New Latvian cardinal is an inspiration for Father John Beitans

By Mary Ann Wyand

Love for Latvia, his parents' homeland, has prompted Father John Beitans of Indianapolis to make plans to fly to Rome next week for the elevation of Archbishop Janis Pujats of Riga, Latvia, to the rank of cardinal on Feb. 21.

Father Beitans is pastor of St. Lawrence Parish in Indianapolis, said his parents were born in Latvia and were married there just before World War II.

“During the final days of the war, they were forced to flee from their home to escape the advancing Russian army,” he said. “They were able to get on a relief ship provided by the National Catholic Welfare Council. The ship took them to northern Germany, where there was a displaced persons camp. These were necessary as World War II was ending because ships with the Vatican, which is considered a foreign government, explained Christopher Arthen, coordinator of this global solidarity partnership for Catholic Relief Services.

The goals of the Indianapolis delegation during their eight-day trip to Cuba were to meet their future partners in the Archdiocese of Camagüey, Arthen said, to better understand their reality and discuss plans for their future relationship.

The host during our four-day visit to the Archdiocese of Camagüey, Archbishop Adolfo Rodríguez Herrera, embodied the depth of faith, gentleness and grace of the people our group was to meet in Cuba,” he said. “This

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The Church in Cuba

Editor's note: “Stewards Abroad” is an occasional series that will look at the missionary efforts of the Archdiocese of Indianapolis throughout the world.

By Mary Ann Wyand

Second of two parts

A call to Christian stewardship that inspired a global solidarity partnership between the Archdiocese of Indianapolis and the Archdiocese of Camagüey in Cuba offers multiple opportunities for evangelization as well as friendship and humanitarian assistance.

Facilitated by Catholic Relief Services as a pilot program, C.U.B.A. 2000 (“Community Understanding by Action”) is expected to lead to additional partnerships between U.S. dioceses and dioceses in other underdeveloped countries.

This sharing of faith, culture and resources reflects the true nature of the word “catholic,” which means “universal,” and is a response to Pope John Paul II's frequent requests to reach out to our brothers and sisters in Christ.

The need to support Church mission work also is emphasized by the U.S. bishops in their statement “Called to Global Solidarity: International Challenges for U.S. Parishes.”

Catholic Relief Services initiated a humanitarian relief program in Cuba in 1958 to assist the people who suffered from food shortages and political unrest. CRS now supports the efforts of Caritas Cuba, the social arm of the Church, to help the elderly, chronically ill, children, women and families.

The role of the Catholic Church in Cuban society is rather unique because the Church is the only entity on the island that has a national network and a relationship with the Vatican, which is considered a foreign government, explained Christopher Arthen, coordinator of this global solidarity partnership for Catholic Relief Services.

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See CUBA, page 2

Marian College library is helping Catholics in the archdiocese learn about the faith

By Jennifer Del Vechio

Tucked inside the Marian College library in Indianapolis is a resource center that is helping people across the archdiocese learn about their faith.

The Mother Theresa Hackelmeier Memorial Library, also known as the Catholic Identity Collection, includes access to 150,000 volumes of books on Catholic topics and more than 5,000 videos.

It was formed in 1991, but its usage didn’t increase until about three years ago as the college worked to increase the collection and inform people about the resources available.

Since 1997, usage has increased 35 percent, said Barth Mathauer, the library’s resource coordinator for the collection. Mathauer helps individuals, directors of religious education, catechists and students enrich their teaching or their own personal study by explaining what the library has to offer.

It is open to anyone in the archdiocese, and people who live in the southern part of the archdiocese—such as New Albany—can have books or tapes shipped to their local library on loan.

Marianne Underhill, a student in par

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John DiIulio is ready to create new faith-based initiative

WASHINGTON (CNS)—Two people who know John DiIulio describe him this way: “dresses like a building inspector” and “Joe Pesci with a Ph.D.”

They mean it as high praise, because such descriptions support their observation that DiIulio, the director of the new White House Office of Faith-Based and Community Initiatives, is doing what he does because he believes in it passionately, not because it gets him anywhere in the political world.

Probably precisely for that reason, Washington’s political commentators don’t seem to know quite what to make of DiIulio as he creates an office that is charged with “leveling the playing field” of barriers that prevent community and religious organizations from being able to compete for government funding for social service programs.

DiIulio is a Catholic, a Democrat and an academic working for a Republican administration in an effort that has been encouraged by leaders of both the Christian Coalition and the Call to Renewal. He has held positions at think tanks with philosophical opposite ends of the political spectrum and has collaborated on books about religious coalitions.

See FAITH, page 8
mission was accomplished quite successfully as bonds of trust and friendship were formed in a very short period of time.

Arthen said the delegation “witnessed the physical and spiritual presence of the Church as they visited numerous parishes in differing stages of refurbishment, met with laypeople and clergy engaged in keeping alive their Catholic faith, and walked together with Caritas staff to learn about their efforts to help materially sustain the Cuban people.”

When the delegation visited St. Joseph Church in Camagüey, Arthen said, a woman attending an adult religious education class told them that she came to church to learn more about her faith because “He is the only salvation we have.”

During another parish visit, he said, C.U.B.A. 2000 members gained “a realistic perspective of the Church as it struggles to pass the faith from one generation to the next, assisted by the courageous efforts of lay volunteers and clergy.”

Catholics living in a village about 10 kilometers outside of Camagüey received government permission to offer Mass once a month after the pope’s 1998 visit to Cuba, Arthen said, but they must worship in the open air under a corrugated iron roof with wooden benches and no walls while awaiting government approval to build a chapel.

After attending Sunday Mass at Camagüey’s main cathedral, Arthen said, members of the delegation again met with Archbishop Rodríguez, who explained that “in our landscape, the customs may be different, but the sun that shines on us is the same that shines on you. In Mass, you say, ‘The Lord is with you.’ We say the same. … The most important thing is faith in Jesus Christ—the same love, the same hope.”

“The revolution belongs to the city of man,” he said, “and not the city of God.”

While in Camagüey, the group also toured a farm operated on land that had been granted to the Church in 1997. Produce from this farm supplies food for a Church program for the elderly.

The delegation learned that cattle are registered by the government, and each animal must be accounted for properly during official inspections every few months.

During Archbishop Rodríguez’s weekly meeting with priests in the archdiocese, he told delegation members that, “the clergy in Cuba have successfully maintained a high degree of unity over the years.”

Archbishop Rodríguez explained that many Catholics are not practicing their faith, and the priests hope that more people will return to the sacraments. The clergy also struggle with pastoral outreach to reach high school students who attend government educational institutions far from their homes.

M. Juan García, auxiliary bishop of the Archdiocese of Camagüey, asked the delegation to “take to heart” what they had seen and heard in order to “witness back home to the difficult times in the life of the Church in Cuba.”

A priest in charge of the pre-seminary in Camagüey suggested a seminary-to-seminary connection within the diocesan partnership, and that possibility will be discussed as plans continue for C.U.B.A. 2000 programming.

Another priest expressed concern about abortion in Cuba. No statistics are available to gauge the scope of the problem, the priest said, and there are no ministers to reach out to women and families dealing with the trauma of abortion.

C.U.B.A. 2000 delegates also would explore the possibility of providing pro-life and abortion reconciliation pamphlets in Spanish as part of the diocesan twinning arrangement.

In Havana, the delegation talked with Bishop Luis Robles, the papal nuncio, about providing support for a youth sports and jobs skills training project within Caritas’ “Inicia tu programa.”

The delegation also toured a home for persons with disabilities that is operated by the government but primarily staffed by the Daughters of Charity.

They also met with the Caritas staff in Havana to discuss their program for the elderly and economic concerns affecting the people.

We gained a greater appreciation for the daily struggle of a typical Cuban family to sustain itself,” Arthen said. “Access to dollars or lack thereof plays a huge role in a family’s ability to obtain life’s necessities. The compensation accorded workers does not begin to meet needs. Menial labor is compensated at a rate of about $8 per month. Doctors are paid about the equivalent of $22 per month.”

It costs about $15 a month to provide one person with a 2,000-calorie diet each day, and a laborer’s monthly wages do not begin to cover a family’s dietary needs.

In his trip report for Archbishop Daniel M. Buechlein, C.U.B.A. 2000 member Thomas Gaybrick, secretary for Catholic Charities and Family Ministries in the Archdiocese of Indianapolis, said there is “tremendous potential for faith development” in Cuba.

“The unity that exists between the bishops, the clergy and the laypeople was so obvious,” Gaybrick said. “The fact that the Catholic faith has survived during four decades of communism is another illustration of how the Church perseveres.

“I also was struck by the fact that the kind of work that Catholic Charities [in Indianapolis] and Caritas are doing is very similar,” he said, “although certainly under very different circumstances.”

St. Barnabas parishioner Michele Wessler of Indianapolis said the eight-day C.U.B.A. 2000 mission trip was a humbling experience because of the people’s devotion to their Catholic faith.

“T was humbled to see what God has done in Cuba, how he has worked with the people there, and how the Church is living and walking with the people in their daily life,” Wessler said. “There is a very precari- ous balance between the government and the Church, however the people take Christ to their brothers and sisters by caring for them. The Cuban people use their faith to get through the trials and tribulations they face in daily life. That takes courage, strength and unity.”

(Catholic Relief Services staff member Christopher Arthen assisted with this story.)
Lay group hopes to start a Catholic radio station in Indianapolis

By Jennifer Del Vecchio

Plans are being made to bring Catholic radio to Indianapolis. But buying a station and getting it on the air is a slow process that needs a lot of money.

It’s estimated that buying a radio sta-
tion in the Indianapolis metropolitan area could cost $3 million. Despite the high cost, Robert Teipen believes Catholic radio can happen in the archdiocese. Already, a not-for-profit corporation has been formed at raise funds, and Teipen is speaking at area parishes, with permission, about Catholic radio.

His next presentation will be before all

the Masses at Our Lady of the Grottoed Church on Feb. 24 and 25. Teipen, a member of St. Lawrence Parish in Indianapolis, began pursuing the idea in December.

At a retreat, he remembers hearing about evangelization and was wondering how he could fulfill that call.

Less than two weeks later, he read an article about a traveler who was frustrated by the lack of Catholic radio, and Teipen began thinking about the Indianapolis area. Through prayer, Teipen said he felt called to explore the idea of bringing Catholic radio to Indianapolis.

He found free 24-hour programming—much of it would be the same as EWTN’s with the possibility of local program-

ming—and began researching what sta-
tions were available for sale.

The signal of the station, likely an AM station, would mainly reach metropolitan Indianapolis, he said.

It also depends on the station that could be bought, meaning the signal could be strong enough to reach the Ohio River, Teipen said.

The organizers of the station are not ask-

ing for the Archdiocese of Indianapolis to support it financially. Instead, it will be a lay movement, Teipen said.

Statistics show that rationally there are 17 radio stations that identify themselves as Catholic. At least 40 other stations offer some Catholic programming, he said.

There are Catholic radio stations in Detroit, Chicago, St. Louis, Louisville, Cincinnati and Ann Arbor, Mich.

I’ll know this is going to happen. I just can’t tell you when,” Teipen said.

“The goal is to teach the Catholic faith through radio. We want to give the Catholic view and do it according to the Magisterium.”

While Teipen said he believes Catholic radio will become a reality for Indian-
apolis, he said any money raised and not used for a radio station would be given to the archdiocese.

For more information, call 317-598-6700.†

Sisters of Providence to begin $6 million building project

By Mary Ann Wyand

Looking to the future, the Sisters of Providence of Saint Mary-of-the-Woods announced plans on Feb. 8 to renovate an existing health-care facility and construct a new building to meet the congregation’s increasing needs.

Providence Sister Diane Ris, general superior, said the $6 million project is a culmination of two years of professional studies and discussion among members of the congregation.

Of that total, she said, $5 million will be spent on Phase I plans to construct the new facility and demolish part of Lourdes Hall. Phase II plans to renovate Karcher Hall, one of the congregation’s health-care units, are expected to cost $1 million.

Construction is scheduled to begin later this year, and each phase is expected to take 18 months.

Plans are also underway to begin a capi-
tal campaign to finance part of the project.

Sister Diane said the new building will connect Lourdes and Karcher halls, and will house dementia and custodial care wings as well as a large therapy space, administrative offices, a doctor’s examination room and other service and support areas.

She said renovations to Karcher Hall will improve ventilation and lighting, and also resolve privacy concerns related to bedrooms and baths.

“The strong affirmation of congregation members to the direction proposed at the fall gatherings was a major factor in our decision-making process,” Sister Diane said. “Members of the general council read every response form and, at the future planning sessions with the Health Care Long Range Planning Committee, will certainly consider many of the fine recom-

mendations suggested.”

The general council also appointed Providence Sister Barbara Ann Zeller as the project director.

“Sister Barbara Ann has a great deal of experience in building projects, much of it recently,” Sister Diane said. “We are absolutely thrilled that she has agreed to do this. A construction manager will also be hired to be on site and work closely with architects and contractors.”

Sister Diane said the congregation intends to exploit licensure and certification of the new health-care facility so a certain number of beds will qualify for Medicare reimbursement.

“We will seek the expertise of our con-

sultants in this regard as well as the experi-

ence of other religious congregations that have taken this course of action,” she said. “These are very important issues because they address our ability in the future to extend our ministry of health care beyond ourselves. Many sisters expressed great interest in accepting laypeople. For some [sisters], it was the most important consid-

eration in stating their support for the build-

ing and renovation project.”

Sister Diane said a $25,000 grant from the National Religious Retirement Office in Washington, D.C., was used to hire consultants to complete a site study and make recommendations for the project.

“The congregation hired the Troyer Group, based in South Bend, to oversee the master plan and conduct a facilities audit, and Herrin Associates Co. Inc. of Indianapolis to study operational stan-

dards and procedures.”

“They have done a lot of work in the future for us. There is no doubt this project will help us provide quality health care for our sisters for many years to come.”†

Correction

Archdiocesan Youth Council chair-
person Paula Fernandes is a member of St. Joseph University Parish in Terre Haute, not St. Joseph Parish in Unionville. Paula Fernandes incorrectly listed in a story about the Archdio-

cesan Youth Conference published in the Feb. 9 issue of The Criterion.

Stewardship and Development office names two directors

The archdiocese’s Office of Steward-

ship and Development has named two new appointments to key positions.

B. Scott Whitaker has been named director of donor services and Dana Townsend has been named director of donor services.

Whitaker will direct the efforts to increase involve-

ment in parish stewardship and stewardship to the greater archdiocesan community through year-round parish stewardship efforts and the annual Called to Serve campaign.

Whitaker also will oversee the follow-
up efforts to the Legacy of Hope from Genera-
tion to Generation campaign.

Legacy of Hope was a special archdioce-

sean capital and endowment campaign, which raised $88 million in three- to five-
year pledges from nearly 36,000 Catholic households and other friends of the Church.

Whitaker comes to the archdiocese from the National PFA Foundation in Indianapolis, where he led the organiza-

tion’s annual fund-raising campaign.

Townsend has worked for the archdiocese for the past two years as database coordina-

tor. She has been involved in main-

taining and updat-

ing individual, cor-

porate and founda-

tion records for all archdiocesan cam-

paigns and events.

She will oversee the conversion to a new archdiocesan software program in the spring of 2001. As director of donor services, Townsend will continue to build services that meet the prevailing needs of the archdiocese’s donors, parishes, schools and agencies.†

Sisters of Providence and the Tro-

yer Group, based in South Bend, to oversee the master plan and conduct a facilities audit, and Herrin Associates Co. Inc. of Indianapolis to study operational standards and procedures.‡

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H ere’s a trivia question for you: Where was Christianity first adopted as the official state religion?

We have become accustomed to think that this happened in the Roman Empire when Emperor Constantine proclaimed Christianity the state religion early in the fourth century. Actually, though, it happened in Armenia even earlier, in the fourth century, when St. Gregory the Illuminator converted King Tiridates III.

The year, the Armenian Catholic Church and the Armenian Apostolic Church are celebrating the 1,700th anniversary of Armenia’s conversion to Christianity.

Of all the Eastern Christian Churches that are not part of the Catholic Church, the Armenian Apostolic Church seems to be the closest to Catholicism. Its patriarch, Catholicos Karekin II, has visited Pope John Paul II to visit Armenia in September for the celebration of the anniversary. Last November, the patriarch visited the Vatican where he and the pope signed a document that says that the two Churches share the same foundation, the true sacraments, apostolic succession of bishops, the priesthood and the Eucharist.

Throughout his pontificate, Pope John Paul has worked for Christian unity. It appears that unity between Catholicism and the Orthodox Churches might be closer than unity between Catholicism and the Armenian Apostolic Church. Twice it appeared that unity was reestablished, in 1274 and 1439, but both times decisions of ecumenical councils were rejected by the Orthodox faithful after their bishops returned from the councils. Today most Orthodox faithful believe that they have the true faith and, if there is to be unity, it is up to the Catholic Church to join the Orthodox.

It’s different with the Armenian Apostolic Church. Although it is part of the Oriental Orthodox Church, it separates from the Catholic Church after the Council of Chalcedon in 431 rather than at the time of the Great Schism of 1054.

In recent decades, though, it has become close to the Catholic Church. This has been achieved mainly through the efforts of Pope John Paul and the Armenian patriarchs. Patriarch Catholicos Vaskin I was head of the Armenian Church for 30 years during the communist era, sharing experiences with then-Archbishop Karol Wojtyla of Krakow.

After Patriarch Vaskin died in 1995, his successor, Patriarch Catholicos Karekin I signed a document with Pope John Paul acknowledging that Jesus Christ was both fully human and fully divine, the only doctrinal difference between the two churches. The pope planned to visit Armenia in 1999, during his trip to Poland, but learned that Patriarch Karekin was dying.

When the pope and Patriarch Karekin II signed that document last November, it included this sentence: “We continue to pray for full and visible communion between us.” How, then or when that can happen is still unknown. As with all the Orthodox Churches, differences about the status of patriarchs and the primacy of the pope remain problems.

— John F. Pfeil
La Iglesia en México es un gran regalo para la Iglesia en EE.UU.

La intención del Arzobispo Buechlein para vocaciones en febrero

La Iglesia en México es un gran regalo para la Iglesia en EE.UU.
Indianapolis will conduct an ongoing series called "Four Stops on the Journey to God," beginning March 5 at 7 p.m. in the school. The sessions are for non-practicing Catholics who are seeking answers to questions about returning to the Church. There will be informal sharing and an update about the Catholic faith. For more information, call 317-255-3666.

Father Thomas Seccina Memorial High School, 5000 Nowland Ave., in Indianapolis will host its annual Track and Field Pancake Breakfast from 8 a.m. to 10 a.m. on Feb. 17 and Feb. 24 at the McDonalds at 10th and Bosart streets. The cost is $5 and includes pancakes, hash browns and juice or milk. All proceeds benefit the track and field program. For more information, call 317-356-6377, ext. 135.

The Birthline Guild will present its "Love Works Magic" luncheon and fashion show on March 17. Fashions will be presented by Red Ella at the Ritz Charles, 12156 N. Meridian St., in Carmel. The event begins with an 11:30 a.m. social followed by lunch at noon. Tickets are $20, with advance sale only. For more information, call 317-466-9656 before March 3.

A parish Lenten mission will be held from 7 p.m. to 8:30 p.m. on March 4-7 at Mary, Queen of Peace Church, 1005 W. Main St., in Danville. Franciscan Father Finian Zaucha will present the mission. He will speak on how to better disciples of Jesus Christ, how to build the Kingdom of God on earth and how to attain salvation. For more information, call 317-745-5080.

Rosaries for Life is sponsoring a pro-life prayer event to have 1 million people pray the rosary for an end to abortion. The prayer event is May 12, but people are being asked to promote the event now. The goal is to have 1 million people praying the joyful mysteries at the same hour for an end to abortion. For flyers to promote the event, write to Rosaries for Life, P.O. Box 41831, Memphis, Tenn., 38174 or call 901-725-5937.

Saint Mary-of-the-Woods College in Terre Haute and its Women’s External Degree Program are hosting a campus visit from 1 p.m. to 4 p.m. on Feb. 19. The campus visit will be an opportunity to learn about the program and meet with staff and faculty. Reservations are requested. For more information, call 812-535-5263 or 800-926-SMWC.

Father Thomas Seccina Memorial High School, 5000 Nowland Ave., in Indianapolis will have its annual Baseball Fish Fry from 4:30 p.m. to 8 p.m. on Feb. 28 (Ash Wednesday) in the school cafeteria. Dinners are $5 and include fish or cheese pizza, French fries, coleslaw, dessert and a drink. All proceeds benefit the baseball program. For more information, call 317-356-6377, ext. 155.

A men’s Lenten retreat, “Four Stops on the Journey to God,” will be held March 2-4 at Fatima Retreat House in Indianapolis. The retreat by Holy Cross Father William Simmon will use stories and parables from Scripture to talk about the stops we make on our spiritual journey that deepen our understanding and appreciation of our adult religious faith. The cost is $125. For information, call 317-545-7681.

The Servants of the Gospel of Life will hold vocational discernment weekends for women ages 18-45. Women are invited to spend weekends at Our Lady of Guadalupe Convent, 8003 Roy Road, in Indianapolis for vocation discernment. The weekends will consist of daily Mass, Eucharistic adoration, communal praying of the Liturgy of the Hours, private prayer, conferences on vocation discernment and an introduction to the charism and spirituality of the Servants of the Gospel of Life. For more information, call 1-800-909-2376.

The Indiana College Preparatory Program is searching for tutors to work with elementary and middle school students. The program focuses on students in kindergarten through the 12th grade and their parents. It is administered through Marian University in Indianapolis. For more information, call 317-543-3526.

Marian College offers new programs

Marian College has added seven new academic programs for the fall semester. The College, located in Indianapolis will add pre-law, political science, management information systems, chemical technology, environmental studies and a dual-degree in computer science and graphic design.

The dual-degree program is with Purdue University’s School of Science at IUPUI in Indianapolis. It is Marian College’s first dual-degree program, and will combine Marian’s values-based education with technology at Purdue to strengthen the competitive advantage the degree will offer students. Graphic design is a new major that was formerly available as a concentration.

For more information about the programs, call 317-955-6000.

Connersville parish plans mission

The 150th anniversary celebration of St. Gabriel Parish in Connersville will begin with a parish mission. The parish, established in 1851, will host the retreat, called “Here I Am Lord,” at 7 p.m. on Feb. 18-22 in the church.

Redemptorist Father Jack Dowd from Chicago will be the main speaker. Father Dowd was ordained to the priesthood in 1961 and has held many pastoral positions, including high school teacher, vocation ministry, parish work, pastor, provincial of the Midwest Province of the Redemptorists and a member of the order’s Mission Team.

The parish mission committee is hoping the event will be a time of renewal for the parish. The mission is open to people of all faiths. Transportation and babysitting services are available. There also are special children’s activities each evening for children aged 3 through the fifth-grade. For more information, call 765-825-8578.

Fatima Retreat House

March 9–11 Women’s Lent retreat Seeking the Gift of Simplicity with Sr. Norma Rocklage and Fr. Larry Voelker

March 16–18 Lenten Retreat for Women & Men Sacred Landscapes with Fr. Jeff Godecker

March 25–26 Silent retreat for Women & Men Listening Through the Little Way of St. Therese with Fr. Ted Haag, O.F.M.

April 6–8 Lenten retreat for Women Prayerful Journaling: A Spiritual Way to God with Fr. Soel Mueller, OSB

Come, practice the Art of renewal... call for a brochure
Disciples in Mission information sessions drawing large crowds

Large groups of parishioners from around the archdiocese have been turning out for the Disciples in Mission information sessions. With four more on the schedule, the totals stand at 437 people representing 99 parishes and missions.

Disciples in Mission is a process to help parishes and its members evangelize—to reach out to people without a Church home as well as Catholics who may not be actively taking part in the faith.

Jesus Father Joe Folzenlogen, evangelization coordinator for the archdiocese, has been one of the presenters for the gatherings along with Brian Fouxt, Judy Kocik, Taylor, Nancy Fahringer, Mark Braun, Harry Dudley, Celina Acosta-Taylor, Angie Munoz Silver, Oscar and Eva Morales, Chelo Quiroz, Carmen Montanez, Bill and Margot Bradbury, Cheryl Schnitzrus, Maru Villalta and Olga Villa.

The presenters have appreciated the variety of viewpoints offered by the parish teams and the energy and enthusiasm that have accompanied their personal insights.

Each session has concluded with a question period, and there have been several common concerns and some perceptive comments. One issue that came up in every session was the practical issue of finding enough people and enough time to present the Disciples in Mission process.

Father Folzenlogen responded by noting that Disciples in Mission begins in, integrates with and builds on what is already happening. The resource materials focus on “existing” and “new.”

Father Folzenlogen said much of what we already do in our parishes already has an evangelization dimension, but we do not pay attention to that. Disciples in Mission encourages us to operate with a heightened awareness of containing the mission of Jesus. We are not going to pile a huge new agenda on top of everything else, he said, but rather will do our current agenda with a different mindset.

For instance, most parishes and most parishioners normally give extra attention to their faith life during Lent. Disciples in Mission works with that natural motivation by making Lent the focus of its formation activities. A parish will not be doing something unusual, but would actually have the benefit of a rich set of insights.

Another important support is the network of ideas when parish teams go through the training along with the teams from other parishes. They can call on each other for ideas and other help.

Participants in the information sessions found the resources a two-edged sword. They appreciated the highly detailed materials, but they also felt overwhelmed. The presenters kept reminding people that the manuals present an ideal way of doing the process. Each parish needs to adapt and tailor the process to its own situation and resources.

Several people noted the ways the process could challenge their parish to grow. For example, the focus on diversity could be very helpful, not just in terms of people with different languages and cultures, but also in noticing and working with persons with disabilities, different age groups and even the diverse spiritualities active among current parishioners.

Once the information sessions are completed, letters will be sent to pastors and parish life coordinators inviting their parish to commit to the process. Then the schedules will be drawn up for parish coordinator and team trainings.

Indiana taxpayers can influence legislative school decisions

By Margaret Nelson

While the Indiana legislature considers ways to improve education, many Catholics and other parents of the 94,500 children in Indiana public schools are offering their opinions to their representa- tives in the House and Senate.

“Only by opening the door to competition is there a chance that we can do anything about what’s ailing the public schools,” said Chandler.

Chandler chose “other,” because the first four applied only to public schools. In the space provided, she wrote that the state should introduce vouchers, which her non-Catholic husband supports as well.

“I would love to see vouchers,” she said. “It’s only fair that we have a choice in how our money is spent. It’s not just being fair, it’s our choice.”

Parish priest Father Amen said the state should spend its money on education. He said that they are within the public school system. “Only by opening the door to competition is there a chance that we can do anything about what’s ailing the public schools.”

“Only by opening the door to competition is there a chance that we can do anything about what’s ailing the public schools,” said Chandler.

Chandler’s own parents gave her and her five siblings a 12-year Catholic education at a time when there was no tuition in the schools—just a requirement to contribute to the parish.

The Indiana Legislature is considering several measures to improve schools. According to Glenn Tebbe, director of the Indiana Non-Public Education Association (INPEA), and M. Desmond Ryan, director of the Indiana Catholic Conference (ICC), both houses of the leg- islate are currently considering bills advocating charter schools.

Legislators consider charter schools as an alternative and as a means of educa- tional reform.

INPEA wants parents to know that charter schools are only one choice and that they are within the public school sys- tem. Tebbe, who testified in late January before the Senate Education Committee, said. See SCHOOL, page 24

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LATVIA
continued from page 1
announced the nominations of seven addi-
tional cardinals on Jan. 28, he said the new
nominees included the archbishops from Ukraine and Latvia, whom he had
designated as car-
dinals “in pro-
territorial regard ing the status of Latvia’s
Russian minority.
“In our family history, we just assumed
that the Soviet Union would be in control
and that forced atheism would say the sys-
tem,” Father Beitans said. “We dreamed of
just being able to set foot in the country to
meet a relative. That would have been
incredible at a time when it was unique that
even mail could go back and forth, and it
was heavily censored. To think that even
little things like that could happen was a
dream. What has happened—normalization of
the country—is beyond any dream. It’s an
answer to prayers.
“The religious urge in the human spirit
is a universal thing all over the planet,” he said.
“When anybody tries to suppress any
religion anywhere, it never works. People will eventually throw off the
tyrant. The Holy Spirit always prevails.”
Father Beitans said through the years
“the people of Latvia had enough faith to
keep hanging on, but never dreamed of
having a cardinal. Now we feel surprised
and delighted that this has come to pass.
Two cardinals during one papacy is truly
remarkable.”
Latvia is located near the Arctic
Circle in eastern Europe, adjacent to
Estonia, Finland, Norway, Sweden, Lithuania
and Poland. It was one of the last
countries Christianized because of
its northern location.
“The original Christianization of
the country was Catholic by the Germans,”
Father Beitans said, “but the Protestant
Reformation had a huge effect on Latvia
because of its nearness to Norway and
Sweden. The southern part of Latvia held
on to its Catholicism because it communi-
cated freely with Lithuania and Poland, and
the northern part became Lutheran
because they communicated very freely
with Estonia, Finland, Norway and
Sweden, which were bastions of the
Reformation.”
During the country’s troubled history,
many Latvian people were forcibly reset-
ded in the Soviet Union, and Russians
were brought to Latvia to destroy its
ethnicity.
“The Russianization is what Latvians call
the efforts of the Soviet government at
that time to purposely try to destroy their
ethnic identity,” Father Beitans said.
“It started when the czars ruled Latvia at
times, even before World War I. They
felt that everybody should be Russian.
“For many years, there was a very
weak sense of Latvian national identity,” he said. “It was only when scholars
discovered the rich traditions in the unwrit-
ten folk songs that the Latvians began to
say, ‘We have a history. We are a people.’
“Two cardinals during one papacy is truly
remarkable,” Father Beitans said. “And
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Families must work on communication skills

By Sheila Garcia

When Mary lost her husband of nearly 50 years, family members rallied around her. A sister-in-law helped with the wake, and a nephew cut short a European business trip to attend the funeral.

In the following months, Mary’s teen-age grandson took care of her yard work, while her daughter called every day and visited almost every weekend.

Mary’s family is not unique. Many families pitch in to support one another, especially in times of crisis, but they probably would not identify this solidarity as a family strength.

Families often lose sight of, or take for granted, the particular strengths that bind a family together and help both the family unit and individual members to flourish.

In “A Family Perspective in Church and Society,” the U.S. bishops’ Committee on Marriage and Family defines family strengths as characteristics that enable families to operate effectively. These strengths allow families to cope with the daily stresses and problems of family life as well as major events such as illness and job loss.

Each family has particular strengths, such as solidarity, that it can develop and build upon.

Religious faith is one strength. Families who worship together deepen their unity. When families pray at mealtimes, and discuss religious beliefs and values, or join in service to the poor, they develop a spiritual reservoir upon which to draw, especially in difficult times. Such religious activities can be a strength even when husbands and wives do not share the same faith.

Rituals and traditions, some of them religious or ethnic, are another family strength. The daily bedtime routine, pancakes every Sunday or Thanksgiving at Grandma’s give stability to family life.

Rituals and traditions can bridge the generation gap. They can connect families to beloved members, now deceased, whose presence is felt as familiar rituals are re-enacted.

Families that are strong have developed a clear sense of values. They have put their priorities in order, and they invest in people and relationships rather than in possessions. And such families understand that not everything is worth fighting about. When my son was 17, he backed into a young mother’s car in the parking lot. Fortunately, the damage was minor. When I called to discuss the repair, she quickly brushed off my apologies.

It’s no big deal, she said, then explained that several months earlier her sister had died and that tragedy had taught her what is really important in life.

Older family members can be a tremendous resource, helping to put situations in perspective, as family members sort through their values and priorities. What seems like a crisis right now may barely be a lack of agreement in how to do it, and this is probably due to how the individual parents themselves were brought up. I conduct marriage preparation seminars, and it’s a topic we always discuss.” (DeAnna Cooper, Peoria, Ill.)

“Maybe when someone wants to be in control all the time.” (Martha Trujillo, Belen, N.M.)

“Lend Us Your Voice

An upcoming edition asks: What is your favorite form of private prayer? Why?”

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

Discussion Point

Talking resolves hurt feelings

This Week’s Question

What are the greatest causes of misunderstandings at home? How can they be approached?

“Poor communication. People need to talk more.” (Bev York, Columbia Falls, Mont.)

“I’d say it would be disciplining children. There can be a lack of agreement in how to do it, and this is probably due to how the individual parents themselves were brought up. I conduct marriage preparation seminars, and it’s a topic we always discuss.” (DeAnna Cooper, Peoria, Ill.)

“Maybe when someone wants to be in control all the time.” (Martha Trujillo, Belen, N.M.)

Family life is not all serious, however. Family members need time to play, to enjoy each other’s company and to take a break from the routine. Having fun is also a family strength, whether it’s a long-planned vacation to Disney World or a spontaneous trip to the movies. The memories created by these happy times can be vivid and lasting.

On hot summer evenings, my parents would occasionally take the family to the best ice cream parlor in town. Whenever I pass that building—even though the ice cream business is long gone—I fondly remember my late father and his love for banana splits.

Humor can be an important part of family play. It can defuse potential conflicts or ease awkward situations. A family’s sense of humor is as unique as the family itself, ranging from practical jokes to puns to gentle teasing. Families often recount inside jokes or humorous stories that mystify outsiders but delight their own members.

Family strengths are many and varied, but what binds them together is love. Families who seek to grow in love possess a strength that enables them to meet life’s challenges and to embrace its joys.

(Sheila Garcia is the assistant director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.) ↑
As the seasons change, Minnesota women learn patience, courage and self-reliance are virtues they're stuck with, no matter what-all, I frostbit my shins. For years I was barely below freezing and they're whining about how cold it feels due to "wind chill." I can find no one bats an eye at what you look like when you're in Minnesota, and it's only in the spring that people begin to do in 1935. The Indianapolis Star (issued by Pope Pius XI in 1931 on the 40th anniversary of the publication of Leo XIII’s “Rerum Novarum”) refers to subsidiarity as “that moral principle, which cannot be set aside or changed, [and which] remains fixed in social philosophy” (#79).

It is, wrong, this principle would say, for a higher level of organization to perform any function that can be handled effec- tively and efficiently at a lower level of organization by those who are closer to the problem and closer to the ground. This is a solid democratic principle, a safeguard against both left-wing collectivism and right-wing totalitarianism. Oppressive govern- ments are always in violation of the principle of subsidiarity; overactive govern- ments frequently violate this principle.

This is not to say that governments are the desirable goal. Nor does it seem that big government is never justified. The Social Security Act—a "government" initiative that showed then, and continues to display, respect for the principle of subsidiarity.

A new major monument in Washington, D.C., frames the years of the Great Depression in sculpture and inscriptions related to the presidency of Franklin Delano Roosevelt. The FDR Memorial is a memorial for the 32nd president of the United States and was completed in 2000.

The sculpture figures represent the great grandfathers of these children of affluence. These fun-loving children would not have the health, wealth, education, economic security and long life expectancy that they take for granted had it not been for the programs of the New Deal and the Social Security Act—a "government" initiative that showed then, and continues to display, respect for the principle of subsidiarity.

No individual or group, no lower levels of governmental or private organizations, could have invented or begun to do something during the Great Depression to combat poverty and protect the elderly, people with disabilities and the survivors of the widow-breadwinners who lost their jobs.

The sculpture figures are representative of the great grandfathers of these children of affluence. These fun-loving children would not have the health, wealth, education, economic security and long life expectancy that they take for granted had it not been for the programs of the New Deal and the Social Security Act—a "government" initiative that showed then, and continues to display, respect for the principle of subsidiarity.

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The First Book of Samuel is the source of this weekend’s first reading. Originally the two books of Samuel were one. As was the case with their fellow biblical books, such as Kings and Chronicles, editors divided Samuel into two parts many years after its composition. First Samuel recalls the early history of the Hebrew nation. Its central figures are Samuel, a leader as this nation developed; Saul, its first king; and David, Saul’s successor.

In reading biblical histories, the most important fact to keep in mind is that history, as we understand the writing of history, was not paramount. It was not as if the ancient writers wished to mislead any one. Rather, their interest was in conveying to readers and hearers the religious message occurring in the history.

This reading depicts the days when Saul and David were in dispute. David is alerted to the fact that Saul is in a very vulnerable situation. It would have been easy under the circumstances to take Saul’s life.

David resisted the temptation. He spared Saul.

The message is twofold. First, David was upright and not at all bloodthirsty. (In the circumstances to assassinate Saul. David also had nothing to fear. He was God’s anointed. He was the instrument given by God to protect the people and to lead them to God. Nothing could thwart the will and plan of God.

Throughout his writings, the apostle Paul gives his readers the benefit of his magnificent insights into the mission and person of Jesus.

One second reading this weekend, from Paul’s First Epistle to the Corinthians, is an example of this richness of spiritual understanding. Here Paul contrasts humanity before and after Christ. As children of Adam, each human is finite and destined to die. As brothers and sisters of Jesus in faith, and therefore heirs with Jesus, humans who are believers are entitled to eternal life.

St. Luke’s Gospel provides the last reading this weekend. This reading too is a splendid glimpse into the reality of Jesus. He is love. Total, generous and forgiving love is the Lord’s gift.

Luke details the love of Jesus. It is a love that returns good for evil. It is heroic. It rests upon the highest of values and beliefs. It also is the most compelling expression of strength and power. Persons who are able to love as Jesus was able to love are in no sense weak or surrendering. They, in fact, can control themselves, their fears and their instincts to serve a greater good.

Reflection
The Church guides us onward as, in these weeks after Christmas and the Epiphany, we remember Jesus, reflect upon the meaning of Jesus in our lives and anticipate Lent and the ultimate union with Jesus guaranteed by the Resurrection.

In First Samuel, the Church gave us the image of a serene and compassionate David. His was a serenity and compassion born of assurance and conviction. David was strong. Indeed, his image was of strength, for he was able to overcome the giant Goliath.

With God at his side and in his heart, David had nothing to fear.

The Church follows this picture with another. It is a picture of Jesus, the perfect embodiment in human flesh of divine love. Again, the love of Jesus indicates strength and profound courage, never surrender or flight.

Q Some friends and I were discussing what happens to your soul when you die. I thought the soul immediately goes to heaven. A friend thought a soul’s remains sleeping until Jesus comes again; then we go to heaven, but it will feel like you have been asleep for only a second. (Maryland)

A Most of what you asked cannot be answered with anything more than pure speculation. A few considerations may throw hopeful light on your discussion.

First, we know that people are in heaven right now, including Jesus, of course. Our Catholic and general Christian understanding of saints who have died has been canonized or otherwise, is that they are with God—or “in heaven.”

Second, as far as we can theorize, for reasons that are obvious there will be no “time” as we have it here (hours, days, years) in whatever existence comes after death. Time-related words like “until,” “later,” “before,” “after” and so on, really are thus meaningless in that setting. As we know, with God there is no past or future, no yesterday or tomorrows. All that is exists in one eternally present moment in and for God. If we think about it, that is the nature of eternity—no limits, no boundaries, no markers into the future.

Third, we cannot think of the soul as the real “me” and our body as a dispensable attachment that we need in this life, but no longer. Both our spiritual and material parts, traditionally referred to as body and soul, are essential for our human nature, whether here or in the next life.

In other words, there can never be such a thing as a truly human soul floating completely free of a body. If a soul does not have some relation to a body, it is not a human soul. Whatever it is, if such a separate existence were even possible, it would not be a human being.

Without getting too philosophically technical, all this follows from the Church’s traditional explanation of our human nature (“body” and “soul”) in terms of the Greek metaphysics passed down to us by Aristotle and Thomas Aquinas, in which elements called matter and form are the inseparable, interwoven components of all material beings.

This all fits and presupposes, of course, what we profess in the Apostles’ Creed. "I believe in the resurrection of the body." Attempts at this sort of reflection commonly raise the question: How can we explain the continued existence of deceased human bodies through centuries of time? I don’t think we can explain it.

It is commonly acknowledged today that the awakening of the dead to the sound of the trumpet at the end of time, of which St. Paul speaks (1 Cor 15) is his metaphorical effort to put into human language an event, the cosmic mystery of transformed life, that transcends all human experience and concepts.

Your friend’s comment about being “asleep for only a second” is interesting. Putting all the above (and lots of other facts together), it is suggested that when we die, our next conscious moment will be the resurrection, our rising to the new life. It is important to suggest in that letter.

Perhaps the response Jesus seems to give about such questions (in John 14, for example) is still the best: Don’t be afraid. Trust me, and don’t be too concerned about it. If I told you, you couldn’t understand anyway. Just know it will be worth waiting for.

We believers are called to imitate Jesus. Thus, we are called to courageous love ourselves. It too will be for us a sign of great strength and great maturity.

Such love is very demanding. Many human beings, and we must feel ourselves to be, incapable of such love.

In First Corinthians, Paul reminds us that if we are in Jesus—and if in Jesus the Holy Spirit dwells in us, heals us, strengthens us and guides us—then we are capable of the greatest of love.

What happens to the soul after death?
Program prepares college students to teach Catholic faith

WASHINGTON (CNS) — Sister Angela Ann Zakowski is not worried about the future of religious education. That’s because she’s been keeping her eye on a group of college students who have been working on a project that will pass on the basic tenets of the Catholic faith in parish religious education programs or Catholic schools.

The students have come up with some pretty innovative ideas, according to Sister Angela, a Mission Helper of the Sacred Heart and director of the Institute for Pastoral Initiatives.

For one thing, they are not afraid to use modern technology—from Power Point presentations, to Internet research and videos—to get the message of faith across to kids.

“They’re also not afraid to dream,” Sister Angela told Catholic News Service in a telephone interview from her office at the University of Dayton, Ohio. She and Marianist Brother Edward Underhill were coordinating a two-year project called the Forum for Young Catechetical Leaders. It is designed to form a new generation of religious education teachers.

Brother Edward works for the University of Dayton’s Lalanne program, a teacher service program for urban Catholic schools sponsored by the university’s Center for Catholic Education.

The catechetical forum, which offers undergraduate credit and diocesan certification for teaching religion, kicked off this January with more than 20 University of Dayton students enrolled.

The program is divided into four segments, involving retreats and sessions spread out over each semester led by facilitators from the University of Dayton and diocesan religious education leaders. In between sessions, the students keep up with each other through meetings and online discussions.

As Sister Angela sees it, a major goal of the program is to form a community for these young adults who are working together with a shared interest in becoming catechists.

Another aspect of the program is that it links these students with experts in the field and with diocesan contacts for future work opportunities.

The collection also offers materials for Sunday Morning Religious Education teachers who need resources, whether its games, activities or videos to help illustrate the sacraments or explain what the Church teaches.

“It runs the gamut of fluffy entertainment for younger children to religious material to assist theological religious study or your own personal enrichment,” Griffith said.

The library was named after Mother Theresa, who founded the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. Franciscan sisters also founded Mararian College.

The collection is free to everyone. "All that is needed is a card, which takes about three minutes to acquire. The collection can also be accessed through the Internet at www.marian.edu/library/index.html. Patrons can search for a topic and find out if it’s available, and then reserve the book or video. For more information, call 317-955-6000.†"

Sister Angela said the idea for such a program has been in the back of her mind for some time, triggered by talks she has given at national conventions where she has seen fewer and fewer young people attending.

“We keep talking about young people as the future of the Church, but we’re missing the mark by not investing in them,” she said.

The Dayton program, which Sister Angela thinks is the first of its kind, attempts to tap into the energy of young Catholics and steer them in a direction where they can use their talent.

“As young people are looking for a porthole or a door to assume leadership in the Church, but they don’t know how to do it,” she said.†"
To the People of the Archdiocese of Indianapolis

This past fiscal year—from July 1, 1999, to June 30, 2000—was a year of continued growth for our Church in central and southern Indiana. It has also been a year of challenge for us. And we really wouldn’t expect it to be any other way.

Signs of continued growth
Last Easter, we welcomed more than 1,400 new Catholics into the Church. What a witness they are to us of the power of the Holy Spirit, the unconditional love of God, and the redeeming grace of Jesus Christ. These new Catholics serve as models for us and as sources for our renewed enthusiasm for our faith.

In late January, a new parish in north-eastern Dearborn County was officially established under the patronage of St. Teresa Benedicta of the Cross (Edith Stein), a philosopher and a Discalced Carmelite nun and died at Auschwitz during World War II.

Unprecedented construction
Our successful fund-raising efforts over the last few years have resulted in unprecedented levels of construction and renovation being undertaken throughout the archdiocese to address some of our deferred maintenance and our growth needs. During the seven-year period from 1997–2003, we expect expenditures for construction and renovation to reach $174 million for parishes, schools and agencies across the archdiocese. In fact, nearly every parish in the archdiocese will be involved in some construction or renovation activity during that time.

Renewed schools, new schools
On the education front, a new Holy Angels School was opened in Indianapolis in August 1999. At the time, it was the first new center-city Catholic school to be opened in the U.S. in four decades. Construction began on a second new Indianapolis center-city school—Holy Cross Central School—which is scheduled to be open for students next fall.

Two other new schools are on the drawing boards—Seton Catholic High School in Richmond and St. Mary-of-the-Knobs School in Floyds Knobs. They hope to be accepting students in the fall of 2001.

In addition, Oldenburg Academy, operated by the Sisters of St. Francis, admitted boys last fall for the first time in its 148-year history.

Adult education, formation
In the area of adult education and formation, the archdiocese has begun a new lay ministry formation program in collaboration with Saint Meinrad School of Theology’s Continuing Education Office. Classes are currently being offered at Marian College in Indianapolis. We hope the program will expand and be able to be offered in other locations in the archdiocese.

Missionaries of Charity arrive
This past year also saw the establishment in our archdiocese of the Missionaries of Charity, the order of sisters founded by Mother Teresa of Calcutta. Four sisters have established a house and a ministry to homeless and abused women in St. Philip Neri Parish in Indianapolis.

Deficit budget improving
We continue to face challenges. Our deficit operating budget continues to be with us, but, as you will see in other parts of this report, we are making good progress to arrive at a balanced budget. Our growth itself also presents us with a happy challenge. How can we better anticipate and manage the growth we are experiencing as a Church? We are now in the very early stages of developing a process that should help us be better prepared for the busy future we face.

Celebration in the Spirit of Hope: The Great Jubilee
We would be remiss not to mention the wonderful gathering of our local Church on Sept. 16 in the RCA Dome in Indianapolis (even though it did not occur during the fiscal year which is the subject of this report). Some 30,000 of us came together to celebrate the Great Jubilee with the Eucharist, the confirmation of more than 3,200 young people and adults, and the blessing of married couples. What a fine day that was! And what a great experience of our vibrant and growing Church. We have much to be thankful for!

Sincerely yours in Christ,
### 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 reformatted 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 317-236-7325.

### Legacy of Hope allocations and distributions

<table>
<thead>
<tr>
<th>CAPITAL PROJECTS</th>
<th>TOTAL ALLOCATION</th>
<th>ASSET 1/1/99</th>
<th>JULY 1/1/00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parishes, School and Agency</td>
<td>$145,019,277</td>
<td>$10,103,945</td>
<td>$10,103,945</td>
</tr>
<tr>
<td></td>
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</tr>
</tbody>
</table>

### Parish School and Agency Construction/Renovation Expenditures

<table>
<thead>
<tr>
<th>Dollars (Millions)</th>
<th>1997</th>
<th>1998</th>
<th>1999</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>31,369,202</td>
<td>4,652,322</td>
<td>3,756,853</td>
</tr>
</tbody>
</table>

### Combined Statement of Financial Position as of June 30, 2000

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>CHANCERY</th>
<th>CATHOLIC COMMUNITY FOUNDATION</th>
<th>CATHOLIC CHARITIES</th>
<th>CATHOLIC CEMETERIES</th>
<th>OTHER ENTITIES</th>
<th>ELIMINATIONS</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cash and short-term investments</strong></td>
<td>$16,678,259</td>
<td>$10,103,945</td>
<td>$1,714,298</td>
<td>$884,070</td>
<td>$1,688,388</td>
<td>$1,595,197</td>
<td>$29,152,792</td>
</tr>
<tr>
<td><strong>Investments</strong></td>
<td>41,100,220</td>
<td>51,070,842</td>
<td>1,076,710</td>
<td>1,090,622</td>
<td>577,666</td>
<td>6,096,053</td>
<td>92,160,307</td>
</tr>
<tr>
<td><strong>Receivables</strong></td>
<td>33,668,453</td>
<td>2,191,328</td>
<td>62,609</td>
<td>62,609</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Deposit and Loan Funds</strong></td>
<td>3,151,973</td>
<td>3,151,973</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Assets due to (from) parishes and other Archdiocesan entities</strong></td>
<td>5,813,660</td>
<td>41,943</td>
<td>238,250</td>
<td>161,154</td>
<td>606,617</td>
<td>3,526,082</td>
<td></td>
</tr>
<tr>
<td><strong>Fiduciary</strong></td>
<td>43,788,198</td>
<td>787,528</td>
<td>479,806</td>
<td>408,874</td>
<td>291,768</td>
<td>4,557,734</td>
<td></td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td>19,359</td>
<td>188,641</td>
<td>479,806</td>
<td>408,874</td>
<td>291,768</td>
<td>4,557,734</td>
<td></td>
</tr>
<tr>
<td><strong>Advance for doubtful accounts</strong></td>
<td>(411,047)</td>
<td>(401,478)</td>
<td>(74,258)</td>
<td>34,380</td>
<td>1,490,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total receivables, net</strong></td>
<td>82,464,104</td>
<td>3,165,891</td>
<td>1,226,444</td>
<td>628,669</td>
<td>96,232</td>
<td>7,070,060</td>
<td>77,713,310</td>
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<tr>
<td><strong>Prepaid expenses and other</strong></td>
<td>6,738</td>
<td>65,729</td>
<td>83,312</td>
<td>41,949</td>
<td>191,426</td>
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</tr>
<tr>
<td><strong>Deposits and short-term investments</strong></td>
<td>30,043</td>
<td>3,460,476</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Land, buildings and equipment, net</strong></td>
<td>4,985,067</td>
<td>2,830,527</td>
<td>2,350,784</td>
<td>692,040</td>
<td>11,494,218</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Total assets

| **Total assets** | $154,019,277 | $81,480,067 | $6,933,705 | $10,165,951 | $1,998,268 | $17,707,310 | $214,984,578 |

### LIABILITIES AND NET ASSETS

<table>
<thead>
<tr>
<th><strong>LIABILITIES AND NET ASSETS</strong></th>
<th><strong>Accounts payable and accrued expenses</strong></th>
<th><strong>Cash and short-term investments</strong></th>
<th><strong>Chancery and Certain Entities of the Archdiocese of Indianapolis</strong></th>
<th><strong>Deposit and Loan Funds payable</strong></th>
<th><strong>Deposits and Loan Funds payable</strong></th>
<th><strong>Reserve for self-insurance</strong></th>
<th><strong>Seminary education</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total liabilities</strong></td>
<td>$107,399,317</td>
<td>$2,807,865</td>
<td>$6,970,997</td>
<td>7,371,607</td>
<td>1,151,063</td>
<td>30,043</td>
<td>1,500,000</td>
</tr>
<tr>
<td><strong>Total liabilities and net assets</strong></td>
<td><strong>Accounts payable and accrued expenses</strong></td>
<td><strong>Cash and short-term investments</strong></td>
<td><strong>Chancery and Certain Entities of the Archdiocese of Indianapolis</strong></td>
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</table>

### Operating revenues

<table>
<thead>
<tr>
<th><strong>Operating revenues</strong></th>
<th><strong>Assessments</strong></th>
<th><strong>Benefit Fund investments</strong></th>
<th><strong>Capital campaign cash</strong></th>
<th><strong>Other general expenses</strong></th>
<th><strong>Retirement plan contributions</strong></th>
<th><strong>Employee benefits</strong></th>
<th><strong>Sales of goods and services</strong></th>
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</tbody>
</table>

### Operating expenses

<table>
<thead>
<tr>
<th><strong>Operating expenses</strong></th>
<th><strong>Salaries and wages</strong></th>
<th><strong>Employee benefits</strong></th>
<th><strong>Health care costs</strong></th>
<th><strong>Service fees</strong></th>
<th><strong>Bad debts</strong></th>
<th><strong>Repairs and maintenance</strong></th>
<th><strong>Depreciation</strong></th>
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### Combined Statement of Activities as of June 30, 2000

<table>
<thead>
<tr>
<th>CHANCERY</th>
<th>CATHOLIC COMMUNITY FOUNDATION</th>
<th>CATHOLIC CHARITIES</th>
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<th>OTHER ENTITIES</th>
<th>ELIMINATIONS</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Net assets:</strong> Beginning of year</td>
<td>$50,254,003</td>
<td>$44,583,909</td>
<td>$5,604,012</td>
<td>$3,067,904</td>
<td>$1,775,901</td>
<td>$1,409,994</td>
</tr>
<tr>
<td><strong>Increase (decrease) in net assets due to operations</strong></td>
<td>(12,834,043)</td>
<td>14,008,933</td>
<td>631,706</td>
<td>(273,560)</td>
<td>169,321</td>
<td>12,683,262</td>
</tr>
<tr>
<td><strong>Net assets:</strong> End of year</td>
<td>$37,419,960</td>
<td>$58,992,842</td>
<td>$6,335,308</td>
<td>$2,794,344</td>
<td>$1,944,222</td>
<td>$20,298,283</td>
</tr>
<tr>
<td><strong>Total liabilities &amp; net assets</strong></td>
<td><strong>Net assets:</strong> End of year</td>
<td><strong>Permanently restricted</strong></td>
<td><strong>Temporarily restricted</strong></td>
<td><strong>Total receivables, net</strong></td>
<td><strong>Net assets:</strong> End of year</td>
<td><strong>Permanently restricted</strong></td>
</tr>
</tbody>
</table>

### Combined financial statements

<table>
<thead>
<tr>
<th><strong>Combined Statement of Activities as of June 30, 2000</strong></th>
<th><strong>Total operating revenues</strong></th>
<th><strong>Total operating expenses</strong></th>
<th><strong>Net operating income (loss)</strong></th>
<th><strong>Decrease (increase) in net assets due to operations</strong></th>
<th><strong>Total assets:</strong> Beginning of year</th>
<th><strong>Increase (decrease) in net assets due to operations</strong></th>
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<td><strong>Total liabilities &amp; net assets</strong></td>
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</table>

### Capital campaign expenses

<table>
<thead>
<tr>
<th><strong>Capital campaign expenses</strong></th>
<th><strong>Net operating income (loss)</strong></th>
<th><strong>Decrease (increase) in net assets due to operations</strong></th>
<th><strong>Total assets:</strong> Beginning of year</th>
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<td><strong>Capital campaign expenses</strong></td>
<td><strong>Net operating income (loss)</strong></td>
<td><strong>Decrease (increase) in net assets due to operations</strong></td>
<td><strong>Total assets:</strong> Beginning of year</td>
<td><strong>Increase (decrease) in net assets due to operations</strong></td>
</tr>
</tbody>
</table>

### Legacy of Hope and Building Communities of Hope Capital and Endowment Campaigns - Results through 2000

<table>
<thead>
<tr>
<th>Dollars (Millions)</th>
<th>1997</th>
<th>1998</th>
<th>1999</th>
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</tbody>
</table>
Chief Financial Officer’s Report

The 1999-2000 fiscal year was noteworthy for growth in the Catholic Community Foundation, for blessings received in the Legacy of Hope and Building Communities of Hope campaigns, for the success of Called to Serve: Parish Stewardship and United Catholic Appeal; for continued parish, school and agency consolidation and reorganization; for an improved Archdiocesan operating budget; for weak investment returns; and for the creation of the Archdiocesan Growth and Expansion Endowment Fund.

Catholic Community Foundation growth

The Catholic Community Foundation’s total assets climbed to $61.5 million at June 30, 2000, an increase of nearly 34 percent over the previous year. Parishes, schools and agencies of the archdiocese added 21 new endowments during the year, bringing the total number of endowments held in the foundation to 232. These new endowments accounted for nearly $7.8 million of the foundation’s growth. Catholic Community Foundation endowments distributed nearly $2.94 million last year to support parish, school and agency ministries.

Legacy of Hope allocations

Five and three-quarter million dollars was allocated July 1, 2000, from the Catholic Cemeteries Association to professionally invest and administer the fund. The Catholic Cemeteries Association has the objective of placing the creation of the Archdiocesan Growth and Expansion Endowment Fund in the foundation to 232. These new endowments accounted for nearly 34 percent over the previous year. Parishes, schools and agencies of the archdiocese added 21 new endowments during the year, bringing the total number of endowments held in the foundation to 232. These new endowments accounted for nearly $7.8 million of the foundation’s growth. Catholic Community Foundation endowments distributed nearly $2.94 million last year to support parish, school and agency ministries.

Catholic Community Foundation comprised 232 separate endowment endowments distributed nearly $2.84 million last year to support parish, school and agency ministries.

Building Communities of Hope allocations

Six and one-quarter million dollars was allocated to Indianapolis and southern Indiana parishes and agencies of the Catholic Churches of Hope needs in the 1999-2000 fiscal year. Significant investments were made in Holy Angels School, which opened in August 1999, and other center-city schools and agencies. This allocation included $4.5 million distributed to the Archdiocesan Growth and Expansion Endowment Fund to support future projects and other endowments for archdiocesan clergy, seminarian education, teacher and catechist training, high school facilities needs and archdiocesan home mission parishes.

Called to Serve: Parish Stewardship and United Catholic Appeal

After an 18-month break for completion of the Legacy of Hope campaign, Called to Serve: Parish Stewardship and United Catholic Appeal returned in the fall of 1999. Campaign funds were raised through Sunday and Holy Day collections and an effort was made to encourage all parishioners to participate. More than $83 million in projects. This follows $78 million of construction and renovation spending in fiscal years 1997-1999. Forecasts for 2001-2003 project another $83 million in projects.

The Catholic Cemeteries Association, which had lost in excess of $700,000 each of the previous two years, parted with an Indiana firm to manage operations. In August 1999 and finished 1999-2000 with a much improved net loss of $273,000. While there is still quite a way to go, all signs indicate stronger times ahead and the hope of a break-even cemetery budget in coming years.

The archdiocese is operating in 2000-2001 with a budgeted operating deficit of approximately $260,000, and expects the budget for 2001-2002 to be near break-even. Recovering from deficit budgets that reached their peak in 1998-1999, a project another $83 million in projects.

Recovering from deficit budgets that reached their peak in 1998-1999, the archdiocese expects the budget for 2001-2002 to be near break-even. The fiscal year 1999-2000 was one dedicated to placing the creation of the Archdiocesan Growth and Expansion Endowment Fund in the foundation to 232. These new endowments accounted for nearly 34 percent over the previous year. Parishes, schools and agencies of the archdiocese added 21 new endowments during the year, bringing the total number of endowments held in the foundation to 232. These new endowments accounted for nearly $7.8 million of the foundation’s growth. Catholic Community Foundation endowments distributed nearly $2.94 million last year to support parish, school and agency ministries.

Fund Performance

(Annualized for the year ended 6/30/00)

<table>
<thead>
<tr>
<th>Fund Type</th>
<th>Return</th>
<th>Duration</th>
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</thead>
<tbody>
<tr>
<td>1 Year Composite</td>
<td>4.4%</td>
<td>1</td>
</tr>
<tr>
<td>Equity</td>
<td>4.3%</td>
<td>1</td>
</tr>
<tr>
<td>Fixed Income</td>
<td>4.8%</td>
<td>1</td>
</tr>
<tr>
<td>3 Year Composite</td>
<td>12.4%</td>
<td>3</td>
</tr>
<tr>
<td>5 Year Composite</td>
<td>15.3%</td>
<td>5</td>
</tr>
</tbody>
</table>

The column titled “Catholic Community Foundation” on the Combined Statement of Financial Position 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 parishes, schools, and other institutions affiliated with the Archdiocese of Indianapolis. Assets of the foundation increased $15.591 million, or 33.9 percent, during fiscal 2000. As of June 30, 2000, the Catholic Community Foundation comprised 232 separate endowments, accounts and 56 charitable gift annuities worth $61.48 million.

Total Assets In Millions of Dollars as of June 30, 2000

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>1997</td>
<td>34</td>
</tr>
<tr>
<td>1998</td>
<td>40</td>
</tr>
<tr>
<td>1999</td>
<td>45</td>
</tr>
<tr>
<td>2000</td>
<td>50</td>
</tr>
</tbody>
</table>
JOINT PAIN: Understanding Your Treatment Options.

The Hip

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Treatment Options</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pain – Swelling – Stiffness</td>
<td>Medications, Physical Therapy, Surgery</td>
</tr>
<tr>
<td>Trauma - Arthritis - Degeneration</td>
<td></td>
</tr>
</tbody>
</table>

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- Arthritis
- Degeneration

Treatment Options
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- Physical Therapy
- Surgery

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Guaranteed Rates for a Single Person

<table>
<thead>
<tr>
<th>Age</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>65</td>
<td>7.7%</td>
</tr>
<tr>
<td>70</td>
<td>8.3%</td>
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<tr>
<td>75+</td>
<td>9.3%</td>
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<tr>
<td>80</td>
<td>10.7%</td>
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<tr>
<td>85</td>
<td>12.6%</td>
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<tr>
<td>90</td>
<td>14.3%</td>
</tr>
</tbody>
</table>

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FOR A
SINGLE PERSON

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Catholic Church growing in former Soviet republics

**VATICAN CITY**
(CNS)—Bearing formal reports and even a photo album, a dozen bishops and priests working in Russia and other former Soviet republics came to Rome to share good news with Pope John Paul II.

Ten years after independence and freedom, the Church leaders work in the midst of complicated bureaucracies, frigid winter temperatures and often staggering poverty.

**Life Choices Section**

Their territories are enormous and so is their work, but in early February interviews they focused on signs of the Catholic Church’s growth and its contributions to society.

Missionhurst Father Wens Padilla, a 51-year-old Filipino who leads the Catholic mission in Mongolia, bubbled with enthusiasm while talking about the 95 Mongolians who have joined the Church over the past five years and of the shelters, schools and soup kitchens the Church has opened in Mongolia.

He was making his ad limina visit to the Vatican Feb. 4-10 along with the heads of other jurisdictions of the former Soviet Union; Church leaders make the visits every five years. Father Padilla said the pope “was very much interested in our activities. I brought him a photo album and we went through it together. I think he was pleased that the Church is so energetic in Mongolia.”

According to Vatican figures, Mongolia’s population of 2.4 million people includes about 3,000 Catholics. They live in a country more than twice the size of Texas.

Father Padilla said when a handful of missionaries arrived in the country in 1992, “we started from zero.”

He hopes to build a church in conjunction with the 10th anniversary of his mission in 2002. The 21 Catholic missionaries in Mongolia focus much of their energy on giving witness to the Gospel by their care for the poor, especially the hundreds of abandoned children and families who live on the streets, Father Padilla said.

Bishop Henry T. Howaniec, a Franciscan from Chicago who serves as apostolic administrator of Almaty, Kazakhstan, said, “only God knows” how many Catholics live within his territory. The total weekly Mass attendance in seven parishes is about 1,500, he said.

While the overall number of Catholics has grown since he arrived in 1993, a significant portion of the ethnic German Catholic community has since emigrated to Germany. Many of the area’s ethnic Poles, also predominantly Catholic, would like to move to Poland, he said.

“Catholics were deported to Kazakhstan” under the communists, he said. “Some kept the faith alive secretly, others were Catholic but did not pass the faith on to their children,” so religious education programs for Catholics of all ages are a

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Ethnic Kazaks traditionally are Muslims and most follow some Muslim traditions, “but they don’t go to the mosques and aren’t really religious,” Bishop Howaniec said.

However, fear of Muslim fundamentalism spreading from Afghanistan and throughout the Central Asian republics has made the government cautious about religion in general, which is expressed through a growing tangle of bureaucracy, he said.

“We will slowly make progress as the government realizes the Catholic Church intends to help the people of Kazakhstan who are poor in so many ways,” he said.

Jesuit Father Aleksandr Kan, the 37-year-old superior of the Catholic mission in Kyrgyzstan, said the pope “was like a father” as he offered encouragement and asked questions about the mission, which ministers mainly to the nation’s ethnic Polish, German and Lithuanian population as well as to foreign workers.

Father Kan, the three other Jesuits and the three Franciscan nuns who make up the Church’s entire workforce in the country, continue to find small groups of Catholics in villages where no priest has been for 50 years, he said.

“There are only seven priests, but fortunately there are 26 sisters who teach Catholic doctrine and prepare the children for the sacraments. Now we also have the possibility of teaching religion in public schools which have many Catholic students,” he said.

In a land where the Armenian Apostolic Church, an Orthodox community, predominates, the Catholics “witness to Christ without proselytizing,” he said.

Relations with the Orthodox are warm and open; leaders of the two Churches participate in each other’s celebrations and both communities are looking forward to a visit by Pope John Paul to Armenia, perhaps in September, the archbishop said.†

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N.J. bishop asks support for new court challenge to Roe v. Wade

METUCHEN, N.J. (CNS)—Bishop Vincent D. Breen of Metuchen believes Roe v. Wade, the landmark 1973 U.S. Supreme Court decision declaring access to abortion is a constitutionally protected right, can and must fall.

This January he asked all his priests and 32 other U.S. bishops to support a federal court challenge and prayer and action movement begun by three New Jersey women seeking to overturn Roe v. Wade and its companion decision, Doe v. Bolton.

The court challenge is a class-action suit against New Jersey’s governor and other state officials now on appeal in the 3rd U.S. Circuit Court of Appeals in Philadelphia.

Last November, U.S. District Judge Garrett E. Brown of New Jersey dismissed the case and denied the women the ability to proceed.

Jersey's governor and other state officials now on appeal in the 3rd Circuit.

Bishop Breen believes Roe v. Wade is a landmark Supreme Court decision declaring access to abortion is a constitutionally protected right, which is handling the case, “an endeavor worth supporting.”

Bishop Breen called the National Foundation for Life, the National Action Network and a Mobilization of Women known as POWR—a mobilization of women known as POWR—a nationwide interfaith prayer effort to support the litigation and a mobilization of women known as POWR—a mobilization of women known as POWR—a mobilization of women known as POWR—a mobilization of women known as POWR—a mobilization of women known as POWR—a mobilization of women known as POWR—Protectors of Women’s Rights.

Support has come from various women’s groups, lawyers’ associations and Church and pro-life groups.

Bishop Breen asked pastors to let parish respect life or foundation representatives address the congregation from the altar and ask women to sign on to the effort as friends of the court. Part of the litigation plan is to file a friend-of-the-court brief with a massive collection of women’s signatures as evidence that the Supreme Court needs to revisit Roe v. Wade.

“While I was not terminating the life of a human being and it was not in the interest of any mother to terminate the lives of her own children,” the bishop wrote to his priests.

The litigation project also includes court cases in other states, a worldwide interfaith prayer effort to support the litigation and a mobilization of women known as POWR—Protectors of Women’s Rights.

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†

The state suits are on hold, pending resolution of federal constitutional issues raised in the cases.

Two of the plaintiffs were teen-agers at the time of their abortions; the third was married. One who was a teenager says she was forced by her parents to have an abortion and the abortionist did not try to determine whether there was coercion.

For their legal actions the women have been given the pseudonyms Donna Santa Marie, Jane Jones and Mary Doe. All three say they did not receive adequate information from their respective abortionists to make an informed decision about having an abortion. One says her obstetrician urged her to terminate her pregnancy. She says when she questioned him before signing the consent form, he told her he was not terminating the life of a human being and it was “stupid” to think it was a human being.

Bishop Breen called the National Foundation for Life, which is handling the case, “an endeavor worth supporting.”

“Our diocese was the first to work with the National Foundation for Life to seek prayer throughout the diocese in support of overturning Roe v. Wade, and also to give the opportunity to the women of the diocese to sign on in support of the plaintiffs, asserting and acknowledging that it is not in the interest of any mother to terminate the lives of her own children,” the bishop wrote to his priests.

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**Mature Life Choices Section**

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Actor James Cromwell stars as Bishop Stewart in an episode of NBC-TV’s popular prime-time drama “ER.” Cromwell’s character counsels a tormented Dr. Luka Kovac (right), played by Goran Visnjic.

Actor Cromwell plays another kind of shepherd on ‘ER’ drama

WASHINGTON (CNS)—In five years, actor James Cromwell’s career has gone from playing a sheep herder to playing a shepherd.

Cromwell received an Oscar nomination for his role as Farmer Hoggett in the 1995 movie *Babe*, the story of a pig who wanted to be a sheepdog.

This winter, Cromwell has been a guest star on the NBC drama “ER,” portraying Bishop Stewart, a revered but fictitious Catholic bishop in Chicago who shepherds souls—in this case the brooding Dr. Luka Kovac (Goran Visnjic)—while dealing with his own mortality.

**Mature Life Choices Section**

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✔ Food  ✔ Used clothing  ✔ Paper grocery bags
In the midst of Bishop Stewart’s own battle for health and serenity, he ministers to other patients in the emergency room. He also has taken an interest in Kovac, a Croatian native who lost his family in the secession war with Yugoslavia, and who more recently beat to death a mugger who had attacked him and tried to take girlfriend Abby Lockhart’s (Maura Tierney) purse. Kovac’s sullen demeanor has thus far posed a hard nut for the bishop to crack. Cromwell said TV is a more intimate medium than film. “You come home from a long day at work, and you’re very vulnerable,” he added. “ER” is “a very provocative, engaging and very thoughtful” show, “forces people to confront things,” yet not in a “dogmatic” way, he said. “It has a lot of subtleties.”

Instead, Cromwell said, viewers can see what’s happening in a fictional character’s life on the show and then ask themselves, “How would I handle that if it happened to me?”

“In nomine Patris, et Filii et Spiritus Sancti,” Cromwell said. “When you die, will your faith count?” Cromwell said “ER” executive producer John Wells, himself the son of an Episcopal priest, sought the actor’s input in shaping the character. Cromwell said he thought it would be interesting if a man of such religious stature had a crisis of faith—“not in his Church, but in himself”—as death seemed near. “None of us knows what happens at that instant [of death],” Cromwell said. “When you die, will your faith and will your self-control sustain you, or will you fail to pieces?”

He likened it to author C.S. Lewis’ experiences as recounted in the movie Shadowlands, in which Lewis had well-established notions of religious faith, belief and practice, and how his subsequent marriage challenged and transformed those long-held views.

“None of us knows what happens at that instant [of death],” Cromwell said. “When you die, will your faith count?”

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“In nomine Patris, et Filii et Spiritus Sancti,” Cromwell said. “When you die, will your faith count?”
Mature Life Choices Section

pointed out that there are differences between non-public schools and charter schools.

• Charter schools will be public schools.
• Although charter schools may be free to choose curriculum, program formats and be free of some regulations, they will be limited by legislation.
• Charter schools may imitate non-public schools, but they cannot duplicate the unique climate and curriculum independence of non-public schools.

Tebbe believes that any publicly funded educational choice program should include an option for parents of children enrolled in private and religiously affiliated schools.

Opponents of vouchers argue that support of students in non-public schools is unconstitutional. But a 1925 Supreme Court decision excluded any general power of the state to force children to attend public schools, upholding the natural right of parents to choose the means of educating their children.

Tebbe said that 10 percent of Indiana students, kindergarten through high school, attend non-public schools—and that one in four of Indiana’s elementary and secondary schools is privately funded. Parents who choose these schools bear the dual burden of paying school tuition while also contributing their share of taxes to support government-funded schools, Tebbe said.

But educational choice, according to Tebbe, presently depends on the family’s ability to pay tuition or live in a neighborhood where the public school system meets the needs of their children. (There are some matching grants available to children from low-income Marion County families.)

INPEA supports the right of all Indiana parents to choose the school they believe is best for their children—particularly the children of the poor—and for the protection of each school’s mission and integrity, said Tebbe.

He said a more equitable educational choice would enable parents to choose from a wide array of school settings, including traditional and charter public schools and non-public schools, said Tebbe.

In late January, Tebbe told the Senate Education Committee, “INPEA does not support any decreased funding for public schools, while it supports public policies that have worked well in other states such as tax credits which support school choice while maintaining or increasing funding to public schools,” said Tebbe.

“If parents in Indiana are going to have choice, they need to have full choice with options in more than one system.”

“Now is the time for people to speak up if they feel the question should be broadened,” said Ryan. “The voice of the people is really the key.”

Those wishing to contact their state senator should call 317-232-9400 or 800-382-9467; the House switchboard is 317-232-9060 or 800-382-9462.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.)

Woman says God gave her sign to help her discern vocation

MERRILLVILLE, Ind. (CNS)—During a Cursillo weekend she was helping lead more than eight years ago, Evelyn Ovalles knelt before the Blessed Sacrament and challenged God.

“You know I want to become a religious,” she recalled praying. “If this is what you want, give me a sign in black and white.”

The next evening, driving from San Bernardino, Calif., to her home in Los Angeles, Ovalles was involved in an accident that totaled her car.

Three days later, she said, she realized the accident “was a sign.”

It was one of several “life-changing events” for the 47-year-old woman, who today is ministering in the Diocese of Gary in northwest Indiana, where she has taken her first vows as a Sister of Providence.

Born and raised in Polillo, Quezon, in the Philippines, Sister Evelyn was the only child of Lucy, a municipal judge, and Johnny, a teacher, high school principal, community development officer for the government and mayor of Polillo.

“We were a very prayerful family,” Sister Evelyn told the Northwest Indiana Catholic, Gary’s diocesan newspaper.

Her first thoughts about a vocation to religious life came to her when she was around 5 years old, but her “ultimate goal was to become a saint.”

Thoughts of sanctity faded, but the idea of becoming a religious sister did not, although she was still years away from acting on it.

In high school, she was voted “best actress” by her peers. In college, she majored in communication arts, with plans of working in radio and TV production.

After college, she went to law school, which she completed in 1981. But after failing to pass the bar exam in 1982, she held a variety of jobs for the next five years.

Then she moved to the United States, taking a job as a paralegal with a Los Angeles firm, and began to more seriously discern her call to religious life.

She considered becoming a lay missionary, but said that vocation “just didn’t click” for her.

Then in 1993, a year after she had asked God for that “sign in black and white,” business at the law firm had slowed to the point where staff had to be laid off. Even before the downsizing, she knew that her next job—wherever it might be—would be in the Church.

She landed a job in the marriage tribunal of the Los Angeles Archdiocese.

While working for the archdiocese, she continued her search for a religious community, which ended during a discernment weekend with the Sisters of Providence at Saint Mary-of-the-Woods, Ind., where she immediately felt a “sense of belonging.”

Sister Evelyn entered the community in August 1997.

Her first year, as a postulant, was a time of “immersion into the life” of the Sisters of Providence. She learned about their ministries throughout the country, including work at a center for AIDS patients, pastoral visits to the elderly and work with the elderly.

During her novitiate, her second year in the community, she lived at the motherhouse at Saint Mary-of-the-Woods, learning about the history and the work of the Sisters of Providence. She also studied spirituality, including artist spirituality.

In 1999, during her apostolic year of formation, Sister Evelyn came to the Gary Diocese to serve as an advocate on its marriage tribunal.

“This is where I could best use my gifts,” she said of the discernment process that brought her to northwest Indiana.

Last summer, Sister Evelyn took her first vows—obedience, poverty and chastity—as a Sister of Providence. She will renew these vows during each of the next three summers and perhaps take final vows in 2004.

“If I hope I am bringing the face of God to the people I meet through my work and through how I live my life,” she said.

In the meantime, Sister Evelyn said she continues to grow in her vocation and in her relationship with God.

“When I said yes to God, I found peace,” she said. “I feel stronger that this is what God wants me to do, where God wants me to be.”

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✓ Food  ✓ Used clothing  ✓ Paper grocery bags
The Active List

The Criterion, Friday, February 16, 2001

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Make a resolution to help those less fortunate than yourself!
The Crisis of Office of Catholic Social Services is always in need of the following items:

- Food
- Used clothing
- Paper grocery bags

For all these activities:

- Pray
- Read
- Share


DALLY, Anna, 87, Holy Name, Beech Grove, Jan. 22. Mother of Catherine Adamek, Anne Callmair, Pearl Daly, Carol Day, Mary Deford, Flora Hammott and Anna Smith. Sister of Madonna Strunk.

Week of publication; be sure to order priests for your business!


ELHMANN, Martha Luelline (Beverly), 86, St. Andrew, Beech Grove, Jan. 6. Wife of Arthur Elhmann. Mother of Mary Pat Elhmann and Sue Luichinger. Grandmother of four.

FEDERLE, Emma A., 95, St. Mary, Nashville, Feb. 4. Great-aunt of several.


LOUGH, Dorothy (Kulpinksi), 83, Holy Name, Beech Grove, Jan. 27. Sister of Viola and Annabelle Kulpinksi.


REEBER, Mary Helen (Beecham), 86, St. Lawrence, Indianapolis, Feb. 1. Wife of E. Howard Reiber. Mother of Nancy Hall and Rosemarie Webber. Sister of Tom Beecham. Grandmother of four. Great-grandmother of five.

RILEY, Teresa (Moreman), 94, Holy Cross, Indianapolis, Jan. 28. Mother of Mary Ann Boone and James Riley.


WILLIAMS, Robert C. (Bobby), 62, St. Louis, Batesville, Feb. 11. Son of Leon Williams. Brother of Connie Deal, Jennifer Essert, Diane Harpering, Bertha Miller, Ramona Stille, Joan Weisenbach, Barbara Whaltering and Jerome Williams.

Tell City parish starts basketball program for youth

By Pam Drake

TELL CITY—St. Paul Parish in Tell City started a new Christian sports program for children in January called Upward Basketball. Seventy children are participating in the program’s first season.

Jason Merkel, coordinator of youth ministry, said the ecumenical basketball program was started in 1986 in South Carolina by “Carl” McCaslin. He said St. Paul Parish is the first Catholic community in the nation to adopt this Christian sports program for children in the first through sixth grades.

Merkel and St. Paul parishioner Mary Stranneva participated in a training session at Nashville, Tenn., last September to establish an Upward Basketball program that could be easily adapted to a Catholic focus for use at the southern Indiana parish.

The Christian basketball league stresses sportsmanship, prayer and self-esteem, much like the Catholic Youth Organization’s sports programming in the archdiocese.

No yelling, double-teaming or full-court presses are permitted, Merkel said. No scores are recorded for the youngest players. With the older players, scores are recorded but no league standings are maintained.

Coaches pray with the youth before and after each game, and deviations are part of every practice. Participants earn stars for remembering Bible verses, but aren’t penalized if they haven’t memorized the Scripture passages. A referee also leads a group prayer for players and members of the audience before the start of games.

As part of the league rules, every child gets equal playing time and each player is substituted every six minutes. Each participant receives an award at the end of the season, and coaches, referees and other volunteers are recognized for their service.

Upward Basketball rules are designed to teach respect and safety, encourage equal opportunity for improvement for all players, raise the level of healthy competition and ensure that every child is a winner.

The spiritual component of the program focuses on sharing the love of Jesus; helping each child grow physically, spiritually, socially and mentally; developing character, self-esteem and a sense of personal value; and teaching basketball fundamentals.

Merkel said a goal with the Upward Basketball program is to teach children to be more Christ-like and to share those qualities with other players and families.
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The Roman Catholic Archdiocese of Indianapolis, Holy Family Shelter, is seeking a part-time Shift Supervisor. Responsibilities include supervising residents of the shelter, handling phone calls, and establishing policies. A bachelor’s degree in the field of Human Services and previous experience working with the homeless population is desirable. Applicants will be trained to be a certified SHIIP counselor. To arrange an interview with Ms. Scott Neidig, please call: 888-0000-445522-44880000.

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Louisville Archdiocese reaches out to inactive Catholics with letters

LOUISVILLE, Ky. (CNS)—In the first two weeks of Catholic Connection, a campaign to reach out to inactive Catholics, the Louisville Archdiocese got some 2,800 responses. The multifaceted campaign started off with a series of radio spots, print ads, news coverage in the archdiocesan newspaper, The Record, and requests in churches throughout the archdiocese for active Catholics to send in cards identifying any inactive Catholics they know. Archbishop Thomas C. Kelly of Catholics to send in cards identifying any inactive Catholics throughout the archdiocese for active Catholics with a series of radio spots, print ads, news coverage in the archdiocesan newspaper, The Record, and requests in churches throughout the archdiocese for active Catholics to send in cards identifying any inactive Catholics they know. Archbishop Thomas C. Kelly of Louisville said he would send a personal letter to each inactive Catholic identified, inviting him or her to return to the Church. “We ache for those who are away from us. We’re incomplete without them,” the archbishop said. The archdiocesan evangelization office has scheduled eight listening sessions across the archdiocese in March. Follow-up resources will include counseling services and parish contact teams.

Building a church: Views on architecture aired at meeting

WORCESTER, Mass (CNS)—What should a Catholic church look like? Views are sharply divided. Behind the disagreement is the bigger question: How does what you believe about God, people and worship affect your choice of church design? Catholics with differing views gathered Jan 26-28 at Holy Cross College in Worcester. They included bishops, theologians, architects and liturgists. The gathering was the second of a two-part meeting sponsored by the Catholic College in Worcester. They included bishops, theologians, architects and liturgists. The gathering was the second of a two-part meeting sponsored by the Catholic Common Ground Initiative, said organizer Paul Covino, associate chaplain and director of liturgy at the Jesuit-run college.

Virginia bishop says informed consent on abortion makes sense

ARLINGTON, Va. (CNS)—Arlington Bishop Paul S. Loverde said legislation passed by Virginia’s House and Senate to require informed consent and a 24-hour waiting period for women seeking abortions makes sense: “It absolutely makes sense for women to have a period of education and reflection before such a life-changing experience,” he said in a Feb. 8 statement. The bishop said the legislation, which passed in the Senate with a 24-16 vote Feb. 6 and passed in a 60-38 vote Feb. 3 in the House, “is an act of compassion reaching out to women in a difficult situation, offering information that may otherwise be withheld.” The measure requires that women be informed of the risks, benefits and alternatives to abortion, and then wait 24 hours before undergoing the procedure.

Combination of spirituality, action encouraged to fight injustice

KANSAS CITY, Mo. (CNS)—More than 800 people from two dioceses heard a call from Benedictine Sister Joan Chittister for a new kind of spirituality based on doing God’s work in the world to bring about socially just communities. “What God saves, God saves only through us,” she told diocesan and parish workers and volunteers from throughout the Diocese of Kansas City-St. Joseph, Mo., and the Archdiocese of Kansas City, Kan., Feb. 7. “We need to intervene for one another.” The task for today is to link personal spirituality with the public dimensions of life to change the underlying systems that institutionalize injustice, she said.

Unity with Rome strengthens identity of Melkite Catholics

VATICAN CITY (CNS)—Pope John Paul II told Melkite Catholics that Church unity with Rome, far from threatening their Eastern identity, further strengthened their unique character. Addressing the Church’s newly elected Patriarch Gregoire III Laham and about 700 pilgrims Feb. 12, the pope praised the Melkite Catholic Church’s recent efforts in ecumenism and liturgical renewal. “Union with the See of Rome does not diminish your specificity nor your own richness,” he said. “On the contrary, it strengthens them and makes them a precious gift that enriches the whole Catholic Church. The pope said Melkite Catholics were “justifiably proud” of their Eastern Christian traditions.

Haitian bishop calls on Aristide to address poverty, corruption

PORT-AU-PRINCE, Haiti (CNS)—The president of the Haitian bishops’ conference called on newly inaugurated Haitian President Jean-Bertrand Aristide to improve the lot of the country’s poor majority, to fight violence and corruption, and to promote dialogue to end political crisis. “Dialogue is necessary to build reconciliation,” Bishop Hubert Constant of Fort-Liberte said at a Feb. 7 thanksgiving Mass attended by the new president and concelebrated by almost all members of Haiti’s bishops’ conference as well as about 60 priests. The Mass was held following the presidential swearing-in ceremony earlier that day. The Caribbean island nation has had a deepening political crisis since parliamentary and local elections in May.

Indonesian bishops urge citizens to solve problems democratically

JAKARTA, Indonesia (CNS)—The bishops of Indonesia called on fellow citizens to solve problems facing the nation in a democratic manner instead of resorting to violence. The inclination to use violence, particularly during the current political situation, “worries us, though we do not lose hope,” the bishops’ conference of Indonesia said in a statement Feb. 8. “We are worried because the unending conflicts have claimed lives,” the bishops said, also expressing concern “that the ideal of living a democratic and constitutional life will not be achieved.” Their comments were reported by UCA News, an Asian Church news agency based in Thailand.