836	0	0	15,443,836	15,420,504
Catholic community support:					
Contributions	1,268,321	1,001,155	0	2,269,476	2,325,385
Bequests	794,919	182,663	0	977,582	215,709
United Catholic Appeal and Making a Difference	3,999,100	0	0	3,999,100	4,318,454
Capital Campaign	18,197,446	0	0	18,197,446	0
	24,259,786	1,183,818	0	25,443,604	6,859,548
Public support:					
Grants, primarily government	386,085	831,695	0	1,217,780	1,542,578
United Way	745,298	635,639	0	1,380,937	1,450,839
	1,131,383	1,467,334	0	2,598,717	2,993,417
Services:					
Sales of equipment and supplies	1,151,165	0	0	1,151,165	1,708,436
The Criterion	1,701,810	0	0	1,701,810	1,625,854
Cemeteries	2,610,970	0	0	2,610,970	3,207,988
Maternity and adoption services	693,486	0	0	693,486	703,024
Youth program fees	812,204	0	0	812,204	665,924
Other	1,400,615	4,217	0	1,404,832	1,605,234
	8,370,250	4,217	0	8,374,467	9,516,460
Investment income	7,516,017	13,058	5,780,215	13,309,290	12,921,290
Miscellaneous revenues	105,983	7,592	0	113,575	451,932
Restricted funds income	0	0	1,123,443	1,123,443	2,134,403
Net assets released from restrictions	3,025,105	(2,895,239)	(129,866)	0	0
Total revenues	59,852,360	(219,220)	6,773,792	66,406,932	50,297,554
EXPENSES					
Employee-related expenses	23,107,483	0	0	23,107,483	22,014,388
Cost of equipment and supplies sold	2,210,840	0	0	2,210,840	3,057,528
Administrative	1,290,553	0	127,561	1,418,114	1,274,659
Property insurance	1,226,377	0	0	1,226,377	1,604,055
Depreciation	1,178,595	0	0	1,178,595	1,055,429
Repairs and maintenance	848,649	0	0	848,649	791,692
Occupancy costs	971,759	0	0	971,759	1,047,859
Interest	3,241,941	0	0	3,241,941	2,801,369
Bad debts	1,973,518	0	0	1,973,518	518,590
Professional services	2,657,460	0	0	2,657,460	1,667,303
Contributions to Archdiocesan and other entities	3,702,060	0	1,100,912	4,802,972	4,984,019
Other	2,237,579	122,494	0	2,360,073	2,854,457
Total expenses	44,646,814	122,494	1,228,473	45,997,781	43,671,348
Changes in net assets	15,205,546	(341,714)	5,545,319	20,409,151	6,626,206
Net assets, beginning of year	30,774,605	2,079,900	29,438,826	62,293,331	55,667,125
Net assets, end of year	\$ 45,980,151	\$ 1,738,186	\$ 34,984,145	\$ 82,702,482	\$ 62,293,331

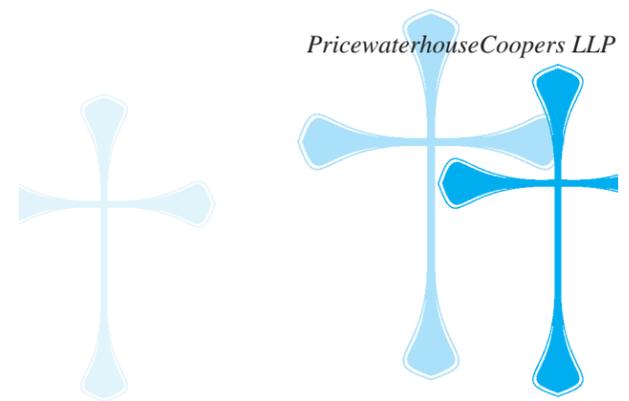
**Chancery and Certain Entities of the Archdiocese of Indianapolis
Combined Statement of Cash Flows
as of June 30, 1998 and 1997**

	1998	1997
Cash flows from operating activities		
Changes in net assets	\$ 20,409,151	\$ 6,626,206
Adjustments to reconcile to net cash provided by (used in) operating activities:		
Depreciation	1,178,595	1,055,429
Unrealized losses (gains) on investments	442,833	(6,095,329)
Realized gains on sale of investments	(5,150,334)	(2,626,836)
Gain on sale of fixed assets	(555,806)	(118,811)
Provision for bad debts	2,391,000	(191,000)
Changes in:		
Accrued investment income	(853,334)	(501,700)
Receivables-fees for services	131,833	99,911
Receivables-pledges	(24,385,432)	(91,270)
Accounts payable and accrued expenses	299,446	(560,470)
Burial spaces and other inventories	273,788	(1,591,562)
Reserve for self-insurance	(300,000)	22,751
Capital Campaign due to parishes	11,644,428	0
Other	33,506	(288,373)
Net cash provided by (used in) operating activities	<u>5,559,674</u>	<u>(4,261,054)</u>
Cash flows from investing activities:		
Purchases of investments	(27,691,667)	(20,422,897)
Proceeds of investments sold or matured	29,052,462	16,408,222
Purchases of land, buildings and equipment	(1,350,862)	(1,648,803)
Proceeds of land, buildings and equipment sold	703,083	1,276,514
Net cash provided by (used in) investing activities	<u>713,016</u>	<u>(4,386,964)</u>
Cash flows from financing activities:		
Changes in Deposit and Loan Fund receivables and payable, net	(16,882,406)	(14,143,925)
Receivables from parishes and other entities	1,194,905	614,752
Amounts payable to deaneries from payroll	(458,531)	246,185
Issuance of bonds payable	0	37,285,016
Payment of bond and note payable	(340,022)	(4,361,859)
Refundable advances, net	20,907	52,734
Net cash (used in) provided by financing activities	<u>(16,465,147)</u>	<u>19,692,903</u>
Net (decrease) increase in cash and short-term investments	<u>(10,192,457)</u>	<u>11,044,885</u>
Cash and cash equivalents, beginning of year	<u>18,889,025</u>	<u>7,844,140</u>
Cash and cash equivalents, end of year	<u>\$ 8,696,568</u>	<u>\$ 18,889,025</u>

Report of Independent Accountants

In our opinion, the accompanying combined statements of financial position and the related combined statements of activities and changes in net assets and of cash flows present fairly, in all material respects, the financial position of the Chancery and Certain Entities of the Archdiocese of Indianapolis (The "Chancery") at June 30, 1998 and 1997, and the results of their operations and their cash flows for the years then ended in conformity with generally accepted accounting principles. These financial statements are the responsibility of the Chancery's management; our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits of these statements in accordance with generally accepted auditing standards which require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements, assessing the accounting principles used and significant estimates made by management, and evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for the opinion expressed above.

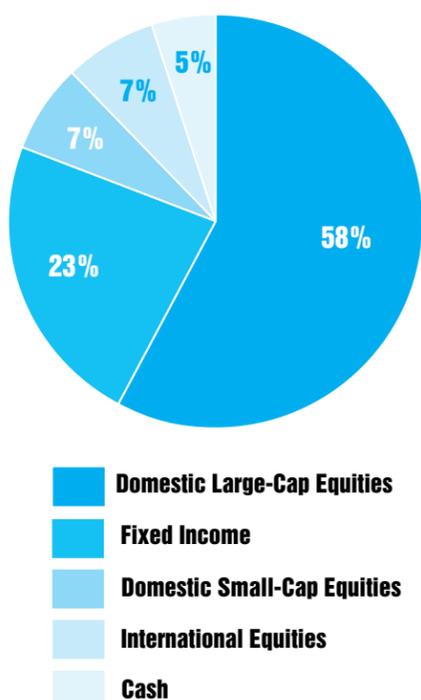
In our report, dated September 26, 1997, we expressed an opinion that the 1997 financial statements did not fairly present combined financial position, changes in net assets and cash flows in conformity with generally accepted accounting principles because the Chancery had not adopted Statement of Financial Accounting Standards (SFAS) No. 87 and SFAS No. 106 as they relate to the practice of making retirement payments and payments for supplemental medical coverage to the retired diocesan clergy. During 1998, it was determined that these obligations were not liabilities of the Chancery, but that of the Archdiocese. Accordingly, our present opinion on the 1998 financial statements, as presented herein, is different from that expressed in our previous report.



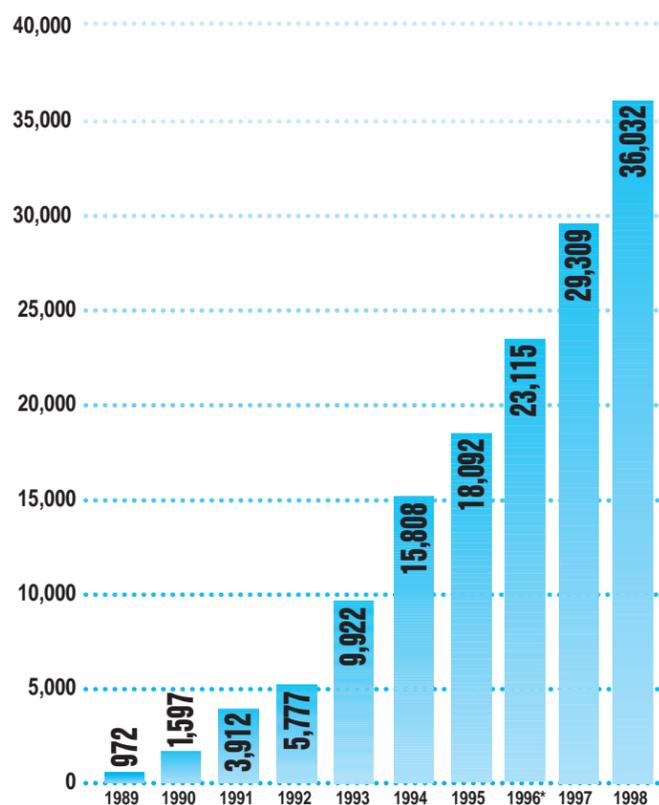
Catholic Community Foundation, Inc.

The restricted fund balance found on the balance sheet of the Archdiocese of Indianapolis reflects the continuing success of the Catholic Community Foundation. This foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of participating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. Assets of the foundation increased \$6.723 million, or 22.9 percent, during fiscal 1998. As of June 30, 1998, the Catholic Community Foundation comprised 194 separate endowment accounts worth \$34.984 million.

Asset Mix as of June 30, 1998

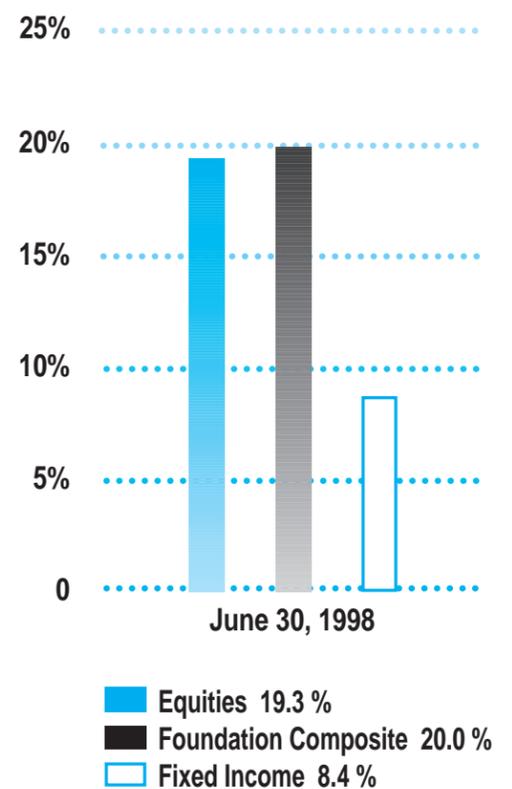


Growth of Foundation Assets (\$000) Balances as of June 30 of years indicated



* 1996 figures not directly comparable due to changes in accounting.

Investment Returns for the 12 months ended June 30, 1998



Chief Financial Officer's Report

Accountability is an integral part of our stewardship efforts. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of PricewaterhouseCoopers performed the audit for 1998. Their opinion follows the financial statements on the preceding pages.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council, another important part of maintaining fiscal accountability. The council, whose existence is required by canon law, focuses on financial policies, procedures, and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Most Rev. Daniel M. Buechlein, O.S.B.,
archbishop, chairman
Rev. Msgr. Joseph F. Schaedel,
vicar general, vice-chairman
L. H. Bayley, president
Michael Binder, vice-president
Joseph Naughton, secretary
Jay Brehm
Jackie Byers
Patrick Carr
Michael Dilts
Dennis Schlichte
James Shanahan
Donald Williams
Jeffrey D. Stumpf, chief financial officer, staff

In 1998, as in 1997, the Archdiocese of Indianapolis experienced record-breaking levels of construction, both

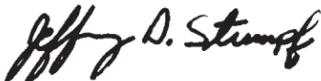
in renovation and expansion. Parishes, schools and agencies are participating in or preparing for construction projects valued at nearly \$100 million.

Funding for construction efforts has come primarily from two sources: the November 1996 issuance of \$38 million of tax-exempt economic development revenue bonds and the successful efforts of the parish-based, archdiocesan-wide Legacy of Hope from Generation to Generation capital and endowment campaign and its related corporate-based phase called Building Communities of Hope. The capital campaign raised \$18.2 million in revenue during the year for priorities designated by the archbishop and his staff. An even larger amount was raised for the 60 parishes that conducted their campaigns in the spring of 1998. Ninety parishes conducted their campaigns in the fall of 1998.

Expenses continued to climb in 1998. Amounts contributed to needy parishes, schools and agencies reached an all-time high, more than \$2 million. Health insurance costs increased \$1.9 million over 1997 levels, or 39 percent. Our Catholic cemeteries faced an operating deficit of \$725,000. These factors place an ever-increasing burden on our archdiocesan agencies to keep expenses low and to freeze or decrease budgets.

All said, 1998 was another strong year in financial terms. We continue to increase operating revenues and keep expenses at a reasonable level. The capital and endowment campaigns have provided funding for much-needed renovation and construction. Contributions will also seed endowments to fund Catholic education, social services, priests' retirement and seminarian education. These accomplishments are evidence of our strong commitment to Christian stewardship.

Respectfully submitted,



Jeffrey D. Stumpf, M.B.A., C.P.A., C.I.A.
Chief Financial Officer



Archdiocese of Indianapolis Priorities for 1997-1998

1. Implement Journey of Hope 2001 goals for spiritual renewal

- More personal prayer in our homes
- Much larger attendance at Sunday Mass
- More frequent confession

2. Implement Journey of Hope 2001 goals for evangelization

- Increase in vocations to the priesthood and religious life
- Larger participation in our lifelong religious education programs
- More people returning home to the church

3. Implement Journey of Hope 2001 goals for stewardship

- More generous support for our church's mission
- A successful capital and endowment campaign — our "Legacy of Hope from Generation to Generation"
- Fewer meetings and more pastoral ministry

Prayer

Journey of Hope 2001

Lord God,
we want to be pilgrims of hope
as we journey into the new millennium.

May your Holy Spirit
be set free in us in new ways
because of our desire for a pure love of you.

With firm faith in the power of your Word
and the sacraments of your Church
we long for a new sense of mission.

Through the intercession of Mary,
Mother of the Church,
and Saint Francis Xavier, our patron,
help us to be generous stewards
of the blessings and challenges you give us.

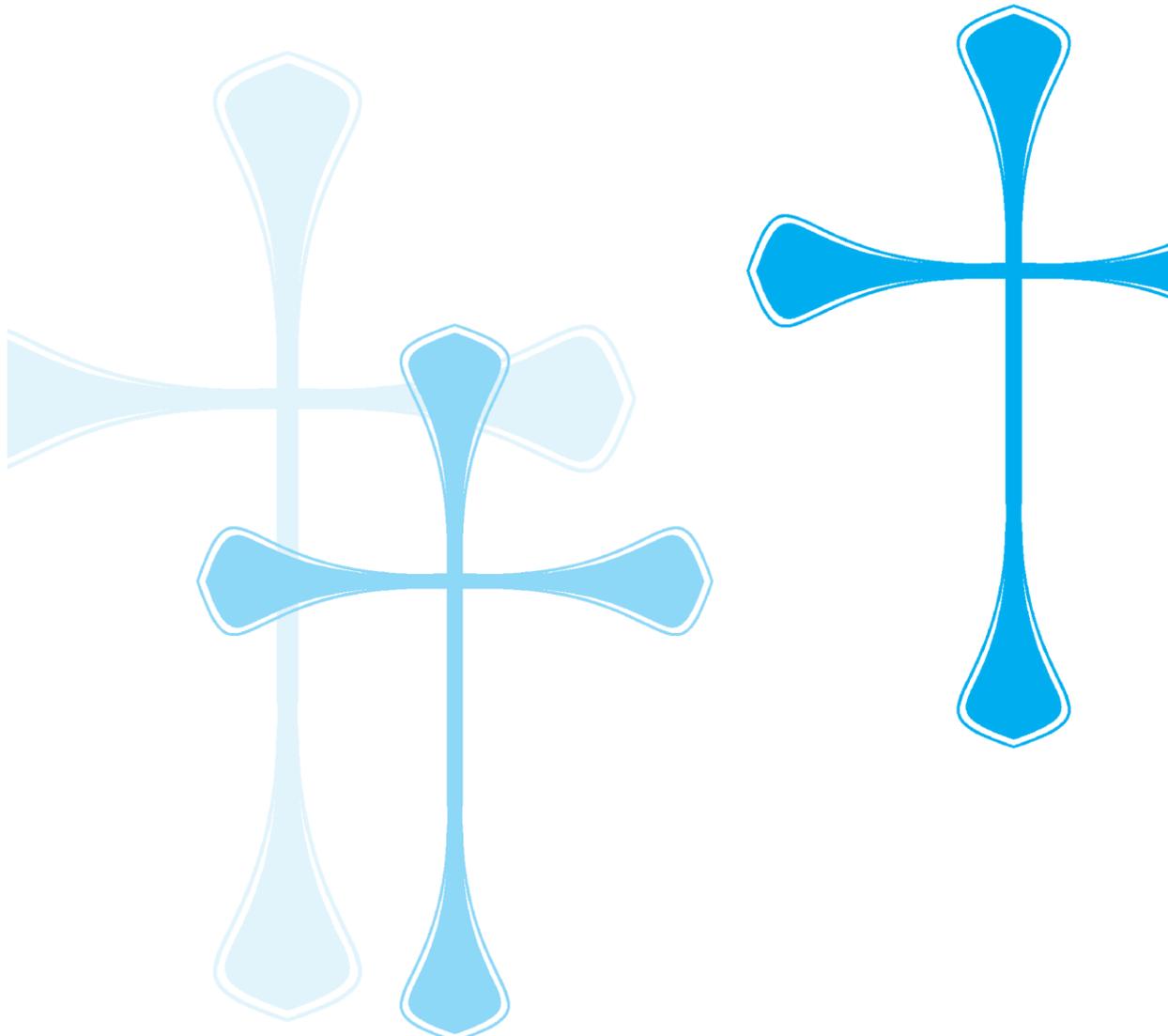
We offer this prayer in the name of
Jesus Christ, our Lord.

Amen.



Archdiocese of Indianapolis

The Church in
Central and Southern
Indiana



Faith *Alive!*

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Our vision of new century must be realistic

By Phillip R. Sloan

I asked a group of college students recently to specify the one or two most notable historical events in their lifetime.

Their answers surprised me: the explosion of the Challenger space shuttle and the Gulf War.

In my own personal biography, these have been minor disturbances and must be placed against my lifetime list, which spans a few more years.

I am reminded of the turmoil of World War II, including news of the dropping of the atomic bomb and access to the first newsreels of the Nazi extermination camps.

I also think of the dramatic outbreak of the Korean War and the pain of the lengthy Vietnam War, as well as the assassinations of John F. Kennedy, Martin Luther King Jr. and Robert Kennedy, and later the surprise news of the sudden fall of the Soviet Union.

They form a fund of historical memories of this century with which I live and that deeply influence my views on the coming century.

Our vision of the new century must certainly contain less optimism than that of our forbears a century ago, who often saw before them only unlimited progress and the marvels of a new society equipped with electricity, automobiles,

modern pictures, the wireless telegraph and scientific medicine.

We now know the underside of this technological wonderland, and we know how it can destroy as well as create. The optimism with which some look forward to the marvels of the World Wide Web and Internet, or to the completion of the Human Genome Project, must always be tempered with a sense that we can also be creating new forms of domination and human enslavement.

All aspects of human biological life now seem within the scope of technological control. It seems probable that within the next decade we will see the first cloning of human beings, whatever moral repugnance we feel toward this.

As a member of a group of scholars devoted to studying science, technology and ethics at the University of Notre Dame, I must reflect professionally on the relation of science and society, and on the ambiguities that surround our developments of the sciences.

Nonetheless, to a new generation of students I wish to express a genuine sense of hope and optimism, not a hope that stems from naiveté, but from faith, a hope that neither denigrates humanity's great achievements—science, technology, democracy and human liberation—nor sees in these alone humankind's ultimate salvation.

Western civilization's problem since the 18th century seems in many respects to have been created by a sense among at least some intellectual and political leaders that they could create a world that had no need for God or for a Christian sense of sin and salvation.

As we enter the new century, less sure of our own powers, it seems to be an important time to rethink these questions, to re-explore the relation of faith and human reason, as Pope John Paul II called us to do in his recent encyclical on philosophy, "Faith and Reason."

This requires that we recover the relationship between faith and history, science and belief, technology and humanistic culture—in a form that can sustain us in this new era, with all the surprises it may bring.

We do not know what the future has in store or the challenges it will bring. We hope we can enter it with a deeper recognition of our own limits than our forebears may have thought necessary a century ago, as well as with deep faith in the goodness of the world and the preciousness of human life. †

(Professor Phillip R. Sloan is the director of the John J. Reilly Center for Science, Technology and Values, and a faculty member in the program of liberal studies at the University of Notre Dame, Ind.)

This century offers panorama of life

By Fr. Richard Rice, S.J.

On the eve of the new millennium, I want to look back at this past century to consider the lessons God and life intend from our living.

Some of the most memorable events of the century include:

- the two World Wars,
- the Holocaust,
- the creation of the United Nations,
- Vatican Council II,
- the stock-market crash and resulting world Depression,
- the rise and collapse of communism,
- the emergence of women as equal human beings,
- the ending of apartheid in South Africa,
- the Vietnam War,
- and the landing of humanity on the moon.

Major developments of the century stretch from the ascendancy of the automobile to the invention of antibiotics

and the computer.

Major figures on the world stage range from Churchill and Hitler to Martin Luther King Jr. and Mother Teresa.

Major places of the century reach from the majestic Muir Woods national park, an expanse of giant redwood trees in California, to the horrors of the Nazi concentration camp at Dachau, Germany.

This century has included the best of us and the worst of us. I think author and playwright Thornton Wilder was right when he wrote that we keep making it by "the skin of our teeth." Sometimes, it has seemed more by "the skin of God's teeth."

We have survived a century of massive power, sometimes—as with the atom—used wisely, but sometimes also unleashed horribly. We have survived a century of increasingly rapid communication, resulting in a challenging interdependence. We are growing aware that we are all in it together and that we need

to care for the earth as well as dominate it if we are going to continue to survive.

I think the major lesson of the 20th century, as it draws to a conclusion, is that change is the only permanent reality.

Perhaps, finally, we are realizing what Greek philosopher Heraclitus meant when he said, "All things are in flux."

Until 1960, most of us knew a uniformity and conformity that even two world wars could not explode. However, the last 35 years have marked a worldwide debate as to how to deal with change.

People in society and the Church struggle today to know the difference and the relationship of uniformity, diversity and unity.

With the poet Gerard Manley Hopkins, I trust that the Spirit of the risen Jesus "over the bent world broods with warm breast and with ah! bright wings." †

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual



CNS file photos

On the eve of the new millennium, it helps to look back over this past century to reflect on the lessons God and life intend from our living. Some of the most memorable events of this century include the two world wars, the Holocaust, the Depression, Vatican Council II, and the landing of humanity on the moon.

Discussion Point

Time teaches a variety of lessons

This Week's Question

What lesson about times of change—drawn from the 20th century—do you hope will be communicated to the children of future generations?

"I would say the lessons of patience. And by that I mean that we react too quickly to the situations around us, not only in our personal lives but in public life. This leads too often to knee-jerk responses instead of to a more considered and thoughtful reaction." (Jim Piotrowski, Milwaukee, Wis.)

"That we are to live the Gospel message in whatever era we live in. The real lesson is what we haven't learned: that Christ showed us how to live." (Father John Maes, Wright, Kan.)

"To work more toward the equality of people—people of color and women, that we affirm the basic human dignity of every person as a child of God." (Mary Schneider, Northvale, N.J.)

"That we need to put a higher value on truthfulness and integrity in public life." (Marjorie VanHamme, Brooklyn, Iowa)

Lend Us Your Voice

An upcoming edition asks: What key role do friends play in each other's lives?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

More of my favorite psalms

Last week I wrote about seven of my favorite psalms—numbers 8, 15, 23, 27, 42, 51 and 84.



Here are eight more:

Psalm 90

reminds us of God's eternity and the shortness of our lives: while "a thousand years in your eyes are merely as yesterday, humans you return to dust."

It says, "Seventy is the sum of our years, or eighty, if we are strong;... they pass quickly, we are all but gone." It asks God to "teach us to count our days aright, that we may gain wisdom of heart."

Psalm 91 assures us that there is security under God's protection. It's a good night prayer which the Church includes as part of compline in the Liturgy of the Hours.

Psalm 100 is a short (five verses) hymn of praise and thanksgiving: "Give thanks to God, bless his name; good indeed is the Lord, whose love endures forever." It was originally an invitation to people to enter the temple to give thank offerings to God.

Psalm 103 praises God's goodness. It reminds us, "Do not forget all the gifts of God, who pardons all your sins, heals all your ills, delivers your life from the pit, surrounds you with love and compassion, fills your days with good things." As did Psalm 90, it says, "Our days are like the grass; like

flowers of the field we blossom. The wind sweeps over us and we are gone. ... But the Lord's kindness is forever."

Psalm 130 is a prayer for pardon and mercy: "Out of the depths I call to you, Lord; Lord, hear my cry! May your ears be attentive to my cry for mercy."

Psalm 139 is the most intimate psalm. It says, "Lord, you have probed me, you know me: you know when I sit and when I stand; you understand my thoughts from afar. ... You formed my inmost being; you knit me in my mother's womb. ... My very self you knew; my bones were not hidden from you, when I was being made in secret. ... Your eyes foresaw my actions; in your book all are written down; my days were shaped, before one came to be." It's a reminder of God's omnipresence and omniscience.

Psalm 148 is one of two psalms of praise toward the end of the Psalter. It's a good one to use at the beginning of one's prayers. It summons all creation to praise God—angels, hosts, sun, moon, shining stars, highest heavens, sea monsters, lightning and hail, snow and clouds, storm winds, mountains and hills, trees, animals, and all peoples, young and old alike.

Psalm 150 is the other psalm of praise, this one best at the end of one's prayers. In six verses, it calls us to praise God for his mighty deeds and his great majesty, and it says we should praise him with horns, harp, lyre, tambourines and dance, flutes and strings, and crashing cymbals. †

Be Our Guest/Shirley Vogler Meister

The light: our salvation and our stronghold

Last summer I was asked to deliver a Sunday message at Valley Mills Friends (Quaker) Meeting in Indianapolis. Because the yearlong meeting theme related to faith journeys, I chose the first five lines of St. John's Gospel, since they've attracted me since girlhood. I read them in Latin, then in the

following English translation:

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was made nothing that has been made. In Him was the life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not.

Even when I could not understand Latin, I loved this—just as many of us enjoy a poem or a song we can't comprehend, whether in English or in a foreign language.

Not fully knowing the meaning doesn't detract from the beauty—or the sacredness—of what is said or sung.

It's the meaning, however, that sticks with me most. It was especially appropriate for Quaker listeners; because, like Catholics, Quakers believe the light of Christ—the light of God—is within every human being. It's up to us who

recognize that light to fan the flame in ourselves and in others.

Once, a Catholic friend shared these words with a discussion group I led at St. Augustine's Home, an Indianapolis retirement community:

The Lord hath opened to me by His invisible power how that every man was enlightened by the divine Light of Christ; and I saw it shine through all; and that they that believe in it came out of condemnation and came to the Light of Life and became children of it ... I saw in that Light and Spirit ... that all must come to that Spirit—if they would know God or Christ or the Scriptures aright."

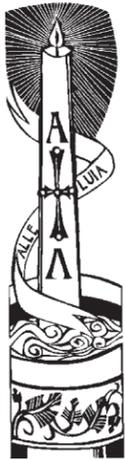
These are the words of George Fox, the founder of the Society of Friends—the Quakers. He later confirmed his revelations through the Scriptures.

Naturally, I used Fox's words in my message to Valley Mills Quakers—a message that emphasized the similarities between Catholic and Quaker faiths. Later, I wished I'd also incorporated the 27th Psalm of David, a favorite from the Old Testament. It is also one

of the readings for the Jan. 24 Mass:

The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? †

(Shirley Vogler Meister is a Cradle Catholic—one born into the Catholic faith. Society of Friends members born into their faith are considered Birthright Quakers.)



Cornucopia/Cynthia Dewes

Snowbound: a forced meditation

Everyone should be snowbound at least once a winter. Even the guys in Hawaii and Palm Springs could profit from this. Believe me, enforced slow-down is the newest thing in spiritual regeneration and will no doubt be written up in *USA Today* and discussed on popular TV talk shows.



The thing about being snowbound is: no distraction is possible. Not only are we constantly aware that snow surrounds us, but also we come to realize that *no* distraction is going on or will go on in the near future. None. Nada.

The practically inclined might take this as an opportunity to do all the things they normally never get to, things they're usually distracted from doing. For example, they could go through their "save" files and throw out programs from music recitals of neighbor kids who moved away 12 years ago.

They could take time to dig their way to the back of the freezer, tossing out all unidentified or dehydrated contents along the way. They could actually read every word of *War and Peace*, or finish that baby quilt they started piecing when their first child was on the way 30 years ago.

They might rearrange throw rugs, straighten every picture in the house, or line up all the cans in the pantry so the labels are facing out. Then again, that's too much like *Sleeping with the Enemy*, so they might just think about the kinds of things they could do but won't.

Romantics could scrutinize the Burpee's seed catalog, planting English gardens and growing state fair veggies in their, uh, fertile imaginations. Others could journey to Rome, Paris, Madrid and most of the unknown weird places of the world in one snowbound sitting.

Realists might be more likely to fill their new stretches of time with what's closer at hand and takes even less energy. Birdwatching, for example: The kinds of birds we see in this hemisphere during January; hostilities between

squirrels and birds; ditto between birds and birds; speculation on how much bigger birds look when they keep warm by fluffing out their feathers. All kinds of fascinating stuff like that.

Those unfortunates with snowbound kids will spend a lot of time buttoning them up in snowsuits and scarves, mittens, earmuffs, boots and the like so they can go outside (somewhere, anywhere!) to play. Naturally, since the kids will no sooner hit the cold than they'll be back inside claiming they need to go potty, this routine should be good for long stretches of snowbound time.

Those fortunate to have computer access will probably welcome the snowbound state, since it offers them a good excuse to cruise the Internet, fool with e-mail, etc. Those who can tolerate daytime television will also fare well in rationalizing their slack-jawed pastimes.

Being snowbound is good for the soul. It reminds us how much we like to be distracted. †

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

Matters Liturgical/Charles Gardner

Galilee, Jerusalem and 'How Can I Keep From Singing?'

This past October, I was privileged to be a leader of music and prayer for a pilgrimage to the Holy Land and Rome led by Archbishop Daniel Buechlein. My two favorite parts of the pilgrimage centered around the Sea of Galilee and the Old City of Jerusalem.



The Sea of Galilee is really a large lake nestled in the beautiful hills of Galilee, and it does not take a lot of effort to imagine what it may have looked like 2,000 years ago when Jesus taught and healed along its shores. One evening, our group took a twilight boat ride on the lake. As night was falling, the boat's motor was shut off, and we sat in silence for several minutes. Then after hearing the Gospel story about Jesus calming the storm, we sang together, "My life flows on in endless song. Above earth's lamentation / I hear the real, though far-off hymn that hails the new creation. / No storm can shake my inmost calm while to that Rock I'm clinging. / Since Love is Lord of heaven and earth, how can I keep from singing?"

In contrast, the fascinating Old City of Jerusalem is a crowded, noisy place where Jews, Christians, and Muslims have experienced centuries of conflict—building and destroying and rebuilding its churches, synagogues, and mosques. It was quite a challenge for our group of pilgrims to pray the Way of the Cross together as we negotiated the narrow

streets and tried to ignore the insistent vendors. Even at the Church of the Holy Sepulcher, there is an uneasy coexistence among the various Christian denominations.

For me, the walls and buildings of the Old City of Jerusalem will remain symbols not only of strong faith, but also of religion that can easily degenerate into violent fanaticism and the language of "either/or." The Sea of Galilee, on the other hand, remains much the same as it was in the days of Jesus even though its waters are constantly changing and being renewed. In this way, it symbolizes the language of "both/and" and a faith that is more comfortable with paradox.

Today, the "land of liturgy" can sometimes resemble Jerusalem in the various disagreements concerning what is and what is not "liturgically correct." But let us remember that the signs and symbols of liturgy belong more to the "both/and" world of Galilee than to the "either/or" world of Jerusalem. The Church that gathers is *both* a local community of believers *and* a communion of saints and sinners of all times and places. We celebrate the reign of God that is *both* "among us" *and* "still to come." The celebration of Mass is the action of *both* Christ *and* the people of God, and so the Body of Christ is present *both* "on the table" *and* "at the table."

As we cling to the Love that is "Lord of heaven and earth" let us also remember to "flow on in endless song" hailing the "new creation." †

(Charles Gardner is secretary for spiritual life and worship.)

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

The Sunday Readings

Sunday, Jan. 24, 1999

- Isaiah 8:23 - 9:3
- 1 Corinthians 1:10, 13-17
- Matthew 4:12-23

The Book of Isaiah is the source of this weekend's first reading.



The religious history of the Jews is a magnificent story of ongoing faith in the midst of constant trial. Indeed, only for a relatively brief period of time, during the reigns of Kings David and Solomon, from 1000 to 922 B.C., 78 years,

was Israel united and truly a power.

At all other periods of its ancient history, the land of God's Chosen People was either in stages of development, turmoil and subjugation before more considerable neighbors.

Isaiah wrote during a time when the land was greatly beneath the shadows of foreign threats and coercion. The country still was independent, but its fortunes were not good.

Nevertheless, despite the risks ominously standing all around them, Isaiah called his people to a strong and renewed faith in God. He urged them to abandon what he saw as their evil ways and to be faithful to God.

These appeals asked the Jews to assume great risk. He was speaking of social sins, precisely in the willingness of the leadership of the time to compromise with foreigners and their paganism.

In effect, he called upon those in his country to scorn the powerful neighbors who easily could subdue them militarily.

His insistence was that God would bless the people if they took this risk.

He likened alliances with the foreigners to darkness. Choosing only the true God was, in his estimate, like seeing a

great light.

The First Epistle to the Corinthians provides the second reading. Corinth's Christian community presented Paul with many worries. To challenge and encourage the believers in Corinth, he wrote at least two epistles.

(Scholars believe that he wrote more, but that the others have been lost.)

The Corinthian Christians had to survive in a boldly pagan and hedonistic atmosphere, and they had to overcome the quarreling among themselves.

In this reading, Paul implores the community in Corinth not to divide. What is important, Paul demands, is that Christ is the center and wellspring of life.

Only in Christ does life have meaning and purpose. He alone is the voice of God's truth.

St. Matthew's Gospel gives this weekend liturgy its final reading.

Last weekend, John the Baptist was a strong figure. He acknowledged Jesus as the Messiah for whom Israel so long had waited.

In this reading, John has been arrested. He will disappear from the scene, as King Herod ultimately will execute him.

Jesus here is the spokesman. He says that redemption has come in God's own time, or in other words according to God's plan, as foretold in Isaiah 9:1-2.

Jesus repeats the call of John the Baptist to repent. This affirms the authenticity of John as a prophet, and of Jesus as redeemer.

Very early Jesus calls Peter and Andrew to be apostles. Laying down their fishing nets, they follow the Lord.

Reflection

The Church, continuing this weekend, is introducing us to Jesus, to the revelation of Jesus, and to discipleship.

It proclaims the Lord to be God's gift, the messenger of God, unequalled by any other. He came as Isaiah the prophet pre-

dicted, in the circumstances Isaiah predicted. John the Baptist, heroic in his own faith even to the point of martyrdom, recognizes and acclaims Jesus.

Daily Readings

Monday, Jan. 25

The Conversion of Paul, apostle

Acts 22:3-16 or

Acts 9:1-22

Psalm 117:1-2

Mark 16:15-18

Tuesday, Jan. 26

Timothy and Titus, bishops

2 Timothy 1:1-8 or

Titus 1:1-5

Psalm 96:1-3, 7-8a, 10

Mark 3:31-35

Wednesday, Jan. 27

Angela Merici, virgin, religious foundress and educator

Hebrews 10:11-18

Psalm 110:1-4

Mark 4:1-20

Thursday, Jan. 28

Thomas Aquinas, priest, religious and doctor

Hebrews 10:19-25

Psalm 24:1-4ab, 5-6

Mark 4:21-25

Friday, Jan. 29

Hebrews 10:32-39

Psalm 37:3-6, 23-24, 39-40

Mark 4:26-34

Saturday, Jan. 30

Hebrews 11:1-2, 8-19

(Response) Luke 1:69-75

Mark 4:35-41

Sunday, Jan. 31

Fourth Sunday in

Ordinary Time

Zephaniah 2:3; 3:12-13

Psalm 146:7-10

1 Corinthians 1:26-31

Matthew 5:1-12a

My Journey to God

Lessons in Symmetry

Five-letter nouns. Five-letter verbs. The vast difference of a letter.

See the word "adopt," a five-letter verb that magnifies people, children and the world.

See the five-letter word "abort." A letter or two distinguishes death from life.

Another spelling lesson: See "evil." Turned inside out, it becomes "live." What polar positions!

At a National Prayer Breakfast in Washington, D.C. a few years ago, the late Mother Teresa of Calcutta quietly condemned abortion, pleading that she would accept any unwanted children.

"Let them be born and adopted," she said.

Her remarks to the White House crowd brought a standing ovation from the audience, with the exception of—as was reported—the highest leaders of the land, who remained seated. One nationally-known person later recanted and helped Mother Teresa found a home for unwed mothers inside the Washington, D.C. beltway.

Twenty-five years after *Roe vs. Wade*, the plaintiff now is Catholic and pro-life. However, the national debate regarding abortion remains engaged. And when the topic of adoption surfaces, the focus is on what type of personal lifestyle should be allowed to adopt children.

In 25 years of national policy autho-

rising abortion, some 35 million potential adoptable babies never saw a sunrise. Yet parents pressing to adopt children are fully committed to spending an average of \$17,000 to make it happen. Many couples who are crying for children are frustrated by the process, while people who wish to abort unborn children have easy opportunity and little cash liability.

In 1997, some 83,000 babies were born in Indiana, according to Indiana State Department of Health data. One-third of those babies (27,261) were born to single mothers. Of those, 10,000 infants (about 40 percent) had no proof of fatherhood. Troubling as those numbers are, the mothers chose life.

"Evil" versus "live" ... "abort" versus "adopt."

November, the month that Americans celebrate Thanksgiving Day, also is designated as National Adoption Month. Symmetry.

During December and Advent, those four weeks prepared people for the birth that changed the world. Born of woman, the word Jesus became baby flesh.

"Word" and "world." One letter makes a vast difference.

"God as Father adopted us as children through his son Jesus" (Ephesians 1:5). Some lesson.

By Walter Glover

dicted, in the circumstances Isaiah predicted. John the Baptist, heroic in his own faith even to the point of martyrdom, recognizes and acclaims Jesus.

Succinctly, the Church gives us the message of Jesus. It is to repent. We must reform our lives. We must abandon sin.

It may be a challenge. Indeed, it may be as challenging for us as it was for the Jews in the days of Isaiah. The world all around

us is quite convincing and quite inviting in its allurements.

However, the words of God in Christ are with us still. Christ is with us still. In the plan of God, through the acts of Jesus, salvation in Christ goes forward in our day in the Church, built upon the apostles. It is their recollection that we hold in our faith. It is through them, and the Church they led and formed, that we find Jesus with God's light, truth and strength. †

Question Corner/Fr. John Dietzen

Mass consists of liturgies of the Word, Eucharist

Q In the nursing home where my father resides, a deacon comes every Friday with consecrated hosts and celebrates Mass, minus the consecration. Is this permitted by the Church? (Florida)



A What your deacon is doing is perfectly normal and legitimate, but it is

not Mass!

For some reason, it is not uncommon today for people, not excluding Catholics, by the way, to refer to nearly any Catholic ceremony, even communal penance services, as Mass.

That is, of course, improper and incorrect. The name "Mass" in Catholic liturgical practice refers solely to celebrations which include both the Liturgy of the Word and the Liturgy of the Eucharist, as is common, for example, in Sunday liturgies.

The Church assumes and instructs that the administration of all sacraments will normally include at least a Liturgy of the Word, if not also the Liturgy of the Eucharist. That means all those parts of the Mass from the bringing of the gifts to the final prayer after Communion.

The deacon, as well as priests and extraordinary eucharistic ministers who minister Communion to the sick, are following those instructions.

Thus, when giving Communion at home or in a nursing home, for example, a preceding Liturgy of the Word should include prayer, some reading from Scripture, reflection in the form of a few remarks or homily and intercessions. These guidelines are found in the rituals for the sacraments.

Q My spouse and I are both Catholic, have two daughters and were married for 21 years. We divorced 20 years ago.

He drifted away from the faith and married another woman by a commissioner, but is now divorced and alone again.

Since their divorce, we have reconciled and put our lives back together. Do we need to get married in the Church again? Or do we simply "redo" our vows? (British Columbia)

A At the present time, of course, because of your divorce, you are not married according to civil law. You will need to obtain a marriage license and give your consent to the "new" marriage before a qualified official.

According to Catholic Church law, however, the union of marriage which you and your husband entered years ago continues. Thus, you do not need to "get married in the Church" again.

However, it's clear you still have a lot of healing and growing to do together, for which you will need all the spiritual strength and grace you can get.

It would be quite appropriate for you to begin anew with Mass, receive the sacraments together and in that context renew your marriage vows.

Perhaps at the same time the priest will be able to serve as the civil official accepting your new civil vows, as happens, of course, in all Catholic marriages witnessed by a priest or deacon.

You need to talk with a priest in your parish or area, tell him what you are thinking and ask his advice on procedures to be followed in your diocese. I wish you good luck. †

(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651.)

(Walter Glover is a member of St. Bartholomew Parish in Columbus.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

January 22-23

Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will hold a retreat, "Light for Today ... Legacy for Tomorrow," to begin at 6:30 p.m. on Jan. 22 and ending at 8 p.m. on Jan. 23. Information: 317-788-7581.

January 23

The Couple to Couple League will hold Natural Family Planning at St. Luke Parish, Indianapolis, 7575 Holliday Dr. E., beginning at 9 a.m., a four-class session. Information: 317-862-3848.

January 24

Rexville Schoenstatt will pre-

sent "Confirmation or Spiritual Strengthening," at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Cathedral High School, Indianapolis, 5225 E. 56th St., will present the play, "Pinocchio," at 1 p.m. and 4 p.m. in the Joe O'Malia Performing Arts Center. Cost: \$4. Information: 317-542-1481 ext. 344.

January 31

Cathedral High School, Indianapolis, 5225 E. 56th St., will present the play, "The Curious Savage," at 1 p.m. and 4 p.m. in the Joe O'Malia

Performing Arts Center. Cost: \$3. Information: 317-542-1481 ext. 344.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays the rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers adult religious education classes from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30 to 3:30 p.m.

Wednesdays

Marian Movement of Priests cenacle prayer group from 3 to 4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates gather at 7 p.m. to pray for lay and religious vocations.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

St. Malachy Parish, Brownsburg, celebrates Liturgy of the Hours, evening prayer at 7 p.m. 317-852-3195.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m. to 6:30 p.m.

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group meets in the church from 7 to 8:15 p.m. Information: 812-246-4555 or



"Just out of curiosity, Father, let's try Moses' Plumbing Service."

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812-246-9735.

Confession is at 6:45 p.m.

First Mondays

The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holds holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, holds Benediction of the Blessed Sacrament at 7:30 p.m.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after the 8 a.m. Mass to 5 p.m.

—See ACTIVE LIST, page 19

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New York, NY... Apr. 6-10	\$450
Biltmore's Festival of Flowers... Apr. 16-18	\$229
San Antonio "Fiesta Time"... Apr. 17-25	\$689
America's Beautiful Canyon... Apr. 22 - May 1	\$850
Branson... May 5-9, 19-23	\$434
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The Active List, continued from page 18

◆ ◆ ◆
Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

◆ ◆ ◆
St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following the 8 a.m. Mass until noon.

◆ ◆ ◆
Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following the 8 a.m. Mass, closing with communion service at noon.

◆ ◆ ◆
St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4 to 6 p.m.

◆ ◆ ◆
St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

First Saturdays
St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering follows in the parish school.

◆ ◆ ◆
Apostolate of Fatima holds holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

◆ ◆ ◆
Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions and the sacrament of reconciliation

after 8 a.m. Mass.

◆ ◆ ◆
Holy Angels Parish, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament from 11 a.m. to noon.

Second Thursdays
Focolare Movement meets at 7:30 p.m. at the Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Mondays
Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

◆ ◆ ◆
Holy Family Parish, Oldenburg, holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

◆ ◆ ◆
Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Third Thursdays
Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

◆ ◆ ◆
Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001

Haverstick Rd., Mass at 2 p.m.

Third Fridays
The Catholic Charismatic Renewal of Central Indiana gathers at 7 p.m. for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays
The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates Mass for Life, 8:30 a.m., followed by walk to the abortion clinic at 2951 E. 38th St. to pray the rosary and return to St. Andrew Parish for Benediction.

Bingos
TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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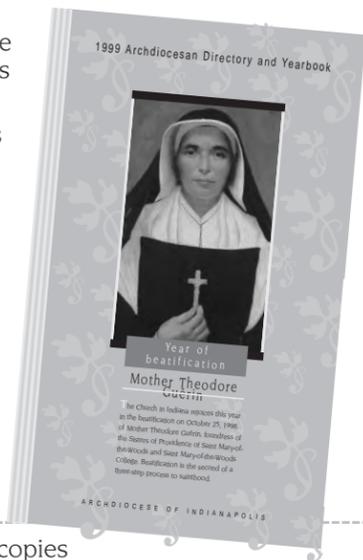
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Pope says Lent a time for sharing God's gifts

VATICAN CITY (CNS)—Responding to the love of God the Father and his abundant gifts, Christians should make Lent a time of sharing those gifts with others, Pope John Paul II said.

"If we live Lent with our eyes fixed on the Father, it becomes a unique time of charity, manifested in our works of spiritual and corporal mercy," the pope said in his annual message for Lent.

The theme of the pope's 1999 message for Lent, which begins Feb. 17 for Latin-rite Catholics, is "The Lord Will Prepare a Banquet for All Peoples."

Releasing the message Jan. 19 at the Vatican, the Pontifical Council *Cor Unum* announced it had collected \$2.8 million from some 200 dioceses in North America, Europe and Oceania to fund "100 Projects of the Holy Father" during 1999. The projects range from literacy programs to housing for the elderly.

In addition, Catholic charity and development agencies have joined the program with projects and financing worth \$17.6 million.

The agency-related projects include two worth \$4 million each: construction of a seminary in Albania and construc-

tion of housing for displaced people in areas of the former Yugoslavia.

Although originally conceived as a program with 100 specific projects, requests and offers for funding expanded the program to 223 projects, said Msgr. Frank Dewane, an official at *Cor Unum*.

Participating agencies include the Catholic Campaign for Human Development, the U.S. bishops' domestic anti-poverty program; Catholic Relief Services, their international relief and development agency; and the Canadian Catholic Organization for Development and Peace, the Canadian bishops' development agency, Msgr. Dewane said.

In addition, the Archdiocese of Philadelphia joined the agency side of the program with proposals and funding for a parish nurse project and for a home for women with HIV/AIDS.

During Lent, Pope John Paul said in his message, "Our thoughts go especially to those excluded from the banquet of everyday consumerism."

Individual and communal acts of charity and organized efforts on a social and political level are needed to help "all those who have no share in the

material benefits which progress has brought," the pope said.

"There are situations of persistent misery which cannot but impinge upon the conscience of Christians, reminding them of their duty to address these situations both as individuals and as a community," he said.

Pope John Paul also called on international institutions and national governments to "undertake brave plans and projects to ensure a more just sharing of the goods of the earth."

The Lord's promise to prepare a banquet for all peoples is ultimately a promise of union in heaven with God the Father and with all peoples, the pope said.

In addition to sharing material blessings, he said, Christians must share the hope they draw from God's promise.

"Those who are lonely, those on the margins of society, the hungry, the victims of violence, those who have no hope must be able to experience, in the Church's loving care, the tenderness of the heavenly Father," the pope said.

"Many of our brothers and sisters can bear their situation of misery, discomfort and sickness only because they are certain that one day they will be called

to the eternal banquet of heaven," Pope John Paul said.

Archbishop Paul Josef Cordes, president of *Cor Unum*, said charity is a necessary witness to the goodness of God in a world which sees poverty and suffering and is tempted to believe God does not exist or does not love his creatures.

The archbishop announced that Pope John Paul would celebrate a Mass May 16 at the Vatican with representatives of Catholic charity and development organizations and with Catholics involved in volunteer work, to underscore the importance of their activities.

He also said the council's *Pane Caritatis* project, which involves Italian bakers donating a portion of special bread sales, had raised more than \$300,000 in its first three months.

Cor Unum has sent \$100,000 to the Archdiocese of Kinshasa in the Democratic Republic of the Congo to build bread ovens for the poor. Another \$50,000 was sent to the Diocese of Hoima, Uganda, for the care of refugees from Sudan, the archbishop said. The council is examining proposals for projects in Burundi and Rwanda. †

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Positions Available

Principal

Chaminade-Julienne Catholic High School, Dayton, Ohio

School profile: Chaminade-Julienne Catholic High School, a National School of Excellence, is a well-established independent coed school located in downtown Dayton, Ohio. We are owned by the Society of Mary (Marianists) and the Sisters of Notre Dame de Namur. Our 900 students come from all over the greater Dayton metropolitan area and represent economic and ethnic diversity.

Position description: The principal, as the chief operating officer, is responsible for the day-to-day operation of the school. He/she is responsible for providing and coordinating the personnel and material resources to create, implement, and evaluate a sound educational program. C-J also has a president who serves as chief executive officer.

Qualifications: Candidate must be a practicing Catholic in good standing with the Church. He/she must hold a master's degree in education or educational administration and be qualified for principal's certification for the state of Ohio.

Salary: Competitive; dependant upon preparation and experience.

Application procedures: Review of nominations and applications begins immediately and will continue through Feb. 22, 1999, or until a candidate has been selected. Please direct all expressions of interest to:

Miss Nancy A. Egbers, Chairperson, Principal Search Committee, Chaminade-Julienne Catholic High School, 505 South Ludlow Street, Dayton, Ohio 45402. 937-461-3740, ext. 421. Fax: 937-461-0356.

Advancement Positions with The Sisters of St. Francis

The Sisters of St. Francis, Oldenburg, are opening a search for two positions: Director of Constituency Relations and Director of Development, both within the Office of Congregational Advancement. The Sisters of St. Francis are vibrant women of prayer, committed to the Gospel values as lived by St. Francis of Assisi and of their foundress, Mother Theresa Hackelmeier. They extend the mission of Jesus through their presence and service. Enlivened by the spirit of justice, the Sisters of St. Francis collaborate with others in responding to the needs of the world.

Director of Constituency Relations

The new Director of Constituency Relations will be externally focused and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation. He/she will:

- Create, implement, and evaluate a major gift program and an expanded planned giving program for the Congregation within the context of a strong annual giving program.
- Cultivate, solicit, and steward major gifts to the Congregation.
- Establish and maintain a systemized method for tracking major gift donors and prospects.
- Coordinate special development gatherings for the Congregation and assist the Congregation's special ministries in their development efforts.

He/she will have a bachelor's degree and ideally a minimum of three years of development experience, preferably in the area of major and/or planned giving.

Director of Development

The Director of Development will be responsible for the annual fund and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation. He/she will:

- Plan, implement, and evaluate the annual fund of the Congregation.
- Coordinate the ongoing work of the Development Advisory Group.
- Manage and maintain the systems for gift acknowledgement and tracking, including all financial reports and analysis.
- Create printed materials for cultivation, solicitation, and stewardship.
- Write grant applications to identified prospects.

He/she will have a bachelor's degree and ideally a minimum of three years of development experience, preferably in the area of annual giving.

The ideal candidate for either position must be committed to the mission of the Sisters of St. Francis, to collaborative planning, and to working with the other members of the Advancement team. Send letter of application and résumé to: S. Marjorie English, Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. Application deadline is January 15, 1999. Applications will be reviewed in February 1999.

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Youth Ministry Coordinator

Are you looking for a vibrant, faith-filled community where youth programming is supported and encouraged? Do you live out your Catholic faith daily and possess a strong commitment to personal spirituality?

St. Mary-of-the-Knobs, a 900+ family parish in Southern Indiana, may be the place for you! In this full-time position, you will be expected to organize and support a ministry to grades 7-12 and young adults and strengthen the spiritual growth and social awareness of our young people.

Send résumé to Search Committee, St. Mary-of-the-Knobs Catholic Church, 3033 Martin Rd., Floyds Knobs, IN 47119 by March 1. Date of Hire: July 1. Implementation of ministry to begin the fall semester of 1999.

Bishop Chatard High School announces job openings: part-time religion teacher and substitute teachers

Bishop Chatard High School, 5885 North Crittenden Avenue, Indianapolis, has immediate openings for a part-time religion teacher and substitute teachers.

The religion position is open to practicing Catholics with college credits. Teaching experience is helpful. Substitute teachers need 60 college credits.

Interested applicants should contact Mr. James Kendra at 317-254-5428 immediately.

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Rest in peace

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

BECHT, Mary Lucille, 75, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 29. Mother of C. Mickey, Timothy and David Freiberger, Charles E. Jr., James L. and Patricia Becht. Stepmother of Retta Kelly, Betty Walker, Jeanette Beach, Judy Krueer. Sister of Robert Naville, Dolores Spitznagel. Grandmother of six. Great-grandmother of two. Step-grandmother to several.

COX, Edward J., 56, St. Malachy, Brownsburg, Dec. 22. Husband of JoEllen (Dunbar) Cox. Father of Jenna Leigh Cox. Brother of Wayne Cox, Betty Bailey, Patricia Blackwell.

CROPPER, Mary Stella, 52, Holy Name, Beech Grove, Dec. 12. Wife of Robert J. Cropper. Mother of JoAnn Templin, Diana M. Schakel, Robert J. Cropper, Jr. Daughter of Marion Quattrocchi. Sister of Anna Toner. Grandmother of three.

DRURY, Helen G., 75, St. Augustine, Jeffersonville, Dec. 21. Mother of John M. and Steven W. Drury.

EHLERS, William Sidney, 85, Holy Family, New Albany, Dec. 19. Father of Edward J., David C., Michael J., Stephen H., Anthony P. and Marcia A. Ehlers, Grace E. Kulbitskas. Grandfather of 11.

FISHER, E. Harry, 70, Our Lady of the Springs, French Lick, Dec. 26. Husband of Claudia Fisher. Father of Brian and Barry Fisher, Beth Cattoi. Brother of Roger Fisher, Carol Denbo. Grandfather of six.

HALLIGAN, Loraine M., 86, St. Mary, Greensburg, Dec. 24. Mother of Patricia A. Halligan. Grandmother of one.

HAY, Phyllis H. (Hall), 46, St. Michael, Cannelton, Dec. 3. Wife of Paul Hay. Mother of Anita M. Hay, Dawn M. Cains. Sister of Mark and Brenda Hall, Diane Wittlock, Mae Hodges, Lisa Hicks. Grandmother of three.

HERTZ, William Edward, 61, Prince of Peace, Madison, Dec. 26. Husband of Nancy (Barnes) Hertz. Father of William Joseph Barnes. Brother of Albert A., Francis "Petie," Anthony P., Bernard N. and Joseph L. Hertz, Marian Lynch, Susie McKay, Joan Tucker, Mary Ann Bear. Grandfather of two.

HOFFMAN, Jr., Matthew J., 74, Prince of Peace, Madison, Dec. 27. Husband of Lena (Kruse) Hoffman. Father of Tracey Boling, Terry, Tim, Tom, Ted, Tony and Troy Hoffman. Brother of Bob, Maurice, Herman, Joe, Clem and John

Hoffman. Grandfather of 17. Great-grandfather of four.

IRWIN, Nancy L. (Jones), 49, St. Jude, Indianapolis, Dec. 24. Wife of Dave Irwin. Mother of Scott Allen Irwin, Karie Marie Moore. Sister of Robert and William Jones. Grandmother of two.

JONES, Geraldine M., 81, St. Augustine, Jeffersonville, Dec. 27. Mother of Jerry, Jim and Tom Jones, Carole Butler. Sister of Peggy Kennedy. Grandmother of six. Great-grandmother of four.

LONG, Cecil M., 84, St. Monica, Indianapolis, Dec. 20. Father of William J. and John M. Long, Mike T. McClanahan. Brother of Lucille Funk. Grandfather of 11. Great-grandfather of 14.

NAMOVICH, Martha, 81, St. Mark, Indianapolis, Dec. 25. Mother of Richard, William and John Namovich, Ann Smilanic.

OBERGFELL, Frances, 90, St. Roch, Indianapolis, Dec. 23. Aunt of Margareta Zillgitt.

OSBORNE, Jessie Catherine, 85, St. Roch, Indianapolis, Dec. 23. Wife of William Osborne. Mother of Elsie Kennedy, Rachel Wright. Grandmother of six. Great-grandmother of one.

PARKER, Richard H., 73, St. Ambrose, Seymour, Dec. 20. Husband of Rita Jean Parker. Father of Sharon Barnett, Patricia Ackenback, Richard Parker. Brother of Mary Jean McLeod. Grandfather of six. Great-grandfather of one.

RADEMACHER, Lawrence, 78, St. Roch, Indianapolis, Dec. 26. Husband of Shirley (Smith) Rademacher. Father of Lawrence

Rademacher Jr., Susan McDonnell, JoEllen Kahl, Judy Haggard. Brother of Raymond Rademacher, Ellen Decker, Marion Johnson. Grandfather of 12. Great-grandfather of eight.

RAMSEY, Charles L., 79, St. Paul, Tell City, Dec. 10. Husband of Agnes Ramsey. Father of Janet Lehr, Charlene Parker, Carolyn Huff, Donna Spencer. Brother of Mildred McCallister, Martha Benson. Grandfather.

REKAWIK, Richard, 62, St. Gabriel, Connersville, Dec. 30.

RIZZO, Peter, 78, St. Roch, Indianapolis, Dec. 12. Husband of Mildred Rizzo. Father of Peter and Linda Rizzo, Anita Andrews, Rita Sledge. Brother of Augusta Burrell. Grandfather of nine.

ROBBINS, Donald Lee, 54, St. Gabriel, Connersville, Dec. 20. Son of Mary Agnes Robbins. Brother of Ronald, David and Stephen Robbins.

ROELL, Cornelius Peter, 85, St. Gabriel, Connersville, Dec. 29. Father of Martha and Richard Roell. Brother of Raymond and Otto Roell Jr., Adeline Jaeben. Grandfather of two.

SEYFRIED, August W. "Gus," 91, Holy Name, Beech Grove, Dec. 18. Father of Antoinette Froella, Phillip and Joseph Seyfried. Brother of Rose Seyfried. Grandfather of 15. Great-grandfather of 17.

SIMONELIG, Olga S. Sinkovic, 90, St. Christopher, Indianapolis, Dec. 23. Mother of Olga J. Simonelig. Sister of Mathew Sinkovic.

SPRINGMEYER, Leroy W., 76, St. Mary, Greensburg, Dec.

26. Brother of Juanita Scheidler, Joanne Clark, Cliff E., Don, Vince, Wayne and John Springmeyer.

WARD, Jennings A., 64, St. Paul, Tell City, Dec. 9. Husband of Charlotte Ward. Father of Gayle King, Bryan Ward. Brother of Ellworth Taylor, Porter and Harold Ward, Mary Lois Blair.

WEILHAMMER, Irene, 90, St. Roch, Indianapolis, Nov. 27. Mother of Dr. James Weilhammer, Charlotte Austin. Grandmother of nine. Great-grandmother of nine.

WERNER, Mathias A. "Matt," 90, St. Mary, Greensburg, Dec. 29. Husband of Cleopha C. Werner. Father of Virgin, Jacob and Kenneth Werner, Betty Young, Franciscan Sister Cleopha Werner, Lorene Brancamp, Theresa Nobbe, Dolores Amberger, Mary Merkel, Martha Doll, Regina Lowe, Rita Meyer, Carol Biltz, Ellie Amberger. Brother of Franciscan Sister Rita Agnes Werner, Ellie Kramer, Rita Marie Kramer, Gertrude Riedeman, Henrietta Stein. Grandfather of 81. Great-grandfather of 91.

WILLIAMS, Helen Marie, 63, St. Roch, Indianapolis, Dec. 19. Mother of Melodie Wroblewski, Timothy Williams. Sister of Ashley Beal.

ZOELLER, Frank Urban Sr., 78, Holy Family, New Albany, Dec. 26. Husband of Alma Zoeller. Father of Beverly Giordano, Edward J., Thomas J. and Fuzzy Zoeller. Brother of Roberta Zoeller. Grandfather of 11.

Jesuit Father Paul Allen was teacher, rector at Brebeuf

Jesuit Father Paul Lewis Allen, 91, died on Jan. 15.

A funeral Mass was celebrated at the Brebeuf Jesuit Chapel in Indianapolis on Jan. 19.

He entered the Jesuit novitiate in 1925 and was ordained a priest in 1938.

Father Paul was an English and religion teacher, a superior and a rector at Brebeuf Preparatory School from 1973 to 1996.

He had served as an instructor, rector and spiritual adviser at other posts in West Baden, Chicago, North Aurora, Ill., and Milford, Ohio. He was an Army veteran, serving as a chaplain in India.

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News briefs

U.S.

Internet one of the hottest tools in vocations promotion

CHICAGO (CNS)—When Father Thomas McQuaid became director of vocations recruitment at the University of St. Mary of the Lake in Mundelein, he was a tad computer illiterate, he admits. But it didn't take long before he was surfing the 'net—for seminarian candidates, that is. That's because the World Wide Web has become one of the hottest recruitment tools in the vocations effort. Hundreds of men's and women's religious orders throughout the world are plugging into their computers to try to ensure the future of vocations. "We get a lot of guys who were surfing the 'net and stumble upon our page, then call us for more information," Father McQuaid told *The New World*, Chicago's archdiocesan newspaper.

High court hears case over lower welfare benefits for newcomers

WASHINGTON (CNS)—For the second time in three years, the Supreme Court is considering whether states may provide lower welfare benefits to people who have recently moved from states with different benefit levels. The court heard oral arguments Jan. 13 over whether California may legally save money and discourage poor people from moving to the state by paying different levels of welfare to newcomers for a year. The case is being closely watched by social service agencies such as Catholic Charities USA that are called upon to help support people who have inadequate money on which to live, and by other states that want to avoid drawing new residents who arrive without jobs.

World

Franciscans to leave some parishes, but remain in Medjugorje

VATICAN CITY (CNS)—Franciscan priests will leave seven parishes in the Diocese of Mostar, Bosnia-Herzegovina, but no immediate change was foreseen for the

parish at Medjugorje, the site of alleged Marian apparitions. Archbishop Marcello Zago, secretary of the Congregation for the Evangelization of Peoples, said Jan. 13 the agreement "is connected to the fact that there are too many priests in the area—some diocesan priests have no parishes." "Medjugorje was not part of the discussion. It was not one of the parishes listed," Archbishop Zago said. In separate interviews with Catholic News Service Jan. 13, the procurator general of the Franciscans in Rome and the secretary to Bishop Ratko Peric of Mostar confirmed the details reported by Archbishop Zago.

In Israel, Polish president says he will 'protect' Auschwitz

JERUSALEM (CNS)—In a meeting with Israeli leaders, Polish President Aleksander Kwasniewski said he would take quick action to "protect" the Auschwitz-Birkenau concentration camp, where Catholic activists have erected more than 200 crosses. Jews oppose the presence of any religious symbols at the camp and say the presence of the crosses is an affront to the Jews murdered by Nazis at the camp. Kwasniewski said in Jerusalem Jan. 10 he expected the problem to be discussed and solved by the Polish parliament, which will be reviewing a special law of how to "protect such places" in the next few months.

Canadian bishops protest violence against Christians in India

OTTAWA (CNS)—Troubled by increasing violence against Christians in India, Canada's bishops urged the government of India to launch a public inquiry and bring those responsible to trial. "We are seriously concerned by the increased number of violations of basic human rights committed against Christians . . .," said Cardinal Jean-Claude Turcotte of Montreal, president of the Canadian Conference of Catholic Bishops. In a letter to Rajanikanta Verma, India's High Commissioner to Canada, Cardinal Turcotte pointed to violent attacks committed against Christian communities in the state of Gujarat since Christmas Day.

Christianity must be allowed to affect Europe's future, says pope

VATICAN CITY (CNS)—Christianity, which has left its imprint on European culture, must be allowed to

impact its future as well, Pope John Paul II said. "In a world where difficulties are numerous, the message of Christ opens an infinite horizon and brings incomparable energies: light for intelligence, strength for will and love for hearts," the pope said in a Jan. 14 address to a Vatican symposium. The Jan. 11-14 meeting, sponsored by the Pontifical Council for Culture, brought more than 100 writers, artists, philosophers and scholars to the Vatican to discuss European culture in preparation for the fall Synod of Bishops for Europe. Pope John Paul said that although not all Europeans are Christians, the continent's peoples and cultures "have been deeply marked by the Gospel."

People

Court stays convicted killer's execution; religious leaders asked for clemency

LINCOLN, Neb. (CNS)—The Nebraska Supreme Court stayed the execution of convicted killer Randolph Reeves Jan. 12, two days before he was to die in the electric chair. It agreed to hear arguments that his execution would violate a new equal-protection clause added last November to the state constitution. On Jan. 11 the Nebraska Board of Pardons had refused to give Reeves a last-minute clemency hearing and voted unanimously to move ahead with the execution despite pleas for clemency from the families of his victims and religious leaders, including the state's three Catholic bishops.

Father Vincent O'Connell, 'sugar cane priest,' dies

NEW ORLEANS (CNS)—Marist Father Vincent J. O'Connell, a labor and social justice advocate known as the "sugar cane priest" for his work among Louisiana's sugar cane workers, died of respiratory arrest Jan. 9. He was 86 years old. He died at Chateau de Notre Dame, a Catholic nursing home in New Orleans where he had resided since 1997. He was to be interred in the Marist tomb at St. Bartholomew Cemetery following a funeral Mass Jan. 14 at Holy Name of Mary Church in New Orleans, where he served 1978-82. †

(These briefs were compiled from reports by Catholic News Service.)

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